

## *The Unedited 1934 Diary of Rabbi Oscar Z. Fasman, Journey to Europe and the Land of Israel*

Rabbi Fasman's daughter, Millicent Drebin, prepared this unedited version of Rabbi Fasman's diary.

Rabbi Fasman's grandson, Shmuel Drebin (Rabbi Fasman's daughter's son) possesses the original document.

For Moshe Sherman's introduction to Rabbi Fasman's diary, see <https://hakhirah.org/Vol30ShermanIntroduction.pdf>.

For the edited and annotated version of Rabbi Fasman's diary, see <https://hakhirah.org/Vol30FasmanDiaryEditedbySherman.pdf>.

Visit to Europe and Eretz Yisroel with Rabbi Uri Miller

Abba's Diary Summer-1934

Saw in New York on June 14 and 15

Dr. B. Revel and family

Rabbi Wolf Gold

Herman Bernstein

On board:

Mr. Landau

Mr. Miller-Capetown, South Africa

Mr. Hadas-Capetwon, South Africa

Mrs. and Miss Goldenstein

Mrs. Sanebasch-London (formerly of Frankfurt-an-Main

Mr. Charney-principal Talmud Torah in New York

Mr. Koralitz-Boston

Mr. Buttwiwick-New Haven

Cinema: It Happened One Night

Horse Racing

Games and Contests: Balloon

Animal

Drinking

Lump sugar-small pieces

The International Minyan

Life boat drill

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Mr. Herman Weingarten of Seattle, Washington-His report of Jews in Alaska where for ten years he was U.S. tax collector on the Yukon. The shul in Seattle that didn't admit him, a stranger, broke. The evening for National Fund where Harry made an appeal and with the \$50.00 donation of Joseph Miller of South Africa, a total of \$100.00 was realized to inscribe the names of Berengaria Jewish passengers in

Golden Book.

In South Africa B 100 required for name in Golden Book. Girls of South Africa outlaw themselves from good society if they go to a bar to drink.

Discussion of Problems in Judaism on board Berengaria on Wednesday night, June 20:

Rabbi Elkin told of an instance in Poland where an ignoramus took very important positions as Rabbi, and the publication of the facts against him by the leading gaonim of Poland did not deter communities from choosing him.

Harry points out that it is true this story indicates a similar 'hefkairus' in the Polish rabbinate to the American, but there is an important distinction: When the gaonim in Europe became aware of the wrong, they did not hesitate to publish their opinion, while in this country the authorities are afraid to inform the public of the fakers who usurp major rabbinical offices.

Mr. Charney said he prefers being a Talmud Torah principal to being a rabbi, because the sincere rabbi must feel a heartache every time he has to consider the wishes of the "leading members" who eat Traifeh and desecrate the Shabbos.

Harry told me of the "catechism" he has introduced in his Sunday school for the children to read in assembly. He admitted the difficulty of having teachers who violate some or almost all the principles taught by the catechism, such as Shabbos observance.

Harry also commented on the fact that the Christians teach their children religion in the sense of its emotional appeal, while we teach our children to read, to translate, to know history, but not to feel profoundly the religious emotion.

He bemoaned the fact that it is so difficult to introduce decorum into Orthodox services. There's nothing spiritually elevating in the

mechanical way we daven in Orthodox shulen.

He told of how, whenever he writes or speaks a criticism of some existing evil in the community, immediately the individuals affected, in person or through intermediaries, complain to him that instead of making friends, he hurts people. He replies, "It's my duty as a rabbi to cry out against injustice regardless of whose feelings I hurt".

I pointed out to him that he must be careful not to let this attitude carry him too far, because even if he personally is willing to lose positions on the basis of such prophetic sincerity, he cannot look at the matter as a purely personal equation. If he loses out, then the insincere fawning type of rabbi will rise to eminence and direct the future of Judaism.

Harry keeps emphasizing the need for an Orthodox rabbi to show himself as a highly cultured and intellectual person, so that the prejudice against orthodoxy as superstition and ignorance be shattered. He underestimates I believe, the need for social graces in the rabbi; without them he can hardly attract a following. They are the tools for intellectuality, the means by which it can impress itself on people.

Harry grew pessimistic. Even if we perfected all the things we desire such as complete unification and organization of orthodox forces, a thorough purging of the rabbinate, a really decorous service, etc. it would be almost impossible to overcome the economic, psychological, and irreligious factors mustered against Judaism in the present civilization; how much more helpless our cause, when we see the chaos, confusion, petty quarrels and personal strife that constitute modern orthodoxy.

Harry stated that there is more sincerity in the reform and conservative rabbinate than in the orthodox. I replied that there is hardly any sincerity in the reform group; possibly there is more in the conservative. Harry suggested we need a Pope in our ministry. I heartily assented.

Most Protestant sects also suffer from evils in the ministry similar to ours.

In speaking of the grip kaddish and mourners services hold upon our people, Charney stated it was the result of superstitions, fear of death and all that went with it. I claimed it was tied up with Kibud Av v'Aym. Charney asked, "If so, why not kovod b'chiv--within the lifetime?" Elkin answered, "As long as parents live, the children feel they will yet have time to fulfil Kovod, but after death they realize it is their last chance." I thought that there is another difference too; during life there are manifold duties--ayn kitzva; but after death there is the accepted shiur kotzuv--limited measure--of how much should be done. To them I gave this p'shetel--that children seem to translate m'chabdo b'chayov in the sense of l'chabed es habayis--sweep him out of the house; but m'chabdo b'moso--they translate in the usual way.

Harry agrees with Pitskin that the work consuming the highest amount of human energy is managing people; it wears us out more swiftly than the heaviest manual labor.

France--arrived Cherbourg Friday, June 22 at 10:30 a.m. First sight of land was at 1 a.m. the preceding evening when we sighted Land's End Beacon of England.

The harbor at Cherbourg

The French Railroad

The beautiful countryside just outside of Cherbourg

Every foot of ground in France is intensively cultivated. There are no wastes.

"As inseparable as a Frenchman and his bicycle".

The French dining car

Arrived in Paris 6:30 p.m. Friday.

Atlantic Hotel--Ringer Restaurant

Met nephew of Emil Offenbacher.

The German young men and women at the table.

Mr. Schreiber, great grandchild of the Chasam Sofer.

Boulevards des Italians and Hansman

The Rothschild Synagogue

The gardens of Tuilleries

Arch of Napoleon

Bronze pillar of Napoleon

The obelish

The Seine and the Eiffel Tower

French policemen

The subway

Mr. Bernstein of the Hias Hicem. His report on the refugee situation

The Jewish quarter known as the Platsel, Rue de Rosiers

The Bastille district. The Zeire Mizrachi outing and the report about the French Talmud Torah system

The Jewish district in Belleville and the exterior of the synagogue there.

The Light Opera--The King of Vys.

The French Batai Medrashim

Left Paris Monday night June 25, arrived in Frankfort Tues. morning.

En route saw Mainz and the Rhine River there.

Ate breakfast in Frankfort at Ullman's.

Then went to visit Rabbiner Horowitz. the rav of the Religious gesellschaft at Fichtesto 5. He gave us his views on Rabbonus; The rabbi must have independence, including a life job and no dependence upon balabatim. The mashgichim of the semeinde are merely to remind and keep alive the laws of kashrus, but not to guard, for a hechsher is given only to one who can be implicitly trusted in the first place; and secondly the German feeling for "ehrllichkeit" would not allow a man to charge more on the pretense that it's kosher. The salvation of Judaism will have to come from an inner awakening.

Then visited Breuer's Yeshiva.

Then saw the old Judengasse and the Rothschild Haus.

Then visited with Rabbiner Hoffmann who discussed the topic of Aguda and Mizrachi; the workings of the Gemeinde; his feeling that there no longer exists a reason for a separation of the Religion-gesellschaft.

Then visited the old cemetary behind the synagogue of Rabbiner Hoffmann, an expansive place where we saw the tombstones of the Pnai Yehoshua, Hafloah, Maharam Shiff, the Rothschilds, Schiffs, Speyers, R. Nosson Adler (rebbe of the Chasam Sofer) and stones as old as 700 years.

Back to the Yeshiva, where we talked with Dr. Joseph Breuer about his Yeshiva; its work, its hopes. After that listened to his shiur in Baba Batra.

Then mincha/maariv in the Hirsch Shule.

In the morning we had also spoken with Dr. Elias, Director of the Realschule, about the schools and educational system of the Religious Gesellschaft. Supper at Ulman's.

Arrived Berlin Wednesday morning June 27.

Took subway to Kaufman's in Kleist street and ate breakfast there.

By bus to Jewish district of Artillerie, Rosenthaler, Grenadier etc. streets.

Visited Hildesheimer Rabbiner Seminar and spoke there with Dr. Weinberg of the faculty and Dr. Klein, the Dayan of Adas Yisroel Geneinde.

Visited the Adas Yisroel Schule under Dr. Schlesinger, Director with whom we had a long discussion on various aspects of Jewish education in Germany. (he had not even heard that Feuchtwanger had published a book The Opperman's)

Walked about Unter den Linden

The Jewish Museum was closed.; we saw the beautiful semi-reform synagogue next door (Oranienburg Street)

To the office of the Joint where we had a brief discussion with the head accountant, Mr. Levy.

