

Mourning in this "Happy Land" Tisha B'Av and the American Jewish Experience

Zev Eleff

"The great cause of Improvement in Government, in Religion, in Morals, in Literature, is the great cause of mankind. Bigotry and Despotism may rear their "miscreated fronts" to thwart your way, but the consuming beams of Truth must drive them back to their original darkness. In this happy land, however, you have no such obstacles to oppose;—equally of laws and freedom of conscience leave you a wide and cheerful field to act upon."

> Isaac Harby, A Discourse Delivered before the Reformed Society of Israelites, November 21, 1825





sup, and or tog bendered and saturary, as well as seriotural propriety of "probing Him with stringed instruments and with organa;" and defended, with equal success, the reformed practice of conducting certain portions of the service in the vermacular language of the people, instend of a tonghe unintelligible to most of them. His allusion to the noble and intropid interference of Sir Moses MONTEPIONE, in behalf of the oppressed and persecuted Israelitos of Damascus, paid a just tribute to that hero of benevolence and true knight of philanthropy, whose name will descend to postcrity wreathed with the blessings of his rescued fellow Hebrews, and crowned with the honors that [ befit the benefactor of his kind. In dwelling on the plenitode of civil and re'igious privileges, enjoyed by the Bouse of Israel in this land of liberty and equal rights, he kindled with a noble and generous enthusiam, and declared, in behalf of himself and all grateful Israel, that "this synagogue is our temple, this city our Jerusalem, this happy land our Palestine, and as a Carbons defended with their time ALA real at a to



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# THE OCCIDENT,

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## AMERICAN JEWISH ADVOCATE.

Vol. V.] IYAR 5607, MAY 1847.

### SYNAGOGUE REFORMS.

[No. 2.

In our last we inserted a letter from our special correspondent in England, relative to the improvements required by Dr. Adler in the conducting of the worship in the Synagogues in his rabbinical see. No doubt the greater part of our readers took especial notice of the details, more particularly if they are persons belonging to the German and Polish denominations, for whose government the orders were issued by the chief Rabbi of Great Britain. And though the authority of the learned divine does not extend beyond England and its dependencies, and the rules do not properly affect the Israelites of the Portuguese form in several particulars : we still think that for all that the missive of Dr. Adler is of great moment to all our brothers in America, and wherever the English language is spoken. There are so many ties which bind together both shores of the Atlantic, the intercommunication becomes daily so much more frequent and certain, that nothing now can be matter of indifference because distance happens to separate the countries; and more particularly is this the fact with religious movements, so that when the impoting in given in such as the sight the same of the same mill be

"Thou knowest we are bereft of our country, and we must sing praises in a strange land; **we have now no Jerusalem, no temple, no high priest, and no burnt offering for thy worship.** But, oh Lord! Though despisest not a repentant heart, therefore wilt Thou hear our prayers which we will offer up to Thee within the walls of the house, to be erected on this foundation."

> "Rev. Mr. Rosenfeld's Address at Charleston," *Occident* (May 1847): 78-79

"I have not seen the paper you sent containing an account of the Charleston congregation but have heard some passages quoted that are certainly unorthodox. "This is our temple, this is our city, this is our Palestine." Is it possible a Jew can write or speak so? Then where is the truth of prophesy [sic]? Where the fulfillment of promises? What is the hope of Israel? Of what does the scattered people bear witness? Alas we may hang our harps on the willow and weep for the spiritual destruction of Jerusalem when her own children are content to sing the songs of Zion in a strange land and deny the words of God so often repeated by the prophets. I am afraid the good people of Charleston are paying too much for their organ and allow more important objects to be sacrificed. Certainly the greatest enemies of the Jews never have denied their claims on the country inherited from their fathers, or doubted they would be restored to it in the time God shall appoint. How then can the Charleston congregation sell their birth right for a mess of pottage? But I beg your pardon, as I said before I speak from hearsay and would fain hope there are watchmen at their posts, scattered among the people who will warn them when they are in danger of falling into error by the spirit of innovation which has been the vice of ages among other religious denominations."

