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Jewish National Fund silver jubilee, 1927.

Twenty-fifth Anniversary  
of the  
JEWISH NATIONAL FUND

Celebrated at

MECCA TEMPLE

Sunday Evening, February 27th, 1927



The aim of the Jewish National Fund is to redeem the soil  
of Palestine as the inalienable property of the Jewish People



# PROGRAM

1. OPENING . . . . . JOSEPH BARONDESS, Chairman
2. a. AWAKE, ZION . . . . . Music by M. Bensman
- b. MOISHELACH AND SHLOIMELACH, by Ch. N. Bialick  
            Music by P. Brunoff  
            Soloist—MRS. KEMPER
- c. SING TO OUR LORD—Fragment from the Oratory "Jehuda Maccabi"  
            Music by Handel
- d. CHASSIDISHE RHAPSODY . . . . . Leo Low  
            Chorus of the Jewish National Workers Alliance  
            Conducted by LEO LOW  
            LUZAR WEINER, Piano
3. ADDRESS . . . . . Dr. Aba Hillel Silver
4. a. SONG—By Sh. Frug . . . . . Music by Engel
- b. THE WATCHMAN—Folk Song . . . . . Music by Krein
- c. FIGARO (Opera) . . . . . Rossini  
            ISAAC GOLLAND  
            LUZAR WEINER, Piano
5. OCHEN CHOTZER HOOM . . . . . By Ch. N. Bialick  
    NACHUM ZEMACH
6. a. VEHOIO BEACHRIS HAIOMIM . . . . . Music by Josinofsky
- b. RAITZAI . . . . . Music by Shlosberg
- c. OLD-NEW HOME—Words and Melody by S. Chesny  
            Arranged by L. Low  
            MORDECAI HERSHMAN  
            AB. ELSTEIN, Piano
- INTERMISSION
7. THE FIRST QUARREL, and the SABBATH STRANDED  
    (Jewish Pantomime Dance) . . . . . Music by Ab. Elstein  
            Costumes and Decorations by B. Aronson  
            BELL DIDJAH AND BENJAMIN ZEMACH  
            AB. ELSTEIN, Piano    ANNA DRITTELL, 'Cello    SAMMY KRAMER, Violin
8. THE BADCHEN DANCE . . . . . Music by Companietz and Fox  
    BENJAMIN ZEMACH
9. DANCE OF REGRET . . . . . Music by Saint-Saens  
    BELL DIDJAH
10. GREETINGS
11. a. NOCTURNE . . . . . Chopin
- b. HEBREW MELODY AND DANCE . . . . . Zimbalist
- c. HUNGARIAN DANCE . . . . . Brahms  
            MISHA MISHAKOFF
12. DER TEPL . . . . . By Sholem Alaichem  
    The Woman . . . . . BINA ABRAMOWITZ  
    The Rabbi . . . . . BARUCH LUMET

