

THE OCCIDENT VOL. 10. P. 185

THE OCCIDENT.

gate the matter carefully, through the statement of credible witnesses; and, if it is as Mr. Goldsmith says, then you may make the *Matzot* with the aforesaid machine, with this condition, that there be present watchers, who are God-fearing men, who must take care to clean off the machine with all-possible care, removing therefrom any little pieces of dough which will adhere to it in working; and if it works imperfectly whilst kneading and breaking, to remove at once the leavened dough, that they be not mixed up with the others. But, if it be as you assert, that you well deserve credit for refusing to make with the instrument in question. But I am sure and certain that the governors of your congregation will not be negligent in so weighty a prohibition, where the punishment of כרת is the forfeit (which God forbend); but they ought to take especial pains to work the machine, which is to make the *Matzot*, through means of wheel and crank, turned by hand power, as is done in many congregations in Germany and France, for instance, Cassel, Mentz, Metz, and the like. In the hopes that this may prove satisfactory to you, I pray that the Lord may fence in our breaches, and build up our ruins, and bring unto us abundant peace like the flowing stream.

NATHAN ADLER, Hackohen.

"May the Lord grant you peace and life."
 "In respect to the question concerning the mode of baking the Passover bread in America, I will now proceed to give you the following answer, after having inspected the drawing of the machine contained in the letter of Mr. Emanuel Goldsmith, bearing the seal of your Parnassus:
 1st. Regarding your complaint, that they do not use water which has stood over night; I have to remark, that although it is requisite to take care originally not to use such water, even if it be river water, still if they have drawn the previous evening a quantity which they deemed sufficient, they may be permitted to add ordinary water, so as to supply any deficiency which may occur.
 "2d. Respecting the scruples you express that the doughs made are larger than a *7 1/2* *nyw* (i. e. a measure equal to the size of forty-three eggs, equal five hundred and twenty drachms of Egypt) about six pounds) I have to state that although it is not true that in London they make the doughs larger than this, because I have given the workmen strict orders not to exceed it, and have given my personal attention to the matter: still, as the machine in question is so large and powerful, that it is almost impossible for any little piece to be left unbroken and unknaded, it is not necessary to confine the size of the dough to a simple *7 1/2* *nyw* when such an instrument is used.
 "3d. Respecting your scruples about the *Mitzvoe Shmirim*, (i. e. those especial cakes destined for the first two nights of the Passover,) not to make them by a machine, it is to be remarked that, although one who is truly anxious to fulfil the word of the Lord, should bake them through means of an Israelite only, nevertheless, it will be enough if an Israelite commences to mix the dough, and stands by whilst it is made. But, as respects your
 "4th observation, that the dough is cut in four pieces, and that a fourth-part is left without being handled within the influence of the heated steam of the machine for fifteen minutes, I have to say that, if it be as you state, such baking is next to heaven, prohibited by Scripture; and it cannot be permitted to be used in any manner whatever; for not only that this time is a *7 1/2* *nyw* (the time required to walk a mile,) it is a well-known decision of the *Posselzim* that, if there be an additional amount of heat, the process of leavening commences in the dough in less than the specified time. But Mr. Goldsmith, in his letter before me, denies your assertion, saying that the time of knocking the dough occupies but nine minutes, and that there is no heat in the (kneading) room. It is, therefore, the bounden duty of the governors of your congregation, whom God may preserve, to invest

No reading
 No



performance a careful perusal. No one must, however, imagine to be able to hurry through it without deep reflection, for it requires thought from beginning to end; but it is impossible to treat on the subject of religious ideas, those great foundations of the civil and religious sentiments of mankind, without demanding deep reflection from the reader;— and surely it behooves Israelites, who so constantly repudiate the common opinions of mankind, to understand why and wherefore they stand so aloof, insignificant as they are in numbers, and absolutely powerless amidst the masses of mankind. For the present we must conclude, and express the hope that it may not be long before the public voice will demand of Dr. Wise to emerge from his retirement, with the fruits he has gathered in the field of our literature, and with the experience and self-study he has made his own.

The Occident Volume III NO 10
 Jan. 1850
 TEVETH 5610

THE PASSOVER BREAD.

We have been requested from several quarters, in consequence of the near approach of the season when the Passover Bread will have to be prepared, to lay before the public the decision of the Chief Rabbi of England, the Rev. Dr. Adler, on the subject, which he lately addressed to Mr. Philip Levy, of New York, late a member of the board of trustees of the Elm Street Congregation. The matter is one of great importance to strict Israelites, however little its value may be in a literary point of view, and we offer, therefore, no other apology for inserting it in our magazine, since nothing which belongs to the doctrine or practice of Judaism should be foreign to the Jewish press. There is no doubt, at the same time, on our mind that much has been done in the preparation of the *Matzote*, which is against our prescribed rule, more through want of proper information than through wilfulness; and, it is to be hoped, that the opinion of the Rabbi of London here made public may tend towards introducing a proper and legal reform in the premises, so that all conscientious Israelites may freely partake of the bread as prepared in the public bakeries, and to avoid the fatiguing preparation of the same at home, to which many of the strictest men have had to submit, sooner than transgress a point of conscience; and there surely can be no reason why, in America, all our religious acts shall not be conducted on the most rigid principles of ancestral prescription. We recommend the whole to the attention of the various congregations, in the full persuasion that all may benefit by the authoritative decision herewith laid before them. (En. Og)

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Rev. L. WELTOW, B.A.,

Sincerely yours,

they will be acknowledged and then forwarded to me.

