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Sha'are Tsedek: le-toldot bet-ha-holim Sha'are Tsedek bi-Yerushalayim ve-rof u-menahalo ha-rashi veva-r'ishon Mosheh

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Sha’arei Tzedek

Concerning the History of Sha’arei Tzedek Hospital in Jerusalem and its Physician and First Chief Administrator
Dr. Moshe Wallach

Reminiscences

By

Eliyahu (son of Gershon) Porush

Of the First Chief Officers of the Sha’arei Tzedek Hospital

Entrance Gate of the Hospital

Jerusalem, 5712 [1952]
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Address: E. Porush
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Translation and annotation: David G. Cook, M.D.
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¹ Rav is the Hebrew word for rabbi. The term rav is also a generic term for a teacher or a personal spiritual guide. It is a commonly used literary honorific.
² (z”l) refers to the words zichrono (or, for a woman, zichrona) l’bracha which means “may his or her memory be blessed”. (zt”l) refers to zichrono tzadik l’bracha “may the memory of a particularly righteous person be blessed” – usually reserved for rabbis and scholars. Translator’s Note: Various other honorific statements or blessings have been omitted.
THE AUTHOR
Dr. Moshe Wallach

General View of the Hospital
With the Help of the Blessed Holy “Name”

FOREWORD

I am neither a writer nor the son of one, neither a historian nor gatherer of memories, yet I have agreed to the suggestion of some of my dear friends, members of the past generation, to set down my recollections, those which my eyes saw and my ears heard, from the period of 50 years during which I worked with the famous physician, Dr. Moshe Wallach, in the “Sha’arei Tzedek” Hospital in Jerusalem. This period is of great interest and soon no one will remain among those who might recall it.

My introduction to employment at the Sha’arei Tzedek Hospital came about due to the work of my father, Rav Gershon (z”l), in the same institution, as the first and principal assistant to Dr. Wallach, from the day of his arrival in Jerusalem, and as one of the first officials of the hospital.

The following recollections concern, for the most part, the histories of Sha’arei Tzedek Hospital and Dr. Wallach, although due to the personal connections of my father and myself to both the hospital and Dr. Wallach, I will dedicate a place in this book to a short history of my father’s and my own family.

Eliyahu Porush
Jerusalem, Elul 5712 [1952]

A. Prior to the Founding of Sha’arei Tzedek Hospital

In 5633 [1873] Rav Zalman Rav Yaakov Leibs Loewy and Rav Yoel Moshe Solomon (z”l) traveled on behalf of the Jerusalem Ashkenazic community to Livorno, Italy to look into the matter of the legacy of the Qa’id Nessim Samama (z”l) for the benefit of the Holy Land. (See: A. M. Luncz, Almanac of Eretz Yisrael, 5662, Page 118 and Z. Ben-Tovim, in a special book, published in 5662 [1902] on the occasion of the founding of the Sha’arei Tzedek Hospital).

While abroad, they took the opportunity to also visit Germany, particularly with Rav Shlomo Dov HaLevi Bamberger (z”l), Av Bet Din in Würzburg. They recounted to him the hardships under which our holy city was suffering due to the British Mission3, which had expanded and was using all its means to attract the hearts of the poor by providing free physician care and medications in order to steal souls from Israel. They requested that Rav Bamberger inform our charitable brothers in Germany in order to increase the activities of the Bikkur Holim

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3 British Mission A hundred years before the League of Nations gave Britain the Mandate over Palestine, the emissaries of the "London Society for Promoting Christianity Amongst the Jews", a Protestant organization, were the first to take root in the Holy Land. The “Mission” set up hospitals mainly for the care of poor Jews with the intent to proselytize and convert them to Christianity.
Hospital, already extant in the Old City of Jerusalem, so that the poor would not come into contact with the Mission.

Rav Bamberger agreed to their request and promised them his full cooperation.

From Würzburg they journeyed to Frankfurt on Main, bringing their message to the Av Bet Din of the city, Rav Samson Raphael Hirsch (z”l). He introduced them to Baron Simon Wolf Rothschild (z”l) and, once they all understood the necessity of the issue, agreed to assist; a result a special committee concerning such was founded in Frankfurt. They recruited Rav Akiva Lehren, President of the “Pekidim and Amarkalim Fund” in Amsterdam, Rav Asher Stern from Hamburg and Rav Dr. Meir Lehman from Mainz (z”l).

The committee began its work concentrating on support for the Bikkur Holim Hospital which was already present in Jerusalem. They chose Dr. Fufles to treat patients in the hospital clinic and, also, to undertake free home visits for those patients requiring such. Rav Gamliel Schlenk was appointed as the hospital pharmacist but this arrangement was short-lived for various reasons.

In the meanwhile the Yishuv grew larger in Jerusalem and, upon the urging and requests of the leaders and those concerned with Jerusalem, the members of the Frankfurt committee decided to build a new, large hospital in Jerusalem. They succeeded in raising a good sum of money for this purpose and, in 5643 [1883], they wrote to Rav Moshe Yitzhak Goldschmidt, the Secretary of Kollel Hod⁴ in Jerusalem, to representatives of German charitable institutions and to the Treasurer of Valero Bank [instructing] that a large tract be purchased in Jerusalem, one befitting the plans for a new hospital.

Rav Moshe Yitzhak purchased, in the name of the committee, the large tract located beyond the German Consulate, on Bab-hen-el-Zayt Street, next to the Shechem (now Damascus) Gate. However, the purchase failed when the Arabs objected to placing the hospital there and petitioned the Turkish Government.

With the ongoing growth of the Jerusalem Yishuv and the lack of specialist physicians, the Frankfurt Committee, concerned about such, decided, in 5650 [1890], with the efforts of their dear, honored secretary, Dr. Binyamin Rose, to send a young Orthodox specialist physician to Jerusalem, Dr. Moshe Wallach from Köln on the Rhine. Dr. Wallach accepted this important task, requiring him to leave his family’s home, go to Jerusalem and dedicate himself to treating the ill there.

Coincident with Dr. Wallach’s arrival in Jerusalem, a Dr. Freuchtwanger was also sent, on behalf of the LeMa’an Tzion Committee, to serve the community outside of the Old City which was then growing. He did not remain for long as he could not accustom himself to life in Jerusalem and was replaced by Dr. Krischvoski.

Dr. Yarmans also arrived, on behalf of a Russian group, to serve as physician to the Hebron Jewish Community. He worked there for many years and then moved to Jerusalem, assisting Dr. Wallach in the Sha’arei Tzedek Hospital Clinic.

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⁴ Hod stands for “Holland” and “Deutschland”, thus being the Kollel organized by and on behalf of the Jews from those countries.
B. Dr. Wallach’s First Days in Jerusalem

Dr. Moshe Wallach arrived in Jerusalem on the 24th of Tevet, 5651 [1891]. On his arrival, he resided at the well-known Hotel Kamenitz. It was there that he met my father, Rav Gershon Porush (z”l), who suggested that he serve him as guide and translator. Afterwards, he moved to live at the guest house located in the Batei Mahshe in the Old City (Der Deutscher Platz). He dined at Mrs. Levsky’s. For a short time he was dependent on the support of Rav Moshe Yitzhak Goldschmidt (see above), who was the director of the Batei Mahsheh, and under whose guidance and advice he began to receive patients and visit them. Afterwards, he rented a large courtyard on Armenians Street and there organized a clinic and pharmacy.

At that time, Dr. Wallach was a general physician, treating women and children, as well as ophthalmologist and surgeon. He also learned to become a Mohel. He was a specialist in throat diseases and was the only one who knew how to operate on the throat and place a temporary metal tube [tracheotomy], thus saving thousands of children.

During the day he worked in the clinic and visited patients at home in the evening.

The first pharmacist in his pharmacy was named Fergi, and his assistant was a boy named Simon. They did not remain for a long time, soon leaving for America. Mr. Yosef Halberstadter was then taken on as pharmacist (he being the father of the current treasurer of the Anglo-Palestine Bank). He, also, did not remain for an extended period as it was difficult to work with Dr. Wallach. He [Dr. Wallach] then came to an agreement with the pharmacist, Rav Lev Notkin, who owned a pharmacy on Jews Street, so that his prescriptions were brought there.

The leaders of the kollels became aware of Dr. Wallach’s devoted work on behalf of the ill and allocated him a small sum for the free treatment which he provided.

Once my father (z”l) became knowledgeable in dressing wounds and eye medications, due to his work with Dr. Wallach, the latter allowed him to treat the less severe cases of wounds and eyes. And he was accepted to the position of internal physician at the Bikkur Holim Hospital.

Upon beginning work at Bikkur Holim Hospital, he became concerned with the cleanliness of the institution. In order to encourage the workers in matters of hygiene, he hid a Mejidi in one of the building’s corners and told them to search for it, thus cleaning carefully due to their search throughout and the finder of the Mejidi was allowed to keep it.

He was most dedicated to his work, supervising everything and shouting at the workers in a loud voice, such that they called him “Der Meshugener Deitsch” [The Crazy German].

When a patient requiring a tooth extraction or wound exploration, etc. would come in fear of the pain and cry out, Dr. Wallach would scream at him and even slap his cheek so that the patient would forget the pain and the doctor could proceed as necessary.

On one Shabbat Eve, Rav Zalman (ben) Rav Nahums brought his grandson, ill with diphtheria. The child’s condition was dangerous and it was necessary to give him an injection for which a light was needed. Dr. Wallach went out to find an Arab to make a light, but Rav

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5 Batei Mahsheh (“Housing for the Poor and Guests on Mount Zion in the Holy City of Jerusalem”) known as “Der Deutscher Platz” (the German Square) built by the efforts of Jews from Germany.

6 Translator’s Note – the structure of the paragraph suggests reference to Gershon Porush though the context would suggest that Dr. Wallach is referenced.
Zalman said that this was a life-saving situation and, as such, it was a mitzvah to desecrate the Shabbat. I will light it! But Dr. Wallach did not pay attention to him and waited for the Arab to come to make the light, only then giving the injection.

Rav Zalman told him: “I now know why you do not have a wife. Because forty days before the creation of a newborn it is announced in heaven ‘This infant, what will become of it, a fool or a wise person’. They also announce ‘The daughter of so-and-so and so-and-so’ – each according to that which is appropriate for them. Concerning yourself, as a physician, they announced that you would have a mate befitting a physician, and now that you have become a Rav, you lost your mate.”

One of the officers of the Bikkur Holim Hospital was Rav Asher Layzer Levin and his wife suffered from a psychiatric illness. Rav Asher Layzer wanted to tease Dr. Wallach and said to him: My wife has become a “Deitschke”. Dr. Wallach doubted such and said to him: She is crazy.

He was generous with his own funds as well as with that which he received from foreign donors. When someone came asking for a donation from him, on the spot he would give a scant amount. At the beginning, he would scream at the person and refuse him with comments that he was a “schnorrer” or “miser”, etc. At the end he would call to him and give a proper donation.

One of the physicians once asked him: What gives you pleasure? You have neither wife nor children, you don’t smoke or drink alcohol. He answered: I enjoy myself when I have something to scream about; and when someone responds to me, I enjoy it even more since I have the opportunity to scream more.

He respected the Arabs and would not take payment for his treatment of them.

One Winter’s eve, during heavy rains, two Arabs came to call him to come to woman giving birth, living in Bab-el-Zahara, in their underworld. Rav David Moshe Epstein, then Dr. Wallach’s assistant, received 2 Mejidis for the visit for the doctor and ½ Mejidi for himself. However, once they became aware that the birth mother was a prostitute, Dr. Wallach told Dr. Epstein to return the money received from them. But Dr. Epstein did not want to give up the portion coming to him. Dr. Wallach told him: This money is from a prostitute’s earnings and it is forbidden to profit from it, imposing on him to return his portion.

From time to time, marriage brokers would approach him to recommend matches with dowries of thousands of pounds. He would call to my father (z”l) and say to him: I have a good job for you. They are recommending a girl with a few thousand pounds to me. You take the girl and I will take the money.

In his birth city in Germany there was a very rich donor, Rav Yehoshua Hearn (z”l) who had one daughter. He wanted to marry her off to Dr. Wallach but she did not want to emigrate to the land. Dr. Wallach asked Rav Hayyim Sonnenfeld if it was permitted to leave the land to be married. He was told: If she was poor, would you leave the land on her account? No, he said. He was told: Therefore your departure for money alone is forbidden.