Ate meal at 132 Kanstrasse, purchased kosher bakery food a little further up and went to meet Dr. Krensinger (?) of the Zentral Aurschuss who talked to us about all the aspects of German relief work.

Thence to Dr. Mittwochle, head of Berlin Joint and Professor of Oriental studies at the University of Berlin. Discussed the German Jewish situation; also the problem of the Jew seeking education on aspiring to be a college professor.

Walked through the spacious grounds of the Tiergarten, already closed and saw the beautiful street that leads through Charlottenburg Tor.

Left Berlin Wednesday midnight.



Orthodox Jews in Germany answered to the question, "Did Hitler drive many back to Orthodoxy?" in the negative. There were some cases to be sure, but what happened in the main was a return to Jewish studies, a practically forced enrollment in Jewish schools etc. but no turn to observance, nor even a deep change of heart. This should indicate that antisemitism does not create Judaism, as is almost universally asserted; Judaism must be created from within.

Arrived Kovno Thursday, June 28 at 1 p.m.

On train met Rabbi Hirshovitz of Jalak. He told us much about Judaism and Jewish life in Lithuania. The Zionists have captured the entire youth and led them away from orthodoxy. An attempt is underway to organize the youth now in orthodox clubs, etc.

The Berlin Hotel in Kovno.

Capilevitch, head of Yavneh schools explained the nature of the schools and showed us through one of the buildings.

The Jewish streets.

Cobblestones.

A droshka ride to Slobodka. The view from the brige. The beauty of the river.

The Yeshiva, Slobodka.

Slobodka Kollel.

A visit to R. Isaac Sher.

Slobodka again. Musar, Maariv, T'hillim

Discussion at hotel with Victor Miller (of Baltimore) Capilevitch and a rav about Mizrachi and Agudah, about getting aid for Yavneh schools in America.

Telz From Kovno to Telz accompanied by three students of Slobodka  
Telz-Friday afternoon

Leicht's Hotel

The friendliness of the students.

The wedding of R. Haim Telzer's daughter in the Yeshiva.

The Friday night at the home of the bride's brother, R. Ezriel.

R. Mordechai Velvel contrasts Rabbi Yablonsky and Rabbi Korb in way of learning.

The minyan in Telz Saturday morning.

Kiddush at Reb. Ezriel's

Discussion of Mizrachi-Aguda problem with Hungarian student Furth and the question of introducing some general studies into the Yeshiva curriculum. The feeling in Litah seems to be that the study of general subjects always proves a Yetzer Horah that leads the students away from "learning". (The statement of R. Mordechai Velvel that nowadays the Yeshiva students are more practical and worldly than forty years ago.)

Dinner at R. Ezriel's T'Chant.

Talking in Torah at the Rav's. His observations on American Jewish life.

The Chassan's Torah in Kodshim.

Mincha in Yeshiva.

Sholosh Seudos at R. Zalman Bloch's.

Back to the Chasunah after seeing the lagoon.

German, Swiss, Hungarian students in Telz.

Sunday, July 1 Left Telz at 8:00 a.m. accompanied part way by Slobodka and Telzer students traveling home.

Latvia. Sunday evening took droshka from station to "datche" of Ragatchover Ilui. He spoke to us about two hours on various problems in Halacha in a never-ending stream of B'kiyus. Told us the only place in Shas for word "Tevah" is in Niddah 20/2 even the Chacham Tzvi writes in the name of another that it's a recent word. He considers it against the din to teach general subjects as well as Torah in a Jewish school. The father is responsible to teach his son not only 'umonus' but also chochma, according to the Rambam, but this applies only to the individual; the community must not, for its interest is Torah. The individual can be and should be interested too, in means of earning and in matters of worldly interest.

Quoted that Rav studied about "b'choros" under "Roai Bokor" for 18 months to prove that for many things knowledge is necessary. Thus too the din that a doctor who causes death while attempting to cure is 'potur' if he was acting "b'rshus Bais Din" proving that Bais Din had to know medicine, else how would they know whom to license?

Said we cannot accept the conclusion of chemistry about a 'kesem' because the dinim of the gemorah were built on their investigation and we must use their conclusion.

Besides the 39 major melochos of Shabbos, there is a lav "Lo saoseh kol melocho that applies to the creation of new things; on this basis alone can we understand the issur against sitting a hen on eggs Shabbos and Yom Tov.

In the dinim of Shabbos, *דמיא* of *מכרה* is potur for we see that in case of fire, he may say *כס פתמכרה לא יפסד* in no other case of monetary loss involving an av melocho--and through his words he is *אומר כן*

In connection with "maavir" we may consider the kindling of the fire or the destruction of the thing as the aspect of the issur and the opposite of these as the two possible aspects of *ע"כ נכחה*

The Ragatchover wasn't fasting because of illness (it was the 17th day of Tammuz) but when he heard I was fasting he said it's about time to daven maariv. Harry asked him what he means by the words

*ט"ז ט"ז* He went into the question of Tosfos to a fast, pointing out two kinds of tosfos--one where we add because we're not sure of the time e.g. 'Bain hashmoshos' and the other actually adding

*ע"כ נכחה* .There is a difference in din whether a boy who becomes Bar Mitzva Motzoai Yom Kippur. If the tosfos is due to 'sofek' then there is no 'chiyuv d'oriso' on him to fast then but if it's a 'vadi hosofa' then he must fast that quarter hour or so 'me'doriso'.

Harry brought up a discussion we had with Telzer Rav where one of the boys mentioned a Ramban that 'sefiras haomer' isn't

He said he never saw such a Ramban but the Rambam decides women are 'potur' from counting Omer. In general people overlook the Ran at the end of Succah where he shows that Sefiras Haomer is one *ק"ו* not

a *ט"ז*. He mentioned the importance of the question of Zman in Shas. In connection with Omer, if a Ger becomes converted in the days of Sefira, he wouldn't count because he'd have only half of a single unit.

A question in Zman comes bound with the discussion in Kesuvos

? *א"ל בארות בקבר* Similar to the idea of *א"ל בארות* would be the question if a man sold his field when Yovel was effective but before it came and *א"ל בארות* destroyed the country. The destruction might be regarded equivalent of death in case of *א"ל בארות* and therefore the field goes back at once to original owner.

We had tea and cake with him.

His appearance.

"I write to them all but I never saw them; I don't know them; In Eretz Yisroel they don't know anything."

Vilno Arrived Vilno Monday morning.

Stay at Hotel Wenecja.

The Tachkemoni Talmud Torah-guided through by Mr. Rudnetzky.

The visit with Rabbi Yitzhak Rubinstein. His official busy office.

He took us in a droshka to show us through the two new buildings for education of boys and girls.

The visit to the Moshav Zekanim.

The Alte Schul; the heavy gate, the beautiful bimah, the stone in to show No rav in Vilno

The Vilna Gaon's Kloiz. The place where he sat.

The beggars.

The visit with R. Haim Oser in Podbrodzie datshe. His lovable personality.

A little discussion in Halacha; mostly general conversation.

His proof that *ו"כח* is right in saying that the only reason we don't say Chazaka in the case of 'terumah d'oriso' is that it can lead to 'Yuchsin' which requires two witnesses but ordinarily the 'Chazaka' of a man as being a kohen is effective even in 'd'oriso'.

Proof 1-The kohen has 'hanaah' from his 'peter chamor'; it's an issur 'd'oriso' yet he relies on his 'chazaka' to permit him to use it as we paskin that 'peter chamor' of a kohen even now, is excused from 'pidyon'.

Proof 2: We say that *דמיא* which are 'issur d'oriso' go out 'l'chulin' after coming into the hands of a kohen, even though he has only on his side 'chazaka'.

Davened Tuesday morning July 3 in Zaveler schul near hotel. Harry went off to see his relatives in Brisk while I remained in Vilno. Spent hour getting Lou's relatives on phone in Druja.

Went to office of Vaad Hayeshivos where I met Benjamin Eisen, student of Mir who guided me.

The bank of T. Bunimewicz

Bargaining in the stores of Vilno

The Jewish library

The bookstore of T. Funka

The old cemetery with the graves of Vilna Gaon and his family

Grave of Be'er Hagolah, Chayai Odom, Ger Tzedek

Visit with Yosef Oyzder

Left Vilna 7:30 a.m. of Wednesday, July 4 on way to Mir.

(Only two candystores in all Vilna, closed on Shabbos. One cannot trust a sign of Kosher in Vilna)

(Benjamin Eisen reveals that old leaders of Agudas Yisroel are opposed in heart to new Agudah Hachshara, only they could find no other way to keep Orthodox youth from Zionists.)

(The "Chor Schul" which is reform only in absence of central bimah. From outside it looks a lovely structure).

(Ringing coins in Poland)

Visit in Mir

Baranowicz The Yeshiva

Visit with Rabbi Elchonon Wasserman. Repeated of the Chofetz Chaim that combination study is like two wives; One must be a 'tzora' to the other. If Torah is the only wife, even when you get a bit discouraged with it, you don't go away, but if you have a second wife, the claim of Torah on you is weakened.

