THE CHIEF RABBI

**THE
FIRST PASTORAL TOUR
TO
THE JEWISH COMMUNITIES
OF THE
BRITISH OVERSEAS DOMINIONS**

**BY
THE CHIEF RABBI
(DR. J. H. HERTZ)**

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TO
 THE MEMORY OF
 THE FOUNDERS OF OUR COLONIAL KEHILLAHS
 AND TO
 THE MEN AND WOMEN WHO MAINTAIN
 JEWISH RELIGIOUS LIFE
 IN
 THE BRITISH OVERSEAS DOMINIONS

זְכוֹרְתִי לְךָ ' ' ' לְכַתֵּךְ אֶחָדִי בַּמִּדְבָּר.

*"I remember for thee . . . how thou wentest
 after Me in the wilderness . . ."*

JEREMIAH, II. 2

חֲזַק וְנִתְחַזַּק בְּעַד עַמָּנוּ וּבְעַד עָרֵי אֱלֹהֵינוּ.

*"Be strong, and let us strengthen one another
 for our people, and for the cities of our God."*

2 SAMUEL, X. 12

PREFATORY NOTE

THE following paper was read before the Jewish Historical Society of England on June 13, 1922, and appeared in Volume X. of the Society's *Transactions*, with documents, photographs and views of general and historical interest.

It is herewith reprinted—with additional illustrations—in order to make it more accessible to all who contributed to the success of the Dominions Visit, as well as better to make known the deep debt of gratitude that the whole House of Israel owes to the Jewish pioneers in the Empire.

J. H. H.

May 1924.

LIST OF ILLUSTRATIONS.

PLATE

	THE CHIEF RABBI	<i>Frontispiece</i>
I.	RABBI AARON LEVY	<i>to face p. 10</i>
II.	THE REV. ISAAC PULVER	<i>„ p. 15</i>
	THE REV. JOEL RABBINOWITZ	<i>„ p. 15</i>
III.	THE REV. A. P. ORNSTIEN	<i>„ p. 16</i>
	GREAT SYNAGOGUE, CAPE TOWN	<i>„ p. 16</i>
IV.	GREAT SYNAGOGUE, CAPE TOWN—INTERIOR	<i>„ p. 17</i>
V.	THE RT. HON. J. C. SMUTS, P.C., C.H.	<i>„ p. 18</i>
	THE REV. A. P. BENDER	<i>„ p. 18</i>
VI.	NEW SYNAGOGUE, JOHANNESBURG	<i>„ p. 19</i>
	HEBREW HIGH SCHOOL, JOHANNESBURG	<i>„ p. 19</i>

MAP I. PASTORAL TOUR OF THE CHIEF RABBI THROUGH

	THE OVERSEAS DOMINIONS, SOUTH AFRICA	<i>to face p. 20</i>
VII.	BULAWAYO SYNAGOGUE	<i>after Map I.</i>
	OUDETSHOORN SYNAGOGUE	<i>„ Map I.</i>
VIII.	JEWISH ORPHANAGE, CAPE TOWN	<i>to face p. 22</i>
IX.	JEWISH ORPHANAGE, JOHANNESBURG	<i>before Map II.</i>
	JEWISH AGED HOME, JOHANNESBURG	<i>„ Map II.</i>

MAP II. PASTORAL TOUR OF THE CHIEF RABBI THROUGH

	THE OVERSEAS DOMINIONS	<i>before p. 23</i>
X.	SYNAGOGUE AND SCHOOL BUILDING, PERTH	<i>to face p. 24</i>
	SYNAGOGUE, HOBART, TASMANIA, 1844	<i>„ p. 24</i>
XI.	WEST AUSTRALIAN JEWISH SOLDIERS' MEMORIAL	<i>to face plate XII.</i>
XII.	THE REV. A. T. BOAS	<i>„ plate XI.</i>
	DR. JOSEPH ABRAHAM	<i>„ plate XI.</i>
XIII.	LIEUT.-GEN. SIR JOHN MONASH, G.C.M.G., K.C.B., V.D.	<i>to face p. 25</i>
	SIR MATTHEW NATHAN, P.C., G.C.M.G.	<i>„ p. 25</i>
XIV.	THE FIRST SYNAGOGUE IN SYDNEY, 1844	<i>„ p. 26</i>
	GREAT SYNAGOGUE, SYDNEY, 1878	<i>„ p. 26</i>
XV.	THE REV. H. VAN STAVEREN	<i>„ p. 27</i>
	SIR JULIAN VOGEL, K.C.M.G.	<i>„ p. 27</i>

PLATE

XVI.	DUNEDIN SYNAGOGUE	<i>to face</i>	<i>p.</i>	28
	DUNEDIN SYNAGOGUE—INTERIOR	„	<i>p.</i>	28
XVII.	SYNAGOGUE OF THE CANTERBURY HEBREW CON- GREGATION, CHRISTCHURCH, N.Z.	„	<i>p.</i>	29
XVIII.	AN “EXTINCT” SYNAGOGUE, TIMARU, NEW ZEALAND	„	<i>p.</i>	30
	AUCKLAND SYNAGOGUE	„	<i>p.</i>	30
XIX.	WELCOMED ON THE ARRIVAL OF THE “NIAGARA” AT VICTORIA, B.C.	„	<i>p.</i>	31
	JEWISH ORPHANAGE OF WESTERN CANADA, WINNIPEG	„	<i>p.</i>	31
XX.	TALMUD TORAH, WINNIPEG	„	<i>p.</i>	32
XXI.	THE REV. ABRAHAM DE SOLA, LL.D.	„	<i>p.</i>	33
	THE REV. SOLOMON JACOBS	„	<i>p.</i>	33
XXII.	NEW SYNAGOGUE, CONGREGATION SHAAH HASHO- MAYIM, MONTREAL	„	<i>p.</i>	34
XXIII.	ALBERT M. WOOLF, ESQ., O.B.E.	„	<i>p.</i>	39
	A. H. VALENTINE, ESQ.	„	<i>p.</i>	39
XXIV.	PRESIDENT STREET SYNAGOGUE, JOHANNESBURG	„	<i>p.</i>	47
XXV.	THE MACCABEAN HALL, SYDNEY	„	<i>p.</i>	63
	MEMORIAL PLAQUE, GREAT SYNAGOGUE, SYDNEY	„	<i>p.</i>	63
XXVI.	JEWISH CENTRE, HONOLULU	„	<i>p.</i>	64
	JEWISH CENTRE, HONOLULU—INTERIOR	„	<i>p.</i>	64
XXVII.	FACSIMILE LETTER FROM THE MAYOR OF HALIFAX	„	<i>p.</i>	66

The First Pastoral Tour to the Jewish Communities of the British Overseas Dominions

My subject is "The First Pastoral Tour to the Jewish Communities of the British Overseas Dominions." In other words, it is the story of a unique pastoral visit to forty-two different communities on three continents; of a tour extending over eleven months, and covering more than 40,000 miles. In the circumstances, I must largely confine myself to *aperçus* and *résumés*; and I must pass over, with little more than occasional mention, the arduous work performed in conjunction with Mr. Albert M. Woolf, O.B.E., who accompanied me in the interests of the Jewish War Memorial.

I

It is best to begin with the official invitation to undertake the Tour that was addressed to me on April 23, 1920, by Mr. Lionel de Rothschild, President of the United Synagogue, in the course of which he wrote :—

"The Council of the United Synagogue, at their meeting on the 29th ult., passed a resolution to invite you to visit the Overseas Dominions and Dependencies. It is felt that a Pastoral Tour of the nature indicated would be of the utmost value in helping to bind together the Jewish communities of the Empire, and in stimulating their religious activities; while it would afford a unique opportunity of ascertaining local conditions, and of examining the problems which face the Jewish congregations overseas."

The need for such a pastoral tour and all that it implies has been felt in the Overseas Dominions, one may say without exaggeration, for generations. Too long and too often have the religious and lay leaders of our colonial communities felt that they were stranded members of the Jewish body, forsaken and forgotten by their brethren even in the Home Country. Once only did the Chief Rabbi come into anything approaching a direct touch with our brethren overseas. In the year 1828, my ante-penultimate predecessor, Chief Rabbi Solomon Hirschel, sent one of his Dayanim, Rabbi Aaron Levy,¹ to Tasmania and New South Wales, for the settlement of some ecclesiastical questions. Memories of that visit are cherished to this day by the children and grandchildren of the founders of Sydney Jewry, and contemporary records enable us to gauge the deep impression it made on the religious life of that young community. That visit was ninety-four years ago. And since that time, younger congregations like Perth and Dunedin, Maritzburg and Halifax, and dozens of others, have had to struggle unaided to keep the flag of Judaism flying. Would they not have gained immeasurably in religious vitality and power if there had been, as in other Churches, the stimulating personal contact with accredited representatives from the older centres of spiritual life? This is not mere theorising on my part, but a conviction born of thirteen years' activity as rabbi in one of the youngest Jewries of the Empire. Very soon after my going out to the Transvaal nearly a quarter of a century ago, I realised what a tremendous uplift both to Judaism and

¹ Born in Lissa, Poland, in 1795, he came to London in 1811 as teacher and *sopher*. He was sent to Hobart, Tasmania, in 1828—then a voyage of seven months—primarily to effectuate a Jewish divorce. With his coming to Sydney in 1829, a *Sepher Torah* was bought, divine service was regularly conducted, and the Congregation properly constituted by the appointment of Joseph B. Montefiore as the first President. "Reb Oran," as he was popularly known, died in London, August 21, 1876.