Through Dr. Wallach’s efforts, Herr Hearn married off his daughter to his brother, Ludwig. After Hitler’s rise to power in Germany they came to the land. He is currently a functionary (pakid) in Sha’arei Tzedek Hospital. Ludwig Wallach’s son is Dr. Yehoshua Wallach, a dentist at Hadassah in Jerusalem. Using funds from the donor Rav Yehoshua Hearn, who would send him money to provide for the poor, Dr. Wallach rented a large courtyard in the
Nahalat Sheva neighborhood, where students resided for free along with a Beit Midrash which he provided for them to learn in.

As an Orthodox Jew, Dr. Wallach came to synagogue every morning for communal prayers. This was astonishing to the Jews of Jerusalem who never imagined that a doctor from Germany would behave so.

He also acquired a Rabbi – Rav Yosef Lumzer – to study Torah with him, and studied at the feet of Rav Hayyim Sonnenfeld, learning from him Torah and wisdom as well as turning to him for advice. In this manner he was befriended by many of the heads of institutions and groups.

When Rav Moshe Yitzhak Goldschmidt grew old, Dr. Wallach was provided with an opportunity to be accepted as a representative of the Pekidim and Amarkalim (see footnote 40) from Amsterdam, along with Rav Yehoshua Schlank, with much money sent to them for individuals and institutions.

5659 (1899) was a year of drought. The Arabs took advantage of the situation by raising, even doubling, the price of flour and wheat. Dr. Wallach telegraphed to Germany from which was sent a boat of flour of two types, regular and fine. With the help of my father he organized a committee of representatives of all the groups and kollels, with each kollel submitting a list of those included in its membership. The flour was distributed in a few stores and the members of the kollels received portions of flour according to cards noting the number of persons [in their household]. The fine flour was sold at cost to those who could afford such. Thus, the famine was overcome and prices fell. A large portion of the flour was placed in storage to serve as a deterrent, preventing the Arabs from raising their prices.

Much effort was put into this activity, especially in regards to the pricing among the sellers. My father (z”l) took on a large portion of the work, along with Rav David Moshe Epstein, Rav Shmuel Sonnenfeld and with Hakham Yitzhak Elisher.

That same year’s winter was very severe and there was a shortage of wood and coal for heating. They used the funds derived from the sale of the fine flour and contracted with the wood and coal agents to reach an inexpensive price. Such was also distributed to the poor according to cards.

C. The Founding and Building of Sha’arei Tzedek Hospital

The Frankfurt Committee did not rest in its activities dedicated to establishing a modern, large hospital.

With time, a number of the first committee members died and in their place others came from among the German Orthodox Jewish leadership.

At the head of the committee was, at the time, Rav Shlomo Breuer, while the Secretary was Dr. Yisrael Rose.

A local committee in Jerusalem was organized in 5654 [1894] under the initiative of Dr. Wallach with the goal of establishing a new hospital. Members of the committee were: Herr Rav Pinchas Neminsky, Rav Moshe Wittenberg, Rav Moshe Yitzhak Goldschmidt, Chief Rabbi Yosef Hayyim Sonnenfeld, Chief Rabbi Hayyim Elisher and the Banker Valero (z”l).
Dr. Wallach then traveled to Germany to support the founding of the new hospital. He succeeded in his mission, returning with the means in his hands to purchase a large tract outside of the Old City for the purpose of building the new hospital.

Those involved with the purchase of the tract encountered many obstacles. The main difficulty was the prohibition on the sale of land to Jews. Despite this, they succeeded in the task of buying a large portion of land from the Frutiger Bank, near the Sha’arei Tzedek neighborhood, on Jaffa Street. They obtained permission for such with the assistance of the German Minister in Istanbul. The plot was purchased in the names of Rav Zalman Nachums Loewy and Rav Yehoshua Schlank on October 13, 1895.

In 1897 construction of the hospital was begun. The plans for construction were prepared by the German engineer Sandler, who was also the architect of the German Hospital in Jerusalem.

After the plans were funded by the Frankfurt Committee, they began to carve out cisterns for rain water collection and build a stone wall around the field.

The location was then distant from the city and the Jews of the Jerusalem were astonished, saying that Dr. Wallach would have to reimburse all those who would come to the hospital for their transport fare, about 2 asiriyyot. Nonetheless, the hospital is now in the center of town, thus demonstrating Dr. Wallach’s foresight.
Rav Yaakov Mann, a building expert, was appointed director of construction. There were few excavation and construction workers among the Jews, and therefore they were obliged to hire Arab workers from whom the Jews learned this work. In charge of the builders was Rav Yonah Friedlander Chesher. A number of the younger Jerusalemites learned the trade by his side. Among them – Rav David Shlomo Kreshinsky, Rav Mordechai Kutler, Rav Mordechai Grozevsky, etc.

The head plasterers were Rav Yosef Meir Falater, Rav David Meir and Rav Schmerl Ashkenazi, from whom other young Jews learned their trade.

The carpentry supervisor was a Jew named Rav Yechiel, the head metal-worker – Rav Yosef Kvotinsky, the head plumber and as tinsmith – Rav Beinish Blecher Solovetchik and his sons.

Jews and Arabs served as porters for the building stones.

One of these was a Jew named Rav Ben-Zion Chevironer, who did not let anyone else carry the large stones. He wore a pillow on his shoulder and lifted the largest, heaviest stones to the uppermost level, climbing on ladders while leaning on his stick.

The chief painter was Rav Menachem Goldfarb. He painted the interior of the synagogue which retains his colors until this day. It was only after 30 years had passed that the initial decoration was added to.

Rav Yaakov Mann directed the activity schedule of the workers and, according to the accounting he would present to Dr. Wallach, with his approval, my father would withdraw the funds every two weeks from the Valero Bank and, in the presence of the learned rabbis, Rav Sonnenfeld and Hakham Hayyim Elisher or their representatives, Rav Shmuel Sonnenfeld and Hakham Yitzhak Elisher, would pay the workers their salary.

As the chief assistant of Dr. Wallach, my father (z”l) dedicated himself, from the outset of the building of the hospital, to both arranging the accounts and copying the minutes to be sent to the Frankfurt committee.

My father (z”l) became ill from the amount of work and suffered bleeding on a few occasions; Dr. Wallach then took on Rav David Moshe Epstein as guide and translator.
The Hospital and Garden

The main, large building of the hospital was about 80 meters in length and 30 meters in width. The building was of two stories, with a cellar underneath running the entire length. The cellar served as storage for food, clothing, medications and the like.

On the first floor – Clinic, Pharmacy, Synagogue, Waiting Lobby, Offices, Doctors’ and Administrators’ Offices and the Kitchen.
The Clinic (above) and the Waiting Room (below)

On the second floor – Patient rooms with special sections for men, women and children, altogether 80 beds, a large, modern, fully equipped operating room.
Operating Room (above) and Patient Room (below)
To the side of the main building – 3 large cisterns for rainwater collection. Aside from the main building, 2 houses were erected, one for nurses and one for communicable diseases, laundry room and equipment for the sterilization of mattresses and clothing.

A large garden surrounded the buildings with a high stone wall around all.
Upon the completion of the building, Rav Yaakov Mann, who was in charge of the building, also placed the mezuzot in the hospital doorways. However, he placed them vertically and not on a slant. When Dr. Wallach saw this he became angry and shouted at Rav Mann for having done so. He immediately sent for the Chief Rabbi Hayyim Sonnenfeld and told him of the issue. Rabbi Sonnenfeld calmed them and said that it was possible to rely on Rav Mann. Rav Mann then said jokingly: Must everything be bent? It is better that one thing be straight.

I was told by Mr. Eli Porush Glickman who heard such from Dr. Wallach: Rav Yaakov Mann (z”l) promised that the building would be complete in three years and his monthly salary was set for three years. However, for various reasons construction continued for four and one-half years, and his salary was continued. After his death, it was found written in his will that the one and one-half years’ salary paid during the delay from the set time was to be returned to the hospital and his family fulfilled such and repaid the sum in monthly installments.

LETTER FROM THE CHIEF RABBIS IN JERUSALEM ON THE FOUNDING OF THE HOSPITAL

We the rabbis and heads of the Ashkenazic and Sephardic communities in the Holy City – May it rapidly be built and completed, Amen.

Awe and great emotion surround our visit to this hospital of our brothers, the Sons of Israel, built anew by the endeavors of our generous brothers from Germany and Holland, may the Lord guard them and give them long life. This most elegant and perfect hospital, built of high and praiseworthy splendor, will enhance the name of our nation and remove the shame from us, letting Jacob not be embarrassed or become pale, and give us hope that this wonderful hospital will bring desolation upon the hospital of the Mission. Yet our cup of happiness is not yet full and our distress remains that despite the great elegance of this new hospital and despite the large number of beds, more strength will be needed to wage war offensively. Therefore, our request is widely made to all our brothers, Sons of Israel, who are most generous in their charity to come and participate in this great undertaking, providing money and treasure in plenty in support of the supporters and directors of this holy hospital in their exalted and elevated task to supply their every need. This hospital, which will enable goodness and compassion, is as necessary to our holy city as water is to fish and without fear or hesitancy we proclaim the benefit of this lovely and large hospital to our city. It is a tree of life to them that grasp it and those who rely on it will be enriched. Let us hope that our charitable brothers will value this great undertaking and shame on those among us who will be careless in this valued work.

Let the lord of charity provide to all the workers and supporters seven-fold riches and all good things and may they be privileged to see the rebuilding of the Temple rapidly in our days and we have come to sign this day, the first day of Shevat of the year 5662 [1902]… in the Holy City of Jerusalem.

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7 Sha’arei Tzedek Hospital was built with the express intent of countering the missionizing performed among the poorer Jews (aimed at their conversion) while undergoing care at the English (Protestant) Hospital(s).
D. The First Period of the Hospital

The dedication of the hospital which took place on the 20th of Shevat, 5662 [1902] was a lovely celebration in which participated the chief Rabbis and leaders of institutions and kollels of all the communities, as well as the Pasha, the German Consul and government officials.

The hospital’s initial budget was for 20 beds, the clinic and the pharmacy, all at no charge.

Dr. Wallach began the administration of the hospital and his strong hand was felt in every area. He supervised the institutional observance of Kashrut and Shabbat with particular strictness.

Mr. Yonah Marcus was appointed assistant director. He was in charge of accounting and larger purchases of hospital equipment.

My father (z”l) was a medical orderly in the hospital clinic and supervised the storage facilities for clothes and undergarments.

Mr. Alexander Preiss was in charge of patient registration and statistics. He was nervous and did not remain long in his position.

My mother (may she rest in peace) was appointed as chief cook and supervisor of Kashrut. She had three assistants, one by the meat stove, one by the dairy stove and one for cleanup. She stopped working after a short time and her place was taken by Mrs. Jeanette Goldschmidt from Holland, niece of HaRav M.Y. Goldschmidt. After a few years my mother returned to her previous position and remained many years, until the death of my father (z”l).

My position entailed the purchasing of daily necessities, the supervision of the workers, hygiene and the carrying out of all the administration’s directives. Mr. Marcus and I paid the workers and I kept the expense accounts and also recorded all that which was placed in and taken from the storehouses.
The Pharmacy and Pharmacist, Rav Lev Notkin (z”l)

The hospital appointed Rav Hayyim Heusendorf and Rav Leib Notkin as pharmacists. Rav Heusendorf did not remain long in his position as he could not tolerate Dr. Wallach’s behavior.

The first employees in the men’s department were Laizer Fufles and Hakham Bachur Sidus, who had previously worked on the building; Yosef Mizrahi was taken on later.

Elderly women worked in the women’s department, assisted by younger women whom they taught, before there were younger women serving as trained nurses. A graduate nurse named Van Gelder was brought from Holland to train the younger women in their duties. This nurse left the country during World War I and her place was taken by Mrs. Selma Meir, to this day dedicatingly serving the institution as head nurse.

The other employees of the hospital were:

Pinchas Lifschitz – mechanic, who served under the mechanic sent from Germany to put the machinery in order. After a while he left work and traveled to Egypt where he became wealthy.

Rav Shmuel Rabinsohn – carpenter who also had worked on construction.

Rav Shlomo Berer Galbgesser - porter to bring water and wood and also arrange the oil lamps, etc. and Avraham Urrfeli – janitor.

The gardener was Simon Tov Amin who was also an expert in blood letting and placement of leeches per physicians’ orders.

Apart from these, there were 4 laundry workers and 3 cleaners.

An Arab was appointed to work in the garden and to serve a Shabbos-Goy.
On the walls of the main entrance of the Hospital building marble plaques were placed upon which are recalled the founders and donors who provided large contributions for the benefit of the hospital.

Marble plaques were also placed for rooms and patient beds, naming those who had donated their cost.
In the hospital synagogue prayers are said three times a day, mishnayot are studied and Kaddish is said in praise of the souls of donors.
Synagogue

Twice a month representatives of the Chief Rabbi Rav Hayyim Sonnenfeld and Hakham Hayyim Elisher would come to sign the letters and forms which were sent to the Vorstand in Frankfurt.