Rebecca Gratz to Miriam Gratz Cohen, March 29, 1841, American Jewish Archives, Cincinnati, OH



### Morris J. Raphall, *The Constancy* of Israel (Charleston, 1850), 17

"You tell us that these United States are Jerusalem, that Israel wishes for no restoration, and has none to expect. And so, because a handful of Jews have in these states recovered those inalienable rights which belong to them as men: Because here are a few—not one in a hundred, of the professors of the faith of Israel throughout the world, are relieved from the grievous pressure from without, against which their brethren in the faith have every where to bear up: Because here the lowest, the most material of their animal wants can be provided for with abundance, and the finger of scorn is not actually and pointedly held up at the Jew; therefore, he is to sever his hopes and interests from his suffering brethren, and is not only to rob them of that energy, that mortal motive which so long has sustained them, but is even to outrage their feelings and lacerate their hearts by telling them that their constancy is folly, their firm adherence to principle stiffneckedness,—their deeply rooted faith a delusion."





#### Tuesday LECTURE I. Jahuary 29, 1850

INTRODUCTION. Definition of Poetry; difference between Sacred and Profane Poetry. enius and poetic superiority of the Hebrew Language. Parallelism. Sacred Poetry identified ith the History and Institutions of the Israelites; its progress to be traced through FOUR priods:—*First Period*, Fragments of Antediluvian Poetry. The Patriarchs. Joseph. The bless-g of Jacob. The book of JOB; conjectures on the time and place of its composition. Was be an historical or only an allegorical personage?

### Saturday LECTURE II. Filmf. 2.

First Period Continued. The book of JOB. Under what species of poetic composition ght this book to be classed? Proved to be a Dramatic Poem. Its general design—its plot or tion—its dramatis persona. Job; his wife; his three friends. Character of the dialogue—its nnection and progress.

Tuesday LECTURE III. brews originates with Moses; his writings the standard models of all subsequent Hebrew poets. leans by which he exercises his great and lasting influence on the minds of the Israelites. Moses' de on the Red Sea; his last song; his blessing; the 90th Psalm The book of Jashar. Deborah's

Hunday LECTURE IV.

Third Period. Condition of the Israelites prior to the reign of David. His poetical talents tarly developed; the vicissitudes of his life; their influence on the character of his poems. The collection of Thillim or Psalms. The authors of that collection. Didactic poetry of the Heprews. State of the nation at Solomon's death.

#### Saturday LECTURE V

Fourth Period. Prophetic poetry, only found in the Sacred Scriptures. Balaam, the non-Israelite prophet; his style. "Schools of the Prophets." The meaning of the word Nabi, (pro-phet—orator.) The authority of the prophets; whence derived; its influence. Prophecy; its general design; characteristics of prophetic poetry.

#### monday LECTURE VI. " //

Fourth Period continued. Isaiah; his times; character of his compositions; sublimity, Jeremiah; his times; character of his compositions; pathos. Ezekiel; character of his composi-tions; force. The minor prophets. Captivity in Babylon; its influence on the language and habits of thought of the Israelites. The three last prophets. Close of the Canon of the Old Testament. Concluding remarks.

N. B .- The various translations introduced are original.

Ticket for the Course..... Two Dollars. Single Ticket......Fifty Cents.

Tickets for the course may be had at the Book Stores of ISAAC P. COOK, 76 Market street, JOSEPH ROBINSON, 117 Market street, JAMES S. WATERS, 244 Market street, and at the door. Single tickets at the door of the Lecture Room.

Doors open at 7 o'clock. Lectures commence at 71 o'clock, P. M. ~~~~~~ Printed by BOLL & TUTTLE, 134 Baltimore street.

"There is a second party that has already come more in contact with the world and that with sagacious foresight understands very well that something must be done to satisfy the wants of the time. It is the party of external order and decorum ... They are willing to add something to the services and religious ceremonies, but will never agree that anything should be subtracted therefrom. They do not wear their beard any more in the nine days of Ab; they shave them themselves on Yom- tob, &c. but consider themselves anyhow as good Jews as the first class, who are willing to banish and excommunicate at any cost and any risk, reform and reformers."