RABBI AARON LEVY (1795-1876)
Chief Rabbi Hirschel's Delegate to Australia, 1828-30

to Jewry in South Africa a visit of the Chief Rabbi would bring with it. And, therefore, when Mr. Lionel de Rothschild's letter reached me, my answer was :

"I fully share the Council's view of the importance of such a Pastoral Tour and its far-reaching results. Years ago, when ministering to a colonial congregation, I urged this course upon my distinguished predecessor ; and immediately upon my election to my present post, I expressed the earnest hope of soon coming into personal touch with the distant communities under my ecclesiastical jurisdiction. The years of the War have necessarily delayed the carrying out of this idea, but have certainly not diminished the urgent necessity of coming face to face with the grave religious and communal problems of our brethren overseas."

The news of the proposed *pastoral* tour was received with enthusiasm by practically every congregation throughout the Dominions.² I emphasise the word "pastoral." For it is difficult to realise how ineffective was the appeal of the Jewish War Memorial as a war memorial throughout the Overseas Dominions. At best, people were luke-warm. Many of the important congregations wrote beforehand that their attitude towards it would remain a negative one. It was the Chief Rabbinate—quite apart from the individual holder of the office, who was altogether unknown to the great majority of the congregations visited—and only the Chief Rabbinate, with the prestige and respect it enjoys both in the Jewish and in the non-Jewish world, that opened all doors to my companion and myself, and rendered possible the not inconsiderable support that was eventually secured for the Jewish War Memorial.³

The preparations for the Visit were everywhere on an elaborate

² See Appendix A—Letter sent to the Presidents of the Synagogues in the Dominions, p. 37.

³ See *Report of the Chief Rabbi on his Appeal for the Jewish War Memorial* Office of the Jewish War Memorial, London, 1921.

scale. The warmth of friendship and depth of feeling manifested surpassed the expectation even of those who knew colonial traditions of loyalty and hospitality. No stone was left unturned to ensure success ; no detail was forgotten that would enhance the welcome as a South African newspaper put it, " the whole-hearted spontaneity was reminiscent of the hero-worship of other days." In some places, the school children of a community would sing Hebrew songs of welcome as the train came in ; at others, we were greeted at the railway station with speeches by the Mayor, the Minister, and the Parnass. Almost everywhere, there was an oratorical and musical evening (often with illuminated address and banquet), as a preliminary to the subsequent sermons and derashas in the beflagged synagogues, addresses and papers at different congregational functions, school examinations, and meetings with lay leaders. In the larger communities there were, in addition, ministers' and teachers' conferences. To such conferences, the representatives of the smaller congregations in the surrounding districts—sometimes 100 and 200 miles away—would come with their problems and difficulties.

The appreciation of the Visit by non-Jews and its effect upon them were just as marked. Formal civic receptions in the Town Hall were extended by the Mayors and Councils of the cities visited ; in which receptions, Cabinet ministers and Justices, the heads of the Churches—archbishops and bishops—and the Principals of the academic bodies, heartily joined. No less cordial were the Governors-General—Prince Arthur of Connaught at Pretoria, Lord Forster at Sydney, and Lord Jellicoe at Auckland—together with the State Governors of Australia, and the Lieut.-Governors of the Canadian Provinces and their respective Premiers. In one of the larger towns of Western Canada, the unusual compliment was resorted to of flying the Zionist

flag over the Municipal Buildings during my visit. In Winnipeg, the City Hall was illuminated three nights in succession with the words "WELCOME TO DR. HERTZ." The Government of New South Wales arranged special excursions by land and sea in our honour. Extra facilities and courtesies were on all sides extended to us. At Mafeking, for example, the train, owing to an accident, arrived five hours late. Yet the railway authorities agreed to a stop of two hours, in order to enable me to meet and address the Jewish inhabitants in that historic town. And, of course, the Press everywhere seized upon the Visit as an event of interest to all classes of the population.

I must say a word in regard to two items in the programmes of the visits to the various communities. The civic receptions afforded me an opportunity, in the presence of the leading representatives of a State or city, to speak of the heroism and sacrifices of the Jew during the Great War, and of the sufferings and martyrdom of our brethren in South Eastern Europe ; to emphasise the place of the Jew in British life and his devotion to his country ; as well as his resolve to perpetuate the memory of the brave sons of Israel who fell in the Great Conflict, by a spiritual monument that should strengthen the moral and religious foundations of the generations to come. Scores of times was the fine sentiment of the late Col. Goldsmid, "Loyalty to the flag for which the sun once stood still can only deepen our devotion to the flag on which the sun never sets"—cheered to the echo by the thousands of Jews and non-Jews to whom I repeated it. The other item that calls for comment is the Bible lecture, which I gave in some twenty cities, and which must have been listened to, all told, by at least 30,000 people. To my great surprise, this old paper of mine, "The Bible as a Book," proved an important feature of the Pastoral Tour. The lecture was usually presided over by the leading non-Jewish citizen, often the

Governor of the State; and the attendance was everywhere limited by the size of the largest hall in the city visited. In Sydney, for example, 3,500 people filled the Town Hall long before the lecture began, and the clergy of all denominations seemed to be present.⁴ In New Zealand it was looked forward to by Press and public alike, long before my arrival. Even on the Pacific Ocean, the captain of the *Niagara*, at the request of the New Zealand passengers on board, twice invited me to give it. I was assured on all hands that it considerably influenced non-Jewish opinion towards the Jew. It reminded non-Jews that far more than a commercial, we were a religious community, with a sacred heritage and spiritual traditions—the People of the Book. I am now repeating this lecture in my pastoral tours in the Provinces, with somewhat similar results.

⁴ See Appendix E—Account of the Bible Lecture at Melbourne in *The Spectator*—the official organ of the Methodist Church of Victoria and Tasmania, p. 55.

THE REV. ISAAC PULVER 1803-1873
Minister: Cheltenham, Capetown, East Melbourne
and Hobart. Consecrated first Synagogue
of Capetown in 1849

THE REV. JOEL RABINOWITZ 1829-1902
Minister, Capetown, 1859-1882

II

After these general observations, which in the very nature of the case cannot but be largely personal (it is not possible to tell the story of Hamlet and succeed in avoiding all reference to the melancholy Dane), I shall now ask you to follow me stage by stage on the Tour itself. We may take its first stage to be the Farewell Dinner on October 6, 1920, so ably organised by the Hon. Treasurer of this Society, Mr. Gustave Tuck. The presence of the Earl of Reading; of Viscount Milner, then H.M. Secretary of State for the Colonies; of the High Commissioner of the Commonwealth of Australia, and the Agents-General of the various Dominions and Colonies; of nearly 700 representatives of every phase of communal Jewish life in the Metropolis and Provinces; and the notable addresses on that occasion—made it a worthy and most encouraging prelude to an “unprecedented enterprise.”⁵ On October 8 we left on the *Llanstephan Castle*; and on the 27th we reached South Africa. Two days before our arrival, the greetings of Cape Town Jewry were marconied to me.

I give the principal items of the programme in Cape Town, as it is typical of the programmes in succeeding communities:—

Saturday (October 30). Sermon at the Great Synagogue.

Sunday (October 31). Morning: Visits to Jewish institutions. Afternoon: Meeting of communal workers of Cape Peninsula and adjacent congregations.

⁵ See Appendix B—Farewell Banquet Addresses, p. 39.

Monday (November 1). Public welcome at City Hall, with appeal for Jewish War Memorial.

Tuesday (November 2). Banquet at City Hall.

Wednesday (November 3). Visit to Paarl Community (40 miles distant) with sermon, public meeting, and school examination.

Thursday (November 4). Similar visit to Wynberg (8 miles distant).

Saturday (November 6). Morning: Sermon at New Synagogue, Cape Town. Afternoon: Derasha at Beth Hamedrash.

Sunday (November 7). Morning: Prize distribution of United Hebrew Schools. Afternoon: Reception by Judges and jurists of Cape Peninsula. Evening: Bible lecture.

Monday (November 8). Paper at reception by Cape Town University Students' Jewish Association.

Tuesday (November 9). Morning: Jewish Ministers' Conference of Cape Province. Evening: Address at Dorshei Zion Association.

It was hard work, that grew progressively more intensive in Australia and Canada; and, in view of the tropical heat and endless travel, it was often literally to the utmost limit of human endurance.

And now for a first impression of colonial Jewry. One of the things that strike a visitor from the home country at Cape Town is the Great Synagogue, the synagogue of the mother congregation of South Africa. It is the largest and most impressive Jewish house of worship in the Empire. There are synagogues almost as noble in Johannesburg, in Sydney, and in Montreal. We have nothing like them, especially as to size, in the Home Country. They are monuments to the strongly developed Jewish consciousness of overseas Jewry. A word must also be said of the minister of the Cape Town synagogue—the Rev. A. P. Bender—who is a most popular and respected figure, not only in the Jewish, but also in the general, life of Cape Colony. In this, his position is typical of that occupied by a number of Jewish

THE REV. A. P. ORNSTIEN, 1836-1895
Minister, Melbourne, 1866-1876; Principal, Aria
College, 1876-1882; Capetown, 1882-1895

GREAT SYNAGOGUE, CAPETOWN
To the left is the old Synagogue (1863-1905)

GREAT SYNAGOGUE, CAPETOWN
Interior

ministers in the Dominions, where congregational leadership is often in the hands of the minister ; with a consequent enlargement of his sphere of public service, and a deeper respect for his office within the community than is the case in some older Kehillas.