STEINWAY PIANO USED



## פראגראם:

- (1) ערעפענונג ————— יוסף באראנדעס, פארויצער
- (2) א. עורי ציון ————— מוזיק—מ. בענסמאן  
ב. משה'לעך און שלמה'לעך ————— ח. נ. ביאליק—מוזיק—פ. ברונאף  
סאלא—מרים. קעמפער
- ג. „זינגט צו אונזער נאָט“—פראגמענט פון דער אראטאָריע „יהודה המכבי“  
מוזיק — הענדעל
- ד. חסידישע ראפסאדיע ————— לעץ ליאָוו  
כאַר פון אידישען נאַציאָנאַלען ארבייטער פאַרבאַנד  
אונטער דער לייטונג פון לעץ ליאָוו  
לאָזאַר וויינער—ביי דער פיאנא
- (3) פעסט רעדע ————— דר. אבא הלל סילווער
- (4) א. שיר ————— ש. פרוג  
ב. השומר ————— פאלקס ליד—מוזיק—קריין  
ג. פינארא (אַפּערא) ————— מוזיק—רוסיני  
איסאאק גאלאנד  
לאָזאַר וויינער—ביי דער פיאנא
- (5) אכן חציר העם ————— ח. נ. ביאליק  
נחום צמח
- (6) והיה באחרית הימים ————— מוזיק פ. יאסינאָווסקי  
ב. רצה ————— מוזיק שלאָסבערג  
ג. די אלט נייע הויב ————— יוערטער און מעלאָדיע פון ס. טשעסני  
אראנזשירט פון ל. ליאָוו  
מרדכי הערשמאן  
אב. עלשטיין—ביי דער פיאנא  
א נ ט ר א ק ט.
- (7) דער ערשטער ברונו — א צושטערטער שבת (אידישער פאנטאמימא טאנץ)  
מוזיק—אב. עלשטיין  
דעקאָראַציעס און קאָסטיומען פון ב. אראנסאָן.  
בנימין צמח און בעל דידזשא  
אב. עלשטיין—ביי דער פיאנא. משעלא—אנא דריטעל. וואַיאָלין—ס. קרעסער
8. דער ברוח־טאנץ ————— מוזיק—קאָמפאניעץ און פאקס  
בנימין צמח
- (9) הרטה־טאנץ ————— מוזיק פון סאָנסען  
בעל דידזשא
- (10) באגריסונגען:
- (11) א. נאקטורן ————— שאפען  
ב. אידישער טאנץ ————— צימבאליסט  
ג. אונגארישער טאנץ ————— בראמס  
מישא מישאקאף
- (12) „דער טעפל“ ————— פון שלום עליכם  
ר אָ ל י ע ן:  
די אידענע ————— בינא אבראַמאָוויטש  
דער רב ————— ברוך לומעט



# דער 25 יאריגער יוביליי

פון דעם

## אידישען נאציאנאל פאנד

געפייערט

זונטאג אווענט 27טען פעברואר, 1927

כ"ה אדר א', תרפ"ז



די אויפגאבע פון אידישען נאציאנאל פאנד איז אויסצולייזען דעם באדען אין ארץ ישראל  
אלס דאס אייגענטום פון אידישען פאלק.



EXTRACT FROM THE ADDRESS DELIVERED BY  
DR. ABBA HILLEL SILVER AT THE MECCA TEMPLE  
SUNDAY EVENING, FEBRUARY 27th ON THE OCCASION  
OF THE CELEBRATION OF THE TWENTY-FIFTH ANNIVERSARY  
OF THE JEWISH NATIONAL FUND

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All the fine motives back of the modern urge of the Jewish people toward Palestine reflect themselves in the Jewish National Fund whose twenty-fifth anniversary is now being celebrated throughout the world.

The Fund is first of all, the working agency of a great movement back to soil. It aims to redeem the soil of Palestine and to place upon it self-supporting Jewish farming communities which will in the course of time serve as the strong foundations for the Jewish Homeland.

In a sense it is an expression of the unappeased land hunger of a race which once was almost exclusively agricultural but which for centuries has been forced into urban life far removed from the stabilizing and steadying contact with the soil.

The Jewish National Fund places itself squarely on the proposition that if there is to develop a new and distinctive Jewish civilization in Palestine it must be rooted in the soil. It must draw its strength and nourishment from mother earth. A wandering race whose life has always been tense and uncertain can recover its spiritual poise and moral ruggedness only upon the land, under the open sky and in the peace of the open spaces. Our life has heretofore moved to the jangled rhythm of crowded cities and bustling marts of trade. It must now regain the quieter and steadier rhythm of mother earth.

The Jewish National Fund holds the land of Palestine which it redeems in perpetuity for the Jewish people.



Thus it serves as the modern expression of that social idealism which long ago informed the agrarian legislation of ancient Israel. "The land shall not be sold in perpetuity - for unto Me belongeth the whole land". It is an effort to safeguard for the whole people that which rightly belongs to the whole people. The Fund represents a far-visioned effort to prevent the gross economic evils and the bitter struggles which inevitably plague those peoples whose lands have fallen into the hands of the few and whose tillers of the soil are tenant farmers and dispossessed.

The Jewish National Fund is the people's Fund. Rich and poor alike contribute to it. Its technique is as democratic as its objective. It is the beloved instrument of the modern Jewish renaissance.