L.D. "Parties—Keep Peace!" Asmonean (August 4, 1854): 125



"Many ask: why do we, who do not care to return to Palestine, observe the חרבת בית המקדש. This is asked only by those who see nothing in Reform Judaism but a matter of convenience. Many of them chant kinot (without fasting!), drape the synagogue in black—but don't shed a tear. For us, however, next to Sinai, this day marks the most important occurrence in our history. The rabbis, in a prophetic spirit said: thus today we celebrate the birthday of the Messiah, i.e., Israel in the beginning of its messianic activities. On Passover, we celebrated the redemption from Egypt, our having been chosen as God's first born. But today we celebrate the birth of Israel as a redeemer of mankind, for on this day began our wanderings throughout the world."

David Einhorn, "Ninth of Ab," Sinai 4 (1859): 239

### Domestic Record.

Gentlemen of the old school speak, loudly against our late Cleveland sermon on Zechariah 8:19 concerning the abrogation of national fast days including the 9th day of Ab, called by the prophet "the fast of the fifth" (month). We forgot then and there to quote the passage from the Talmud where the same thing is stated.

The passage is Rosh Hashanah 18 b and reads thus:-

קרי להו צום וקרי להו ששון ושבחה בזמן שיש שלומ יהיו לששין ולשמחה יש גזהות המלכות צוב אין גזרת המלכות ואון שלום רצו מתענין רצו אין מתענין

The prophets call these days "fasts" and then again days of joy and gladness—i.e., when peace prevails they will be for joy and gladness; but when persecution ;exists they are days of fast; but if neither exists, those who choose may fast, and those who choose otherwise shall not fast."

It is not necessary to be more orthodox than the Talmud.

"Domestic Record," *Israelite* (September 11, 1863): 83

### of the Galuth, of the morning that was dawning also for the house of Israel. His words made me feel at home, although he did not treat the Tishah b'ab as drastically as I should have wished. Such was the status of the synagogues of New York in 1846. Outside of Lilienthal and Merzbacher, there was not one leader who could read unpunctuated Hebrew, or, with the exception of a few private individuals whom I shall mention later, had the least knowledge of Judaism, its history and literature. One of the most prominent individuals denied emphatically that Rashi had written a commentary to the Book of Samuel, and another, who had just chanced to buy the Vienna edition of the Yad hachasagah, and, after having had it most elegantly bound, had placed it on his parlor table, told me in all seriousness that that book had in fact been written by Moses Maimonides, and then asked me naïvely whether I had ever before seen a copy of this valuable work. I found at that time in New York but three men in private life who possessed any Jewish or any Talmudical learning; viz., Nussbaum, Goldsmith, and Falkenau. The first was usually called Morenu Nussbaum, the last named was the son of

Isaac M. Wise, *Reminiscences*, trans. David Philipson (Cincinnati: Leo Wise and Company, 1901), 23

REMINISCENCES

the latter in a section partitioned off. A boys' choir,

re-enforced by a few men's voices, and a cantor with a weak tenor voice, sang some compositions of Sulzer

as poorly as in a village synagogue; but dignity and

decorum ruled—the beginning of a better future and I breathed easier. Dr. Merzbacher, of blessed

memory, preached. There was nothing in his de-

livery to attract a stranger; but he spoke of the end

23

## PHILALELPHIA LEPTER.

## PHILADELPHIA, July 19, 1877.

## TO THE EDITOR OF THE AMERICAN ISRAE F

LA Grand Union have we had in delphia, a grand Union from which dice has been banished and to which cordially invited. A Union whe are the generosity and fraternity o can Israelites, and which will rain spread its protecting branches f Eastern to the Western ocean. Th it has left in Philadelphia is that of p able relief. The presence of the col in our city has been conducive in an interest in the minds of many proignorant of the very existence of th and to those whose ideas on the were, at best, vague and possive, it sented the knowledge of actual facts the lull that has followed the depir the delegates may be considered as mucative of a firm fuith in amalgamation next annually leave the city for a sojourn among the mountains, or a visit to the seashore, remain stationary this season. The plea

### THE FAST OF AB

Has, indeed, now-a days few adherents. With one or, perhaps, two exceptions the attendants at the synagogues might have been reckoned upon the fingers. Services are held on the 9th, but it may be doubted whether it be necessary to open the houses of prayer for morning or afternoon services.