After 24 hours' travel across the dry and desert Karroo we came to Kimberley. Its congregational life goes back to the beginnings of the town in 1869, and it has an indefatigable minister in the Rev. H. Isaacs. I explained to the Jews of Kimberley, as I did in every community visited, that in religious education the Dominions Jewries needed help from without for a new endeavour from within. There had been too much drifting in religious life. I impressed upon them that the Jews of South Africa were faced with the same religious difficulties and dangers as their brethren in Australia, Canada, and England ; and it was therefore imperative for us all to take counsel together for the fuller realisation of our sacred aims in the present and in the future.

In Bloemfontein, the capital of the Orange Free State, I came to a community with which my former connection was a very close one. As in many other South African towns, I had in years past delivered the very first Jewish address in Bloemfontein ; I had officiated at the laying of the foundation-stone of the synagogue ; and had consecrated it, some eighteen years ago. The congregational representatives from eleven smaller towns throughout the length and breadth of the Orange Free State attended the Service and reception during the Bloemfontein visit.

On Thursday, November 19, we reached Johannesburg, where our arrival created unusual interest and excitement. The Mayor and Councillors and the leading members of the Jewish and the non-Jewish community awaited us at the railway station. The crowds that

thronged the station could not be kept back by the barricades that had been erected in anticipation, or even by the special cordon of police. The large mass that cheered our arrival and followed us, preceded by the Boy Scouts and Band, is a scene that will not easily be forgotten. All traffic was stopped on the route to our hotel.

"There can be no doubt of the warmth of his welcome from his old congregation," said the Johannesburg *Sunday Times*. "He comes here not only as the High Priest of English Jewry, but as an old friend who through long years of unselfish work among us endeared himself equally to Jew and Gentile. His influence spread very much further than his sectarian labours. The Rand has now some small opportunity to repay him."

The programme of my labours at Johannesburg was far more diversified than at Cape Town, and made the greatest strain on my physical endurance. It would require a monograph to give in detail the work crowded into that fortnight. It included addresses to all the local Jewish institutions, and visits to the neighbouring congregations on the Witwatersrand Goldfields, namely, Benoni, Krugersdorp, Boksburg, and Germiston; as well as to Pretoria, the capital of the Union of South Africa. In Pretoria, General Smuts was the principal speaker at the communal reception. The South African Press described the speech of the Premier as "A message to Jewry throughout the world." General Smuts dwelt on the national and Imperial importance of my Pastoral Tour, which, he declared, by stimulating the religious life of the Jewish communities, would awaken the best citizenship in them.

"The Jews," he said, "whilst retaining their national and religious character in South Africa, have co-operated with the rest of the population in a good spirit of brotherhood. The Jews in South Africa are welcomed in every walk of life, and have achieved the greatest successes. Nobody grudges them their success because they deserve it. Let them bring their

THE RT. HON. J. C. SMUTS, P.C., C.H.

THE REV. A. P. BENDER

NEW SYNAGOGUE, JOHANNESBURG

HEBREW HIGH SCHOOL, JOHANNESBURG

resources and talents to this country. We are sadly in need of such; for the Jews are going to make South Africa some of the most notable contributions in her whole history. They are a great factor in South Africa, and are going to be a greater factor. I feel sure that in the future the position of South Africa will be such that Chief Rabbis will come here regularly. The Jews came to South Africa with great traditions, fine ideals and a tenacity of purpose which no one can wrest from them. So long as the Jewish community respect their own past, they will make good citizens."

And again, when, on December 6, 1920, he attended the banquet at Johannesburg, he made an historic address.⁶ He spoke of Israel as "a Nation of Nations"—a wonderfully luminous Hebraism, and declared that Israel's services to humanity were by no means ended. He showed that the League of Nations was the vision of a great Jewish seer :

"Its father is Isaiah of Jerusalem. And you must look upon it as a prophecy of one of your own prophets. You have still the old historic mission of Israel before you; which is, *to testify to the great spiritual values in life.*"

From Johannesburg and Pretoria I went to Bulawayo, the principal city of Rhodesia. I was accompanied by Mr. A. H. Valentine, the Secretary of the Dominions Visit. The wearying journey occupied several days across some of the most arid parts of South Africa; but I was amply rewarded. I found Jewish hearts throbbing with enthusiasm for all forms of Jewish endeavour; and nowhere more so than in many a wayside station with its two or three Jewish inhabitants. Let me recount one little experience. It was a matter of the greatest regret to me that, owing to the uncertainty of the shipping arrangements to Australia, the proposed visit to Salisbury, the capital of

⁶ See Appendix C—Addresses of the Chief Rabbi and Gen. Smuts at the banquet, Johannesburg, December 6, 1920, p. 47.

Rhodesia and our farthest northern goal in South Africa, had reluctantly to be cancelled. A week or two later, on the return journey, just as the train was about to leave the railway station in a town further south, a man was passing and repassing my window. Seeing that he was a Russian Jew, I said : *Sholom Aleychem*. He told me that he came from Que Que, some ten hours by train on the road from Bulawayo to Salisbury. "My son heard you address the Jewish students at Cape Town University"—he continued—"and the three Jewish families in Que Que were at the railway station at 2 o'clock in the morning, hoping to see you on your way to Salisbury." Naturally my interest in Que Que and its miniature Kehilla grew instantly. I was anxious to learn of its Jewish life ; but the train was beginning to move, and I had only time to ask : "Is there a *Shass* (a set of the Talmud) in Que Que ?" "Two sets (*Zwey Shassin*)," he answered. "Then you are safe, even without the visit of a Chief Rabbi," was my farewell reply.

Many and many days of travelling followed between Bulawayo and the successive visits to Maritzburg, the capital of Natal, with its seventeen Jewish families ; to Durban, the beautiful seaport town—where Jewish associations go back nearly a century—and its Jewish population of 2,000 souls. It was now midsummer, and we spent three days and two nights in the train travelling (via Bethlehem and Bloemfontein) to East London, where a deputation from King William's Town awaited us ; to Port Elizabeth, one of the older and important communities of South Africa ; and to Oudtshoorn (the centre of the ostrich farm industry) with two Synagogues and a Jewish school—the last community to be visited in South Africa.

When we returned to Cape Town on January 14, 1921, having completed 5,000 miles of railway travel, we were held up by a

BULAWAYO SYNAGOGUE

OUTSHOORN SYNAGOGUE

shipping strike. We had to wait nearly a month at Muizenberg—a delightful seaside resort with a large Jewish population during the summer months—for the *Themistocles*, the boat that was to take us to Australia.

In summing up South African conditions, one cannot help being struck by the active communal life that characterises the 66,000 Jews inhabiting that sub-continent.⁷ This is not the place to give you a presentation of the religious problems and ecclesiastical difficulties of South African Jewry; or to indicate how much or how little the Visit has helped or can help in their solution. Suffice it to say, that Jewish communities in South Africa are still in the period of first growth, and merit neither the self-praises, not infrequently indulged in, nor the wholesale condemnation of ignorant critics. It is true that unattractive sides of communal life now and then come to the surface, and dissensions and rivalries have occurred; but these things are not unknown in older communities. To-day in South Africa there are on all sides signs of moral and religious awakening, and of an earnest desire for concerted action. Jewish religious education is the most insistent topic of discussion in every South African centre; and inter-marriage, alarmingly prevalent in former years, is diminishing—thanks to the determined attitude of the laity against indiscriminate proselytising.

One great danger confronts South African Jewry. It will wither away unless a sufficient supply of efficient Jewish ministers and teachers is assured for its growing communities; and South African congregations look to the Jewish War Memorial to fulfil its promises in this

⁷ See "South Africa" in *Jewish Encyclopedia*, and my *The Jew in South Africa*, Johannesburg, 1905. The census of 1921 gives 66,502 Jews for the Union of South Africa—Cape Colony, 21,242; Natal, 2,585; Transvaal, 33,515; Orange Free State, 7,761; and Rhodesia, 1,399.

direction. In all forms of charity, however, whether institutional or otherwise, South African Jews appear to be supreme. Two splendid orphanages are maintained in Johannesburg and Cape Town; and South Africans cannot understand that the whole of Anglo-Jewry should with difficulty subscribe barely one-half the amount required for its one orphanage. A more eloquent proof even is their response to the War Victims Relief Fund. The sum of over £450,000 has been contributed by them, which makes nearly £7 per head for each man, woman and child—besides importing 250 pogrom orphans from the Ukraine—altogether a record of generosity that surpasses even that of American Jews.

As South African Jewry is beginning to realise its place among the Jewries of the world, I particularly urged upon leading Jews—this should be of special interest to members of the Jewish Historical Society—the necessity of a similar realisation of its place in the life and history of South Africa. I reminded them that in all newer countries, the Jew, according to popular fallacy, was a late-comer who reaps in ease what others have sown in tears and travail. The Jew, it is held, has not undergone the hardships of the pioneer, and has had no share in the building of any roads for the civilisation of the younger lands he now inhabits, or in the creating of any new paths for their industry and commerce. This being well-nigh the universal opinion, is it a wonder that the Jew's admission to these countries comes to be looked upon as a matter of grace and bounty; that the gates are often barred against the Jewish immigrant; that the rights of the Jewish citizen even are in many quarters held to be inferior in antiquity and in kind to those of the population who have other racial and religious affiliations?

