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Jewish National Fund, tour of South Africa, 1951-1952.

SOUTH AFRICAN UNION FOR PROGRESSIVE JUDAISM THE

(Affiliated with the World Union for Progressive Judaism)

6th ANNUAL REPORT

DECEMBER, 1950

Constituent Members

United Jewish Reform Congregation of Johannesburg Cape Town Jewish Reform Congregation Springs and District Jewish Reform Congregation Durban Jewish Reform Congregation Pretoria Jewish Reform Congregation Port Elizabeth Jewish Reform Congregation

Affiliated Members

Sisterhood, Johannesburg

Cape Town

Springs and District

Durban Pretoria

Port Elizabeth

United Reform Hebrew Schools of Johannesburg Transvaal Association of Reform Congregations S.A. Council for Progressive Jewish Education

Representatives on World Union for Progressive Judaism

Rabbi Dr. M. C. Weiler, Vice-President. Messrs. V. Brasch and S. Roy.

TO:

All Constituent Members,

The year 1950 has been a remarkable year of achievement and growth. Full details of all the events have appeared, from time to time, in our official organ, The Progressive Jew.

New Congregations

During the latter half of 1950 two new Congregations were inaugurated, and we were pleased to welcome these new constituents to our Union. Firstly, The Pretoria Jewish Reform Congregation was established in July, and thereafter The Port Elizabeth Jewish Reform Congregation, in October. Both Congregations came into being owing to insistent demands from a group of enthusiastic people in each area.

The main problems of the new Congregations are, of course, tied up with manpower. Insofar as Pretoria is concerned, it is much easier to render assistance as that Congregation is only a short distance from Johannesburg, the mother Congregation of the Reform Movement in South Africa. Thus, it was possible to provide for this newly formed Congregation an Inaugural Service on the last eve of Chanukah, which occurred on the 10th of December, 1950. The Service was conducted by the Rev. Isaac Richards and the address was delivered by Rabbi Dr. M. C. Weiler. At this Service a Torah, presented to the Congregation, was

Turning to Port Elizabeth, a visit was paid by the President of the Union, Rabbi Dr. M. C. Weiler, who was accompanied by Mr. S. J. Geffen, President of the United Jewish Reform Congregation of Johannesburg, when they addressed a public meeting on Reform Judaism. This meeting was convened under the auspices of the Eastern Province Association for the Advancement of Progressive Judaism. At the conclusion of a most enthusiastic meeting the Committee held a special session and decided to form a Congregation. Subsequently, Mr. Brasch, one of the Vice-Presidents of the Union made a special trip to address the Inaugural Meeting of the Port Elizabeth Jewish Reform Congregation, at which the Constitution of the new Congregation was adopted.

New Affiliate Members

We were also glad to welcome the three new Sisterhoods of Durban, Pretoria and Port Elizabeth as affiliate members of our Union. Members of the Johannesburg Sisterhood visited and helped to inaugurate the Sisterhoods of Durban and Pretoria, whilst the privilege of inaugurating the Port Elizabeth Congregation's Sisterhood fell to Mr. Brasch.

South African Union of Temple Sisterhoods

The principle of the Union of all the Sisterhoods of our Congregations had initially been proposed at the National Executive Meeting of our Union held last August, and it was left to the Governing Body to facilitate the emergence of this Union of Sisterhoods. A draft Constitution was prepared by the Governing Body and was sent to all Sisterhoods for their comment. It is hoped that the Constitution will be finalised at a special session of the Union Conference which will take place in Durban next March, at which the honorary officers of the South African Union of Temple Sisterhoods will be elected.

The acceptance of the principle of a South African Union of Temple Sisterhoods came at a most opportune time as Mrs. Ethel Smith, who was invited as Guest of Honour, to address the 18th Biennial Convention of the National Federation of Temple Sisterhoods of America, was able to Governing Body

President: Rabbi Dr. M. C. Weiler

Vice-Presidents: Mr. V. Brasch

Mr. S. Roy

Hon. Treasurer: Mr. I. Greenberg

Hon. Secretary: Mr. N. Sloot Rabbi D. Sherman. Rabbi M. Miller

Mrs. S. Fischgrund

Messrs. M. Broomberg, S. J. Geffen, M. Gild, B. Hoffenberg,

L. E. Joseph, R. Myers, S. Redhill Secretary: Mr. S. Lichtenstein

Central Ecclestiastical Board

Chairman: Rabbi Dr. M. C. Weiler Vice-Chairman: Rabbi D. Sherman

Registrar: Rev. I. Richards

Rabbi M. Miller, Messrs. V. Brasch, R. Myers, N. Sloot

(Legal Adviser)

Rabbis and Ministers

We were very happy indeed to welcome in June, 1950, Rabbi Meyer Miller (B.L., M.H.L.), who answered the call of the Durban Jewish Reform Congregation, and his family who arrived subsequently. We feel sure they will be very happy in South Africa.

By the time this report has been printed, Rabbi David Henry Arrow (B.A., M.H.L.), will have been welcomed in South Africa as rabbi of the United Jewish Reform Congregation of Johannesburg. Whilst he will minister to the needs of the Congregation as a whole he will, to a large extent, be attached to the pulpit of Temple Shalom, the

Congregation's second Constituent.

The Rev. Isaac Richards (H.C.F.), for the past four years minister of the Johannesburg United Jewish Reform Congregation, has been invited to the pulpit of the Port Elizabeth Jewish Reform Congregation. We would like to express our thanks to the Johannesburg Congregation for accepting our request to release Rev. Richards early in February, 1951, so that it will be possible for this most important constituent of the Union-situated hundreds of miles from each Reform centre-to have the services of an experienced minister, and thus ensure its continuous growth and development.

Overseas Personnel

At the Third National Conference of our Union, held in Cape Town in January, 1950, it was unanimously decided that Rabbi Dr. M. C. Weiler, President of the Union, visit America in order to establish contact with rabbis with a view to persuading them to settle in South Africa. Almost simultaneously, Mr. Brasch was leaving for a visit to England and the Continent and offered his services to interview rabbis in England. Fortunately, Rabbi Weiler was able to plan his trip in such a manner that he could spend a few days in England and attend, with Mr. Brasch, a meeting of the Governing Body of the World Union for Progressive Judaism, of which Rabbi Weiler is a Vice-President and Mr. Brasch a member.

At the request of the Cape Town Congregation, Mr. Brasch made a special trip to France in order to interview a candidate for the Cape Town Congregation's Hebrew School. Unfortunately as far as Mr. Brasch's visits are

concerned, no fruitful results eventuated.

Rabbi Weiler's trip to America, however, has laid a firm foundation for us to obtain men from that country, as he lectured in ten leading centres in the United States and Canda, and participated, actively, in a Conference on Jewish theology. Thus he was able to interview leading Jewish Reform Rabbis and laymen, as well as rabbis and students training for the rabbinate who expressed an interest in coming to South Africa. The contacts established by Rabbi Weiler's visit will, in time to come, bring the results all of us so much desire.

In this connection we are pleased to state that Mrs. Ethel Smith was also able to interview a number of American rabbis.

Central Ecclesiastical Board

This Board has met on several occasions during the year when many fruitful discussions took place and important decisions were taken. One of the most important tasks under taken was the publication of a Daily, Sabbath and Festival Prayer Book which was required to replace the current Volume I Prayer Book of the Central Conference of American Rabbis. This step became necessary in view of currency difficulties as well as the need to have a book more suited

prepared by the Central Ecclesiastical Board, it is based entirely on the American Prayer Book. We are very grateful to the Central Conference of American Rabbis who have permitted us to make the necessary adaptations in our South African edition, which was unanimously agreed upon, by the Central Ecclesiastical Board. It is hoped that the Prayer Book will be available early in 1951.

It has not been an easy task and we express our thanks to Mr. Brasch who acted as technical editor. The preparation of this Prayer Book has taken nearly two years and when completed will be a major achievement.

The Progressive Jew

Our official journal appears, though somewhat irregularly, at least six times per annum. At the August Meeting of the National Executive, the publication, particularly in regard to finance and its format, was thoroughly debated. As a result the first issue in its new form will appear at the beginning of 1951. We feel confident that its appearance will be a great improvement.

OUTSTANDING EVENTS OF 1950

National Conference in Cape Town in January, 1950

The Third Biennial Conference was most successful from all points of view, and it is felt that this Conference created some firm foundations which enabled the Movement to develop as quickly as it did during the rest of the year. The outstanding result of the Conference was the establishment of the South African Council for Progressive Jewish Education, which, whilst in its infancy, will do much towards the further development of our Reform Jewish Education.

Temple Shalom Centre and National Executive Meeting

August, 1950, witnessed the opening of Temple Shalom Centre by Dr. W. Nicol, Administrator of the Transvaal, at which greetings were brought by leading representatives of the Cape Town, Pretoria, Durban and Springs Congregations, and the Hon. Treasurer of the South African Jewish Board of Deputies, and the President of the South African Zionist Federation.

The festivities commenced with a Friday Evening Service which was conducted by the rabbis from Johannesburg, Durban and Cape Town, at which the little Synsgogue at Temple Shalom was consecrated, and the address was delivered by Rabbi D. Sherman, of Cape Town.

On the Saturday night, the Johannesburg Temple Social

Club held its monthly dance for the delegates.

Coinciding with the opening was the National Executive Meeting of the Union. A particular feature of that meeting was that it was by far the most representative gathering of delegates and rabbis who came from all parts of South Africa wherever Reform is established. Apart from the sessions of the National Executive, the Central Ecclesiastical Board and the South African Council for Progressive Jewish Education met.

Laying of Foundation Stones of Temple David and Induction of Rabbi Miller

It was pleasing to note that representatives from Cape Town and Johannesburg attended the function of the laying of the Foundation Stones of Temple David. An unusual feature of that occasion was that there were two Foundation Stones, one was laid by Rabbi Weiler, as Life President of the Union, and the other by Mr. Mervyn Gild, as first President of the Durban Jewish Reform Congregation. During that weekend the Temple David Centre, which had been in operation for some few months had its little Synagogue consecrated. Rabbi Weiler was also given the honour of inducting Rabbi Miller, which function took place immediately after the laying of the Foundation Stones. It was pleasing to note that the Administrator of Natal, the Hon. D. G. Shepstone, the Mayor and Mayoress of Durban, and the President of the Council for Natal Jewry, the Chairman of the Zionist Council for Natal, and other leading Jewish and civic representatives came to these functions to associate themselves with these important events in the life of Durban Reform Jewry.

Honorary Director of Music

At this stage it is appropriate to refer to the great assistance Mr. Jerry Idelson, the Hon. Director of Music of the South African Union for Progressive Judaism, has been rendering in connection with the choral side of the Services, particularly in Durban and in Pretoria. Choristers from the Johannesburg Congregation went to Durban as well as to Pretoria.

We are also happy to record that, whilst on a business trip to various parts of the Union, Mr. Idelson found the necessary time to have discussions in regard to music with all the various Congregations in Cape Town, Port Elizabeth and Durban. These discussions will have, we are quite sure, fruitful results.

Finance

We wish to record our grateful thanks to Mr. V. Brasch, who donated an insurance policy of £500, which as stated at the National Executive Meeting, was ceded to the Union. The Governing Body hopes that there will be others who

will follow suit and thus help establish a fund from which, in time, the Union can draw monies for the many purposes, which at the moment it cannot accomplish because of the lack of funds.

United Communal Fund

This Fund was inaugurated by the South African Jewish Board of Deputies, in May, 1950, to which every Jew was expected to contribute. The idea underlying the Fund was that all National organisations would benefit from this consolidated fund, instead of each National organisation running a separate fund raising campaign. As far as the Reform Jewish Movement was concerned it was accepted as a participant on a compromise basis, namely, that the South African Council for Progressive Jewish Education would benefit from contributions earmarked by Reform members and sympathisers to a special Reform Pool. No finality has, as yet, been reached between your Governing Body and the United Communal Fund as to our share of the contributions. Moreover, the formula further specified that the Union would receive, for its South African Council for Progressive Jewish Education, the same percentage as the Orthodox Boards of Education. Whilst accepting this compromise your Governing Body made it quite clear that this should in no way be treated as a precedent as it did not feel happy to agree to a position in which invidious distinction was made between Jew and

As the matter is not yet concluded, it is not possible in this report to give details as to what our Council for Education is likely to receive in the way of a financial contribution from the United Communal Fund.

Secretariat

At the January Conference in Cape Town it was pointed out that owing to the frequent absences from Johannesburg of Mr. Brasch, who was then the Hon. Secretary, it would be advisable to have a part-time secretary in order to maintain the continuity and the efficiency of the work. As a result it was agreed to appoint Mr. S. Lichtenstein on a part-time basis. Towards the latter end of the year it was found that the work was growing to such an extent that it was essential to extend Mr. Lichtenstein's services on a full-time half-day basis. Temporary arrangements have been entered into with Mr. Lichtenstein from January, 1951, with the hope that the matter will be finalised after full discussion at the forthcoming National Conference in March.

The President

It would not be amiss, at this stage, if a few remarks in regard to our President, Rabbi Dr. M. C. Weiler, were made. Firstly, we would like to record that by unanimous agreement at the National Executive Meeting, in August, 1950, Rabbi Weiler was appointed Life President of our South African Union for Progressive Judaism.

During the year he spent five weeks on tour in America and Canada. He addressed many meetings, including the World Jewish Congress, and spoke at the Hebrew Union's College 75th anniversary. En route to America he attended conferences in Paris of the world Ort and Oze. In London he attended a meeting of the Governing Body of the World Union for Progressive Judaism.

Outside work in which Rabbi Weiler has actively participated in the Union includes the Israeli United Appeal, the Hebrew University of Jerusalem, the Israel Maritime League and the Ort. He also participated in the Herzl Bialik anniversary celebrations.

On a visit to Bulawayo he delivered the Rev. M. I. Cohen Memorial Picture. He also spoke at the Heiderfeld Memorial Lecture and addressed the S.A. Jewish Historical and Sociological Society.

Rabbi Weiler served during the year on many national and undemoninational committees and associations.

Conference in 1951

The next Conference will take place in Durban from the 23rd to the 26th March, 1951 (inclusive). This Conference will coincide with the Dedication and opening of Temple David of the Durban Jewish Reform Congregation. This is an event which is being looked forward to eagerly.

Thanks

Our grateful thanks and appreciation are expressed to all men and women who have assisted in the development of our Movement. We are particularly appreciative of our devoted laymen who have, at their own expense, visited other centres in order to address meetings or attend Conferences or Services. The Council of the Johannesburg Congregation must be named for continuously assisting our newly-formed constituents, and the generous way in which they have provided rabbinic personnel, readers and choristers, to other centres.

The spirit which has been manifested in the past year will help to create firm bonds of friendship which are essential

in a national organisation.

Finally, we would also like to thank the staff of Mr. V. Brasch whose services have been so generously placed at the disposal of the Union. They have ungrudgingly helped with the secretarial work and the *Progressive Jew* for a number of years

THE REFORM MOVEMENT IN SOUTH AFRICA.

Introduced into South Africa in 1933, the Reform Movement has, under inspired, forceful and untiring leadership, made phenomenal progress, in spite of determined, bitter and sustained opposition. Before elaborating upon the growth, development, achievements and activities of the Reform Movement in this country, it would be fitting, at this stage, to pay a passing tribute to the incalculable services rendered to the Movement in South Africa by its pioneer founder and leader, Rabbi Dr. M. C. Weiler. In the short span of seventeen years this able and energetic "father of the Reform Movement" in South Africa, has built up an organisation with constituents in the leading cities and towns all in South Africa, and adherents in towns and villages all over the country. His qualities of leadership and his invaluable advice and guidance are not confined merely to the Reform Movement, but are utilised by all sections and denominations in South Africa. and he serves on many different national and civic bodies.

As a token of appreciation for the loyal and devoted services rendered to their congregation (of which he is Chief Minister) during the past seventeen years, the United Jewish Reform Congregation of Johannesburg has unanimously bestowed on Rabbi Dr. M. C. Weiler, the honour of election as Chief Minister of the Congregation for life. This life-tenure appointment ranks as a singularly unique honour, coming as it has, after only seventeen years of service, and is indicative of the high esteem and regard in which he is held by his Congregants.

GROWTH AND DEVELOPEMENT.

Starting in Johannesburg seventeen years with 4 sclitary adherents, the Reform Movement in South Africa can, today, pause and reflect with pride and admiration upon its ernormous growth and development in a country where the limited population makes the progress of a new movement difficult.

CONSTITUENTS.

There are today six Constituent Congregations in South Africa, namely, the United Jewish Reform Congregation of Johannesburg; The Cape Town Jewish Reform Congregation; The Durban Jewish Reform Congregation; The Springs and District Jewish Reform Congregation; The Pretoria Jewish Reform Congregation, and the Port Elizabeth Jewish Reform Congregation.

TRANSVAAL ASSOCIATION OF JEWISH REFORM CONGREGATIONS.

Recently the Transvaal Association of Jewish Reform Congregations has come into existence, composed of the United Jewish Reform Congregation of Johannesburg, and the Pretoria and Springs Reform Congregations, Rabbi Weuler was elected Chief Minister and Mr. B. Stalson Hon. Sec. of the Association.

MEMBERSHIP.

The united Jewish Reform Congregation of Johannesburg, which comprises Temple Israel and Temple Shalom Centre, has a membership of over 2900. Rabbi D. H. Arrow, B.A., M. H. L. has recently arrived from the U. S. A. and is Minister. Mr. B. Stalson, B.A., B. Econ. is the hard-working South African born Executive Director. The Cape Town Jewish Reform Congregation which is only seven years old, is the largest single Congregation - Reform or Orthodox - in the Cape Province. It has a membership of over 1600, and a very alive Synagogue Centre, Temple Israel. The Cape Congregation is building its House of Worship, to be attached to the present Temple Israel Hall. The Congregation is very ably served by its Rabbi D. Sherman. B.S. In Durban, the principal city in the Province of Natal, the Reform Congregation has a membership of over 400. Rabbi M. Miller, B.L., M.H.L., a war-time Army Chaplain to the U.S. Forces is the Rabbi of the Temple David Centre. The Rev. Isaac Richards, H.C.F., a war-time Army Chaplain to the forces who have served the United Jewish Reform Congregation for four years, is minister of the P.E. Jewish Reform Congregation. In the small town of Springs, Temple Emeth serves the needs

of a Congregation.

A new Congregation has emerged in Pretoria.

In the addition to the above constituent members there are adherents of the Reform Movement in a number of other cities. small towns and country districts.

The advent of these Jewish Reform Congregations in South Africa has reduced the large number of non-Synagogal Jews in South Africa. There are still thousands of Jews in South Africa who belong to no Congregation at all, and it is hoped that, in time, Reform Judaism will be embraced by many of these non-Synagogal Jews.

CONGREGATIONAL ACTIVITIES:

Attached to all Congregations there are active clubs for children, adolescents, youth, university groups and adults.

1) THE ALAN ISAACS CAMP.

Under the aegis of the Johannesburg Congregation an annual camp has been established on the South Coast of Natal, where the "Alan Isaacs Camp" has been settled in suitable buildings on ten spacious acres of land at Sunny brae. This camp is unique in that it has literally adopted the motto from the book of proverbs "The rich and the poor meet together. The lord has made them all", in that for example, this year, fifty indigent children mixed with one hundred and fifty other children on an equal footing.

2) TEMPLE GUILD CAMP. The First Family Camp, for parents and their children is held every December under the auspices of the young people's association, of the Johannesburg Congregation.

The Cape Town Congregation also conducts an Annual Summer Camp. 3)

NOMEN'S ORGANISATIONS: Each Congregation has its own Women's

Organisation known throughout South Africa as the Sisterhood. The Sisterhood serves not only the Jewish Community, but the general community. The Johannesburg Sisterhood, the oldest constituent, can point with pride to some of its many achievements which include the billeting of 100,000 soldiers during the War, irrespective of nationality or creed; the running of Nursery Schools for the children of working mothers; the establishment of a school for Native children. This school has its own building, electric lights, water and a dental and medical department. Over 200 Native children are fed, clothed and taught. The Sisterhood pioneered Occupational Work in South Africa on an undenominational basis in one of the largest Chronic Sick hospitals in Johannesburg, as well as for the inmates of the Johannesburg Jewish Aged Home.

UNION OF TEMPLE SISTERHOODS: DULLI November, 1950, saw the formation of the South African Union of Temple Sisterhoods, comprising the Sisterhoods of all the Reform Congregations in South Africa. Mrs. E. Smith has been appointed the Hon. Secretary. In Johannesbyrg, Temple Israel and Temple Shalom have their own Women's Auxilliaries, both of whom form part of the Sisterhood of the United Jewish Reform Congregation.

EDUCATIONAL ACTIVITIES:

In the Reform Movement in South Africa, Progressive Jewish Education plays an important part, and, under the auspices of the South African Union for Progressive Judaism, the South African Council for Progressive Jewish Education was established dealing with educational work both for children and adults. The Council has established the Reform Institute of Adult Jewish Studies, composed of the following: a weekly Seminar for Hebrew teachers, a monthly Seminar for teachers of Judaism, Junior training classes for pupil teachers, and a Readers' Training Course for young men who, after a course of two years, will assist with ministerial duties.

JEW: PROGRESS.IVE THE The official organ of the South African Union for Progressive Judaism is entitled the "Progressive Jew" and appears once every two months.

SOUTH AFRICAN UNION FOR PROGRESSIVE JUDAISM. The National Organisation of the Reform Movement in South Africa is the South African Union for Progressive Judaism, to which all Congregations, Sisterhoods, the Central Ecclesiastical Board and the Educational Council are affiliated

The Officers of the Governing Body of the South African Union for Progressive Judaism are: -

LIFE President: Rabbi Dr. M. C. Weiler. Vine Presidents: Mr. V. H. Branch, and Mr. S. Roy. Mr. I. Greenburg: V. BRASCH. Hon. Treasurer: Mr. N. M. Sloot. Hon. Secretary: Secretary: Mr. S. Lichtenstein.

PROVINCIAL VICE-PRESIDENTS:

TRANSWARL: MR. I. GREENBERS. NATAL: MR. M. GILD. CAPE: MR. A. MYERS. ENSTERN MR. B. HOFFENBERG. PROVINCE .

קרן קימת לישראל בע"מ KEREN KAYEMETH LEISRAEL LTD. INCORPORATED IN ENGLAND HEAD OFFICE, JERUSALEM Jewish National Fund 41 East 42nd Street, VAnderbilt 6-3780 New York 17, N. Y. March 1, 19.51 Dr. Abba Hillel Silver The Temple Ansel Road at E. 106th St. Cleveland, Ohio Dear Dr. Silver: I was very pleased to hear from Dr. Granott that you were willing to consider the possibility of accepting an invitation to visit the South African Jewish community on behalf of the Jewish National Fund. The South African Zionist Federation has allocated the period of mid-April to mid-June for the Keren Kayemeth Jubilee celebrations, and it is during this period that we should like you to be in South Africa.

I need add to the words of Dr. Granott that your acceptance of this invitation would be of immense encouragement to the Jewish National Fund throughout the world and a particular pleasure to our fellow-Jews in South Africa. I do earnestly hope, therefore, that we may obtain your definite and positive reply in order that I can cable to South Africa, where they are anxious to begin all preparations for the auspicious occasion of your visit.

May I mention that there are very good air connections between South Africa and Israel so that you would be able to reach Israel in advance of the Congress and the pre-Congress meetings in a couple of days.

Looking forward eagerly to hearing from you, and with kindest regards, I am,

Sincerely yours,

E. M. Epstein Overseas Director

EME: LM

March 5, 1951 Mr. E. M. Epstein Jewish National Fund 41 East 42nd Street New York 17, New York My dear Mr. Epstein: Thank you for your kind letter of March 1st. The idea of visiting South Africa in behalf of the Jewish National Fund intrigues me, although I am not at all sure that I can make the necessary arrangements to do. It would not be possible for me to leave Cleveland much before Tuesday, June 19th. My congregational duties compel me to remain in the city at least up to that time. If I were to fly to South Africa directly, it would take two or three days. I would, therefore, not arrive there much before say, the 23rd or 24th of June. You state in your letter that the period allocated for the National Fund celebration is between mid-April and mid-June. That would, of course, preclude my visit. If the dates can be postponed to a later time, it might be possible for me to visit South Africa for a period - say, of three weeks and go from there around July 15th to Israel. I have been informed this morning that the Congress has again been postponed to the end of July. That would work out satisfactorily as far as this is concerned. Mrs. Silver and I have planned to attend the Congress together, and if we do go, we should want to take the trip to South Africa together. Might not this be too expensive for the Jewish National Fund? With all good wishes, I remain Most cordially yours. ABBA HILLEL SILVER AHS:er

JEWISH NATIONAL FUND



41 East 42nd Street • New York 17, N. Y.

VAnderbilt 6-3780

March 7, 1951

PRESIDENT DR. HARRIS J. LEVINE

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HERMAN QUITTMAN
LEO WOLFSON

Dr. Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland 5, Ohio

Dear Dr. Silver:

Many thanks for your letter of March 5th. I do appreciate how difficult it may be for you to go to South Africa but we are most anxious to be able to render this possible. I have, therefore, immediately cabled our head office giving the substance of your communication to me and hope that I shall hear in a few days in a favorable sense.

Many thanks for your constant cooperation.

Sincerely yours,

ELIAS M. EPSTEIN

Director, Overseas Department

EME:jf

קרן קימת לישראל בע"מ KEREN KAYEMETH LEISRAEL LTD.

INCORPORATED IN ENGLAND

רשומה באנגליה

HEAD OFFICE, JERUSALEM

Jewish National Fund 41 East 42nd Street, VAnderbilt 6-3780

New York 17, N. Y. March 27. 19.51.

Dr. Abba Hillel Silver
The Temple
Ansel Road at E.106th St.
Cleveland, Ohio

Dear Dr. Silver:

I wish to confirm your kind acceptance of the invitation to visit South Africa on behalf of the Jewish National Fund, and note that you will be able to leave the U.S.A. on June 21st, proceeding directly to South Africa and that possibly Mrs. Silver may accompany you.

I have also intimated to our friends there that you would be glad if your itinerary were limited to the principal towns and the schedule of engagements not to be exhausting.

I am very happy that it has been possible for you to accept this mission to which I attach very great importance, not only for the Jewish National Fund in South Africa but for our institution throughout the world. I am sure that there will be a very deep echo of your addresses in South Africa in all Jewish communities.

With kind regards, and hoping to see you on April 8th in New York, I am,

Sincerely yours,
Thion Motor

Elias M. Epstein Overseas Director

EME: LM AIRMAIL CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

W. P. MARSHALL, PRESIDENT

SYMBOLS

1201

DL=Day Letter

NL=Night Letter

LT=Int'l Letter Telegram

VLT=Int'l Victory Ltr.

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LT RABBI SILVER=

THE TEMPLE ANSELRD EAST 106ST CLEVELAND OH 10=

WITH GREATEST PLEASURE WE CONFIRM AND LOOK FORWARD YOUR VISIT SOUTHAFRICA FROM TWENTYFIRST JUNE ONWARDS=

KEREN KAYEMETH=

CLASS OF SERVICE

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SYMBOLS

DL=Day Letter

NL=Night Letter

LT=Int'l Letter Telegram

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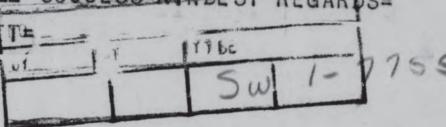
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ABBA





Telephones 34-1941 34-2027, 34-1827 Tel. Add.: "ZIONFED" P. O. B o x 1 8 1/2

JEWISH NATIONAL FUND (Keren Kayemeth Leisrael, Limited) קרן קימת לישראל COMMISSIONER HOUSE, 50, Commissioner Street, JOHANNESBURG

30th March, 1951

Rabbi Hillel Silver, The Temple, Ansel Road East 106 Street, CLEVELAND Ohio.

Dear Rabbi,

In the temporary absence of our Chairman, I have great pleasure indeed in following up my cable to you of the 29th March by writing to you.

As you can well imagine we, the Keren Kayemeth Committee of South Africa, are greatly looking forward to your visit, which will be the highlight of the Jubilee celebrations, upon which we are now embarking.

It is our intention to arrange a number of Plate Dinners in your honour and in honour of Mrs. Silver, should she accompany you on this trip. I shall be pleased to give you details of the other arrangements made on the occasion of the JNF Jubilee, should you require them.

As far as Johannesburg is concerned, after great difficulty we have obtained the largest hall in the City - the City Hall - which is in great demand, for Monday. 25th June. It is essential for us, therefore, to know whether you will be here on that date. We would appreciate it very much, therefore, if you would give us an early indication of the dates of your departure from America and your arrival here.

The Head Office of the J.N.F. has advised us that you will only be able to spend 3 weeks in South Africa and we shall, of course, gladly accommodate ourselves to you if this is indeed the limit of your availability. Should you, however, see your way clear to extend the period of your visit somewhat, we shall be very grateful indeed.

I take the opportunity of expressing to you our

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All cheques to be made payable to the "South African Zionist Federation."

Kindly demand a printed and numbered official receipt for all remittances.

All communications to be addressed to: THE SECRETARY, JEWISH NATIONAL FUND.

- 2 -

warmest thanks for your acceptance of our invitation, which I am sure will be of the greatest benefit to the Keren Kayemeth in this country.

With Zion's Greetings, Yours sincerely,

> WALTER COHN SECRETARY.

PREIS ATTAINED TO THE PROPERTY OF THE PROPERTY

April 5, 1951 Mr. Walter Cohn Jewish National Fund P.O. Box 18 Johannesburg, South Afrida My dear Mr. Cohn: Permit me to thank you for your kind letter of March 30th. Both Mrs. Silver and I are looking forward with pleasure to our visit to South Africa. We have never been in your part of the world. We are eager to see it and to become acquainted also with the Jewish community of South Africa of which I have heard such highly favorable accounts. We plan to leave New York by air on Thursday morning, June 21st, arriving in Johannesburg late Saturday afternoon. Accordingly, if our plans do not miscarry, we shall be in ample time for the meeting which you have arranged in Johannesburg for Monday, June 25th. I trust that you will plan nothing before the meeting Monday evening in order to give us an opportunity to rest up as I assume the trip will be quite strenuous. With kindest regards, I remain Most cordially yours, ABBA HILLEL SILVER AHS:er

WORLD VIEW TOURS INC.

8 WEST 40th STREET . NEW YORK 18, N. Y. . Cables: VIEWTOURS . Phone LAckawanna 4-0988

MEMORANDUM TO:

Mr. Fred Kahn

Jewish National Fund, 41 E. 42nd St., N.Y.C.

DATE:

April 9th, 1951

RE:

New York - Johannesburg

Round Trip on Season Fare \$1,395 (Departing in June and returning before December 1) Round Trip on/off Season Fare \$1313.30 (Departing in June and returning after Dec.1)

Leave New York BOAC Flight #510 Wednesday June 20th at 4:30 p.m. Arrive London, Thursday June 21st at 9:00 a.m.
Leave London, Sauth African Airways (BOAC South African Subsidiary) Flight #201 Thursday June 21st 12:00 noon or (Stops at Rome, Khartoum and Nairobi)

N.9. 21st. 22m1. Sat. 23 ml. 12 ron

24 H. 4.25 pu

Arrive Johannesburg

Friday

June 22nd at 4:25 p.m.

Johannesburg - New York

Effective May 2nd, El Al, the Israel National Airline, will have direct Constellation service between New York and Lydda. This coupled with their existing Lydda-Johannesburg service will enable you to fly on El Al all the way from Johannesburg to New York, via Lydda, where of course, a stop-over is permitted.

For example: Leave Johannesburg El Al Flight #102, Sunday 12:30 a.m.

Sunday 5:30 p.m. Arrive Lydda Leave Lydda Thursday 8:00 a.m. or Sunday 9:00 p.m. Arrive New York Friday 10:55 p.m. or Monday 11:25 pm.

JHD:hc

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ORLD VIEW TOURS INC.

8 WEST 40th STREET . NEW YORK 18, N. Y. . Cables: VIEWTOURS . Phone LAckawanna 4-0988

MEMORANDUM TO:

Mr. Fred Kahn

Jewish National Fund, 41 E. 42nd St., N.Y.C.

DATE:

April 9th, 1951

RE:

New York - Johannesburg

In accordance with our telephone conversation, here is a revised schedule:

Leave New York PRA Flight #100, Thursday June 21st 4:00 p.m. Arrive London Friday June 22nd 10:00 a.m.

/Leave London South African Airways (BOAC South African Subsidiary) Flight #201, Saturday June 23rd 12:00 noon ~ June 24th 4:25 p.m. Sunday Arrive Johannesburg

An alternate flight from New York would be:

Leave New York BOAC Flight #506, Thursday June 21st 4:30 p.m. Friday June 22nd 11:00 a.m. Arrive London

Leave London SAA Flight #201 Saturday June 23rd 12:00 noon Sunday June 24th 4:25 p.m. Arrive Johannesburg

Johannesburg - New York

Effective May 2nd, El Al, the Israel National Aidine will have direct Constellation service between "aw York and Lydda. This coupled with their existing Lydda-Johannesburg service will enable you to fly on El Al all the way from Johannesburg to New York, via Lydda, where of course, a stop-over is permitted.

For example: Leave Johannesburg El Al Flight #102, Sunday 12:30 p.m. 5:30 p.m. 9:00 p.m. Sunday Arrive Lydda Leave Lydda Thursday 8:00 a.m. or Sunday 11:25 p.m. Arrive New York Friday 10:55 pm or Monday

Representing: Steamship Lines

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קרן קימת לישראל בע"מ KEREN KAYEMETH LEISRAEL LTD.

INCORPORATED IN ENGLAND

רשומה באנגליה

HEAD OFFICE, JERUSALEM

Jewish National Fund 41 East 42nd Street, VAnderbilt 6-3780

New York 17, N. Y. April 10, 1951 19.....

Dr. Abba Hillel Silver The Temple Ansel Road at E. 106th St. Cleveland, Ohio

Dear Dr. Silver:

I enclose the schedule of flight to South Africa from New York beginning Thursday, June 21st. You will note that this means that you would only arrive in Johannesburg on Sunday. On the other hand, if you are able to leave on Wednesday, June 20th, you will be able to reach Johannesburg on Friday, June 22nd, per the schedule which I gave you. If it would not mean too much inconvenience, I think that the earlier schedule would be more preferable in many ways.

With kind regards, I am,

Sincerely yours,

Elias M. Epstein Overseas Director

EME:LM Enclosure VIA AIRMAIL

TELEGRAPHIC ADDRESS: "TEMPISRAEL"

THE SOUTH AFRICAN UNION FOR PROGRESSIVE JUDAISM

(AFFILIATED WITH THE WORLD UNION FOR PROGRESSIVE JUDAISM)

Airmail.

MCW/SL

All Communications to be Addressed to
THE HON. SECRETARY
P.O. BOX 8133, JOHANNESBURG

Offices:

503 Ottawa House
President Street
JOHANNESBURG

13th April 1951

Rabbi Dr. Abba Hillel Silver, 19810 Shaker Boulevard, Shaker Heights, CLEVELAND. OHIO.

Dear Rabbi Silver,

I am writing to you on behalf of the Jewish Reform Movement in South Africa, which I am glad to inform you has made rapid progress in the short space of seventeen years.

I am enclosing for your information some data about our movement, which I trust will be of interest to you.

I also would like you to note that our movement, which I had the honour of founding, has always followed a Zionist line. In fact, we have just issued a revised Prayer Book based upon the Union Prayer Book, in which we included a Zionist prayer at every service and also a Prayer for Israel.

This letter is prompted for the reason that we were very glad to hear that you have been asked to come to South Africa on behalf of the Jewish National Fund. Whilst we know that you will be fully engaged in furthering the cause of Zionism, we nevertheless would be very happy to extend to you a welcome and would be pleased if you could find it possible to address our Congregations from the pulpit on a Friday evening and if possible on a Saturday morning. We will make the request to the local S.A. Zionist Federation, on whose Executive serves an illustrious member of our community, Professor Jack Penn. But we wanted to inform you beforehand, so that you will not be taken by surprise.

I should be very happy if you would find the time to inform me that you will be good enough to accept our invitation. We realise that you will not be able to address all our congregations, as during that three-week visit you will not possibly be able to spend the Sabbath in the six major centres in which our Congregations are situated.

-2-13.4.51 Rabbi Dr. A. Hillel Silver. Thanking you in anticipation of a favourable reply, Sincerely yours, · M.C. 428 PRESIDENT -

S.A. UNION FOR PROGRESSIVE JUDAISM.

6th Annual Report. Enclosures: Movement in South Africa.

Under Separate Cover (Airmail): Two issues of "Progressive Jew".

April 13, 1951 Mr. Elias M. Epstein Jewish National Fund 41 East 42nd Street New York 17, New York Dear Mr. Epstein: I am taking the liberty of replying to your letter of April 10th to Dr. Silver concerning travel arrangements to South Africa. I have made definite reservations for Dr. and Mrs. Silver for Thursday, Adnha 21st, via Pan American Airways. The flight on which they are scheduled is #150 and arrives in Johannesburg on Saturday, April 23rd at 4:20 p.m. It goes by way of the Azores and Lisbon rather than by way of London, Sincerely yours, Secretary to Dr. Silver

April 16, 1951

DAY LETTER

Dr. Abba Hillel Silver Lincoln Hotel Indianapolis, Indiana

YOUR PRESENT SCHEDULE ARRIVING SOUTH AFRICA ON A SATURDAY. WOULD BE MOST DESIRABLE AND IF IT IS AT ALL POSSIBLE WOULD STRONGLY URGE YOUR REVISED SCHEDULE TO ENABLE YOU TO ARRIVE EITHER JUNE TWENTYSECOND OR TWENTYFOURTH LEAVING EITHER TWENTIETH OR TWENTYFIRST TO AVOID ARRIVING SHABBAS. PLEASE WIRE. REGARDS

MENDEL N. FISHER

קרן קימת לישראל בע"מ KEREN KAYEMETH LEISRAEL LTD. INCORPORATED IN ENGLAND HEAD OFFICE, JERUSALEM Jewish National Fund 41 East 42nd Street, VAnderbilt 6-3780 New York 17, N. Y. April 18, 1951 19...... Miss Elizabeth Rice c/o The Temple East 105th Street at Ansel Road Cleveland 6, Ohio Dear Miss Rice: I have your letter of April 13th. It may be rather embarrassing for Dr. Silver to arrive in South Africa on a Saturday, as otherwise a delegation would probably meet him at the airport. Moreover, the reports of his arrival on that date might give rise to some criticism. It is for this reason that I suggested one of the alternatives, namely, leave on the 20th and arrive on the 22nd, or to leave on the 21st and arrive on the 24th. I am sure that Dr. Silver will take this into account. Sincerely yours, Elias M. Epstein Overseas Director EME: LM

April 19, 1951 Mr. Elias M. Epstein Jewish National Fund 41 East 42nd Street New York 17, New York Dear Mr. Epstein: Thank you for your letter of April 18th. In accordance with your suggestion, I have changed the reservation for Dr. and Mrs. Silver. They will leave New York via PAA #100 on Thursday, June 21st, arriving in London on June 22nd; leaving London via South African Airways #201 on Saturday, June 23rd, arriving in Johannesburg on Sunday, June 24th at 4:25 p.m. Pan American Airways is making the arrangements, including a hotel reservation in London. As soon as I hear from them, I shall advise you. Will you be good enough to inform your office in Johannesburg of the change in plans. Sincerely yours, Secretary to Dr. Silver

April 20, 1951 Rabbi M. C. Weil 503 Ottawa House President Street Johannesburg, South Africa Dear Rabbi Weil: Your letter of April 13th arrived after Rabbi Silver had left for Israel. Upon his return the latter part of May, it will be brought to his attention and you will hear from him shortly thereafter. Sincerely yours, Secretary to Rabbi Silver

April20, 1951 Mr. Elias M. Epstein Jewish National Fund 41 East 42nd Street New York 17, New York My dear Mr. Epstein: I am in receipt of the enclosed letter from the South African Union for Progressive Judaism. As you will see, they request me to address their congregations on some Friday evening or Saturday morning. I recall that you had spoken to me about the religious situation in South Africa. I should not want to do anything that would arouse controversy. However, it might look rather strange that I, as a Rabbi, during my visit to South Afriad failed to attend and therefore to address a religious service. I am wondering whether the situation cannot be met by my attending an orthodox service on one occasion and a progressive service on another occasion. That ought to satisfy both groups. I should like your judgment in the matter. If you think this arrangement would meet the situation, I suggest that you contact our friends in South Africa and have them make the necessary arrangements. With all good wishes, I remain Most cordially yours, ARBA HILLEL SILVER AHS:er En c.

Telephones 34-1941 34-2027, 34-1827 Tel. Add.: "ZIONFED" P. O. B o x 1 8

OFFICE OF THE EXECUTIVE

COMMISSIONER HOUSE, 50, Commissioner Street, JOHANNESBURG.

20th April, 1951.

Rabbi A. H. Silver, The Temple, Ansel Road, East 106th Street, CLEVELAND, OHIO, U.S.A.

Dear Rabbi Silver,

The Executive Council of the South African Zionist Federation has noted with deep satisfaction your acceptance of the invitation of the Keren Kayemeth to visit the Union in connection with the Jubilee Celebrations.