The hospital gate was always locked and next to it sat the guard. The workers and officers had a key which fit all the doors in the lobby; those doors were closed at all times. The hospital garden was clean and orderly and, inside, cleanliness reigned throughout.

At the time of its construction the hospital was known among the Jews of Jerusalem as the Amsterdam Hospital, as its founders were officers and administrators from Amsterdam. Afterwards, they came to call it the Wallach Hospital, although the official name from the outset was “Sha’arei Tzedek” and such remains its name to this day.

During World War I there was a shortage of milk in Jerusalem, particularly milk that was Kosher and clean. Milk was brought from the Arab villages. With the advice and assistance of Mr. Baruch Weiner, from Rehovot, who dealt between ourselves and the Arabs for the purchase of wheat for the hospital during the war, we purchased, for the hospital, two Arab dairy cows. The cows ate the hospital kitchen leftovers and provided sufficient milk; we saw them as a sign of blessing.

Upon the entry of the British to the country at the end of the war, when they were selling German equipment, we purchased, in Wilhelma, another two Damascus cows. Thereafter, we purchased two additional Dutch cows which were subsequently imported. The hospital cow shed grew until it reached about 40 head and served to provide the hospital with a good profit.

Cowshed
The cows which we purchased in Wilhelma were brought to Jerusalem by an Arab; upon reaching the hospital gate with the cows, one of them gave birth to a calf, and, in order to bless the purchase, the Arab said that this was a first birth and that the calf was a first-born. We asked Rav Hayyim Sonnenfeld and he determined that it was definitely a first-born and one needed to act as per the holiness of a first-born. We cared for it for about 10 years and suffered much from him. It was dangerous to approach him, even while in chains he would sometimes rip them out and flee, it being difficult to catch him. He finally died and was buried on the hospital grounds with the holiness of a first-born.

I was the accountant for income and expenses of the cowshed, the amount of milk sold and the amount earned by the hospital, as well as the cow pedigree book.

When a new administration began at the institution, during the War of Independence, there was a lack of fodder, and as there was no meat, they began to sell the cows for slaughter. As a result there was sufficient meat for the institution and a good cash income. 15 cows were left to provide milk for the hospital.

During World War I, Turkish soldiers were brought to the Sha’arei Tzedek Hospital for disinfection prior to being sent to the front.

Turkish Soldiers undergoing disinfection
Mr. Yonah Marcus, Assistant Director, is at the right

The final front prior to the English conquest of Jerusalem was in a location which is current day Romema. The morgue was then set up as a first aid room for the wounded from the front, to which were brought the casualties and injured.
The Soldiers after Disinfection

One day I went up to the hospital roof in order to bring small cups of coffee to the physicians and, while on the roof, a bomb fell nearby; I fell due to the blast wave and was thrown about 10 meters while the blast penetrated the ceiling into the hospital.

Upon the English conquest of the city, on Sunday morning, the mayor, along with a group of effendis, came out carrying a white flag to signify their surrender. Afterwards, along with the English army commanders, they entered the hospital where we provided them with a reception.

We then saw the British soldiers coming down from the mountains. They entered the tinsmiths’ neighborhood, which was near the hospital, and requested bread. They paid a half-pound sterling for a loaf of bread and a pound for a bottle of wine, 2 sterling for an egg, etc. Many began to trade with them and sold them everything at high prices. This continued for a few months until the government forbade such trade.
E. Concerning Dr. Wallach’s Personality

Before dining he studied one Mishna and thus [trans.- fulfilled the biblical injunction] separated a portion of food for sacrifice. When he would travel by wagon or on foot, he took with him the Book of Psalms and would recite them in order to fulfill “And you shall speak of them…..when walking on your way”.8

Wheat from Matza Shmura was grown in the field next to the hospital. At harvest time, as well as during threshing and grinding, accomplished with sticks and a hand grinding stone, and especially at the time of matza baking, he had his entire entourage participate, from hospital officials to workers, and involved everyone in a particular task while I supervised them all.

The large Sukkah erected each year for Dr. Wallach in the hospital courtyard was well known for its size and beauty. The Sukkah measured 10 meters long and 4 meters wide. It was divided into three sections: one for guests, one for eating and drinking and one for sleep. It was beautifully appointed with curtains and rugs and all manner of decorations. Many from the town would come during Sukkot to see this particularly special Sukkah to which important town personages and government officials came to visit Dr. Wallach.

During the construction of the hospital, while Dr. Wallach was living in the Old City, he purchased a young female donkey upon which to ride from the city to the building. In time she gave birth to a first-born male donkey and he fulfilled the commandment of redeeming a first-born donkey with a sheep. At the time of the ceremony of redemption, they adorned the donkey with gold and silver jewelry.

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8 From Deuteronomy 6:4-9
Dr. Wallach was also a representative of Dr. Shmuel Strauss and Rav Herman Lehman of Karlsruhe, who purchased, with their funds, a large courtyard in the Musrarah neighborhood in order to settle about twenty families of Talmidei Hachamim. Over the years there resided there the great of the generation including HaRav HaGadol Yitzhak Belzer, HaRav Hagadol Naftali Amsterdam, HaRav Hagadol Y. Braude (z”tl) and, may he be granted life, HaRav Hagadol Baruch Marcus, Chief Rabbi of Haifa. A special yeshivah for excellent Talmidei Hachamim was founded in this courtyard and a well-known school of ethical studies was also located there. The courtyard was purchased though the mediation of Rav Michael Lev Katz (z”l). The Jews abandoned the courtyard during the riots of 5689 [1929]. Thereafter, Dr. Wallach rented the apartments to Arabs. Today, after the area was conquered by the Jews, it is once again inhabited by Jews from among the new immigrants.

Dr. Wallach was among the founders of Agudat Israel in the land along with Rav Reuven Shlomo Jungreis and Rav Moshe Blau and, in his time, invested much energy and time to the matter of the Agudah as well as the purchase of land of Machaneh Israel.

After the departure of Rav Yonatan HaLevi Hurvitz (z”l), who was the representative of the Pekidim and Amarkalim from Amsterdam, Prof. deHaan (z”l) was appointed in his place; he also served as the lawyer and adviser for Agudat Israel. He frequently approached Dr. Wallach in the well-known, successful effort to appoint Rav Sonnenfeld as the Chief Rabbi of the Agudah and to arrange a special “Shechitah” (leading to) the division between Agudat Israel and Knesset Israel; they slandered HaRav Kook (z”tl) and frequently libeled him; he [deHaan] was subsequently shot and killed near the hospital gate.

During those days, when Agudat Israel splintered into various factions, “Neturei Karta” succeeded in attracting Dr. Wallach to their side and exploited him for their benefit.

A doctor once asked him: You are a physician and your time should be dedicated to your patients. How is it that you give your time to other community matters? He said to him: That time which you spend with your family and attending movies and concerts, I dedicate to matters of the community.

While he was head doctor at the hospital, he would work until very late. Before going to sleep he would pass among the patients’ beds. When he found one of them awake, he asked why he was not sleeping and what he could do for him.

In 5666 (1906) Dr. Wallach traveled to Europe in order to improve the hospital by increasing the number of patient beds. He took with him letters of recommendation from the leaders of all the city’s communities and institutions. He succeeded in his mission and returned with increased strength and spirit and undertook his hospital work both day and night.

During his time overseas his position was filled by Dr. Enshler, a German doctor, who was also a physician in the Bikkur Holim Hospital and by Dr. Fufles, the latter a clinic doctor.

In the following years he would also travel to Germany, every 4-5 years, to encourage donors to the hospital and visit his parents.

At the end of Elul, 5673 [1913] the Chief Rabbi Haridvoz [acronym for HaRav David Yaakov Ben Ze’ev] (z”tl) took ill while in Safed and Dr. Wallach was invited to come from Jerusalem to visit him. He took myself and Dr. Oflatka with him on this journey. The trip was arranged by American Express under the direction of Mr. Fass, director of the famous hotel. The trip was by wagon drawn by three horses.
While passing by way of Shechem we visited the Samaritan synagogue on Mount Gerizim and saw many dressed in white coats. We spoke with their head priest (Kohen HaGadol) who gave us a signed photograph of himself, one still in my possession, and showed us their ancient Sefer Torah.

We traveled by way of Shechem and Nazareth to Tiberias and, from there, to Safed. During the night journey from Shechem to Nazareth the horses strayed from the road and we became lost, as there were no straight roads; with difficulty the driver found the way once again. Upon reaching the hills near Nazareth the horses were very tired and could not continue to pull the wagon and its passengers. The wagon driver rode to Nazareth on one horse from which he brought other horses; we resumed travel and reached Nazareth. We reached Tiberias in the morning and after breakfast we rode to Safed on horseback. Dr. Wallach received the best mount and he boasted that he could ride horseback, having attended a riding school. Dr. Oflatka was given the second horse and I, the third. Nonetheless, I was able to outpace the first two. Dr Wallach then requested to switch horses with me. But when he tried to mount the horse which had been mine, the horse began to gallop and Dr. Wallach was almost thrown from it. Dr. Wallach gave up on the idea of switching.

A Jewish horse owner was our guide to Safed. We passed very narrow roads along which one side was a steep valley; the trip was difficult and the guide advised us that in those spots we should not pull on the horses’ reins but, rather, let them move ahead on their own.

We reached Safed on Friday. We were put up at the house of Mr. Barshad (z”l), then the manager of the Safed branch of the Anglo-Palestinian Bank.

After visiting with the ailing Haridzov we discovered that the severity of his condition obliged him not to travel for a few days; as it was only a few days until Rosh HaShanah, it was suggested that I return to Jerusalem by wagon as I was the Prayer Leader [Shali’ah Tzibur] and Shofar blower for the synagogue in the hospital.

Haridvoz died on Rosh HaShanah.

Upon Dr. Wallach’s return from Safed, after Rosh HaShanah, he passed through Rosh Pina where a woman was in difficult labor. They stopped him in order that he might call on her and he remained for a good while. He succeeded in saving the live newborn but the mother passed away while giving birth.

When the Gaon Ba’al Hashdi Hamad (zt”l) of Hebron became ill, Dr. Wallach was requested to visit him, at which time both Dr. Auerbach and I traveled with him.

During World War I, Dr. Wallach helped many in the community. With each difficulty and edict they turned to him for help. He was held in high esteem by the Arabs and the German Consul as well as army officers who had become acquainted with him.

I recall his urgent efforts with regard to officers of the government of Jamal Pasha, when the edict was issued requiring all residents to clean the city streets and work on the roads.

He labored to ensure that Jewish soldiers would receive Kosher food as had occurred in Germany. He worked with much dedication in everything.

Mrs. Hannah Landau, then Principal of the Evelina de Rothschild School and Mr. Yonah Marcus, Dr. Wallach’s aide, were members of the Red Cross and, together with Dr. Wallach, took on the task of setting up a Kosher hospital for those ill with cholera during World War I. The hospital was set up in a Mission building located in what is now the Keren Avraham.
neighborhood. They brought food from Sha’arei Tzedek Hospital. I was very busy, being responsible for the hospital’s food purchases. We used the permits provided for the hospital’s purchases and collected flour and wheat for Sha’arei Tzedek Hospital as well. A short time before the city fell to the British, a bomb fell on the flour and wheat storehouse; when members of the Turkish Army came to investigate they found what was in the storehouse and, after a few days, placed a restraining order forbidding our use of it. In the meantime, the English entered the city.