## LAND

### THE FOUNDATION OF THE RENAISSANCE

By DR. ABBA HILLEL SILVER

*Earth, the ancient life-giver, increases  
Joy, within the meadows, like a tree.*  
—Euripides.

*The following is the substance of an address delivered by Rabbi Abba Hillel Silver at Mecca Temple, New York, on Sunday evening, February 27th, on the occasion of the celebration of the Silver Jubilee of the Jewish National Fund.*

NO institution which Zionism established in or for Palestine is so close to the hearts of the masses of our people as is the Jewish National Fund whose Silver Jubilee we are now celebrating. It is our most democratic institution—democratic in its concept and philosophy, democratic in its method and technique. The larger gifts which have from time to time been made to this fund by the well-to-do, and the smaller gifts which the poor of our people have given to this Fund out of their love and their wont, alike testify to the high universal appeal which the Jewish National Fund has made to the hearts of our people.

All the stirring motives which are today the driving forces behind the great movement of Israel's restoration to Palestine are reflected in this Fund which came into existence almost at the very inception of the Zionist movement itself. It is the mirror of our national aspirations.

Imbedded in the very core of the Fund is the idea of the redemption of the soil of Palestine. The pyramid of our national hopes must be established upon the broad base of a redeemed soil. The Jewish Homeland must literally be a home built upon Jewish land. We must not be tenants in our own home. The land, whose every foot was hallowed by centuries of Jewish life and labor, must again come into the actual possession of the Jewish people. Our national honor demands it. Our forefathers, when they wandered in the wilderness on the way to the Promised Land, were commanded: "And ye shall possess the land as an inheritance." This same mandate is binding upon us who now again turn to the land of eternal promise.

The second motive of the Jewish National Fund is the return of the Jew to the soil. It should not be forgotten in these days, when our movement has entered upon its international phase and is moving in the larger political spheres, that Zionism was, from its very beginnings, inextricably bound up with the idea of the return to the soil. It aimed not only at the restoration of the Jews to Palestine, but at the transformation of their economic status from a preponderately middle-class people to that of a preponderately agricultural people. Colonization upon the land was the first activity which Zionism undertook not only because this is a primary requirement for the upbuilding of any country, but also because it was a means of converting the economic status of the Jew, of turning him from the tense, hectic, urban life in which he had for centuries lived, back to the quieter and more stable life upon the soil.

It was upon the soil that Israel first produced its great civilization. We were then a land-people. Our strength and sustenance came from the soil. It breathed its strength into us. Our patriarchs and early heroes were shepherds and tillers of the soil. Our festivals were nature festivals. Our legislation was largely for a land-folk. The mist that went up from the earth watered our culture, our literature, took its texture, its tone and its color from the sun and sky, from the rain and the wind, from the forest and earth.

Modern Zionism set out to re-establish this natural alliance between the people and its soil. It sought to substitute

for the jangled rhythm of crowded cities and the jangling marts of trade, the quieter and steadier rhythm of Mother Earth. It was an expression of the unappeased land-hunger of a race which had been torn from its soil, and which, for centuries, had been denied the healing contact with the soil.

There existed the firm conviction that if the Jew is to create in Palestine a new civilization quite unlike the civilization which he created in the Diaspora, and more akin to the civilization which he once evolved in Palestine, he must first re-establish himself upon the soil. The roots of the new culture must be planted deep down in the patient, nourishing, health-giving soil which is the treasure-trove of the Almighty, from which all blessings flow. "Blessed wilt thou be in the city, and blessed wilt thou be on the field." We shall be blessed in our urban life in Palestine, in our commerce and industry, in our science and art, only if we are first blessed upon the fields of Palestine.

Upon the fields of Palestine we are truly pioneers. In Tel Aviv, in Haifa, and in Jerusalem we are pioneers only in the sense of carrying on an old activity in a new locale. But in the colonies, in the vineyards and in the orange groves, behind the plough we are truly pioneers, turning the wilderness into a fruitful plane, building old lives into new lives, and an old civilization into a new civilization.