The project designed by your venerable townsman, Dr. Lilienthal, to start a *Quarterly Review*, will no doubt be supported by the Jewish clergy throughout the country. We possess enough newspapers, good, bad and indifferent, but a literary issue devoted exclusively to the discussion of theological and scientific subjects, and calculated by its size and form to allow the writer full scope to express his ideas, unabridged and not cut up, is a desideratum. vulgar fear of g to his y mild of imaver.



#### Ghe Jewish Record. PHILADELPHIA, JULY 17, 1885 Ab 5, 5645-PURLISHED EVERY FRIDAY BY THE JEWISH RECORD ASSOCIATION. All Communications should be addressed

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CALENDAR FOR THE WEEK. Friday, July 17, Ab 5. Saturday, July 18, Ab 6. Debarim, Haph. Hazon. Tuesday, July 21, Ab 9.

MEETINGS FOR THE WEEK. trous to Israel.

I. O. B'NAI B'RITH. 1. O. BYAY BALT BALT AL Covenau Hall Sanday, Rim Lodge, No. 36 (morning) Isac Loner Lodge, No. 109 (evening) Monday, Johan Lodge, No. 8 (evening) Monday, Johan Lodge, No. 33. Tuesday, Keneseth Israel Lodge, No. 137. Thursday, Har Nevoh Lodge No. 18.

KEBHER SHEL BARZEL At Covenant Hall. Monday, Pennsylvania Lodge, No. 38 Tuesday, Isaac Leeser Lodge No. 35, Wednesday, Shekinah Lodge, No. 69

IMP. O. FREE SONS OF ISRAEL. At Covenant Hall

Sunday, Ephraim Lodge No. 4 (morning). Hoses Lodge, No. 4 (afternoon) Menday, PhiladelphiaLodge, No. 11 (evening) Thursday, Erra Lodge, No. 7. saw the Temple again delivered to the evils. flames, its courts and holy precincts flood-

At Handai, ad Hayda Hall, Sanday, Jodah Lodge, No. 8 (morning) At Hall N. W. ore, Becomd and Pice Ste. Sanday, Menasush Lodge No. 8 (morning). Hermikan Bons Hall, tea North Third Sunday, Benjamin Lodge, No. 1, (evening) At Caledonia Hall Tuesday, George Washington Lodge, No. 6,

IND. O. FREE SONS OF ISRAEL At Covenant Hall, Sunday, Centennial Lodge, No. 76 (morning) Sons of America Hall 524 N. Bixth Sunday Rappaport Lodge, No 35 (morning. Sunday, Liberty Lodge No. 48, (afternoon)

PREE DAUGHTERS OF ISRAEL

san Sons Hall, Sos North Third St. becca Lodge, No. 2 (afternoon). Hall No. 138 Pine Street. Deborsh Lodge, No. 1.

I. O. TRUE SIS : ERS. At Covenant-Hall. Sunday, Benoth Jeshurun Lodge, No. 2. AMUSEMENTS.

ERCHOR GARDEN PHILADELPHIA PAVORITE RESORT. LENTH SEASON GARDEN ORCHESTRA

NOTICE -- If subscribers are still the target of inveterate bigotry- These familiar lines cannot be better ap- suited in the defeat or triumph of either of who intend leaving the city The ninth of Ab awakens afresh those resplied than to the early education of those the giant combatants. It is hardly possininiscences and those sentiments, so that destined to become tarmers, either by ble that it ever will, for both parties are during the summer will furthe faithful among the free lament with choice or necessity. It is agricultural strong in their honest convictions and unthe enslaved the results of the occurrences education, alone, will enable the mind of derstand fully how to express them. Yet. nish us with their Post Office address, we will take pleas. upon that fatal day. May their prayers man to make productive and profitable one fact, is plain: Conservative Judaism for a universal deliverance be heard, and that which he may plant-the fragile and presents much vigor and vitality in the ure in forwarding the the blessings enjoyed in this country der delicate twig he may desire to raise. Then metropolis of our country and also of "JEWISH RECORD" voted to Liberty, be soon shared by the let our 'philanthropists give the subject American Hebrews. While Dr. Kohler's

without extra charge. THE FAST OF AB.