He repeated another statement of the Chofetz Chaim about Lampport's big contributions to N.Y. yeshiva:

לע 3/12 0/123 3/12 ג38782"12 דהא 1/12  
3882 גיט 78 1/12 1/12

I asked him why European rabbis don't take a more sympathetic interest in American Jewry and attempt to help them. He replied, "We have plenty of America right here to contend with and to save."

I asked him how the Yeshiva gets support. He said, "50 % we starve on our own and the other 50% we use

צרת רבים חצי נחמה

He said the Chofetz Chaim had a 'shita' of finding an explanation for all things that happen in some passage of the Torah. So he, Rabbi Elchanan in asking himself why the Yeshivos have such a difficult time

today explained it on the basis of the statement <sup>צ"ל אומר בצדק ומאוד קלא</sup> <sup>רצ"ל</sup>

how if there are 10,000 blatt that Hashem expects of us, then 100 have to be <sup>רצ"ל</sup> . The rule is

אלו יחסר תמצת

and what we don't get in quantity of learning since we don't learn enough--has to be made up in the greatness of <sup>רצ"ל</sup> which characterizes the little we do learn.

(On the train, Levy of N.Y. told of R. Yeruchim's constant plea to

the students of Mir; <sup>אויך דין ניש אין כעס בארוואס איהר זייט ניש פרום</sup> <sup>נאר בארוואס איהר זייט אלעס כע נארא נים אין</sup> <sup>איהר פארשע רט ניש</sup>  
Warsaw--Thursday, July 5

Frequent warnings about the thieves and pickpockets of Warsaw. With aid of Mizrachi chalutz, on his way to argue again to obtain a certificate--we were told certificates are auctioned off to the highest bidders--and a droshka I reached Hotel Gdanski at Gesia 6.

Visited several Mir students including Ginsburg of Chicago. One of them, Goldfeder took me to a bookseller where I spent some time in obtaining prices on volumes I wanted.

Harry arrived from Brisk at 12:30.

Together we saw the Gerer Shteibel on Nalewki 19. The type of youth.

Friday morning: Visited Rabbi Cahana. Told us Ezras Torah of America isn't functioning. It never was efficient. The Central Relief used to function well, but it does very little now.

Visited office of Agudas Yisroel where General Secretary Freedman explained the various functions and branches of Agudas Yisroel work. Of special interest was the news of achievement in Chinuch. In Poland, 50,000 girls attend Beth Jacob schools. The teachers' school at Cracow for women graduates 100 girls every two years and so fast is the growth of the movement practically all find positions.

In general, the Agudas Yisroel office is impressive in its size and systematic arrangement.

Freedman said that only one conservative wing regards Hachshara as an offset to Zionist activities among youth, but the leaders in control place great importance upon orthodox colonization of Palestine.

Visited Mizrachi office. Met Rabbi Yitzhak Nisenbaum, Rabbi Neufeld, Dr. Cahana.

Back to Agudas Yisroel to meet Isaac Meir Levin, president, member of Polish Sejm. He pointed out that basis of movement is consistency; that Orthodox Jews lack confidence in themselves; that only after we're strongly organized can we negotiate in common matters of interest with other parties.

Went to Rembertow to see a Mizrachi Hachshara kibbutz. The mud of Rembertow. Information about the kibbutz. Self-supporting.

Ate at Rabbi S.D. Cahana's Friday night. Discussion with Dr. Cahana head of Yavneh in Warsaw, Greenberg, Vice-President of Palestina (the Aliyah organization of all Zionist factions) They claim better to colonize Palestine with irreligious than not to colonize at all.

Saturday morning davened in Moriah, Nissenbaum's schul. It was packed with an overflow crowd, a large percentage of youth.

Dinner at Rabbi Cahana's Polish T'chant brought from baker's oven.

Discussion with Dr. Cahana of how it might be possible to raise money for the Mizrachi-Yavneh Talmud Torah system in America. The fund that had to be created to enable teachers to get railraod fare to travel to



Saturday afternoon visited the Mesivta where 300 students receive a Yeshiva education. Ages from 14 years old and upwards. Two hours of general studies; not rigidly enforced. Class system. Chassidic students--all Agudas Yisroel.

The closed stores everywhere in the Jewish section. In Gesia 1 a merchant is the first on the street to keep open Shabbos. The Jewish newspaper print a warning of the rabbinate to him to close on Shabbos or prepare to be excluded with his children from all rights in the Kehilla--including Jewish burial.

Rabbi Cahana told us about the kashrus system. The rabbinate, not individual butchers choose the shochtim who are paid from the communal budget. In Warsaw too is an instance where the rabbinate "assured" a place and one rabbi gave a hechsher. In general, where a sign says Kosher in Warsaw, it's reliable although there is no central hashgacha--as in Germany--over places selling food.

The meeting of Hechalutz Hamizrachi in their clubrooms: Their earnestness and enthusiasm--they want to join socialism with the Torah in Palestine.

A visit to the Bratzlaver Steibel. Rules about who may go to the Amud. The intimate contact with R. Nachman of Bratslow. Their constant studying. They daven "mila b'mila'.

The last part of Oneg Shabbos at the synagogue Moriah.--the speaker talks of Bialik; assigns his death to his being heartbroken over the dissension in Israel and uses the verse

וְיָנִיחַ לָנוּ יְיָ אֱלֹהֵינוּ  
וְיִשְׁמַח בְּנוֹתָנוּ

We feel Bialik is entitled to credit for his achievements but can hardly be called a Tzaddik.

I read the pamphlet of Isaac Meir Levin--What I Saw in Palestine.

Points of Interest:

- 1) Not enough credit is given to the old Yishuv in helping create modern Palestine
- 2) The greatest development is due to individual initiative, compared to which the Zionist organization has done little. Credit for individual immigration should be given to great religious leaders also who visited Palestine and thus pointed a way to their followers.
- 3) The Histadrut, by hindering capitalist undertakings hindered the development of the country.
- 4) The Mizrachi schools have failed of their purpose in that few of its students remain religious after growing up.
- 5) The only constructive work of the Zionists has been to capture the youth education and make it irreligious or anti-religious.
- 6) When one compares what France does in Syria to develop it and what England does in Palestine, it is apparent that England fails in her duty to help colonize the land.
- 7) The Agudas Yisroel must get into the active work of pioneering, colonizing, developing Palestine.

The Polish Jewish garb; the poverty; the business rush.

Polish police.

Left Warsaw Sunday morning July 8.

Arrived Cracow 1 p.m.

Cracow-Sunday July 8

En route met Zrubovel, a leader of the left wing Poale Zion. He told us there are two youth passions in Poland--one group for Poles, the other for Russia; only rarely can a Polish youth get to Russia. The economic condition of Polish Jewry looks hopeless.

There are about 5 Jewish members in the Sejm, but they carry little weight; in fact the Sejm itself is politically unimportant. There is a dispute between Mizrachi and Zionists as to who should name the successor to the seat vacated by Gruenbaum; meanwhile it is empty. And the Jews have fought so hard to get that place.

In Cracow, there was visible from the beginning a concentrated orthodox life in the old ghetto section. It is a more pious town than Warsaw, primarily Chassidic. Dr. Thor was away on vacation.

Ate milchigs in a kosher restaurant, where I met a friend of the Doppelt's--Noach Amster--by pure coincidence.

The Schloss--oldest castle in Poland. The vast space it occupies. The traditions of ages are written all over. The youngest church tower is dated 1520. How donors for its keep are perpetuated in brick and stone.

The beautiful view from a parapet.

The campus of the University of Cracow.

The old cemetery where we saw the graves of the Ramah, the Bach, (the Meginai Shlomo) the Tosfos Yom Tov, the former rabbis of the city. The Kvitiach on the holy graves and in the niches of the 'matzaivos'. The type of Ohel.

The section partitioned off by a cement wall, where according to legend a wedding company that played instruments late Friday afternoon in spite of the Ramah's repeated admonitions about the coming of Shabbos was swallowed up.

The Old Schul: 800 years old. Was a library building originally, and there is one piece of wall to indicate clearly its original design--work was oriental. King Casimir had used it for a library, turned it over to the Jews.

We had to go down into the schul.

The 600 year odd bimah.

The chandeliers donated by a Polish prince, whose generosity was rewarded by permitting his head--contrary to Jewish law which forbids the carved human form in a schul--to be carved into the chandeliers.

Instead of ten commandments over Aron Kodesh is a carved crown of Casimir as a token of gratitude to his goodness in giving Jews right to settle in ghetto and to convert a library building into a schul.

The seat where the Ramah and other famous Cracow rabbis sat is now nailed up; Nobody can sit there.

The iron bars where public stocks used to be for those who were punished Puritan style.

The "Times Square" of Cracow where news is flashed in large electric signs.

Helmets of a Cracow police squad.

The stores that are open on the sly Sunday. When government needs money, it raids them and collects fines. The Polish Jew cannot yet live in the open because of unfair treatment by his government.

Left Cracow Sunday night 9:30 for Prague.

Prague Monday, July 9 8:30 a.m. until 4:30 p.m.

Saw the statue of Wilson opposite depot which is named for him.