On behalf of my Executive I wish to assure you and Mrs. Silver of a cordial welcome, and we trust that your stay in our midst will be both fruitful and enjoyable.

I take this opportunity of appealing to you to extend your visit to the Union for as long a period as possible. Only recently the Federation has been severely criticised by a number of important centres on the ground that they could not be included in the itineraries of prominent overseas' visitors on account of the latters' brief stay in the Union.

The outstanding services which you have rendered to the World Zionist Movement as well as to American Zionism, have made your name a household word in the South African Jewish community. We are therefore anxious that all the large centres of the Union should have the benefit of a visit of a Zionist leader of your calibre. For this purpose a stay of four weeks is essential.

We are convinced that you will take this into consideration, and will try your best to make the necessary arrangements to enable you to be with us for about a month. In any event, we look forward to meeting you.

With kindest regards to Mrs. Silver and yourself, "Lehitraot".

All cheques to be made payable to the "South African Zionist Federation."

Kindly demand a printed and numbered official receipt for all remittances.

General Secretary



Telephone 4-3097 Temple Israel CAPE TOWN JEWISH REFORM CONGREGATION Portswood and Main Roads, Green Point Rabbi Secretary CAPE TOWN XEXAMARGUEX DAVID SHERMAN R.R. HAYDEN. 1st May 1951. Rabbi Abba Hillel Silver. Israel Rochach. Bialik Street. TEL-A-VIV. ISRAEL. Dear Rabbi Silver, You may be surprised to hear from me after all these years but I must write to tell you how delighted I am to hear that you will be coming to South Africa and visiting Cape Town shortly. During the past five years I have been doing a bit of pioneering work for the Reform Movement in South Africa. Reform is catching on rapidly, we now have a Congregation of 1,600 members, and are now in the midst of a building programme that will give us a seating capacity of about 2,000, when completed. Since my arrival here I have married a South African girl and we now have two daughters, the eldest is three years and the youngest fifteen months. I understand that Mrs. Silver will accompany you to

I understand that Mrs. Silver will accompany you to South Africa and my wife and I are looking forward eagerly to seeing you and Mrs. Silver. We hope that you will be able to spend some time with us and, if possible, to address our Congregation at our Friday Evening Services. I feel sure that your visit to Cape Town will be one of the most memorable events in the history of our Community and that it will give a tremendous impetus to the growth of our movement in this country.

again.

Looking forward to seeing you and Mrs. Silver once

With kindest regards and all good wishes,

Sincerely yours,

Downd

RABBI DAVID SHERMAN.

THE SOUTH AFRICAN UNION FOR PROGRESSIVE JUDAISM

(AFFILIATED WITH THE WORLD UNION FOR PROGRESSIVE JUDAISM:

All Communications to be Addressed to
THE HON SECRETARY
P.O. BOX 8133 JORANNESHURG

Offices:
503, Ottawa House,
President Street,
JOHANNESBURG

27th April, 1951

Rabbi Dr. Abba Hillel Silver, c/o Zionist Organisation Headquarters, P. O. Box 92, Jerusalem, ISRAEL.

Dear Dr. Silver,

I am enclosing a copy of the letter sent to you on the 13th April, 1951, by Rabbi Dr. M.C. Weiler, Life President of the South African Union for Progressive Judaism. This letter was sent to your address in America and I am taking the liberty of sending a copy to you in Jerusalem for your kind attention.

Thanking you in anticipation of a favourable reply.

Yours faithfully,

THE SOUTH AFRICAN UNION FOR PROGRESSIVE JUDAISM 13th April, 1951
P.O. Box 8133, Johannesburg, S.A.

Rabbi Dr. Abba Hillel Silver, 19810 Shaker Boulevard, Shaker Heights, CLEVELAND. OHIO. U.S.A.

Dear Rabbi Silver,

I am writing to you on behalf of the Jewish Reform Movement in South Africa, which I am glad to inform you, has made rapid progress in the short space of seventeen years.

I am enclosing for your information some data about our Movement, which I trust will be of interest to you.

I also would like you to note that our Movement, which I had the honour of founding, has always followed a Zionist line. In fact, we have just issued a revised Prager Book based upon the Union Prager Book in which we included a Zionist prayer at every service and also a Prayer for Israel.

This letter is prompted for the reason that we were very glad to hear that you have been asked to come to South Africa on behalf of the Jewish National Fund. Whilst we know that you will be fully engaged in furthering the cause of Zionism, we nevertheless would be very happy to extend to you a welcome and would be pleased if you could find it possible to address our Congregations from the pulpit on a Friday evening and if possible on a Saturday morning. We will make the request to the local S.A. Zionist Federation, on whose Executive serves an illustrious member of our community, Professor Jack Penn. But we wanted to inform you beforehand so that you will not be taken by surprise.

I should be very happy if you would find the time to inform me that you will be good enough to accept our invitation. We realise that you will not be able to address all our congregations, as during that three-week visit you will not possibly be able to spend the Sabbath in the six major centres in which our Congregations are situated.

Thanking you in anticipation of a favourable reply.

Sincerely yours,

(SIGNED) M.C. WEILER.

S.A. UNION FOR PROGRESSIVE JUDAISM.

- The United Jewish Reform Congregation of Johannesburg

(AFFILIATED WITH THE SOUTH AFRICAN UNION OF PROGRESSIVE JUDAISM)

Temple Israel

COR. PAUL NEL & CLAIM STS., OFF CLARENDON CIRCLE,
JOHANNESBURG.

CABLES & TEL. ADDRESS: "TEMPISRAEL"

PHONE 44-1453/4

2nd May 1951.

Secretary to the Rabbi, The Temple, East 105th Street, at Ansel Road, CLEVELAND.6. OHIO. U.S.A.

Dear Friend,

I am enclosing copy of a letter addressed to Rabbi Dr. Abba Hillel Silver by the President of this Congregation, dated 13th April, as we have not received a reply. This letter as you will see was addressed to his private address, and it occurred to me that perhaps it had not reached him.

Yours sincerely,

B. Stalson

B. STALSON EXECUTIVE DIRECTOR.

Airmail. MCW/SL 13th April 1951 Rabbi Dr. Abba Hillel Silver, 19810 Shaker Boulevard. Shaker Heights, CLEVELAND. U.S.A. Dear Rabbi Silver. I am writing to you on behalf of the Jewish Reform Movement in South Africa, which I am glad to inform you, has made rapid progress in the short space of seventeen years. I am enclosing for your information some data about our movement, which I trust will be of interest to you. I also would like you to note that our movement, which I had the honour of founding, has always followed a Zionist line. In fact, we have just issued a revised Prayer Book based upon the Union Prayer Book, in which we included a Zionist prayer at every service and also a Prayer for Israel. This letter is prompted for the reason that we were very glad to hear that you have been asked to come to South Africa on behalf of the Jewish National Fund. Whilst we know that you will be fully engaged in furthering the cause of Zionism, we nevertheless would be very happy to extend to you a welcome and would be pleased if you could find it possible to address our Congregations from the pulpit on a Friday evening and if possible on a Saturday morning. We will make the request to the local S.A. Zionist Federation, on whose Executive serves an illustrious member of our community, Professor Jack Penn. But we wanted to inform you beforehand, so that you will not be taken by surprise. I should be very happy if you would find the time to inform me that you will be good enough to accept our invitation. We realise that you will not be able to address all our congregations, as during that three-week visit you will not possibly be able to spend the Sabbath in the six major centres in which our Congregations are situated. 2/

Rabbi Dr. A.Hillel Silver. -2- 13.4.51

Thanking you in anticipation of a favourable reply,

Sincerely yours,

S.A. UNION FOR PROGRESSIVE JUDAISM.

Enclosures: 6th Annual Report.
Novement in South Africa.

Under Separate Cover (Airmail): Two issues of "Progressive Jew".

הפדרציה הציונית דרום אפריקה SOUTH AFRICAN ZIONIST FEDERATION

ISRAEL OFFICE:

109. HAYARKON STREET

P. O. B. 3060

PHONE 4719 CABLE ADDRESS: "TELFED"

המשרד הישראלי:

SML/GS.

רחוב הירקון 109 3060 . Т. П מלפון 1719

כתובת לסברקים יחלפדי

TEL AVIV, 6th May, 1951. תליאביב,

Rabbi Dr. A.H. Silver, c/o Gat Rimon. Ha-Yarkon St .. TEL AVIV.

Dear Dr. Silver.

The enclosed letter was originally prepared for despatch to the States, but as it was learned in Johannesburg that you had already left for Israel, it was sent on to me for delivery to yourself.

If there is any way in which this office could be of service to you, either in connection with your forthcoming visit to South Africa, or in any other way, we shall be most happy to oblige.

S.M. LEVIN, GEN. SECRETARY.

May 7, 1951 Mr. E. Stalson United Jewish Reform Congregation Temple Israel Cor. Paul. Nel & Claim Sts. Off Clarendon Circle Johannesburg, South Africa Dear Mr. Stalson: I am in receipt of your note of May 2nd enclosing copy of a letter addressed to Rabbi Silver on April 13th. Since this letter arrived after Rabbi Silver had left for Israel, I accordingly wrote to Rabbi M. C. Weil on April 20th, advising him of Rabbi Silver's absence and stating that the letter would be brought to his attention upon his return to Cleveland, which will probably be the end of next week. I trust that this is satisfactory. Sincerely yours, Secretary to Rabbi Silver



Telephones 34-1941 34-2027, 34-1827 Tel. Add.: "ZIONFED" P. O. B e x 1 8

JEWISH NATIONAL FUND (Keren Kayemeth Leisrael, Limited) קרן קימת לישראל

COMMISSIONER HOUSE, 50, Commissioner Street, JOHANNESBURG.

8th May, 1951

Rabbi Abba Hillel Silver, The Temple, East 105th Street at Ansel Road, CLEVELAND 6, Ohio.

Dear Rabbi,

Permit me to take this opportunity of introducing myself to you.

Mr. Walter Cohn, who is the Secretary of the J.N.F. Committee in South Africa, is due to depart shortly for a stay of one year at the Head Office of the J.N.F. in Jerusalem, and I have come down here for a similar period to take over his duties, and to act as the special representative of Head Office during the coming year. In my new capacity I shall, therefore, be responsible for the arrangements covering your tour of South Africa, and I look forward to meeting you and to doing all in my power towards ensuring the success and facilitating the smooth running of your stay in this country.

In anticipation of your visit to Israel, we wrote to Mr. Tschertok at our office there, giving him the proposed itinerary. Since that letter was sent, there have been one or two changes and additions and for your information I am setting out below the itinerary as it stands to-day. I would, of course, stress that this is provisional and subject to further alteration and adaptation as circumstances demand.

Johannesburg Pretoria meeting Rhodesia Johannesburg Durban East London Cape Town Port Elizabeth	26th " 27th and 28th June 29th and 30th " 1st & 2nd July 3rd July 4th to 7th July 8th & 9th July
Bloemfontein	10th July



All cheques to be made payable to the "South African Zionist Federation."

Kindly demand a printed and numbered official receipt for all remittances.

All communications to be addressed to: THE SECRETARY, JEWISH NATIONAL FUND.

Return to Johannesburg 11th July.

The most essential point in our calculations is, of course, the question of your departure date. Would it be possible for you now to inform us the approximate date on which you propose leaving South Africa. We have many requests for you to appear in various centres after your return to Johannesburg on the 11th July, and as this will be in the nature of the final period of your tour, it is impossible for us to plan this period without knowing the exact date of your departure.

I look forward, therefore, to hearing from you at your earliest convenience and in the meantime send you my warmest personal regards,

Yours sincerely,

NEWIS HARRIS

May 9, 1951 Mr. Elias M. Epstein Jewish National Fund 41 Bast 42nd Street New York 17, New York Dear Mr. Epstein: You will recall that on April 20th Dr. Silver wrote to you, enclosing a copy of a letter which he had received from the South African Union for Progressive Judaism regarding his addressing the various congregations in South Africa during his visit there. The other day I received a letter from Mr. B. Stalson, Executive Secretary of the United Jewish Reform Congregation in which he enclosed a copy of the letter which Dr. Silver had received and which was sent to you. Mr. Stalson requested a reply. I accordingly wrote him that upon his return from Israel, Dr. Silver would write to him. In view of the fact that Dr. Silver is expected back next week, I am wondering whether you have any information about the situation in South Africa concerning which Dr. Silver wrote you on April 20th. Sincerely yours, Secretary to Dr. Silver

קרן קימת לישראל בע"מ KEREN KAYEMETH LEISRAEL LTD. INCORPORATED IN ENGLAND HEAD OFFICE, JERUSALEM Jewish National Fund 41 East 42nd Street, VAnderbilt 6-3780 New York 17, N. Y. May 11, 1951 19...... Miss Elizabeth Rice Secretary to Dr. Silver The Temple Cleveland 6, Ohio Dear Miss Rice: I have your letter of May 9th. I have not heard further from our friends in South Africa to whom I wrote, as Dr. Silver Suggested, about the invitation from the Union for Progressive Judaism. It is quite probable that our Jerusalem office has been informed in the meantime, in which case Dr. Silver will have heard from them. Sincerely yours, Funt Elias M. Epstein Overseas Director E/bz



Telephones 34-1941 34-2027, 34-1827 Tel. Add.: "ZIONFED" P. O. B e x 1 8 JEWISH NATIONAL FUND (Keren Kayemeth Leisrael, Limited) קרן קימת לישראל

COMMISSIONER HOUSE, 50, Commissioner Street, JOHANNESBURG.

16th May, 1951

Rabbi Abba Hillel Silver, The Temple, East 105th Street at Ansel Road, CLEVELAND 6, Ohio.

Dear Rabbi Silver,

I trust that by now you have safely returned to the United States and are rested after your strenuous trip to Israel.

During your stay in our country I was in communication with the Head Office of the Jewish National Fund on the subject of your visit to South Africa and your itinerary in connection therewith. More recently, I have addressed letters direct to you in the United States.

I hear from Mr. Tschertok of our Jerusalem office that you are somewhat perturbed by the apparently excessive number of appearances planned for you, and by the far flung layout of the centres we have proposed that you visit, and in respect of these two major apprehensions which you have voiced, I feel it necessary to write to you more fully on the situation here, the community and its location.

With the exception of Johannesburg, where there are approximately 53,000 Jews, the remainder of the Jewish population here is spread over Bulawayo, Salisbury, Pretoria, Cape Town, Durban, Port Elizabeth, East London and Bloemfontein. These cities are the capitals of the various Provinces throughout this country and the Rhodesias, and the minimum programme which it is possible to plan must entail a visit, at the very least, to the capital of each Province. For your information, I set out the various Provinces and their capitals below:

Transvaal Pretoria (which is also the administrative capital of South Africa)

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All cheques to be made payable to the "South African Zionist Federation."

Kindly demand a printed and numbered official receipt for all remittances.

All communications to be addressed to: THE SECRETARY, JEWISH NATIONAL FUND.



Johannesburg, while not being a Provincial capital, is - as you probably know - the largest city in South Africa.

Bulawayo and Salisbury are the main Rhodesian centres.

The common mode of travel between all these centres is by air, and services are excellent. For example, from Johannesburg to Bulawayo is two hours' journey; Johannesburg to Cape Town takes four hours (this is the longest journey you will undertake).

In addition, once you reach each planned centre, rest periods have been taken into account. We have generally tried to keep the week-ends free, and with few exceptions there is only one engagement on each week day.

The communities down here, however, are tremendously enthusiastic about your forthcoming visit, and have submitted to us impossible demands upon your time. We have resisted all but what were, in our opinion, the most important engagements.

Apart from the itinerary, which we have planned and which I trust, after consideration of my remarks, you will find acceptable, the Reform synagogues are looking forward to having you with them, and - at least in Johannesburg - the General Zionists (known here as the United Zionist Party) are trying to arrange a suitable date for a meeting.

Much, of course, depends upon your movements after July 11th, which is the date to which our plans have reached, pending information from you as to the date of your proposed departure from South Africa.

Please let me assure both Mrs. Silver and yourself, however, that behind all our planning is a very real consideration for making your stay here as smooth and pleasant as possible, with the minimum of fatigue to yourselves and the maximum benefit to all concerned.

Yours sincerely,

ORGANISER - J.N.F.

The United Tewish Reform Congregation of Johannesburg.

(AFFILIATED WITH THE SOUTH AFRICAN UNION FOR PROGRESSIVE JUDAISM)

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EXECUTIVE DIRECTOR:

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Express Airmail.

Rabbi Dr. Abba Hillel Silver, The Temple, East 105th Street, at Ansel Road, CLEVELAND 6. OHIO. U.S.A. TELEPHONES 44-1453/4

TELEGRAPHIC ADDRESS: "TEMPISRAEL"

Offices:

Temple Israel,

c/r. Paul Nel & Claim Sts.,
Off Clarendon Circle,
Johannesburg.

17th May 1951

Dear Dr. Silver,

I am pleased to inform you that yesterday I made arrangements with Mr. Lewis Harris of the local Jewish National Fund office, to include us in your itinerary in Johannesburg. The S.A. Zionist Federation has agreed that you deliver sermons from our pulpit, and we have therefore been happy to set aside Friday Evening, June 29th and Saturday morning, June 30th, for you to deliver a sermon under the auspices of the United Jewish Reform Congregation of Johannesburg, on those two occasions.

I feel sure that you will be very happy to address a very large Congregation. You will thus be of service to the Zionist ideal because you will bring our Congregants and many other Jews still closer to the ideals of Zion.

I shall be very glad if you will make a note of these engagements in your diary.

Cordially yours,

MOSES OYRUS WEILER.



HOTEL KNICKERBOCKER

120 WEST 45TH STREET NEW YORK #19

CLOSE TO RADIO CITY - FIFTH AVENUE AND BROADWAY

JAMES P. SOMERVILLE, MGR

May 17, 1951

Dr. Abba Hillel Silver The Temple Cleveland, Ohio

Dear Dr. Silver:

I appreciate very much your kindness in agreeting to grant me an interview (in a written form), as suggested by Mr. Ilutovich in a conversation with you. This will be of great help to the "Zionist Record" in handling the advance publicity in connection with your arrival.

I realize how very busy you must be at the present juncture, but in view of the urgency of the matter and the need to have the interview reach our journal and be published prior to your arrival, it is essential that your reply reach me by return air-mail. I am only staying here another week and I would still have to add on to the interview some biographical details, etc., which I am obtaining in the offices of the ZOA.

I enclose herewith a few suggested questions. If you are very busy it is not necessary for you to deal with them at great length as there will be many opportunities for you to make statements while in South Africa. The main purpose of this interview is to provide the advance material for your visit.

I need harly tell you how very much South African Jewry is looking forward to your visit and I have no doubts that in addition to the good work which you will be doing there, you will also find time for relaxation in our hospitable surroundings.

Yours with Zionist Greetings,

C. Gershater Aditor Zionist Record

CG:nk

SUGGESTED QUESTIONS FOR INTERVIEW WITH DR. SILVER

- 1. Some general statement regarding your reaction to and your feelings about the invitation to visit South Africa.
- 2. Do you believe the Zionist Congress will take place on the 14th of August; is it our opinion that the Congress should be postponed and why? What date do you believe would be more suitable?
- 3. Should the structure of the World Zionist Organization remain the same as it is today or should it be reformed? If you believe in reforms, what briefly are these reforms and in what way can the South African Zionist Movement through its modest organization contribute towards the attainment of these reforms?
- 4. What should be the relationship between the State of Israel and the Zionist Movement?
- 5. What is the role of the Jeneral Zionists in Israel?
- 6. Any other point you may wish to make in connection with the movement or Israel.

May 18, 1951 Mr. E. Epstein Jewish National Fund 41 East 42nd Street New York 17, New York Dear Mr. Epstein: I should like to pick up Dr. and Mrs. Silver's tickets to South Africa some time next week. Would you be good enough to send me a check for \$1,833.10 which is the cost of two one-way fares. Sincerely yours, Secretary to Dr. Silver

May 18, 1951 Mr. M. C. Weil, President South African Union for Progressive Judaism P.O. Box 8133 Johannesburg, South Africa My dear Mr. Weil: Upon my return from Israel, I found your communication of April 13th in which you graciously invite me to address your congregation. I appreciate your invitation very much, and I should like to accept it. I would suggest that you contact the office of the South African Zionist Federation and Mr. Lewis Harris who is Secretary of the Jewish National Fund under whose auspices I am making the tour of South Africa, to arrange for a date when I can be with you. I should not wish my visit to your congregation to involve me in any controversy which might affect the success of my mission in behalf of the J.N.F., which is the principal reason for my coming to South Africa. I am sure that you will understand. I must be guided by the judgment of the J.N.F. in your community. With all good wishes, I remain Very cordially yours, ABBA HILLEL SILVER AHS er

May 18, 1951 Mr. Lewis Harris South African Zionist Federation Commissioner House 50, Commissioner Street Johannesburg, South Africa My dear Mr. Harris: Upon my return from Israel, I found your communication of May 8th in which you inform me that you have taken over the office of the Jewish National Fund in South Africa and that you will be responsible for the arrangements covering my tour. Thank you for the information. I met Mr. Tschertok in Israel and he outlined to me my itinerary. I told him that the itinerary which has been planned for me is altogether toostrenuous. I cannot undertake so many visits to so many communities, nor can I deliver as many addresses as indicated. I have just gone through a very strenuous three weeks visit in Israel. My stay here for the next few weeks will likewise be very crowded and very taxing, and I cannot undertake, out of consideration of my health, the kind of a program which havebeen outlined for me. I would suggest that the number of meetings be cut down by about one half and that the smaller towns should be entirely eliminated. Much as I should like to visit them, I feel it is a physical impossibility due to the limited time I shall have in South Africa, and also out of consideration for my own strength, which I must conserve. I should like to receive from you before very long a revised schedule which will take into account the above considerations. I am looking forward with pleasure to my visit to South Africa. With all good wishes, I remain Most cordially yours, ABBA HILLEL SILVER AHS:er

May 18, 1951 Mr. Z. Infeld South African Zionist Federation Commissioner House 50, Commissioner Street Johannesburg, South Africa My dear Mr. Infeld: Upon my return from Israel I found your kind communication of April 20th. I appreciate very much the sentiments contained in your letter. I am looking forward with pleasure to my visit to South Africa. I have today written to Mr. Harris and expressed to him my feeling that the schedule which has been planned for me is entirely too heavy, that I must request that it be radically reduced. I am physically unable to take on such a load of traveling and speaking. I have just returned from a grueling three weeks in Israel. I am facing some very arduous weeks here, and I cannot, out of deference to my health, undertake the kind of tour in South Africa which the tentative program indicates. It will not be possible for me to visit every community in South Africa, much as I should like to, nor will it be possible for me to deliver so many addresses in the larger cities. I wish I were able to extend my visit to South Africa, but I cannot. I have other commitments. I am looking forward with pleasure to seeing you and our Zionist friends, with all good wishes, I remain Most cordially yours, ABBA HILLEL SILVER AHS :er

קרן קימת לישראל בע"מ KEREN KAYEMETH LEISRAEL LTD. INCORPORATED IN ENGLAND HEAD OFFICE, JERUSALEM Jewish National Fund 41 East 42nd Street, VAnderbilt 6-3780 Rabbi Abba Hillel Silver, The Temple, East lo5th Street at Ansel Road, Cleveland 6, Ohio. Dear Dr. Silver, I note that Mr. Harris, the HNF secretary in South Africa, has sent you the provisional itinerary of your tour. I understand that in view of the tremendous interest in your visit, our friends are under great pressure in respect to speaking engagements. However, I have written to them on the lines you suggested, namely, economy of effort and hope that you will not be subjected to over-exertion. In respect to the invitation from Rabbi Wiler, I am sure that he will appreciate the suggestion that the Synagogue should not compete with the other functions in respect to the general public; that is why it was thought proper that the announcement of your address should be confined to the members of the congregation, rather than be advertised in the press. Please do not hesitate to call upon me in any way in which I may be of help in connection with your visit. Sincerely yours, Thinkler Elias M. Epstein E/SE

May 22, 1951 Mr. C. Gershater Hotel Knickerbocker 120 West 45th Street New York 19, New York My dear Mr. Gershater: Permit me to acknowledge the receipt of your letter and to thank you for your thoughtfulness in writing to me. I do not know that it is wise go give an interview before I arrive in South Africa. Some of the things you touch on will undoubtedly come up for comment and discussion when I arrive. In a general way you may say that I am looking forward with keen pleasure to my visit to South Africa. I have not been there before, and I am eager to become acquainted with the community about which I have read so much and about whose contribution to the cause of the rebuilding of Israel I have heard such gratifying accounts. You may also state that on my recent visit to Israel, I came in contact with quite a number of South African Zionists and learned first-hand of the work which is being done in Israel by the South African Jewish community. I am eager also to bring to the South African Jewish community a message about the vital work which is now being done in Israel by the Jewish National Fund, work which I had an opportunity to observe closely during my recent visit. With warmest regards, I remain Most cordially yours, ABBA HILLEL SILVER AHS:er

May 22, 1951 Rabbi David Sherman Temple Israel Portswood & Main Roads Green Point Cape Town, South Africa My dear David: I received your kind letter in Israel, and now that I have returned to the States, I hasten to reply to it. I was most happy to hear from you and about you and your progress. I am looking forward with pleasure to visiting South Africa and your own city of Cape Town. Mrs. Silver and I will be delighted to meet Mrs. Sherman and to see you again. I am afraid that it will not be possible for me to address your congregation as I am limiting the number of my lectures to those arranged by the Jewish National Fund under whose auspices I am traveling. With warmest regards and looking forward with pleasure to seeing you, I remain Most cordially yours, ABBA HILLEL SILVER AHS:er

May 23, 1951 Rabbi Moses Cyrus Weiler Temple Israel c/r. Paul Nel & Claim Sts., Off Clarendon Circle Johannesburg, South Africa My dear Rabbi Weiler: Permit me to acknowledge the receipt of your letter of May 17th. I am pleased that you made arrangements with Mr. Lewis Harris to address your congregation. I cannot, however, under any circumstances speak before your congregation twice. I shall be pleased to speak on Friday evening, June 29th, or on Saturday morning, June 30th. With all good wishes and looking forward with pleasure to meeting you, I remain Most cordially yours, ABBA HILLEL SILVER AHS:er

May 23, 1951 The Waldorf-Astoria New York, New York Gentlemen: Will you please reserve a suite for Dr. and Mrs. Abba Hillel Silver for Wednesday, June 20th. They will arrive early in the afternoon and will depart the following afternoon, en route for South Africa. Sincerely yours, Secretary to Dr. Silver

May 23, 1951

Mr. Elias Epstein Jewish National Fund 41 East 42nd Street New York 17, New York

Dear Mr. Epstein:

I am enclosing the Pan American invoice which I have this date paid. As you will see, the amounted indicated in my last letter was in error. I shall appreciate your making notation of this and forwarding to Dr. Silver your check for \$1,736.74.

Sincerely yours,

Secretary to Dr. Silver

JEWISH NATIONAL FUND, Inc.

(KEREN KAYEMETH L'ISRAEL)



41 EAST 42nd STREET NEW YORK 17, N. Y. VAnderbilt 6-3780

May 24, 1951

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Sul/16

Dr. Abba Hillel Silver
The Temple
East 106th St. & Ansel Rd.
Cleveland, Ohio

My dear Dr. Silver:

Mr. Lewis Harris, JNF organizer for South Africa, was good enough to send me a copy of his letter to you dated May 16th. I also received a fuller communication from him with reference to the visit that you and Mrs. Silver are to make to South Africa.

Mr. Harris advises me that they are planning a reception in honor of yourself and Mrs. Silver. I have, of course, advised them as to the type of reception that should be arranged.

With reference to the itinerary, South Africa, like so many other countries, consists of course of a few major cities and then there are communities that are, of course, just as important but not so large. I am sure that consistent with the time at your disposal you will wish to visit as many places as possible provided, of course, the schedule is not too heavy and does not tax your health. Our colleagues there understand it and we have impressed it upon them to bear it in mind.

Would you be good enough to have your secretary forward to me an up-to-date biographical sketch of your self, and if you have a couple of glossies it would be very much appreciated if you will also forward them to us. Perhaps your office can arrange to make one-half dozen or a dozen glossies and bill us for same so that we can transmit this material to South Africa without delay.

If there is anything that you want, dear Dr. Silver, in connection with your visit would you be good enough to advise us. You will undoubtedly want some cash to be advanced to you. If you will indicate the amount we will arrange for it.

It was good to see you upon your return from Israel. The reception accorded you was unbelievable because there was only a few days to arrange the meeting. It was unfortunately a very, very hot night but your speech as always was exciting and stimulating and all of us were inspired by your great message.

I hope to see you very soon. With warmest and affectionate greetings to you and Mrs. Silver,

MENDEL N. FISHER Executive Director

Woors,

co 393

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WESTERN 1201

W. P. MARSHALL, PRESIDENT

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CTA485

CT-CDU338 22 PD INTL=CD JOHANNESBURGSUB VIA RCA 29=

THE TEMPLE EAST 105TH ST AT ANSEL RD CLEVE=

URGENTLY REQUIRE PHOTOGRAPHS YOURSELF AND MRS SILVER PLEASE

HARRIS=

May 31, 1951 Mr. Elias Epstein Jewish National Fund 41 East 42nd Street New York 17, New York Dear Mr. Epstein: Dr. Silver received the following cable this morning from Mr. Harris in Johannesburg: URGENTIY REQUIRE PHOTOGRAPHS YOURSELF AND MRS. SILVER PLEASE AIRMAIL. Will you please advise Mr. Harris that I had already forwarded them to you, in accordance with your request. Sincerely yours, Secretary to Dr. Silver P.S. Mrs. Silver has no photographs available.

/cc: Rabbi Silver, Shaker Heights, Ohio.

EL AL

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31, ROTHSCHILD BLVD., TEL AVIV P. O. BOX 438 - PHONE 4608 CABLES ISRAELAL TELAVIV



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נתיבי אויר לישראל, בע"מ

תל אביב, שדרות רוטשילד 31 מיבת דאר 4608 • טלפון 4608 כתבת למברקים: ישראלעל תל־אביב

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29 WEST 57TH STREET
NEW YORK 19, N. Y.

TELEPHONE PLAZA 9-8610

LONDON 295 REGENT STREET, W. 1 TEL. LANGHAM 8484

June 5, 1951

PARIS
5 AVENUE DE L'OPERA
TEL. OPERA 34-07

ROME VIA BISSOLATI 64 TEL. 470851

Dear Rabbi Silver:

Cleveland, Ohio

The Temple

Rabbi Hillel Silver

VIENNA FICHTEGASSE 5 TEL. R 27116 We have heard of your planned trip to the Jewish Community of South Africa on behalf of one of our great Zionist institutions.

ZURICH FRAUMÜNSTERSTR. 15 TEL. 274.054

In this regard, we would like to place before you, for your consideration, the fact that one of our modern EL AL Constellations departs from Idlewild Airport, New York, every Wednesday morning at 10:30 a.m. (D.S.T.) and flies directly to Johannesburg, South Africa, arriving there on Friday at 3:30 p.m. (local time). The total elapsed time of our flight is the same as that of any other carrier. Our route would take you through the Lydda Gateway to your destination.

You could also depart New York on a Saturday night at midnight, arrive in Lydda, Israel at 10:30 a.m. on Monday, stay over in Israel a few days and then depart on our Johannes-burg bound plane Thursday evening.

We would like to assure you, Rabbi Silver, of the competency and long airline experience of our personnel, and of the comfort and security of our American certificated Constellations

EL AL is an important element in the growth and development of the State of Israel. It stands today on the threshold of a great and productive future. It would be a great privilege and a matter of considerable prestige for EL AL to be chosen as your carrier for this important Zionist visit.

We would be proud to serve you.

Sincerely yours,

Nat Cohen

Sales Promotion Representative

קרן קימת לישראל בע"מ KEREN KAYEMETH LEISRAEL LTD.

INCORPORATED IN ENGLAND

רשומה באנגליה

HEAD OFFICE, JERUSALEM

Jewish National Fund 41 East 42nd Street, VAnderbilt 6-3780

New York 17, N. Y.....June 5th; 19.51...

Miss. Elizabeth Rice, The Temple, East 105th St. at Ansel Road, Cleveland 6, Ohio.

Dear Miss. Rice,

With reference to your letter of May 31st, 1951, the photographs received from you were sent to South Africa by air mail.

Sincerely yours,

Elias M. Epstein

Dictated but not signed.

ההסתדרות הציונית של ארצות הברית

Zionist Organization of America

41 EAST 42nd STREET, NEW YORK 17, N. Y.

Office of ZIONIST INFORMATION SERVICE

Benjamin G. Browdy
President

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Morris Weinberg

Dr. Sidney Marks Secretary Dr. Abba Hillel Silver The Temple Cleveland, Ohio

Dear Dr. Silver:

I have just received a telegraphic request from the United General Zionist Party in South Africa to send them your comprehensive biography and photograph.

Would you be good enough to provide me with the same as soon as possible.

Please accept my kindest personal regards.

Yours very sincerely,

June 5, 1951

Leon Ilutovich
Director, Zionist
Information Service

IL:RH

June 6, 1951 Mr. Leon Ilutovich Zionist Organization of America 41 East 42nd Street New York 17, New York Dear Mr. Ilutovich: In reply to your letter of June 5th, I am enclosing herewith a comprehensive biographical statement of Dr. Silver. Several weeks ago about 9 or 10 photographs were sent to Mr. Epstein of the Jewish National Fund who in turn transmitted them to South Africa. Since I have no additional photographs on hand at this time, I suggest you advise the United General Zionist Party in South Africa that they might share the photographs with the office of the Jewish National Fund. Sincerely yours, Secretary to Dr. Silver Enc.

The Cleveland Trust Company

CLEVELAND, OHIO

June 6, 1951

C

Honorable Major E. J.Hobbs British Consul 1673 Union Commerce Building Cleveland, Ohio

Dear Sir:

HCF-T

We are pleased to advise that we have issued two American Express Company Travelers Letters of Credit in amount of \$2,500.00 each, Number 107846 in favor of Virginia H. Silver and Number 107847 in favor of Rabbi A. H. Silver. The expiration date on these Credits is June 6, 1952.

We understand that Rabbi and Mrs. Silver are contemplating a trip to South Africa.

Very truly yours,

H. C. Fischer, Manager

Y

June 8, 1951 Mr. Arthur Lourie Israeli Consulate 11 East 70th Street New York, New York My dear Mr. Lourie: Mrs. Silver and I are leaving on June 20th for a three-week visit to South Africa under the suspices of the Jewish National Fund. In view of the fact that there is a possibility of our proceeding from there to Israel, should the World Zionist Congress be convened, the British Consul here will not grant us our South Africa visas until our passports have been visaed for Israel. I should, therefore, very much appreciate your arranging to have this done and returned to us at the earliest possible moment. With all good wishes to you, I remain Most cordially yours, ABBA HILLEL SILVER AHS:er Enc. 2 Via Registered Mail Air Mail Special Delivery

TICKETS TO ALL PARTS OF THE WORLD

OFFICIAL AGENT FOR ALL LINES

CASPER J. MILLER, PRES.

LAWRENCE W. MILLER, SEC'Y.



PHONE MAIN 1-2266 CABLE "COLLVERS"

ESTABLISHED 1876

500 SCHOFIELD BUILDING Euclid and Ninth CLEVELAND 15, OHIO

June 8, 1951

Rabbi A. H. Silver
The Temple
Ansel Rd. and East 105th St.
Cleveland, Ohio

Dear Rabbi:

We are enclosing a letter for the British Consul.

I am pleased to advise that we have secured room B-22 with shower and toilet on the SS AFRICAN ENDEAVOR from Capetown July 31st to New York, rate \$750.00 each person; for two, \$1500.00.

You are now entitled to a round trip rate giving you a 10% reduction on your Pan American tickets, as well as the Farrell Line, which I will be pleased to arrange upon receipt of your Pan American tickets.

We also enclose passenger information blank which kindly complete and return.

Very truly yours,

THE COLLVER-MILLER CO.

Casper J. Miller

CJM:mr



June 11, 1951 Mr. Kahane Jewish National Fund 41 East 42nd Street New York 17, New York Dear Mr. Kahane: Dr. and Mrs. Silver have secured return transportation from South Africa on the SS AFRICAN ENDEAVOR leaving Capetown on July 31st. Their accommodations amount to \$1500 and sere secured by the Coliver-Miller travel agency of Cleveland. You will receive a letter from them to this effect so that you can reimburse Dr. Silver for this amount in addition to that which he spent for his Pan American tickets. Sincerely yours, Secretary to Dr. Silver

June 11, 1951 Mr. Casper J. Miller Collver-Miller Co. 500 Schofield Building Cleveland 15, Ohio Dear Mr. Miller: Thank you for your letter of June 8th and for the enclosures. I shall return the form to you later in the week when I shall also bring in Rabbi Silver's Pah American tickets. Rabbi and Mrs. Silver are traveling to South Africa under the auspices of the Jewish National Fund, and in order to receive reimbursement for his expenses, they require a statement from you. Will you therefore be good enough to send them a letter, advising them that you have made reservations for them on the SS AFRICAN ENDEAVOR leaving Capetown on July 31st for New York, and that the cost is \$1500. The address of the Jewish National Fund is 41 East 42nd Street, New York 17, New York, and the letter should be addressed to the attention of Mr. Kahan. I am writing them that such a letter will be arriving from you. With many thanks for your cooperation, I am Sincerely yours, Secretary to Dr. Silver

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1951 JUN 12

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MRS ABBA HILLEL SILVER=

EAST 105 ST CLEVELAND SIX OHIO=

ENTERTAIN YOU AFTERNOON TEA DURING YOUR JOHANNESBURG
STAY PLEASE ADVISE WHETHER YOU AGREEABLE KINDLY REPLY
SISTERHOOD TEMPISRAEL JOHANNESBURG
BLANCHE LURIE PRESIDENT=(

OFFICIAL AGENT FOR ALL LINES

CASPER J. MILLER, PRES.
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PHONE MAIN 1-2266 CABLE "COLLVERS"

ESTABLISHED 1876

500 SCHOFIELD BUILDING Euclid and Ninth CLEVELAND 15, OHIO

June 13, 1951

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Jewish National Fund 41 East 42nd New York 17, New York

Att: Mr. Kahan

Gentlemen:

In reference to Rabbi A. H. Silver's trip to South Africa.

We have made reservation for Rabbi and Mrs. Silver on the SS AFRICAN ENDEAVOR leaving Capetown July 31st for New York, rate \$1500.00, and will furnish plane tickets from New York to Cleveland.

opy

In addition we are supplying air tickets from Johannesburg to Capetown.

The net cost for this is \$1456.76.

Very truly yours,

THE COLLVER-MILLER CO.

Casper J. Miller

CJM:mr



Temple Israel

CAPE TOWN JEWISH REFORM CONGREGATION

Portswood and Main Roads, Green Point

Rabbi DAVID SHERMAN

CAPE TOWN

Secretary
SXMARCOS
R.R.Hayden.

DS/ES.

13th June, 1951.

Rabbi Abba Hillel Silver, c/o S.A. Zionist Federation, P.O. Box 18, JOHANNESBURG.

Dear Rabbi Silver,

Since writing to you I have discussed the plans for your Cape Town visit with the local J.N.F. Jubilee Celebration Committee, who took the matter up with their national Office in Johannesburg. I have now been informed that the J.N.F. Committee will be pleased to have you occupy our pulpit and address the Congregation on Friday evening, July 6th.

It is felt here that your presence in our pulpit will help to cement cordial relations in the community and will add considerably to the success of your mission on behalf of the J.N.F.

Needless to say, we are looking forward to your visit with us as an event of major spiritual significance and inspiration. Please let us know as soon as possible that these arrangements are agreeable to you so that we may be able to publicise your visit in proper manner.

The local J.N.F. Committee have also been gracious enough to arrange for you and Mrs. Silver to have dinner with us on Friday evening and on behalf of my wife and myself I want to tell you that we shall be highly delighted.

Looking forward to greeting you in Cape Town,

Sincerely,

David

Copy to Mr. C.Kruss, Secretary, J.N.F. Committee, Cape Town.

HARRIS ZIONFED MOHANNESBURG

RABBI SILVER OUT OF CITY UNTIL EIGHTEENTH STOP LEAVING NEW YORK
PAN AMERICAN FLIGHT 100 JUNE 21 TO LONDON LEAVING LONDON JUNE 23
SEANDINAVIAN FLIGHT 201 ARRIVING JOHANNESBURG 4:35 P.M. JUNE 24.

ELIZABETH RICE, SECRETARY



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WESTERN UNION

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W. P. MARSHALL, PRESIDENT

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RABBI SILVER THE TEMPLE=

(DLR) EAST 105ST AT ANSELRD CLEVELAND OHIO=

FIRSTLY ZIONIST FEDERATION SOUTHAFRICA WOULD APPRECIATE
MESSAGE FROM YOU FOR JNF JUBILEE PUBLICATION WHICH GOING
PRESS MONDAY JUNE EIGHTEENTH STOP GRATEFUL IF YOU WOULD
CABLE ACCORDINGLY STOP SECONDLY PLEASE CONFIRM DATE AND
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EAGLE HOUSE, COR. ROCKEY & SHERWELL STS. **JOHANNESBURG** SOUTH AFRICA

25th June, 1951.