The Jews of America a generation ago saw the seriousness of leaving this dangerous fallacy unchallenged. They founded the American

JEWISH ORPHANAGE, CAPETOWN

JEWISH ORPHANAGE. JOHANNESBURG

JEWISH AGED HOME, JOHANNESBURG

II
PASTORAL TOUR
of the
CHIEF RABBI
through the
OVERSEAS DOMINIONS

Jewish Historical Society to collect the data concerning the early Jewish settlements, as well as concerning all Jewish participation in the national life. It were well if the Jews in the Dominions—I repeated this warning in Australasia and Canada—were to imitate the American example. Only self-delusion could blind us to the fact that in Africa, for example, as a consequence of the ignorant assumption that the first Jews did not arrive before the discovery of the Diamond Fields, the respect enjoyed by South African Jewry was not always commensurate with its services and sacrifices to the country. And this knowledge, I pleaded, should be spread and made public. Granted that facts of history seldom changed the views of the anti-Semite, yet it was essential that Jews at least should be taught the truth; that they should no longer look upon themselves as interlopers; as exploiters, but rather as active participants in the up-building of the new democracies overseas. I am happy to state that, as a result of my representations, a number of men in the Dominions have undertaken the careful investigation of local historical records in their Jewish bearings.

III

But to return to the actual Tour. On February 10 we left Africa, and were sailing across the bleak and solitary southern Indian Ocean in an emigrant ship to Albany, Western Australia. This we reached on Sunday, February 27. Albany has no Jewish residents, and is eight hours' train journey from Perth. In order to welcome us immediately on our landing, and before, the Rev. D. I. Freedman, with other representatives of his community, left Perth on Friday, and spent the week-end in Albany.

The Rev. D. I. Freedman—one of the most popular of Jewish chaplains in France, by the way—has a community of some 2,000 to look after, a large number of whom are Palestinians with their own Ibrith b'Ibrith school. His position in Perth is similar to that of the Rev. Professor Bender in Cape Town.

We struck a tropical heat-wave in West Australia, culminating in a storm that caused an extensive "washaway" on the trans-Australian railway. This necessitated the cancellation of a visit to the Jews of Calgoorlie, a mining centre, 369 miles inland. We were also compelled to proceed to Adelaide, the capital of South Australia, by sea; and were thus spared the three days' land journey across the Great Australian desert in mid-summer with a then temperature of 118 degrees in the shade! We spent our second Sabbath in Australia at Fremantle (which at one time boasted a congregation with a Synagogue); and then braved the storms of the Australian Bight in the *Mantua*, a P. & O.

SYNAGOGUE AND SCHOOL BUILDING, PERTH

SYNAGOGUE, HOBART, TASMANIA, 1844

WEST AUSTRALIAN JEWISH SOLDIERS' MEMORIAL
KING'S PARK, PERTH, W.A.
Unveiled June 6, 1920

THE REV. A. T. BOAS, 1844-1923
Adelaide

DR. JOSEPH ABRAHAM, 1901
Emeritus Rabbi, Melbourne Hebrew Congregation

LIEUT.-GEN. SIR JOHN MONASH, G.C.M.G., K.C.B., V.D.
Corps Commander Australian Imperial Force

SIR MATTHEW NATHAN, P.C., G.C.M.G.
Governor of Queensland

boat, arriving in Adelaide on March 9. Adelaide Jewry has been watched over for fifty years by the Rev. A. T. Boas, the beloved emeritus minister⁸ of the congregation.

In Melbourne, Sir John Monash—who is a nephew of the renowned Jewish historian, H. Graetz—was the President of the Chief Rabbi's Reception Committee. He handed me an illuminated address on behalf of the three congregations. I will read a portion of it to you, as it is typical of the other testimonials received in the course of the Tour:—

“VERY REV. AND DEAR SIR,—Profoundly realising, as we do, the sacred significance of your present Empire-wide mission, with its splendid potentialities for Judaism and British Jewry, we fervently greet you in the words of the old-time Hebrew salutation: *BORUCH HABBO BESHEM ADONAY*. We rejoice that you have found it possible to . . . visit us in our Antipodean home, and we sincerely trust that your necessarily brief sojourn among us will prove of lasting spiritual advantage to our community; for your presence in our midst will assuredly do much to invigorate and consolidate our Judaism in Australia, and to strengthen the bonds of affectionate attachment which already bind us to our brethren across the seas.

“We pray that, under the Almighty's blessing, you may, for many years to come, continue to preside over the religious destinies of British Jewry, of which we Jews of Australia are so glad to form a part.”

The visit to Melbourne extended over Purim, and covered every phase of Jewish life in the capital of Victoria. It concluded with a sermon at the unveiling, by Sir John Monash, of a Roll of Honour in the East Melbourne Synagogue—the synagogue of the venerable Rev. Jacob Lenzer, since deceased—to the forty-five members of that congregation who fought in the Great War. During my stay at Melbourne the Jewish community of Hobart, Tasmania, sent a deputation to me with an illuminated address. Seventy years ago it was a large and important congregation, but is now reduced to eight families.

⁸ Since deceased.

On April 5 we reached Sydney, the oldest living congregation in the Southern Hemisphere, having been founded in 1817. As we spent Passover in Sydney and our visit extended over three weeks, I delivered more sermons and addresses to Jewish and public bodies there than in any other city on the Tour. I was even privileged to lay the foundation stone of a new Synagogue—a rare event in the small Jewish population of Australia. In Sydney, the Visit proved one of the main topics of conversation to people of all creeds and stations, and of continued journalistic comment.* Let me quote the opening and closing sentences of a character-sketch that appeared in one of the papers :

“He worthily represents a nation that has been, down all the ages, very completely misunderstood ; a nation of dreamers and seers, of zealots and martyrs. Whatever man thinks that the average Jew is a sordid money-grabber hasn’t let life teach him anything yet. . . . The Chief Rabbi is a small man with a broad and mobile face lit with kind, shrewd eyes, a face that puffs and crinkles with every passing phase of emotion. Not what the housemaids call a handsome face. . . . Of the mere tricks of oratory there are none at all. There is indeed an apparent carelessness of effect instead of the customary striving for it. He speaks as simply and as naturally as if he were talking to a few chosen friends by his own fireside. Dr. Hertz is frankly and typically a Jew. Impossible ever to mistake him for an Irishman, a Sardinian, or a Dane. He has the subtle mind of the Jew, the passionate enthusiasm. Speaking to a large audience in the Great Synagogue yesterday morning, he spoke of religion, especially of the duty of the Jew to his children, ‘planting Heaven,’ he called it. He had many inspiring things to say about home influence and example. Oddly enough, they might have been said in any pulpit. To hear the Chief Rabbi is to understand how much Christianity has adopted and adapted from the Jew.”

Ten days before Passover, I made a week-end excursion to Brisbane,

* See Appendix F—*Sydney Daily Telegraph* Account of Address at the Millions Club, Sydney ; and Letters of J. M. Solomon, LL.B., in *Jewish Guardian*, and Mr. Jack M. Myers in *Jewish Chronicle*, p. 60.

THE FIRST SYNAGOGUE IN SYDNEY, 1844

GREAT SYNAGOGUE, SYDNEY, 1878

THE REV. H. VAN STAVEREN
Wellington, N.Z.

SIR JULIUS VOGEL, K.C.M.G., 1835-1899
Prime Minister of New Zealand

where I was the guest of Sir Matthew Nathan, the Governor of Queensland. I do not think that many Jewish Governors have been called to the Law twice on one Sabbath, as Sir Matthew was in the morning when I preached in the English synagogue; and, later in the day, when at the Mincha service, I addressed the worshippers in the Russian synagogue of that city. On my return journey to Sydney, I received representatives of Toowoomba (a one-time important congregation in Queensland, but which is now reduced to four families); and visited Newcastle, a great industrial centre in New South Wales with a considerable Jewish population, having as yet no synagogue. Time does not permit me to give you an account of the diversity of Jewish activities in Sydney (all of them under the guidance of the able and energetic minister of the Great Synagogue, Rabbi F. L. Cohen); or of the prominent position in the public life that its communal leaders have occupied for generations. One single incident is eloquent of the type of Israelite one can meet at the Antipodes. Before leaving Sydney for New Zealand on May 5, Mr. A. Blashki and his brothers subscribed the sum of £2,000 towards my proposed Commentary to the Pentateuch.

On May 10 we arrived in wet, windy Wellington. The most outstanding figure in the Wellington Jewish community—and largely also in the general community—is the Rev. H. Van Staveren, who has just completed forty-five years' service with his congregation. It is a growing Jewish community, having even a Jewish social club, which I had the honour of opening.

Winter had begun in earnest when we visited Christchurch, a typical English country town in the southern island of New Zealand. The cold was far more intense in the as typically Scotch town of Dunedin, further south. Both these communities have stately houses of worship, that of Dunedin being the southernmost synagogue in the

world. Unfortunately, the Jewish, even more than the general, population is decreasing.

With our departure from Dunedin for Auckland, which is some 700 miles north, our homeward journey had really started. On my arrival at Auckland, I sent on June 3 loyal greetings to His Majesty; to which His Majesty sent the following cable reply: "I have received with much gratification the message of congratulation which you have sent me on my birthday in the name of the Jewish communities throughout the Empire, and I sincerely thank you for your good wishes—GEORGE, R.I." Auckland has one of the most beautifully situated synagogues in the world. The Rev. S. A. Goldstein has been the minister of this important community for over a generation.