All donations should be sent to the Jewish Press where

of helping our brethren from the pulpit on Sabbath next.

I should be grateful if you would kindly urge the duty

of observing Passover;

Russia has suffered enough without being denied the possibility

sacred and human cause. Surely the loyal Remnant in Soviet

May I ask you for your personal cooperation in this

the Jewish Press this week.

You will no doubt have read the appeal I published in

Passover and Famine Conditions
in Russia

Dear Mr. Weltow,

28th Feb. 1929 9

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Yours faithfully,

duty to observe Passover, the Festival of Hope and Freedom.
thousands of our suffering brethren in that unfortunate land
duty confronts Western Jewry than to enable hundreds of
givings and result in a generous response. No more sacred
I trust that this letter will ally ~~it~~ ^{its}

years.

and other afflicted portions of Russia during the last ten
agencies that have had charge of Jewish relief in the Ukraine
and that the moneys will be forwarded to and administered by
May I state that these fears are quite groundless:

lets in Russia.

above appeal will actually reach our distressed co-religion-
question whether any money subscribed in ~~response~~ ^{conjunction} to the
It has come to my knowledge that some people

Russian Passover Relief Fund

Dear Sir,

The Editor,
The Jewish Chronicle

5th March, 1929 9

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Riga, d. 18. Februar 1929

Chief-Rabbi

Herrn Dr. Herz

London.

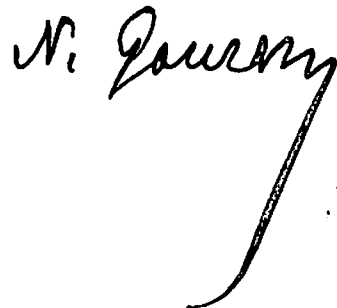
Sehr geehrter Herr Doktor,

Wir übersenden Ihnen hiermit eine Kopie des Aufrufes, der von den rabbinischen Autoritäten des Ostens unterzeichnet worden ist, nachdem wir Ihnen bereits vorher einen nicht unterzeichneten Aufruf übermittelt haben. Dieser Aufruf wendet sich an das Judentum mit der Bitte, den russischen Juden in ihrer Not Hilfe zu erweisen.

Wir hoffen, dass auch Sie einen derartigen Aufruf an das englische Judentum, mit der Aufforderung sich an der Sammelaktion beteiligen zu wollen, erlassen haben, und dass sich daraufhin ein Hilfskomitee konstruiert hat.

Wir erhielten in dieser Woche aus Russland folgende Schilderung der gegenwärtigen Lage der Mazzenversorgung: Alle Versuche in Russland selbst etwas für die Linderung der Mazzennot zu tun, sind bisher misglückt; die Bemühungen eine Genehmigung für Mehl zum Backen von Mazzen zu erhalten sind erfolglos geblieben: von allen zuständigen Stellen erhielten die religiösen Vorsteher die Antwort, dass sie Mehl nur in privatem Handel beziehen könnten. In privatem Handel ist Mehl aber bloss in ganz unbedeutenden Mengen und auch nur zu sehr hohen Preisen erhältlich, so dass auf diese Weise dem Mazzenmangel nicht abgeholfen werden kann. Die einzige Hoffnung des russischen Judentums ist die, dass seine Brüder aus dem Auslande hier helfend eingreifen werden.

Mit vorzüglicher Hochachtung



Einliegend: 1 Aufruf.

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Unless speedy help forthcoming over
two million Jews in Russia unable observe Passover
Festival owing famine conditions Matzos must be
provided without delay also for famine sufferers
Bessarabia where forty thousand Jewish families starving
Permission obtained Russian authorities admit Matzos
Have launched appeal and entreat immediate help your
congregation Urge you carry out collection immediately
Cable amount realized

Draft of cable to be signed by Chief Rabbi.

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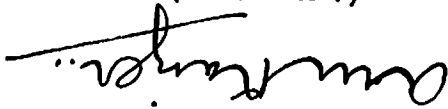
The Very Rev. Dr. Hertz

2.

with reference to the Tetz Yeshivah, and this matter will be placed before the Executive Committee at their next meeting.