From the outside saw the Museum of Bohemia which dominates the leading street. The occidental tone of civilization on the bustling thoroughfare.

The statue of the patron saint.

The old cemetery--the graves of the Maharal, the Kli Yakar, the disputed 'matzaiva'--whether it be 606 or 1606. The place of common interment with the explanatory sarcophagus above it.

The Jewish Museum--a volume of Maharal which was printed in his lifetime. The heavy bronze Chanuka lamps, etc. etc.

The Alt-Neue Schul: The lower half was built before 600, the upper half in the 14th century.

Ate at Shochet's Restaurant in Langi Gass 30.

A local man's description of Jewish conditions in Kehillah. Claims crisis didn't affect Prague so much, that it is still a wealthy city. Prague among the hills.

The mercenary tone of the old holy places because of entrance fees and mechanical guides.

The Gothic church-like architecture of Alt-Neue Schul is exceptional for a Jewish house of worship.

Left Prague 4:15; arrived Vienna 10:15 p.m.

Vienna-Monday night on arrival we went to the Sudbahnhof Hotel.

Tuesday morning July 10, we visited the family of Leopold Hermann, Mrs. Hermann being a sister of Mrs. Charles Ravitz of Tulsa. Also went to hospital to see sick mother. On the way we passed a whole series of large apartment houses built by the socialist city of Vienna to house laborers. Beautifully constructed buildings. The marks of the February civil war could still be seen though patched over in most places.

By tramway to Franz Joseph Kai and by foot across the Danube Canal Bridge into II Bezirk, the Jewish section. Ate at Ferber's kosher restaurant. Took a tour. Saw the Prater district (like Coney Island), the Imperial Palaces, the museums, the Parliament House, the statues of famous

musicians, the Opera and Theater Houses, a church that stood in the time of Charlemagne, house where Strauss composed the Blue Danube. The colorful chariots and sleighs in the Chariot Museum. The one used at coronation; the one used for Napoleon at Italian coronation; the black and red funeral chariots.

Through 45 rooms of the palace of the Hapsburgs at Schonbrunn. The Million Room, Chinese room, Napoleon's two rooms--the tapestries, the ceiling paintings, the wall paintings, the portraits, the banquet room, the gardens behind the palace the lamps, the portrait in perspective, the Florentine table of Elizebeth of Parna, the private room with a door in the floor that goes down and brings up a table. Young men beg in the streets, contrast with Hapsburg luxury.

Left Vienna Tuesday, July 10 9:20 p.m. Arrived in Trieste Wednesday, July 11, 9:45 a.m.

Trieste Wednesday, July 11 City on series of hillsides. Very picturesque. The beautiful exterior of the Palace of the Governor. Feeding pigeons in the square.

The harbor and seven of the Italian battleships.

Police in white linen suits.

The heavy baggage bill.

The sign in Hebrew L'Eretz Yisroel. The baggage document printed in Italian and Hebrew.

Going aboard Italia, we found Italians were given first consideration in cabin space.

The uniformed Mashgiach.

The crowd of balebatim from German Hachshara farms, most of the German born and bred; most of them orthodox. The zeal and eagerness for Palestine.

The difference in room and board between 2nd class Berengaria and 3rd class Italia.

The blue waters of the Adriatic.

The minyan of youth contrasted with Atlantic "International Minyan".

The meal tickets--either kosher kitchen or trefah.

Only meat in kosher kitchen.

The strict rules of Tel Aviv rabbinate supervision.

The doorways marked in both Hebrew and Italian.

The first day in sight of eastern Adriatic coast; the second day western; i.e. Italy, with Apennines ever in background.

Easy dress and manners of Chalutzim.

A visit to Bialik's 'oron'. The guard of honor.

Met chazan Seifert of Chicago.

Ices in Palestinian wafers--very tasty.

The cinema--the mashgiach tried to protest--not, he said, because of 3 weeks but of Bialik.

The heavy-working youth that goes to colonize Palestine is a studious youth.

Scaring a school of fish in the Adriatic--clearness of water.

Thursday, July 12, at 10:30 a.m. was an 'azkoro' for Bialik. The widow requested no speeches, so a few brief verses and the 'maleh' were said by Cantor Seifert. Even non-Jews and priests came to see and hear.

A collection for Nat'l Fund then taken up in small sums.

Was told that 2nd class passengers can get off quickly at Jaffa, but 3rd class have difficulty, usually have to go on to Haifa. Also was advised to have some money to show on entrance.

There is a youth Aliya for those between 15 and 17; a Tzerai for those between 18-35.

The constant question--to what party do you belong? It seems every Jew in Europe is a member of a party into which he pours all his strength and loyalty. Ideology, principles--these they demand of you. Harry suggests a new project--a magazine for Sunday school teachers from Orthodox point of view.

Entering the harbor at Brindisi, I was reminded not to use my camera as it is a fortress--not permissible to snap it.

Row boats are rowed by pushing the oars, not pulling as with us. Harry said their advantage is they see where they are going. I observed we get more power; thus we are interested in going faster and getting the maximum physical result, regardless of where we're going. Here the emphasis is on goal rather than speed.

The beauty of the harbor. How fruit is sent up by baskets. The crowds at the wharf; the pillars left from Roman times; so frequent in Italy, I was told no use asking the average Italian just when they date from or represent.

We meet Miss Sarah Goldman, former president of Philadelphia Junior. She tells us of a guide who led a tour to Palestine after one visit there although the girl had no positive interests in Judaism whatsoever. A resident of Tel Aviv told me that twelve years ago he went merely to visit; now he lives there.

Changed off a guard at Bialik's bier for 15 minutes. I thought the flowers on the casket out of place.

Sat on deck with Harry between 10:30 and 11:30 p.m. beneath a perfect sky of bright stars, with many a shooting star, and talked. Harry observed: In Germany the scientists and professors have always been the tools of the government and of militarism. In any argument of religion vs. science the answer should be given that 7000 preachers



in Germany had the courage to defy Hitlerism, but no professors.

Harry again: Intellectually men differ, but emotionally we are all equipped alike; i.e. a street cleaner may be emotionally constituted like a scientist. Yet the unintellectual masses, instead of recognizing emotion, turn to glorification of reason.

Friday morning, July 13

In the Mediterranean, barren rocky cliff fronted coast of Greece to our left. No sign of a cottage or life of any kind along that coast. Met Rabbis Kemerling of Hoboken and Kaplan of Pittsfield, Mass.

Kaplan told of meeting Rose Rosenberg, McDonald's secretary for twenty years when his party (with Cherwood Eddy) recorded an interview with McDonald in London. Surprising how great men don't necessarily overawe and impress you at first sight, he said. True democracy is in England where right of heckling is sacred. Mosley's black shirts in bad odor since Olympia Hall meeting where they threw out and beat up those who tried to express a contrary view. Since the Hitler blood bath in Germany, black shirts are still worse off; the Rothemore papers no longer back them. (In Vienna too, I was told the reaction to recent German murders is a good thing for Austrian Jews.)

London, too, had its debate. The whitechapel people carried on open demonstrations against Hitler, while the wealthy members of Deputies wanted a sha-sha policy.

In Venice, continues Kaplan, the places of interest in Jewish ghetto were ruined by the constant begging. Little boys run after you crying "Shema Yisroel".

Saturday began with a large minyan. Islands visible every hour. The Oneg Shabbos begins at 5 p.m. conducted in German because most of the German Chalutzim can't get along in Hebrew. Partisan spirit appears

as non-religious chalutzim protest that Mizrachi boys are turning meeting to propaganda purposes. Chairman forbids a non-religious from snapping pictures of meeting. Among radicals is Hellman of Boston, director of New England Arbeiter Verband; eats traifah, writes and smokes on Shabbos.

Americans on board disappointed in the carefree childishness of the chalutzim manners, their lack of respect for elders, their tendency to quarrel at every step. Mrs. Sara Greenberg, active in Jewish circles in Philadelphia addressed the meeting, explained to the chalutzim what high regard they are held in America; what responsibilities they carry as a consequence, and not to disgrace the galut by improper conduct. A chalutz from Czechoslovakia explained how those on hachsharah in his country gave up prior claim to certificates that the German youth might be able to go first.

Berlash of Jewish Agency advised discussion of problem whether to settle in village or city, since exodus from former to latter creates a serious danger.

Dr. Roth of Vienna spoke for an hour on the need for Hebrew culture, love for the language, etc. Insisted that Palestine will only be another Argentina unless we establish our own personality there. Was great.

Probable that some couples were on board only formally married, so that one certificate can bring in two, but meanwhile their moral relations cannot be vouched for. At least, thus felt Harry and Kaplan.

Read R. Breuer's pamphlet on the call to orthodox Jews to settle in Palestine and make it Torah-true.

Sunday, July 15: Chazan Seifert reports his astonishment that a 'Shegatz'-like Hellman earns a livelihood from Zionism; says he has lost

some of his enthusiasm for the movement.

On guard at Bialik's bier, 9 to 10 a.m.

Cyprus: Went to the island Larnaca and back by motor boat; spent 1 1/2 hours there. Visited the Church of St. Lazarus, over 1,000 years old, in the interior of which were rich paintings in comparatively bright colors for church themes.