Not even in Sydney was the interest shown in the Visit by non-Jews as well as by Jews greater than in the cities of New Zealand. I became the text of sermons and pulpit addresses; and my Bible Lecture, the theme of Church synodal resolutions, exhorting the faithful not to miss it. One of the most prominent of Australasian writers said in the *New Zealand Herald* :—

"I have been listening to a sermon, and the Chief Rabbi has confirmed me in my opinion that to be a Jew is a thing in which a man may well take pride. . . . Think of the long agony of the Jews, the multitude of their martyrdoms. What other people so persecuted could have come so largely untainted from the hell of Russia? The Jewish religion is a religion of free men, whom no barbarism can subjugate. It is an honest religion that exalts conduct." [And then he proceeds to quote the following Midrashic saying from *The Book of Jewish Thoughts*.] "'I call heaven and earth to witness that whether it be Jew or heathen, man or woman, free or bondman—only according to their acts does the Divine Spirit rest upon them.' This is a confession of Jewish faith, written by a Jew having authority, a faith that is solid as a rock and old as the world of man's intelligence."

DUNEDIN SYNAGOGUE
The Southernmost Jewish House of Worship in the World

DUNEDIN SYNAGOGUE—Interior

SYNAGOGUE OF THE CANTERBURY HEBREW CONGREGATION, CHRISTCHURCH, N.Z.

And a leading Jewish citizen of Auckland wrote of the Pastoral Visit :—

“It has had a most inspiring effect on the Jewish community ; and another great contributing factor to the success has been the wonderfully increased respect it has caused amongst other denominations. I would strongly urge that this pastoral tour should be repeated at stated intervals of not more than seven years.”

The total number of Jews of Australasia is considerably under 25,000 ; of these, some 2,500 live in New Zealand.¹⁰ Nowhere in the world have Jews, in proportion to their number, attained to such prominence. This is due to the fact that they are largely the descendants of old, mostly English, settlers who were among the pioneers and makers of Australia and New Zealand. They have produced a Prime Minister of New Zealand, Sir Julius Vogel ; a Commander-in-Chief, Sir John Monash ; a great number of Judges and Cabinet Ministers, as well as eminent scholars like Professor S. Alexander and Dr. Joseph Jacobs. They have been fortunate in their spiritual guides, whose zeal and self-sacrificing devotion have enabled them, though far away from the larger currents of Jewish life for eighty years and longer, to keep the lamp of Judaism burning with a clear-shining and steady flame. There is little immigration ; and communities, like Dunedin and others, would welcome with open arms the arrival of a few selected families. An infusion of a little new blood is all that is required to revive ebbing congregations and keep them virile.

A striking phenomenon throughout Australasia is the mushroom cities with their vanished congregations and disused houses of worship. The late S. Alfred Adler, in his delightful *Travel Sketches*, divides the

¹⁰ The census of 1921 gives 21,054 Jews in Australia, and 2341 in New Zealand. Possibly with the Jews in the Fiji group and other Polynesian islands, the number would reach 25,000.

synagogues of New Zealand—like its volcanoes—into two classes “active” and “extinct.” Its “active” congregations compare favourably with English communities. Its “extinct” synagogues—at Nelson, Timaru, and Hokitika—are falling into pathetic desuetude. They were erected fifty and sixty years ago in the gold prosperity days. The congregations have disappeared; but the synagogues remain, touching memorials of the reverence and Jewish devotion of the founders.

A week's delay of the *Niagara*, that was to take us across the Pacific to Western Canada, enabled us to visit the wonderful geyser region of Rotorua, in the heart of Maoriland; as well as to spend the Feast of Weeks at Auckland. We sailed on June 15, and arrived a week later at Fiji. There are but a few Jewish families at Suva, the capital of the Fiji group; and these are rarely able to worship with minyan. Still, they maintain their Judaism. Thus, I found a good collection of Jewish books in the home of a Jewish lady born in Fiji, whose mother was born in New South Wales. As we left Fiji, we crossed the meridian line, and we had *two* Sundays that week. On June 26 we came to Honolulu, where there is a far larger number of Jews than at Suva. The American Jewish Welfare Board looks after the Jewish soldiers at this important American naval base; otherwise there is no Jewish life in the Hawaiian Islands. The Jews there originally came from every corner of the globe, but they are all alike in their abandonment of Judaism. Even the old Jewish cemetery has been given up.¹¹

¹¹ This was written in 1921. The miracle of Ezekiel xxxvii is repeating itself in Honolulu. The very following year the Spirit began to stir that Valley of Dry Bones. See Appendix G—A Jewish Centre at Honolulu, p. 64.

AN "EXTINCT" SYNAGOGUE, TIMARU, NEW ZEALAND

AUCKLAND SYNAGOGUE

WELCOMED ON THE ARRIVAL OF THE "NIAGARA" AT VICTORIA BY THE HON. JOHN OLIVER,
PREMIER OF BRITISH COLUMBIA (*right*) AND THE REV. H. SAMUEL (*extreme left*)

JEWISH ORPHANAGE OF WESTERN CANADA, WINNIPEG

IV

On July 4 we reached Canada, nearly seven weeks later than was originally planned. Naturally, all the arrangements were altered and the visits to the various communities had to be cut down to the shortest possible time. In Victoria, the beautiful capital of British Columbia, we were joined by the Rev. Herbert Samuel of Winnipeg, who was our indispensable companion in our visits to Vancouver, Calgary, Edmonton, Saskatoon, Regina, and Winnipeg. The welcomes we received were most demonstrative, and the rate of the work was prodigious. I quote from a letter of the Rev. Herbert Samuel to my wife :

"In the twenty-three days that the Chief Rabbi spent in Western Canada, he preached eleven sermons and spoke at thirteen meetings. He addressed six Canadian Clubs, besides delivering four Bible lectures, inspecting and addressing seven Talmud Torahs, undergoing four formal receptions, being entertained by four Lieutenant-Governors, received by seven Mayors and visiting three Premiers. Most of his meals were public functions, and it was impossible to keep any record of the delegations he received. He travelled 2000 miles, and six nights and a large part of four days were spent on the train."

Canadian Jewry is large, and will grow larger. Although the small congregation of Victoria goes back to 1862, there were in 1901 barely 2,000 Jews in the whole of Western Canada. This number can now be safely placed at 25,000, with another 100,000 in Eastern Canada.¹²

¹² The census of 1921 gives a total of 125,190 Jews for the Dominion of Canada.

The most gratifying feature of these Western Communities that are but of yesterday is the zeal for Talmud Torah displayed by the recent immigrants. They believe, with the old Rabbis, that the duty of religious education outweighs in importance all other duties. They deem no sacrifice too great for the Jewish upbringing of the children; and the high salaries that are paid to the Hebrew teachers are not paralleled in any older community. Our Canadian brethren, however, do not always obtain results commensurate with their praiseworthy efforts. In these schools, as in a good many similar institutions in South Africa, their children are not always trained to take their place as Jews in Jewish communal life.¹³ All honour to the principals and teachers for their zeal on behalf of the Hebrew language; our destiny, however, is safe only in the hands of men who are thoroughly Jewish in religious sentiment, in addition to their being experts in Hebrew language instruction. Furthermore, it is an alarming circumstance that in these Western Canadian communities there is only one English-trained preacher—the Rev. Herbert Samuel. In all public questions he is their spokesman, having charge of the anti-defamation work of the Jewish Order of B'nai B'rith. He is, in addition, rendering excellent service in his own large community of Winnipeg, which numbers some 12,000 Jews.

Forty-four hours' travel—across Lakes Huron and Michigan—brought us from Winnipeg to Toronto, with its 35,000 Jews. Here we spent the last Sabbath in July; and on Monday morning proceeded to Montreal, the oldest and largest community in Canada, numbering 45,000 Jews. The sermons, lectures, addresses, presentations, examinations, conferences that were crowded into the visits of these two

¹³ See Appendix D—Letter on School Conditions written to South African Congregations, p. 53.

TALMUD TORAH, WINNIPEG

THE REV. ABRAHAM DE SOLA, LL.D., 1825-1882
Montreal

THE REV. SOLOMON JACOBS, 1861-1920
Minister, Newcastle-on-Tyne, Kingston (Jamaica), and Toronto

communities are too numerous to mention. The function that will live longest in my memory is the open-air address in one of the Montreal parks to 2,000 and more Talmud Torah children, in the presence of the Mayor and the leading Jewish citizens of Montreal.

All this toil and travel in the Land of Magnificent Distances took place at the height of Canadian mid-summer, at the end of July and the beginning of August. After Montreal, therefore, the thought of concluding the Tour with Quebec seemed at first irresistible. But this would have involved abandoning the visit to the out-of-the-way communities of Nova Scotia and New Brunswick. This I could not bring myself to do.

Fifty hours more by train brought Mr. Valentine and myself to the cluster of congregations round the mining district of Sydney, in northern Nova Scotia, to which even Zionist emissaries and other collectors of funds rarely penetrate. The people were transported with joy. While in Sydney, I barely escaped having a most exciting experience that would have rendered the reading of this paper quite out-of-the-question. We were there during a season of alarming forest fires; and we learnt that it was only by the very greatest exertion that a vast dynamite explosion at a mine barely a mile off was averted.

Two days later we passed through Longfellow's Evangeline country to Halifax, the capital of Nova Scotia. Here the Corporation of the ancient city of Halifax presented me with an address of welcome in the presence of the Lieutenant-Governor of the Province.¹⁴ The Jewish community is young, but growing. The only time that any ill-feeling was shown towards Jews, they told me, was after the dynamite explosion in Halifax harbour some five years ago. And for the most peculiar reason. Among the 1,800 deaths resulting from the disaster,

¹⁴ See Appendix H—Address of the Corporation of the City of Halifax, p. 66.

there is said not to have been a single Jewish casualty ! Their neighbours could not disguise their sullen resentment of what they deemed—celestial favouritism.