Great, the chief officer of the Babylonian

army razed to the ground the walls of the

capital of the Jewish Kingdom, dismantled

its fortresses, and burnt the Temple to ash-

es. Having subjected Zedekiah, the last

Ruler of Judah, to a brutal treatment : have

ing killed his children in his own presence

lead of Bar Cocheba, whom the most il-

synagogues

Chaldea

land of the stranger.

Commonwealth, the slaughter

dation of our sons and daughters

Monday evening next after sun set AN AGRICULTURAL SCHOOL. the fast of Ab will begin. During

ow that the newly appointed commit-tee of the United National Committhe twenty four hours that it lasts, observant Israelites, abstaining from food tee of the United Hebrew Charities appointed by the United Hebrew Charis in defence of having sent to Berlin two and drink, attend three services at the

are deliberating upon some code of ties to the subject, and ask them to con- students of the Emanuel Theological Semlaws or mode of operation by which the sider the importance of adding to that so: inary Association, a branch of the Union In the evening and the following morns condition of the Jewish poor can be ciety a branch for the establishment of an of American Hebrew Congregations, ining, lamentations are chanted-those of ameliorated and their status elevated, we Agricultural School for Jewish youths. No stead of being sent for their final instrucleremiah forming a special feature-; in believe it to be an opportune moment city in the Union is better adapted for the tion to the Hebrew College in Cincinnati-

the afternoon a ritual of a more consolato suggest a plan by which a portion of purpose, where land and all the necessary Although the remarks of Dr. Gottheil extory character is read, the selection from them, especially young and vigorous requisites can be advantageously pros the scriptures promising a brighter future youths, may be taught in due time how cured.

to those who put faith in the prophecies. Tradition, supported in the main by his- to better their condition and raise themtory, tells that the inauspicious ninth of Those engaged in active charity work. licit the views of all who may feel an inthe fifth month of the Hebrew-Ecclesiass tical year, was three times wofully disas-

reflect at all, must look with apprehension During the reign of Nebuchadnezzar the

who come in constant contact with the terest in the enlightenment and elevation destitute classes among our people, if they of our poorer classes. and solicitude at the large number of

advanced state. They are gone to Berlin as THE depressing tales of deprivation and much for the purpose of acquiring a thorough children who are about to engage in the suffering which our brethren undergo in seademical training such as a German universe battle of life under the most discouraging semisbarbarous lands, the recital of antis ity alone provides, as circumstances. As if this prospect, were Semitic indignities to which they are subnot sufficiently disheartening there is adda jected in more enlightened countries, are

GUSTAVUS LEVY Esq., of New York, the ed thereto the certain knowledge that their for the moment set aside in order to conportly and genial Treasurer of the Supreme number will be rapidly augmented by the gratulate ourselves, and especially the Lodge of the Order Kesher Shel Barzel

commodate the large numbers who are

REV. DR. G. GOTTHEIL publishes a card.

press good will and kind consideration to:

wards the Union, and Dr. I. M. Wise .-

yet the following sentiments are far from

"What would have been the use of sending

them-to the Hebrew Union College ? Indeed, if they had gone there, they would have only

proved an embarrassment for the governors, a no provision is as yet made for students of that

complimentary to that institution :

We do not propose that a new society anxious to be benefitted by his sermons.

up i clai God with

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fell

steady immigration of Jewish families from Jews of England, at the bright and cheers passed through our city this week on his and put out his eyes, Nebuchadnezzar or- Eastern Europe. Only this week have ing news of the elevation of an observant wedding tour. He was married on the dered that the richest, noblest and most we received information of the shipment and religious Israelite to a seat in the 20th ult, to Sarah Kugelman by Rev influential might be carried as exiles to to this port of a number of destitute Jew- proudest Senate of the world. The thought Arnold Levy of the Chrystie Street Syn ish families. four of which have twenty two is grand and inspiring that in the person gogue. We wish them many years of h

Under Titus, the Jews, who fought ha- children. These important facts are als of Lord Rothschild, a strict adherent to roically to resist the intrusion of oppresse most appalling and should be met with Judaism, it has been triumphantly proven IT 18 a singular fact that notwith ive Rome, and strike for independence, prompt and decisive action to avert future that to be a representative, conservative

descendants of the patriarchs through the attention, and, by a judicious outlay at the temple has the usual slim summersattend.