Saw a church St. Helena 1,500 years old.

John-bread growing in its natural state; our guide picked some for us. He also gave us some pleasant-smelling rosemary that he picked and a sprig of cypress tree containing a small green fruit which cannot be eaten.

Island has a population of 400,000. Only 400 Jews. Historical value of Larnaca is its identification with the 'Eretz Kitim' of Bible.

Gambling goes on everywhere; Modern sports equipment.

At Cyprus a delegation from Palestine came on board for Bialik. We were introduced to Prof. Tulchiner, Job authority, former Bible professor at Wise's Institute. Listened in when a group of chalutzim was cross-questioned by Ben Gurion. He said among other things that Agudah Olim make good workers in Palestine.

Discussed in English with an Arab journalist the Arab-Jewish problem.

He refused to admit that Arabs derive any benefit from Jewish immigration. Arab laborers aren't employed by Jews to any extent; where they are, the Jews come down on the head of the employer. If wages went up, so did the cost of living. Whatever civilization the Jews brought, the English government would have had to give; for example, electricity was given to Syria by the French; if not for Jews, English would have had to do as much for Palestine and rates would have been less. Thus for our Arab who deceitfully claimed he's engaged in farming and only from others did we learn he's a journalist.

The first fez's at Cyprus. The boat becomes more cosmopolitan with the addition of Oriental passengers.

Sunday night, Memorial Services for Bialik. Sh. Adler, head of Tel Aviv Gymnasium read the 'maleh'. Rabbi Asaf (of Mizrachi) said a kaddish (not right according to din, I believe).

Spoke with Ben Gurion. He said the few American chalutzim are loyal to chalutz ideals; that in Palestine some are found who belong both to Mizrachi and Histadruth; 13 once came on one certificate from Yemen: husband, wives, children.

Monday, 5 a.m. Jaffa in sight. The Arabs and their crude medieval boats come for cargo. Barefooted; wide hanging trousers; fez's. The women with black veils over their faces who were on board.

The Jewish police and officials. Four languages everywhere--Hebrew, Arabic, English, German.

The red tape in getting through passport inspection.

The poverty and rags and dirt of the Arabs.

Waiting for passport, we heard of several cases in the past where rejection of immigration led to suicide.

We go ashore by motor boat.

By bus from Jaffa to Tel Aviv. The sign that on Friday, buses quit at 6:27 and start again Sat. night at 7:25 under the supervision of the chief rabbinate--we were both thrilled.

The rushing, bustling, energetic living Tel Aviv. Crowded street traffic with police at intersections; high percentage of automobiles as compared to other European cities. The beautiful modernistic homes. But, when we visited Charney at his home, we found that very few private people have telephones because of the antagonism of English government to rapid development. Also, no gas. Cooking done on kerosene stove, wood stove, or electric (in wealthy homes).

The newness of the houses.

Bicycles running everywhere.

In all the city mourning for Bialik.

We go to Hotel Carmel. Running water, bath, shower, conveniences not often found in Eastern Europe. The original proprietor, Rabbi Nissenson is now old; his sons are in charge.

Went to Hotel Eshel Chadash to see Mrs. Fenster; she wasn't home.

At two o'clock we were already on Balfour Street waiting for the Bialik funeral procession. All business shut down at 2:00 p.m. by city proclamation. The guard who spoke Yiddish to prevent crowd from going through ropes was called down, "At least speak Hebrew when you hold us back".

The beautiful school buildings.

The Bialik funeral.

The big synagogue.

Saw Mrs. Fenster, Moe Levine, Mr. Turtledove, Mrs. Perlstein, Mr. and Mrs. Levin. Met Rabbi Schwartz, Chicago.

Meet people from America everywhere. Hebrew not only language.

Tuesday, July 17: Visited 'Iriyah'.

Met Nathan Kaplan, president of Palestine Trust Company, Ben Manfield, Rabbis Teitelbaum, Berlin, Gold, Berman, all of Mizrahi.

How land values mounted in Palestine.

The drinking problem.

Project to introduce Coca Cola.

Only one place to buy stamps. (found several other places later).

Talpioth Hotel.

The Manfield's at home.

Beggars at big synagogue minyan.

Price of gas for auto 37¢ gallon.

In the evening, went to headquarters of Junior Mizrachi to hear Rabbi Meir Berlin lecture in Hebrew on Yeshivos. New idea: group of people learning side by side as before Yeshivos, meant each leads his own life and then out of individuals grows a community but Yeshiva reverses process: a certain method of thinking is breathed into the community and from the community later spring the individuals. Therefore, Reb Chaim Volozin made it a rule for all students to eat together at one table.

Wednesday, July 18: Saw Sephardic schul from outside.

Met Bucher of Chicago.

Drank orange juice from Palestine oranges.

Visited the Arab "Maxwell Street" of Jaffa. Visited the store on Achad Haam Street that sells Bezalel articles. Harry did not feel well, and we could not do much for the day, so we went to work on mailing out cards. A visit with Mrs. Joseph, aunt of Tulsa Caplins. The lemon tree growing in the yard. How earth mixed with sand grows gardens.

A visit with Rabbi Aronson, Chief Rabbi of Tel Aviv. His friendliness, readiness to discuss matters with me. Said: Agudah proclamation against Egged no longer warranted, as the company accepted admonishment and is no longer "mechalel Shabbos".

Lloyd Triestino boats with hechsher can be relied upon.

150 restaurants and feed places in Tel Aviv; 55 under hashgacha; 16 plain trefah; rest not too reliable.

Hebrew a necessary language. The Chassam Sofer writes about

that angels don't understand Aramaic; only Hebrew. Hebrew, even if audience doesn't understand, will accomplish more than any other language. The Shelah too, speaks of beauty of Hebrew.

Peace between Agudah and Mizrachi? In Tel Aviv there is unity but in

Jerusalem--well we say

הכורג סוכת שלום עמנו ושלום כל עם ישראל ושלום ירושלים

apparently, even when peace can be everywhere else, a special prayer is required for Jerusalem.

When there was a religion of Jewish reform, separatism was necessary to distinguish one from the other; but in Palestine there is no other religious cult except orthodoxy; hence, separatism has no ground.

Trouble is Agudah, instead of making separatism a means to an end--in which case compromise might come--made it an end in itself.

Over 100 shulen in Tel Aviv.

The unified, organized kehilla.

The Chabad nusach is shorter and purer Hebrew, grammatically speaking. Reb Meir Simcha OF Dvinsk although Ashkenaz admitted to him once that Chabad nusach is closest to origins of prayer and to Hebrew pure grammar.

The schools. Mizrachi does good work. Their Talmud Torahs not in the regular network. The Yeshivah,

Herzeliah self-supporting on tuition.

Much irreligion in Kevutzot but not so much free, law disregarding morality because the individuals don't seek trouble with government.

Weakness of orthodoxy is always coming late. Irreligious built Palestine first; developed press to shape public opinion, first.

Then orthodoxy comes following.

(thus far Aronson)

Visited with Bin-Nun.

Saw Tachkemoni building in Lilienblum Street and Teman Talmud Torah in Kineret Street. The Teman district of Tel Aviv and its noticeable poverty.

Many people on Nachlat Binyamin at night.

Thursday, July 19: Visited Rishon Letzion (Yekev) Rechovot saw German Kevutzah of Agudas Yisroel, Weizman Botany station, Experimental Dairy, Yemenite quarter, Nes Ziona. The Bergers.

Friday, July 20: The trip to Jerusalem. Visit at Sam Travis's. Stay at Pension Romm.

Rochel's Tomb.

The old city--the long narrow road to Kotel Maaravi, view from Nisan Beck Synagogue, Churvah Synagogue; Kotel itself.

Davened Kabolas Shabbos in "American" schul--Met Rabbi Asaf there.

Saturday, July 21: Davened in Chassidic Schul. Entered Y.M.C.A. Afternoon with Rabbi Berlin.

Evening Kinnoth at Synagogue of Zokhaim in Mea Shearim. Visit to Kotel.

Sunday, July 22: Morning prayers and Kinnoth at Kotel. Afternoon with Rabbis Berlin and Gold. With Rabbi Gold on Har Hazasim. Trip back to Tel Aviv.

Saw Habimah perform "The Golem".

Monday, July 23: Left Tel Aviv on tour to north. Went through factory and residence section Ramat Gan, past Montefiore quarter, then Bnai Brak through Petach Tikvah.

Stopped at Tul Karm at a farm school for Arabs given by government. A discussion of the growth of Arab nationalism which is strong in the Ephraim section where Jews cannot purchase land as yet. Dothan. Beautiful panorama as we descend mountains into Emek. Stopped at Afuleh--beautiful schul there. Spent time with Uncle and Aunt Schoub. Stop at Tel Adashim. The wheat harvest; the guard of the Emek. Two months in land with a little grain mill makes a living. Gevat--a kvutzah of about 100. Modern farm equipment--wheat, poultry, sheep, dairy, etc. Waiting for water to raise grapefruit. Children have



no religious training at all; conversation with one of them.