And in the third motive back of the Jewish National Fund is the ideal of social justice and economic righteousness. The land which the Fund redeems remains forever in the possession of the Jewish people. "And the land shall not be sold in perpetuity for unto me belongeth the land." This is a distinctive pronouncement of Jewish prophesy. It emanates from the very substance of the genius of our race. In appropriating it, the Jewish National Fund has embarked upon a far-visioned effort to avoid those economic inequalities and bitter strifes which always plague those nations whose lands have fallen into the hands of a few—of a futile oligarchy—and whose agrarian masses are tenant farmers or dispossessed. The Fund safeguards the Jewish Homeland from being exploited by the few, for the few. The land must belong to the people inalienably and in perpetuity. Only those who labor upon it shall enjoy its yield, and those who do not invest their sweat and heart blood in it shall not enjoy it.

I find in this provision of the Jewish National Fund its most inspiring purpose, even as I find it in the ideal of a Jewish Palestine, as an experimental station for prophetic Judaism, the most alluring feature of Zionism.

Palestine will undoubtedly have its usefulness for the Jews as a haven of refuge. Thousands will go there who have nowhere else to go. Thousands must go there now, having nowhere else to go.

Palestine will undoubtedly effect a remarkable renaissance of the Hebrew language and literature, thereby contributing mightily to the enrichment of Jewish culture everywhere. But perhaps the most fascinating prospect opens up when we think of Palestine as affording the Jew who has carried the burden of prophesy through the ages, an opportunity to express his social idealism in concrete, human institutions, in law and in national mores, in giving his visions of justice and equality a locale for materialization.

Israel wants Palestine not merely for the normal life of a normal people, but for the prophetic career of a prophetic people. We were never, even in the ancient days, quite like every other people. "And among the nations ye shall not be reckoned." Always there was in us a leaven, a spiritual restlessness, an irresistible upreaching of body and soul for *malkuth shomayim*. It is with us yet!

The Jewish Palestine of tomorrow will be judged by the world and by ourselves, not by its quantitative growth and prosperity, but by the qualitative definition of this growth and prosperity, by the prophetic quality of all of our achievements. It is better, by far, for us to accomplish less in Palestine, but, that supremely fine and exemplary, than much



which is commonplace and ordinary. It is better, by far, to achieve slowly in Palestine, but, that magnificently in values and in ideals, than quickly, drably and cheaply. Our prayer is: "May a new light dawn upon Zion," not merely a light, but a *new light*. Our longing is for a new heaven and a new earth. Our intellectual leader of the last generation, Achad Ha'Am, was right when he declared that we have not agonized these twenty centuries only to be rewarded with a puny little statelet in a corner of the world. "The reward must be according to the suffering, and the reward must be no less than a new heaven and a new earth."

It is therefore altogether appropriate that we celebrate the Silver Anniversary of this great fund which reflects so admirably all the essential ideals of our movement.

These are stirring times in which we live. There are epochs in human history when progress seems to be halted and social life is hardened into an unyielding mould. The spirit of man seems to be either exhausted or enslaved. Civilization is at a stand-still. Ours, fortunately, is not such an epoch. There is a ferment everywhere, a stirring and a seething unrest. In one part of the world, men are experimenting with an economic Utopia. In another part of the world, men are striving to discover the road to international reconciliation and peace. Everywhere, peoples long dormant or suppressed, are struggling for self-determination, for higher national cultures, for freedom. Dawn is coming up like thunder. The rising tide of new ideas and aspirations is sweeping over the world. Ours is a beset and distraught age, but one of infinite promise and possibilities—an age born under the auspicious constellation of change and progress.

And in this age, Israel has found its historic opportunity. What nineteen centuries failed to give us, this last decade has given us. The long night of war and horror and universal catechism, through which we have passed, seems to have been the very birth-throes of the Messianic times. The voice we had long waited for has now been heard: "Prepare the way. Make straight the highway for the homeless wanderer returning home!" Unsurmountable walls have been crumbled, thrice-barred gates have opened wide for us. The mystic drums of destiny are calling us: "Come, let us go up to Zion! With our sacred memories and our deathless hopes, come, let us go up! With our young and our old, and with God's great pillar of fire to guide us on our way, come, let us go!"