The Author (standing on the steps) Supervising the Delivery of Supplies to the Hospital

Upon visiting Jerusalem for the first time, before World War I, Mr. Nathan Strauss, his wife and Dr. Magnes stayed at the American Colony in the city. Mr. Strauss took ill and Dr. Wallach was asked to visit him. At his request, I accompanied Dr. Wallach during this visit and when the doctor entered the patient’s room I remained in the visitors’ hall. Thereafter, they exited the patient’s room and we sat together in the visitors’ hall. The conversation revolved around topics of concern in the Old City. When Mrs. Strauss inquired as to whether there was a cook house for the city’s poor, Dr. Wallach inquired of me and I responded that there was such a cook house, that of Rav Shlomo Rata, supported by the Rav Horovitz, representing the Va’ad Pekikidim and Amarkalim. Mrs. Strauss expressed a desire to see the institution and we agreed to do so the following noon. On the same day I went to Rav Shlomo Rata to inform him of the situation so that he could prepare the institution for the visit. The cook house was on Hamidan
Street. The next day I came with Dr. Wallach to Mrs. Strauss where we also found Dr. Magnes and Dr. Levi who was the Manager of the Anglo-Palestine Bank. We rode together to Shechem Gate and from there went on foot until we reached the cook house. We noted there many poor persons seated at long tables as well as many waiting outside, holding their utensils in preparation to receive their ration. Upon observing the situation, Mrs. Strauss asked how many portions were provided daily and whether the poor were fed meat. The reply noted a number of 400-500 portions, with meat provided only on Shabbat. She then stated that she would, at her own expense, increase the number of portions to a thousand and that meat was to be given twice weekly, besides Shabbat. They should also construct a modern kitchen, repair the ovens and large cooking utensils and purchase new eating utensils as well as tables and cloths, etc., as well as food in large quantities. The funds were to be obtained through the offices of the bank mentioned above. As a result, I went with Mr. and Mrs. Rata to the store of Yosef Silberstein, which had the most kitchen utensils, where we purchased all that mentioned above as well as foodstuffs; we also printed special cards to be distributed among the poor. Dr. Wallach appointed my brother-in-law, Rav David Solovetchik, and Dr. Levi and A. Navon to be in charge of finances and the distribution of the cards. The funds were held by Dr. Levi who had the greatest authority. For his part, he required that all the accounting be presented to him while Dr. Wallach also requested the same, leading to conflicts between the two. My brother-in-law was forced to resign and Dr. Levi remained in control.

In the interim, World War I broke out and the institution was transferred to the supervision of an American aid agency. The directors were Rav Zalman Solovetchik and Rav Shlomo Yanovsky; the officers were Rav Y. Solomon and Rav Yaakov Moshe Mark (z”l).

I still have in my possession a letter of thanks which I received from Mrs. Strauss, accompanied by a nice present, sent for my help in this endeavor.

Three of Dr. Wallach’s brothers came to the land over time and he put them to work at the hospital. But they did not remain for any length of time.

It must be recalled that, when the founder of the orphanage, HaRav David Weingarten (z”l), gave his brothers employment in that institution, Dr. Wallach told him that such would change the institution into a family enterprise and that it was forbidden to do so. But he himself, after time, when his brothers came to the land, put all of them to work in the hospital, without recalling what he had once told Rav David Weingarten.

Upon Dr. Wallach’s reaching 70, his friends decided to undertake a project for the hospital in his honor. With the initiative of the donor, Rav Michal Harris (z”l), it was decided to construct a large balcony on the side of the main hospital building, in order to provide sun-bathing for the patients requiring such (Mr. Harris was then ill, a patient in the hospital, and saw the need for such.) A committee was chosen for the task, one which included the judge, Dr. Valero, Dr. Tico, Mrs. Landau, Eliyahu Elisher, etc. The initial contribution of 200 Israeli pounds was given by Mr. Harris. The fund-raising succeeded and the porch was built.
Upon his reaching 75 a fund to honor him was set up as well. This time the fund-raising did not go well. Only 500 pounds were collected. The money was given to him to do with as he wished. I advised him that stores could be erected in the area in front of the hospital which could be added to later with contributions of donors, as had been done by the Talmud Torah Etz Hayyim in Machaneh Yehudah. He accepted my advice. The architect, Rubin, proposed a plan to build three large stores, one costing more that a thousand pounds. I took it upon myself to raise the difference. I traveled to Tel-Aviv and organized a committee under the leadership of the Director of Barclay’s Bank, Dr. Oflatka, and others; I also traveled to Haifa with the same goal in mind. But, in the meantime, World War II began and Dr. Wallach decided against the plan, keeping the funds to purchase food supplies in case of a siege.

Before his eightieth birthday a Torah scroll was penned in his honor, completed when he was 83; he donated it to the Hospital Synagogue during a modest ceremony attended by his closest relatives.
On his 85th birthday, the 20th of Tevet 5712 [1952], an elaborate banquet was held in the hospital. Among the participants were the Rishon-LeZion Uziel and representatives of the Ministry of Health, Doctors Union and a important group from the Yishuv, both Old and New. The speakers praised his good works, performed in both medical and social fields. In his response to the accolades he said that it was only a resemblance to what should be and all that he did was to fulfill a mission.

The City of Jerusalem also arranged a banquet celebration for Dr. Wallach’s 85th birthday. Present in the office of the Mayor, Mr. Shlomo Zalman Shragai, were the Minister of Health and other important guests. The Mayor awarded a commendation to Dr. Wallach which underscored his important and dedicated work for the benefit of society.

Dr. Wallach, when he was 85, explained that he was only 60, as his first 25 years, prior to coming to the land, were not to be considered. Whenever he was praised for his works and activities for the community as well as the individuals, he would simply say that he was only an agent performing his mission.
My Father and Teacher HaRav Gershon Porush (z”l)

My Mother and Teacher, Mrs. Pearl (May She be at Peace)
F. MY ANCESTORS

My father’s father was HaRav Naftali Zvi Porush from Babryusk [in Byelorussia], son of Rav Eliezer Lippman (z’t’l). He was called Porush because he separated himself from the pleasures of this world and spent 3 years in exile to prepare himself to come up to the holy land in purity and holiness. He and his wife, Lea, daughter of Rav Eliyahu HaCohen (z”l), came to the land in 5615 [1855] after journeys on land and sea.

With them came two sons: Shlomo Zalman – who was 10, and Gershon – 8 years of age. They settled in Jerusalem and instructed their sons in the way of Torah and reverence.

Rav Naftali Zvi lived in Jerusalem for 10 years and passed away among those ill with cholera (may he be blessed) at the end of Shabbat, the 19th of Marcheshvan 5626 [1866].

They arrived in the land before wagons traveled from Jaffa to Jerusalem. They traveled on female mules. They placed Shlomo Zalman in one basket and Gershon in the second, on either side of the mule, but as Shlomo Zalman was older and heavier than Gershon, they added a heavy stone to Gershon’s basket to equalize the weights.

My father and teacher who spoke of this said that he could always remember the pain he suffered from that stone during the trip.

My father was Rav Gershon son of Rav Naftali Zvi Porush (z”l). And my mother – Mrs. Pearl, daughter of Rav Yisrael Brima”t and grand-daughter of Rav Menachem Mendel from Kamenitz (z”l), author of “Korot Ha-Itim”.

At first they resided on Hebron Street in the Old City of Jerusalem where they had a grocery store. My father was expert in carving and coloring stones. Their livelihood was meager and small, such that my father had to leave the country. He traveled to Eastern India, to Sassoon Gabbai, a well-to-do man who had married my grandfather’s sister, Reiza Dina, daughter of Rav Menachem Mendel from Kamenitz (noted above). In India he created ivory ornaments, and, returning with success, purchased a house in the Bet Yisrael neighborhood.

Seven children – boys and girls – were born to my parents and all lived in one room in that neighborhood, making do with very little. Despite such, my mother was a successful housewife, with cleanliness prevailing both inside and outside the house.

The children were educated in the way of their ancestors in Jewish learning and behavior until they married.

Upon arriving in Jerusalem in 5651 [1891], Dr. Wallach met my father in the Kamenitz Hotel. As my father was native born and knew the local inhabitants and languages in current use, Dr. Wallach asked him to be his guide and translator. My father accepted the offer and began to help Dr. Wallach in his medical work in Jerusalem for a salary of 60 franks per month, a good income at the time. As time passed, my father assisted Dr. Wallach at his clinic in the Old City, gathering medical knowledge in wound care and eye medications. In addition, he became Dr. Wallach’s bookkeeper regarding the various Kollels. From then on he accompanied Dr. Wallach in all his work until after the completion of the Sha’arei Tzedek Hospital and was one of the first and senior employees of the hospital until his death.

When my father (z”l) began working for Dr. Wallach we were still living in Bet Yisrael, and he would arrive home late every night, eat dinner, and then return to the clinic sleeping there in a small room on a bed of wooden boards placed on two metal frames with a straw mattress.
and cover. He also had a table and lamp in the room, leaving him only room for his head and most of his body.

While working with Dr. Wallach, my father would go to meetings with various physicians in locations which required him to remove his hat; he wore a tarboush which did not require removal according to the national custom.

Later we moved to live in the Old City on Armenians Street, in Hashekulah Courtyard near HaKollel Courtyard (Der Kollelisch Hatzer) and from there we moved to a room given us by Dr. Wallach in his courtyard. My mother would also cook for him. He ate well and would invite to his table guests such as Dr. Ephraim Cohen, Dr. Grinhaut, Mr. Adelman, etc. Many years later, when my mother was old and a patient in the Sha’arei Tzedek Hospital, Dr. Wallach would tell her he was still working due to the benefit of the good food she prepared for him.

When my mother was working in the hospital she would eat with my sister, Chipa, wife of my brother-in-law, Rav David Solovetchik (author of the book “Otsar HaDranim”); they currently reside in the United States.

He did not want to eat in the hospital kitchen as they told him they could not prepare special foods for him.

On weekdays the serving woman who worked with him would bring food to his apartment in the hospital and on the Sabbath he would come to their house, across from the hospital, and eat there; he would also invite Rav Tzadok Kreuz, who was a close neighbor and with whom he would discuss matters of Torah.

My brother-in-law David would provide a lesson in Mishna in the hospital synagogue and also served as prayer leader on the Sabbath and holidays.

The serving woman organized his [Dr. Wallach’s] apartment and washed his undergarments, without mixing them with the hospital’s belongings.

G. MY FAMILY AND I

I was born in Jerusalem on the 15th of Elul, 5643 [1883].

During my childhood I studied at Talmud Torah “Etz Hayyim” and afterwards at the Yeshiva; there I was taught by my older brother Rav Menachem Mendel, a shochet [ritual slaughterer] and inspector.

I was 18 when I began to help my father (z”l) in hospital affairs.

Herr Marcus, the assistant to Dr. Wallach in hospital administration, observed my work and dedication and wanted to hire me permanently to work at the hospital. However, when he discussed this with Dr. Wallach, he was told that he did not want workers at the institution to be
related, so that the institution would not eventually become a family concern but, in the end, he agreed.

My father (z”l) saw that my future was in hospital work and, since all the ledgers, accounts and patient records etc. were exclusively in German, he hired a teacher to instruct me in German. The first teacher was Mr. Alexander Preiss, an employee of the hospital office. The second was Mr. Aharoni, the well-known zoologist.

The assistant hospital director, Mr. Yonah Marcus, under whom I worked, gave me lessons from a German instruction text on hospital administration and it was according to the material therein that we organized work in the hospital.

The work in the hospital, in those days, was organized as follows:

There was, then, one woman employee for 4 hospital beds. They worked from morning until evening. At night there was one worker assigned to the men’s department and one to the women’s. They stayed in the anteroom and every half hour they would pass along the patients’ beds to check if they were well and if something needed to be done for them; when they heard a bell from one of the patients, they attended immediately.

These would wash the patients in the morning, arrange their beds and provide them with liquids. Upon the arrival of the daytime workers, they would receive the details from the night workers, check the patients’ temperatures, clean the room furnishings, arrange utensils for breakfast and serve it to the patients. Each would clean the eating utensils during the week, according to their turn. After doctors’ visitation, they would leave for a break of two hours, one after the other. These workers, who served as nurses, also washed the dishes from lunch and supper.

We allocated to each bed four sheets, 4 pillow cases, 3 quilt covers, 6 beddings, 3 towels, 3 gowns, 3 shirts, 2 dresses per woman and 1 coat per man.

There were three types of meals:
The first, called Type 3, was for regular patients. In this type the noon meal consisted of: soup, meat (80 grams), potatoes, salad and various vegetables, and on Shabbat, they were also given stewed fruit.

In Type 2 there was 100 grams of chicken instead of regular meat.
Type 1 was specifically for those receiving diets ordered by physicians.

At ten in the morning and four in the afternoon the patients received milk, cocoa or coffee, according to the physician order.

Three women were involved with hospital cleaning. One cleaned the 2nd floor – patient rooms, corridor, bath rooms and toilets, one the first floor – the clinic, pharmacy, the offices and corridor, and one the nurses’ buildings and department of communicable diseases. The operating room was cleaned by a woman from the laundry.

All workers were occupied from morning to evening. The men were required to be present from the morning at the time of Shacharit (morning) prayers until the evening, after
Ma’ariv (evening) prayers. They received their three meals at the hospital so they did not have to return to their homes.

The salary for men workers was up to 150 perutot – according to the size of their family, and for women, 75 perutot daily.

When I first began working my salary was 1 Mejidi (4 franks) per week and one additional Mejidi each month – a total of 20 franks per month.

After two years, given that my parents wanted me to marry, they added 20 franks per month, and my father (z”l) promised me that he would provide 40 franks per month during the year, in a manner such that I could support a couple. Thereafter, my salary was raised until it reached about 55 franks per month.