Picture of Marx; books of Kropothin. Arab grain separators at 50 piaster per day. Separate kosher kitchen for older people. Running now at a profit; must begin to pay off debt to Keren Hayesod in 1939; Land belongs to Keren Kayemes. Get fine wheat production per dunam. The scout camp for children still at school. Part of the day they help in Gabat farms. (Gabat has money to build more modern buildings, only can't get the labor.) (Children raised from birth by community.)

The Girls' Agricultural School at Nahalal--fine building--vegetarian kitchen. Two year course or 2 1/2 years if girl has to learn Hebrew.

All branches of farming. Made fine impression on all.

The Nesher Cement Factory seen as we went to Haifa. The first sight of the port. Beautiful Mount Carmel. We go to the top. Wonderful view. See the Technion.

Spent evening with Mr. and Mrs. Art Quadow and Yarko, an engineer. Their report of overcrowdedness in engineering and medicine. Quadows think insufficient food and rest must leave chalutzim in ill health after some years.

Tuesday, July 24: Left Haifa, visited Kiryat Haim (named for Arlosoroff) Acco, the Bahai Temple there, Meron, graves of Reb Shimon Bar Yochai and his son Eleazar. The poverty of people as seen in their homes.

The ruins of the old synagogue in Meron, where Arabs still bring sacrifices. Distance was grave of Reb Yochanan Hasandlor.

Safed on two hills. Small but new homes. Visit schul of Ari. See Yeshivas Chassam Sofer--Ridvas. About the Bais Hatavshil.

On top of Mount Cnaan--the view of Yam Kinneret with Tiberias in the distance. The first sight of Lake Hule.

At Rosh Pinah--government customs station for those from Syria.

The kvutzah Ayeles Hashachar. The project of drying up the marshes of Hule may help them develop. The old schochet who slaughters for them. But there has to be a separate kosher kitchen for the old.

Tel Chai: scene of Trumpeldor martyrdom in 1920. The sculptured monument in the house; the monument on the hill.

Kfar Gileadi--brief visit.

Arrive Metulla, spend night there. Rabbi Salzman. The Schochet.

Wednesday, July 25: North to boundary of Syria, where we saw Mount Lebanon. Druses riding. Frequent stops for police inspection on return.

Tiberias: The Hot Springs, tomb of Rabbi Meir in possession of Sephardic institution. Or Torah high on the hill next to it. The tomb of Rabbi Akiva. The graveyard where lie Rabbi Ami, Assi, Yochanon Ben Zaccai (?) and Rambam. The place where floods brought ruin.

The valley of 'Techias Hamasim'.

Sejara--an old colony: many Russian converts to Judaism.

The plain of Beth Shan.

The Kadoorie School of agriculture.

Back to Afulah (past the abandoned Machne Yisroel of the Agudah which is to be rebuilt), thence back to Tel Aviv.

At night--an interpretation of 'Ashamnu mikol Am'.

Thursday, July 26: Visit to Mikveh Yisroel. The museum. The synagogue. Kosher kitchen. Turkeys. Eucalyptus trees. Netter's grave.

Afternoon by bus to Herzlia, mostly American settlers. Last year they used Arab labor for the first time, because of shortage. Banana trees. discussion with Sam Tankus, 10 years there. Trouble with Jewish labor

is that it has become sort of independent, does less and less per day. If it keeps up, pardes owners can't be blamed for getting Arabs.

Discussion with secretary of Raanana not a legal municipality yet, but it taxes its members to reach a budget of £ 3,000, out of which rabbi

shochet, teachers, town doctor, and clerks are paid. Once a year there is a general election of board of 17 which chooses a volunteer executive board. Orthodox Jews send children to Talmud Torah in the afternoon after regular schooling. Three schulen in Raanana. Also a doctor with private practice. We visit a labor kvutzah there. (we are told that they don't have any marriage ceremony; fellow and girl get room together, have children, etc.. although denied by Rabbis of Palestine. After day's work, usually dancing in the evening. Thursday evening we meet a number of the younger American set at home of Mayer Levin. Shapiro tells the sad story of how the high cost of living makes it very difficult for him.

Friday morning, July 27: We go to Petach Tikvah meeting with Shmuel Graf. A visit to Kvutzat Radges, a Mizrachi group. The machine shop there. The schul. The two Rabbis who work by day; lead sheurim at night. All kinds of farming. Eight of German chalutzim we had met on Italia seem happily settled there.

Friday afternoon we visit Talpioth High School, public school, kindergarten--all Mizrachi for girls. The difficulty in keeping girls religious after they leave public school at 14.

Friday night--beautiful services in beautiful sephardic schul.

Saturday morning, July 28 Services at big synagogue. The overflow crowd that davened outdoors. The big attendance upstairs. The large percentage of young and middle-aged. The many signs announcing all kinds of lectures, sermons, study groups. Kiddush at Charney's. We learn more about Pardessim.

In bed all Shabbos--sick.

Sunday, July 29: By bus to Jerusalem. In afternoon to Dead Sea; we bathed in it.

Yeshivas Hebron.

Monday, July 30: Trip to Hebron. M'aras Hamachpelah, Kever Rochel.

Visit Shmarya Levin--was sick. Told us that Eretz Yisroel it is as of the Torah-

אלה מק"מה מעוני סופו לק"מה מאוס

Tuesday, July 31: Visit Keren Kayemeth. see Golden Books, Herzl Room.

discussion with Epstein, Secretary of Keren Kayemeth. Visit Jewish Agency and Keren Hayesod buildings.

Wedding of Adine Travis and Ezriel Hildesheimer. We meet the German colony.

We went to visit Hadassah hospitals, the Hebrew University, Tomb of Kings of Judah.

Rabbi Elia Durchshnitzer, mashgiach in Petach Tikvah Yeshiva proves that Torah is

מ כנסים

, else how could Chazal make such

a statement as

ש מה גאון יש בים חזק מחולדה

Perhaps somewhere, sometime a 'chuldah will be found? Yet so certain were they of such things, there are even 'koolos' built on them--for example, gemorah in Chulin about square and round organs to indicate kashrus of animals where claws are missing.

Wednesday, August 1: Trip by car to Jerico, the Jordan river at Allenby Bridge--border between Palestine and Transjordan. Elisha's Fountain. Plant life in Jerico. The excavations of the old city.

Visit Diskin Orphan Home.

Visit with Rabbi Dvoratz:

Story about Ragatchover.

Contracts on cars for which money is borrowed.

The man with ham on window.

Thursday, August 2: Visit Mount of Olives.

The Etz Haim in Machane Yehudah. The Moshav Zkainim. The Etz Haim in the Old City

The workroom of Rabbi Kasher.

Old Sifra volume where is stated a מיעוט to show

אין טעם לחת"כ

Friday, August 3: Bus to Afula through Nablus.

Saturday, August 4 In Afula. Afternoon discussion with Rav on religion in the Emek.

Giving Terumah and Terumas Maaser. In year of Shemittah, the fields are sold. He has hashgacha over Tenuva, Pesach milk which is strictly guarded. If a colony disregards Pesach, the Rav withdraws hechsher on milk and Tenuva fears rabbinical edict against them especially in Jerusalem.

The girls' school near Afula very irreligious. The head of the school when asked why her girls drive past the schul on Shabbos answered the schul isn't located right.

an hour under the night sky of Afula.

Sunday, August 5: A dispute with a man who smokes on Shabbos. He says he's glad English, not Jews control the country, else it would be fanatic.

Trip by train from Afula to Haifa through first Kfar Boruch, then Kfar Yehoshuah.

The Haifa business district near the port.

The offices of Poel Mizrachi.

Visit with Rabbi Kook on Mount Carmel. Also present: Kantarowitz of Bialystok, in Palestine to sell letters of Chofetz Chaim Torah, a gentleman from London; the chacham of Tiberias and a Chacham of Haifa. Rav Kook says he's not responsible for Hadassah kashrus although they bring him 'shailos' from time to time. He isn't satisfied with them, is aware of unnecessary violation of Shabbos there.

His Torah on:

לרב / לרב

מבין ענין רבות לרובם עכ"ל

ויש לברכות... ובה... נחה... לא... ומה... על...  
 דרך... ומה... על... רשות... לכול... והספדי... קדמני...  
 מרוב... במש... נצי... יד... טכס... של...  
 שמה... ביה... דש... האל... נפלא... אבי...  
 מן... האל... נפלא... אנה... אק... נשא... ה...  
 אי... דבר... ממע... והו... חר... פא... אמר...  
 אני... אמן, בוד... על... היה... מקד... הא... עני...  
 שרק... אל... מלמד... בחי... את... סו...  
 מר... כס... יד... ל... אל... חנ... סני...  
 אר... זה... בר... שיד... כל... הא... של...  
 דמל... הד... בי... הא... של...  
 הא... חיו... אי... בא... חס... יד... חר...  
 סו... כס... של... נא... חו... ה...  
 שר... ה... של... ל... חו...

Rab

from the Zohar:

from the Zohar.  
 הכול... אמר... לא...  
 דבר... שיא... הדר... בל...  
 לא... ה... ש...  
 אל... ו... א...  
 אר... ש... ה...  
 ש... א... ה...  
 חו... ה... ה...  
 ה... ה... ה...