length and breadth of God's created earth. start, save the wasting of thousands of ance; Dr. Kohut's synagogue cannot ace

dollars in mis-applied relief and support.

shall be formed for this purpose, but invite

We intend to discuss this important

matter more fully in our columns, and so:

ing Maimonides College of Phila/ Jew is no bar to political advancement or founded by the late Isaac Leeser, Some new resources must be provided, the attainment of the highest gifts a nation ed with the blood of their dearest and some new aveaue opened for the profitar (an bestow upon its citizens. We add the posed by Dr. Wise, the represent bravest, while contumely, bondage and ble and instructive employment of able. following brief sketch of the scene in the Western sentiment, and given misery awaited them in the inhospitable bodied youths. Of late years we have House of Lords upon taking the oath of shoulder by New York and t' of its graduates; Rev. S. M

been gradually widening the scope of our office. In the last struggle for liberty under the educational methods for the benefit of our A special despatch from London to the selected as an examiner of poor. The Kindergarten guides and in Berald says: "This afternoon there was an brew College, lustrious Rabbi of the time mistook for the structs the tender minds of the young and occurrence in the House of Lords possessing THE REPORT of the

Messiah destined to revestablish the Jewish the Kitchengarden will develop the idea world and destined to become historic. Lord Union College of Cinci of utilization/and domestic work ; the Sew, Rothschild took the peerage oath, escorted print, and as all its p perpetrated on the same unhappy day of ing Societies instruct the girls in useful by the Earl of Roseberry, busband of Hannah Ab. The defeat of our combatant and manual societies instruct the girls in useful Rothschild, daughter of the late Baron May. highest terms of th Ab. The defeat of our combatants was labor; the sabbath or religious schools er, and by Lord Carrington, son of that Lord dents. There is followed by Hadrian's releatless persecu-tion, by the martyrdom of a number of insight into our Faith; the Industrial tion, from 1848 to 18455, voted against the bill dmittage Lord Relation and the second Hebrew sages and by the enforced degra-Schools, when permanently established, Lionel, to the House of Commons, Several which in / may learn to a limited few cigar making, peers who fought in the latter period against A grievous error of some modern Isra+ carpentering, shoemaking or tailoring. But tory bigotry vere present to see the revenge must fr elites is that of considering the dismem- all will not and cannot attach themselves that the whirligig of time had brought. REC "In the gallery were the proud and happy berment of our nationality a supreme to these pursuits in an already overstocks faces of Lady Roseberry, Lady Rothschild, benefit to gentilism, and a social advantage ed community. Yet there is one honoras Lady Anthony de Rothschild, Miss Alice de to our coreligionists. Those philosophis ble vocation for which our country affords and Mr. Alfred de Rothschild, who watch Rothschild, Baron Ferdinand de Rothschild

zers quote, as they are wont, Talmudical unlimited facilities, and its rich and broad the proceedings. The oath was taken authority, to support their theory. But domains offer inducements unrivalled upon great solumnity on a Hebrew copy without dervice that our dispersion was four earth. It is a arriculture-the scient. without denying that our dispersion was, God's earth. It is Agriculture-the scienin a measure, the means of disseminating tific tilling, cultivation and development of while Lord Rothschild stood raeli, brother of the late Earl of I Biblical truths, it is certain that it brought the soil. Why, then, not train our destitute covered. Then, as the first H on sufferings unequalled in the annals of and neglected youths to become intellihis seat on the front oppo mankind .--- sufferings which have weighed gont and successful farmers ? the gangway, all his Doubtless, many rece'

us down to this day. If Jews enjoyed Let an Agricultural School be estab-Doubtless, many recr

"America—the liberal and the enlightened has never lifted up a hand to strike the Hebrew. On the contrary, she generously invited him to come and thrive and rise high in her vast domains. The outcast of Judea, who was yet the pariah of a narrowminded world, availed himself of the offer, and for over a century has lived free from the molestation and vexations to which he has been exposed, ever and anon, in regions where he had sought shelter. Therefore, Israelites love America and seek her welfare, but the appreciation of their favorable conditions does not blot out the memories of the past, nor their compassionate feelings toward brethren who are still the target of inveterate bigotry. The ninth of Ab awakens afresh those reminiscences and those sentiments, so that the faithful among the

free lament with the enslaved the results of the occurrences upon that fatal day."