Rabbi Abba Hillel Silver Carlton Hotel Johannesburg.

Dear Rabbi Silver,

This is just a note to welcome you to our city. I look forward to welcoming you in person at this morning's press interview.

I should like to recall to you our meeting at Lake Success in 1948, and to say how happy I am that you have kept your promise to visit South Africa at the first opportune moment.

I hope your stay here will be a pleasant one and that South Africa will leave an indelible impression on you, as my meeting with you in the States did on me.

I send you herewith a copy of this week's JEWISH TIMES, and would draw your attention to page 4, where we have published a recollection of our meeting at Lake Success. I am also sending you a copy of our last New Year issue. would like you to glance through this, as it will give you a picture of the life and activities of our community.

My best regards to you and your wife,

Yours sincerely

L. Feldberg. Editor.

JETISH NATIONAL FUND 41 RAST 42ND street NEW YORK 17 FOR FISHER AND RESTEIN STOP SILVER MADE INITIAL PUBLIC APPEARANCE JOHANNE BURG TO THAY NIGHT BEFORE DISTINGUISHED GATHERING EIGHTHUNDRED ST TREMEMPOUS PERSONAL SUCCESS AND OUTSTANDING ACHIEVENEUT FOR JUF STOP APPEARED BEFORE ZIDWIST EXECUTIVE TVENTYFIFTH JUNE AND AT CITIC LUVEREDW TODAY THENTYSIATH STOP JUBILEE FOREST DRIVE FIFTYTHOUSAND POUNTS TARGET LAUNCHED THROUGHOUT SOUTHAFRICA REODESIAS AND UNIVERSAL OPINION HERE THAT JUF RESER RECENT MUNTHS I TENSIVE ACTIVITY CLIPANTO BY SILVER TOUR THE RESTORE FUND TO SIGNIFICANT PLACE SOUTHAFRICAT IN IST PATIBILE OF ACTUAL FINANCIAL RESULTS CABLI LATER STOP RECEDENCE SILVENTED DRESS JUBILES I AUGULATIO BATQUET FOLLOWING THAT THIS TEEK STOP REGARDS HARRIS Jewish Wational Fund, P.O. Fox 18, JOHANNESBURG. 2cth June, 1951.

TO REPORTED CONTRACTOR OF THE REST PROPERTY STREET STREET IRST SPECIFICALLY RHODESIAN PROJECT JUBILEE FORESTS seite frenchen LT KEREN JERUSALEM FOLLOWING SILVERS OPENING ADDRESSES JOHANNESBURG BESTORIA JUBILES GATHERINGS ASSEMBLED RHODESIA AT BULAWAYO SALISBURY ENTIRE COMMUNITIES OUTTURNING WELCOME THIS GREAT STATESMAN OF WORLD JEWRY AND GIVE REJOICING IN TRIS JNF JUBILER YEAR STOP SILVERS MASSIVE DIGNITY RESTRAINED FR & CAPTURED HEARTS RHODESIAN JEWRY RAISING JNF NEW LEVEL EXPEOPLES EMPRAYOUR STOP FIRST SPECIFICALLY REDDESIAN PROJECT JUBILEE FOREST TEN THOUSAND TREES LAUNCHED SILVERS PRESENCE ALREADY ALMOST SUBSCRIBED GREAT FUTURE HOPES THIS MAGNIFICENT COMMUNITY RETURNING JOHANNESBURG TODAY THENCE COMMENCING TOUR WITH HIM SAFRICAN CENTRES STOP JTA CARRYING FUTURE REPORTS CONTACT THEM REGARDS HARRIS

MR. L. HARRIS, JNF MR. Z. INFELD General Secretary, 29th June, 1951 S.A.Z.F. Rabbi Silver has had, as you are aware, a very strenuous week. He is rather tired and feels that some adjustments must be made to his programme, and there are one or two points upon which he is most emphatic, and these are as follows:-(1) He is unwilling to address the Youth Rally on Sunday, 15th July. He states that, in his opinion, the youth should be incorporated in the public meeting on July 11th. (2) He has cancelled all meetings with the United General Zionist Party, other than his address before the Luncheon Club at the Carlton Hotel on Friday, 13th July. (3) He is unwilling to meet the IUA for more than one address, which he is prepared to give on Monday, July 9th at 5 p.m. and on no other occasion. I am putting this memo before my Committee, but in view of the fact that it requires immediate action by the Departments concerned, I am notifying you in advance and sending copies of this memo to the appropriate Departments. CC: I.U.A. S.A. ZIONIST YOUTH COUNCIL J.N.F. COMMITTEE

P.O. Box 470,

Salisbury,

S. Rhodesia.

July 1, 1951.

Dear Rabbi Silver,

In view of your regard for small places and peoples (and maybe people), you may be interested in the impression you left on the little doctor you met in Mr. Lasovsky's house in Salisbury.

I for my part found the short space of time given to our acquaintance far too small to know and be known, and I wish to ask for an extension.

We all hope you are having a good time. My wife and Mr. and Mrs. Lasovsky wish to be remembered kindly to you and Mrs. Silver, and I too of course.

With kind regards,

Yours sincerely,

glacks.

ABBA HILLEL SILVER

An Impression

By Joseph Sachs

Tall and distinguished-looking, with an ambassadorial air and an American manner, Rabbi Silver strikes you at first as aristocratic and aloof; but this impression E is soon dissolved by his charm and simplicity. The fine head, perched high on slightly stooping shoulders, meets you at a gracious angle. The eyes breaking into laughter radiate out to the temples, softening the iron-gray hair with their kindly message. Soon the mobile face has broken up into congenial planes, making you feel at home, and putting aside any distance that may have come up between you.

Rabbi Silver has a warm, personal regard for the individual as well as an ardent love for his people. He is both the leader and the shepherd. His voice often stern in the council chamber is soft and gentle in private life. You look in vein for the source of that stupendous oratory that can sway peoples and Powers; it seems to be securely hidden - carefully stored away for safe keeping.

On the platform itself the towering presence impresses you even more than the verbal elequence. The face is full of expression; the gestures plastic and rhythmic, with a discipline that distils emotion into constructive design. The hands shape and mould and build. They conjure up the pattern of a people; they can the beat of fate, the music of destiny. You feel in those powerfully controlled movements the subdued strength of a great national effort - an effort bubbling over with energy and enthusiasm yet chained to a definite purpose, harnessed to a historic mission. The old irresponsible gesticulation of the ghetto has vanished. The shrug of contempt, the wave

of dismissal have yielded to the pregnant sign, the creative symbol; the hand guides and directs: it no longer decries and destroys.

The voice is a marvel of modulation with an enormous range and an even purity of diction - audible in every register. It is a sea of sound rushing on tumultuously in waves and tides - now dying down to a confidential whisper, now breaking out like a peal of thunder. It is powerful and persuasive in turn, with a rhythmic alternation of light and shade - with the musical phrase followed by a well-earned rest in which the ear can savour the sound and the mind sort out the meaning.

The American accent one noticed at the dinner-table seems to have faded out on the platform, leaving that pure, flawless English that Americans admire. The language is simple and yet sumptuous, with the image sparkling in its many-faceted brilliance, leaving an indelible impression on the listener. The cast of mind is western and eastern at the same time - Hellenic and Hebraic. Every now and then a cluster of rugged Hebrew consonants rolls over the smooth Anglo-Saxon surface; yet both the sound and the sense of the divergent tongues seem to blend; for this dual stream has nourished the culture of the speaker.

The hardened listener, haranged in and out of season by visiting orators, has grown to admire the manner more than the matter of a speaker; but Rabbi's Silver's matter is fascinating. His vivid description of Israel is inspiring; yet it is not a glowing tribute but a graphic picture. Indeed all the superlatives used about Israel are understatements; for the imagination can hardly keep pace with the actual rate of achievement.

The criticism of certain aspects of life in the new State is sound and constructive. Lack of unity; lack of uniformity in education and ideology—these are evils to be remedied. But Israel has the faults of her qualities. Steeped in an ancient culture she suffers from an overcrowding of intellect, with ideas and ideals breeding in an almost unhealthy profusion. But Jewish zeal so long confined to the mental plane is now being diverted to practical channels. This diversion Rabbi Silver describes with an eloquence rarely heard in South Africa.

Oratory seems to be a Jewish art. The great Jewish teachers have delivered their message in the spoken word, and it still echoes down the corridors of time. Hear O Israel! has been the eternal watchword of our seers. Yes, Israel will hear - and also the diaspora; but today the Jewish voice has also won the ear of the world. This is a new turning point in Jewish history; and Jewish speech thus assumes an added interest and a growing importance.

ק"ק תקות ישראל CAPE TOWN Great Synagogue Chambers, HEBREW CONGREGATION 84, Hatfield Street, TELEPHONES: 2-7934, SECRETARY'S OFFICE. Cape Town, 2nd July, 19 51. 3-0812, RABBI PROFESSOR ISRAEL ABRAHAMS, M.A. RESIDENCE. 3-0075, BEADLE L. GORDON'S RESIDENCE. 2-2310, CANTOR MR. B. ROME. 3-1423, REV. S. KASSEL, 2ND READER & MOHEL. ALL COMMUNICATIONS TO BE ADDRESSED TO THE SECRETARY. Rabbi A. H. Silver, Mount Nelson Hotel, Gardens, CAPE TOWN.

Dear Rabbi Silver,

My President and Wardens extend a cordial invitation to you and Mrs. Silver to attend Divine Service at the Great Synagogue on Sabbath morning, July 7th, and also a "Brocha" immediately after the Service.

It is sincerely hoped that you will find it convenient to accept this invitation.

Yours sincerely.

SECRETARY.

אנודת הקהלות ביוהניסבורנ

United Hebrew Congregation of Johannesburg

P.O. Box No. 2183
'PHONE No. 44-3033

OFFICE OF THE CHIEF RABBI:

GREAT SYNAGOGUE CHAMBERS
(SMIT STREET ENTRANCE).

JOHANNESBURG.

9th. July, 1951.

Rabbi Abba Hillel Silver, Carlton Hotel, Eloff Street, JOHANNESBURG.

Dear Rabbi Silver,

I have just returned today from Australia, where I have been conducting the Israeli United Appeal, and I am given to understand that you will be in Johannesburg over this week-end. It would have been a very great pleasure to me to have you as our guest on Sabbath, but unfortunately my wife has remained in Israel with our daughter, and I shall not be at home. May I, however, extend to you, both personally and on behalf of the Council of the Congregation, a cordial invitation to attend the Great Synagogue on Friday evening. The Service commences at 5.30.

Looking forward to meeting you again, and seeing you on Friday evening,

Yours sincerely,

L.RABINOWITZ CHIEF RABBI.

9, Regent Street,
Yeoville,
JOHANNESBURG.

16th July, 1951

The Rev. Rabbi Silver, Carlton Hotel, JOHANNES BURG.

Dear Rev. Silver,

This is to remind you, as you suggested at the meeting at the Carlton Hotel last evening, that you would be so kind as to 'phone or communicate with my sister in Cleveland when you got back there - to give the family my love and say I am quite well.

Her name is Mrs. Betty Link, 2381, Glendon Road, Cleveland, Ohio, and as my brother-in-law, Alex, is a strong supporter of the Israeli cause, I feel sure you must have come in contact with him in this connection if you have been in Cleveland during the past 11 years.

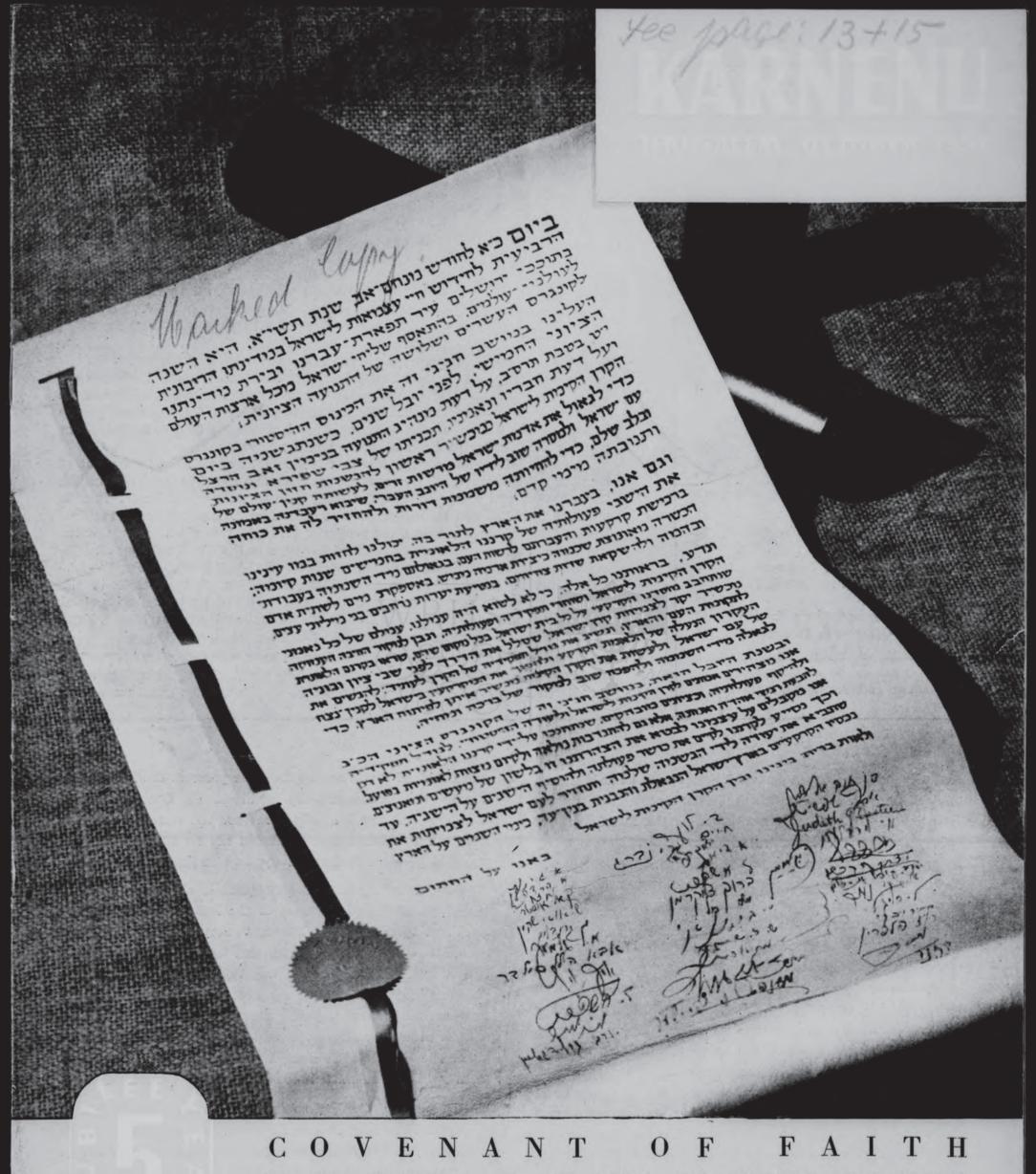
xxxxxi Hampshire Road, Cleveland 6, to whom I would very much like to send my regards.

With best wishes to you and Mrs. Silver for a happy and safe return trip,

Sincaraly, Marin

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JEWISH NATIONAL FUND 41 EAST 42ND STREET NEW YORK 17. N. Y. CC: DR.A. H. SILVER September 14, 1951 Mr. Lewis Harris South African Zionist Federation Commissioner House 50 Commissioner St. Johannesburg, S. A. Dear Mr. Harris: Your letter of August 2nd reached me while I was already enrout to Israel. Now that we have returned from the Congress, I wish to acknowledge with thanks your efforts in arranging for Dr. Silver's very wonderful tour. I saw Dr. Silver in Israel. The Keren Keyeneth exranged a beautiful reception in tribute to Dr. Silver and the work he has done for us. Dr. Silver told all of us how delighted he was with your own magnificent part in connection with the arrangements for his and Mrs. Silver's visit. Thank you for sending us the record and the other material. The photographs are excellent and we hope to use some of them when we resume publication of our magazine, "LAND AND LIFE". It was most fortunate for your country and your community that Dr. Silver undertook this mission which was crowned with so much success. With all good wishes, Very sincerely yours, MNF: jf MENDEL N. FISHER Executive Director



ON THE THRESHOLD OF THE SECOND HALF-CENTURY, THE ZIONIST MOVEMENT RENEWS ITS COVENANT WITH THE JNF (SEE PAGE 6)

KARNENU

BI-MONTHLY OF THE KEREN KAYEMETH LEISRAEL HEAD OFFICE, JERUSALEM

OCTOBER, 1951



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Editor: Dr. Herbert Freeden
AZRIEL PRINTING WORKS, JERUSALEM

Editorial



On the eve of the tenth Yahrzeit of Menahem Ussishkin, the ideas of that great champion of 'Geulat Haaretz' experienced another triumph. His beloved Institution Keren Kayemeth, emerged from the 23rd Zionist Congress with a renewed endorsement of its independence, tributed by all sections of the movement for its past achievement and encouraged to face its future tasks. The spirit of Ussishkin hovered over the many deliberations which helped clarify the status of the Fund. His tenet that the earth does not cry out while people make their voices heard, had been the leading motif in demanding the Fund's financial autonomy: while people must be clothed, fed and sheltered and manifest their needs in no uncertain terms, the soil which will have to support them

remains silent under its crust of waste and desolation.

Menahem Ussishkin always saw in the Keren Kayemeth the instrument of long-term development of the country, and he did not flag or falter in the face of crises and emergencies, which from time to time brought a tremendous pressure upon him and his colleagues to digress from this principle. At the first Zionist Congress in Jerusalem, his prophetic foresight was gloriously vindicated and the Movement unanimously resolved to preserve the Fund unimpaired.

Ussishkin had distinctly outlined the two-fold objective of the Fund — the redemption of the land in Israel and the education of the people in the Dispersion. Indeed, side by side with the great tasks of land acquisition, land reclamation and afforestation in Israel, the educational mission of the Fund was hailed by Congress as a most precious Zionist asset.

There is no greater tribute to a man than to have, a decade after his passing his ideas upheld, honoured and triumphant. The spirit of Ussishkin lives on in the Keren Kayemeth Leisrael and with it, in the whole Zionist movement

Continued from page 3

that they are in earnest in wishing to create a model State. This, of course, also means that the Keren Kayemeth in bringing its message to the Jewish world will be the medium of the highest expression of Zionism itself. Throughout the past thirty years it has been the privilege of the Keren Kayemeth to emphasize the Zionist rather than the philanthropic aspect of our Movement. We have never underrated the generosity of those who have given out of sympathy and pity. But as Zionists we have been proud to maintain Jewish consciousness in the course of our daily round. This has been one of the great contributions of the Keren Kayemeth over and above the actual amount of money which it has gathered. Our workers will agree that they are thus provided with a tremendous opportunity and privilege. They will be further encouraged by another item in the JNF programme as re-adopted at the Congress.

The traditional collections of the JNF will in future be at our entire disposal and not pooled or subject to limitations such as a ceiling. We all know how prejudicial has been the arrangement in some countries whereby the JNF collections were channelled through other sources than the JNF. Henceforth no worker or contributor need feel that his work or donation is not on behalf of the JNF in full. This emancipation of the regular collections of the JNF is a definite and positive gain.

In consideration of the above, the JNF will not remain a partner of the Israel Appeal set up in all countries in recent

years. Instead it will receive from the proceeds of such Appeal, a grant to be fixed annually by the Zionist General Council. This provision has been made in case the increased receipts from our traditional sources should not be adequate for the practical programme imposed upon us in Israel.

By general agreement, arrangements are to be made to render closer the co-operation of the Israel Appeal with the JNF. In respect to foreign financial policy (loans, etc.), a joint committee of the Israel Government, the Jewish Agency Executive, and Keren Kayemeth will be formed. In the field of public relations, there will be a central co-ordinating Committee, to which the respective public activities of cach Fund will be related. In the educational sphere, similar co-operation will take place. The budgets of both the Executive and the Keren Kayemeth will be submitted to the Zionist General Council.

To sum up, the JNF so far from having been merged or subjugated, has been liberated from those limitations to which it was subject. The field is now free for us to bring the message of a revived land and beautiful countryside; a just society; and a Zionist-conscious Jewry. No finer vision with no more splendid task could have been presented to the Keren Kayemeth on the occasion of its Jubilee. Let us hope that on our Diamond Jubilee we shall be able to present an even more resplendent achievement towards the full realisation of this ideal.



The Opening Session of the 23rd Zionist Congress in Jerusalem

JERUSALEM CONGRESS SPURS JNF

BY MR. ELIAS M. EPSTEIN

Director, Overseas Department, Keren Kayemeth Leisrael

As foreseen by those closest to the Keren Kayemeth, the protracted discussion in recent years on its future status and sphere of activity has been resolved by the highest authority in the Zionist Movement entirely in favour of our Fund. A number of critics had expressed the view that the establishment of the State of Israel so changed our situation as to render superfluous the fifty-year old Jewish National Fund and various suggestions were made in this direction. Some urged simple liquidation of the JNF; others its merging with the Keren Hayesod; and others a limitation of its autonomous power. The Congress in Jerusalem, which through its Finance Commission thoroughly discussed the entire problem of fundraising in the future, rejected this approach.

Probably at no other meeting of Congress was the Keren Kayemeth the recipient of so much praise and laudation. The warm message from the President of the State, the greetings of the Government through two of its Ministers at the World JNF Conference and at the Jubilee Session of the Congress, Rabbi J. Maimon and Mr. E. Kaplan, the latter stressing the deep appreciation by the Government of the practical and financial operations of the Fund, and numerous other public statements by leaders in our Movement, represented an extraordinary tribute which cannot be minimised on the ground of formality. It is a striking fact that many of the Commissions sitting on various aspects of our Movement went out of their way to register appreciation of the record and value of the JNF. Even the critics made a point of declaring their admiration of what the JNF had accomplished both in Israel and in the Diaspora. The financial reputation, the educational accomplishment, as well as the fund collecting of Keren Kayemeth Leisrael were described in the most praiseworthy terms.

What does the decision of the Congress on the Funds mean? The Keren Kayemeth in Israel retains its present powers in full. Its Board will continue to be responsible both for the collection and disbursement of our receipts and will continue to be elected by the Zionist General Council to which, as to Congress itself, the Keren Kayemeth Leisrael will continue to be responsible.

In this respect no change whatsoever has been introduced. The practical tasks of the Keren Kayemeth in Israel have been redefined to embrace (1) Land acquisition for the Jewish people, in all forms, that is to say, from private as well as public persons, including the abandoned properties which the Arabs deserted in their flight from Israel during the War. This property will be bought by and transferred to the JNF; (2) Reclamation of the land by all ways and means as required; (3) Afforestation. This programme relieves the Keren Kayemeth of any contribution towards settlement proper which at times of stress suffered by the Jewish Agency was made by the JNF. This programme is the historic and traditional sphere of the JNF. It stamps our work as fundamental and far-reaching. It concerns the very foundations of the upbuilding of the country. It is repeatedly stressed that we would not be satisfied only to enjoy sovereignty but that we desire a better State and a finer country. Related to the heterogeneous elements swarming into Israel, this ideal is seen to be one requiring considerable foresight, planning and imagination. It is the Keren Kayemeth which will be the instrument determining to a great extent the kind of society which will arise in Israel.

The programme of the Fund is one of long range significance and to the extent that it is supported will our people prove (Continued on opposite page)



The floodlit headquarters of the Keren Kayemeth Leisrael greet the delegates

"RE-KINDLE THE FLAME"

"WE VOW that we shall continue to devote ourselves with increasing vigour and renewed energy to the Jewish National Fund, to its great dual task of making the land of Israel the eternal property of the Jewish people and of reclaiming it from waste and desolation. At history's turn when the Ingathering of the Exiles commands the following of the whole House of Israel, it rests upon the Jewish National Fund to revive the soil of our ancient homeland so that it may be able to support our brethren returning home...

"WE RESOLVE, therefore, to bring the message of the Jewish National Fund, through its time-honoured traditions, to the distant corners of the Dispersion and to kindle and re-kindle the flame in the hearts of young and old and to make them proud partners in the great humanitarian venture of Israel revived.

"WE DECLARE that to fulfil its tasks in Israel, indispensable for the development of the State, and to carry out its function in Jewish life throughout the world, as a unifying bond between the Land and the House of Israel, the Jewish National Fund must retain its full autonomy, as an indivisible part of the Zionist Organization and under its authority as hitherto.

"WE TRUST AND BELIEVE that, in closest and whole-hearted cooperation with the Government of Israel and the Zionist Organization, the Jewish National Fund will continue to be the trustee and servant of the Jewish people, an embodiment of its love for Zion and part and parcel of the advancement of Israel, a mighty arm in the upbuilding of the Land, and a source of succour in the final redemption of the nation."

(From the Manifesto)

In one of the most momentous conferences ever held by the JNF, representatives from close to 60 countries vowed to intensify their efforts on behalf of the Fund. The occasion was historic in many respects. It was the first World Conference to be held by the JNF in the State of Israel and in its ancient capital, Jerusalem, and it met on the eve of the 23rd Zionist Congress.

In the keynote address of the Conference, Dr. A. Granott, Chairman of the Board of Directors of the JNF, emphasized that the Fund



Dr. A. Granott gives

would take a prominent share in both the main tasks that now face the Zionist Movement. "If we succeed in making the JNF a powerful instrument for the development of the country", he said, "we shall have brought nearer the end of the Ingathering and we shall have strengthened the defences of Israel."

In outlining the Five Year Plan of the Fund, Dr. Granott stressed the following noteworthy figures: the increase of landholdings from the present 2,500,000 dunams to 5,000,000 dunams, various reclamation works on an area of 200,000 dunams, implementation of the huge Huleh Drainage Plan over an area of 60,000 dunams and the planting of 25,000,000 trees in JNF forests.

JNF CONFERENCE INAUGURATES NEW PROGRAMME

American JNF Leaders Speak

A description of the profound influence of the JNF on Jews living abroad and an appeal to keep that influence alive were set forth by Dr. Israel Goldstein, Hon. President of the JNF of America, and Chairman of the Jubilee Committee in the United States. Dr. Harris J.



the keynote address

Levine, President of the JNF of America, referred to the generous contributions of American Jewry to the Fund, which have amounted to \$ 170,000,000 in the past 50 years. He then added: "American Jewry is aware that it has received more than a fair return on its huge investment in the Jewish National Fund, and in consequence, is prepared to invest a great deal more than it has done hitherto."

Greetings from the Government

Rabbi Y. L. Maimon, delivered greetings in the name of the Government. Speaking for the Jewish Agency Executive were Mr. Berl Locker, Chairman, and Dr. Nahum Goldmann, Chairman of the Agency's American Section, in New York.

Messages were sent to the Conference by President Weizmann and the two Chief Rabbis of Israel, Rabbi I. H. Herzog and Rabbi B. Z. Uziel. Greetings were conveyed by Mr. Yosef Sprinzak, Speaker of the Knesset and Chairman of the JNF's Jubilee Committee, by Mr. S. Z. Shragai, Mayor of Jerusalem, by Rabbi M. Nurock of the Keren Hayesod, and by Mr. A. Kamini, Chairman of the Israel National Committee of the JNF.

Discussion

A comprehensive review of the activities of the various departments and national offices was presented at the sessions held on the following day. The delegates heard addresses by Mr. M. Haezrahi on organisational development; by Mr. D. S. Tschertok, on the JNF as a mass movement, and by Mr. N. Agmon, who set forth a broad conception on the changed interpretation of Zionism. A blunt warning that any basic changes in its structure or status would severely weaken the Fund, was issued by Mr. Mendel N. Fisher, Executive Director of the JNF of America.

Mr. Aaron Wright, representing Great Britain and Ireland, declared that the Fund could raise as much money from bequests as from all other traditional means. Mrs. Bert Goldstein, President of the Pioneer Women of America, analysed the attitude in America towards halutziut, and stressed the great role which the JNF could play in this respect.

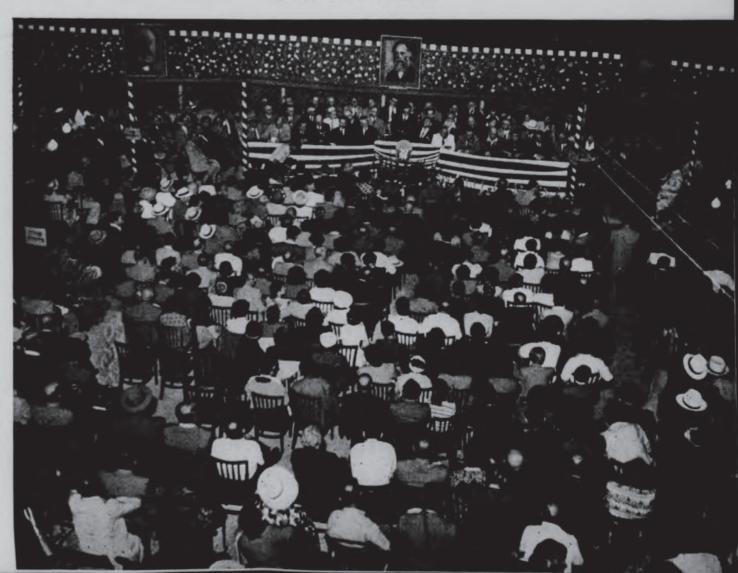
The importance of JNF work in the programme of American Hadassah was stressed by Miss Julliet M. Benjamin, Associate Treasurer of the American JNF.

Other speakers at the business session included Mr. Z. Reisler, Canada; Mr. A. Breckler, Australia; Mr. Alexander Lewin, South Africa; and Mrs. Archibald Silverman, United States. A series of resolutions was adopted centering on the intensified programme for the next five years.

Two-Day Tour

Following the business session, the delegates made a two-day tour under the expert guidance of Mr. Joseph Weitz, Head of the Land and Afforestation Department, through the Jerusalem Corridor, Emeq Hepher and Western Galilee. The party also visited the Huleh Plain where the blueprint of the drainage scheme was explained by Mr. E. Berachyahu, Head of the Technical Department. A visit to the JNF Jubilee Exhibition in Tel Aviv ended the Conference.

Opening of the Conference





Mr. E. Kaplan brings greetings from the Government

COVENANT OF FAITH

"We have been able to see with our own eyes the accomplishments of our National Fund during the fifty years of its existence; in purchasing the land and bringing it into the ownership of the People; in redeeming it from desolation through large-scale amelioration and reclamation; in supplying water to quench the thirst of man and beast and to irrigate parched fields; and in planting forests of millions of trees. We shall continue the great work of the Fund in the future, and implement the lofty principle of acquiring the land of Israel as the eternal property of the Jewish people as a whole and to make the Keren Kayemeth a powerful force in the development of the country, in order to free it from the wastes and to make it once more a source of blessing and life.

"We hereby declare our abiding loyalty to the Keren Kayemeth Leisrael and to its historic purpose, to its great tasks and many activities; as active Zionists, who have learned through work for the National Fund, to translate our sentiments and devotion into practical fulfilment of the national 'mitzvah', we vow to implement this declaration through deeds and action, and thus help our Fund to carry out its tasks and to advance from strength to strength until ultimate redemption is achieved, and the land of Israel, as the rightful property of the Jewish people, will prosper in perpetuity."

A MID expressions of devotion and loyalty, the World Zionist Movement celebrated the Jubilee of the Jewish National Fund at a special session of the Twenty-third Zionist Congress. In commemorating the Jubilee, the Congress took cognizance of the fact that the Fund's tasks have not yet been fulfilled, and vowed to back it with deeds and action until the full redemption of the land of Israel. The huge hall was thronged by delegates and visitors, and the festive occasion was opened by the Kol Israel Orchestra which played the Emek Suite by Marc Lavry.

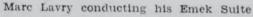
"At the conclusion of its first halfcentury the Jewish National Fund can look back with pride on the many assets it has acquired for the Jewish

WORLD ZIONIST I

people and the Zionist Movement: a national land estate and a large number of faithful adherents", Dr. A. Granott, Chairman of the Board of Directors of the JNF, told the audience. He emphasized, however, that a long road still lay ahead. The Fund, he stated, must continue its efforts until it has completely attained its goal, "when all the soil of Israel will be freed and redeemed, from both the national and social point of view, and when the desert will have become a source of plenty, of creative work and life. Let us continue in the tradition of national ownership of the land and let us fulfil completely this principle. Coming generations will be grateful to us for keeping faith with the idealistic vision, and for the hard efforts we put into its implementation."

Dr. Nahum Goldmann, President of the Congress, said that the Keren Kayemeth symbolized three revolutionary ideas: "The idea of Return to the Land as opposed to 'luftmenschen', the idea of the land belonging to the entire Jewish people, and the idea of self-labour — that the Jew owning the land should also cultivate it, giving rise to the ideals of halutziut."

Mr. E. Kaplan, Finance Minister, who brought greetings of the Government, emphasized that the State wants close cooperation with the Fund, because its fundamental tenet — ownership of the land by the people — is valid today more than ever before.





MOVEMENT JUBILEE YEAR

"Only through realization of this ideal shall we be able to restore our returning exiles to the soil and to integrate them into agriculture", he said. "Without it we cannot fulfil our aspirations for a sound social order and a healthy economic policy for our country. This is a great mission, which requires many more years and the voluntary efforts of the entire people before it can reach full attainment. The tasks of the Keren Kayemeth in reclaiming the land and restoring its fertility have grown immensely. It is up to the Fund to ameliorate the plains of the Negev and the mountains of Judea and the Galilee, to convert them into rich soil yielding its bountiful produce and providing livelihood for its tillers. This, too, demands the investment of arduous toil for many years to come."

"The positive force of a lofty ideal lies in its practical results for the common good, for the benefit of the State," Mr. Kaplan continued, "Herman Shapira dreamt of the accumulation of millions of small coins which in the course of time shall grow into a large national estate. And now we see this dream come true. The Keren Kayemeth has become a powerful financial instrument which has accumulated a vast store of goodwill throughout the world."

Mr. Kaplan concluded by saying that "in fifty years of existence, the Keren Kayemeth has proved its worth as an institution for carrying out land reform, as an instrument for freeing the land from the bonds of desolation, as a



Dr. A. Granott outlines the tasks of the JNF

sound financial institution essential for the development of our economy, and finally as an incomparable moral and material force in upbuilding our country. Its position in the life of the Yishuv is firm and durable. We must maintain and intensify its abiding strength and its hold on the people", he declared.

Following Mr. Kaplan's address, the Rev. J. K. Goldbloom, who was a delegate to the Fifth Zionist Congress, at which the JNF was founded, read the Covenant of Faith of the 23rd Congress which hailed the achievements of the JNF during its fifty years of existence and pledged continued support for the tremendous tasks facing the Fund. The Covenant was signed by the Praesdium and later by all delegates, each of whom received a copy of the Convenant.

MESSAGE FROM

THE PRESIDENT OF ISRAEL

"I am with you in this festive hour, as you commemorate the historic bond which links the Fifth Congress with the Twenty-third: the founding of the Keren Kayemeth Leisrael and its fiftleth anniversary.

"The Keren Kayemeth Leisrael is in our movement a unique institution for the revival of the people and the land: an instrument for redeeming soil and man alike, for restoring land to a landless people and for returning to the soil man to work it and rejuvenate it. with the toil of his hands - an institution that gave to our youth, the pioneers and builders of Zion, the feeling of being proud Jews, erect and confident in their strength, because the land is theirs. Herein lies the special significance of the Keren Kayemeth as the institution that realized many and great achievements through peaceful means and through the force of the vision to implement land reform in Israe! and to hold the redeemed soil for the entire Jewish people as perpetual property that shall never be taken from them.

"May the Jewish people safeguard this instrument for land, national and social renaissance and attain the fulfilment of its historic mission — the transfer of the land of Israel, freed from the fetters of desolation, to the people dwelling in its sovereign State."

The Rev. I. K. Goldbloom reading the "Covenant of Faith"



Chaim Weizmann

THE "Hall of Fame" of the Jewish People is neither an imposing building nor a gigantic monument; Jewry's "Hall of Fame" is a book, as befits the "People of the Book" — the Golden Book of the Jewish National Fund.

The Golden Book itself occupies a significant place in the history of Zionism. For, as the first popular and concrete means of raising funds identified with the JNF, it captured the imagination of the early Zionists who had created the Fund in 1901. In 1902, the first of the eight magnificent bindings was prepared and at the 6th Zionist Congress in Basle, 1903, the completed binding was shown to all the delegates.

The first inscription was made by Theodor Herzl himself, but the honour of being the first name to appear in the Golden Book was accorded to Professor Hermann Schapira, the creator of the idea of

the JNF. That same year, after a trip to Russia, Dr. Herzl entered two inscriptions in the name of two veteran Zionists, as a token of thanks for their hospitality to him. Thus was born the popular tradition of the Golden Book, whereby not only the 'greats' of history but Jews everywhere, as well as festive occasions, are imperishably recorded in this unique Roll of Honour of the Jewish People. A vivid picture of the Golden Book in those days was given by a veteran JNF worker, Mr. Kottler, a former resident of Odessa. In those days, one had





to be an actor and a singer to collect Golden Book inscriptions. Fortunately, Mr. Kottler had a talent for singing Jewish folk songs. A number of the early Golden Book inscriptions were bought by him and his fellow workers for a song.

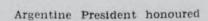
They watched with eagle eyes for the announcements of joyful occasions such as engagements, weddings and brith milahs. Then they ascertained how the family stood on the "bourse". Only the wealthy could be approached since the inscription





Presentation of Weizmann Volume











cost 100 roubles and this was an unthinkable fortune for a poor Jew. Unfortunately, many of the wealthy who had the means to give 100 roubles were assimilated. When the Keren Kayemeth workers had wind of the fact that a well-to-do Jew in Odessa was planning a celebration, they began to prepare their strategic onslaught against the fortress. Mr. Kottler recalls how he would "crash the gate" of a wedding. Usually the bride thought that he was a relative of the groom and the groom was sure

that he was a relative of the bride. Thanks to the large families which prevailed in those days, he was able to join in the wining and dining, unsuspected. Meanwhile, he subtly circulated the rumour that he was a Doctor of Philosophy. If he was able to bring this fabrication to the ears of the master of ceremonies, his first victory was won. When the time for speechmaking and toasts arrived, the Doctor of Philosophy was naturally called upon to speak. He began by toasting the bride and groom as though they were his bosom friends or the children of his favorite brother - "may you both live to be 120 and multiply... etc". Slowly but surely his toast veered from the happy couple to the upbuilding of Palestine. Then he sprang his bomb - 100 roubles to inscribe the celebrants in the Golden Book. If the wine and food had been especially good and the celebrants

were in a mellow humour, he received his hundred roubles. But there were numerous occasions when he was gently—or otherwise—shown the door.

Since those early days, inscriptions in the Golden Books of the JNF have been many and a study of the volumes reflects a fascinating picture of modern Jewish history. Among the first names to appear in Jewry's Roll of Honour are those of the early Zionist leaders, and faithful supporters of Zionism when it still was only a dream. Jewish philanthropists and community leaders also filled



Zionist worker immortalized



will state the state of the sta

Inscribing the First Knesset



Israel Finance Minister Inscribed

CONGRESS RESOLVES ...

The 23rd Zionist Congress passed the following resolutions:

INTRODUCTION

"The tremendous undertakings demanded from the Jewish people and the Zionist Movement in the consolidation of the State of Israel through the Ingathering of the Exiles and their absorption in Eretz Israel, places upon the World Zionist Organization the obligation to increase its efforts with a view to enlisting the entire Jewish people in a financial contribution commensurate with the present historic epoch. The 23rd Zionist Congress regards the Keren Kayemeth Leisrael and the Keren Hayesod as the instruments of the World Zionist Organization for the fulfilment of this duty."

KEREN HAYESOD

While the Keren Hayesod has been proclaimed once again to be "the sole Fund of the World Zionist Organization to launch appeals in the State of Israel and in the communities of the Diaspora", the resolution regarding the Jewish National Fund reads on as follows:

THE GOLDEN BOOK (Continuation)

the pages of the first volumes, until Zionism was internationally recognized and received its first great political stimulus, in the form of the Balfour Declaration. At about that time, the names the architects of the historic Declaration and great men who championed the Zionist cause appeared more and more frequently. Thus we find the names of Balfour, Wedgwood, Thomas Masaryk, Lloyd George, Winston Churchill, Woodrow Wilson, Gen. Smuts in the pages of the Third Volume. When the world was torn apart by the cataclysm of the Second World War, the part which the Jews played, especially those of the Yishuv, was recorded by inscriptions such as those of the Jewish Brigade, of Brigadier Kisch, and of the seven brave men and women of the Brigade who lost their lives when they parachuted behind the German lines.

Meanwhile, however, the tragic destruction of entire Jewish communities at the hands of the Nazis left its deep imprint on the Jewish world — an imprint that was likewise registered in the Golden Book by survivors of the tragedy. But a new factor in Jewish life emerged: the Jew who stood up to his enemies and faced them in actual battle. The epitome of this resistance was symbolized by the partisans of the Warsaw Ghetto (inscription No. 9033 in the Eight Volume of the Golden Book is one of the many which pay them tribute).