He also told us to speak good of Eretz Yisroel wherever we go.

He spoke of favors Maxim Gorky's wife, head of Russian Red Cross, has shown his requests in a number of cases.

He told us that the £ 100 guarantee and £10 per person must be given to English before a redeemed Russian Rabbi is allowed into Palestine.

His appearance. The appearance of the Tiberias Chacham.

I met my cousins.

The train ride from Haifa into the Sharon. Atlit. Hedera. The Arabs selling watermelons at a 1/2 piaster each.

Lydda--big Arab town.

The bus ride to Jerusalem and the arguments over class seats, an overcrowded bus.

Monday, August 6 Minyan in Zichron Moshe. The constant gathering of charity. The great number of minyanim.

I visited the Egyptian consul to apply for a visa. Slow service-- about two hours of waiting.

Then to home of Rabbi Shmuel Zavil, secretary of chevra Kadisha--takes 1 1/2 hours to find where my mother's father lies buried on Mount of Olives. Incidentally, Reb Shmuel remembers my great-grandfather Asher Lurya and knows where he is buried.

I visit the grave of my grandfather.

A Mr. Aaronson of Tel Aviv, formerly of Warsaw goes to pick out graves for himself and his wife on Mount of Olives.

A visit to hall of R. Kook's Yeshiva--it is very small; found nobody there at 2:30 p.m.

With Sam Travis, I visited Hebron Yeshiva. Met Maron and Harold Gordon; both said that Hebron has a Yeshiva spirit absent from Merkas Harav-- which has only about 35 students.

We met R. Chazkel, the present Rosh Yeshiva. He tells us that Reb Meir Simcha said of the Ragatchover, "People say he has a wonderful memory, but it's an error; he remembers things because he has just finished studying them."

We visit Shaarai Zedek Hospital and meet Dr. Wallach. The institution impresses with cleanliness and modernity. Dr. Wallach a fascinating personality.

The schul off Jaffa Road. The old Rav from Baranowicz complains that he hasn't enough 'shailos".

In the evening we go to Bnai Brith to meet Reb Isar Zalman Meltzer. He translates from Hagada: "V'hi Sheomda"

The separation is "Hi" such as laws about 'yayin nesech' And if you try to assert that mingling with them would solve our troubles-- 'Tzai U'lmaad'--Yaakov actually married Laban's daughters. Even that didn't make a friend of Laban.

Also, as there is 'Hachnosas Orchim' there is 'Hotzoas Orchim'.

In general, a magnetic personality. His Gaonus can be detected quickly.

Also present was Ben Menachem, a rav of Petach Tikvah, a young man with a keen mind and a grasp of modern problems in Jewish life--at least he showed understanding of American young rabbinate.

Tuesday, August 7: We leave Jerusalem for Cairo--by bus to Lydda along Mediterranean coast through ancient Philistia--cities like Ashdod and Gaza--across the border. Desert everywhere. Arrival at Kantara.

The strict Egyptian customs inspection.

A ferry across the Suez Canal.

Train from Kantara to Cairo passes through several large towns.

Near the Railway Station of Cairo at night. The big statue. People sleep in grass all around it.

Wednesday, August 8: Report to Health Department in Cairo, meanwhile running across several public buildings.

The delicate detail work on buildings everywhere.

A visit to the Egyptian Museum. The beauty of the building itself.

An Egyptologist's Paradise.

The treasures from Tutenkhamon Tomb. Alabaster statues. The painstaking finish of paintings and engravings in gold, wood, ivory, stone, etc.

We purchase a few trinkets in the salesroom.

A visit with Mr. Leon Goldstein of the National Hospital Supply Co. at 41 sh. Kasr-el-Nil.

(National Bank of Egypt clerk refuses to exchange Palestinian money,



advises us to get American Express check cashed at American Express-- not with him.)

The big Sephardic Schul in town--beautiful exterior and interior.

The many Ner Tamids hanging near Aron Hakodesh.

A meal at the Central Hotel.

We visit the home of the Rambam. People take off their shoes to enter.

Sick people go there to sleep and get well. The mikvah of the Rambam.

In the schul built over his residence, we were shown the Sefer Torah in which they read in his day--noticeably aged.

We visit the Ben Ezra Synagogue in Old Cairo--oldest in Cairo. According to tradition, Ibn Ezra found documents to prove that Moshe came to this spot to pray. A synagogue was erected on the spot and was named for him.

An alabaster altar bears inscription that here Moshe prayed.

Here Dr. Shechter found the genizah in a room next to the Aron Hakodesh.

Now the sick come to sleep in that room, claiming Ibn Ezra cures them.

Some fragments of genizah kept in ark; we were shown parts of old Torah--no 'tagin' on the letters, proving them very very old. In ark, too, are some of the oldest seforim in the world.

Interior of schul in dark wood. A beautiful place. I am hurt that the person in charge to show tourists the synagogue and the Torah is a young woman or girl; she handles the seforim.

Crossing the Blue Nile to the Pyramids:

On close sight we found the exterior of the Cheops Pyramid and the second pyramid very rough and irregular. On the top of the second, however, was still a smooth alabaster covering. The rest, we were told, had been removed about 75 years ago.

We passed the tombs in the walls near the second pyramid and entered one of them

Campbell's Tombs--deep excavations where a king, a queen and their slaves were buried--coffins of king and queen left in their respective places but mummies were removed.

The Sphinx.

The temple of the Sphinx--large single rocks of granite.

The interior of the Cheops Pyramid. The inner ascent to the King's Chamber--a long climb. The chamber itself and the granite coffin.

The queen's chamber.

The climb to the top of the Pyramid on the outside. Various views during the ascent--the final goal and its view into the distance. We see the Sahara, the pyramids of Memphis.

In the evening, American talkies Night after Night and Cradle Song in English speaking, French, Arabic, and Greek script. Showing a picture like Washington Masquerade abroad is treason to America; it gives foreign public an impression that American government is a farce--at least, thus we felt from the few selections previewed of the coming attraction.

Thursday, August 9: Visit to Mosque al Azhar, the Arabic University of 17,000 students. Weren't impressed. Saw about fifty men and boys scattered about reading and praying and sleeping--no more.

Walk among the bazaars. Cohen Bros. closed on Shabbos. younger man studied in a Yeshiva.

Make purchases in store near Continental-Savoy Hotel.

Visit to citadel built by Saladin. First to Mosque. The carpeting with mosaic design. Mosaic in walls and ceiling. The first platform for reader of services in dark panelled wood. The second platform for sermons (?) The reading desk with ebony and ivory inlaid delicate designs. The two heavy brass chandeliers and the several hundred dainty lamps suspended from the ceiling.

The dark room where the coffin of the sultan's brother lies, the arched roof with gold inlays amid beautiful blue designs.

The back wall of Mosque Sultan Hassan still bears the marks of balls from Napoleon's cannons.

The wall of Joseph, named for Suladin.

The palace of Sultan Mohammed Ali--in ruins--but many of the paintings attractive. The alabaster bathroom. View of all Cairo from top floor of palace. Minarets of tombs of Mameluke Beys. Second oldest mosque in Cairo, etc.

By night, train from Cairo to Alexandria (3rd class in Egypt).

Friday, August 10 See Pompey's Pillar.

Descend into the Catacombs. The sculptured room.

Streets of Alexandria.

Boulevard around harbor.

Interior of new Eliahu Hanavi Synagogue, tablet explains that Bartenoro found schul ascribed to Eliyahu in that place when he reached Alexandria on the way to Eretz Yisroel.

Going through customs on way out of Egypt. Friday at 4:30 p.m. were on board Aussonia.

We had a minyan for Kabbolas Shabbos. Met Mrs. Lifshutz of St. Louis, Mr. Shapiro of Paris and Rishon Lezion. Mr. Shapiro said Palestine grain harvest this year was 60% of normal; reason people say it's good is last year's was only 40%. In a normal year, Palestine can raise enough grain to provide for its own population for five to six months.

A great deal of Turkish seed for wheat is bought in Palestine. A gentleman, Schumacher from South Africa, now living in Haifa informed me that 90 % of Jews in South Africa are from "Kovner Ge'borana.

Canned roast goose.

Saturday, August 11: Minyan between 7:30-8:30.

Mr. Ari of Esrogim business.

(A charge that the Agudah leaders who now endorse orthodox colonization in Palestine do so not sincerely but because of propaganda and advertising advantages in such a program.)

Inspecting the Aussonia.

Mr. Zerach Birnbaum.

In afternoon (as well as forenoon) Harry and I studied Chayai Odom.

The women from Herzliah.

Leaving Alexandria harbor.

"Eating Kosher" on Aussonia.

Sunday, August 12: Discussion of Palestine with Mr. Shapiro. He denounces Histadrut, claiming workers are "paskudnakkes"; denounces Zionist organization; says Jews ought to quit giving money; thinks Agudah has right idea in staying separate, only should have been more active. Uses verse *ה'י משי'עו בית בבית* about speculators.

Denounces Anglo-Palestine Bank for making profits on the arrangement with Germany for transferring money of German Jews emigrating to Palestine.

Pass Crete, sailing along its gray, rocky, uninhabited (?) western shore.

