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Yet, even while he was in Germany, R. Israel's efforts on behalf of Russian Jewry did not flag for an instant. He was in constant touch with the committee he had organized. They would not undertake any action without apprising him of it first. Whether of major or minor importance, the matter was invariably brought to his attention. His observations carried the same weight as if they had been indicated by the "Urim Vetummim" of the High Priest, and his decisions were accepted as final. An important communal project was undertaken in 1873. A deputation consisting of R. Eliezer Simchah of Lomza, R. Jacob Barit of Vilna and R. Samuel Mohliver of Bialistock had already set out on its way to St. Petersburg to meet with representatives there and then with Ministers of State. It became known, however, that R. Israel — resident at the time in Germany — disapproved of the scheme, so the delegation cancelled its plans, and ten members returned to their homes as they had come.

Sometimes his very residence abroad was beneficial. He had access to the world at large and could mobilize public opinion on behalf of Jewish civil rights in Russia, or else raise financial aid of one type or another. When any crucial problem arose and his presence was deemed necessary, he did not hesitate to make the trip to Kovno or Vilna or elsewhere to join in the deliberations of the Torah authorities. It is known that he paid special visits to St. Petersburg on several occasions in order to study the situation at first hand. He was to be found there for several months during 1872. Apart from his emissary, Elchanan Cohen, his disciple, R. Isaac Blazer was there as well, since he was the rabbi of the city. Apparently, significant consultations took place between the three.

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