You will be pleased to learn that the application for relief on behalf of the Russian Rabbis was considered at last meeting, when it was decided to make a total grant for their assistance of 554 cher., equivalent of \$380. The sum allocated will be sent to the Rabbis direct. We also made a grant of 50 for the Yeshivah Mesaytch, in Warsaw, for which Rabbi Zultoberg applied in this country. An additional sum of \$400 was also allocated for immediate relief in Bessarabia.

Yours faithfully,



(A.M. Katzner),
Secretary.

AMK/MS.

Enc: *Incipit* *Incipit* (to no 33).

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Object:

To assist the suffering Jews in the
Ukraine, Poland and other countries

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7th March, 1929.

The Very Rev. Dr J.H.Hertz,
Chief Rabbi,
48 Hamilton Terrace,
N.W.8.

Dear Dr Hertz,

Receipt of
I have to acknowledge your letter of 5th March,
enclosing cheques totalling £11.0.6 for the Matzos appeal.

We have not yet received anything from the Yiddish Press, but we shall pursue an intensive campaign in this direction next week. On Monday, also, we shall commence the general circulation of your Appeal, as per enclosed example. A special letter will, in addition, be sent to the leaders of the Congregations, together with Collection Sheets.

We are also arranging for a number of meetings to be held. One took place in Bradford last Sunday, at which Miss Sara Moshkowitz, a member of our Council, spoke, and a sum of £23.12.0 was realised for your Appeal. On Sunday next, a meeting will take place at Liverpool, to be addressed by Mr David Chechanower, and our Manchester Branch is convening a special meeting of its Committee on the same date in order to take steps to organise the local response.

In East London, we have arranged that the Wardens of all Synagogues shall be visited, and already 32 ^{Synagogues} have been called upon. All have promised either to make grants from their general funds, or institute special collections.

I have also to acknowledge your letter of 6th March,

steps transforming middle class people into poor and dependants upon charity. Seven shillings, sufficient in former days to buy 4 Rottles-24 pounds-of Matzos, will only buy one Rottle-6 pounds-this year.

good wishes from Zion for a happy and joyous Passover Feast which, the Lord grant, may be the last before the true salvation of our afflicted people, Amen.

Yours very truly

Central Committee Knesseth Israel for the "Rabbi Myer Baal Hanes" Charities of the united communities in Eretz Israel,

S. Rubin

O. W. Susman

N. H. Yoffe

G. N. Broder

M. Adler

S. Perelman Representative of Safed Tyberias

Our dear Brethren, true lovers of Zion,

At hours so great as these, hours of reconstruction and rebuilding of Zion in a sound Jewish spirit, it is as well to pay due attention to this corner-stone of our holy Yishuv, laid by our great and famed Geonim and Tzadikim of old, the Central Committee Knesseth Israel, whose great activities in and for the holy city are countless, for it is quite impossible to enumerate all the good it has done for everything deserving its valuable sympathy and help.

Thousands of suffering families now look up to this great and ancient institution for assistance for Matzos and other expensive needs during the approaching Passover Feast. Other new sources of relief having now ceased their activities...the whole of the burden now falls on this great Committee.

Do, dear brethren, be prompt in liberally responding to this great call in time to enable your Eretz Israel suffering brethren to acquire their passover bread. May the Dweller in Zion bless you with all good and privilege you to live and witness a true and speedy Geulah for our People, Amen, as prays

Your devoted brother

A. I. KOOK

Chief Rabbi in Eretz Israel

Matzos And Other Passover Needs For The Poor Of The Holy Eretz Israle Yishuv,

כ"ה

The Central Committee Knesseth Israel

for the united Eretz-Israel communities' charities of

"Rabbi Myer Baal Hanes"

hereby appeals to every Jewish person, men women and children, true friends of the holy "Yishuv" in the Holy Land and sompathising with its thousands of suffering Talmidei-Chachomim, aged, widows and orphans now faced with the extremely trying problem of making ends meet during the approaching very expensive Passover festivals.

Every year, during all its 60 years of existence, these general "Rabbi Myer Baal Hanes" charities included in its extensive programme the very inportant item of special distributions towards the expensive requirements for the Passnver festivals.

The task is, however, an extremely huge one this year, owing to the following trying circumstances:

1). The enormous rise in prices of eatables, in comparison with pre-war conditions, not alone

2). The newly started immigration brings its fresh poor who, in no small way, enlarge the heavy burden borne by "Rabbi Myer Baal Hanes" charities

3). The great amount of help that used to be received by these charities from our brethren in Russia is not to be hoped for now.

Dear and mercyful Jewish friends of the holy "Yishuv" in Eretz Israel, when sitting down to your Seider tables, remember the fate of your poverty stricken brethren and their suffering families in the holy land; be satisfied that you have done your 'bit' towards enabling also them to have a Seider table and acquire their passover bread. See that your response arrives in time before Passover to enable these "Rabbi Myer Baal Hanes" charities to secure this noble end for you.