In 1903, I married Devorah Gittel, daughter of Rav Yosef Makofki (z”l), grand-daughter of Gedelia David, a scribe of ST”M, who was the first to manufacture tools to make the tefillin boxes from one cattle hide.

A few months after my marriage they increased my salary again, until it reached about 70 franks per month.

I had additional income during that time. Mr. Marcus was a friend of Mrs. Landau, Director of the Evelina de Rothschild School, and he asked me, in my task of purchasing for the hospital, that I also purchase necessities for the school. My salary for such was 40 franks per month.

The year during which I received my father’s funds (z”l) passed, a daughter was born, and the expenses increased while my salary was insufficient. I had to borrow and the debts became large. I showed Dr. Wallach my accounting of income and expenses. He shouted at me and said that it was forbidden to go into debt, that those studying in the yeshiva have less than I and still get by, and that the more you earn the more you lack. He who earns 100 franks per month lacks 20 franks, and he who earns 200 franks lacks 50; there is no end to the issue. Afterwards, he gave me an additional 20 franks per month.

By 5670 (1910) I already had 4 children and my salary was 120 franks per month. Before World War I, my salary was 200 franks (10 gold Napoleons) per month. After the British victory conditions changed in the land and my salary reached up to 21 Israeli pounds per month.
Accounting of Household Expenses During the Months:
Adar 8 – Sivan 8, 5665 [1905]

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost (Grush)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rent, etc</td>
<td>595.20</td>
</tr>
<tr>
<td>Clothing, shoes, household goods, etc</td>
<td>680.35</td>
</tr>
<tr>
<td>Gas, heating, laundry, soap</td>
<td>252.15</td>
</tr>
<tr>
<td>Milk, cheese and butter</td>
<td>176.30</td>
</tr>
<tr>
<td>Meat and eggs</td>
<td>335.10</td>
</tr>
<tr>
<td>Oil, sugar and legumes</td>
<td>473.10</td>
</tr>
<tr>
<td>Vegetables, fruits and fish</td>
<td>241.35</td>
</tr>
<tr>
<td>Flour, bread and matzot</td>
<td>478.35</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3231.90</strong></td>
</tr>
</tbody>
</table>

Averaging 1040 Grush per month

I earned such a salary with hard and dedicated work, working every day until late at night.

I was able to dedicate myself in this way thanks to my wife’s devotion as she undertook all the housework and child care.

Once, one of our children, Joseph (z”l), suddenly took ill and my wife sent for me to bring a doctor to him, but being very busy arranging the hospital storehouse, I delayed and by the time I arrived it was too late and the child had passed away.

I directed the work with order and discipline and carried out all the orders of the administration.

My daily work included: purchase of necessities, inspection of cleanliness and of the work of the male and female workers, supervision of the kitchen and cow shed to prevent waste and, at night, I would organize the accounts.

Every morning I visited the patient rooms, preparing the census and dividing the patients according to types, giving each the appropriate portion of sugar, and, according to the list mentioned above, I would bring to the kitchen what was required as well as fresh meat every day.

Cleanliness and order in the hospital were excellent and, when “Hadassah” acquired the Rothschild Hospital, Herr Rafaelovitch, Director of the Hospital, and Rav Meir Hamburger came to evaluate the situation at our hospital; additionally, when Bikkur Holim Hospital moved to a new building, outside of the Old City, Rav Pinchas Grayevsky came to observe, in order to organize it in a manner similar to ours.

During the hospital’s early period there was, as yet, no market in Machaneh Yehuda, and I needed to purchase everything in the Old City. I purchased most of the foodstuffs wholesale in large quantities, and went to the Old City every day to buy fruits and vegetables, sometimes even
twice daily to David Street (Batrak)\(^9\), in the “Dark Stores” (Finstere Kleiten)\(^10\) and Bab Khan-el-Zayt – places when I could obtain the best produce most cheaply. I used to carry the basket in my hands and the sack on my shoulder in order to save transportation costs, and from Jaffa Gate would travel by wagon, next to the wagon-driver, costing only one asiriya, and not inside the wagon at a price of 2 asiriyot.

By virtue of this position I became known to the merchants, Jews and Arabs.

Following the British conquest of the land, a Christian Arab, named Salameh, approached me with an offer that together we take on supplying the British Army Hospital. He wanted to provide the funds and I was to purchase the goods. My income was to be 60 Israel pounds per month and any profits were to be divided equally at the end of the year. However, due to concerns over Shabbat observance, prayers and study which I was able to accomplish at the hospital, I demurred.

On a number of occasions I was offered employment elsewhere but did not accept such: When the Old Age home chose Rav Shlomo Yanovsky and Rav Shlomo Perlman as officers, they offered me the position of director. Similarly, I was asked to become director of Bikkur Holim Hospital. Upon mentioning this to Dr. Wallach, he told me that he could not advise me whether to take or refuse the position. I told him: I was afraid that if I moved there the situation at Sha’arei Tzedeck Hospital would begin to resemble that of Bikkur Holim, and what would be the good of that. He was pleased and then increased my salary.

As already mentioned, I was occupied with carrying out the instructions of the hospital administration.

The hospital workers consulted with me regularly as I was a good spokesman for them and helped them in every way possible. When they needed money, especially on holiday eves and when their rent was due, they turned to me and I would arrange loans for them, given by Mr. Marcus, assistant director of the institution, and the repayment would come every 2 months as reductions of their salary which I paid out.

During World War I, while I was purchasing foodstuffs for the hospital, I also bought such for the workers, totaling 200 Israeli pounds, which I borrowed from Mr. Marcus. I bought mainly flour and wheat.

Over time I organized a savings and loan fund for the institution’s employees. Each member invested the sum of 100 mils (see Page 70) every month. When the need arose, I would obtain loans from Mr. Harris and the Keren Shmuel Charitable Fund. The fund is still extent today. Some of the members’ savings reached 30 pounds. Loans were provided up to 50 Israeli pounds.

With the outbreak of World War II, I also set up a food collection for the workers. I had credit with the merchants Rav Kalman Varshevsky, Elisher and S. D. Cohen, etc. I would sell

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\(^9\) The Batrak was an (market) area in the Christian Quarter just north of and near the east end of David Street. **Batrak Street** extended north from the end of David Street.

\(^10\) The streets in this area were roofed, causing the stores to be in shadow.
necessities to the workers for cash, every month, according to the number of people in their household. I would buy the necessities at every opportunity over the course of 2 years. Thus, I had a great influence on the workers so discipline and order were excellent.

The Prices of Necessities Which I Purchased for the Hospital and Officers During World War II

100 Kg. flour 1,400 Israeli pounds  
125 Kg. crate of sugar 480  
1 Container Fine Oil – 16 Kg. 500  
100 Kg. rice 1,400  
3 Kg. coffee 120  
Soap 11

While we were building Sha’arei Tzedek Hospital, the German Kaiser, Wilhelm II, came to Jerusalem. We decorated the building with many lights and large and small flags, and many people gathered there to greet the arrival of the Kaiser.

The Jews erected, next to the Kamenitz Hotel, a gate of honor decorated with lovely fabrics and the chief Rabbis, at the head of the nation, greeted the Kaiser; Dr. Ephraim Cohen read the blessing of the Jews in his presence; he and Dr. Wallach received medals from the Kaiser.

Around the same time, Dr. Herzl also came with his entourage. They were guests at the Kamenitz Hotel whose owner was my uncle. In the course of my helping my uncle at the hotel, I met Dr. David Wolfson in the main lobby. When he saw that I was wearing a long coat and had curly side-locks he asked me if I was a Zionist. I told him: Of course! Three times a day I pray: “May we witness Your Merciful return to Zion”. He pinched me on the cheek and said: Very good, son.

When the Turks began to take Jews from Jerusalem to the army, my brother Yaakov and I were among the first to be required to enlist, however, our parents did not want this. My brother traveled to Paris and I prepared to travel to London as per the advice of Mrs. Hannah Landau, the principal of the well-known school. All the preparations were made and I already had a ticket for the ship. I walked on foot to Motza and from there traveled by wagon to Jaffa. I lodged there in the hotel of my uncle, Rav Moshe Salant, who arranged with the famous Ali Hamis for me to board a ship; all was set for me to depart. However, at the last minute my brother, Rav Naftali (z”l), came from Jerusalem with letters in hand from my parents as well as Dr. Wallach , Herr Marcus and Mrs. Landau, [requesting] that I return to Jerusalem, as they had changed their minds about my trip and promised to obtain my release whenever I was demanded by the army. I returned to Jerusalem and they worked constantly to free me from the army obligation until the end of World War I.
During World War I, as Jews were taken into army service, Dr. Wallach tried to prevent their taking me and named me Rabbi of the hospital synagogue and to receive the “Vidui” of the patients. However, I had occasion to meet the Kolrasi as I was purchasing goods for the hospital in the market. He said to me: Aren’t you a Rabbi and why are you buying goods for the hospital in the market? I said to him: Among my duties as a rabbi is to supervise and be certain that the purchased food will not have worms, etc. He instructed that I should come before him the next day whereupon he registered me as “Tabourzi” (ph.) [drafted]. This happened during the days before Pesach and I was taken to Kishle\(^\text{11}\) [a prison located just inside Jaffa Gate], in order to be sent to Kushta. Dr. Wallach, my father, as well as Dr. Ephraim Cohen, Director of Aid Association attempted in every way to have me released but they did not succeed, and, on the morning of the 14th, I was sent by train to Damascus in the company of forty other young Jews. On the way, at Rosh-al-Ayin, a number of the Jews escaped, including Mr. Helban who worked with Dr. Tico. Those guarding us chased after and fired at them, however, in the meanwhile the train whistle blew and the guards were obliged to return to the train, thus they miraculously escaped.

On the first night of Pesach we were still on the train. I was the only one with matza and wine which my father (z”l) was able to give me before the trip because of which he was whipped by the guards. I divided such between the Jews in our rail car, a very small piece of matza for each as we fulfilled the custom of 4 cups. We reached Damascus on the first day of Pesach.

We sent a note to the Hakham Bashi (see footnote 19) of Damascus and requested matza. His chief aide [“kavas” (ph.)] came and said that we could buy a rotel (approximately 3 kg.) of matza for one Mejidi. However, none of us had any money. We then wrote to Herr David Yellin, head of the Aid Association, and he immediately sent, with his son, a basket full of matzot, eggs and onions and told us in a heartfelt manner that our needs would be met as long as we remained in Damascus.

We then saw the savage “zabatis” (ph.) [military policemen] attacking the soldiers, hanging them by their legs and beating them, causing us great fear. We slept on mats filled with bugs and suffered much for 10 days until they sent us by train to Halab (Aleppo).

From Halab we continued on foot and by nightfall they brought us to a cave inside of which were Indian prisoners of war. I got to know a “zabat” [military policeman] who was accompanying us and I told him that I was a doctor working in a Jerusalem hospital. I also gave him a bribe and he allowed me to sleep outside the cave.

Herr Ben-Etter, editor of the Herut newspaper, and Herr Rafel Sandler, who were with us, became ill with diarrhea. I told the “zabat” that this could be cholera which would infect anyone present. He turned them over to me so that I could bring them to the army field hospital in the Ararat mountains, not far away from our location. I brought them to the hospital doctor and told him that I was also ill. He admitted me also to the hospital. We stayed there for ten days until we improved and the doctor then told us that he was obliged to send us to Kushta. I told him that I should have been exempt for the entire war as I was ill, but they caught me in the market and did not have me examined. I asked him, therefore, to examine me then.

As he began to examine me he found, in the belt around my loins, 3 gold pounds. He asked me why I had not deposited them and I told him that I had done so with the paper money.

\(^{11}\) Kishle, an Army and Police Building near Jaffa Gate, next to the Tower of David
which I had but kept these for myself. He asked me: what present will you send me from Jerusalem when I set you free? I told him: I can give you your present now. The next day I put the money into an envelope and, as he passed along the hospital corridor, I dropped the envelope into his coat pocket. I was very scared about what I had done and my heart was pounding, as I could have been hanged in punishment for such. He called the other doctors present as well as the nurses, and in their presence told me to come out of bed and walk the length of the hall and return to bed, after having done so they approached and he demonstrated my pulse. After the others left, he came to me and said that he could not free me there but that I must go to Adana where I would be released. I told him: But you should give me the report. He then told me that I should tell my friends to do the same as I. I told him that they did not have money but that I could arrange to give him one pound. He agreed and gave us the reports and we traveled to Adana, arriving at the hospital there. We stayed there ten days. I got to know the doctors and told them everything I had told the previous doctor, and after I gave them some chocolate which I had, they had me undergo an examination there. After the examination, I received a certificate of release for 6 months and was sent to a rest home, as I was very weak, as I had only been eating bread and sour milk. My fellow-sufferers, Herrs Ben-Etter and Sandler were sent to Kushta.