Then the scene, mirrored by the Golden Book, shifted to Eretz Israel and the struggle of the Yishuv for the right of immigration. When the United Nations took active interest in solving the Palestine problem, members of the UNSCOP, including Bartley Crum and Richard Crossman, appeared in the pages of the Golden Book. The UNO partition decision was recorded in hundreds of inscriptions honouring Trygve Lie, Secretary General of the UN, Herbert Evatt, and many more, as well as the decision itself.

Upon the creation of the State of Israel, over 1,500 entries were made by Jews the world over to commemorate this great event, and these inscriptions have been preserved separately in the Sefer Hamedina volume of the Golden Book.

President Truman has been inscribed scores of times in appreciation of his encouragement of the new State of Israel.

But the Golden Book is not reserved alone for the men who make history. Thousands of inscriptions (there are now over 70,000) were entered to commemorate "the rank and file", the labours of Zionist workers and community leaders, and to celebrate personal occasions. A Golden Book certificate is often presented on the occasion of an anniversary, a marriage, a birth, as a tribute to a beloved lost one, as a token of esteem and appreciation, etc.

The custom of imperishably recording contemporary events in the form of entries in the Golden Book has become a part of daily life. Some recent inscription record the Aliya from Yemen, from Egypt, and other countries; the imprisonment of 100 Rumanian Zionist leaders by the Government of Rumania; an act of valour on the part of three members of the fledging Israel Air Force; the inauguration of the first Knesset; the re-opening of the railway line to Jerusalem; the purchase of a new ship for Israel's merchant marine; the start or successful completion of campaigns; the signing of a new labour agreement.

The occasions are innumerable. The subscribers are legion and the list is growing daily. For Jews realize that through inscriptions in the Golden Book, not only do they note history, but they also help to make it, by providing new funds for the Land Fund of the Jewish people.

KEREN KAYEMETH LEISRAEL

i. "The Keren Kayemeth Leisrael will retain its independence in carrying on its functions in Israel and its financial activities in Israel and elsewhere. The Keren Kayemeth Leisrael will be governed by a Board of Directors to be elected, as hitherto, by the Actions Committee.

2. "The functions of the Keren Kayemeth Leisrael in Israel shall be he acquisation of land in all its forms; land development of every type, affores ation, and such other development activities as may be decided

upon by the Actions Committee.

3. "The Keren Kayemeth Leisrael is entitled to continue all its traditional collections. A special Committee composed of representatives of the two Funds in equal numbers shall define the nature, timing and form of such traditional collections: in the absence of agreement, a final decision shall be made by the Actions Committee. The World Zionist Organization will facilitate the efforts of the Keren Kayemeth Leisrael to bring about the maximum expansion of its traditional collections and will abolish the system of a ceiling limitation on Keren Kayemeth Leisrael traditional income existing in certain countries. All income from these traditional collections will be at the disposal of the Keren Kayemeth Leisrael, as will also be the part of the income of the Keren Hayesod allocated to it in accordance with Paragraph A (2)."

(A (2). "All the funds raised by the Keren Hayesod through the appeals shall be devoted to the requirements of the budget of the World Zionist Organization, as determined by the Zionist Congress or by the Actions Committee. From the total income of the Keren Hayesod an allocation to be fixed by the Zionist Congress or the Actions Committee will be made to the Keren Kayemeth Leisrael.")

COORDINATION IN THE RAISING OF FOREIGN LOANS

"The 23rd Zionist Congress directs the Zionist Executive (the Executive of the Jewish Agency) to contact the Israel Government with a view to setting up a Committee of representatives of the Israel Government, the Jewish Agency Executive, and the Board of Directors of the Keren Kayemeth Leisrael, eo ensure a coordinated policy in raising financial means abroad from contributions to the Funds."

(proposed by Committee on Budget and Economics)

JNF APPRAISAL

1. "Congress notes with particular satisfaction the part played by the Keren Kayemeth Leisrael in recent large scale settlement operations:

a) By supplying national land for new settlement and for the old settlements in order to supplement their land possessions.

- b) By carrying out amelioration work of all types in the Negev, in the mountain regions and in the Huleh, and by reclaiming thousands of dunams from desolation for the settlement of the masses of Israel.
- c) In wide-spread afforestation work, in the hills and in the Negev, which apart from their own intrinsic value for the re-afforestation of the country have also served the auxiliary purpose of assisting the young settlement in the two regions.
- 2. '(Congress expresses the wish that Keren Kayemeth Leisrael shall continue its work in its broadest aspects, for the advance of agricultural settlements in all sections of the country."

HULEH RECLAMATION

"Congress welcomes the initial work of drainage in the Huleh region by the Keren Kayemeth Leisrael and urges the settlement institutions to speed up the work of preparing that region for intensive settlement, in order to increase and extend the Jewish Agricultural Yishuv in that vital area."

(proposed by Colonisation Committee)

CENTRALIZING PROPAGANDA

"Congress resolves to set up a central body for publicity, information and Zionist propaganda, to be composed ofthree members, one representing the Jewish Agency, one the Keren Hayesod and one the Keren Kayemeth Leisrael, i.e.; one representative from each Institution.

The special activities of the Funds in the field of propaganda and information will be conducted by their executives in coordination with this central committee."

(proposed by Committee on Information and Propaganda)

COOPERATION OF YOUTH

"Fully recognizing the ideological values incorporated in the national and social programme of the Jewish National Fund and their educational importance for chalutzic Zionist youth striving towards a creative life of labour in the State of Israel, this Congress asks all Zionist Youth movements throughout the world to cooperate fully with the Jewish National Fund in all its activities."

(proposed by Committee for Youth and Hechalutz)

URBAN DEVELOPMENT

"ANGLO-SAXON" HOUSING

A housing project for professional workers from English-speaking countries will be carried out in the near future on land allocated by the JNF. It will be situated in the Beit Hakerem quarter of Jerusalem, the site of several other recent allocations by the Fund. The scheme, which has the sanction of the Israel Government, is sponsored by PATWA (Professional and Technical Workers' Aliya).

INDUSTRY READY-MADE

The recent allocation of two new plots of land by the JNF for the building of "standard" factory compounds will give still further impetus to the steadily growing small industry of Israel. Most of these factory compounds, built by a subsidiary of the Palestine Economic Corporation near centres of new immigrant settlement, are specificially designed to provide ready-made factory space for small manufacturers and businessmen. The latest such compound (located in the Haifa Bay area) serves 22 different enterprises, many of them representing foreign investments, and consists of 12 buildings with a total floor space of 88,000 square feet, connecting roads, showers for the workers, and a cafeteria. The company which put up the compound also provides a caretaker for general maintenance.

The space in the new Haifa Standard Factory Compound has been let to, among others, a tyre retreading plant, an ultra modern laundry, a wineproducing plant, and a steel twisting plant. It is estimated that approximately 65% of the total produce of the compound will go for export or will be in the form of dollar-saving goods. According to present plans, another 20 such factory compounds will be erected by the end of 1952, at an anticipated cost of at least \$10,000,000. The two JNF plots leased for the newest of these compounds consist of 20,000 sq. metres each. One of the compounds, located between Haifa and Tel Aviv, will be composed of two-storey detached buildings, while the second, to be situated on JNF land near Sarona, is planned to consist of one multiplestorey structure.

AUXILIARY FARMING

Two thousand housing units are due to rise shortly on 5,500 dunams of JNF land in the vicinity of Kefar Sava. One of the largest schemes undertaken by this community for housing new immigrants, it will provide each family with one and a half dunams of land for auxiliary farming.

TEL AVIV GROWS

In the Abu Kebir quarter of Tel Aviv the Fund has leased a plot for a project by the "Sela" Company, the housing firm of the National Organization of Workers. Plans call for the construction of 220 flats of 4 rooms each for veterans of the organization and of the Herut Movement.

AFFORESTATION



TRUMAN FOREST

The site of the Truman Forest, near Eshtaol in the Hills of Judea, was recently dedicated by the American Ambassador, Mr. Monnett B. Davis, when he erected a tablet with the name of the woodland-to-be. The forest was sponsored by the Women's Mizrahi Organization of America.

The Ambassador said that all who travelled through Israel were greatly aware of the constructive work of the Jewish National Fund. "Only people with a historic perspective are planting forests, which symbolize their confidence in the country's soil", he declared.

Dr. A. Granott, who presided, said that 50,000 trees had so far been contributed by the Women's Mizrahi Organization, which would make this Forest a worthy tribute to the American President.

Dr Harris J. Levine, Head of the JNF in America, called this forest another link in the chain of friendship between the United States and Israel.

A message from President Weizmann was read, which stated: "The unfailing friendship of the President of the United States of America for Israel, and his distinguished personality, have won for him the signal honour of a forest in Israel bearing his name."

Other speakers were Mr. Moshe Shapira, Minister of the Interior, representing the Israel Government, Mrs. Joshua Lewis, National Vice-President of the Mizrahi Women's Organization of America and Rabbi Kirschbloom, Chairman of the Religious Department of the JNF in the United States. Chief Rabbi B. Z. Uziel delivered the invocation.

A message was sent to President Truman which concluded: "May this woodland, an evergreen token of the esteem of free people everywhere for your stand in this troubled world, symbolize the steady growth of friendship and understanding between the democracies of Israel and the United States of America."

S. AMERICAN FORESTS

The liberators of two South American republics have been commemorated recently by the symbolic planting of two new JNF forests along the rugged Judean slopes at Eshtaol in the Jerusalem Corridor. The first of these is the San Martin Forest of over 35,000 trees which were subscribed by Argentine Jewry to honour the general who freed the Argentine. Chile and Peru from Spanish rule at the time of Napoleon. At the planting ceremony the Argentine Minister to Israel, Dr. P. Manguel, read a message from President Peron to the distinguished gathering in Spanish and Hebrew.

The Simon Bolivar Forest is being planted by the Venezuelan Jewish community as a tribute to the national hero of that country. The greetings of the wife of the President of Venezuela, Sra. Rosario de Saurez Flamerich, were conveyed at the dedication ceremony by Rachel Kern, Chairman of Wizo in Caracas, who initiated the forest project.

At the dedication ceremony of the new 40,000-tree forest sponsored by the Bnoth Zion Association of S. Africa in the Jerusalem Corridor near Kibbutz Tsora, from 1. to r.: Mrs. Anna Franks, Mrs. M. Segal, Mrs. H. Lieberman, all of them of South Africa, and a member of the Kibbutz.



NOTES OF INTEREST



Delegates to the JNF World Conference see Huleh reclamation.

EMEQ ANNIVERSARY

The 30th anniversary of one of the earliest and most spectacular reclamation projects of the JNF — the conversion of Emeq Jezreel from a pestilential swampland into an emerald-green valley — was celebrated at Nahalal this month.

Nahalal's members, including three and four-generation families, spared no efforts to make this an unforgettable festival. Tribute to the village was paid by President Weizmann, who in a telegram noted that "Nahalal was always a symbol for me of what could be accomplished in our country by faithful labour and the halutz spirit." The Speaker of the Knesset, Mr. Y. Sprinzak, representatives of the Government, the National Institutions and the Histadrut spoke briefly in the amphitheatre prepared for the occasion.

A brief memorial service for the pioneers who had passed away was held in the morning at the cemetery, situated on a wooded slope near the settlement.

At noon a graphic exhibition of the village's development was opened in one of the school buildings. Charts and diagrams traced the growth of the community that started out with 150 members and now numbers 800.

The highlight of the anniversary celebrations took place in the evening when a pageant dramatically portrayed the development of Nahalal. In coloured peasant garb the performers enacted the departure of the first pioneers from their homes in Russia,

their arrival in Israel and their successful fight in reclaiming the soil of the Homeland.

NEVE ILAN NURSERY

Neve Ilan's new IL. 17,000 nursery was inaugurated recently in the presence of a large number of guests from Israel and abroad. The nursery is a gift of the Long Island Zionist Region, which provided the JNF with the funds for the redemption of the land of the kvutza.

Among those taking part in the ceremony in the Judean Hills were Mr. Sol Cohen, Chairman of the Neve Ilan Committee of the Long Island Region, who headed the project; Rabbi U. Kirschblum. former President of the Region; the Rev. John I. Daniel of Saratoga Springs, N.Y., a member of the American Christian Palestine Committee; Mrs. B. Meiselman. Head of the Long Island Hadassah Region; Mr. J. Mauer; and Mr. A. Halperin of "The Day". Mr. E. M. Epstein, Director of the Overseas Department, represented the Jewish National Fund.

EMISSARY RETURNS

Dr. Shlomo Lowy, special emissary of the JNF to S. Africa, has returned to Head Office after a ten-month successful mission. Dr. Lowy was instrumental in mobilizing widespread support for the Fund and in instituting a great Jubilee programme throughout the Union of South Africa.



Album of photographs being presented to Judge Levinthal of Philadelphia by members of Kefar Menahem in the presence of Mr. E. M. Epstein, JNF Overseas Director.



Land Dedication for Bar Ilan University: The U.S. Consul-General in Jerusalem reads a message on behalf of the American Ambassador

BAR ILAN UNIVERSITY

At a ceremony attended by eminent religious leaders from Israel and the United States, the formal designation of a 120-dunam plot of JNF land in Ramat Gan for the site of the Rabbi Bar-Ilan University took place on August 24th in the Head Office of the Fund.

Sponsored by the Mizrahi Organization of America, the institution honours the memory of the late Rabbi Meir Bar-Ilan, one of the guiding spirits of the World Mizrahi Movement who, as a member of the Board of Directors of the JNF until his death in 1948, had been an ardent champion of the redemption of Israel's soil. The University is intended to train qualified personnel for Government and municipal service in Israel as well as for service abroad.

Among the principal speakers at the ceremony were representatives of the Government of Israel: the U.S. Consul-General in Jerusalem, who read a message of greetings on behalf of Mr. Monnett B. Davis, the American Ambassador in Israel; members of the Jewish Agency, and leaders of the World Mizrahi Movement and the Mizrahi Organization of America. The announcement of the formal designation of the land was made by Dr. A. Granott, who presided.

"BEIT DEVORA"

In the village of Bnei Zion, named after the Order of Sons of Zion, U.S.A., the children's home was dedicated and given the name Beit Devora, in honour of Mrs. Dorothy Levine, wife of the President of the Jewish National Fund of America. The ceremony took place in the presence of Mrs. Levine, her husband, the President of the Order of Sons of Zion, Dr. Steinberg, its Executive Secretary, Mr. Herman Quittman, Mr. M. N. Fisher, Executive Director of the JNF of America and Mr. E. M. Epstein, Overseas Director of the Keren Kayemeth, Jerusalem.

There were many other guests from abroad and from Israel. All the members of the Kefar participated and the children presented a bouquet to Mrs. Levine. Dr. Steinberg uncovered the plaque recording the name of the new Institution.

Kefar Bnei Zion is established on the Nahlah of the Sons of Zion redeemed through the Jewish National Fund and its development into a thriving settlement constitutes an important project of the Order.

TWO NEW FORESTS

The Anna Prinzmetal Forest of 10,000 trees, honouring the well-known Hadassah leader of the West Coast, was recently dedicated by the JNF at Neve Ilan. The money was raised by the Los Angeles Chapter of Hadassah in appreciation of Mrs. Prinzmetal's untiring eforts on its behalf. Also being planted at Neve Ilan, the rapidly developing JNF afforestation centre near the road to Jerusalem, is the Charles and Julia Wolf Forest. The money for this 10,000-tree forest was donated by Mr. and Mrs. Charles Wolf, New York.

FROM ALL CORNERS

"DEMILITARIZED ZONE"

"The Keren Kayemeth", said Dr. Abba Hillel Silver, noted American Zionist leader, at a reception given to him in Jerusalem upon the completion of his successful mission to South Africa on behalf of the JNF, "is a 'demilitarized zone' in the Zionist camp, transcending friction and party conflict."

Dr. Silver, who spoke in Hebrew, emphasized the joy



Dr. Granott presenting Dr. Silver with a Golden Book certificate

with which Jewish audiences in South Africa had listened to the story of the continuing redemption of Israel. "They realized that through the Keren Kayemeth they had become partners in the great task of redeeming the land of Israel for the entire Jewish people. Because the Keren Kayemeth had concentrated on the fundamental and practical work of building the land," Dr. Silver stressed, "it has risen above the pettiness of party consideration and has become the ground on which all who seek the common good of the Zionist Movement meet with brotherliness and love."

SILVERMAN FOREST

The first trees of a new Forest in honour of Mr. and Mrs. Archibald Silverman of Providence, U.S.A. were planted at an intimate ceremony, held recently at Neve Ilan.

"MUCH SATISFACTION" -

"The JNF has achieved a great victory which will bring much satisfaction to its hundreds of thousands of supporters the world over; its autonomy and integrity have been retained 100 per cent intact", said Dr. Harris J. Levine, President of the JNF of the United States, on his return to New York from Jerusalem, where he participated in the JNF World Conference and the Zionist Congress.

"The functions of the Fund have been redefined on their original basis. These objects constitute a far-reaching, long-term development plan, vital to the upbuilding of the State on sound lines, side by side with the satisfaction of its everyday needs.

"In respect to its receipts, the JNF will have at its entire disposal the proceeds from traditional collections, which must now be expanded and intensified without any limitations. All Zionists welcome the opportunity of strengthening this popular instrument for the reclamation and development of the land. It was further decided," said Dr. Levine, "that a part of the receipts of the Keren Hayesod drive, will be allotted to the Keren Kayemeth yearly."

Dr. Levine stated that the new arrangement opened wide the door to a very considerable advancement of the Jewish people's Fund for land development, through which their link with Israel would be immeasurably strengthened.



Pageant at JNF Jubilee Celebration in Johannesburg, South Africa



A group of Congress Delegates from Britain visit "Chevel Simon Marks"

TRADITIONS



New Signpost erected at Nahlath Morris Rothenberg

NEW LIVING LEGACIES

Eight Living Legacies, from which the JNF will benefit to the extent of approximately IL. 25,000, have been made recently by residents of Israel and other countries. A Living Legacy of \$ 25,000 was established by an anonymous person in the United States, who has also promised an outright gift of \$ 20,000.

Mr. M. Segal of Paris, veteran JNF worker, turned over a million francs for a Living Legacy on behalf of his son, and 320,000 francs were received from a woman who asked to remain anonymous. A member of a prominent Zionist family in Sweden created a Living Legacy of IL. 1,260.

Mr. Shalom Haim Siegler of Tel Aviv, holder of the second largest Living Legacy in Israel, gave IL. 5,000 towards a second legacy. Property valued at IL. 4,600 was transferred to the Fund by Mrs. Dvora Ben Meir of Rehovot, whose late husband had been a faithful JNF worker of long standing. Two other Living Legacies by Israelis have recently been established; one for IL. 3,000, and the second for IL. 1,000.

NAHLAT NEGEV

One of the largest nahlaot designated recently by the JNF, Nahlat Negev represents the combined efforts of all Labour Zionist Organizations in America, namely, Poale Zion, Jewish National Workers' Alliance, Pioneer Women and Habonim. The campaign was undertaken following a visit to the United States early in 1948 by Mr. Abraham Harzfeld on behalf of the Fund. Mr. Louis Segal headed the drive, which brought in over \$535,000. The JNF has set aside a 10,000dunam tract in the Beersheba district as Nahlat Negev.

NAHLAT ISAAC SNOWMAN

The funds for Nahlat Snowman were bequeathed to the JNF by this prominent English Zionist leader, who was one of the founders of the Ancient Order of Maccabeans". Mr. Snowman was also an artist of note, several of his pictures having appeared in the Royal Academy. Among his best known works are a portrait of the late King George V, "The Wailing Wall" and "A Difficult Passage of the Talmud". Nahlat Snowman, which comprises an area of 250 dunams. is located in the Jerusalem Corridor near Beit Netef.

PUBLICATIONS

5712 CALENDAR

As customary, JNF Offices in Israel and abroad have issued pocket-diaries for the New Year based on material supplied by Head Office. The

AHAVAT ACHIM BELZER

The Ahavat Achim Belzer Association in Philadelphia raised \$5,072 for the redemption of a new nahla, which covers an area of 300 dunams near Qedma in the Coastal Plain. Mr. Samuel Isenberg headed the project.

NAHLAT A. AND G. TOW

The funds for Nahlat Abraham and Gettie Tow were bequeathed by the late Mr. Tow of Sunderland, England, with the stipulation that they be used for the settlement of Orthodox Jews. The JNF has accordingly applied the money for the redemption of a 55-dunam area at the religious kibbutz of Saad, located a few kilometres from Gaza.

CONGRESS ARCHITECT

Mr. Arieh Elhanani, architect of the Jerusalem Convention Centre, has been inscribed in the Golden Book of the Jewish National Fund in recognition of his accomplishment in completing the Congress Hall "in good taste and in good time" for the Congress.

JNF Forests in Israel figure prominently in the Jewish section of the Festival of Britain in London



calendars also contain useful information on Israel and especially on the Fund's work and plans. Among the items included are a brief history of the JNF, statistics on land acquistion and settlement, an explanation of the sovereign status granted the Fund by the Knesset, the reclamation of the Huleh, the Golden Jubilee of the JNF and the 30th anniversary of the reclamation of Emeq Jezreel. Greetings from President Weizmann and Prime Minister Ben Gurion are also included.

NEW "VISTA"

"Vista", the popular publication of the Overseas Youth Department of the JNF, is always eagerly awaited by youngsters throughout the English-speaking world. The 32-page July/August issue features an interesting story about the youth camps pitched near new immigrant centres. Other articles include a review of Zionist Congresses, sculture, elections in Israel and water.

WASTELAND RECLAIMED

The vital task of the JNF in converting the wastes of Israel into habitable land for its ever-growing stream of new citizens is vividly described in "Conquering the Wastes", a brochure just issued by Head Office. Prefaced by Prime Minister Ben Gurion's oft-quoted statement, "We are under no obligation to accept the heritage of desolation from the past", it outlines the practical steps being taken by the Fund in meeting this challenge. Accompanied by numerous eyecatching photographs, this booklet will be a valuable addition to Zionist literature.

MINIATURE HISTORY

Another publication released by Head Office is "Jubilee of Redemption", which presents a capsule history of the JNF from the time of its inception until the advent of its Jubilee year. The pamphlet is divided into five 10-year sections, illustrating outstanding events of each year of the Fund's history.

IN MEMORIAM

ADOLF POLLACK

With the recent death of Mr. Adolf Pollack, at the age of 73, the Zionist Movement as a whole, and the JNF in particular, lost one of its most devoted veteran workers. Mr. Pollack joined the Zionist Movement at an early age; in 1897, he accepted a position with "Die Welt", a newlyestablished Zionist periodical. After the First World War he was appointed Secretary of the Central Zionist Office in

Berlin, and in 1922 he became head of the JNF Information Office for Central Europe. About 15 years ago he immigrated to Israel.

During the 1920's and 30's Mr. Pollack organized JNF campaigns in Prague, Vienna, Berlin and the Scandinavian capitals. He brought to his task a modest personality and a diligence born of deep love for the Zionist cause.

LEO HERMANN

The whole Zionist Movement is poorer for the passing away of Mr. Leo Hermann. His untimely death is an irreplaceable loss to his host of friends and to the Keren Hayesod, which he helped found and served as General Secretary for 30 years. Mr. Hermann was early drawn to Zionism: after editing the "Selbstweh" from 1907 ... 1913 in Prague,

he was appointed a member of the Zionist Secretariat in Berlin, where he remained for 6 years. His turn for unobtrusive leadership came with the birth of the Keren Hayesod in 1920, to which he devoted heart and soul. In 1924, he moved to Jerusalem. His death came shortly after the close of the 23rd Zionist Congress, in his 64th year.

FILM & RADIO

HERZL BROADCAST

On the occasion of the "Yahrzeit" of Theodor Herzl, Kol Zion Lagolah broadcast a special programme from the Herzl Room in the Head Office of the Keren Kayemeth.

Herzl's study, which was transferred in its entirety to Jerusalem several years ago, is now one of the Zionist shrines in the nation's capital.

The broadcast conveyed to the listeners the atmosphere of the room. A short talk was given by Mr. D. S. Tschertok, Assistant Director of the Overseas Department. A musical interlude was provided by a string quartet of the Kol Israel Orchestra.

"THE SILENT ARMY"

The latest developments in afforestation are shown in a 20-minute film produced for the JNF by Mr. Arye Brock under the title "The Silent Army", and depicting the significance of tree plantings both in the hill country and in the Negev. The commentary was written by Dr. Herbert Freeden.

JNF SYMPOSIUM

On the occasion of the JNF World Conference in Jerusalem, Kol Zion Lagolah broadcast a JNF symposium, Representatives of a number of English-speaking countries discussed JNF work and methods in their respective communities. Those participating were Dr. Harris J. Levine (U.S.), Mr. Alec Breckler (Australia), Mr. Alexander Lewin (S. Africa) and Mr. Max Weiner (U.K.), Mr. E. M. Epstein, Director of the Overseas Department, was chairman of the symposium.

"Much has been accomplished by the Fund; much more remains to be done."

Rabbi Y. L. Maimon.



"...Without it, we should never have regained the Jewish Homeland." Dr. Harris J. Levine



"...the platform for all who seek the common good of the Zionist Movement." Dr. Abba Hillel Silver.

WHAT THEY SAID ABOUT THE JNF

(The pen sketches on this page were made by the well-known Israeli artist and cartoonist, Ross, during the sessions of the Zionist Congress and the JNF World Conference.)



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Yosef Sprinzak



"...has succeeded in converting an ideal into reality" , Eliezer Kaplan



"There is magic in the JNF"

Aaron Wright.



View of the still unfinished Convention Centre on the outskirts of Jerusalem where all the sessions of the Twenty-third Zionist Congress were held. The stirring ceremony opening the Congress took place on Mt. Herzl, with delegates and notables gathered around the tomb of the Father of Zionism. Convention Centre lobby. Soldiers guard memorial to the heroes of the War of Liberation. The huge photomural represents the Ingathering of the Exiles. One of the corridors leading to the Congress Hall. This corridor, like the rest of the Convention Centre, was panelled entirely in metres of pleated cloth. Musical intermission: delegates join in the spontaneous singing of Hebrew songs during an early morning recess in the closing session of Congress. Counting a vote, which is signified by the raising of delegates' cards. Note the earphones for simultaneous translation worn by the delegate at left Zionist leaders of today rise to pay their respects to the memories of great Zionists of the past during the opening session of Congress.

SCENES FROM THE 23rd ZIONIST CONGRESS

ROSH HASHANAH ISSUE * 5712 * OCTOBER * 1951



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IS AMERICA REPEATING THE MISTAKES OF

The Dangers Of U.S. Policy In Germany And Korea

1930's?

=BY DR. ABBA HILLEL SILVER =

 One of the high-lights of the past year in South African Jewry was the visit which Rabbi Abba Hillel Silver paid this community in June and July. In addition to his outspoken addresses on Zionist themes, Rabbi Silver is no less forthright in the addresses he gives in America on world affairs. Before his visit to South Africa, he delivered two trenchant speeches in his Temple in Cleveland, Ohio, attacking current American policies in Germany and Korea, By kind permission of Rabbi Silver, we are privileged to publish salient extracts from these addresses.

T Potsdam in August 1945 (said of front is exactly the same as U.S. policy in Germany) an agree- allies to help him re-arm Truman, Churchill and Stalin for resist Communist aggression. the complete demilitarization of able to make war.

Why was this decision reached and the Soviet Union? These the horrors and devastations of diplomatic single generation.

They recalled that Germany make his to re-arm, only to hurl her tatorship. So did Mussolini. military might a second time As a result Europe was turned against the allied nations with over as a helpless victim to the

The Second Attempt

Under Hitler, as under the industrial cartels, had made a second attempt at conquest and world domination. Germany had not been reticent about its intentions. It had proudly announced them to the German people and to the whole world. The German people had enthusiastically approved of these intentions, and had hailed each successive victory on the road on which they believed themselves to be marching, the road to world mastery. They failed a second time, but not, however, before they had drenched Europe with blood and slaughtered millions of people and left countless cities in ruins and nations in bottomless misery.

At the close of the Second World War, the allied nations were determined not to make the same mistake again. They resolved to take no more chances with this war-idolizing, power-hungry, and obsessed people which had time and again destroyed the peace of Europe. They were determined to pull its fangs out once for all. They would render it incapable of ever again launching a war. Accordingly, the heads of the three great countries which had paid such a fearful price for German belligerency, solemnly resolved to demilitarise Germany permanently. They also resolved to democratize its schools so that the youth of Germany would in future not be subjected again to militaristic training. They also agreed to decentralize its government so that no future dictator would be able to wield a powerfully coordinated Germany as an offensive weapon against the world.

That was five and a half years ago. Today the United States is leading the world in a determined effort to re-arm Germany! Ironically enough, the explanation which is given for this change

Rabbi Silver in his address on Hitler gave when he persuaded the ment was reached between namely, the over-riding needs to

The Potsdam allies have now Germany. They agreed that all fallen out. They fought the war war potentials of Germany should side by side against a common be destroyed - war plants, war- enemy, but now they are mobilisships, aircraft and arms - so that ing against each other, and are Germany would never again be courting the favour of their erstwhile common enemy.

Disagreements among the allies by the heads of the governments following the first World War of the United States, Great Britain made possible the reconstruction of Germany's military might, the countries had just emerged from emergence of Hitler, and his early the Second World War which victories. Germany knew how to Germany had inflicted on man- play off one ally against the other kind - a second world war in a and how to gain advantages from each. Hitler knew how to brown dictatorship had been defeated in the First tolerable and palatable to the World War, but that subse- allies by harping upon the evils quently it had been permitted and the dangers of the red dic-

even greater fury and ruthless- bestialities of Nazi and Fascist madmen while the democracies were paralyzed into inaction by a propaganda which said that all these things were necessary - in Kaiser, the military clique of order to save Europe from a Germany, backed by its powerful worse fate - from Communist domination. But strange to say, German people to fall in line with when the unbearable tensions and our plans, we have been assiduthe expansionist greed of the Nazi- ously wooing them. We have been Fascist adventurers finally brought granting them one concession on the Second World War, it was after another in order to win their found that the allied democratic favour. Nazi convicted criminals nations were at war, not with have been set free to placate the Communist Russia, but with the German people. High Commis-

actually fighting on their side.

itsel. As if doomed by some intoday retracing the same road management. which they took after the First World War, step by step.

Re-arming Germany The United States, even more than Great Britain - certainly more than France - is resolved to bring Western Germany within the Western European defence system against the Soviet. It is prepared to re-arm Germany in the same manner as it is re-arming the member nations of the North Atlantic Pact. Since all German plants which before the war had produced arms and munitions have been destroyed by the allies, the United States will now equip Germany with arms and munitions, and the American taxpayer will ray for the cost of German rearmament. In return it is expected that Western Germany will supply the allied nations with many divisions of ground troops to stand off a possible Russian invasion of



DR. ABBA HILLEL SILVER

In order to persuade the

and their sentences had been tragic and despairing situation." officially reviewed. These Nazis had been either brutal administrators of concentration camps, or guilty of racial atrocities, of of the abduction of children, of calendar. They have now been man youth - what? pardoned or have had their sentences reduced.

Unexpected Reaction

This act of clemency on the part was intended to make the German people grateful and indebted to keep the world safe for democracy, the United States. It was intended unjust in the first place, and motivated solely by vengeance.

to break up these cartels and a Germans today, when war is disdecartelization law was enacted. cussed, is: "Please, count me out But to quote Mr. Robert S. Allen,

Nazi and Fascist states, and Com- sioner McCloy issued a blanket, who published in the "New York munist Russia, far from fighting commutation of the sentences of Post," of November 26, 1950, against the democracies, was 78 of the remaining 89 convicted excerpts from a report of an Nazi criminals who were serving official American observer, this is History has often a strange sentences. 31 were promptly set at what actually happened: "Deand tragic way of repeating liberty; the others had their cartelization, dispersal of the I. G. sentences reduced. Among those Farben combine and break-up of escapable fate, as if under the who were promptly set at liberty the banking monopolies, are about compulsion of some spell or in- was Alfred Krupp, and all eight of to be swept away in the panicky cantation, the allied nations are his fellow convicts from the Krupp rush to give the Germans whatever they want in order to get them All these Nazi criminals had to accept the arms we are trying been fairly tried and sentenced, to thrust upon them. It is a truly

Old Dream Revived

So far as the re-education of the German youth is concerned, it, too, deportation of masses of people, has been a colossal failure. Thousof mass murder, of slave labour, ands of former Nazi school-masters are back in the school system of almost every crime in the Western Germany, teaching Ger-

It is these Germans, as unreformed and unrepentant as in the days following the first World War, whom we are now determined to re-arm. It is this high-born of the United States Government Herrenvolk of the gas chambers who, we fondly hope, will help us

But these Germans are not to impress the German people thinking in our terms at all. They with our fairness. Instead, this act have their own calculations. They has aroused a storm of protest do not want another war with and indignation in Germany. It Russia - at least not for some confirmed the German people in time to come. They have not fortheir belief, which they held right gotten Stalingrad! They know now along, that the trials of these what Hitler did not know, that Germans and their sentences were the Russian armies cannot be disposed of in six weeks or so. The Germans of Western Germany are The freeing of Alfred Krupp is not unaware that in case of war a most revealing and ominous act. between the East and the West, Decartelization, the break-up of Germany will be in the middle, the the vast cartel network of German logical battleground, the first to be heavy industry, was one of the invaded. They know themselves to great objectives of the allies at be vulnerable. They are not eager the close of the war. These cartels to make their country, still had kept Hitler in power. Through shattered and unrecovered from Hitler they had hoped to achieve the Hitler war, a battlefield again. two things: the crushing of the They recall that their first mad power of organised labour, and the rush to save the world from Comextension of their economic ten- munism ended in the world uniting tacles over all the countries which with Communism to destroy them Hitler would conquer for them. . . . They are also not unaware of These powerful trusts financed the fact that in the event of such Hitler, and during the war Hitler a war, Germans of the West will rewarded them with huge war be fighting Germans of the East. contracts and profits and with nigh- They are not eager for a civil limitless sources of slave labour. war. Is it any wonder then that After the war the allies resolved the most frequent reactions of

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A HAPPY NEW YEAR

THE MAGIC MIR

Portrait Of The Zangwill Family

By H. P. ZANGWILL HORN

With the tenderness of reminiscence, the niece of Israel Zangwill gives us impressions of the members of the Zangwill family, as she sits and meditates in the home where they had lived their lives in the midst of nineteenth-century English refinement.

fantastically beautiful and decorative Japanese prints and vases, the tall windows.

And I remember how my mother used to tell me of the particular magic that the little mirror had when guests are expected, and the humour and obey - small wonder added to their own old drawingroom in the days when Uncle Israel grace of the setting both touches to get married! They really would was a gentle but fiery young literary lion at the height of his vigour and success, and the room was crowded with the flower of the years later is perhaps the only pleasure upon her assembled family artistic and theatrical world of his heydey. Now it hangs in my own pale blue satin provides the right guests. She makes so many pretty home with the Japanese prints, in setting; her brown eyes and dark a quiet house where some of my hair and fresh, clear skin are so Zangwill family, my mother and young and glowing that the subtle she must be very confident of the my Uncle Louis, used to live. It is little tarnished, but it looks at home, and it has the magic of re- innocence radiates from her, not flecting the past.

look into the mirror and I see will endure. that far-off drawing-room in my grandmother's house, with its prettiest things of all the periods the family had lived through. The fragile satinwood furniture is upholstered in delicate pale blue, a

mirror and I dream. It holds me it really the happiest colour to set incredulity and suspicion, seeking spellbound. I remember it from off the sallow distinction of intel- jewels or drugs. She takes size the days when as a "teen-age" lectual Semitic looks? However, it one-and-a-half, student I used to visit Uncle Louis is Hepplewhite of rare charm and in his rooms in the Temple and the it is Uncle Louis' taste. The arrange-mirror hung upon the lofty wall ment of the room is very largely and reflected the noble, book-lined his, and he has a genius for room in miniature, with the shield arrangement, although, perhaps, he and sits long hours sewing pretty and battle-axes on the wall, the has rather a weakness for setting dresses for her pretty, little sister the stage.

must see the drawing-room as a mend for, to help cater for, and a stage-set. Everyone has to fit into charming sister to cherish and a the picture the way he wants it difficult, domineering mother to rather mannered, self-conscious that Leah has not found the time and amuses me. How young they all be lost without her all are still! The young girl, Dina, who is to be my mother many a granny, looks with pride and blue can only make her look more level-headedness of her three vivid and angelic. What a shining attractive sons. She, too, is a little innocence radiates from her, not woman and holds herself regally. merely due to her untouched fresh- Her small face is stern and autoness but to a quality of spirit that cratic under the rich, high-piled

many years older and already at in stormy mood she has a great fin de siecle gaiety, holding all the height of his fame, still retains sense of the ridiculous and a fiery something of this luminously inno- wit and she loves to laugh. No-one cent quality. They are such an un- could be more temperamental nor worldly family! What a dreamy. more gracious than Ellen Zangwill. yet vital face he has, the nose semitically curved and full of character, the full lips sensuous and sensitive, the large dark eyes all depth and sparkle behind their spectacles, sometimes sombre and abstracted, sometimes dreamy and He remains elusive to so many. tender, but how often beaming with They say that he just naturally has that youthful mischief that must a tender manner to women and it's always eventually burst out of him very deceptive. in quips and gentle teasing and gay

You can understand the fascination that he has for all those lovely ladies that crowd round him, although he is not nearly as goodlooking as either of his brothers. What a temperamental mop of beautiful hands!

bursting with positively pyro- and charming in her absolute intechnic talents of pen and brush, tegrity and single-mindedness. but his humour is already a little. She is "steel-true and bladewry and he is the bluntest of the

three, though none the less popular for it. How discouraging he is to the pretty girls who admire him and how remorselessly he teases them! A piquant personality is Mark Zangwill's, with hidden depths of poetry.

Little unassuming Leah, their elder sister and the eldest of the family, never thinks of herself as in any way beautiful, but her quiet intelligent little face beneath the masses of wavy brown hair has warm humanity and humour and her brown eyes are so kindly and so sympathetic that to see her is to love her. Her small rounded figure has the perfection of Dresden china, and her feet are so tiny that when she travels abroad customs officials tap the high heels of her LOOK up into the little round lovely shimmering brocade, but is absurdly small shoes with great

> She and Dina are always charmingly dressed, and few of their fashionable visitors know how patiently Leah shops for remnants and herself, as well as doing all the He writes plays and I think he family mending. Three menfolk to

Granny Zangwill, who is not yet young girls welcome, particularly those who are alone in London, that will endure.

Her brother, Israel, too, though intense life, yet when she is not

> PARTICULARLY around the eldest son. Israel, charming women come and go endlessly, captivated and tantalised by a cer-

"Mirror mirror on the wall

Who is the fairest one of all?' That lovely girl artist with the sunny hair stays in the picture a long time, but in the end she gives way-so gradually that you can hardly see who is gaining or losing wavy dark hair he has! And what ground till it has happened—to that rather tall, shy and unusual-looking dark girl who wears glowing Liberty gowns and has a serene, T OUIS, the youngest of the three dark-skinned beauty that grows on brothers, has a face much more you. How gentle she is, how classically proportioned than Israel's softly spoken! Her smile reveals and a noble look that will one day perfect teeth. Her eyes change be somewhat stern and severe, even colour in the sunlight from velvety forbidding at times, but now, correct brown to melting green, like woodand decorous as his polished land water when the light stirs in manners are, he, too, has a delight- the leaves. Her soft voice and ful twinkle in his hazel-brown quiet manner are like Israel's, eyes, and his hair is vital black measured and pleasing, and if she with a crisp wave in it. Mark, the is still a little gauche at times, so middle brother, is the best-looking forthright as to be incapable of any of the three and is as full of sort of sophisticated deception, yet sparkling mischief and wit as Israel, there is something rather touching

--- Continued on page 69

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straight." Her Scottish strain perhaps makes her somewhat uncompromising and she would sometimes be a little dour if the natural limpid innocence of her personality were not so disarming and engaging. She has no Jewish blood, but that dark, foreign look of hers is rich and exotic enough to make her seem in harmony with Israel's own personality and atmosphere. And this is Edith Ayrton, distinguished daughter of a distinguished proressorial father, a girl whose sweet serenity Israel Zangwill sometimes finds a blessed relief after the fiery temperament of his dominating little mother. Edie, for whom his love-name is to be Una, by her childlike quality of sheer gentleness and sincerity and resposefulness supersedes all the more brilliant and provocative feminine personalities. and is to know richly coloured and unforgettable years of fulfilment as the beloved wife of Israel Zangwill.

★JOW fascinating they all look in I the little mirror, a living picture in a round ebony frame, made magical by the miniature reflection. How vividly I see them and all the



H. P. ZANGWILL HORN

delicate detail of their background! And it is all more than half a century ago, years and years before I was ever dreamed of. Seeing them in the warmth and mischief and tenderness of their youth, all of them still on the threshold of ripe experience, how sharply poignant the awareness that I have also seen them, every one of them, fade and wither and lose their precious vital quality, and one by one, prematurely aged, vanish from the family picture, till the last quiet lingerer has slipped away. It is now a quarter of a century since Uncle Israel died, and two years since I lost my mother, Dina. Yet how fresh and vivid the images in my dream, and what a warmth lives on within my-

Suddenly the bright convex face of the mirror is blurred. I blink wet lashes, but the reflection is still clouded. The impatient rattle of an enamel lid reminds me that the kettle is boiling and all this exuberant steam is not so very good for polished surfaces. I must make the tea without a second's delay. I dream too much! So let us sit on the Hepplewhite chairs which are green-brocaded now and lovelier still, and let us drink such China tea as Uncle Louis loved from Granny Zangwill's cherished blue and white china teacups. They have worn better than the mirror, which has a dull spot here and there on its brightness and a crack across its ebony frame. But it's still my magic mirror, even if it reflects in reality nothing more magical than the fresh comely faces of my browneyed men-folk and my own dark pensive looks.