> "The Fast of Ab," Jewish Record (July 17, 1885): 4



And the lesson of the Ninth of Ab, is that we must not alone wail, but work. We must be true to the obligations inposed upon the children of Abraham, which, if we but knew it, are our highest and dearest privileges, and the promises  $\phi f$ reward for renewed obedience will be as strictly fulfilled as were the threatenings of punishment for disobedience. As in the one case, so in the other, they are the inevitable results of the workings of the law of cause and effect. We have but to do our duty and entrust the issue to the great First Cause. S. S. C.

S.S.C., "The Ninth of Ab," Jewish Messenger (August 5, 1881): 7

TENET 78005585 THE BIALYSTOKER SYNAGOGUE

"Let us now cast a glance into a strict Orthodox community to study the ritual observed on the Ninth of Ab. On the eve of the fast day the people, in stockings or slippers, are seated on the floor of the synagogue, or rather on little benches lower than their regular seats ... Business is not in general interrupted in the Ghetto during the day, but in the houses of the pious the candles for the dead are burning; the children do not play in the streets as usual; the people do not greet one another. After the evening service, at which a lesson of the Torah is read, the fast day is ended."

"The Ninth of Ab: How and Why the Fast is Observed," *New Era* (July 1904): 169

"The fast of Tisha b'Ab comes this year at a time when the hopes that the glorious past of the Holy Land will be revived still persists in millions of Jewish hearts. The time has not yet come when orthodox Jews are unwilling to observe this day by fasting and prayer. Whether it ever will come is extremely doubtful ... Now that working for Zion has come to supplement the ancient and time-honored custom of prayer for it we may reasonably hope that the custom of mourning for Zion will ere many years have rolled around be regarded as no longer necessary."

"The Ninth of Ab," *Jewish Exponent* (August 12, 1921): 4

"The observance of the eve of Tisha B'av was indeed beautiful and traditional. Seated on the floor, campers and councellors *[sic]* recalled the periodic exiles which began with the first and second destruction of the Temple. Uncle Hal Koppelman, in his characteristic way, held his audience spell bound by his dramatic narration of the history of Tisha B'av. Then Uncle Bernie interpreted the history of Tisha B'av, past and present. He pointed out the significance of the dispersion of our people, and what is the modern condition of the Jew. And as a fitting climax to the evening Cantor Kantor chanted the Kinos. A word of praise is in order for the Hebrew group which was led by our very able Hersh Stein."

"Jewish Life in Camp Mohaph," *Mohaph Mirror* (1924): 5



## TOD DITERTOR MASSAD HEBREW CAMPS IN THE POCONO MOUNTAINS MASSAD ALEPH ANINERSVILLE, PA. DINGMAN'S FERRY, PA.



"From the earliest days of the Massad idea its founders put their accent on all those forms of Jewish life which are instrumental in the preservation of Judaism. Few students of Jewish history doubt the tremendous importance of religious precept and practice in the survival scheme. At Massad the prayers, the observance of Shabbat, the impressive rites of tishah b'av and other religious observances become integral and functional because they assume their natural place in the totality of Jewish living. For example, the whole community of Massad prepares for the Sabbath; camper and counsellor alike engage in transforming the area of the profane into holy ground. It is hard to exaggerate the positive effect of such participation on the child."

Maurice M. Shudofsky, "Massad—An Experiment in Hebrew Summer Camping," *Jewish Frontier* 18 (December 1951): 29



"Practically, the continued observance of Tisha B'av must concern itself with the two great historical events of modern times as well as with past history. These two are: "Churbon Europa" and the founding of Medinath Israel ... a valid orthodox view on the question of continued observance of the national fast days, based on Halochic [sic] grounds, sees no need of discarding them because of contemporary developments. It sees rather in the great historic events of the last two decades, an opportunity for deepening our experience of these days, an occasion for discovering new avenues of expression of the entire gamut of our national experiences within rather than without the framework of the hallowed traditions of Israel. By blending these historic events into the grand stream of Jewish religious life, we will find an opportunity for giving new dimensions to our near-emasculated religious consciousness."