This precious moment must not be lost. For nations, as for individuals, there is but one day in 365 which is a *yom haras olam*, a day in which new worlds are begotten and fates decreed. If we lose this precious hour, if we dissipate and fritter away its marvelous opportunities, if we sit piping among the sheepsfold, when we should be battling in the Valley of Kishon, our national hope will again be tragically deferred, and we shall perhaps have to wait again through long, wearying generations, for another such fortunate constellation of world events under which we now live.

#### OBJECT OF THE JUBILEE YEAR

Dr. Weizmann in his great speech in America made the land question the central point of his address, while at the other pole, Jabotinsky and his friends regard the transfer of the land into Jewish possession as the Alpha and Omega of their program. However incomprehensible the national demands of our movement may be to the non-Zionist or non-Jew, they will both appreciate that the return of the Jew to the soil in his own land will rob the Jewish question of its acuteness. All the small nations liberated as a result of the war have made land reform the central point of their national colonization program, and every Jew must appreciate the desirability of giving the Jew this opportunity not elsewhere vouchsafed him. Public opinion is in our favor, and it is our task to turn it to good account. That must be our object in the Jubilee Year.—*From "Our Fund."*

## ZION

### THE WORD THAT WELDS ALL JEWRY

By NAHUM SOKOLOW

*In the following article Mr. Sokolow, President of the World Zionist Executive, gives for the first time his impressions of his visit to South Africa, and then to Palestine last year, following his tour of the United States.*

I HAVE recently returned from a voyage which took me practically around the world in the interests of the Keren Hayesod. After having been to America several times, I followed in Vasco di Gama's wake. I have not discovered South Africa, to be sure, but I have discovered treasure in the hearts of the Jews and non-Jews there. The 60,000 Jews gave me very nearly 150,000 pound sterling for the Keren Hayesod—between two and three pounds per capita. The non-Jews—the Boer Nationalist Government, as well as the Liberal opposition—declared to me in enthusiastic terms their favorable attitude towards the great aims of the Keren Hayesod. The Keren Hayesod enjoyed triumphs at the Cape, in the Orange Republic, in Natal, Transvaal and Rhodesia. It has been said that gold dominates everything in South Africa—that its influence can be easily revealed even where it is not obvious, for gold is the universal bond, the foundation of everything, the visible or potential all-important factor. In reality, such is not the case. The Jews have nothing to do with gold. They engage in commerce, in the crafts, in farming. There are four "kings"—the potato king, the cotton king, the corn king, the tobacco king—all Jews. A certain number are ardent agriculturists. They are not rich, but they are in comfortable circumstances—people of the middle class. They belong to that category of truly happy people whose piety and love of mankind are their inalienable treasure—a treasure which grows while it is being disbursed. They give liberally. They are as open-handed as they are clear-sighted. These men spoke to me of the days of their youth, comparing the yesterdays with the living present. Life was interesting when they were young, they said, and is interesting today, but in a different sense. Formerly their happiness was self-centered, now they take joy in giving.

These enterprising men whom I met there inspired me with extraordinary inspiration. The bravest of the Jewish emigrants were the ones to go there, fascinated by the mysterious opportunities and urged by a consciousness of stores of energy eager to express itself in action. There were among them forceful men, dominating personalities who hardly knew how to retreat, who were capable of concentrating all their energy on a cause worthy of their efforts. Some of them took part in dangerous explorations, and became the pioneers, the first to set foot in the remotest and strangest regions. The mode of life in South Africa—the spirit of initiative and enterprise animating the whole population have had the effect of intensifying the iron will to work. These Jews strive to resemble the intrepid explorers and settlers whom they found there, perhaps in a different manner, in laboring for the ancient home of their race.

Even before my arrival at Capetown, while still in the open sea, I was welcomed by an avalanche of radiograms—greetings from prominent men, from communities, from societies—from all South Africa. Never before had Marconi transmitted so much Hebrew! One pioneer, living at the edge of the desert of Calahari, sent a classical oration ending with "*Barukh Habah, Orakh l'Sabat*", "Welcome, our Sabbath Guest" (one of my former *noms de plume*).

On arrival, *Shalom Aleikhem*—the whole community, including the authorities, came on board to welcome me. It was the beginning of an unending series of meetings—each more splendid than the former. At the City Hall, the members of the Government and of the Opposition, and the