The last community to be visited in the British Empire was St. John, the capital of New Brunswick. It possesses a beautiful synagogue and good Talmud Torah. I preached, examined the school children, addressed the Canadian Club and gave my Bible lecture. Although the latter was only announced at four o'clock in the afternoon, an enthusiastic audience filled the largest theatre the same evening. The Lieut.-Governor of New Brunswick presided. It was the concluding item of my Tour.¹⁵

On Erev Tisha b'Ab, I reached New York alone. We had parted from Mr. Woolf at Montreal on August 2, and Mr. Valentine was detained for a day or two at St. John. A fortnight later, the three of us sailed for England on the *Aquitania*, arriving in Southampton on August 30. The Mayor and Councillors of Southampton came on board in their official robes to meet me—the same honour that was paid some months ago to the Earl of Balfour (then Mr. Balfour) on his return from the Washington Conference ; and only a week after my arrival, to one who in the eyes of millions is far more famous than even the Earl of Balfour—Mr. Charlie Chaplin ! A joint meeting of the Councils of the United Synagogue and of the Jewish War Memorial welcomed us back on September 5. On November 22, 1921, the First Pastoral Tour to the Jewish Communities of the British Overseas Dominions was fitly crowned by His Majesty's gracious reception of Mr. Woolf and myself in private audience at Buckingham Palace.

On my return to London, a dear friend compared my work on

¹⁵ See Appendix I, p. 68.

NEW SYNAGOGUE, CONGREGATION SHAAR HASHOMAYIM, MONTREAL

this Pastoral Tour to that of the renowned circumnavigator, Captain Cook. Wherever the great discoverer landed, he scattered British seed, so that he belted the world with flowers and herbs of his native land. In the same way, my friend declared, I had preached love and loyalty to the Empire wherever I went, and sown the seeds of Jewish idealism and spirituality in all the far-off places I had visited. I fervently hope that these seeds will blossom and bring forth goodly fruit for our Holy Faith. Eleven months earlier, a noted speaker at the Farewell Dinner compared my mission to R. Akiba's undertaking in the days of old. As that sage and martyr travelled from one end of the then known world to another, binding the scattered sons of Israel into a closer brotherhood, even so would I go through our world-encircling Overseas Dominions to preach to my brethren the Unity of God, the unity of Israel, and the eternity of the Torah. May my endeavours to unify and fortify the religious forces of Jewry in the British Empire be justified by a deepening and strengthening of spiritual life among our brethren overseas.

APPENDICES

	PAGE
A. LETTER SENT BY THE CHIEF RABBI TO THE PRESIDENTS OF THE SYNAGOGUES IN SOUTH AFRICA, AUSTRALIA, NEW ZEALAND, AND CANADA	37
B. THE FAREWELL BANQUET, OCTOBER 6, 1920	39
C. ADDRESSES OF THE CHIEF RABBI AND GENERAL SMUTS AT THE JOHANNESBURG BANQUET, DECEMBER 6, 1920	47
D. LETTER ON SCHOOL CONDITIONS WRITTEN TO THE PRESIDENTS AND COUNCILS OF SEVERAL SOUTH AFRICAN CONGREGATIONS	53
E. ACCOUNT OF THE BIBLE LECTURE AT MELBOURNE IN "THE SPECTATOR" (OFFICIAL ORGAN OF THE METHODIST CHURCH IN VICTORIA AND TASMANIA), APRIL 20, 1921	55
F. THE SYDNEY VISIT	60
G. A JEWISH CENTRE AT HONOLULU	64
H. ADDRESS OF THE CORPORATION OF THE CITY OF HALIFAX	66
I. THE ST. JOHN (N.B.) "DAILY TELEGRAPH" ON CHIEF RABBI'S ADDRESS AT CANADIAN CLUB AND BIBLE LECTURE	68

APPENDIX A

LETTER SENT BY THE CHIEF RABBI TO THE PRESIDENTS OF THE SYNAGOGUES
IN SOUTH AFRICA, AUSTRALIA, NEW ZEALAND, AND CANADA

"Office of the Chief Rabbi,

"Tammuz 13, 5680.

"June 29th, 1920.

"DEAR SIR,—You will no doubt have learned from cable news and reports in the Jewish Press that I have undertaken to pay a Pastoral Visit to the Overseas Dominions. . . .

"The War has welded together the far-flung members of our great Empire more than any other event in its history. It has quickened and intensified the proud feeling of a common citizenship, and has been a great object-lesson in the sustaining power of unity and combined effort. The Jews of the Mother Country and of the Dominions alike have risen to the height of their civic duties, and have actively shared the common dangers, trials and sacrifices of the Great Conflict. The time has now come to set our own house in order. To name but two vital tasks before us : there is everywhere the crying problem of adequate Jewish Religious Education of the young ; and there is the imperative need that every congregation have a properly trained minister to guide his brethren and teach them the tenets and precepts of our Holy Torah.

"Realising the great benefits that would result from a closer co-ordination and co-operation amongst the communities throughout the Empire, I am anxious to acquaint myself at first hand with the actual conditions prevailing in each congregation. For the first time in Anglo-Jewish history, the Chief Rabbi has the opportunity to go beyond the shores of the United Kingdom to the outlying Jewries of Africa, Australasia, and Canada ; preach to his brethren in their Synagogues ; investigate and inspect the Hebrew and religious instruction in their schools ; as well as come into personal touch with all the forms of Jewish endeavour in their communities. I shall esteem it a great privilege to be able to advise and to guide, as well as to take home with me fruitful suggestions for an all-embracing communal scheme. I trust and pray that the unique possibilities of such a meeting will be fully realised in every congregation which it will be my privilege to visit. May Almighty God prosper our sacred undertaking for the honour of His name and for the spiritual well-being of His people. . . .

"(Signed) J. H. HERTZ,
"Chief Rabbi."

ALBERT M. WOOLF, Esq., O.B.E.
Vice-President, United Synagogue

A. H. VALENTINE, Esq.
Secretary, Overseas Dominions Tour

APPENDIX B

THE FAREWELL BANQUET. FROM THE "JEWISH CHRONICLE," OCTOBER 8, 1920

NEVER in the history of the Anglo-Jewish community has so large a company assembled to "dine" an occasion as that which gathered to bid farewell to the Chief Rabbi and Mr. Albert Woolf, under the Chairmanship of Mr. Lionel de Rothschild, O.B.E., M.P.

Sir Robert Waley Cohen, K.B.E., in proposing the health of the Chief Rabbi and Mr. Albert Woolf, said that they were assembled to wish God-speed to a mission which was unique in the history of Anglo-Jewry. It was a significant event expressing the characteristic response of the community to the national heart-beat. The Chief Rabbi had only recently recovered from a severe illness; but he had refused to allow that to stand in the way of responding to the call of our overseas fellow-citizens; and the letters which they had received from the heads of almost every congregation throughout Africa, Australia, and New Zealand showed how deeply his visit would be appreciated, and how anxiously their fellow-citizens were looking forward to it. . . .

The Chief Rabbi, who was received with loud applause, said: "A wicked wit once divided after-dinner speakers into two classes—those who had something to say and those who had to say something. (Laughter.) I am in doubt to which I belong. I find it difficult to say anything, as the whole experience which culminates in to-night's dinner is quite novel to me. Let me explain. You are no doubt aware that in theology it is notoriously difficult to make any statement which some other theologian would not contradict. This awkward circumstance seems to obtain with special force in the Chief Rabbi's universe. Whatever pronouncement he may find it right to frame, whatever course of action he may find it necessary to adopt, someone is sure to arise and passionately proclaim that the exact contrary would have been the true path of wisdom. And yet, marvellous to relate,

when this pastoral tour was first proposed, involving—as it was then thought—a five months' absence from the pressing and the far-from-solved problems of the London and Provincial congregations, there was practical agreement in all camps in regard to this startling innovation. What is more, when it was seen that this period was altogether too short, and that I should have to be away seven months, approbation of the contemplated step increased in warmth. And now that it is evident that the time required is at least eleven months, there seems to be unanimous enthusiasm. Possibly this may be due to the fact that a Vice-President of the United Synagogue will accompany me. (Laughter.) At any rate, I shall not venture to predict what would happen if the absence were for some reason to be extended to a year or longer. (Loud laughter.)

“And then this dinner. To-night I feel very much like poor François Villon, *lehardil*. You remember when that worthy awakes one morning to find himself greeted as Chief Constable of France, with royal honours shown him on all sides, he wonders: Am I awake, or do I dream? It is only when he tastes a cup of Burgundy that he feelingly observes: ‘This is no illusion; it tastes *real*.’ In the same way, Sir Robert’s speech with its ring of sincerity, and your splendid endorsement of it, made me see the reality and the genuineness of it all. And I am deeply and truly appreciative of all the honour you are showing me, and duly grateful to Mr. Gustave Tuck and the members of his Committee for the enormous labours that this—what shall I say?—Imperial dinner must have exacted from them.