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Is America Repeating The Mistakes Of The 1930's?

-Continued from page 33

Logic and self-interest will dictate to the Germans, of course, to capitalize as much as possible on their bargaining position at the moment as between the Soviet and the allied nations, to demand of the Western allies and particularly of the United States, prior to making any commitments, full independence, the removal of all political, economic and military restrictions, and full equality. If they are to provide an army - and it has to be a large army because a small army will be of little value to the Atlantic Pact nations they will insist that it will have to be an independent German army, under its own generals, and that it should be organised behind adequate allied divisions posted on Germany's Eastern borders to shield Germany during the period of its rearmament. They will also exact commitments from the allies, that in case of a third World War, all the territories which Germany claimed before the second World War, such as Sudetenland, and all the areas which were taken by Poland and Russia after the war, shall be restored to it.

All this, of course, means the rebuilding of German military might and the restoration to power of the German military clique and of the German military staff. When this is accomplished and Germany is strong again, it will decide for itself when it wants to fight and whom it wants to fight!

Quite conceivably it may find it advantageous to come to an understanding with Soviet Russia, as Hitler did with Stalin in 1939, as the Weimar Republic did at Rapallo in 1922. Bismarck had always counselled the German people to make friendship with Russia a central feature of her foreign policy.

France's Fear

France is afraid of this. France is afraid of a resurgent, powerful German Reich. Thrice in the last century France has been invaded by Germany. Under pressure of the United States, France is willing to agree that small units of Germans, not larger than a regiment, be permitted to organise and to be incorporated within the armies of the North Atlantic Pact Nations, but the Germans must have no armour, no air or naval forces, and must never come under German command. It is, of course, naive to expect that Germans will ever agree to such a humiliating The German people are thinking of quite other things - not of altruistically serving the cause of the allies, or of remaining loyal to any arrrangement which will not ultimately give Germany the coveted position of hegemony on the continent of Europe.

The re-arming of Germany means putting militarism in the saddle again in Germany and aggressive nationalism. It means weakening still further whatever democratic forces and sentiment there still remain in that country. It means the blossoming anew of a neo-Naziism. It means the prelude to a third World War.

The decision at Potsdam taken by Truman, Churchill and Stalin was a wise decision. It was dictated by real statesmanship. Germany should never be rearmed. It should be permanently demilitarised. Like Switzerland, it should be neutralised. The North Atlantic Pact nations and the Soviet bloc of nations should agree to neutralise Germany. The armies of the allies and of the Soviet Union should be withdrawn from Ger-East and West Germany should be permitted to reunite. The present division is unnatural like the 38th parallel in Korea. If it is permitted to remain, it will be

-Continued on page 71

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Is America Repeating The Mistakes

Of The 1930's?

-Continued from page 70 and political disturbance in the heart of Europe.

then have the opportunity to rebuild their life, if they so and in peaceful ways. There are many people who are States.

apprehensive that soon after the a source of never-ending conflict allied armies are withdrawn from Western Germany by agreement with the Soviet Union, and the A united and militarised Ger- Russian armies from Eastern many will be a menace to the Germany, Soviet Russia will at world. A united and demilitarised some opportune moment pounce Germany may be the way of paci- upon Germany, take it over, and fying the whole continent of proceed to communise it all. There Europe. The German people will is that possibility. But the deterrent fact, then as now, will be the power of the North Atlantic Pact desire, on truly democratic lines countries, coupled with the power of the armed forces of the United

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Western border of Germany the North Atlantic Pact nations who have agreed among themselves to oppose Soviet aggression. Clearly an invasion of Germany by the Soviet Union will be a signal for war. The armies of the North Atlantic Pact nations are not inconsiderable. They may be strengthened and built up into a still greater force. Behind them and linked by treaty obligations with them is the United States of America, which can likewise bring the power and might of its armed forces, and they, too, are not inconsiderable - particularly naval and air force. This will make an attack upon Germany terribly costly to the invader, almost prohibitive. The leaders of the Soviet Union will not fail to take this into consideration should they consider such an adventure.

If, on the other hand, such a combination of forces is inadequate to stop Russia, then nothing can save the Western nations. The hope that Western German ground troops will save the day for them is fantastically unreal. It is to lean on a broken reed.

Criticism of Korea

IN his address criticising American policy in Korea, Rabbi Silver charged that the Korean war was a major blunder and warned that the continued pursuit of the policy behind it would lead to disaster. The subsequent sacking of General MacArthur and the current peace negotiations in Korea have confirmed the validity of the criticism he made; they also indicate that the American Government has at least partially resorted to the review of policy Rabbi Silver urged when, in this address, he said:

"There is in my judgment need for a re-examination of our entire foreign policy which has been going from bad to worse ever since President Truman, on his own responsibility, announced the socalled Truman Doctrine and pledged our country to resist Communism all over the world, a commitment on which we are simply not able to make good and one which our allies are unwilling to back up. A re-examination of our entire foreign policy is called for. It is no loss of face for a government which has pursued a policy which has been found wanting or inadequate or dangerous to reconsider and re-examine and adopt a new policy. It is far better to change to a sounder policy than to be unchanging in catastrophic wrong - headedness

"I should also like to draw Mr. Truman's attention to some words which he himself uttered, and suggest that in those words, lies the right direction of statesmanship in these dire days. He said, There is no conflict between the legitimate interests of the free world and those of the Soviet Union that cannot be settled by peaceful means, and we will continue to take every honourable step we can to avoid general war.' This is quite different from the dogmatism, the rantings and the war-mongering of so many others, which are so frequently heard these days.

"Stalin, too, has declared more than once that the communist world and the capitalist world could live side by side in one world. Truman does not trust Stalin, Stalin does not trust Truman. Hence the impasse. But it is clear that only in the direction of courageous and continuous exploration of every avenue for reaching understandings, if only piece-meal, only in the direction of negotiation, earnestly sought and welcomed, lies the hope of the world. Negotiation is not appeasement. Let not the American people be persuaded into closing their minds at the sound of the word appeasement. It is today a tabu device to paralyse thought and wise diplomatic action. There should be urgent and continuous exploration of every opportunity for coming to an understanding with the Soviet, a nation which we cannot defeat in war any more than it can defeat us . . .

"There are those in our country who do not want an understanding with Russia. There are those even in high government posts who are ardently advocating a preventive war with Russia. There are those who will try to sabotage any possibility of agreement. These are our real enemies. When the President will give the American people the kind of leadership they need and crave for, the American people will back him up 160 per cent."



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THE JEWS OF SINGA

tinue to support her, but that she to hear from me. He was indignant bad. Tell her that my husband is opinion, were committing suicide very kind to me, that he is a as a community. gentleman in every sense of the

lady. I had a feeling of pity for Many are rich, But Jewish life is golden Singapore cage. She did not no cantor, not even a Jewish school. invite me to her exclusive home she did not have to tell me why. But I did go to Doctor Engel; I the children know nothing about needed a check-up after my strenu- Judaism, and when their parents ous voyaging. He reassured me in regard to further travelling, but he was not in a position to introduce me to any Jews in the city. He had embraced Christianity twenty years before.

"Communal Suicide"

I spent my first night in Singapore in great discomfort. Although my bed was covered with netting, I had to battle swarms of mosquitoes that somehow managed to penetrate it. In the morning I was at first frightened by the countless red spots on my face and hands, Old Testament. I keep informed but then I forgot about them.

I looked up the telephone number for the Jewish name on the newspapers. I don't know whether second of my letters. The friendly there are many others here who license to kill chickens. And it is voice of Elijahu Shabane answered | do the same. Is there no Jewish my call, saying that he would come organization that could keep to the hotel at once, and that he Jewish communities from perishwould be happy to receive a ing for lack of religious and racial visitor from America.

When my caller came, I beheld a characteristic Jewish face. I felt at home with this man at once, as though I were meeting a brother me to the Mogen Avoth synagogue. after a separation of two thousand A number of Iraqi Jews from years. About that much time had Eaghdad were there for the afterpassed since his ancestors left noon service. We were admitted Jewish soil to live in exile in by the sexton, a gray-bearded Jew Babylon, while mine had been wearing a fez, who told us about dragged to every corner of Europe his wartime experiences. During along the routes of the Roman the Japanese occupation, all of the empire.

importer, trading chiefly with sympathizers, and the synagogue Australia and Canada. But that was used as a storehouse for dynaday his business was of no interest mite. But the Japanese had put

had to tell me; so much he wanted

"In this city of a million people," I kissed the hand of the young Jews. They are doing well here. this captive bird in her not flourishing. We have no rabbi, What is the good of the two synagogues we have here, when pray only once a year - on Yom Kippur?

"Some time ago Rabbi Samuel Bloch of England visited us. He founded a Jewish youth organisation, Habonim. During the time he spent here our young people learned to sing Zionist songs and began to take an interest in Israel. Unfortunately he left before enough leaders were trained to take over direction of the group.

"My own children are getting a Jewish education. I teach them myself. I tell them stories from the about Jewish current events by subscribing to American Jewish sustenance?"

Visits To Synagogues

The following day Shabane took six hundred Jews of the congrega-Elijahu Shabane is a fruit tion were interned as British to him. There was so much he the scrolls of the Torah under seal

to protect them from sacrilege. When the sexton opened the must not come here. Times are at the Singapore Jews, who, in his large ark of the synagogue, I saw a treasure of unbelievable splendour. Before me were about sixty Torah scrolls, in gold and silver covers he said, "there are fifteen hundred encrusted with precious stones and ornamented with elaborately wrought crowns. Each crown was engraved with the name of the

> Another synagogue we visited was Hessed El, built by the heirs of Menashe Meir, a Singapore millionaire, in memory of their father. It is a beautiful building, but Mr. Shabane remarked bitterly that so far as the furthering of Judaism was concerned, it would have meant a great deal more if the money had been spent on a school. Incidentally, the heirs of Menashe Meir are still millionaires, but they have little relation to Jewish life.

No Kosher Meat

Shabane invited me to his home for dinner. His wife, a lovely and pleasant woman, apologized for having poultry for dinner instead of meat. "We never eat beef, because our Shohet has only a impossible to live only on vegetables," she complained.

The two children of my hosts -Esther, thirteen years old, and David, aged eight - came home from school. They were strong, dark-eyed, olive-skinned - types of true-bred good ancient stock, reflecting their Babylonian origins. It was a delight to look at them. In the Arabian cities of Baghdad. Hilla, and Kanakin, I had seen people who might have been their grandparents.

During the meal the children showed me the illustrated Hebrew books their father had received from Israel. David could even sing songs of the Emek, and hoped to be an Israeli soldier, "in order to prevent the Arabs from being our bosses again, as in Iraq."

Later Esther told me about her school. There were Chinese, Malavans, Europeans, and Jews there. 'We Jews are originally from Asia," she said. "Therefore we do not consider ourselves Europeans. Our best relations are with the Chinese. The Europeans consider themselves superior. The Hindus and the Malayans have a common ground. We Jews are fairly well liked, but since the war in Israel started, the Moslems have been hostile to us."

More guests arrived after dinner. They were two young Jews, Sopher and Ovadia, recent immigrants from Baghdad. Jews were not permitted to leave Iraq, but these two had escaped by plane. The 150,000 Jews in Iraq were virtual prisoners of the government. There was nothing they could do to make the Iraqis believe that they were loyal citizens. Even contributions of funds to the Arab war effort, which they were forced to make, did not help.

Yearning for Israel

"No matter what they do," said Sopher, "they are considered enemies of the country in which they live and of the Moslem world as a whole. Yet the government uses the brains and brawn of Jews. You will find Jews in all the ministries, even though they are constantly under surveillance. They are the people who have developed international commercial connections to the highest possible level. They would go to Israel, if it were allowed," - he added - "even if they had to walk the entire distance. They would go by the same road their ancestors took when they were led by Zerubbabel, Ezra, and Nehemiah."

And both these young men asked: "What can you tell us about Israel?"

I looked at them. Here were Jews filled with yearning for a longdreamed-of homeland, listening to the few words of courage and hope and faith that I as a messenger from others of their people was bringing to them here in far-off Singapore.

In the street outside, a parade was in progress, a parade in honour of the sultan of Djahor, to whom a son, his first male heir, had been born. Fireworks filled the sky from time to time with half-moons and coloured stars. The strange tones of Eastern flutes floated through the streets. But I could see that my listeners' thoughts were far away from all this. They were with their brothers who, in their own ancient land, were forging the new destiny of

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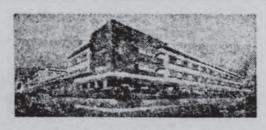
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FROM ALL CORNERS

"DEMILITARIZED ZONE"

"The Keren Kayemeth", said Dr. Abba Hillel Silver, noted American Zionist leader, at a reception given to him in Jerusalem upon the completion of his successful mission to South Africa on behalf of the JNF, "is a 'demilitarized zone' in the Zionist camp, transcending friction and party conflict."

Dr. Silver, who spoke in Hebrew, emphasized the joy



Dr. Granott presenting Dr. Silver with a Golden Book certificate

with which Jewish audiences in South Africa had listened to the story of the continuing redemption of Israel. "They realized that through the Keren Kayemeth they had become partners in the great task of redeeming the land of Israel for the entire Jewish people. Because the Keren Kayemeth had concentrated on the fundamental and practical work of building the land," Dr. Silver stressed, "it has risen above the pettiness of party consideration and has become the ground on which all who seek the common good of the Zionist Movement meet with brotherliness and love."

SILVERMAN FOREST

The first trees of a new Forest in honour of Mr. and Mrs. Archibald Silverman of Providence, U.S.A. were planted at an intimate ceremony, held recently at Neve Ilan.

"MUCH SATISFACTION" -

"The JNF has achieved a great victory which will bring much satisfaction to its hundreds of thousands of supporters the world over; its autonomy and integrity have been retained 100 per cent intact", said Dr. Harris J. Levine, President of the JNF of the United States, on his return to New York from Jerusalem, where he participated in the JNF World Conference and the Zionist Congress.

"The functions of the Fund have been redefined on their original basis. These objects constitute a far-reaching, long-term development plan, vital to the upbuilding of the State on sound lines, side by side with the satisfaction of its everyday needs.

"In respect to its receipts, the JNF will have at its entire disposal the proceeds from traditional collections, which must now be expanded and intensified without any limitations. All Zionists welcome the opportunity of strengthening this popular instrument for the reclamation and development of the land. It was further decided," said Dr. Levine, "that a part of the receipts of the Keren Hayesod drive, will be allotted to the Keren Kayemeth yearly."

Dr. Levine stated that the new arrangement opened wide the door to a very considerable advancement of the Jewish people's Fund for land development, through which their link with Israel would be immeasurably strengthened.



Pageant at JNF Jubilee Celebration in Johannesburg, South Africa



A group of Congress Delegates from Britain visit "Chevel Simon Marks"

TRADITIONS



New Signpost erected at Nahlath Morris Rothenberg

NEW LIVING LEGACIES

Eight Living Legacies, from which the JNF will benefit to the extent of approximately IL. 25,000, have been made recently by residents of Israel and other countries. A Living Legacy of \$ 25,000 was established by an anonymous person in the United States, who has also promised an outright gift of \$ 20,000.

Mr. M. Segal of Paris, veteran JNF worker, turned over a million francs for a Living Legacy on behalf of his son, and 320,000 francs were received from a woman who asked to remain anonymous. A member of a prominent Zionist family in Sweden created a Living Legacy of IL. 1,260.

Mr. Shalom Haim Siegler of Tel Aviv, holder of the second largest Living Legacy in Israel, gave IL. 5,000 towards a second legacy. Property valued at IL. 4,600 was transferred to the Fund by Mrs. Dvora Ben Meir of Rehovot, whose late husband had been a faithful JNF worker of long standing. Two other Living Legacies by Israelis have recently been established; one for IL. 3,000, and the second for IL. 1,000.

NAHLAT NEGEV

One of the largest nahlaot designated recently by the JNF, Nahlat Negev represents the combined efforts of all Labour Zionist Organizations in America, namely, Poale Zion, Jewish National Workers' Alliance, Pioneer Women and Habonim. The campaign was undertaken following a visit to the United States early in 1948 by Mr. Abraham Harzfeld on behalf of the Fund. Mr. Louis Segal headed the drive, which brought in over \$535,000. The JNF has set aside a 10,000dunam tract in the Beersheba district as Nahlat Negev.

NAHLAT ISAAC SNOWMAN

The funds for Nahlat Snowman were bequeathed to the JNF by this prominent English Zionist leader, who was one of the founders of the Ancient Order of Maccabeans". Mr. Snowman was also an artist. of note, several of his pictures having appeared in the Royal Academy. Among his best known works are a portrait of the late King George V, "The Wailing Wall" and "A Difficult Passage of the Talmud". Nahlat Snowman, which comprises an area of 250 dunams, is located in the Jerusalem Corridor near Beit Netef.

PUBLICATIONS

5712 CALENDAR

As customary, JNF Offices in Israel and abroad have issued pocket-diaries for the New Year based on material supplied by Head Office. The

AHAVAT ACHIM BELZER

The Ahavat Achim Belzer Association in Philadelphia raised \$5,072 for the redemption of a new nahla, which covers an area of 300 dunams near Qedma in the Coastal Plain. Mr. Samuel Isenberg headed the project.

NAHLAT A. AND G. TOW

The funds for Nahlat Abraham and Gettie Tow were bequeathed by the late Mr. Tow of Sunderland, England, with the stipulation that they be used for the settlement of Orthodox Jews. The JNF has accordingly applied the money for the redemption of a 55-dunam area at the religious kibbutz of Saad, located a few kilometres from Gaza.

CONGRESS ARCHITECT

Mr. Arieh Elhanani, architect of the Jerusalem Convention Centre, has been inscribed in the Golden Book of the Jewish National Fund in recognition of his accomplishment in completing the Congress Hall "in good taste and in good time" for the Congress.

JNF Forests in Israel figure prominently in the Jewish section of the Festival of Britain in London



calendars also contain useful information on Israel and especially on the Fund's work and plans. Among the items included are a brief history of the JNF, statistics on land acquistion and settlement, an explanation of the sovereign status granted the Fund by the Knesset, the reclamation of the Huleh, the Golden Jubilee of the JNF and the 30th anniversary of the reclamation of Emeq Jezreel. Greetings from President Weizmann and Prime Minister Ben Gurion are also included.

NEW "VISTA"

"Vista", the popular publication of the Overseas Youth Department of the JNF, is always eagerly awaited by youngsters throughout the English-speaking world. The 32-page July/August issue features an interesting story about the youth camps pitched near new immigrant centres. Other articles include a review of Zionist Congresses, sculture, elections in Israel and water.

WASTELAND RECLAIMED

The vital task of the JNF in converting the wastes of Israel into habitable land for its ever-growing stream of new citizens is vividly described in "Conquering the Wastes", a brochure just issued by Head Office. Prefaced by Prime Minister Ben Gurion's oft-quoted statement, "We are under no obligation to accept the heritage of desolation from the past", it outlines the practical steps being taken by the Fund in meeting this challenge. Accompanied by numerous eyecatching photographs, this booklet will be a valuable addition to Zionist literature.

MINIATURE HISTORY

Another publication released by Head Office is "Jubilee of Redemption", which presents a capsule history of the JNF from the time of its inception until the advent of its Jubilee year. The pamphlet is divided into five 10-year sections, illustrating outstanding events of each year of the Fund's history.

IN MEMORIAM

ADOLF POLLACK

With the recent death of Mr. Adolf Pollack, at the age of 73, the Zionist Movement as a whole, and the JNF in particular, lost one of its most devoted veteran workers. Mr. Pollack joined the Zionist Movement at an early age; in 1897, he accepted a position with "Die Welt", a newly-established Zionist periodical. After the First World War he was appointed Secretary of the Central Zionist Office in

Berlin, and in 1922 he became head of the JNF Information Office for Central Europe, About 15 years ago he immigrated to Israel.

During the 1920's and 30's Mr. Pollack organized JNF campaigns in Prague, Vienna, Berlin and the Scandinavian capitals. He brought to his task a modest personality and a diligence born of deep love for the Zionist cause.

LEO HERMANN

The whole Zionist Movement is poorer for the passing away of Mr. Leo Hermann. His untimely death is an irreplaceable loss to his host of friends and to the Keren Hayesod, which he helped found and served as General Secretary for 30 years. Mr. Hermann was early drawn to Zionism: after editing the "Selbstweh" from 1907 ... 1913 in Prague,

he was appointed a member of the Zionist Secretariat in Berlin, where he remained for 6 years. His turn for unobtrusive leadership came with the birth of the Keren Hayesod in 1920, to which he devoted heart and soul. In 1924, he moved to Jerusalem. His death came shortly after the close of the 23rd Zionist Congress, in his 64th year.

FILM & RADIO

HERZL BROADCAST

On the occasion of the "Yahrzeit" of Theodor Herzl, Kol Zion Lagolah broadcast a special programme from the Herzl Room in the Head Office of the Keren Kayemeth.

Herzl's study, which was transferred in its entirety to Jerusalem several years ago, is now one of the Zionist shrines in the nation's capital.

The broadcast conveyed to the listeners the atmosphere of the room. A short talk was given by Mr. D. S. Tschertok, Assistant Director of the Overseas Department. A musical interlude was provided by a string quartet of the Kol Israel Orchestra.

"THE SILENT ARMY"

The latest developments in afforestation are shown in a 20-minute film produced for the JNF by Mr. Arye Brock under the title "The Silent Army", and depicting the significance of tree plantings both in the hill country and in the Negev. The commentary was written by Dr. Herbert Freeden:

JNF SYMPOSIUM

On the occasion of the JNF World Conference in Jerusalem, Kol Zion Lagolah broadcast a JNF symposium. Representatives of a number of English-speaking countries discussed JNF work and methods in their respective communities. Those participating were Dr. Harris J. Levine (U.S.), Mr. Alec Breckler (Australia), Mr. Alexander Lewin (S. Africa) and Mr. Max Weiner (U.K.). Mr. E. M. Epstein, Director of the Overseas Department, was chairman of the symposium.

The United Jewish Reform Congregation of Johannesburg. (AFFILIATED WITH THE SOUTH AFRICAN UNION FOR PROGRESSIVE JUDAISM)

CHIEF MINISTER:

RABBI MOSES CYRUS WEILER, B.A., B.H., D.D.

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TELEGRAPHIC ADDRESS: "TEMPISRAEL"

Offices:

Temple Israel,

c/r. Paul Nel & Claim Sts.,
Off Clarendon Circle,
Johannesburg.

Rabbi Abba Hillel Silver, The Temple, East 105th Street at Ansel Rd., CLEVELAND 6, Ohio, U.S.A.

12th Oct. 1951.

Dear Rabbi Silver,

I am enclosing for your perusal the High Holy Day issue of "The Progressive Jew", which I trust you will find interesting. I would also like you to turn to page 4 where there is an account of your visit to our Temples in Johannesburg and Cape Town.

May I take this opportunity of thanking you again for the great service you rendered our Movement in South Africa by addressing our congregations.

I also want you to give my kindest regards to your charming wife.

Ever sincerely yours,

7. C. Lex

MOSES CYRUS WEILER.

December 24, 1951 The Secretary P.O. Box 8133 Johannesburg, South Africa Dear Sir: Please convey to the Governing Body of the South African Union for Progressive Judaism my profound appreciation for their action, as conveyed in your kind letter of October 31st. I deeply appreciate their thoughtful action. With best wishes, I remain Most cordially yours, ABBA HILLEL SILVER AHS:er

C19517]

RABBI A. R. ABRAHAMSON, B.A.

SYNAGOGUE HOUSE, KIMBERLEY, C.P.



PHONE 1112

הרב אכרחם ראוכן אַכרחמסון

רב שו"ב מוחל חזן ומורח

קימברלי, קיים. בדבי ז ממוץ מציא

אביני הושה חוש: אבין והגדרת סשוללבר

אור בעור בר ואופיל ביער פה אורשיה בר לימניף ים לי פיול אבנונ באבת זשלים, דדתי דדת קימבילי שמחב מולד בדלינה להצריכה ביא מולר ולא מסרות נפשפת בדד מינין לאוציני. ארה בי די אבי בל פילדו בען צוני עלמן ליהוב. בילה לנאון ולתפארת בעלות שלך שעונת בחבר הצאים הכניצת לבל בכות את תבידתינו להצובןת 1800. The 1.3-10 ADD AS THE LANDS NOT של כן שבק הוקה אלו, זה ולול וזכר לאלם את המומען הביוסלוים הזה ל דבשון א אלין לפניבש את ימני קימבהלי ובריולת ארון סלוללוד בתור צוני עלבד, ודואמת כל יהוגי קימרתו צונית עלביים הם. עצבתי דבשון במואה כתוך המורה בחלובת המלבן: ויצו אלב, ויצבירו קון במתנה אובה אובין לאוכה להוונה להוונה להוונה להוונה בלונו ביו אונו לאו בין אונו בין בין וולוו בין אונו على المراجعة عدد ور مادد الماد كالاران لا مددا، إد و و درا ادول אבנין בארף כי יש הרקה אלרות בולרף. ומספין כבר לבדיו נגדות לדנון הווף? ובלצי היא ביל הו הפסיקים. צר שלני אחל בי די יבי סילדר הצלחה ארובה באנים בקדם ואני אוגב אוג שבי לנה סישבי בדב בבילו בניאני תביי ביכנת צוחב . n Stort. At

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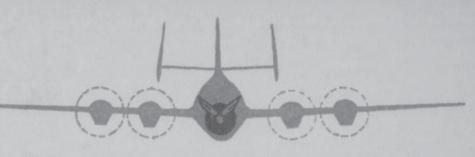
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REF: YK/007/6/1209

January 16, 1952

Miss Elizabeth Rice, Secretary to Dr. Abba Hillel Silver The Temple East 105th Street @ Ansel Road Cleveland 6, Ohio

Dear Miss Rice:

Enclosed is a letter to Rabbi Silver, which we would appreciate your delivering to him with the check in the amount of \$686.56.

We sincerely regret the delay in settling this matter and would hope that this will bring it to a satisfactory close. Thank you very much for your cooperation in this matter.

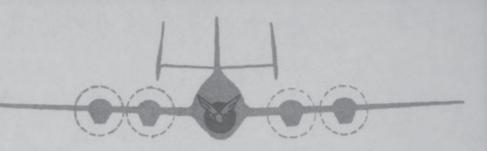
Cordially yours,

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REF: YK/007/6/1210

January 16, 1952

NEW YORK LONDON PARIS ROME ZURICH VIENNA ATHENS NICOSIA ISTANBUL NAIROBI JOHANNESBURG TEL AVIV

Rabbi Abba Hillel Silver
The Temple
East 105th Street @ Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

Enclosed herewith is our check in the amount of Six Hundred Eighty-Six Dollars and fifty-six cents (\$686.56), refund for the unused portion of flight ticket #34607/8.

We very much regret the delay in settling this matter, which occurred due to a misunderstanding in correspondence between this office and our Paris office.

Please be assured of our sincere cooperation at all times.

Sincerely yours,

EL AL ISRAEL AIRLINES LTD.

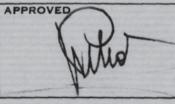
Y. Koppel
Manager for the Americas
Traffic and Sales

YK: SL Enc.

DATE	EXPLANATION	686.56	686.56
	Dr. A.H. Silver Refund for unused flight coupons on ticket # 34607/8		
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TRUMAN FOREST DED ICATED

The site of the Truman Forest, near Eshtaol in the Hills of Judea, was dedicated last week before a distinguished gathering by the American Ambassador, Monnett B. Davis, when he erected a tablet with the name of the woodland to be. The forest was sponsored by the Women's Mizzahi Organisation of America.

The Ambassador said that all who travelled through Israel were greatly aware of the constructive work of the Jewish National Fund. "Only people with a historic perspective were planting forests, which symbolized their confidence in the country's soil," he declared.

Dr. A. Granott, who presided, said that 50,000 trees had so far been contributed by the Women's Mizrahi Organisation, which would make this Truman Forest a fine and worthy tribute to the American President. "The links between Mizrahi in the USA and the Jewish National Fund had always been close, and this project would honour a man whom the Jewish people highly respected", he stated.

Dr. Harris J. Levine, President of the JNF in America, called this forest another link in the chain of friendship between the two democracies, the United States and Israel.

A message from President Weizmann was read, which stated: "The unfailing friendship of the President of the United States of America for Israel and his distinguished personality have won for him the highest honour by the State of Israel -a forest bearing his name".

Other speakers were Mrs. Joshua Lewis, National Vice-President of the Mizrahi Federation of America; Rabbi M. Kirschiloom, Chairman of the Religious Department of the JNF in the United States; and Mr. Moshe Shapiro, Minister of Interior, who represented the Government. Chief Rabbi B.Z. Uziel gave his blessing to the project.

The gathering, which included the Mayor of Jerusalem, Mr. S.Z. Shragai, and many prominent guests from America, sent a message to President Truman which concluded: "May this woodland, an evergreen token of the esteem of free people everywhere for your stand in this troubled world, symbolize the steady growth of friendship and understanding between the democracies of Israel and the United States."

SILVER: "JNF DEMILITARIZED ZONE IN ZIONIST CAMP"

"The Keren Kayemeth", said Dr. Abba Hillel Silver, noted American Zionist leader, at a reception given to him in Jerusalem on the completion of his successful mission to South Africa on behalf of the JNF, "is a 'demilitarized zone' in the Zionist camp, transcending friction and party conflict."

Dr. Silver, who spoke in Hebrew, emphasized the joy with which Jewish audiences in South Africa had listened to the story of the continuing redemption of Israel. "They realized that through the Keren Kayemeth they had become partners in the great task of redeeming the land of Israel for the entire Jewish people. Because the Keren Kayemeth had concentrated on the fundamental and practical work of Building the land, "Dr. Silver stressed, "it had risen above the pettiness of party building the land, "Dr. Silver stressed, "it had risen above the common good of the consideration and become the ground on which all who seek the common good of the Zionist Movement meet with brotherliness and love.

"My experience and work in South Africa have convinced me and strengthened my belief that we need the Keren Kayemeth and that we must make it ever greater, for Keren Kayemeth is the very essence of our Zionist Movement, "declared Dr. Silver.

A Golden Book Certificate in recognition of his great services to the Fund, was presented to him by Dr. A. Granott, Chairman of the JNF Board of Directors.

MUCH SATISFACTION . SAYS DR. LEVINE

"The JNF has achieved a great victory which will bring much satisfaction to its hundreds of thousands of supporters the world over; its autonomy and integrity have been retained 100% intact," said Dr. Harris J. Levine, President of the JNF of the USA on his return to New York from Jerusalem, where he participated in the World JNF Conference and the Zionist Congress.

"The functions of the Fund have been redefined on their original basis. These objects constitute a far-reaching, long-term development plan, vital to the upbuilding of the State on sound lines, side by side with the satisfaction of everyday needs.

"In respect to its receipts, the JM would have at its entire disposal the proceeds from its traditional collections, which will now be expanded and intensified without any limitations. All Zionists will welcome the opportunity of strengthening this popular instrument for the reclamation and development of the land, which has always been the medium of the message of a revived Jewish people in our own time. It was further decided, "said Dr. Levine, that a part of the receipts from the Israel drive, to be conducted by the Jewish Agency Executive, will be allotted to the Keren Kayemeth each year."

Dr. Levine stated that the new arrangement opened wide the door to very considerable advancement of the Jewish People's Fund for land development, through which their link with Israel would be immeasurably strengthened.

ZIONIST CONGRESS LAUDS JNF

The following resolutions proposed by the Colonization Committee and the Youth and Hehalutz Committee were unanimously passed by Congress:

Work of the Keren Kayemeth Leisrael

- 1. "Congress notes with particular satisfaction the part played by the Keren Kayemeth Leirael in recent large-scale settlement operations:
 - a) "By supplying national land for new settlement and for the old settlements in order to supplement their land possessions.
 - b) By carrying out amelioration work of all types in the Negev, in the mountain regions and in the Huleh and by reclaiming thousands of dunams from desolation for the settlement of the masses of Israel.
 - c)"In wide-spread afforestation work, in the hills and in the Negev, which apart from their own intrinsic value for the re-afforestation of the country have also served the auxiliary purpose of assisting the young settlements in the two regions.
- 2. "Congress expresses the wish that Keren Kayemeth Leisrael shall continue its work in its broadest aspects, for the advance of agricultural settlements in all sections of the country."

Ideological Values

"Fully recognizing the ideological values incorporated in the national and social programme of the Jewish National Fund and their educational importance for chalutzic Zionist youth striving towards a creative life of labour in the State of Israel, this Congress asks all Zionist Youth movements throughout the world to cooperate fully with the Jewish National Fund in all its activities."

Sun) Robinson's desertion of caricature. "He could be, if he wished, the first satirical commentator upon American life."

But satirical comment is not for a mellowed Robinson. Since 1930 he has been art director at the Colorado Springs Fine Arts Center and, since 1934, also a teacher in the Fountain Valley School for Boys in Colorado Springs, Colorado. Among his most ambitious projects since then have been frescoes for the Colorado Springs Fine Arts Center; a mural, Man And His Toys, for the RCA Building in New York City's Rockefeller Center; 18 panels for the Department of Justice Building in Washington, D. C.; and a post-office mural for Englewood, Colorado. Versatile and tireless, he has done the illustrations for the Limited Editions Club editions of Dostoevsky's The Brothers Karamazov and The Idiot (powerful black-and-whites admirably keyed to the text) and of Edgar Lee Masters' Spoon River Anthology. He has made drawings and delicate water colors ranging in subject from dancers, dude ranches, "superbly sensuous" nudes and rodeos to a sorrowful and hungry Christ.

His landscapes are many, but the Rocky Mountains he finds hard to draw. "I have done perhaps 20 mountain pictures," he said in 1940, "and have destroyed just about all but . . . three. I cannot draw mountains. The minute I look at a mountain it seems to move both upward and toward me, and if I try to paint the thing in detail it gets static, like a post card. And the minute you get a range of mountains, you have something that is really going places. You have to be quick to catch

A monograph, Boardman Robinson: Ninety Three Drawings (1937), with an introduction by George Biddle, provides an excellent survey of Robinson's work, which is represented in the Harrison Gallery (Los Angeles Museum), the Metropolitan Museum, the Denver Art Museum and the Detroit Institute of Art. Biddle says: "I believe Robinson to be a great draftsman, a great dessinateur and consequently a great artist." Other critics, for the most part, seem to be divided between those who believe that as an artist Robinson has developed immeasurably in the past decade and those in whom anything signed "Boardman Robinson" inspires a nostalgia for his cartoon-ing days. One critic, who thinks that it is as a draftsman that Robinson has most completely realized himself, finds his landscape drawing "almost disturbingly simple and com-plete," with "almost oriental comprehension and restraint." His nudes express "a maximum of force and organic movement with controlled energy." The variety and subtlety of his treatment of line is remarked on by nearly everyone. "In his recent work the more abstract element of design becomes a powerful governing influence on Robinson, especially in the water colors where line weaves a heavy black supporting pattern, like the leading in Gothic stained-glass windows-following and defining abstract form in rhythms that tumble with motion."

But Henry McBride remains bitter. After seeing Robinson's New York show at the Walker Galleries in March 1940, the first in a decade, he wrote: "Mr. Robinson has several decided gifts which he seems to neglect in order to pursue several other branches of the arts in which he is not so able. . . When Mr. Robinson attempts 'serious' work as he has in several big mural compositions and certain religious pictures, he becomes self-conscious and obvious. All the spontaneity and grace and naturalness seem to disappear."

Married in 1903 to Sally Senter Whitney of San Francisco, herself a sculptor, Robinson has two sons, John Whitney and Bartlett Whitney. He is a member of the American Institute of Arts and Letters and, in 1941, chairman of the jury for War Department Murals.

References

Art Digest 13:31 O 1 '38; 14:25 Mr 15 '40 il
Art N 38:19 Mr 9 '40 il
Arts & Dec 15:228-9 Ag '21 il por
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318-21 Je '41 il
Parnassus 12:29 O '40 il
Time 35:40 Mr 18 '40
Touchstone 6:207-11 Ja '20 il
Cheney, M. C. Modern Art in America p128-30 1939
New Standard Encyclopedia of Art
Robinson, B. Ninety Three Drawings 1937
Who's Who in America
Who's Who in America

ROBINSON, FREDERICK B(ERTRAND) Oct. 16, 1883—Oct. 19, 1941 Former president of the College of the City of New York; became a member of the College's faculty in 1906 and taught economics and public speaking; elected president in 1927 and resigned in 1939, after a career marked by a gift for organizing and numerous brushes with the student body; editor of many journals and author of Effective Public Speaking and Business Costs.

References

Am Mag 95:12-13 Ja '23 por; 105:52-3 F '28 por; 107:22-3 F '29 il por Lit Digest 118:10 Ag 18 '34 por Nation 142:170 F 12 '36 New Yorker 9:28-31 N 18 '33 Newsweek 7:30 Je 20 '36 Sch & Soc 43:112-13 Ja 25 '36; 45:570 Ap 24 '37; 48:819 D 24 '38; 49:60 Ja 14 '39 Time 27:36 F 10 '36 por; 32:21 D 26 '38 por Leaders in Education 1941 Who's Who Among North American Authors Who's Who in America

Obituaries

N Y Times p17 O 20 '41 por

SCHERTZINGER, VICTOR Apr. 8, 1889
—Oct. 26, 1941 Film director; composer; said to be first man to write a musical score for a motion picture; directed the first Techni-color production; brought opera music to the films; helped establish screen musicals as popular entertainment; in recent years directed Road to Zanzibar, Kiss the Boys Goodbye and many others; composed long list of song hits, the most famous of them Marcheta.

References

International Motion Picture Almanac

Obituaries

N Y Times p17 O 27 '41 por

SILVER, ABBA HILLEL, RABBI (äb'ä hĭl'ēl) Jan. 28, 1893- Rabbi of Temple Tifereth Israel, Cleveland; author; social worker

Address: b. The Temple, E. 105th St & Ansel Rd, Cleveland, Ohio; h. 246 E. 105th St, Cleveland, Ohio

"The church is a dynamic agency," wrote Rabbi Abba Hillel Silver in his book, Religion in a Changing World, published in 1930. Nobody can doubt this after glancing at the astronomical range of Rabbi Silver's own interests. At the top of the list is Zionism, and in this field he has, since Hitler's rise to power, been even more active than before, because he believes the Jewish homeland to be an even more crucial need today than in the past. Other interests, however, include many charities, unemployment relief, child welfare, Jewish education, civil liberties,

birth control and the World Court.

Who's Who in America alone lists more than 30 organizational affiliations. This, probably, is no surprise to thousands, for Rabbi Silver's reputation is national in scope, and he is as well known in New York and San Francisco as in his adopted Cleveland. His radio broadcasts for Jewish holy days and other occasions over the national networks have brought his ringing voice to uncounted homes, while his personal appearances before various congregations have extended to many cities. He has traveled throughout the nation in behalf of overseas relief and is credited with having helped to raise thousands of dollars for the relief of distressed Jews throughout the world.

Nevertheless Rabbi Silver has managed to find the time to write four books, at least three of which have definite contemporaneous interest and one of which will unquestionably rank as a definitive reference work for Jewish scholars. Recognized, with Rabbi Stephen S. Wise (see sketch July issue) of New York, as one of the major voices of Zionism, Rabbi Silver has tried to synthesize Jewish tradition with American civilization, without, however, permitting the surrender of the former in the fancied interests of the latter.

Rabbi Silver's scholarly thin face is topped by pompadoured black hair edged with gray, and his eyes, behind rimless spectacles, mirror alert intensity. He was born in Neinstadt,

Schirwindt, Lithuania in 1893, the son of Moses and Diana (Seamon) Silver. Brought to America when he was nine years old, the future Rabbi rapidly entered into the life of the New World and proved especially proficient in scholarship. Receiving a B. A. from the University of Cincinnati in 1915, he went on to the Hebrew Union College, from which he was graduated as a qualified rabbi. From the same college he received his D. D. degree in 1925. (He also received an honorary Litt D, from Western Reserve, and Hebrew Union College awarded him a D. H. L. degree in 1941.) Following his induction as a clergyman Rabbi Silver served from 1915 to 1917 in the Congregation L'Shem Shamayim in Wheeling, West Virginia. Here he met Virginia Horkheimer (the daughter of Louis and Clementine Horkheimer), whom he married in 1923.

Receiving a call from The Temple of Cleveland (Tifereth Israel), Rabbi Silver returned to the state where he had attended college. Since 1917 he has made his home in Cleveland. Two children, both boys, were born in that city. During the War he served with the armed forces in France and was decorated by the French Government with the medal of the Officier de l'Instruction Publique. Later President Hoover placed him on a national committee to alleviate unemployment.