Study Chayai Odom with Harry. At night read Titans of Literature.

Monday, August 13: Study Chayai Odom and *למנוח*  
Arrival of boat in Brindisi--meet Mendel Fisher of St. Louis just as he is getting off.

Mr. Shumacher thinks that Zionist Organization sends more conservative representatives to South Africa than to U.S.

Finish Titans of Literature.

Tuesday, August 14: Arrival in Venice, city of old churches and church spires. Down the wide water avenue the length of the city. Frequent church bells.

A gondola ride from the pier to Hotel Terminus. The dexterity of the oarsman. Freight transfer on boat. Interpreter after 5 years of apprenticeship, during which he gets only room and board--no pay. Gets 500 lira (about \$45.00) a month; two years later he receives 2,000 lira a month.

By steamboat ("bus" service) to the square of Santo Marco. The stations along the Grand Canal.

The pigeons in the square. We enter the church. Dark religious paintings and mosaics. Heavy bronze and gold alters. The elaborate exterior.

A visit to the glass factory. Handwork on beads. Spun glass. Delicate pieces.

The Palace of Doges. Major item of interest--the paintings. The three large rooms and their ceilings. The gold framework around the paintings. The heavy gold framework in the ceilings. The "throne" rooms. Across the Bridge of Sighs. The prisons and dungeons. Decapitation chambers. The dungeons in the depths, where prisoners stood in water to ankles in winter weather.

The chapel in the palace.

Secret doors.

The armor chambers. The decorated cannon.

We visit the Ghettoes--old and new and see the two synagogues. The second is claimed to be 400 years old, is beautiful inside, has women high upstairs, use an organ Shabbos and Yom Tov, but not Yom Kippur. The first is claimed to be 500 years old. Could not find a kosher

place to eat, although we saw an advertisement of a pension, claiming to be kosher. Little children beg for money, cigarettes. Didn't see a single person who looked typically Jewish. Looked through window of Talmud Torah and saw a newly painted, neat corridor. Talmud Torah opens in October.

Was told there is a shochet and kosher meat in Venice. One man claimed we could get kosher in Lido, a far-off section of the city.

Tuesday night leave for Paris. The long railroad, streetcar and onto pier through water to VeneziaMestre, putting us on continent, through Padua (what looked like a medieval tower to left) Vicenza, Verona (beautifully lighted up park and statuary with a regular canal just before stop in station).

Brescia (part of city on hill--Alps (?) and a series of uniform, monotonously, undecorative apartment buildings, high factory chimneys). Milano (before arriving, could see a regularity and fertility of the fields. City itself a major railroad center, as proved by numerous tracks.

Wednesday, August 15: Beginning with Arona, villages that nestle in hills are visible in outline through the darkness and the track runs through rock channels in spots. In early morning, the white-capped peaks become visible, and we saw the justice of universal acclaim for Alpine beauty. The vision of the first waterfall. The perfect green of the lower hills outlined against the gray and white of the high mountains. Small neat Swiss homes. The beautiful Lake Geneva at Montreux. A medieval castle on its shore. Lausanne.

Vallorbe--border city into France. The long railroad tunnel immediately out of it--perhaps longest in world (?) Beautiful France. Train high above fields and villages in deep valley. Dijon.

Paris again. Hotel D'Ecasse.

Visit with Rabbi Herzog. Mohelim offer free services when necessary,

each being designated for one day in week. Problem of French Jewry is influx of impious and anarchist elements from Poland, Romania etc. Some of them don't even circumcise children already. Rabbis can't sue if man puts kosher sign up and isn't. Kashrus in hands of general kehilla which makes money out of it. It wants French shochtim; orthodox want Polish. Compromise: Polish shochtim but on week-to-week contract. Once every few years the Official Kehilla Rabbinate publishes in newspaper it's permissible to ride to schul on Shabbos. Rabbis themselves ride.

When he asks for Shomer Shabbos, he asks, "Is it *אתה ואתך ואתך*" Criticism, if mikvah vanishes in America, then what kind of Jewry can develop when all are "bnai niddah"?

Room lined with pictures of all great gaonim, past and present.

At Ringer's restaurant, we met Rabbi Rubinstein of Vilna again.

Thursday, August 16: Morning at the Louvre. A sea of paintings.

Afternoon visit to Municipal Museums. Crossed Ponte Alexander, a beautiful decorative piece.

To be remembered of Museum (once a palace) is the old book collection, containing volumes printed in the 15th century and early 16th. Copy of early music. Magnificent buildings. First edition of play by Racine. The Fables of Fontaine.

Modern paintings of various schools. A Rodin statue among others.

Walking around Invalides. Old cannons. Beautiful painted canvasses, unframed.

Beneath the Eiffel Tower. Beautiful gardens all about.

Night--Train for Dieppe, boat for New Haven, train to London.

On boat met Mr. Golinsky and Mr. Lewin of London. Latter in tailoring business, told us American shirts are better than English and American suits are fitted better while English suits are cut better.

We inspected sleeping quarters and other benefits offered 1st and 2nd classes.

Steamer creaks.

British custom inspection at New Haven.

Third class railroad English style.

Discussion with Lewin and Golinsky. Former tells of making kosher suits. He refused to work Shabbos although he works ordinarily on a suit ordered kosher by orthodox Jew.

Golinsky in wholesale grocery business, won't sell anything containing lard because it's 'issur hana'ah'. Tells of 'shailos' he asked Hillman.

Lewin showed us Westminster Abbey, Houses of Parliament, Thames River, 10 Downing Street, Trafalger square, the Cenotaph, St. Paul's, National Gallery, Fleet Street, Bank of England, Lord Mayor's House, Buckingham Palace (in distance) with Queen Victoria monument before it.

Took bus to Aldgate, davened in Duke Place synagogue. The flags of Jewish Battalion that fought in Palestine. The special pulpit for sermon. Schul is small. Shames neatly dressed.

Ate at Central Kosher Restaurant.

Tower of London. At Bloody Tower, saw old Norman gate from time of William the Conqueror, First edition of Walter Rawleigh's History of the World, room where he was kept prisoner, room where princes were killed! The "trip" stairway. Around tower the picturesque guards and soldiers with their rigid discipline.

By subway (underground) to the British Museum. The room of illuminated manuscripts. The carved ivory tablet, Magna Carta, Rosetta Stone, Portland Vase, Codex Alexanricus and Sinaiticus, Gutenberg Bible.

Figures from the Mausoleum (one of 7 wonders of world) Shalmanesse's Black Obelisk showing John doing homage, Old Hebrew Bible from about 11th century, Elgin Room with pieces from Parthenon of Athens.



About Egyptian mummies.

The wooden carving of the crucifixion in minute form that was 80 years in the making.

The gifts of Baron Rothschild.

Shell vases.

Chinese pottery and ornate glazed ware. Dr. Johnson's teapot.

Scott (South pole discoverer) party tragic diaries.

Westminster Abbey--Statues everywhere. Impressive one of Disraeli.

Graves in the floor. Immense height of structure.

Walking down Cheopside.

The train to Southampton. English countryside. Winchester.

Through Southampton by train. The dock. Aquitania. Mashgiach Rabbi Ehrblich.

Saturday, August 18: Albion coast. Gulls following boat. Kruif's Hunger Fighters.

Sunday, August 19: Sick--seasickness. In bed or on couch all day reading to end of Hunger Fighters (Heroism of discoveries in medicine).

Monday, August 20: Still far from well. Still far from well. Rabbi and Mrs. Chany from Indianapolis, Rabbi Davidovitch of Buffalo. An English movie.

To bed reading Santayana's Reason for Religion.

Tuesday, August 21: Recovered. Easy sea and pleasant weather.

Wednesday August 22: Read first part of Mordechai Kaplan's Judaism as a Civilization. Another English movie. Moonlight on the Atlantic.

Thursday, August 23: Kaplan's Judaism as a Civilization. English movie.

Friday, August 24: Quarantine.

Notes at back of diary:

For Yizkor: Recollection of famous cemetaries in Europe

For Rosh Hashana

אורח אשר בי דורש אותה מכאשית השנה עז  
אחרית שנה

Looking at life is like looking through portholes in a harbor: No two give the identical view and if people are on opposite sides of the ship, they don't even see similar things.

The explanation of Mendelsohn on לא תאמלץ לרעהך explains that apparently by nature man is good and wants to help others; he has to force his heart not to give

In the Chayai Odom

מאביב קולו כב עז שמברו וכו' לטמוע  
תבלימו אליו אין תבלימו נשמדת למעלה

Can be applied to the publicly religious who like to show off piety.

But contrast with Medrash when Avrohom said to Sara:

לא עת צניעות זכשין אלא עלי דביק וקדש שמו של פקדו  
ושבי בשוק וביניק בנים כפי שידעו הלא וכו'

Sermon Possibilities

1. The small tug and the great steamship
2. As white as the caps of the breaking waves;  
As rhythmic as their endless flow;
3. Radio City
4. The Changing Hours as we travel East or west
5. Salt swimming pools
6. Entertainment on board, while officers guide ship across the ocean's night
7. Coarser granulated sugar.
8. Family from Bombay