“At the same time, I am not oblivious of the fact that this exhibition of loyalty and honour is to the Chief Rabbinate far more so than to its ephemeral incumbent. None can deny that you are to-night paying reverence to the memory of my illustrious predecessors—(cheers)—who raised the Office to the unique institution it is among Western Jewries. Learned historians traced the English Rabbinate back to the days of King John, who speaks of Rabbi Jacob of London as *Presbyter omnium Judaeorum Angliae*. Other historians, every inch as learned, strongly dissent from this view and would begin its story in quite modern times. Whatever the exact date of its origin, it has for generations proved an incommensurable force for the spiritual welfare and the good name of Israel in Great and Greater Britain. Above all else, it has been a symbol of unity for the scattered Jewish com-

munities in His Majesty's world-encircling Empire. And ever since the day of my entry into office, my dearest yearning has been not only to seek the welfare of my Colonial brethren from afar, but to go out to them and see where and how they are pasturing. As one who has spent thirteen years of his life in the youngest of the Empire's Jewries, I know that their needs in Jewish education are our needs ; their demands for high standards in the Jewish ministry, our demands ; and their aims, our aims in communal organisation. In some things our brethren in the Dominions decidedly surpass us. Witness their wonderful sacrifices in aid of the victims of the War, famine, and massacre ; as well as their marvellous response to the call for the upbuilding of the new Palestine. But whether we can learn from them or they can learn from us, neglect further to strengthen the spiritual ties between the Jews of South Africa, Australasia, Canada, and the Indies, and their brethren in the Mother Country, would be inexcusable. In the crucial and critical tasks with which new communities are confronted in the Dominions, far-sighted leaders have long perceived the vital necessity of following the Anglo-Jewish method, which spells progress without loss of essential religious values. Hence the cry comes to us for a closer religious *rapprochement* between these communities and Anglo-Jewry. Let the Jewries of the Five Nations in this Empire remain as separate as five fingers, maintaining their full autonomy in all matters that are primarily of local concern ; but let them unite to form one strong hand, one mighty arm, in every endeavour that tends to the advancement of our Faith, that helps the cultivation of Jewish learning or that aids in the defence of Israel, wherever and whenever the honour of the Jew is assailed or traduced. (Cheers.)

"It is with great reluctance that I have just touched the fringe of a painful subject. We have all recently made the astonishing discovery that even in England there are those who seem to think one may write anything of Jews, so long as it rouses the suspicions and the passions of the unthinking against them. We are fought with poisoned weapons—shameless forgeries and miserable libels. (Applause.) This campaign of falsehood and malice on the part of a small but very loud group of reactionaries tarnishes the fair name of England ; and whatever diminishes the moral prestige of Britain is a set-back to civilisation and humanity. Our trust in what Lord Morley calls the 'powerful sanity' of the overwhelming mass of British men and

women remains unshaken—(cheers)—as well as our confidence in their ineradicable conviction that hatred and persecution, whether racial or religious, form the weakest of cements for any national or Imperial structure. But more than ever does the British Jew realise that his safety consists in spiritual defences—self-respect, loyalty to our Torah, and faith in the ultimate triumph of Israel's ideals of truth, brotherhood, and righteousness. Only a religious Israel is invincible. Only a religious Israel is a national asset of infinite value to the State whose citizens we are. Only a religious Israel is a great dynamic power for personal holiness, social righteousness, and humanitarian endeavour.

"This was the key-note of my first public address as Chief Rabbi; this is the burden of the message which I hope, with the help of God, to bring to the Dominions. . . .

"I am indeed fortunate in my companion, who is prepared to go to the ends of the earth with me. The mere presence on this world-journey of a veteran worker, of this man with a heart full of kindness and a head full of sense, is guarantee to the most sceptical that it will be more than a round of banqueting and rhapsodising from community to community. I trust and pray that the spiritual possibilities of our Mission will be fully realised everywhere; and that, with the help of God, its spiritual results will justify our hopes." (Loud cheers.)

Mr. Albert M. Woolf said: "I am going overseas to help to raise a monument to those brave young Jews who gave their all for their country. . . . This question of religious education touches every denomination, as every man or woman, boy or girl, no matter to what creed he or she belongs, should have a sound knowledge of his or her religion."

The Chairman, in proposing the toast of "H.M. Government," said: ". . . There is no country which has been so liberally governed during the last century as this country. (Cheers.) And of the Governments which have held power during recent times in Great Britain, there is no Government which can truly be said to have had so much sympathy for Jewish aims and for Jewish ideals. The great statesman with whom I have the honour to couple this toast is one who has always been friendly towards our race.

(Cheers.) The fact that the Secretary of State for the Colonies should attend this dinner is a compliment which we deeply appreciate." (Cheers.)

Viscount Milner, who was received with prolonged cheers, said: "Whatever may be the future in store for us, surely a man must be purblind indeed who cannot see that there is an immense and almost immeasurable future of development and progress before the great Dominions of the Empire. And I am confident that in that great future development the Jewish race is destined to play a very great and conspicuous and patriotic part. Speaking as an Englishman, I am proud—I always have been proud—and have often expressed my pride at the fact that my country was, I think, the first of the great countries of the world which, putting aside the prejudices of an evil past, granted full equality of citizenship to its Jewish members. And it has been richly rewarded. Just one more word. In the future development of the British Empire, for the maintenance of the unity of that Empire, I cannot but attach exceptional importance not so much to political devices, not so much to machinery of government, as to those cultural, social, and religious influences which are common to all parts of the Empire, and which will do more than anything to hold it together in the future. From that point of view, and as one to whom the essential unity of the Empire has always appeared the highest of all human objects, I rejoice at the step you are now taking, which is calculated to draw closer the bonds which unite the Jews of all parts of the Empire, and, in promoting the unity and the strength of your Community, to add one of the strongest strands to the great chain which binds together all the scattered communities under the British flag." (Cheers.)

The Lord Chief Justice, in proposing "The Dominions," said: "... In the mission which you are about to undertake, Chief Rabbi, to these Dominions across the seas, you will carry a message, which no one can better express than yourself, of the absolute community of the essentials of faith which unite us in this country with our co-religionists in the Overseas Dominions. I have the honour to couple with this toast the name of Mr. Andrew Fisher, the High Commissioner of Australia. The very mention of him brings to my mind the fact that the forces that went from Australia were eventually commanded by General Sir John Monash." (Cheers.)

The Right Hon. Andrew Fisher, in reply, described the spirit of affection for the Mother Country which animated the Colonies, and which in time of peril had called forth their finest sacrifices. They would welcome the Chief Rabbi as a great citizen, a great Rabbi of high ideals, as the head of a religious body, which, in proportion to its numbers, had done more for the world than any other. These were not words of flattery ; they were words from his soul.

Haham Dr. Gaster, in proposing " Religious Education," was received with loud cheering. In his long experience of dinners, he said, that was the first time he had heard of Religious Education being the subject of a toast. He stood there, he believed, as the representative of the civilising Jewish ideals—not of war, but of peace. He had not words strong enough to eulogise the heroism of those who laid down their lives on the field of battle. (Cheers.) But it was time the clouds of war were forgotten as quickly as possible. They wanted less a league of Nations than a league of hearts which could unite the world. The Chief Rabbi was going forth like Akiba of old to encourage his brethren across the seas, to preach the coming of the dawn in a dark hour, to relegate the terms of war to oblivion, and to bring a message of human charity, friendship, and brotherhood. (Prolonged cheers.)

The Rev. Morris Joseph responded. Jewish ardour for education, he said, was proverbial. More than ardour, it was a passion, which had characterised their race from early times. In a remarkable story the Talmud told how a great Rabbi (R. Jehuda the Prince), on a pastoral tour, came to a town and asked the authorities to bring its watchmen to him. They brought him the town guard. " No," he said, " not these, but the school children are your watchmen." For education was the one way of safety, of salvation, for every community ; and, in the Talmudic words, " the world rests upon the breath of the children in the school-house." They might be sure that their modern Chief Rabbi, in the far more extensive pastoral tour which he was about to undertake, would emphasise, with all his wonted force and eloquence, the fine idea of his illustrious forerunner, education ! This faith in the saving power of education—in the power of the spirit rather than that of material things—still marked the Jewish character. Even the toiling Jew in the slums grudging no sacrifice that ensured instruction to his children.

The Rev. A. A. Green said they had not only to do their own duty to their great traditions, but they had to consider that religious education was the rightful heritage of the children born to them. It was their surest armoury amidst the many vexations to which Jews seemed unfortunately to be condemned. He thought Lord Milner would be inclined to agree with him, if he said as a corollary to his speech, to which he had listened with the utmost admiration, that they owed it to their children not only to give them this education as Jews, but they owed it to their country to give them this education, because he could say, in the presence of their Christian guests, the better Jew, the better Englishman. (Hear, hear.)

¹⁶ In proposing the toast of "The Chairman," Dr. Ch. Weizman said the name Rothschild was a household word in Jewry. That name had always been associated with every great Jewish effort, and the Chairman had only followed the footsteps of his illustrious predecessors and was continuing the glorious tradition of the family.

"The message which the Jewish community of Great Britain is sending out to the world by their spiritual leader, the Chief Rabbi, is a glorious one and it is a burden for him to carry. But I would add one more message. He will tell these communities of the great duty which rests upon them, who are perhaps the most fortunate of Jewish communities; because, under the wing of the British Empire, they are sheltered against the forces of destruction which at present operate in other parts of the world. He will tell them that the great centres of learning, of Jewish life, of Jewish spirit and inspiration, are wiped out, that the Jewish communities of the East of Europe are being drowned in a blood bath, and it is therefore the duty of those who remain to replace these forces which are now being destroyed. A double duty rests on the communities of Greater Britain to strengthen the Jewish spirit, to make up for what has been destroyed and is being destroyed now. And it will be this message—it is a message of sorrow, but also of faith—which the Chief Rabbi will carry to those who are far away. He will remind them, I am sure, of the saying of our Sages, '*Tzedaka asa haq-qadosh baruch hu le-yisrael she-pizzeran ben ha-ammim*,' 'A beneficent protection which God

¹⁶ The remainder of this report is taken from the account in *The Jewish Guardian*, October 8, 1920.

has instituted in the life of the Jew is that He has dispersed him all over the world,' and so the equilibrium can be re-established in another part of the world when it is upset in one place. To that establishment of this spiritual equilibrium I hope this great mission will contribute."