I found, in the rest home, many Arabs from Jerusalem whom I knew and they told me that they had been there for a half-year as there was no train free to transport them, some of them dying in the interim. I also got to know the aides there and asked them if there were any Jews. They said that there was a Hakham Bashi there. I sent him a letter, via a soldier to whom I gave a quarter Mejidi bribe, and recounted that I was very ill and if I were to die my wife would remain an Agunah (Heaven Forbid!) and asked that he come to visit me. After a few hours a young man came to me and presented himself as Hakham Bashi (I still have his personal card). I asked him to arrange my journey to Jerusalem after we were informed that the English had already broken through the road to Jaffa. I gave him 25 pounds which I had, such that he could use as much as needed, in order to obtain permission for me to leave. He brought me the release and returned my money but told me that I had to pay for the cost of travel and advised me to buy the tickets at each station, costing perutot, as they did not accept perutot. I did as he advised and reached Halab. I came to the Hakham Bashi Danoon and explained my situation. He told me to go to the poor house. I began to search out my brother-in-law, Mr. Yehoshua Makofki, who was working as a translator in the German army and, with God’s help, I found him, and he arranged my travel to Jerusalem. With my remaining funds I bought many cigarettes and much tobacco and, when I arrived in Jerusalem on Shavuot eve, I sold the cigarettes and tobacco and thus recovered all that I had expended on my journey.

The English entered Jerusalem on Hanukah of the following year.

When Rav Kook (zt”l) came to Jerusalem as Chief Rabbi, a large welcoming ceremony was arranged and he entered the city in a large parade on Jaffa Road. I was then with Rav HaGadol Sonnenfeld (zt”l) traveling in a wagon which met the parade. Rav Sonnenfeld

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12 Syntax is unclear but by implication it would seem that perutot were not accepted in the city where he was then located.
descended and told me that, for the honor of Torah, he needed to join the parade, but was aware that his people would oppose it.

Rav Sonnenfeld (z”l) and I had many conversations and I used to argue with him regarding the new generation. I told him that one could not fall behind and one needed to move with the flow. I saw such in his own household, as his little daughter, Sarah, did not dress as did his older daughter, Lea. He replied and said: To go with the flow is not so bad but to run with it is very dangerous as one can descend to the abyss [Hell].

My daughters were educated in the Evelina de Rothschild School of Mrs. Landau. I was the first in the Porush family to send his daughters to school. My Porush relatives objected to such. They complained to my father (z”l) but he, himself, did not object.

My son, Rav Dr. Yisrael Porush, studied at Talmud Torah “Etz Hayyim” and excelled at his studies there, as well as at the small yeshivah. Upon the advice of Dr. Ehrmann from Frankfurt am Main, I sent him to the yeshivah of Rav Breuer in Frankfurt, and, thereafter, to the Rabbinical Seminary of Rav Hildesheimer in Berlin. He received a teaching permit and, after receiving his graduation certificate, he entered the university and received a doctorate in Philosophy and Mathematics. His prospects in Germany were excellent but, in the meanwhile, Hitler rose to power. He then traveled to England to complete his studies and obtained a rabbinical position in Finchley, thereafter being accepted in Sydney, Australia as Chief Rabbi in the Great Synagogue. He has served there for 12 years, doing much to improve the Jewish situation.

My second son, Shlomo Zalman, also studied at Talmud Torah Etz Hayyim and, thereafter, obtained a position in the publicity department of the Sha’arei Tzedek Hospital. Being jealous of his brother, he studied Torah and secular material and today is an official with the Shell [PAZ] Company in Haifa.

From the time I began working at the hospital, I lived for many years in the Abu Batzel Neighborhood, opposite the hospital.

Rav Moshe Levin, the bookkeeper for the shop of the brothers R. and V. Silberstein in Jerusalem, owned a field east of the hospital. I entered into negotiations with Rav Moshe Levin, as I knew him, as well as with Herr Auerbach, an engineer in the engineering department of the Post Office in Jerusalem, and suggested to them that we build a group house on the lot. We bought the field for 250 perutot per cubit. We sought out friends to participate with us until there were 10 of us. Among those who joined us: Herr Feinberg, owner of a book press, and Herr Schechter. Since we did not, initially, find 10 members, I took 3 shares for myself and, afterwards, passed one on to Herr David Kreuz, the pharmacist at the Bikkur Holim Hospital, and one to Herr Moshe Hadash, owner of the juice factory. Herr Auerbach prepared the building plans, and, with the help of a loan from the savings and loan bank, we built 10 flats, each costing us about 450 pounds. Once construction was complete, we drew lots and each received a flat. I devoted much energy and time to the construction work.
At the same time, we could have purchased, as well, a lot upon which there is now the Center for Young Mizrahi Women, for the price of 450 perutot per cubit. However, we chose the former lot as I wanted my house to be very close to the hospital, with which I was associated and where I worked day and night.

When I reached age 60, those at the hospital decided to prepare an anniversary celebration in my honor. The organizer was Rav Yisrael Laval (z”l). The party was held in the hospital garden. Invitations were sent in the name of the organizing committee and among those attending were rabbis, merchants and institutional leaders. Many letters of congratulation were received, among them from the Chief Rabbi, Rishon LeZion, Hakham Ben-Zion Uziel, as well as other rabbis and respected persons and even a letter of praise and congratulations from the District Governor, Mr. Kisluv. Among those who spoke at the event were Dr. Wallach, Mr. Gad Frumkin, who was then Chief Justice, Rav Y. D. Mann, Rav A. Shag, the Chief Rabbi Hayyim Lev Auerbach, Chief Rabbi Y. Arieli, Dr. Ben Ze’ev and my brother, Rav Mendel, as well as the head nurse representing the hospital nurses. They all expressed praise concerning my diligent and faithful work at the institution. Among the brief comments which I made in response to the speeches and blessings, I said:

Many are allowed to reach 60 years of life, but I have been allowed to reach the seventh Shmita in my work at the hospital. The number 7 is holy: the holy seventh day, the holy seventh year and seven shmitot – a holy Jubilee shall be (given) to you.

There are those that work to live. That person obtains no satisfaction, as he who has one portion desires hundreds. There are those who live in order to work. That person gains satisfaction from his work and his life. Thank God that I was allowed to live to work, particularly at this important institution. I hope to continue in my work along with my teacher and leader, Dr. Wallach, who has taught me much, until 120 years.

H. The Second Period of the Hospital

After World War I, the economic situation in Germany worsened, the value of the currency decreased severely, and contributions from there gradually decreased. This situation was accompanied by decreased payments from hospital patients.

Dr. Wallach began to prepare publicity for the hospital, both locally and abroad. To this end, he appointed Rav Yaakov Land, who attended to the foreign visitors in order to interest them in the institution and receive their contributions. Similarly, a written publicity campaign was prepared, similar to that of other institutions. The publicity succeeded and contributions were excellent.

The assistant director, Mr. Marcus, even traveled to Europe and America in order to publicize the hospital, but, upon his return, he became ill with a chronic disease.
Chief Rabbi, Yosef Hayyim Sonnenfeld (zt”l)

(To our distress, we now do not have a picture of Chief Rabbi Elishar (zt”l) as he did not allow himself to be photographed)

In the interim, the following passed away: Rav Hayyim Sonnenfeld, Hakham Hayyim Elisher and my father (zt”l), such that Dr. Wallach remained the sole director of the hospital and stopped sending in Frankfurt copies of the minutes, by-laws and accounts to the Vorstand.

Dr. Yaakov Land, noted above, argued a great deal with Dr. Wallach and was dismissed. In his place, Mrs. Levinberg, became the director of publicity.

One of the directors of the older institutions in the land once said to Dr. Wallach that the hospital could be the wealthiest in the land if it had publicity as did the other institutions, sending emissaries abroad to organize offices, but [Dr. Wallach replied] that he was just a good doctor and not a good “schnorrer”.

In 5682 [1922], Dr. Shmuel ben Shabbatai was sent by the Vorstand to assist Dr. Wallach in the hospital; he has continued to work, with success and dedication, to this day.

At about the same time Herr Yithak Izik Arzieli was hired as hospital secretary and remains in that position today.

When the supply of electricity was made generally available in Jerusalem, it involved Jews who worked at the central electricity station on the Shabbat. Dr. Wallach concerned himself with setting up generator to supply the hospital with electricity, so that they would not, on the Shabbat, require electricity supplied by the central station. This was arranged by a Haredi donor by the name of Mr. Evan Solomon, who donated the majority of the required funds along with the help of other donors.

Over time, the following were established in the hospital: a laundry room with electric power machines, X-ray machines and a refrigerated room, all powered by the hospital’s special generator.
With the Aliyah from Germany, many German Jewish doctors came to Jerusalem and Dr. Wallach opened the hospital’s gates to them, so that they could admit those patients whom they were seeing and care for them within the hospital walls.

When various professors were taken on by the other hospitals, Dr. Wallach was asked why he did not invite professors into his hospital. He said: Why should I invite professors who would become doctors; better I should invite doctors who will become professors.

Upon Hitler’s rise to power, the members of the Vorstand scattered to various countries. They continued their interest in the hospital’s activities but it was difficult for them to receive information. In the meantime, Dr. Wallach continued to direct the hospital with a strict and strong hand.

Upon my return, I found the clerks overjoyed at the arrival of Dr. Lehman; they saw in him their savior and he promised to fulfill their appropriate requests and improve their situation.

Dr. Lehman invited me to a discussion and heard from me all that had occurred and what still needed to be done in the future. I did not withhold any and all issues from him regarding the appropriate requests of the clerks and the institutional repairs required according to the needs of the time.

I told him that Dr. Wallach had aged and that it was necessary to introduce new forces to the institution’s administration.

A number of individuals were considered but the noted physician, Dr. Falk Schlesinger, was found to be the most appropriate.

Dr. Lehman wrote down everything and promised that the situation would improve. However, after discussions with Dr. Wallach regarding all the issues, he said that he was prepared to do everything except provide funds and Dr. Lehman left the way he came, without any positive results.

In 5697 (1937) another person came from the Vorstand – Mr. Posen. He heard the same complaints but Dr. Wallach stood firm: there is no money.

Herr Posen returned to London and organized a committee to raise funds for the hospital.
The committee in London sought to establish a local committee in Jerusalem to work together with Dr. Wallach in the institution’s administration. With the advice of the Vorstand, those chosen were: Dr. Schlesinger, Dr. Yitzhak Breuer and Dr. Shmuel Oppenheimer, and upon the suggestion of Dr. Wallach, the attorney Dr. Mordechai Buchsbaum, Dr. Moshe Auerbach and Rav Yisrael Laval (z”l).

The committee began its meetings and wanted to receive information and accounting and to begin work, however, Dr. Wallach repeatedly put them off.

The patience of the clerks and workers came to an end even after Dr. Wallach agreed to give them a partial raise and they began to protest and organize themselves against Dr. Wallach.

They requested that I join them and that I serve as their head. However, I asked them if the interests of the hospital would come before their personal interests, and they replied that their primary concern was with themselves and their families. That being the case, I did not join them. They then began to rebel against me and complained that what they were doing was too much for their meager wages.

The clerks and workers who thus organized joined the membership of the Workers’ Histadrut which brought demands to arrange a work agreement similar to other places, including vacations, seniority, promotions, etc.

Dr. Wallach opined that the Histadrut should not involve itself with the institution’s issues, as the Histadrut was independent and the institution was under the supervision of the Haredi community of the Head Rabbi Dushinsky; and that if the clerks had any requests they should bring them the to Beth Din of the community.

And the local committee, elected to administer the institution, had not, as of then, actually begun to work.

The matter finally came to governmental arbitration. Representing Dr. Wallach as attorney was Dr. M. Buchsbaum. Representing the local committee was Attorney Frank and the Workers’ Histadrut was present with its claims.

The clerks in charge of finance received a directive from Attorney Frank to not provide Dr. Wallach with any funds. Similar notices were sent to the banks.

After extended negotiations, the members of the committee took over the administration of the institution. This occurred in January, 1948.

The chief administrator was Dr. F. Schlesinger, and as Finance Officer – Dr. S. Oppenheimer.

Special offices were set up for them so that they would not harm Dr. Wallach’s reputation.

They began their work by organizing the workers’ situation and by fulfilling some of the Workers’ Histadrut demands to the extent possible.