Rabbi Silver's published works include: The Messianic Spirit in Israel (1927); The Democratic Impulse in Jewish History (1928); Religion in a Changing World (1930); and The World Crisis and Jewish Survival (1941). The Messianic Spirit is an interesting compilation of writings by Jewish prophets of antiquity and the pseudo-prophets of Medievalism on the subject of the Messiah. It is documented with references to the original Hebrew sources, and traces references in the Talmud as well as in the occult writings of the medieval cabalists.

The Democratic Impulse is an historical capitulation of Jewish social thought from earliest times to the present and an examina-tion of the strivings by the Jewish people for a democratic order. In Religion in a Chang-ing World Rabbi Silver squares political lib-eralism with modern religion, sees the supposed "revolt" against religion as an ultraconservative and illiberal manifestation rather than a daring innovation or a quest for freedom, and attempts to resolve the familiar conflict between science and religion by categorizing the non-conflicting role of each in current civilization. In addition, Rabbi Silver describes the necessity for an activist role by the church in the social scheme and analyzes the relation of the Jew to his environ-ment. Rejecting "assimilation," he states his belief that this would only mean distorting Jewish personality and renouncing its unique qualities. He states that communion of minds, which is the only basis for true fellowship between Jew and non-Jew, does not decree the surrender of Jewish distinctiveness, but on the contrary means its careful survival.



Harry A. Cole RABBI ABBA HILLEL SILVER

The World Crisis deals with the subject that is possibly Rabbi Silver's major concern: the question of preserving Jewish culture and Jewish life in a world of war and persecution.

Ohioans call Rabbi Silver the father of the unemployment insurance movement in that state. It was he who, as far back as 1928, persuaded the Consumers League of Ohio to undertake a survey of unemployment and unemployment insurance. As chairman of the Committee on Unemployment Insurance, he helped to frame the state's pioneer legislation on the subject, and he has been appointed by Governor White as a member of the state commission to study the problem. He has also served as chairman of the Ohio Committee on Unemployment Insurance. Widely known as a liberal, Rabbi Silver has been chosen to help arbitrate many industrial disputes and is highly regarded by organized labor.

Active in civic affairs, Rabbi Silver is often called upon to assume a leading role in charitable or cultural activities from all sorts of local groups. His interest in Cleveland is attested to by his aid in the introduction of the city-manager form of government and, later on, in the fight to retain it from 1927 to 1929 when the question of civic rule became a tremendous issue with the population.

References

N Y Times p15 D 27 '40; p2 S 15 '41 Recreation 31:10 Ap '37 por Survey 76:190 Je '40 por Who's Who in America Who's Who in American Jewry

SWIFT, ERNEST JOHN Jan. 8, 1883—Oct. 19, 1941 Vice-chairman in charge of insular and foreign operations of the Ameri-

can Red Cross since 1935; had worked with the Red Cross since the First World War, both abroad and in the United States, where he served as manager for the Eastern area, directing operations in states east of the Mississippi River.

References

Who's Who in America Who's Who in the Nation's Capital

Obituaries

N Y Times p17 O 20 '41 por

TEIXEIRA-GOMES, FRANCISCO (tā-shā'rā gō'mĭsh) 1862(?)—Oct. 18, 1941 President of Portugal from 1923 to 1925, when he resigned; was the first Portuguese Ambassador to London; represented his country at the Versailles Peace Conference and meetings of the League of Nations.

Obituaries

N Y Herald Tribune p42 O 19 '41

THOMPSON, JAMES WESTFALL June 3, 1869—Sept. 30, 1941 Historian; professor of history at the University of Chicago, 1895 to 1932; from 1932 to 1939 Sidney Hellman Ehrman professor of European history at the University of California; internationally known scholar in the field of medieval history; author of many books, the latest of which, History of Historical Writing, he regarded as the culmination of his life work; former vice-president of the American Historical Association.

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Sat Eve Post 197:44 My 23 '25 Leaders in Education 1941 Who's Who in America

Obituaries

N Y Times p21 O 1 '41 Sch & Soc 54:301 O 11 '41

TOJO, EIKI See Tojo, H. (tō'yō ā'ē-kē)

TOJO, HIDEKI (tō'yō hē-dā'kē) Dec. 1884-Japanese statesman and general

Address: Kwantung Army Headquarters, Hsinking, Japan

Since 1931 the Japanese Government has been largely dominated by the Japanese Army and the Army has been ruled by a small clique within it known as the Kwantung Army, the army of occupation in Manchukuo. It is this corps d'élite to which Tojo, the Prime Minister of Japan, belongs and in which he rose from an ambitious young officer to Chief of Staff. Known throughout his military career as Eiki Tojo, upon his ascension to the Premiership Tojo announced that he preferred Hideki as a first name.

that he preferred Hideki as a first name.

Tojo is often referred to as Kamiseri (razor blade) by his military colleagues because of his sharp temperament. He is expected to come "closer to the role of dic-



Japanese American News

HIDEKI TOJO

tator than any man since General Sadao Araki in 1932." Although this is not the first Japanese Cabinet headed by a military person, this is the first time that the Kwantung Army, hitherto content to exert its power more or less indirectly, has come out into the open. By special act of the Emperor, Tojo is permitted to keep his Army post as well as his Premiership, though under Japanese law he should have resigned from the Army before accepting a political post. The new Tojo Cabinet, therefore, is generally regarded as "the most military and potentially belligerent government that has come to power in Japan."

Hideki Tojo was born in Tokyo, December 1884, the composition of Lieutenest Caracal File.

Hideki Tojo was born in Tokyo, December 1884, the son of Lieutenant General Eikyo Tojo. Destined as a youth to follow in the military tradition of his family, he entered the Military Staff College and was graduated in 1915. Entering the Army immediately after graduation, he served as aide-de-camp in the War Office and then was sent to Germany in 1919 as resident officer. In 1922 he returned to his Alma Mater, the Military Staff College, to teach.

Finding the career of military instructor too limited for his ambitions, Tojo became the chief mobilization section commander of the 1st Infantry Regiment, the sectional chief of the General Staff Office and commander of the 24th Infantry Brigade. In the Kwantung Bureau he was commander of the Gendarmerie headquarters and chief of police affairs, and in 1937 he became lieutenant general and chief of staff in the Japanese Army in China. For a time he organized a military inquiry which checked Japanese Army loyalty in China. His "red brick headquarters bulged with dossiers on every Kwantung officer, and he was known as Manchukuo's bogey man."

Until 1938 Tojo had concerned himself chiefly with rising in the military hierarchy.

When he came near the top, he turned his attention to the acquisition of civil power and accepted the office of Vice-Minister of War under General Seishiro Itagaki, a posi-tion which he held from May to December 1938. His insistence upon regimentation of every phase of Japanese life made him so many enemies among influential business groups that in December he was taken out of the ministry and made director of Military Aviation for Japan. In July 1940 he returned to the Cabinet as War Minister, one of the youngest War Ministers in Japanese history. When Premier Konoye's (see sketch 1940 Annual) Cabinet fell in October 1941, Tojo was chosen to form a new Cabinet, and on October 20, 1941 the new Premier made a pilgrimage to the Ise shrine, where he announced his new office to the Sun Goddess. Then he returned by airplane to Tokyo, where he announced his new responsibilities at the shrine of the Emperor Meiji and at the Yasakuni shrine for the war dead.

In 1937 Tojo had said that Japan must be able to fight Russia and China at the same time. In 1940, when Japan joined the Axis, Tojo said he was "overwhelmed with a mingled feeling of austerity and joy" and rejoiced that his nation would go "with renewed strength toward Japan's fixed goal in world affairs." His designation as Premier, however, was regarded by part of the American press as indicative of the victory of "moderate" nationalism. In his very first radio broadcast as Premier, Tojo said that Japan was determined to settle the "China affair" and to fulfill her ultimate object "to contribute to world peace." He has continued the Washington conversations and called for November 1941 the first session of the Japanese Diet to be held since 1937.

According to Japanese writers, Tojo's aim is to build Japan into a "high degree defense state . . . a government established on a military economy." "In Tojo's opinion," a Japanese magazine wrote, "the entire nation should move as one cannon ball of fiery resolution." He is known to be violently anti-Russian and is the author of some stinging remarks against Britain and the United States. Although he has kept the most important portfolios for himself, those of war and home ministries, he chose as Foreign Minister, Shigenori Togo, the former Ambassador to Moscow, who is married to a German woman. In a speech at Osaka, October 26, 1941, Tojo declared that "Japan must go on and develop in everexpanding progress—there is no retreat! . . If Japan's hundred millions merge and go forward, nothing can stop us. . . Wars can be fought with ease."

Tojo is a member of the samurai class, the lesser nobility of feudal Japan, now generally characterized as the "headstrong army caste." Described as "smart, hard-boiled, resourceful and contemptuous of theories, sentiments, and negotiations," Tojo speaks "incisively" and is "known by the Japanese people for his quick intellect."

Tojo's rapidity of speech, as well as the quick, jerky puffs of his ever-present cigar,

KLM FLIGHTS - N.Y. to Johannesburg

Lv. New York Tuesday or Friday - 9 a.m.

Arrive Amsterdam 8:35 a.m., Wednesday or Sat.

Lv. Amsterdam 5 p.m. Wednesday or Sat.

Arr. Johannesburg about midnight Thursday or Sun.

You could accordingly leave N.Y. Friday, June 22nd, tand arrive in Johannesburg about midnight Sunday, June 24th. A large meeting is Scheduled in Johannesburg for the following day, June 25th.



IESTERN UNION IN

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SYMBOLS

SIMBOL

[Mudate

DL=Day Letter

NL=Night Letter

LT=Int'l Letter Telegram

VLT=Int'l Victory Ltr.

W. P. MARSHALL, PRESIDENT

day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

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WHETHER THIS AFFECTING YOUR DEPARTURE IF SO WHETHER
POSSIBLE OBTAIN ALTERNATIVE PASSAGE STOP BANQUET SCHEDULED
CITY HALL JOHANNESBURG MONDAY TWENTYFIFTH JUNE=

HARRIS=

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PASSENGER FARES

and General Information





The COLLVER-MILLER CG.
Travel Bureau

500 SCHOFIELD BLDG., MA. 1-2266
EUCLID & NINTH CLEVELAND 15, OHIO

FARRELL LINES

INFORMATION

AUTOMOBILES

Special rates on automobiles accompanying passengers. Rates on application.

BAGGAGE

Passengers should limit the articles in their luggage to necessary wearing apparel and toilet articles. Each passenger is allowed 300 pounds of baggage free of charge. Any excess over the quantity allowed free, will be charged for at the rate of six cents a pound. Moving picture films. cartridges, and other dangerous articles must not be enclosed in baggage under any circumstances. Merchandise, household goods, books, linen, and silver must be forwarded as freight. Passengers should have their baggage marked "Stateroom," "Baggage Room" or "Not Wanted." Each article of baggage should be tagged showing the name, cabin number, and port of debarkation of the passenger. Suitable labels and tags will be furnished by the Company. Baggage being sent to the ship should be forwarded direct to the Pier at the Foot of 33rd Street, Brooklyn, N. Y., CHARGES PREPAID. Baggage will be accepted at the Pier one week before sailing. The Baggage Room on the ships is accessible to the passenger every day at the hour specified by the Captain.

BAGGAGE INSURANCE

As the Company's liability is strictly limited, it is strongly recommended that passengers insure their baggage whenever practicable, as, in the event of loss or damage to baggage, the Company cannot, under any circumstances, accept any liability beyond the amount specified on its ship contract ticket.

CHILDREN

Children's fares are listed in Tariffs. Cribs are carried for young children. Baby foods are supplied.

CONDITIONS

Tickets are sold subject to the regulations printed herein and to the contract terms printed in our "Ticket or Contract for Passage." If a passenger cancels after a ticket is issued, we will endeavor to sell for passenger's account.

DECK CHAIRS

Steamer deck chairs and cushions are provided. There is no charge. Apply to the Steward.

DELAYS

Published dates of sailing and arrivals are subject to change without notice and the passengers will have no claim against the Company for delays, expenses, or other loss caused by change of sailing or arrival dates due to the loading or discharging of cargo, or other causes.

DOCTOR

African Enterprise and African Endeavor carry a qualified doctor.

GUNS AND AMMUNITION

South Africa—Government allows each adult 2 guns and 200 rounds of ammunition.

British East Africa—An Import License is required to carry guns and ammunition into British Territory. This can be secured before sailing, by writing to the Commissioner of Police of the territory of destination, advising him of the type and quantity of guns and ammunition. If the Import License is not secured before arrival in this territory, the guns and ammunition will have to be put in the Government Warehouse until the License is secured.

Liberia, West Africa—Each adult allowed 1 gun, and 100 rounds of ammunition. Must be declared and surrendered to Customs on arrival at Liberian ports. A declaration must be made to the War Department in Liberia for an Import Permit.

HEALTH AND VACCINATION CERTIFICATES

All passengers must have a vaccination certificate with reactions noted. The Consul of the country concerned should be queried for additional health certificate requirements.

IMMIGRATION FORMS

All non U. S. citizen passengers should have in their possession a Form 257 a (Non-Immigrant Visa), or an I-94 Form, or Form I-132 (Re-entry Permit). If the passenger has none of these forms in his possession, it will be necessary for us to see his passport. These forms should be delivered to the Passenger Department forty-eight hours before sailing. If mailed, please send Registered Mail.

LAUNDRY

African Enterprise and African Endeavor are equipped with a modern laundry. Current prices prevail.

LIQUOR

African Enterprise and African Endeavor are equipped with bars. No bars on cargo vessels. Ginger ale, club soda and colas for sale.

PASSPORTS

All passengers, regardless of nationality, must provide themselves with a passport of the country of which they are subjects. Citizens of the United States should apply to a clerk of a Federal or State Court having authority to naturalize aliens. In New York City, applications should be made to Passport Agency, Sub-Treasury Bldg., Wall & Nassau Sts. or Passport Agency, 630 Fifth Ave.

PETS

Pets will be carried at owner's risk and not be allowed in staterooms. Rates on application. Passengers must supply food and kennels, except on the passenger ships a limited number of kennels will be furnished. Pets are subject to quarantine and other regulations of the country, colony, etc. The Consul should be consulted.

PIE

All ships sail from the Pier at the Foot of 33rd Street, Brooklyn, New York, which is near the 36th St. Express Station on the B.M.T. Subway Line. Telephone: SOuth 8–1035.

PORTER SERVICE

Porter service to and from cars at the pier, furnished through courtesy of Farrell Lines.

QUESTIONNAIRE FORM

It will be necessary for the prospective passenger to fill out and return the questionnaire form provided.

RE-ENTRY PERMITS

Citizens of foreign countries who have previously been legally admitted into the United States for permanent residence and are departing for a temporary foreign stay with expectations of returning to the United States, should secure a re-entry permit at least thirty days before intended departure. Passengers must apply in person to the United States Immigration Service nearest them. At New York City, applications may be filed at 70 Columbus Avenue.

RESERVATIONS

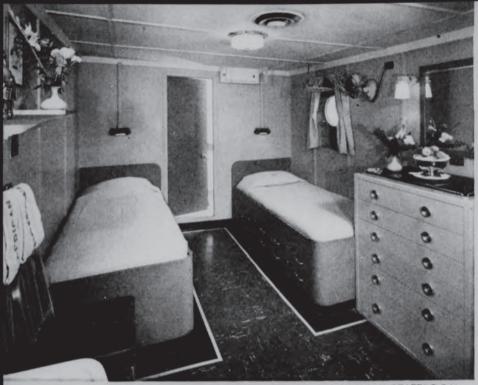
A 25% deposit is necessary to confirm reservations. Balances are payable one month in advance of sailing.

ROUND-TRIP AND RETURN TICKETS

A reduction of 10% is allowed on purchase of round-trip tickets; return portion of which is valid for one year. Purchasers of one-way tickets will enjoy a 10% reduction on the ticket applicable to the return voyage only, provided (1) they embark within one year of the date of commencement of the initial voyage; (2) they produce the copy of the original steamer ticket. This 10% applies interchangeably with our West, South and East Africa Services.

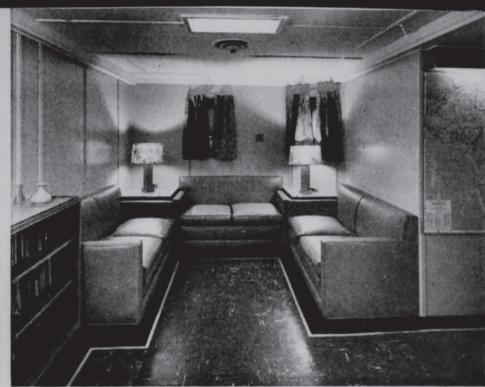
SAILING INFORMATION

All passengers booked on cargo vessels, must telephone our New York Office at 4 p.m. the day before sailing for the embarkation hour and sailing hour of their vessel.



TYPICAL STATEROOM

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*LOUNGE (forward view)

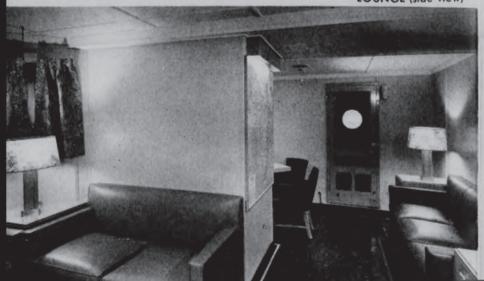
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*LOUNGE (side view)

FARRELL LINERS-C-2 TYPE

AFRICAN GLEN
AFRICAN PILOT
AFRICAN PILGRIM
AFRICAN PATRIOT
AFRICAN GLADE
AFRICAN GROVE
AFRICAN SUN*
AFRICAN DAWN*

DINING ROOM





PASSENGER FARES



PASSENGER FARES

TO SOUTH AFRICA

AFRICAN ENTERPRISE-AFRICAN ENDEAVOR

	Capetown	Port Elizabeth	*East London	Durban	Lourenco Marques	*Mombasa
Exclusive Use	\$ 950.00	\$ 970.00	\$ 985.00	\$ 1005.00	\$ 1020.00	\$ 1065.00
2 in Room Basis	750.00 -	770.00	785.00	805.00	820.00	865.00
3 in Room Basis	650.00	670.00	685.00	705.00	720.00	765.00

*If Calls Are Made

SOUTH AND EAST AFRICA

AFRICAN STAR, AFRICAN PLANET	AFRICAN SUN
AFRICAN CRESCENT, AFRICAN RAINBOW	and
AFRICAN MOON AND AFRICAN LIGHTNING	AFRICAN DAWN

	Basis 2 or 3 in	a Room
Capetown\$	550.00 \$	475.00
Port Elizabeth	570.00	495.00
East London	585.00	510.00
Durban	605.00	530.00
Lourenco Marques	620.00	545.00
Beira	635.00	560.00
Dar-Es-Salaam	640.00	565.00
Zanzibar	650.00	575.00
Tanga	660.00	585.00
Mombasa	665.00	590.00
Tanga (Via Mombasa)	680.00	605.00
Zanzibar (Via Mombasa)	690.00	615.00
Dar-Es-Salaam (Via Mombasa).	700.00	625.00

CHILDREN'S FARES

Up to 3 years (inclusive)	.quarter fare
4 years to 9 years (inclusive)	half fare
10 years or over	full fare

WEST AFRICA

AFRICAN GLEN, AFRICAN PILOT, AFRICAN PILGRIM, AFRICAN PATRIOT, AFRICAN GLADE, AFRICAN GROVE

Regular service by modern CARGO vessels carrying twelve (12) passengers to Dakar, Freetown, Monrovia, Takoradi, Accra, Lagos/Apapa, Duala, Pointe Noire, Matadi, Luanda, Lobito, and other ports. Also calling at Canary Islands and Cape Verde Islands.

	Basis 2 or 3 in a Room	
3000		Southern Route
Dakar	\$375.00	-
Freetown	375.00	-
Monrovia	375.00	-
Takoradi	450.00	\$600.00
Accra	450.00	600.00
Lagos/Apapa	475.00	575.00
Duala		
Pointe Noire		525.00
Matadi		525.00
Luanda		525.00
Lobito		525.00

CHILDREN'S FARES

Under one year of age	quarter fare
One to 9 years (inclusive)	half fare
10 years or over	full fare

Reduced fares for children not applicable on exclusive use of room. All fares quoted are one way for each passenger. Rates subject to change without notice.

NOTES: In cabins accommodating a fourth passenger, the extra passenger will be charged the regular minimum rate less 10%. In the case of children, the youngest child's fare less 10% will be charged.





FARRELL LINERS-C-3 TYPE

AFRICAN STAR

AFRICAN PLANET

AFRICAN CRESCENT

AFRICAN RAINBOW

AFRICAN MOON

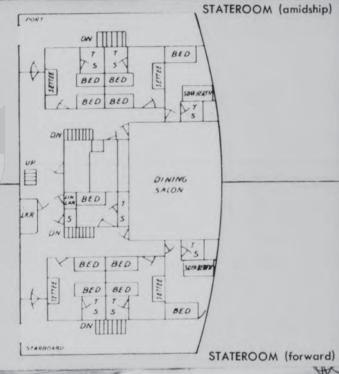
AFRICAN LIGHTNING

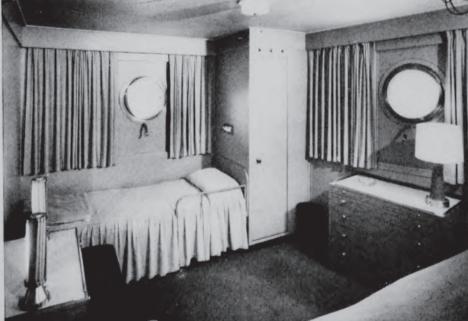


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INFORMATION

(Continued)

SAILING PERMITS

All persons except United States citizens must obtain a sailing permit issued by local collectors of Internal Revenue on evidence that Federal Income Tax has been paid. At New York, the Internal Revenue Office at 292 Madison Ave. will issue necessary sailing permit.

SOUTH AFRICAN CUSTOMS

Every new article must be declared on the South African Customs Declaration Form before arriving at destination. Every article is dutiable. Used household effects, up to a maximum of £400. is dutiable but rebatable for settlers.

STEWARDESS

African Enterprise and African Endeavor carry a Stewardess-Nurse.

TRAVELERS CHECKS

It is suggested that passengers use Travelers Checks and Letters of Credit. A small supply of United States currency in small denominations is recommended. No personal checks will be cashed on board our vessels. Visitors are not permitted to leave South Africa with any money in excess of £20. South Africa currency, £10. other currency unless in possession of a Bank Certificate. Immediately on arrival, in South Africa, the passenger should obtain a Bank Certificate which will state how much money is in his her possession.

VISAS

It is necessary for all passengers to obtain, before departing from the United States, a visa for the Union of South Africa from the Legation of the Union of South Africa. Washington, D. C., Consul of the Union of South Africa, 500 Fifth Avenue, New York City, or from the British Consul nearest to the passenger's place of residence. Visas for travel in British West and East Africa are obtainable from the British Consul. For travel in Portuguese East and West Africa, a visa must be obtained from the Consulate General of Portugal, 630 Fifth Avenue, New York City, or from the Portuguese Consul nearest to the passenger's place of residence. For travel in French West Africa, a visa is secured from the French Consulate, 610 Fifth Avenue, New York City. Visas for travel in Liberian Territory should be secured from the Liberian Consulate, 220 Broadway, New York City. For travel in Belgian Territory, visas should be secured from the Belgian Consulate, 630 Fifth Avenue, New York City. Elsewhere, apply to local Government Representative.

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The Progressive Jel



PUBLISHED BY THE SOUTH AFRICAN UNION FOR PROGRESSIVE JUDAISM

"Nil Judaici 'a me alienum puto" REGISTERED AT THE G.P.O. AS A NEWSPAPER

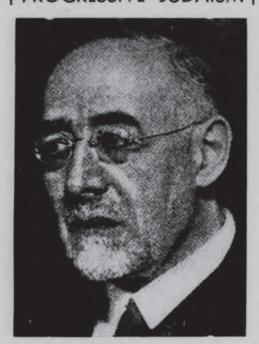
P.O. BOX 8133 **JOHANNESBURG**

OCTOBER

Vol. 8 No. 1 5712 TISHRI

Happy New Year .: L'shanah Tovah

WORLD UNION FOR PROGRESSIVE JUDAISM



Rabbi Dr. Leo Baeck, President World Union for Progressive Judaism

Our World Union For Progressive Judaism should be mindful of the first New Year in the new period that it has just entered, for such recognition will be auspicious. New tasks are now set before our Union again, new expectations are opening out. Ways are to be paved, starts to be prepared. This may really be a New Year.

Some methods therefore will, and must, be changed, but the principle, the idea that leads us is to remain the same. It should only manifest itself anew. Thus the good wishes for the New Year can be like those of old. They would even best be expressed with the name of our Union; this very name signifying the merit of our

Our Union will have its real life only as a World Union: with the territorial, not to mention the parochial, outlook, it would be sapless and powerless. In these days of crisis in the realms of religions, present and imminent, our Union could, and should, prove and develop its genuine character. Moreover, to-day, Judaism is in a hard need of having a broad religious platform where the millions of Jews can sincerely stand to be tested and firmly hold their own. Our Union could be able to give it.

And our Union is to be progressive; this is the title-deed. We must face the new day and recognise its thinking and longing; we must be aware of what has been brought into the world. To be progressive does not mean leaving or forgetting the old, but beating new roads for it. And we should not cling to the yesterdays either only because of their having produced some kind of new: the progressive of yesterday could come to be the reactionary of to-morrow. Progress is a steady process. Here again our Union is able to be aware of the task.

To be true to its name—this is the most sincere wish that is to be extended to our Union.

LEO BAECK

S.A. UNION FOR PROGRESSIVE JUDAISM

RECENT overseas trip has given me a great opportunity of taking counsel together with Jews from many lands-from all continents in fact—which manifested to me the great reality that we are still an "Am Olam"-an Eternal People-and that this Eternal People is alive and vital-"Am Yisrael Chay" -the People of Israel lives forever.

First, there were meetings of the executives of the World Ort and Oze, which devise the means of making the Jewish people healthy and productive, following the old principle of the Ethics of the Fathers: "Where there is no sustenance, there can be no Torah." Then I attended the first three days of the World Zionist Congress, the first to be held in Israel; an occasion to celebrate the onward march from Basle to Jerusalem. At that congress it gave renewed inspiration to hear again the great epic of Kibbutz Galuvot—the Ingathering of the Exiles -which enabled our people to put an end to the "Judennot," from behind the Iron Curtain, from the Displaced Persons' Camps of Germany, Austria and Italy, and from the backward countries of persecution and oppression: Iraq, Yemen and Morocco, thus putting an end once and for all to the Galut.

I also carry with me the impressions of the semi-Jubilee Conference of the World Union for Progressive Judaism, which I attended in London, and which grappled towards a solution of the problem of Judaism. This World Conference of Progressive religious Jewish leaders enunciated the principle that, whilst it is important to have bread and security, and to put an end to the homelessness and misery of World Jewry, nevertheless, we must remember that "mankind does not live by bread alone." This great truth of historic Judaism contained in the Bible, the legacy of Israel, was referred to again and again at the conference, even at its business sessions, and has helped to bring home with renewed inspiration to all the delegates the meaning and purpose of our great Judaism as a way of life and to give an answer to our existence as Jews and as human beings.

In this short message, it is well-nigh impossible even to evoke a fraction of the spell of the messages of the revered Rabbi Leo Baeck, the venerable president of the World Union for Progressive Judaism; nor that of the profound scholar, the great Professor Martin Buber, of the Hebrew University of Jerusalem, who embodied in his message the "Torah Mitzion," the new spiritual and cultural values which are coming to the fore in the regenerated Land of Israel. Their messages will remain with me for many years to come. They filled in for all of us-the delegates to that conference—a base



Rabbi Dr. M. C. Weiler, Life President, S.A. Union for Progressive Judaism

and a background for our desire to bring a progressive and living Judaism to the masses of Jews. Baeck stated that the function of the World Union for Progressive Judaism is "to make Jews more Jewish, more religious, more genuine, more helpful," and that we must "open all doors and windows: the doors so that everyone may enter and benefit from our message and the windows for outlook." Baeck also mentioned that the new State of Israel is of the most historic significance in the annals of the Jewish people. Buber showed convincingly that the great protagonists of Judaism have always been realists as well as idealists; that since the days immemorial, the Jewish people has always striven after the superhuman, and that the Prophets of Israel fought for the wholeness and unity of civilisation. These prophets believed in social justice, but unlike Karl Marx, for the sake of God, and that as men of the spirit they were prepared to stake their lives to save civilisation. Since the days of the Emancipation Era 150 years ago, there has developed a rift between Judaism and civilisation and it is the duty of progressive Judaism to rediscover the unity. The trouble with our age is that "Haelohim Mistater"-God is hiding himself. It is our duty by our actions and by our lives, to see to it that God would come back to us.

On the occasion of this Rosh Hashanah, it is important for the Rabbis and lay-leaders who are attached to our Progressive, Reform. Liberal Judaism, to bring the message of the World Union for Progressive Judaism to all their adherents. This message is needed not only on the highways-not only in the metropolitan centres, but also in the byways and the most forsaken corpers of the globe. Our message should not only be heard on Fifth Avenue, New York, but also on its Second Avenue. and not only in New York or London or Paris, but also in Jerusalem, in Topeka, Kansas, in fact, in the smallest town, or dorp. By making the average Reform or Liberal Jew conscious of the message of the World Union for Progressive Judaism, its

Continued on page 2, column 2

CAPE

ONCE again it is my privilege to extent on behalf of the Cape Town Jewish Congregation our heartiest New Year greetings to all members of the South African Union for Progressive Judaism.

We likewis send our greetings to the United Jewish Reform Congregation at Johannesburg, and to the Pretoria, Springs, Durban and Port Elizabeth Congregations.

Looking back over the past year it is apparent that our movement has continued to make fairly rapid progress. This in itself seems to be a clear indication that the leadership and direction of the Reform Movement closely parallels and expresses the ideals and aspirations of modern progressive Judaism.

Inevitably, in a fast-developing movement such as ours, we have constantly to be on our guard against all manner of potentially hindering elements: neither can we fail sometimes to be aware that narrowness of vision within our ranks can be even more potent than opposition from without.

Despite such factors—perhaps even because of them-Reform Judaism is proving its intrinsic values and qualities. With sustained, wise leadership, and with the co-operation of all, the mighty strength of Reform is becoming increasingly apparent every year, here in Cape Town, as elsewhere in South Africa, and throughout the rest of the world.



Mr. S. Roy, President, Cape Town, Jewish Reform Congregation

Our Cape Town Congregation is naturally very glad that very soon our capable and beloved Rabbi David Sherman will be able to exercise the duties of his office in a new Temple more worthy of his talents and bringing new inspiration to our devotions. This new Temple will indeed be a credit to our movement and to the City of Cape Town as a whole.

Our renewed good wishes to you

SIMON ROY.

JOHANNESBURG

THE Rosh Hashanah season is a fitting period in the life of any Jewish organisation for "stock-taking," even if it is only in the figurative sense, and I gladly avail myself of the privilege of penning a New Year message.

The past year has been a momentous one of expansion, consolidation and growth in all aspects and activities of our movement in S.A. and in these respects our Congregation has been happy to lend a hand and to play its part.

The consecration ceremony of the beautiful Temple David in Durban was the highlight of the four-day conference of our Union held there last March and saw the fulfilment of what only a couple of years previously was but an ambitious dream. The Durban Congregation is a living testimony to the devotion to an ideal, hard work and generosity displayed by the teamwork of the lay and Rabbinical leadership.

We have seen our sister Congregation firmly established in Port Elizabeth and from that centre we constantly receive reports of its progress and popularity.

Our Congregation has also been happy to render such service and





Mr. S. Leibman, President, Pretoria Jewish Reform Congregation

As President of the Pretoria Jewish Reform Congregation, I have great pleasure in sending a Festival Message of Goodwill and Happiness to all readers of the Progressive Jew.

The year which is fast coming to a close has not passed without its sad and happy events. For us in Pretoria there was great speculation and jubilation when we first made our debut a year ago. It was certainly marked by unprecedented enthusiasm in the history of the Pretoria Jewish communal life. As a result our membership is steadily increasing.

Since our inauguration two of our subsidiary activities, the Educational Board and Sisterhood have emerged and are already firmly established. This spirit in the Congregation augurs well for the arrival of our own Rabbi M. Nathaniel Bension, who will conduct his first services this Rosh Hashanah and Yom Kippur. Could we wish for a more auspicious introduction to the New Year than this?

So, with peace of mind I sincerely wish all our adherents a happy and healthy New Year and well over the Fast for 5712.

S. LEIBMAN.



Mr. S. J. Geffen, President, United Jewish Reform Congregation, Johannesburg

assistance to the newly-formed Pretoria constituent whenever called upon, and we share the wonderful thrill which will be theirs at the forthcoming High Holidays in their having their own Rabbi conducting their services and thereafter to their membership leading a full congregational life. I extend a warm welcome to Rabbi Bension and his family to this province and country and am convinced his arrival will be a source of strength to Reform in South Africa.

Rabbi Abba Hillel Silver's visit to South Africa has brought an immense amount of goodwill to our movement.

This year has also seen the celebration of the first anniversary of the establishment of Temple Shalom. The work performed by its leadership and Rabbi D. H. Arrow and the sincere band of its membership, both male and female, has more than justified the high hopes held out at the inception of our "North-Eastern Congregation."

Rabbi Weiler has recently returned from a lengthy trip to England, Europe and Israel, where he attended our own World Conference and conferences of other world organisations. His dynamic ability at these important venues, has brought fresh lustre to our congregation and to the movement as a whole.

Reform Judaism in South Africa is on the march, and it is my earnest hope that the coming year will bring continued fraternal co-operation and kinship between all constituents for our mutual welfare and for the influence for good in S.A. Jewry.

I extend seasonal greetings to our Rabbis, my executive and Council, our loyal and devoted permanent staff headed by our invaluable Bennie Stalson, to the membership and the many sympathisers of our congregation.

To my colleagues in Cape Town, Springs, Durban, Port Elizabeth and Pretoria and their spiritual leadership, I likewise convey New Year greetings on behalf of Johannesburg and wish their Congregations every joy and progress for the coming year.

Sincerely,

S. J. GEFFEN.

S.A. Union for Progressive Judaism

(Continued from page 1.)

tasks and obligations, its hopes and potentialities, these average members will become better members of their respective congregations. One of the best ways of activating the membership of a Progressive Jewish Congregation is by making them feel that they are a part of a world-wide organisation.

Moses Cyrns Weiler

DURBAN



Mr. Alfred Levy, President, Durban Jewish Reform Congregation

It is my privilege and pleasure to extend to all our members and friends sincere wishes for a very happy and peaceful New Year.

The completion of Temple David has now given us a beautiful edifice in which to worship, and I hope that we will all be here for many years to enjoy the spiritual satisfaction which this Temple in its beautiful surroundings has given us.

I am gratified with our growing membership and school activities, and wish to record my sincere thanks to Rabbi Miller, my executive and council, and the Sisterhood, for the enormous amount of work they have done, which has enabled us to get as far as we have.

I look forward with confidence to the continued growth of our Congregation and all its efforts to maintain a feeling of spiritual guidance and fellow goodwill.

May God bless you all.

ALFRED LEVY.

THE great message of the High Festivals comes to mind as we approach the New Year, 5712, and heartfelt greetings for blessings and peace are exchanged.

We have much to be thankful to God; for the continued growth and progress of our movement in this country and in many parts of the world; for the glorious accomplishments of our fellow-Jews in Israel; and for the abatement of anti-Jewish feeling everywhere.

Nevertheless, we still are living in an age of uncertainty and insecurity. We have desperate need for the creative faith of our fathers. Mankind, generally, has not yet learned to put into effect the eternal verities proclaimed by our prophets and sages.



Rabbi Meyer Miller, Minister, Durban Jewish Reform Congregation

We pray that the year 5712 may be a blessed year.

"Turn our hearts to Thee, O God and Father, that we may serve Thee in sincerity and in truth. And serving Thee, may our example help to lead many to Thee. O Thou who hast founded the world on love, may these High Holy Days, by Thy grace, become a spiritual power to unite us with our fellowmen, in reconciliation, in forgiveness and in love."

Meyer Miller

SPRINGS AND DISTRICT



Mr. K. Stoloff, President, Springs and District Jewish Reform Congregation

It is with a feeling of great confidence in the future that I send this New Year message to all adherents of Reform Judaism in South Africa.

This Congregation was the third Reform congregation to be founded in South Africa some seven years ago and I have been fortunate to have been actively associated with the movement since then. I have watched with keen interest the progress and advancement made during recent years and I feel that at the moment Reform Judaism in this country is riding on the crest of a wave. The inauguration of the many congregations in the principal centres of the Union and the clamouring on all sides from smaller centres is sufficient indication that Reform Judaism has come to stay and must inevitably go from strength to strength.

Continued at foot of next column

How Reform Judaism Began in South Africa

By J. IDELSON

Director of Music of the United Jewish Reform Congregation of Johannesburg and of the South African Union for Progressive Judaism; Chairman of Society of S.A. Composers.

THIS article is not meant to be a chapter of the History of the Reform Movement in South Africa, but merely reminiscences of the period which served as a preamble to the establishment of the Movement. It will only prove and illustrate how slender and weak were the forces, and only the arrival of Rabbi Weiler in this country and his forceful personality, together with his extraordinary powerful organising abilities, spread our Progressive ideas throughout this Sub-Continent, and it is to be hoped that our Spiritual head, now in his prime of life, will be spared for many years to continue the good work he has so splendidly achieved.

About a quarter of a century ago, little or nothing was known of Reform Judaism in South Africa. A few enlightened minds who either read about it or had visited Reform Temples overseas, merely dreamed or talked about it. Once an isolated article appeared in the Jewish press just briefly mentioning the Progressive idea of Modern Judaism. But it passed unnoticed, and was soon forgotten.

In September, 1929, my late brother. Professor A. Z. Idelsohn, Professor of Music at the Hebrew Union College in America, was on a private visit in Johannesburg, and before his departure, gave an address on Reform Judaism. Lively discussion followed, and the meeting resolved to elect a committee to proceed further with the idea. I still remember that Dr. Morris Cohen was elected chairman and Mr. D. Dainow, editor of the Zionist Record, secretary. Of all the people present, I cannot recollect one who became eventually a member when the Reform Congregation was established in 1933.

I proceeded overseas, where I had the opportunity of visiting several Liberal and Reform Temples, both in England and on the Continent. I also had discussions with several leaders of the World Union for Progressive judaism, viz., Rabbi Dr. I. Mattuck, the Hon. Lily H. Montagu, the Rev. M. L. Perlzweig, and others. On my return to Johannesburg, in December, 1929, I discovered greatly to my disappointment that the whole organisation established in September, 1929, had ceased to function; in fact, it never existed. I proceeded to call meetings or some of the people - but without avail. The little enthusiasm displayed at the September meeting had completely evaporated. My brother was wise enough to leave me some Prayer Books and Song Books, and in January, 1930, I commenced holding Friday evening services at the homes of some relations and I obtained several hundred pamphlets Orthodox United Hebrew Congrega-



MR. JERRY IDELSON

from America for Prayers, as well as a good supply of propaganda literature.

And so, after several months had elapsed, I called together our friends and we founded a group called the Jewish Religious Union. The late Dr. Max Greenberg was elected chairman and I, secretary. However, the numbers were so small, that practically whoever belonged to the group served on the committee. We endeavoured to interest more people by holding periodic public lectures. If my memory serves me correctly, the following delivered addresses, mostly held at the Carlton Hotel, Johannesburg: Dr. L. F. Freed, the late Dr. Manfred Nathan, the late I. M. Goodman. We had invited the late Chief Rabbi Dr. J. L. Landau to address us, but he refused, as did the late Rabbi I. M.

Early in 1931, my late brother wrote to us inquiring whether our group would be prepared to invite a rabbi, as Rabbi Jerome Mark was willing to come to us. We called a general meeting, and our chairman invited the Rev. A. T. Shrock and Mr. friends. Our group gradually grew. B. Guinsberg (then President of the and S. Haas, remained loyal to our

tion). These two gentlemen appealed to the meeting to desist from engaging a Reform Rabbi and the establishment of a Progressive Congregation. They promised to institute certain modifications of their service and the inclusion of the English language.

A certain Friday evening service was assigned to us at the Orthodox Yeoville Synagogue; it was well advertised and a large congregation turned up. Seeing such a goodly audience, the Cantor gave ample display of his vocal prowess, a short prayer in English was read by the Rev. Shrock, and the late Dr. Landau delivered a lengthy sermon, bitterly attacking the Reform ideology. The service terminated at a late hour, and we all left bitterly disappointed both at the proceedings and the treatment received.

It was then obvious to us that a compromise could not be arrived at and in the meantime we had declined the offer of Rabbi Mark, who accepted a position in Australia. At our next meeting, a lively discussion took place, after which Dr. Greenberg-persuaded by Dr. Landau-resigned the chairmanship and membership, being succeeded by the late Mr. Max Franks.

During the following year, all our activities consisted of occasional public lectures, some short radio talks by myself and others. Our little group was small, funds were not available, we even did not possess letterheads of our Society, and postage expenses had to be borne by me.