The new administrators saw that the tasks placed upon me were too difficult. Dr. Oppenheimer took on some of these tasks. Similarly, they appointed a special clerk in charge of the storehouses and Mrs. Ackerman to the task of purchasing daily necessities for the kitchen and supervising cleaning and the laundry. The larger purchases, the discussions with the government concerning issues requiring inspection, and all difficult issues were brought to me.
I agreed to all this with goodwill despite my difficulty in getting used to the new situation, organized in a manner to which I was not accustomed.

In the meantime, the War of Independence broke out. So many sick and injured were brought to the hospital to the point that the number of beds had to be increased to 150 (various organizations and institutions covered the expenses). The workload increased as did the number of clerks and workers. The storehouses were packed with both food and medicines.

During the War of Independence, upon the first cease-fire after the siege of Jerusalem, I was among the first to receive permission to leave Jerusalem for Tel-Aviv, being sent to purchase necessary foodstuffs and medicines for the hospital as well as fodder for the cowshed next to the hospital. Funds to purchase the necessary goods were lacking and the hospital administration promised me that they would place money in the bank under my name, so that I could pay by check. I bought 1200 pounds worth of goods but the merchants in Tel-Aviv did not want to take checks. With the help of merchants from Jerusalem who knew me, I obtained the required funds to be repaid on my return to Jerusalem. I brought the purchased goods to Jerusalem in 7 trucks. I also brought much food given me by acquaintances for their relatives in Jerusalem. Upon returning to Jerusalem, the hospital administration still had no funds with which to reimburse me for the goods and I had to borrow money from various sources in order to repay the merchants who had lent it to me in Tel Aviv. In time, I received the money in installments from the hospital administration.

Over time, order and discipline in the hospital worsened as compared to previously. The workers’ complaints were renewed from time to time and constant bargaining continued between the Workers’ Histadrut and the hospital administration.

Dr. Oppenheimer found that the duties he had taken on were too much and resigned. Dr. Schlesinger remained alone in the hospital administration and he passed the matter of current finances onto Mr. May, one of the office clerks. Similarly, he appointed Mr. Sofer to be responsible for the workers and to supervise food storage.
Dr. Schlesinger

Dr. Schlesinger had a good and kind disposition, greeting all with hospitality and kindness. He was burdened with too much work and many came to bother him. The sages say: He who wants to lose his money hires workers and does not remain with them. It is now said: He who wants to lose his strength hires workers and remains with them. Dr. Schlesinger suffered thus.

During the month of Tevet 5712 [1952], Dr. Schlesinger traveled overseas on behalf of the hospital. Dr. Heinemann took his place as hospital physician and the fiscal matters were controlled by Dr. A Cohen, in place of Mr. May, who also traveled overseas, with other physicians appointed to various tasks.

The permanent physicians currently in the hospital are:
Dr. Shabtai – General Physician
Dr. Nissel – Surgeon
Dr. Beck – Surgeon
Dr. Oppenheimer – Obstetrics and Gynecology
Dr. Frankel – Nose and Throat Physician
Dr. Meir (Dr. Yisrael Raz’ son in law) – Pediatrician
Dr. Michael – Dermatology
Dr. Schapira - Family Therapist
Currently assisting the chief physician and hospital administrator, Dr. F. Schlesinger: Dr. Heinemann, Dr. (Mrs.) Bloch, Dr. Walstein and Dr. Weintraub.

Apart from them, other physicians are permitted to send their patients to the hospital and care for them in the private department.

Currently working in the hospital pharmacy is Mr. Ze’ev Rosenhan, who studied pharmacy at the hospital, and has been working here for more than 30 years, as well as Mrs. Breuda, who has also worked at this position for 30 years.

The communicable disease department, located in a special building in the hospital, is the only one in Jerusalem and has treated, since the founding of the hospital, all communicable diseases, thereby diminishing their spread, especially during World Wars I and II. Today, as well, the department is the only one in Jerusalem for the treatment of infantile paralysis [polio].

The notable Arab families placed much faith in the hospital and in Dr. Wallach and chose to be treated here rather than at other hospitals.

In 1936, a nursing school was opened at the hospital, recognized by the Health Ministry, and since then 8 classes, comprising 97 nurses, have completed their studies and received degrees.

Logo of the Sha’arei Zedek School of Nursing
According to the table below, it is possible to see the growth of the hospital along with the growth in the land’s settlement during the 50 years that the hospital has been in existence.

NUMBER OF PATIENTS IN THE HOSPITAL PER DECADE

Shevat 20, 5662-5772 (1902-1912) – 4682
Shevat 20, 5672-5682 (1912-1922) – 14199
Shevat 20, 5682-5692 (1922-1932) – 24339
Shevat 20, 5692-5702 (1932-1942) - 35938
Shevat 20, 5702-5712 (1942-1952) – 56474

The words of Israel’s Chief Rabbi, RaRav Yitzhak Izik HaLevi Herzog, written in the hospital visitor’s book at the time of his visit in Jerusalem, before being chosen as Chief Rabbi:

Today, I visited the Sha’arei Tzedek Hospital in the company of Dr. Wallach, head of the institution and was deeply impressed by everything I saw. This hospital is one of the central pillars of the settlement in our holy land; there a very few similar institutions in the world. If only our brothers in the Diaspora knew what this hospital means to their brothers in Eretz Yisrael, this great and valuable institution would not suffer from lack of funds.

Signed: Yithak Izik HaLevi Herzog
I. Addenda

When we lived together with Dr. Wallach in his Old City courtyard, not infrequently it would happen that my brother, Rav Mendel, would come at a late hour at night from the Yeshiva. The courtyard gate was closed and, when my brother knocked on the gate, Dr. Wallach went out to open the gate for him, saying that he wanted to study with him.

A mikvah for immersion was set up in the laundry room at the hospital and Dr. Wallach used it almost every day, before Shacharit prayers. Similarly, a mikvah was prepared for the immersion of corpses after purification, next to the morgue, though such was used on only 2 or 3 occasions, the regular mikvah being used instead.

When one of the hospital workers would shirk his duties or respond insolently to orders given him and the like, Dr. Wallach would fine him; I would deduct such from his salary and give it to Dr. Wallach. However, on those occasions that one of the workers would have been fired appropriately due to his attitude towards his work, he would not fire him, saying that such was like capital punishment and he did not want to pass such a sentence.

Until today, Dr. Wallach has not changed his language and speaks only in German, avoiding the use of the Hebrew language. Similarly, he has not changed from the form of German Jews in study and prayer.

Until the modern era, all documents and letters of the hospital were written in German. However, after Hitler’s rise to power, he was persuaded to have copies and letters written in Hebrew, even though he agreed only if the copies were written in Rashi script.

Upon receiving news of the destruction perpetrated by Hitler against the Jews of Germany, Dr. Wallach complained that such was not correct and that those who hate Germany were spreading such information. Even upon the immigration of German Jews who personally told him what was happening there, he would say that they were exaggerating, remaining loyal to his German-ness.

During the War of Independence, after the Arabs working in the cow shed had left, I, being busy with arranging supplies for the hospital, forgot to sell a pregnant cow which gave birth to a male calf.

We raised the calf for a year but a large bull in the cow shed gored the calf in the head and it became mad. An Arab in the cow shed heard the calf’s cries and cut its ear to allow blood to flow. I informed Dr. Wallach and he invited members of the Beth Din to see if the ear lobe was cut and if there was a blemish or not. They were unable to reach a decision. I went over the situation with the veterinarian and he said that the ear lobe was cut, but since the members of the Beth Din did not decide, the calf remained unblemished.

Some time thereafter, the calf was struck in the eye and the veterinarian said that the eye was blinded, and according to Dr. Wallach, the Arab had done this on purpose. I turned to Rabbi
Bangis and Rabbi Pinchas Epstein in this matter and, after an extended discussion, they agreed to have Rabbi Fadau join and together they consulted and declared that another Arab should have the Arab working in the cow shed cut a piece off the tail of the first-born and after such was done, they slaughtered the calf and acted according to the law regarding a blemished first-born.

As previously mentioned, my father (z”l) was expert in stone carving and engraving.

In those days, Baron Rothschild came to visit Jerusalem, and a large welcome party was arranged in the “All Israel Are Friends” (Alliance) School. They asked my father to prepare an arrangement of stone utensils as a gift to be presented to the Baron. My father prepared the arrangement which included a large tray, a bottle and cups, all beautifully decorated. However, as the arrangement was brought to present to the Baron, the tray and utensils fell to ground and shattered. It appeared that the school director, Herr Nissim Becher, had seen the nice utensils and, due to jealousy, so my father thought, arranged that the utensils would fall and break. Even though the items were broken, the Baron requested to see them in their broken state, and upon seeing the careful work which went into preparing them, he was pleased, and gave an order to the School Director that my father be taken on as a teacher.

My father then received the position and since the teachers in the school worked without a head covering, he wore a tarboush (fez) during work hours.

Our family was not aware that he was working at this school. In time, one of my father’s children took ill, and since he thought that this had occurred due to his work at the school and that he was cursed, he left that position.

During the War of Independence, despite my being beyond the age of service, I took part in the defense, then in the National Guard. I participated in all meetings and activities of the National Guard and I was commander in my area and attempted to carry out the orders given to me. After independence, I received a badge of excellence and letter of appreciation for my faithful work.

Even during the time of heavy bombardment of Jerusalem, I needed to be outside in order to obtain necessities for the hospital. I would run on the sides of the streets during the heaviest shelling, with shells exploding close to me more than once, and it was by a miracle that I was saved.

During those days, a scene in the market on Machaneh Yehuda Street made a great impression on me. A large crowd of people, each wrapped in a tallit and tefillin, stood around the synagogue pulpit which had been taken out onto the street, with a Sefer Torah on it; and with cries and shouts they prayed and entreated, along with the sounding of the Shofar and recitation of the Thirteen Divine Attributes. Even the nonreligious who were passing by on the street covered their heads and participated in the prayers, all this happening in the middle of the bombardment; they repeated the call: “Not by arms and not by strength, but by my spirit....”

The hospital storehouse served then as a shelter for all the neighbors in vicinity. The hospital was filled with the wounded. Bombs even penetrated the building’s meter thick walls and it was only by a miracle that the patients were not injured.

The spectacle of the evacuation of the Jews from the Old City on one Saturday night was dreadful. The wounded, patients and elderly among them, were brought to the hospital. They were placed in beds which were set up in all the corridors and lobbies of the hospital’s two
stories as well as in the large kitchen; the storehouse was arranged with surgical equipment as a hall to provide first aid.

After the opening of the road to Jerusalem, many casualties who had fallen in the battles were brought to the hospital morgue. Due to the large number of corpses, the morgue did not suffice and many of them had to be placed in the hospital courtyard. The sight of so many crushed corpses was horrible and awful.

He who allowed us to see the liberation of our land from its enemies will allow us to see the full salvation of Israel and our land.

On Sivan 8, 5712 [1952], during the printing of this book, I had the opportunity to complete Seder Zera’im, during the daily Mishna lesson, between Minchah [afternoon prayer] and Ma’ariv [evening prayer], in the synagogue of the Sha’arei Tzedek Hospital. The usual lesson reader was Rav Nechemyah Chesin. In his absence, I usually took his place, as occurred at the completion of the book mentioned above. In celebration of the completion I recited, as is customary, “Hadran”, and to complete these comments I thought it appropriate to print in this book of memories a précis of my thoughts from the “Hadran”

Seder Zera’im begins with the words: “From what time may they [the priests] recite the Shema in the evening. From the time that the priests enter to eat their offerings”. The Mitzvah of reading the Shema, which includes the acceptance of the yoke of the heavenly kingdom, is the foundation of the Mishna, and our sages, in coming to teach us its time, connected it with the mitzvot of contributing an offering, which is, among the mitzvot dependent on the land, whose goal is also the acceptance of the yoke of the heavenly kingdom.

The end of that Seder concerns a mitzvah also dependent on the land and which brings the acceptance of the yoke of the heavenly kingdom – the mitzvah of the first-born. Thus begins Seder Mo’ed – following Seder Zera’im, in Masechet Shabbat, which is also a sign between God and the People of Israel, whom he has blessed.

At the beginning of Masechet Shabbat there appears a mishna concerning examples of carrying an object from public to private spaces between a householder and a poor person to teach us that even though the mitzvah of charity is greater, it does not justify the desecration of the Shabbat.

We see that the central point of the Mishna, as also of the entire Torah, is the acceptance of the yoke of the heavenly kingdom.

May it be the will of the blessed God to make us holy by his mitzvot and give us a portion of his Torah, thereby also the privilege of complete redemption soon.
This year represents the Jubilee (50th) year of the hospital, which was founded in 5662 (1902); the members of the administration are planning to prepare a large Jubilee celebration and to initiate publicity regarding the expansion and improvement of the hospital in light of the needs of the times.

Among the projects which are to be undertaken in this regard are: repair of the elevator to carry patients from floor to floor, arranging the central heating of the hospital, the addition of a third floor to the hospital, and increasing the number of patient beds for the many ill who knock on the gates of the hospital due to the growth of the settlement. Similarly, the nursing school and residence do not meet the needs and a special nursing school building must be built.

The person concerned with today’s issues is the present director, Dr. Schlesinger. Under his supervision, modern and large machines have been installed in the laundry rooms, also modern roentgen machines have replaced the previous, outdated ones, and since there is insufficient space for all such, they are considering the construction of a separate building for hospital offices, currently housed in the hospital’s main building.

This wide range of projects thus presents itself to the administrators and workers of the hospital with a great need for the help of donors and supporters, both from the land and overseas, for the important institution, to make it grow and improve it according to the needs of the day. The people of Israel meet the needs and provide, thus there is hope that we will, in the future, see the hospital in glory and greatness as it has been throughout the first 50 years of its existence.
PERSONAL LETTERS
Yitzhak Izik HaLevi Herzog  
Chief Rabbi of Israel  
Jerusalem

Bless the Lord, Tammuz 13, 5712 [1952]

This is the 50th Jubilee year since the founding the “Sha’arei Tzedek” Hospital in Jerusalem, one of the respected and famous hospitals in the city and the whole land.

At the head of the hospital stands, as is known, from the day of its founding, the physician respected for his diligence, expertise and dedication, the venerable Dr. Moshe Wallach, who, during this Jubilee year will complete 60 years since he came to our holy city of Jerusalem (may it be rebuilt and dedicated) and devoted his life to serve its sick and concern himself with medicine.

HaRav Eli Porush, son of HaRav Gershon (z”l), among Jerusalem’s beloved elders, who has worked as a chief official of the hospital from the time of its founding, as the hospital’s Jubilee is the Jubilee of his work in it, found it proper to write and expound in this book on memories of the era, connected with this important institution and its first director, Dr. Moshe Wallach. These recollections are most important to form a foundation for those that mark the path and to continue the presence of this splendid institution and of the other medical and charitable institutions in our land. The description of the growth and of the builders of the hospital during various eras up to now provides a light to the path of those who currently stand at the head of the institution and concern themselves with its future.

As is known, Dr. Falk Schlesinger, the well-known physician, is the current head of the administration of the institution. As such, his efforts are directed at adapting the conditions of the hospital to the needs of the settlement which has grown (may he live with the help of the blessed God), as all that has been accomplished thus far is not enough. Today’s situation requires expansion of the existing buildings and the addition of new buildings, etc.

With the celebration of the Jubilee of the founding of the hospital, the administrators plan to undertake the work of enlargement and improvement, and regarding this matter, I come to urge Israel, the holy nation, summoned and dedicated, to see and consider the important worth of this benevolent house “Sha’arei Tzedek” and increase their honorable contributions in order to allow it to continue its faithful work in the heart of our holy city and land, with the same strength and spirit which it has demonstrated during its first 50 years. May the holy one, blessed be he, remove from us and all Israel all illness and may the work of God be charity, peace, etc.

With the blessing of Zion and Jerusalem

Yitzhak Izik HaLevi Herzog  
Head of the Rabbis of Israel  
Signed here in the Holy City of Jerusalem, May it Be Built and Made Ready
Ben Zion Meir Chai Uziel

Rishon LeZion, Chief Rabbi of Israel
Jerusalem

May the Lord be Blessed
Jerusalem
Rosh Chodesh Tammuz 5712 [1952]

Open “Sha’arei-Tzedek” (The Gates of Righteousness)

My memories from early in my youth, when the praiseworthy Dr. Moshe Wallach appeared in Jerusalem, filled with the strength of worlds and dedication in heart and body to his lofty task: to provide effective medical assistance to the ill of the community of Israel in Jerusalem, to save them from the snares of the English missionary physicians, which had been spread out before them, many having been trapped in such due to the necessity of finding treatment for their illnesses, for themselves and their children.

Dr. Moshe Wallach, being dedicated in his soul and heart to this double task, set times for prayer in the Istambulim Synagogue in the Old City, and therein they prayed early, this being the opportunity for me to meet this blessed doctor, in his adherence to the God of Israel and His Torah, in the dedication of his heart and exemplary nobility of his spirit and his great love of all men and women of Israel in his powerful desire to save their souls from the nets of the mission spread out beneath their feet.

My father of blessed memory took ill at that time and Dr. Moshe Wallach cared for him with wonderful affection and dedication. During those encounters I became acquainted with him from close by, in his faithful dedication and great medical wisdom.

During his first days in Jerusalem he opened an organized medical clinic; with his good name going before him, he attracted many patients who streamed in, they and their children, to this clinic, and were healed by his hand as they rested on sick beds in their homes, and by such his fame grew and he acquired the faith of the Israeli population as well as the non-Jewish people, who saw his medical knowledge and his dedication to heal all who turned to him. To the improvement of his success, he found a man after his own heart, wise in his heart and diligent in his work, the honored Rav Gershon Porush (z”l), loved and held dearly by all and dedicated with all his heart to help this famous doctor.

Aware of the great amount of work ahead of him, this faithful doctor also spread his wings outside of the city of Jerusalem to build the “Sha’arei Tzedek” Hospital, which was and is today excellent in its lovely buildings and internal improvements and which, from the day of its dedication, has shown mercy and healing to all in its shadow, under the excellent guidance and direction of the successful physician, Dr. Moshe Wallach, whose strength then and now, is in this merciful work for the honor and glory of Israel in our holy city and the glory of Jerusalem, the capital of our kingdom.
With the founding of the State of Israel, by the mercy of God, who spread his mercy and truth over his people Israel, the gates of the land were opened widely to all Israel in exile in the Diaspora, and with the great help of the government of the Land of Israel, may they be thanked, and the charitable contributions of the charitable ones of the nation of the lord of Abraham in the Diaspora, they gathered and came to the land and settled in it, and additional streams will flow to it to be gathered into its multitudes, as the word of God in our Torah: “And I the Lord your God will bring you to the land inherited by your fathers and you will inherit it, improve it and multiply there more than your fathers.” (Deuteronomy 30:5)

The ingathering from the Diaspora which is happening in our time, requires all of us to expand and improve the medical enterprises in Jerusalem, our holy and glorious city, and most particularly, this benevolent institution, named with pleasant honor “Sha’arei Tzedek”, which is now too small to contain all those requiring it, and must be enlarged and improved to any possible extent.

Dr. Falk Schlesinger, the excellent physician, is due praise and blessing, having taken upon himself the great work as administrator working from the hand of the founder and director of this institution, Dr. Moshe Wallach. And God will bless the group of this institution’s officers who have devoted all their strength and spirit to maintain and enlarge this lovely hospital.

During this 50th Jubilee year of the founding of this infirmary, which will be celebrated in the near future with great beauty and glory as befits it, it is undergoing expansion and improvement for its further greatness.

From the depths of my heart, I bless them with great success, to accomplish their good and blessed plans, and say to them, be strong and have good courage, go and succeed in your most useful and important work.

I hereby call upon all the charitable of the nation of the God of Abraham in the land and the Diaspora to participate generously and favorably in this work.

And all those who accomplish there deeds will be blessed with great goodness and the blessings bound up in the Torah and their eyes will behold the word of God in his holy place and the building of his place of honor [Temple] and Arieli [Jerusalem].

Ben Zion Meir Chai Uziel  
Rishon LeZion  
Chief Rabbi of Israel
The Office of the Minister of Health

May the Lord be Blessed
Jerusalem Tammuz 17, 5712 (July 9, 1952)

To:
Rav E. Porush
Sha’arei Tzedek Hospital
Jerusalem

Dear Sir,

50 years have passed since Dr. Wallach breached the walls of the Old City and built the “Sha’arei Tzedek” Hospital in Jerusalem. Today the hospital stands in the heart of the city which continues to expand and gather in its builders who are returning from afar.

The expanded and strong catchment of the hospital and the improvement in its services foster a solution to the health problems of the continually growing city.

May God give length of days to Dr. Wallach and allow him to see the expansion and improvement of the hospital in improving the healing of those ill in the city and behold the benefits for Jerusalem.

Dr. Y. Burg
Minister of Health
S. Z. Shragai  
Mayor of Jerusalem  

May the Lord be Blessed,  
Jerusalem  Tammuz 21, 5712 [1952]  

Congratulations to Rav Eli Porush, for saving from oblivion, by this publication, that which has been accomplished to maintain the Jewish Yishuv in Jerusalem, despite the attempts on the part of many to suppress this work and remove it from the heart of the younger generation. By virtue of this publication one generation will bring to the next how and by what means the preceding generation, with faithfulness and dedication, saved the downtrodden from exploitation, the poor of Israel from the Mission, which served as the primary motivation to found the Sha’arei Tzedek Hospital (see Pages 7-8) and definitely saved hundreds from joining with people of the mission in order to obtain medical care and medications.

Without question, Sha’arei Tzedek has changed its goals over time: medical assistance to Jews deserving such and even to non-Jews, and its reward has been the guarding of the health of the Yishuv and the saving of many souls during the time of plague.

It is regrettable that those same persons, those inspired by the Torah, mitzvot and good deeds, who responded to the call of the land at the same time through its emissaries, Rav Zalman Rab Yaakov Liebs Loewy and Rav Yoel Moshe Solomon (z”l), and were wise to erect the hospital which became miraculous and glorious under the wonderful administration, special not only from the standpoint of religious observance of the excellent personage, of Dr. Wallach, did not realize that it is not sufficient to build a hospital in Jerusalem to save poor Jews from the Mission, but that there is also a need for a large organized Aliyah of religious Jews to the land, that only such could serve as a strong fortress against not only the Mission but also against the heresy which grew in the land as immigration on the part of religious Jews during the last 50 years became less notable. Even in our time, we pray that this understanding will penetrate to the faithful house of Israel in the Diaspora to build a faithful house of Israel in the State of Israel. And to this task, Sha’arei Tzedek stands as a witness that there is a reward for such labor.

The central place in the history of the hospital is, indeed, occupied – with the exception of the Porush family which exerted itself and worked in an administrative capacity in the hospital – by Dr. Moshe Wallach, who maintains that he is only 60 years of age as the 25 years during which he lived outside of the land before his Aliyah to the land are not considered by him (Page 36). He made Aliyah in his youth, even though he had a medical career still in front of him overseas, however, he came here to save Jewish souls from the Mission. This has been the great mitzvah which occupied him and caused him to put everything else behind and come up to the holy land. Thus, once he came and fell in love with the Land of Israel, when a marriage was arranged for him overseas, he approached Rav Sonnenfeld (zt”l) to ask if it was permissible to leave the land for such a reason, (Page 12) Dr. Sonnenfeld’s response was most interesting.

A number of issues spoken of in this book concerning Rav Sonnenfeld (zt”l) demonstrate the incorrect views regarding him which are held by various groups among the Yishuv. See what is noted of (Page 47) in regards to the welcome which he prepared for Rav Kook (zt”l).
There are special and enlightening issues recounted of (Pages 14) Rav Yaakov Mann (z”l), and Ben Zion Chevroner (Page 15) as well as concerning such “small containers”\(^{13}\) as it is possible to learn much concerning “What is the straight path which a person should chose for himself? Whatever is an ornament to the one who follows it, and an ornament in the view of others”.

It is appropriate that Sha’arei Tzedek Hospital (or as many call her, Dr. Wallach’s Hospital) be spoken of among the other no less important, similar and newer institutions in Jerusalem. The memories are worthy of publication as is the work by Mr. Porush in collecting various details.

And the merit of Jerusalem goes to all who labor and are active in this hospital.

S. Z. Shragai

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\(^{13}\) Translator’s Note: Likely a reference to the descriptive vignettes recounted above in the text
May the Lord be Blessed  
Jerusalem  
Menachem-Av 7, 5713 [1952]

My Dear Friend Rav Eli Porush,

I read your book with pleasure, not only because the main topic, the entire history of “Sha’arei Tzedek” Hospital which is set in its blessing, but also the specific facts, a book of learning for all those who would want to know the whole truth regarding the period of the Yishuv. You did well to recall the names of the honest workers, one by one, as we know that the majority of the Jerusalemites were men of labor. Even the great learned ones did not use the Torah to earn a living, but did concern themselves with social welfare. This, your proper and correct witnessing, is a document for all who wish to come and learn of the history of the Yishuv. I must say that you did well, you listened to my advice, and did not conceal the matters known to you regarding your father (z”l), but did condense in places where you might have enlarged. Even I know much more than what you have written.

Congratulations!

With friendship and respect,

Yosef Y. Rivlin