The only encouragement we received were the inspiring letters from the Hon. Lily Montagu and my late brother, who insisted that we should continue the little good work and to persevere until the opportune time should arrive to launch a congregation. The few members we had, somehow lost interest and dwindled away. Some left the group out of fear, others because they lacked courage. Only a very few like the late M. Franks, the late Elias Gordon, Dr. L. F. Freed, O. Caplan cause. In fact, one could count our adherents practically on the fingers of one hand.

Before the end of 1932, I received a letter from my brother advising us to "invite a young man who is to be graduated the following term as rabbi; his name is Moses Cyrus Weiler, he is quite a leader among his students, a good Hebrew scholar, a Zionist, and was born in Riga; has a knowledge of Russian and German languages.' Rabbi Weiler was a favourite pupil of Professor Idelsohn who took a special interest in him. A similar recommendation also arrived from Dr. Morgenstern, then principal of the Hebrew Union College.

This received the approval of our committee, but there remained the question of finance, as we had none. After some correspondence with Miss Montagu, the World Union decided to pay Rabbi Weiler's salary for six months as well as his travelling expenses. So we had no risk to undertake, for if at the expiration of that period no success could be attained, the rabbi would leave this country at the expense of the World Union without any obligation on our part.

I wrote to Rabbi Weiler at the Hebrew Union College in America, as follows :-

Dear Sir.

I am instructed on behalf of the committee of the Jewish Religious Union of Johannesburg to communicate with you in connection with the proposal that you should come to South Africa to lead the movement for Reform Judaism in Johannesburg in particular and in South Africa in general.

My committee has been in touch with the World Union which has agreed to finance the arrangement whereunder you will come to this country and carry on the work.

The remuneration attached to the position will be the sum of \$40 per month payable in English sterling and the period of your engagement will be for six months, when other arrangements may be made.

Failing such arrangements you will be supplied with a return ticket to your place of departure by the World Union which will also provide for your passage money from America to South Africa.

I shall be pleased to hear from you at your earliest convenience whether you are agreeable to these arrangments, when the necessary steps may be taken without delay to arrange for your coming to South Africa.

I may add that your appointment will date from your arrival in Johannesburg

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SPRINGS AND DISTRICT

Continued from Page 2

As far as my Congregation is concerned I am happy to say that occupation of the Temple Cottage has now been obtained and plans are in progress for the conversion of this building in such a manner as to render it serviceable for our Hebrew school, for functions of various descriptions and for Sisterhood purposes.

This is a great step forward in our life and I, as President, am looking forward to much progress during the next twelve months.

To all our adherents, therefore, I say that the coming year may well be one of the most momentous in the life of our movement, and in this spirit I wish you all a Happy New Year and great prosperity for the future.

K. STOLOFF. Sisterhood.

ELIZABETH PORT

THE past year has indeed been an important one in the history of Port Elizabeth Jewry, inasmuch as it has witnessed the formation of the Port Elizabeth Reform Congre-

To my mind, this is a truly noteworthy achievement, when it is remembered that the group which afterwards was to become the Congregation was only formed about eighteen months ago. In that short space of time we were not only able to engage the services of a minister, but our Hebrew school is already producing results which reflect great credit on

This achievement is entirely due to a number of pioneers, both men and women, and, in this connection, I cannot pay sufficient tribute to our



Mr. S. Hallis, President Port Elizabeth Jewish Reform Congregation.

Port Elizabeth has always been a united community, and members of the various congregations have always co-operated whole-heartedly in various cultural and charitable activities as in the realm of sport.

It is pleasing to find a comparative absence of bitterness or antagonism towards our new Congregationa tolerant attitude which has not always been found in similar conditions in other centres.

On this occasion we send our greeting to all other Reform congregations in South Africa and, in wishing them a "L'shanah Tovah," may I express the hope that ways and means may be found to promote future cultural activities between the various congregations. This, in turn, will strengthen our communities and broaden our outlook.

S. HALLIS.

Rabbi Abba Hillel Silver Visits South Africa

Honours Congregations in Johannesburg and Cape Town

RABBI DR. ABBA HILLEL SILVER, World leader of Zionism, and one of the foremost Reform Rabbis, recently paid a short visit to South Africa and took the opportunity of honouring Reform Congregations in Johannesburg and Cape Town by addressing the members from these pulpits.

Temple Israel, Johannesburg, was crowded to the doors, both downstairs and in the gallery. There was a distinguished gathering of representatives from the leading Jewish and civic organisations, headed by the representatives of the Board of Deputies and the S.A. Zionist Federation, and amongst those present was the Mayor of Johannesburg, Councillor C. F. Beckett, M.P.C., the Consul for Israel, Mr. Y. Gaulan, and the American Consul-General, Mr. S. B. Redecker.

The service was conducted by Rabbi D. H. Arrow, assisted by Mr. G. Phillips and the combined Choir of Temple Israel and Temple Shalom, under the direction of Mr. Jerry Idelson, Director of Music of the congregation. The Chief Minister, Rabbi Dr. M. C. Weiler, introduced Rabbi Silver.

In Cape Town Rabbi Silver's attendance at Temple Israel coincided with the fifth anniversary of Rabbi Sherman's arrival in the mother city. Overflow attendance marked the historic occasion.

In the course of his address, in Johannesburg, Rabbi Silver said:

"I am grateful for this opportunity to be with this congregation. I know something of the history of this congregation, and I know the extraordinary contribution which your distinguished spiritual leader has made towards the spread of Progressive Prophetic Judaism in this new world. In the United States, all the colleagues of Rabbi Weiler are proud of his contributions-of the leadership, of the whole-hearted devotion and loyalty which he has given to Judaism and to all the positive values of Jewish life and thought to the growing and evolving communities of the Union of South Africa. Dr. Weiler was recently in the United States and he was welcomed by his colleagues and by his Alma Mater, which delighted to single him out for honour and distinction, as a faithful servant of God.

the emphasis on Jewish community life where it belongs—upon religion, if we wish it. We should most earnestly wish it if we desire to give significance, content and dignity to our lives and life of our children.

"To the thoughtful Jews it is becoming increasingly clear that there are no substitutes in Jewish life for religion. Neither philanthropy, nor culture, nor nationalism is adequate for the stress and challenge of our lives. All these interests can and must find their rightful place within the



Rabbi Dr. M. C. Weiler (left) and Rabbi Abba Hillel Silver

"The time will soon come when we shall be free to divert our energies largely to our synagogues, our schools and our academies, whereas for a very long time now our energies and resources had, of necessity, been dedicated largely to the compelling emergencies of life saving and state building. We shall soon be able to put

generous pattern of Judaism. But the pattern must be Judaism. The Judaism of the Torah, the synagogue, the prayer book. The Judaism of the priest, the prophet, the sage, the mystic and the Rabbi.

"Whether Jews will live as citizens of Israel, or citizens of the United States or as citizens of South Africa

or of any other country of the world, they should not evadé the great mandate of their prophetic religion which is to serve God and man, to strive for the establishment of God's kingdom and by the practice and the propaganda of their faith to be a light unto the nations. The mission ideal of Judaism which Liberal Judaism has stressed so much and so correctly is, my dear friends, historically valid. It is of the very warp and woof of prophetic Judaism to be a light unto the nations and to bring the imprisoned out of the dungeon and he who lives in darkness out into the great light. It was valid then. It is valid to-day. It is the real burden of our destiny. God has permitted us to renew our days as of old with the establishment of the state of Israel. Let us in gratitude renew our faith as

"I pray that God may prosper the work of your Congregation in the Jewish community of Johannesburg; that you may grow in numbers, in spirit, and in influence; that you will become a blessing to yourselves, to your community, to your country and to mankind."

PAGEANT OF YOUTH BALL

The second annual Pageant of Youth Ball, held under the auspices of the United Jewish Reform Congregation, took place at the Temple Shalom Centre. The proceeds of the function went towards the Alan Isaacs Camp Fund.

President's Tribute

TELCOMING Rabbi Silver to Temple Israel, Johannesburg, Rabbi Weiler, as president of the S.A. Union for Progressive Judaism, said: "I am exceedingly grateful that it has fallen to my lot to welcome into the pulpit of the Mother Synagogue of our movement in South Africa, Rabbi Abba Hillel Silver, upon whom we can pronounce the two classic benedictions: "Baruch Shechalak Mechochmato Li'yreav"-Blessed art Thou, O Lord our God, Who hast implanted of Thy Wisdom to them that fear Thee (this benediction is pronounced on seeing a Sage, distinguished for his knowledge of the Torah); the second benediction is uttered on seeing a wise man, distinguished for other than sacred knowledge: "Baruch Mechochmato L'vasar Shenatan Vadam"-Blessed art Thou, O Lord our God, Who has given of Thy glory to flesh and blood.

"In Rabbi Abba Hillel Silver we not only have a great scholar and student of Judaism and Jewish living, but a man of great culture, deep insight, a man of action and a great leader.

"At the outset, I wish to clear up

one possible misunderstanding. Some of our members are disappointed because they were not given preferential treatment in the seating arrangements at this service. I see some of them standing. I am sure that many could not gain admittance because there is no House of Worship in South Africa large enough to house all the men and women who wanted the privilege of hearing the message of this great Rabbi. My answer, however, is unequivocal and emphatic-Rabbi Silver belongs to the whole community and even if he had come to South Africa under the auspices of our own Movement, this service would still have been open to the whole Jewish community. How much the more correct is our attitude when we consider that he came under the auspices of the South African Zionist Federation, which represents the vast majority of South African Jewry, and to which organisation we are grateful for facilitating his coming to our service to-night. There are only two days in the Jewish calendar when one can reserve a Jewish congregation for members. These are the two Days of Awe: Rosh Hashanah and Yom Kippur. They are statutory services and every Jew and Jewess in the community can make arrangements beforehand to find a place of worship.

"The name of Abba Hillel Silver is not strange to this congregation or community. In fact, the three names Abba Hillel Silver have been magic words to the Jewish world, and to our congregation. Though the Rabbi was at a great physical distance from us, we felt his guiding hand, and whenever we encountered difficulties in this community, we felt the clasp of a warm hand of friendship. Rabbi Silver is no stranger to this congregation. We have mentioned his name continuously ever since the foundation of the Johannesburg Jewish Reform Congregation eighteen years ago, and he was gracious enough to permit us to make him the first life member of our United Jewish Reform Congregation of Johannesburg, five years ago. We, in turn, have tried to follow his philosophy of Judaism. Ever since our movement started in this country, we made Zionism a major plank of our Movement; the dream for Zion was to us indispensable and a sinequa-non of our philosophy of Jewish living. Moreover, our Reform Judaism followed closely his outlook as well. We learned from Rabbi Silver to accept in Judaism the principle of change, but never did we believe in the change of principles. In fact, to quote his own words, we upheld "the changeless principles of Judaism in changing forms." We have always stood for "the dynamic spiritual permanences of our faith."

"Lastly, whilst we created a Reform Jewish Movement in Johannesburg, which we helped to spread since to the six major centres of the Union of South Africa, we again followed his teachings that Judaism must make great demands upon us and that there must be deep soul-searching, contemplation and contrition. Rabbi Silver's concept of Reform Judaism has never been mere innovation or renovation or reformation, but something infinitely more. The Jews have a word for this concept-they call it "Kavanah," the Intent. We learned from Abba Hillel Silver to aim for Kavanah and Maasim Tovim-that is, Intent and Good Deeds."

From Krepplach to Honeycake SYMPOSIUM

BY THE REV. ISAAC RICHARDS, H.C.F.,

Minister, Port Elizabeth Jewish Reform Congregation

IN last year's Rosh Hashanah issue of the Progressive Iew I contributed an article in which I reminded readers of some of the customs and folkways associated with the first ten days of the Jewish year. Let us carry on the story from where we left our Jew of the last generation, eating "Krepplach" on the eve of Yom Kippur, and follow him through the next fortnight until we find him eating that delightful delicacy "Lekach" (honey cake).

Immediately Yom Kippur is over the pious Jew of my youthful days suddenly blossomed out as a builder. The traveller, tailor, and even the Rabbi became an enthusiastic builder, and from the rear part of the majority of Jewish homes came the sound of hammer on nails, and the delighted cries of the children eagerly trying to help. What were they building? What a question! What should a Jew be building? Why, a Sukkah, of course. Every self-respecting Jew must have his own Sukkah.

Business is Business

While the building of the Sukkah went on there was a very important business item to be attended to. A Lulav and Ethrog must be purchased. Not every Jew could afford this expensive item, and after all it was only needed for a few moments each day. So groups of neighbours would club together to purchase this necessity in partnership. The Ethrog and Lulav purchased, the Sukkah decorated, all was now ready for the Festival.

The male members of the family went off to shool.

The service is soon disposed of. Home to the delights of the Yomtov meal in the Sukkah. Ah! but are they such delights? True, the children think it wonderful, but the older folk are not quite so happy. The festival unfortunately usually falls in the month of October when the European winter is most unkind. The unfortunate Jew sits in his Sukkah with his heavy overcoat whilst cold winds blow through the flimsy walls and rain is not an infrequent and unwelcome guest. Alas! how often are the meals in the Sukkah interrupted by a downpour of rain. It seems as if the very heavens are intent on making things difficult for the Jew. "Shver tzu zein a Yid."

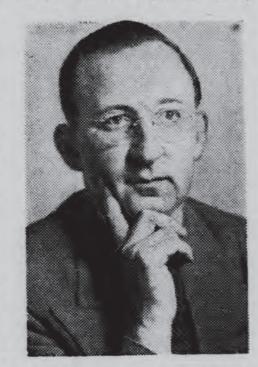
Waving the Lulav

The next morning off to "shool." Through the street marches the proud Jew carrying his tall palm branch, whilst those who suffer from shyness try to cover its awkward shape with brown paper. At last the Hallel prayers with Lulavim vigorously shaking in all directions, and finally the procession around the shool with the Ethrog and Lulav. The partners would take turns at this waving and marching, whilst the aristocrats who owned a whole Ethrog for themselves were spared the shifts of their humbler colleagues.

The Great Hossana

The seventh day of the festival was one of special significance. It is known as Hoshana Rabba—the Great Hossana, since special prayers are recited, commencing with the words, "Hossana, Save we pray Thee." On this day the Lulav procession marches round the synagogue seven times.

This day, although part of the festival, was not actually a Yomtov in the sense that work was forbidden. Indeed, this was one of the most profitable days of the year for the underpaid "Shammas." He was the vendor of bundles of willow leaves, which towards the end of the Hossana prayers were beaten vigorously on the



The Rev. Isaac Richards

ground. What a scene. Jews banging their bundles of willow leaves on the seats or the floor of the "shool" until every leaf had fallen off.

This was a joy only to be compared to the joy of beating Haman on Purim. The shammas was compensated for the work involved in clearing up the mess, by the high price he received for the bundle of willow twigs.

Hoshana Rabba was considered to be the climax of Yom Kippur. Legend had it that on this day the decision made on High, concerning the fate of each individual was finally confirmed, and that a note or "Kvittel" was issued by the Heavenly auditors. Hoshana Rabba, therefore, had many features common to Yom Kippur. The cantor wore a white robe or "Kittel" as on Yom Kippur, the Yom Kippur mode was heard in the tunes of the service, while at home we were given a second taste of our favourite dish, "Krepplach."

The Joys of Simchat Torah

Whilst "Shmini Atzereth," the Eighth Day of Solemn Assembly,' saw the usual attendance of the faithful at synagogue, Simchath Torah evening which followed saw an almost Yom Kippur-like crowd. Quite a different atmosphere prevailed, however. Parents brought their children equipped with flags, on many of which were mounted apples or potatoes into which candles have been struck. The strict division of the sexes is not observed and many of the younger womenfolk come downstairs in order to be able to kiss the Torahs as they were carried round in procession.

At last comes the main business of the evening. The "Hakafot" or procession around the synagogue with the Torah scrolls, followed by the children proudly bearing their flags and lighted candles. Seven times they encircle the Bimah lustily singing the traditional tunes. At the end of each circuit the honour of carrying the Torahs is redistributed whilst often the Rabbi and some of his most fervent adherents join in a round dance whilst the youngsters gaze with wide-eyed wonder at this unusual sight. After the service chocolates and sweets are distributed to the children.

Forecast of Future Community

WELL-ATTENDED Symposium on the theme, "What Will the Jewish Community Look Like in 1975-A Forecast," was held recently in the Temple Israel Hall, Johannesburg.

Mr. Gus Saron, General Secretary of the South African Jewish Board of Deputies, was the first speaker. He said that the future development of the Jewish South Africa depended on two factors, viz., the treatment meted out to the Jewish community by the South African non-Jew and the innate Jewish desire to live here. The type of Jewish community which would emerge would doubtlessly be a smaller though more centralised and better organised Jewry in which two groups existed. On the one side the majority would belong to a consciously Jewish group seeking ever greater solidarity. On the other hand a smaller group would tend propressively to adapt itself to and assimilate with the non-Jewish environment. The success of the first group would depend on the devotion it could inspire to the Synagogue on the

Aliyahs for All

On Simchat Torah morning the "Hakafot" procession is repeated. Then comes the Torah reading. Again and again the same Torah portion is read, until every male member over the age of thirteen has had the privilege of being called up to recite the benediction. After this spiritual experience, physical stimulus is needed, and the benevolent wardens pour out a generous tot of whisky which is consumed there on the Bimah "In the sight of all Israel." Of course, no Jew just drinks, so a generous piece of 'Lekach' is provided to help it down.

All the Boys

After every adult male has been called to the Torah comes the moment for which the younger boys have been waiting. In a loud voice the cantor summons one of the most venerable gentlemen to the Bimah, accompanied by "Kol Han'arim"-"All the Boys." This was perhaps the only solemn part of this day's service. The hubbub in the synagogue would die down, whilst an air of solemnity took hold of all present. Here came the future generation. What kind of a generation was it to be? This strange generation born in the free Western world. Speaking English as naturally as their non-Jewish friends. Would Judaism be safe in their hands. The boys came forth from every side and crowded on to the "Bimah." The large Tallis was spread out over their heads like a Chuppah. When all is ready the old gentleman would slowly recite the Benediction, whilst the boys would repeat it after him. The entire congregation would shout a fervent "Amen."

Finally, the concluding chapter of the Torah is read and immediately the opening chapter of Genesis is recited, symbolising the continuity of the Torah. The two gentlemen on whom the honour of closing and opening the Torah is bestowed are symbolically called the "Chatan Torah" and the "Chatan B'reshit" and they are given the privilege of entertaining the congregation at the conclusion of the service.

Thus amidst revelry, yet with sad hearts, did the Jew of the last generation take leave of this holiday period, during which his earthly troubles, his struggle for a livelihood were forgotten and he took his place amongst the spiritual kinds of the earth.

one hand, and on the links it could forge with Israel.

Mr. M. Szur, of the Yiddish Kultur Federation, painted two pictures of the Jewish future in South Africa. He thought that if the general South African scene were to become dominated by reactionary forces, the Jewish community, too, would become a "cherem-community." Disappearance of state-cults and the promotion of individual and social equality would result in a just and noble society where Jews too could be assured of a bright and happy future. Jews, the speaker said, must align themselves with progressive forces on the outside and should accept a democratic sociological approach towards their component units.

Mr. Edgar Bernstein, sub-editor of the South African Jewish Times, gave a picture of the dynamic forces which ruled the world of to-day, stressing the interdependence of the Jewish and non-Jewish world and of economic, social, racial and political factors. He stressed that the South African Jewish community was numerically on the decline owing to a low birth-rate, and losses through assimilation. He thought that Judaism as a religion was losing influence as a result of the fact that the ritual of a medieval Judaism no longer had any appeal for our generation. "We need a transfusion of Judaism in terms of South African conditions," the speaker said. The Jewish community must be tolerant and insure that every type of Jewishness must be allowed to live itself out in recognition and dignity.

After a lively debate in which many members of the audience participated, Rabbi Weiler lucidly summed up the conclusions of each speaker.

The meeting was arranged by the Reform Institute of Adult Jewish Studies.

Children attached to Temple Israel, St. Louis, America, have sent a second donation of 15 dollars to the Sisterhood of the United Jewish Reform Congregations of Johannesburg. This further donation is towards the funds of the M. C. Weiler School Centre at Alexandra Township.

University Group Helps African School Centre

As arranged and carried out last year, the Reform Jewish University Group took over the M. C. Weiler School for African children in Alexandra Township during the July vacation.

The members of the group showed an interest, and seemed to derive enjoyment from going out to the school two mornings a week from 10 a.m. to 12 a.m., to take classes in sewing, knitting, plasticine-modelling, singing, gym, football, "fcllow-theleader," "eggy," and various other games, depending on the original state of mind of the active group members.

Although the number of children decreased as time went on (and for this our modest selves could find no other reason than that their parents needed them at home, or that they were forced to earn a few extra holiday shillings) nearly forty to sixty children were always present. There was great co-operation between members as far as transport was concerned.

ANNIVERSARY CONFERENCE

WORLD UNION LOOKS AHEAD

THE twenty-fifth anniversary conference of the World Union for Progressive Judaism was held during July in London. More than 100 delegates and visitors from many countries attended, including America, Australia, France, Germany, Great Britain, Holland, Israel, Italy, South Africa, Switzerland and Uruguay.

Rabbi Dr. Leo Baeck, president of the World Union, stated in his address: "Having stood the test of the past 25 years, the World Union has given proof of its title, its vigour and its efficiency. Through its trials, it has shown the ability to unite the old and the young generations and to keep together Jews from every country and from every place of Jewish life. Never was it without the wide outlook which made clear its task. Always it was possessed with the deep sense of duty, this stronghold of hope. And great possibilities still lie before it. This first period of the World Union constitutes a chapter in Jewish history."

The South African delegation attending the conference comprised Rabbi Weiler, Mrs. A. G. Abrahams, Mr. M. Broomberg, Mr. and Mrs. I. Greenberg, Mr. J. Heilbron, Mr. M. Josephson, and Mrs. B. Lurie.

Rabbi Weiler, who was re-elected vice-president of the World Union, presided at a number of sessions, including those when papers by Rabbi Baeck and Prof. Buber were presented.

It was indeed a proud record which the hon, secretary of the World Union, the Hon. Lily H. Montagu, gave to the conference. Special mention was made of the rapid development in South Africa. In addition, the World Union had initiated Progressive Judaism in Australia, while the beginning of the work in Israel included the establishment of congregations in Haifa, Jerusalem and Tel-Aviv, and the Leo Baeck School in Haifa, where more than 600 children attended. Progressive Judaism had also been inaugurated with attendant success in Buenos Aires, Rio de Janeiro and Sao Paulo, Montevideo and in several European countries.

The special challenge of Jewry in our time was the central theme of the conference. This was emphasised in the address of Professor Martin Buber.

Future Work in Israel

The conference unanimously added to the preamble of the constitution of the World Union for Progressive Judaism the following paragraph:

"The World Union is deeply conscious of the great religious tasks, opportunities and challenges that the State of Israel presents before world Jewry and feels a deep sense of responsibility to do all within its power to aid in helping to realise there, as in all lands where Jewish people live, the best and highest ideals of our faith."

It was the sense of the Jubilee Conference that this expression of concern should be speedily implemented by more intensive work in Israel and by the strengthening of the three constituent congregations in Jerusalem, Haifa and Tel-Aviv, which have been built up with the help of the World Union, long before the establishment of the State of Israel, and continuously subsidised ever since.

But the establishment of the State of Israel and the continuous increase of its Jewish population have set special tasks which the World Union will have to deal with presently. Investigations are already being made and comprehensive plans are in preparation. These tasks surpass the problems of financial aid and embrace questions of decisive spiritual need.

Dr. Baeck stressed in his presidential address the fact that there are now two centres of Jewish energy, Jewish elasticity, of large Jewish numbers: the Jewry in America and the Jewish people in Israel. (Adding this interesting reservation: "Perhaps one day, when the curtain is lifted, one of the finest types of the Jewish

Rabbi Weiler's visit overseas included the following itinerary.

He attended meetings in Paris of the Ort and the Oze. In Israel he attended the first three days of the World Zionist Congress. He was also the guest of the Magen David Adom, the Israeli Maritime League, the Hebrew University, the Ort and Oze and the World Hebrew Union.

While in Israel, Rabbi Weiler studied the possibilities of Progressive Judaism in the Holy Land. He held meetings with leaders and liberal Rabbis of Jerusalem and Tel-Aviv.

people, Russian Jewry, will step forth and take its place, and a new chapter in the history of European Jewry will start, Russian Jews being the successors to German Jews.")

He continued: "We can have no hope, no sense of history, we can have no real task and endeavour without embracing Israel But Israel also so rich in character, in devotion, so rich in its self-sacrifice, so rich in ideals, in hope, is now itself a young state in a crisis. There is a vast upheaval of the word of God, and no attention is given to it and no care is taken of the spirit. This is a great danger, that these two centres of Jewish life, these centres of Jewish existence and task and hope, instead of working for one another, each for the sake of the other, should be alienated, should be estranged from one another.

"Here the great task of the World Union appears, the task to be the guardian of K'lal Yisrael, the guardian

Some Conference Delegates from S.A. (left to right): Mr. J. Heilbron (Durban), Rabbi Weiler, Mr. M. Broomberg and Mr. I. Greenberg.

of the moral unity of the Jewish people, of the religious sense of Judaism, and so to bring together and to unite the two—the American Jewish people and the Jewish people in Israel—really to be a union for Judaism."

Youth Work

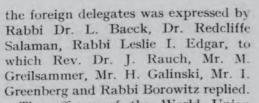
A step which will have great importance for the future of the World Union was taken when a "Youth Section of the World Union " was inaugurated during the Conference at a special meeting. So well had Rabbi Borowitz (U.S.A.) and the leaders of the two youth organisations of the British constituents done the necessary preparatory work, that, in an astonishingly short meeting, well attended by youth delegates from different countries, a complicated constitution was accepted, and a programme for future work decided upon. This includes, besides the general furtherance of the work of the World Union, the planning of leadership camps, holiday exchange schemes, the publications of an international youth magazine, the observance of a World Union Youth Day.

An International Women's Meeting, under the chairmanship of Miss Montagu, had as its subject: "Women's Contribution to the Spiritual Life of To-day." The addresses were given by Mrs. H. M. Baum (U.S.A.), Mrs. J. Wolff (Germany), Mrs. B. Jacobs (England), and Miss G. Viterbi (Italy).

A youth session was held at which Miss Nancy Leverson (England) and Rabbi Eugene B. Borowitz (U.S.A.) gave addresses on "Judaism in the Everyday Life of the Young Jew." The speeches were followed by a lively discussion.

Social gatherings brought the delegates together in a more informal way at garden parties and at the conference dinner, at which the Hon. Mr. Justice Karminski, a judge of the British High Court, presided, and at which speeches were given by Mrs. J. Hennig (U.S.A.), Mr. M. Broomberg (South Africa), and Rabbi A. C. Zaoui (France).

At a reception given at the beginning of the conference, a warm welcome to



The officers of the World Union were re-elected for another term. Rabbi Dr. Leo Baeck is again president, Dr. Mattuck is chairman of the Executive Committee, the Hon. Lily H. Montagu is hon. secretary and Mr. Bruno Woyda is treasurer and associate secretary. The vice-presidents are: Rabbi Dr. M. N. Eisendrath, Rabbi Dr. P. S. Bernstein and Rabbi Dr. Iulian Morgenstern of the United States, Rabbi Dr. M. C. Weiler (South Africa), Mr. Basil L. Q. Henriques, C.B.E., J.P. (Great Britain) and Mr. D. Spink, J.P. (Australia). The American Director is Rabbi Dr. David H.

DUBLIN USES NEW PRAYER BOOK

While at the World Union Conference in London, Rabbi Weiler showed a copy of our new Prayer Book to Mr. Lawrence Elyan, President of the Dublin Jewish Progressive Congregation. So impressed was Mr. Elyan with our new Prayer Book that he made arrangements for his Congregation, which was about to print its own new Prayer Book, to use our new book immediately, and we have received an order from Dublin for 200 copies of the new Prayer Book. These have been despatched.

Congratulatory messages on the new Prayer Book continue to be received and amongst the latest of these are the following from:

Rabbi Samuel S. Cohon, Professor of Jewish Theology, Hebrew Union College.

"The printing is well done and the paper excellent. I was particularly interested in the alterations which you made in the context in the process of adapting it to the needs of your congregations. A hearty Yasher Koach. Do you plan also the second volume?"

Herbert C. Zafren, Administrative Secretary, Hebrew Union College, Library.

"It is with much pleasure that we acknowledge your gift of the Union Prayer Book recently published by you.

"I am of the personal opinion that your modifications are decidedly advantageous and worth while."

Rabbi Eugene Kohn, Managing Editor, Reconstructionist.

"It is encouraging to see that the problem of making public worship a sincere expression of contemporary religious faith is receiving attention in South Africa as well as in the United States."

Professor Nelson Glueck, President, Hebrew Union College and Jewish Institute of Religion, Cincinnati.

"It is a very well conceived Prayer Book and you and your organisation are to be complimented on your fine work."

Messages were also received from Louis I. Egelson, Editor of Liberal Judaism, and Dr. John J. Tepfer, Professor of Talmud and History, Hebrew Union College.



Rabbi Moses Nathaniel Bension Answers Call to Pretoria Pulpit

THE South African Union for Progressive Judaism has pleasure in announcing that Rabbi Moses Nathaniel Bension, of Cleveland, Ohio, United States America, has accepted the call to serve as Rabbi to the Pretoria Jewish Reform Congregation.

Rabbi Bension arrived in Johannesburg on September 11 from Israel, where, at one time, he lived for sixteen vears, and lately taught, by invitation, at the Hebrew University, in Jerusalem.

Rabbi Bension and Mrs. Bension were officially welcomed by the South African Union for Progressive Judaism and the United Jewish Reform Congregation of Johannesburg, at the Sabbath evening service, held at Temple Israel, on Friday, 14th Sep-

The service which was conducted by Rabbi D. Arrow assisted by Mr. G. Phillips, was well attended and amongst those present were the Presidents of the Johannesburg, Pretoria and Springs Congregations, and Mr. J. M. Rich, representing the South African Jewish Board of Deputies.

The Chief Minister of the United Jewish Reform Congregation, Rabbi M. C. Weiler, welcomed Rabbi Bension and recalled meeting Rabbi Bension when he (Rabbi Weiler) visited his Alma Mater, the Hebrew Union College, in Cincinnati, Ohio, in March. 1950. It was then that they started discussions which culminated in Rabbi Bension accepting the call to the Pretoria Pulpit. Rabbi Weiler felt that he should pay a passing tribute to the Pretoria Jewish Reform Congregation, which, in the short span of one year had "achieved miracles," and felt strong enough to appoint a rabbi. The President of the South African Union for Progressive Judaism stated that he felt sure that the partnership entered into between Rabbi Bension and the Pretoria Congregation would be most fruitful.

Rabbi Bension delivered a most impressive and inspiring sermon, in the course of which he said:

"Two years ago, on a hillside in Cincinnati, America, I was privileged to hear a new echo, a voice new and clear. Dr. Weiler was there, speaking of the magnificent deeds of Progressive Judaism in South Africa. With justifiable pride, he told of the success which, in only a few years, had crowned the efforts of the devoted band of Jewish souls here, in enunciating once again the tenets of our faith and joining with our Movement the world over to bring the message of a progressive pulse in Judaism.

In the grip of deep emotion, I heard him unfold his description of the achievements here, the noble Temples, the flourishing schools, the spread of a dynamic faith to city after city over the face of South Africa. The conviction came upon me that here was a revelation of the very presence of Jewish destiny in history.

"Jews are coming from lonely spots all over the world to Israel. They call to you. You feed them, clothe them and house them. That is important. But like an elder brother, you answer them encouragingly in family tones as well. You are echoing in your lives and works the words of our forefathers. leaders and sages of yore, back to Moses at Sinai. You are to-day's witnesses to



Rabbi Moses Nathaniel Bension

Rabbi Bension completed his preuniversity education at the Reali University where he completed his of Philadelphia. B.A. degree in 1942. While at New York University Rabbi Bension was elected president of the Menorah

Rabbi Bension comes of a family rich in the tradition of Israel. His great-grandfather, a Jerusalem rabbi, led a group of brethren from Jerusalem fight for the Jewish homeland and a 1950.

our ancient faith and you must en-

courage by precept and example, the

Israel of to-morrow. Israel will soon

sound the voice of Judaism fully again

and when that voice is heard, it will

sound in the accents of our Movement

under the tutelage of communities like

your own and by the inspiration of

"In less than a score of years, the

Reform Movement has covered the

face of South Africa, and its fame has

spread far beyond the borders of the

country. In America, the echo has

been welcomed as another harbinger

of the world-wide acceptance of

Liberal Judaism. And in Israel, the

voice of Reform is listened to with

avidity as the vehicle for dynamic

faith in an old-new country. If this

historical tempo is quick, it is due to

the unswerving devotion and in-

defatigable labour of the leader of the

Movement in South Africa, Rabbi Dr.

cause of South African Reform in

Cincinnati, in the U.S.A., two years

ago, I felt impelled to aid the work he

described. I am here to-day to do so.

God grant strength and continued

advance for our Movement and its

Oneg Shabbat. Messages of welcome

were received from the Presidents of

the Cape Town and Durban Congre-

gations. Mr. J. M. Rich, Secretary of

the South African Jewish Board of

Deputies brought greetings. Mr. Rich

asked Rabbi Bension, in the name of

the Board, to take an active interest in

Other speakers were Messrs. K.

the community as a whole.

The service was followed by an

"When I heard him expound the

M. C. Weiler.

leaders."

such leaders as Dr. Weiler."

prominent Zionist while in the United States.

Rabbi Bension entered the Reform Hebrew Union College in Cincinnati, Ohio, in 1942, and as a student rabbi he served communities in Jefferson City, Missouri, Ashland, Kentucky, and in Jackson, Tennessee.

During the years 1943-44, Rabbi Bension was the Jewish Welfare Board Chaplain at Freeman Army Airfield in Seymour, Indiana. In 1944 and 1945, he served in the presidium of the Tri-State Jewish Youth Conclave, an association of youth groups from 12 congregations in Ohio, West Virginia and Kentucky.

Rabbi Bension was ordained as a rabbi in June, 1946, and he was awarded the M.H.L. degree by the Hebrew Union College in the same year. Thereafter he was elected Assistant Rabbi to Dr. Louis Wolsey, of the Congregation Rodeph Shalom, Philadelphia. While in Philadelphia, Rabbi Bension devoted considerable time and energy to work embracing Born in Cleveland, Ohio, in 1922, the training of underprivileged chil-

During 1947-48 he served as Secondary School in Haifa, Israel. Director of Adult Hebrew Education He thereafter studied at the New York for the Brigadier Kisch Zionist District

> After his marriage in August, 1948, Rabbi Bension occupied the pulpit of the Eoff Street Temple in Wheeling, West Virginia. He also served as an executive member of the Wheeling-Belmont County Zionist District.

Rabbi Bension met Rabbi Dr. M. C. to found the settlement which is to-day Weiler, Life President of the South the city of Petah Tiqva. Rabbi African Union for Progressive Judaism. Bension's father, also a practising in Cincinnati, Ohio, during the latter's American rabbi, was early in the visit to the United States in March,

> Stoloff, President of the Springs Congregation; Mr. S. I. Geffen, President of the Johannesburg Congregation; Mr. S. Leibman, President of the Pretoria Congregation; and Rabbi D. Arrow.

> Rabbi Bension expressed the thanks of himself and his wife for the very warm welcome which had been extended to them.

Reception for New Rabbi at **Palmietfontein** Airport

Annual Meeting

PRETORIA PRESIDENT **REVIEWS** FIRST YEAR'S WORK

The First Annual General Meeting of the Pretoria Jewish Reform Congregation took place at the S.O.E. Hall, Hatfield. The Meeting which was well attended unanimously adopted the Treasurer's and President's Reports for the past year and elected a Committee for the ensuing year, the Officers of which are:

President: Mr. S. Leibman.

Vice-President: Mr. Louis Zinn.

Hon. Treasurer: Mr. M. Greenberg.

Joint Hon. Secretaries: Messrs. D. Lubie and H. Matthews.

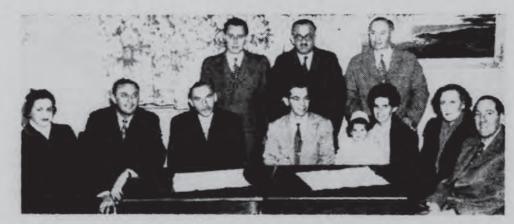
Additional Executive Members: Messrs. H. I. Zinn, W. Trump, B. H. Price.

Council: Messrs. A. J. Freedman, M. Hassall, M. Hirshovitz, M. Mrost, H. Press, M. Rauff, H. van Gelderen, J. Goldberg, Mrs. P. Press.

In presenting his Presidential Report for the year, Mr. Leibman said :-

"It is with great pride and pleasure that I submit for your consideration, the First Annual Report of the Pretoria Jewish Reform Congregation. Allow me at the outset to say that the progress that has been made in the short period under review has exceeded our fondest expectations, a fact which augurs well for the future of the movement in Pretoria.

"As our membership increases, I feel that we can look forward to the establishment of a well-knit and harmonious congregation. While it is gratifying to witness the enthusiasm of those who have joined our ranks, I would remind you that this is only a beginning (albeit an auspicious one) and much remains to be done. With the imminent arrival of our rabbi, a vigorous campaign has been instituted to canvass for new members. I charge each and every one of you to take an active and personal interest in this drive, and to make it your responsibility to contact those of your friends who may be potential members. This task, unless shared by all of you, may well prove too onerous for your Council."



Airport Welcome: This group photograph was taken at Palmietfontein Airport when Rabbi and Mrs. Bension arrived from Israel. From left to right are: (standing) Rabbi D. Arrow; Mr. Price, Mr. M. Greenberg (Pretoria Council Members); (sitting) Mrs. S. Leibman, Mr. S. Leibman (President, Pretoria Jewish Reform Congregation), Rabbi Dr. M. C. Weiler (President, S.A.U.P.J.), Rabbi M. N. Bension, Mrs. Bension and son, Mrs. Price and Mr. V. H. Brasch.

The Dual Role of the Synagogue

Excerpts from the Sermon Delivered at the Dedication Exercises of Temple David of Durban.

BY RABBI DR M. C. WEILER

THERE are two classic definitions of the functions of the historic synagogue. The one considers the synagogue "par excellence," as a House of Worship, of Study and of Social gathering. The other is a significant variation—it considers that the Synagogue must extol Torah—study, Avodah—worship and and gmiluth chasadim—kind deeds. Within those walls there will be genuine prayer, real study and a rich social life. But in addition to these worthy aspects of Jewish life, there should also be projects of social justice and social services. The fulfilment of these ideals will not come on their own, but will require continuous effort and hard work on the part of the leadership and the members of the Congregation.

In this context, the first task is that of prayer and study. The Jewish community in South Africa is in need of religious revivalism. It must be shaken out of its lethargy. Unfortunately, many modern Jews are like our patriarch Jacob, but without his ladder. They are inverted Marranos: they either suffer from self-hatred, or else they are Jews by compulsion, because they are not wholly accepted by the outside world. The aim must be to provide Jacob's ladder for the modern Jew, by building up his inner resources and giving him a sense of a stronger affiliation with the Jewish community. We believe in Judaism; therefore we wish to recapture its ageless truths. Torah and worship can only be meaningful if we rediscover a vital and dynamic concept of Jewish tradition. Jewish tradition stands for both continuity and change. The continuity of tradition is symbolised by the perpetual lamp which was kindled this evening of dedication and which has been a permanent fixture of every Jewish congregation during the last three thousand years.

On the other hand, change and development is symbolised by the Torah, which has always been called the "Tree of Life"-the Holy scroll of our Law, which was deposited in the Holy Ark. Torah, from the standpoint of the dynamics of Jewish history, contains all that is best in Judaism from the Bible to the Talmud, to the works of the Jewish philosophers of the middle ages, to the books of the Kabbalah, to the Jewish poets of the golden age of Spain, to the medieval Jewish commentators, to the prayers and songs of the Chassidim, to the products of the mind of the enlightenment era, and the modern Hebrew and Yiddish Rennaissance. But, whilst we believe in the principle of change and development, we do not believe in the change of principles. In other words, we uphold the changeless principles of Judaism in changing forms. We stand for the dynamic spiritual permanences of our faith. All this is reflected in our prayers, taught in our Hebrew schools and we try to live them when we meet together.

Good Deeds

But what about the gmiluth Chassadim? What about the last part of the second classic definition of the function of the synagogue? What about the good deeds? A congregation must have the courage and vision to forsake the small world and choose the dangerous but glorious path of Jewish universalism. The pulpit should be neither political nor partisan. But the Rabbi should remember the ancient injunction of the Bible: "Justice, justice shalt thou follow." His voice should join those who thunder against squalor and misery, tyranny and injustice.

Some men and women, Jews and Christians, object to such a policy. They say that they are embarrassed by the vigorous outspokenness of prophetic Judaism; that the function of religion is to soothe and provide solace and comfort to men and women in their hour of pain. They justify their viewpoint by leaning upon a verse from the "Ethics of our Fathers"—"Be thou of the disciples of Aaron, a lover of peace, and pursuer of peace." They just forget that the pastoral aspect of religion is but one aspect of religion.

We stand squarely behind prophetic Judaism, which two-thousand-fivehundred years ago was responsible for the great spiritual revolution in religion. Before the advent of the literary prophets, Judaism was exclusive and parochial. God in those days was considered the guardian of the clan and family. The prophets, however, through their vision, enlarged the horizon of man and made him understand that God is the God of the whole world, Who upholds the principles of universal justice and love. The prophets pleaded, therefore, for the brotherhood of man and enjoined each of us to help "to open the eyes of the blind; to bring the prisoner out of the dungeon and those that sit in darkness out of the prisonhouse." The prophets reiterated the cardinal purpose of Judaism contained in the Hebrew Bible: "Thou shalt love thy neighbour as thyself."

This statement was repeated in the New Testament and echoed by the Jewish sage, Hillel, who said: "What is hateful unto thee do not do unto thy neighbour." Prophetic Judaism spells the dynamic spiritual permanences of our faith. Prophetic Judaism stands for social responsibility and demands from everyone to take up the cudgels on behalf of the underprivileged and to assist morally and financially all causes which help to eliminate misery and want. Translated into practice, this means the establishment within this congregation of projects of social justice and social service and institutions for the underprivileged whites and blacks.

An idea requires a permanent home. Therefore, since times immemorial men have built sanctuaries of wood and stone. But to enable the Shechinah, the Divine Presence, to make itself felt in our midst, we must go beyond the confines of wood and stone.

We must make great demands upon ourselves. There must be deep soulsearching, comtemplation and contrition. My concept of Reform Judaism follows closely that of Rabbi Abba Hillel Silver, who stated that his definition of Reform has never been mere innovation or renovation or reformation, but something infinitely more. The Jews have a word for this concept. They call it "Kavanah," the Intent. The good Jew prayed with Kavanah, but more than that, he lived with Kavanah. We must aim for Kavanah and Maasim Tovim, that is, Intent and Good Deeds. It is a hard road whose compensation consists of untold spiritual blessings.

Young People's Association Makes Good Progress

THE annual general meeting of the Temple Guild, Johannesburg, the Young People's Association was held in the Temple Israel Hall. The outgoing chairman, Mr. J. Lurie, presented his report, and stated that two activities stood out above all else. He referred to the first Temple Guild camp held at Sunnybrae, which would again be held during this coming December and January, and he also commented on the Guild's participation in the Inter-Club Goodwill Association's programme and congratulated the Temple Guild on its success in the play festival. Various social and cultural functions took place during his period of office, and he congratulated the executive on its support of their "foster child," Marina Finzi, under the Ort Oze scheme. The club magazine, Lux Aedis, had appeared regularly, and the editorial staff, under Mr. D. Fox, as editor, had maintained the high standard for which the magazine was

Viewing the events of the past year as a whole, Mr. Lurie stated that the

Guild had had a most successful year. He then called upon Rabbi Weiler, who was the guest speaker. Rabbi Weiler, who had just returned from Europe and Israel, in a very forceful address, compared the life of the youth in Israel and that of South Africa. He stated that unless the youth in South Africa were closely bound to the Temple then culturally and spiritually the Jew in the diaspora would suffer. He congratulated the Guild on its activities and appealed to them to show the way when it came to attendance at religious services.

Mr. B. Stalson, hon. treasurer, presented the financial report, which showed that the finances were in a healthy state.

The following office-bearers were elected: chairman, B. Geffin; vice-chairman, G. Phillips; hon. treasurer, M. Joffe; joint honorary secretaries: P. Myer, M. Tombuk; executive: J. Lurie, D. Fox, L. Cohen, L. Rome, B. Stalson, H. Evian, Miss R. Davis-Marks, A. Finn.

LIVE IN THE WORLD OF TODAY

BY RABBI D. ARROW

Minister, United Jewish Reform Congregation of Johannesburg

THERE is the tendency in all of us to postpone living and doing to some future date. "To-morrow, to-morrow, but not to-day," is the formula. The little boy thinks of the period when he will be out of school and at last in high school or university. The university student thinks of practising in his profession. When that is achieved the great goal is marriage and when that is accomplished hopes and expectations are attached to other achievements which are to bring what nothing before has been able to provide.

The great danger is not in having goals for which to strive, but rather in the use of the future as a substitute for to-day. This moment is a cross-section of eternity. It is as valuable as any moment we have had or will have. The steak not eaten to-day, therefore, is an enjoyment irretrievably lost.

For many people pleasure is connected with guilt and they feel that they must punish themselves before they can be happy. They, therefore, postpone happiness, feeling that they are thus propitiating the gods.

Judaism has never emphasized the value of the "next world." It is to-day, in this world, that we must find our salvation. As a message for the new year I can think of nothing better than the following brief poem which lifts life up for me each time I glance at it. I have hopes that it will do the same for all who read it.



Rabbi D. Arrow

Listen to the exhortation of the dawn!

Look to this day! For it is life.

The very life of life!

In its brief course lie all the verities

And realities of existence;

The bliss of growth,

The ours of growth

The glory of action,

The splendour of beauty.

For yesterday is but a dream,

And to-morrow is only a vision; But to-day, well lived,

Makes every yesterday a dream of happiness.

And every to-morrow a vision of hope.

Look well therefore to this day! Such is the salutation of the dawn

WHITHER OUR YOUTH?

BY MR. B. STALSON

Executive Director, United Jewish Reform Congregation of Johannesburg

THINK that it was the great social worker, John Elliott, who said that: "Youth is a little bit like an egg—it will not keep indefinitely."

Whether we like it or not, there will always be a youth problem, as life changes the new generation changes with it, and there occurs continuous adjustment to keep pace with the changing conditions.

Looking back, we must all realise to-day how much the world in which the modern child is growing up has changed; the general standard of life has improved and life itself is being lived at a faster rate; the impact of motor transport, of broadcasting, of the sound film in the cinemas, present new features in the common life, while the increasing use of electrical and mechanical devices which have been responsible for producing increased leisure and wider contacts for all, make it necessary for those engaged in educating our youth to review their tasks afresh.

Particularly in dealing with the Jewish community in the world, it must be recognised that world distances have shrunk, and that the peoples of to-day are nearer to each other and their lives more closely linked together than ever before.

All these outside influences have an important bearing as far as the youth problem is concerned. When I was approached by the editor of the Progressive Jew to write this article, I had in mind three main aspects which affect the Jewish youth in South Africa. In the first place, it is necessary to determine the position of the Jewish youth vis-a-vis the non-Jewish community. Secondly, the importance of the advent of the State of Israel must be taken into consideration, and lastly, what is the Reform Movement in South Africa doing to attract the youth to our new outlook on Judaism. Let us take each of these three main avenues in turn.

Parents generally must take note of the serious problem which exists to-day throughout the country in regard to the acute shortage of teachers in nearly all government schools, particularly when it comes to English-speaking educationists. The Transvaal Education Department, for instance, is faced with the problem of making up a shortage of over 1,500 teachers, and whether we like it or not the type of teacher who is emerging out of these very difficult conditions is not receiving the adequate training which is so vital.

In addition it must be understood that the war years have had a retrogressive effect on the output of teachers, and because of this the favourable attitude towards certain subjects in the curriculum is lacking. Of paramount importance, therefore, must be the realisation more and more of the aims of education and of placing greater emphasis on the social development of children. We must appreciate more deeply the value of securing and maintaining their health and vitality, and educationists must feel more deeply of supplementing what is taught in the schools with what is happening in the outside world.

The proclamation of the State of Israel must surely play an important part in dealing with the youth problem. In South Africa, I have a feeling that the Zionist Youth Movement has overlooked the importance of maintaining its attraction for the youth, by neglecting to supplement its programme in so far as Israel is concerned, with a more intensive propaganda towards the problems of the world in

general. It is a well-known fact that there is a large proportion of Jewish Youth in the country who are not affiliated to the Zionist Youth Movement. It is therefore the duty of Jewish leadership to see that a new orientation is presented for the youth in the diaspora.

And what of the youth in our own movement? A leading Reform Rabbi in America recently stated that "it is the duty and unavoidable responsibility of the congregation and its leaders to make a place for youth in the synagogue, a place which will be



Mr. B. Stalson

"U.C.F. Fosters Unity"

-Gus Saron

PART from providing the essential needs of our main national organisations in this country, the United Communal Fund is a striking symbol of the progress we have made towards solidarity and unity," said Mr. G. Saron, General Secretary of the Board of Deputies, in launching the United Communal Fund campaign among the members of Temple Israel, at the Temple Halls, Johannesburg. This was the first public function held in the furtherance of the United Communal Fund Women's Campaign in Johannesburg. Mrs. V. Brasch was in the Chair.

'Just as Klal Israel includes all who positively affirm their Jewishness, so the United Communal Fund fosters the idea of unity within diversity. I believe this a sign of maturity that we have succeeded in overcoming certain ideological difficulties and accommodating all the twelve organisations which will benefit from the United Communal Fund. Without calling upon anyone to sacrifice his conscientious objections, and while respecting each other's convictions, we have achieved a fund which symbolises the overriding unity of the whole Jewish community.'

Pledge in Advance

Mr. Saron added that in giving approval to the launching of a second United Communal Fund campaign, lewish leadership in this country had given a pledge in advance on behalf of the whole community. Our major national institutions like the Board of Deputies and the Boards of Education would have to carry on with their commitments in the meanwhile. They could not suspend operations pending the results of the next campaign. He was confident that the community would redeem this pledge and would see these institutions through and would see that these organisations were provided with the wherewithal to function effectively.

The target set for the next campaign was larger than that of the one just completed. This was because a number of new organisations had been admitted and the minimum budgetary requirements of the participating bodies increased. The community could rest assured that the budgetary requirements of these bodies had been carefully scrutinised and only the essential expansion had been approved.

Unified Community

Mr. N. M. Sloot, a member of the governing body of the South African Union for Progressive Judaism, said that the Reform Movement endorsed the principle of the United Communal Fund which stood for the idea of a

At the recent congress of the S.A. Jewish Board of Deputies, Rabbi Weiler and Mr. N. M. Sloot were elected to the Executive Council and since Congrees Rabbi Weiler was elected vice-chairman of the Overseas Relations Committee and Mr. N. M. Sloot, chairman of the Welfare Committee.

unified community. He looked forward to the wholehearted support for the fund from the members and supporters of Progressive Judaism throughout the country.

The initial obstacles placed in the way of participation by Reform in the United Communal Fund had been removed and the present basis of participation was free of any suggestion of discrimination while at the same time satisfying the Orthodox section.

He was pleased that a satisfactory agreement had been reached, but he looked forward to the time when the Reform institutions would be completely integrated into the United Communal Fund. He hoped that there would be wholehearted support from the Reform Movement both in respect of workers and of individual contributors. Such support would in itself assist greatly in putting to an end existing prejudices and in expediting the ultimate integration which he hoped would come.

Several substantial donations were announced at the conclusion of the meeting. adapted to youth's urgent needs and dire perplexities and strong desire to solve the problems of life." It is not youth that must justify itself to the synagogue—rather the synagogue must justify itself to youth.

As far as we are concerned, it is a problem in education. Trained leadership must be provided, and adequate Jewish programmes, in which the young may participate with eagerness and interest must be introduced. The rabbi cannot be expected to do this as he is far too busy and taken up with other congregational duties. A sympathetic attitude on the part of the lay leaders is also imperative-our youth must be made to feel that their welfare is being looked after and every opportunity which will keep them attracted to the synagogue must be explored.

There is certainly a place for youth in the synagogue to-day, but it is important to see to it that every activity in which the youth participate must revolve around the synagogue. I am convinced that with the advent of Israel, the survival of Judaism in the diaspora is dependent on how far we make use of the synagogue as the guiding light.

It is for this reason that the leadership of some congregations has decided to allow direct representation of youth groups on their administrative bodies, so that a closer liaison can exist. This has proved to be of great value, as not only does youth become more conversant with the intricacies and difficulties facing the administration of a congregation, but they themselves are in a position to put forward suggestions which can be of mutual benefit. For instance, in the United Jewish Reform Congregation of Johannesburg, the chairman of the University Group (a body of young men and women who attend the local university) and the chairman of the Temple Guild (the young people's association of the congregation) take their place to-day around the council chamber. Gradually there is emerging a certain leadership amongst those of our youth who have grown up in the congregation, as there is a great deal of truth in the axiom "the young people of to-day are the leaders of the future."

It has also been found that the youth groups appreciate lectures from Jewish and non-Jewish organisations, so that a great insight into the workings of these bodies is obtained. For example, in Johannesburg, our youth have heard lectures from representatives of the S.A. Jewish Board of Deputies, the Israeli United Appeal, Israel Maritime League, the Magen David Adom, Habimah Theatre, Jewish Welfare Council, Ort-Oze, the Parliamentary Debating Society, etc. Visits to various places of interest are also arranged. The idea of camping is of inestimable value, as the youth are given the glorious opportunity of being to the fore in regard to administration and leadership. The tent captain, the junior and senior committees, entertainment committees, etc., bring out that quality which is of such vital importance.

Recently in Johannesburg, there has come into being the Inter-Club Goodwill Association to which are affiliated various sporting clubs such as Balfour Park, Beaconsfield, the Jewish Guild. the Temple Guild of the United Jewish Reform Congregation and the Wingate Country Club, Pretoria. The objects of the Association are to promote, by means of inter-competition and in other ways, co-operation and harmonious relations between the various recreational bodies and functions in the field of cultural and intellectual activities. This inter-club competitive spirit has gone a long way towards bolstering up the cultural interests of the vouth.

In dealing with the youth problem,

Continued on page 12

Marriage and Divorce in Book Reviews Israel

BY PROFESSOR NORMAN BENTWICH

N its legal system the Republic of Israel is the successor of the Mandatory Government of Palestine. One of the first acts of the Provisional Council of the Government in May, 1948, immediately following the Declaration of Independence, was to pass an ordinance maintaining in force the law of Palestine, save in so far as it was replaced by legislative enactment by Israel. It was a feature of the Mandatory system to leave jurisdiction in matters of personal status—which includes marriage, alimony, and divorce to religious courts applying the religious law of the different communities, as had been the case under the Ottoman regime.

For the Moslems, who were, of course, the large majority, it was the Shari law administered by Kadis; for the Jews the Rabbinical law administered by rabbinical tribunals; for Christians Byzantine codes administered by the Patriarch or Bishop of the community.

The Palestine Order-in-Council of 1922, which was the constitution of the mandated territory, prescribed that the religious courts should have exclusive jurisdiction in matters of marriage and divorce of Jews, except those who were foreign nationals. Jews who are foreign nationals might have a civil marriage, if their national law so provided, before the Consul of their nationality, or, in the case of a British subject, before a British District Commissioner. At the same time, they could opt for a religious celebration; and in accordance with the accepted principles of international law, such a religious celebration was valid everywhere.

Court Jurisdiction

It was, however, expressly provided that foreign nationals could not obtain a divorce from a rabbinical court. As the civil courts of Palestine had no jurisdiction in divorce, it was not possible for Jews who were foreign subjects-including English Jews-to obtain a divorce at all in Palestine under the Mandate. A case was, indeed, brought before the Supreme Court some ten years ago relating to a divorce between Polish Jews, said to have been given by 'Get" without any judicial act. It was argued that that was a valid divorce by the national (i.e., Polish) law of the parties. Mr. Justice Frumkin, then the Jewish Judge in the Supreme Court, favoured that contention, but the court did not give a final decision upon it.

The Government of Israel has not yet made any innovation of principle in the law of personal status. The question is too thorny for any sudden change. It excites the strongest feeling between the religious and the other parties. The rabbinical tribunals retain their exclusive competence in questions of marriage and divorce of Israeli Jews; but the prohibition against granting a divorce to a Jew who is a foreign subject is still in force-according to the law, even if it is not always honoured in practice. A civil marriage is still possible for British and other foreign Jews before the Consul; but there is no civil marriage in the law of Israel. The exclusive authority of the rabbinical courts to celebrate and register marriages is recognised for all Jews who are not foreign subjects. The Chief Rabbinate has drawn up a list of rabbis who are empowered to perform and register a Jewish marriage, in accordance with an ordinance of the British administration.

Status of Progressive Ministers

This exclusive jurisdiction of the rabbinate involves hardship for one section of the Jewish community, whose rabbis are not recognised and hence are not included in the list. The particular issue has been raised by two congregations of Reform or Liberal Jews, mostly from Germany, at Tel Aviv and at Haifa, who have as their ministers former German rabbis. The Chief Rabbinate has hitherto refused to recognise the rabbinical status of these ministers, or to accord them the right to celebrate and register a marriage of members of their congregation. So the parties marrying are compelled to call on an Orthodox rabbi who requires compliance with all the tenets of the Jewish law.

In the days of the Palestine Government the matter was taken up by the World Union for Progressive Judaism with the British authorities; and it had been agreed in principle to introduce legislation about civil marriage in order to get over the disability. But no legislation was actually framed before the Mandate came to an end.

It was not to be expected that the Government of Israel, in which the Religious Bloc is an integral part of the Coalition and holds the balance of power, would be in a hurry to meet the requests of the small minority of Reform Jews. In Jerusalem, fortunately, the problem was solved many years ago, because the minister of the Reform congregation there was recognised both by the late Chief Rabbi Kook and later by Chief Rabbi Herzog, and was granted a licence to register marriages. When Dr. Wilhelm became Chief Rabbi in Sweden, his successor in Jerusalem was likewise granted a licence.

It is no doubt anomalous that one liberal rabbi may do what two others may not; but the field of religious jurisdiction is strewn with anomalies. If a case should arise of a Jew and Jewess in Israel who wish to be married but are under some incapacity according to rabbinical law, and are not foreign subjects, they could not at present have their marriage celebrated in the country. They would have to go to another country, near or far, which allowed a civil marriage or recognised the right of a dissentient section of the Jews to celebrate marriages. So, too, Jews who are not Israelis would obtain a valid divorce only by an action in the courts of their original nationality.

The question of the obligation to grant maintenance to a wife separated from her husband has engaged the attention of the High Court of Israel. The point at issue is whether such maintenance is to be regarded as alimony within the exclusive jurisdiction of the rabbinical court, or different from it and, therefore, within the jurisdiction of the Israeli civil courts. The matter was referred recently to a special tribunal composed of a Judge of the Civil Supreme Court and a Judge of the Religious Court appointed by the Chief Rabbinate. The decision has not yet been given. But the practice hitherto has been to

SYMPOSIUM DISCUSSES FOUR **BOOKS**

WELL-ATTENDED Symposium which took the form of a review of four wellknown books, was held in the Temple Israel Hall, Johannesburg, under the auspices of the Reform Institute of Adult Jewish Studies. Mr. C. Pakter, Superintendent of the United Reform Hebrew Schools of Johannesburg, was in the Chair and welcomed all present.

Mr. L. Hodes, editor of Jewish Affairs, in reviewing "The People of South Africa," by Mrs. Sarah Gertrude Millin, stated that Mrs. Millin often sacrificed historical facts for artistic effect. He analysed her diagnosis of South Africa as the barometer of world events, and criticised adversely her solution that the United States of America should take a great interest in solving the problems of the African continent. He called the book a study in despair.

Mr. B. Fehler, English lecturer at the Witwatersrand University, reviewed "The Wall," by John Hersey. He traced the sequence in which the story of "The Wall" develops. He praised the gradual working up to a crescendo of terror, which comprised the main theme of the book. He thought the book inadequate as an artistic masterpiece. It was a good journalistic effort which could not, however, move one emotionally as a real classic.

Adv. H. Stutzen, a member of the Executives of the South African Jewish Board of Deputies and the South African Zionist Federation, reviewed "Why I am a Jew," by Fleg. He stated that he found the book moving in the extreme, and said that Fleg's problem was the problem of our time, namely, how to arrest the flight from Judaism, and how Judaism could become once again a mission of the

Mr. L. Melamed, Welfare Officer of the South African Jewish Board of Deputies, in reviewing "Hostages of Civilisation," by Reichmann, analysed Dr. Reichmann's two definitions of anti-Semitism, namely, Hamanism and Pharoism. He was in agreement with Dr. Reichmann that the Jew must not despair of civilisation.

A lively discussion followed the reviews, during which many members of the audience put questions to the

Rabbi D. H. Arrow proposed the vote of thanks to the speakers.

THE JEWISH MISSION

"The Jewish Mission," by Ignaz Maybaum, Rabbi of the Edgeware Reform Synagogue, London.

R. ERWIN I. J. ROSEN-THAL, lecturer in Hebrew at Cambridge, in reviewing Dr. Maybaum's book, The Jewish Mission, writes in The Synagogue Review (published by the Association of Synagogues in Great Britain): "The book is an event in the contemporary Anglo-Jewish scene; it is to our knowledge the first attempt to provide this generation with an up-to-date Jewish Theology, an answer to the pressing question-What is Judaism?' and, arising from it, to the practical question, 'What is the meaning and duty of a Jew in the Galut, as distinct from Israel?'"

The Times Literary Supplement says: "Dr. Maybaum explains his belief in the necessity for modern Jewry to establish itself within Anglo-Saxon civilisation, to learn to solve 'the desperate problem of being both westernised and Jewish'.'

To quote Dr. Maybaum himself, the following sentences are chosen from the book. "The Jewish Mission makes us friends of man, pioneers and preachers, and when we use the term 'preacher,' we do not think for a moment that the pulpit of a synagogue is the only place or the best place for the Jewish sermon to mankind . . . The Jewish Mission for mankind does not merely bring to light the glory of the noble who act for the sake of mankind. The Jewish Mission for mankind reveals the glory of God who Himself acts for mankind. There is God's glory in Israel which is God's glory alone."

Dr. Maybaum makes a clear distinction between the conception of the mission and that of the election. In the Jewish mission, "we are called upon to march together with the Christian nations who set out with doctrine and action to convert the heathen and transform the world. We must serve in the Jewish mission for mankind. But we shall lose ourselves, while serving in the Jewish mission for mankind, unless we remain aware of the Jewish election and remain faithful to it. The Jewish election makes us guardians of our being Jews, apart from any doctrine which may express Jewish thought and apart from any actions which we must take as Jews. As such guardians, we are not nationalists, but obedient servants of God whose plan, which is beyond human understanding, created the lew for the sake of mankind. It is God's will that there should be Jews."

recognise the right of the civil court to grant maintenance.

Israeli Law and U.N. Resolution

The inflexible attitude of the rabbinical authority in the matter of marriage has been impugned as incompatible with the freedom of conscience clause of the Declaration of the Rights of Man, which, though not formally part of the law of Israel, is morally binding, since it was included as a findamental part of the Con-

stitution of the Jewish and Arab States by the resolution of the United Nations Assembly in 1947. When the time comes for defining the Rights of Man. in some organic law of Israel it is expected that some assurance will have to be given to those Jews who do not accept the full rabbinical tradition, so that they may celebrate a marriage or be granted divorce by their own rabbis, without being subjected to the scrutiny of the Orthodox Rabbinate.

Women and the Liberal Jewish Movement

BY THE HON. LILY H. MONTAGU, O.B.E., J.P.

The place of women in Jewish life has recently become a subject for discussion in many countries. This article by Miss Montagu, who has been the Hon. Secretary of The World Union for Progressive Judaism since its foundation in 1926, is therefore of special interest at the present time.

Liberal Judaism is not a new religion. We who live by it believe in progressive revelation and think that Liberal Judaism is a development of what is known as Orthodox or traditional Judaism. The emphasis on features in our ancient spiritual inheritance changes from generation to generation, ever since the days of the Hebrew prophets, our first Liberal Jews. They were unafraid to say they hated and despised our observances when these were deprived of our religious significance by superstition and lip service. Our people were told to amend their lives and fill them with the God idea so that they might advance nearer to truth and righteousness.

In the older presentment of Judaism, women were always honoured in the home; the strict morality which was one of the glories of our community was due in no small measure to the reverence in which woman was held. She even had, according to Biblical records, an important place in the history of her people and of humanity as a whole; as, for example, in the legendary story of Eve; the reference to Huldah, the prophetess; the story of Deborah, the militant and unscrupulous leader; to Abigail, distinguished for her common sense; to Bathsheba, whose beauty encouraged sin in David; Jezebel, strong in wickedness: Ruth, charming in simplicity and great in love, and very many others. The thirty-liest chapter in Proverbs describes a fine ideal of womanhood as a moral and intellectual force inside and outside her home. In specifying Biblical kings and heroes, the mother's name is generally given in order presumably, to indicate the character of the man.

But in modern times, until the advent of Liberal Judaism as an organised religion, women did not have much direct influence in the synagogue in England. The absolute equality between the sexes in religious life was established however by the Liberal Iewish community as soon as it was founded. Among Liberal Jews in England, girls are confirmed with boys and share the same instruction and preparation. On the day of confirmation, they recite their own original prayers and take part with the boys in the prescribed liturgy. In other countries the confirmation of girls is generally held separately from that of boys, but the importance of the ceremony is insisted upon. Then again in England, women proselytes have the same preparation and the same service of reception as men.

The Synagogues of the Union of Liberal and Progressive Synagogues in Great Britain are governed by Councils elected by the members irrespective of sex. Men and women sit together when they come to worship and sing together in our choirs. We do not happen to have any women rabbis at the present time, but there is nothing in our tenets to prevent women from being trained for the profession. Even now, women are enrolled as Lay Ministers.

Indeed. Liberal Judaism sanctifies the whole of life, and we believe that the divine unity is revealed in the unity of humanity, men and women having their respective contribution to make to the sum total of righteousness and truth in the world. Insofar as men and women differ from one another by reason of their sex qualities, and through this diversity enrich and beautify the world, the spiritual gifts of both sections are needed.

Judaism asks of its followers faith in God, the spirit of love, justice, truth, beauty and righteousness, the transcendent and immanent spirit, and our acceptance as God's witnesses depends on our accepting these ideal attributes and trying to introduce them into our lives.

It would seem that at the present day, women who live by their faith in a living Judaism can do much to bring the peace ideal from the political to the religious plane and by so doing give it dynamic force and secure its potential realisation. After all, women may recognise even more quickly than men the horror of war, since, co-operating with God as they do in the creation of life, they recoil with intense feeling from the indiscriminate destruction produced by international strife.

Women should have a very important share in combating the evil of the broken home, an evil very prevalent in our day and terrifying in its effect on society as a whole and child life in particular. They know that if the importance of the marriage vows is belittled, moral chaos is likely to follow. They must take the responsibility of securing permanence in home life which must be founded on faith in God and love which is both human and divine. We women know that the giving of love does not exhaust but rather increases our power of loving.

In the progressive section of the community women express their Judaism to a notable degree in social service. The establishment of The World Union For Progressive Judaism gave them opportunities which they did not fail to realise. Naturally, they take office in the councils of organisations. It was, moreover, due to the faith of a woman that the small group in Bombay owes its beginning, and the two large congregations in Australia grew out of the seeds dropped by two devoted women who felt impelled to make it known and to secure support for it in their home

The keynote of Reform is courage, and Progressive Judaism has strengthened in women a sense of responsibility. In work for The World Union For Progressive Judaism, they have proved that they could not hide behind men in allowing the status quo to continue regardless of the religious death which was likely to ensue. Spiritual apathy does indeed lead to death. The powerful National Federation of Temple Sisterhoods of the

U.S.A. have set an example in energy in the cause of religion. The example of the American Sisterhoods stimulated work in South Africa, especially in the establishment of a school for native children cared for primarily by the Johannesburg Sisterhood.

Woman whose creative power is part of her natural inheritance hears and obeys the summons to creation. We cannot ignore evil; we are impelled by our religion to fight it and to plant good in its place. We do not believe that any human being is lost for ever. Every creature made in God's image must ultimately attain to goodness. The thought of everlasting estrangement must be abhorrent to every woman, for she possesses the potentiality of motherhood and she says of the evildoer; "Be sure his mother loved him"; so he must be of worth to God.



The Hon. Lily Montagu

Judaism is not merely a religious survival. It is a living religion with a message for our own generation, and through its agency, it has a message for the generations to come. We women must help in keeping our religious group distinct and separate from the general community which it would serve, not through any sense of superiority, but on account of the specific message which it must hold and transmit. It is most frequently through the influence of their mothers that children go out into the world keenly conscious of the message which they bear and prepared, if necessary, to sacrifice personal happiness if it should clash with Jewish loyalty. The mothers offer this ideal of service to their children long before the influence of Cupid can absorb their complete interest and shut out even religious consideration.

We believe that humanity needs our conception of the reality of God and we as a group must bear witness through our lives to our faith. The Jewish word, clear and distinct, must be sounded by women and men alike if it is to be heard in the world song reaching to God. It has sometimes to pass through the mists of pain and sacrifice, as well as through the exaltation of joyousness, the persistence of hope, the fulfilment of desire and love which make up human life. Its appeal must prevail.

SPRINGS ANNUAL GENERAL MEETING

PROGRESS REPORTED

The progress maintained by the Springs and District Jewish Reform Congregation during the past year has been gratifying. In his presidential address to the annual general meeting of the congregation, Mr. S. Redhill, J.P., M.B.E., stated that regular services had been held at Temple Emeth, while he took pleasure in reporting on the progress made in the education of the congregation's children.

Mr. Redhill dealt with the formation of the Transvaal Association of Reform Congregations and stressed the value that would accrue to the smaller communities through this body. It marked a further stage in the development of the Reform Movement in South Africa, he said.

In regard to the Sisterhood of the congregation, Mr. Redhill made special mention of the good work that continued to be done not only within the congregation, but also in the outside Jewish and general community.

Mr. K. Stoloff was elected president for the ensuing year.

TEMPLE SHALOM ANNIVERSARY SERVICE

A SPECIAL service was held on Friday, 24th August, on the occasion of the first anniversary of the opening of the Temple Shalom Centre of the United Jewish Reform Congregation of Johannesburg. Rabbi Dr. M. C. Weiler, recently returned from the 25th anniversary conference of the World Union for Progressive Judaism in London, was the guest speaker at an Oneg Shabbat which followed the service.

Rabbi Weiler, who was re-elected vice-president of the World Union, gave a report on the conference in which the South African delegation played a prominent role. The Rabbi, Mr. M. Broomberg, and Mr. I. Greenberg, spoke on behalf of South Africa at some of the main deliberations of the gathering, attended by over 100 delegates and visitors from all over the world.

Rabbi Weiler reported to the Temple Shalom Congregation on Professor Martin Buber's and Dr. Leo Baeck's remarkable addresses, which highlighted the Jewish contribution to civilization in the past, and the need for a meaningful Judaism in the challenging period ahead of us.

Mr. L. Leon, president of the Temple Shalom Centre, presided at the Oneg Shabbat. Mr. S. Geffen, president of the United Jewish Reform Congregation, welcomed back Rabbi Weiler.

All speakers referred to the growth of the Temple Shalom Centre, and the valuable and self-sacrificing work of its builders.

HOW REFORM JUDAISM BEGAN Continued from page 3

Moreover, unofficially I added:

"I wish to add a few lines to my official" communication to you.

"I hand over in your hands the destiny of the movement. If you succeed to establish a Reform Congregation here—and I have every hope that you will—you will create history here, the possibilities are great and promising. There will be obstances, naturally, you will have to fight hard, but I am convinced it will be worth while.

"My hope that you not only inaugurate Reform bodies in this city, but through-out South Africa."

To which we were glad to receive the following reply:

Dear Sir,

In response to your letter of February 8, I write to inform you that I am satisfied with the conditions stated therein regarding my ministry in Johannesburg and the larger South Africa.

Please permit me to express my earnest hope that Reform Judaism will prosper greatly in these regions and bring much blessing to its adherents. As future Rabbi of this movement I can say that no effort will be spared by me in the consecrated service of our people in general and the congregation of Johannesburg in particular.

The mere announcement of Rabbi Weiler's impending arrival immediately unleashed great opposition and controversy, so that I felt compelled to send the following letter to the editor of the Zionist Record, published on the 5th May, 1933:

"Sir, I have noticed that the announcement of the contemplated arrival of a Reform Rabbi to this country has caused a considerable stir. The subsequent correspondence that you published expresses a variety of opinion. Some correspondents appear to be alarmed, others opine the inadvisability of the move, whilst at least one contributor welcomes the

whilst at least one contributor welcomes the idea.

It is a well-known fact—which the orthodox people will themselves admit—that all the fine synagogue buildings dotted all over Johannesburg and the Reef are practically empty the whole year round, and are only full during the Holy Festivais. What is the reason for this apathy and indifference? It is that orthodoxy has lost its grip on the older generation and does not appeal to the younger one. Reform Judaism claims to attract the

modern and broad-minded Jew. The under-standable and attractive service in the ver-nacular, placing the women on an equal footing with the male members of the con-gregation, is bound to appeal to those who find the orthodox service strange and boring.

It is not generally known that it is the Reform Jewish Movement which has faced certain difficult problems like Get and Chalitza and solved them in a manner which is working quite satisfactorily. The fact that South Africa is a Zionist country—and the writer himself is a keen Zionist of many years' standing—has created the fear that the establishment of a Reform Movement in South Africa is tinged with anti-Zionism. There is absolutely no foundation in this fear. I need only mention such names as Rabbi Wise, New York; Rabbi Silver, Cleveland; and Rev. Perlzweig, of London, as examples of three prominent Reform Rabbis who are a hundred per cent. Jewish Nationalists.

I happen to be in a position to know that

I happen to be in a position to know that the young Rabbi whose destiny it is to come to South Africa as the first visiting Reform leader is a Zionist and a keen Hebraist, besides being possessed of a knowledge of Jewish and general culture.

The whole purpose of this letter is to ask that when Rabbi Weiler arrives in this country he should be given a courteous hearing. If, as a result of his influence, a congregation of Progressive Jews is formed it cannot possibly do any harm and may do a considerable amount of good.

I ask for fair play and strongly appeal that no condemnation of the visit of the young Rabbi should be made until he has arrived in this country and has been given an opportunity of outlining the school of thought which is known by the name of Progressive Judaism and which is subscribed to by thousands of Jews and Jewesses in many countries throughout the world.

The arrival of our rabbi and the difficult beginning is a chapter for another occasion.

Well, Rabbi Weiler not only fulfilled all expectations, but has remained here for eighteen years, and has been largely responsible in spreading and furthering the cause of Progressive Judaism all over South

WHITHER OUR YOUTH? Continued from page 9

one must not overlook the religious aspect. Can youth fit into the synagogue, and what must the synagogue do to make it natural and desirable for the youth to participate in synagogul affairs? Youth services, regular Ongei shabbat, and Melavah Malkas, Hebrew community singing, are of major import. The youth must be allowed to have their own Ushering Committees. Training courses must be prepared for leadership, and they must be made to feel "at home" in the Temple.

There is a great deal of scepticism on the part of the younger set. The obligation of the synagogue is to prepare a place for the youth and at the same time make the young people part and parcel of the Jewish life which the synagogue aims to provide for its membership of every age.

The financial leaders of the congregations must see to it that membership fees are within the means of the young people.

Intelligent participation in Temple life also requires a knowledge and an understanding of the Hebrew language. It is our duty to see to it that the young man and woman is intelligent about the Synagogue Service and Jewish life as a whole: A love of Hebrew must be inculcated. There was a time when the development of a favourable attitude towards Hebrew was not necessary, but the position has changed to-day, when it is so essential that we take definite steps in this direction.

May I, therefore, suggest that the problem of youth, as far as the Reform Movement in South Africa is concerned, be taken seriously by the elders. I feel that the time has arrived

MR. STALSON, **GUEST SPEAKER SPRINGS**

MR. B. STALSON, National Director of Youth, was the guest speaker at an Oneg Shabbat which was held at Springs last month at the home of Mr. and Mrs. L. Sher.

Prior to the Oneg Shabbat a service was held at Temple Emeth, conducted by Mr. M. Shear and assisted by members of the junior congregation. The junior choir participated and the Kiddush was sung by Sidney Fram.

Mr. Stalson, in his address, entitled "Whither Our Youth," developed his theme round Jewish youth in the general community; the Reform youth in the Jewish community; and the progress and plans for the furtherance of youth activities in our Reform Movement.

A vote of thanks was passed by Mr. N. Frank, who expressed the congregation's thanks to Mr. Stalson for the very informative address, and also conveyed the audience's thanks to the evening's hosts, Mr. and Mrs.

for a Youth Conference of all our affiliated congregations to be held as soon as possible, where all age-groups be allowed to attend in their various sessions. The youth should first prove themselves in their own groups and make themselves a real part of the congregation, and then they will be prepared for the more responsible positions of synagogue leadership.

High Holy Day Services

AUDER THE AUSPICES OF

Constituents of the South African Union for Progressive Judaism

1. THE UNITED JEWISH REFORM CONGREGATION OF JOHANNESBURG:

ROSH HASHANAH

YOM KIPPUR

EVENING SERVICE TEMPLE ISRAEL

The Chief Minister, Rabbi Dr. M. C. Weiler, assisted by Messrs. B. Stalson and G. Phillips.

M.H.L., assisted by Messrs. J. Rich, H. Sharp and J. Alswang. Rabbi Arrow, assisted by

MORNING SERVICE TEMPLE ISRAEL Messrs. Stalson and Phillips. TEMPLE SHALOM Rabbi Weiler, assisted by

TEMPLE SHALOM Rabbi D. Arrow, B.A.,

TEMPLE ISRAEL

Messrs. J. Rich, H. Sharp and J. Alswang. Rabbi Weiler, assisted by

Messrs. Stalson and Phillips. TEMPLE SHALOM Rabbi Arrow, assisted by Messrs. J. Rich, H.

Sharp and J. Alswang.

2. THE CAPE TOWN JEWISH REFORM CONGREGATION:

ROSH HASHANAH: YOM KIPPUR

TEMPLE ISRAEL

Rabbi D. Sherman, B. S. assisted by lay readers,.

A CHILDREN'S SERVICE WILL BE HELD ON YOM KIPPUR AT 3.0 P.M., AND WILL BE CONDUCTED BY RABBI SHERMAN

3. SPRINGS AND DISTRICT JEWISH REFORM CONGREGATION:

ROSH HASHANAH and YOM KIPPUR

TEMPLE EMETH

Mr. M. J. Shear, B.A., assisted by Messrs. K. Stoloff, S. Redhill, Dr. N. Fram and N. Frank.

4. DURBAN JEWISH REFORM CONGREGATION: ROSH HASHANAH TEMPLE DAVID Rabbi M. Miller, M.A.,

YOM KIPPUR

REFORM

TEMPLE DAVID

M.H.L., B.S. Lay Readers.

5. PORT ELIZABETH JEWISH REFORM

CONGREGATION:

Masonic Hall, Havelock Street, Port Elizabeth ROSH HASHANAH and YOM KIPPUR Rev. I. Richards, H.C.F., assisted by Mr. S. Marcus.

6. PRETORIA JEWISH REFORM CONGREGATION: S.O.E. Hall, South Street, Hatfield ROSH HASHANAH and YOM KIPPUR Rabbi M. Nathaniel Bension, B.A., M.H.L., assisted by

CHILDREN'S SERVICES AT UNITED

CONGREGATION.

For many years now the High Holy Day Services, organised by the United Jewish Junior Reform Congregation of Johannesburg, have become an institution in the life of the children attending Temple Israel. Provision has been made for the attendance of more than four hundred children at the four Services organised for this year, to be held simultaneously with those of the adults. At Temple Israel the following Services will take place:

New Year's Eve:

Sunday, 30th September at 6 p.m.

New Year Morning: Monday, 1st October at 10.30 a.m. Kol Nidre Service:

JOHANNESBURG

Mr. H. Evian.

Tuesday, 9th October at 7.15 p.m. Day of Atonement:

Wednesday, 10th October at 10.30 a.m. (morning

A well trained Children's Choir will participate. The Torah will be read, and the Shofar blown by members of the Childrens' Congregation, whilst a special Childrens' Ushering Committee will be in attendance.

Addresses will be delivered at the Services by Mr. W. Blumenthal and Mr. I. Weiner.



Telephones 34-1941 34-2027, 34-1827 Tel. Add.: "ZIONFED" P. O. B o x 1 8

OFFICE OF THE EXECUTIVE

COMMISSIONER HOUSE, 50, Commissioner Street, JOHANNESBURG.

20th April, 1951.

Rabbi A. H. Silver, The Temple, Ansel Rd. East 106th Street, Cleveland, OHIO.....U.S.A.

Dear Rabbi Silver,

The Executive Council of the South African Zionist Federation has noted with deep satisfaction your acceptance of the invitation of the Keren Kayemeth to visit the Union in connection with the Jubilee Celebrations.

On behalf of my Executive I wish to assure you and Mrs. Silver of a cordial welcome, and we trust that your stay in our midst will be both fruitful and enjoyable.

I take this opportunity of appealing to you to extend your visit to the Union for as long a period as possible. Only recently the Federation has been severely criticised by a number of important centres on the ground that could not be included in the itineraries of prominent overseas' visitors on account of the latters' brief stay in the Union.

The outstanding services which you have rendered to the World Zionist Movement as well as to American Zionism, have made your name a household word in the South African Jewish community. We are therefore anxious that all the large centres of the Union should have the benefit of a visit of a Zionist leader of your calibre. For this purpose a stay of four weeks is essential.

We are convinced that you will take this into consideration, and will try your best to make the necessary arrangements to enable you to be with us for about a month. In any event, we look forward to meeting you.

With kindest regards to Mrs. Silver and yourself, "Lehitraot",

Yours sincerely,

General Secretar

All cheques to be made payable to the "South African Zionist Federation."
Kindly demand a printed and numbered official receipt for all remittances.