The Chairman then thanked them all for the honour of allowing him to preside on such an historic occasion. He took the liberty, also, he said, of thanking, on their behalf, their distinguished guests. Lastly, they would wish him to thank Sir Robert Waley Cohen who had done so much to make the gathering a success, perhaps the greatest gathering English Jewry had ever had, to wish God-speed and a safe return and a successful mission to the Chief Rabbi and Mr. Woolf.

PRESIDENT STREET SYNAGOGUE, JOHANNESBURG
First Jewish House of Worship in the Transvaal
Ministers: M. L. Harris, J. H. Hertz (1898-1911) and J. L. Landau

APPENDIX C

ADDRESSES OF THE CHIEF RABBI AND GENERAL SMUTS AT THE JOHANNESBURG
BANQUET, DECEMBER 6, 1920. FROM THE "RAND DAILY MAIL,"
DECEMBER 7, 1920

IN replying to the toast of "The Guests," Dr. Hertz said: "To-night marks the official close of my visit to the Witwatersrand, and I must thank the Chief Rabbi's Reception Committee for their arduous labours. The programme of my visit is in your hands, and you will agree it is tolerably extensive as well as intensive. Nevertheless, the public insisted on making additions to it. Whenever suggestions of such a nature reached me, my thoughts wandered to far-away Afghanistan. In that charming country, whenever a saint comes to any out-of-the-way village, the inhabitants try, first of all by fair means, to secure *permanent* possession of him, alive or dead; for the very intelligible reason that his tomb becomes a place of pilgrimage and his bones are held to work miracles for the faithful. I, however, did not relish a possible repetition of the Afghan idea in my case. For one thing, I am not at all sure that my bones would work miracles.

"But be that as it may, I feel deeply gratified by this culminating mark of your esteem which you are showing me to-night. A certain amount of this honour, I know, is rendered to the old Johannesburger who spent half of his professional life in your midst; and in a new, free democracy like South Africa, a man is taken for what he is—quite irrespective of his own vanities or ambitions, irrespective of the fond estimate of his friends or the foolish detraction of his enemies.

"What can I do in return? When I was much younger, I might, on an occasion like this, have launched forth on the political issues of South Africa, and undertaken to give the distinguished statesman on my right—one of the foremost leaders in the councils of the nations—some 'invaluable advice.'

I have since learned that if anyone is desirous authoritatively or usefully to speak on South African questions, he should have taken the preliminary precaution of being born in South Africa.

"But, alas! there are far greater dangers confronting humanity at this hour, far more intricate problems awaiting solution, than any South African problem.

"The Great War has engulfed civilisation. In a large portion of the world human society can be compared to a drowning man; and infinite patience, broad sympathy, and far-seeing statesmanship are required for the task of complete restoration. And not only in far-away and enemy countries is there need for wise and careful leadership. The titanic eruption is over, but the trembling ground is treacherous and subterranean rumblings are heard beneath us. Universal unrest is everywhere leading to alarming social and economic upheavals. To make confusion more confounded, ultra-conservative and militaristic reaction is raising its head, especially in victorious countries. A wave of hysterical intolerance is sweeping over the peoples. In this welter of wickedness, there seems to be agreement on only one point—to make the Jew the scapegoat for all the suffering and stupidity of present-day humanity. Hence result diabolic attempts at extermination of the Jew in the Ukraine, ghastly persecution of him in Central Europe, and shameless misrepresentation in Western countries.

"Unshaken is the trust and confidence of South African Jews in the broad tolerance of the South African people, in the conviction animating Dutch and British alike, that religious persecution is the foulest blot on the name and honour of any nation. Listen to the words of the best known writer that South Africa has yet produced: 'The study of the history of Europe during the past centuries teaches one uniform lesson: that the nations which have received and in any way dealt fairly and mercifully with the Jews have prospered; and that the nations that have tortured and oppressed them have written out their own curse.'

"A new resolve animates hundreds of thousands of Jews to-day, namely, that Jewish history be no longer written in the passive voice. For, unlike all other ethnic groups, Jews do not make their own history; the Czars and pogrom-makers in Russia, the preachers of race-hatred everywhere, have in recent decades made it for us. The watchword of the new Jew is:

‘Jewish history must once more be written in the *active* voice. Jews must make their own history.’ But this hope can only be realised if the new Judea will be the spiritual descendant of old Judea; if the new Zionists are the true children of the old Zionists who across the ages proclaim the eternal Chanukah teaching: ‘Not by might, nor by power, but by My spirit, saith the Lord of Hosts.’

“Ladies and Gentlemen, the keynote of every one of my addresses in South Africa has been the vital necessity of the religious education. An ancient Jewish mystic declared that Israel’s Messiahs are—Israel’s school children. In them alone lies the perennial hope of the spiritual regeneration of a people. I have, furthermore, held aloft before the scattered but sheltered communities of South Africa the sacred duty of tending the lamp of Jewish learning. In the Dispersion—said that same ancient mystic—Israel’s prophets are his scholars. Everywhere in South Africa have I pleaded with my brethren to render possible an uninterrupted line of Jewish teachers of religion and righteousness.

“The presence of so many non-Jewish friends at this banquet shows that my attempt to unify and fortify the spiritual forces in British Jewry has the sympathy of all good men and true; whereas the fact that once again so very many of my Jewish friends have assembled in my honour proves that my Pastoral Visit to Johannesburg cannot have been altogether in vain.”
(Loud Applause.)

Jewish National Home : Great Speech by the Prime Minister.

The toast of “The Jewish National Home” was proposed by the Prime Minister, General the Rt. Hon. J. C. Smuts. The Prime Minister, on rising, was received with loud and continued applause.

He expressed his pleasure at being with them that night. He could quite understand their feeling of reverence and veneration in having their Chief Rabbi in their midst. It was a most unusual event to have the Chief Rabbi of British Jewry with them in the Transvaal, but unusual things happened nowadays—(laughter and applause)—and he was not surprised at this honour to South Africa.

He had known Dr. Hertz not only in the old days in Johannesburg but

in London during the war. He had discussed with him the problem of the Jewish National Home. No one did more honourable service in that connection than did Dr. Hertz; and in some small way he, the speaker, had been connected with that cause, too. (Loud applause.)

"I shall never forget that awful autumn of 1917, when our cause was at its nadir, when our difficulties on various fronts had reached a climax, when the issue was anxious and doubtful. It was then that the idea of this Jewish National Home gathered strength amongst the British people and statesmen. In November, 1917, that great vow was made that if we achieved victory, as we were determined to do, we would consecrate it by doing a great act of justice, a great historic act of reparation, by restoring the Jews to their ancient national place. (Applause.) At that stage it was largely a Jewish idea, but it was a British idea, too. It had not gone very far beyond the British Empire, although I remember that even then there were many voices in America and of many American statesmen in support of the idea. Three years later it was carried by the Supreme Council and became part of international policy of Europe. (Applause.) Like all great ideas, it was born in depression, suffering and sorrow, but I am sure that like all great ideas it would bear great fruit in the future, not only in Jewish history but in the history of the world. Here was the most outstanding case of a small nation which had been exiled from its homeland for 2,000 years, to whom, especially from the great peoples of Europe, a great act of reparation was due. We recognised our duty and made that vow, and I sincerely hope and trust that the Christian nations of the world, and the statesmen of those nations, will see that that vow is kept both in the letter and in the spirit. (Applause.) A great effort was being made by British statesmen to see that the Palestine which would be the Jewish Home should be a real economic entity—the old Palestine with such frontiers and resources as could support the people for centuries to come. I hope that the effort of the British statesmen will be backed up by the other Powers and carried through successfully, so that the Palestine which will ultimately be the Jewish National Home will be capable of self-development—(applause)—with all the resources required geographically and otherwise to make it the home of a great people. (Renewed applause.)

"It is recognised that the Jews are to-day in a minority in Palestine.

The Jewish leaders want to shape a policy along such lines that it will be possible to carry out the great idea of the Jewish National Home without doing violence to the Arab population in the country. I am sure that with toleration and moderation on the part of the Palestinian Government it will be possible to do so. Be patient. You will not remedy in a few short years a state of affairs which it had taken thousands of years to bring about. Only be patient, and you will eventually achieve your end with the minimum of loss and of friction with the rest of the population.

"The great force behind what has been done is the idea of justice and reparation to the Jewish people, the redressing of a great historic wrong. If the Jews are to be a nation, they must have a home. No one can doubt that Israel is a nation—a nation of nations. (Applause.) I do not think there has ever lived a people on earth more intensely national than Jewry. Exile from their own home for centuries has only deepened their sense of nationality. They never really lost Palestine. It has become more and more enshrined in the hearts of the Jewish people the longer they have been away from it.

"With the Jews patriotism has become a religion—it is part of the religious fabric of their ideas, and in that they have set a most excellent example. Jewish literature is unique in its expression of patriotism.

"But more, the Jewish people are not only the most national but the most international of peoples. In this they can in these days teach the world one of the most valuable lessons it has to learn. For we are now entering on a stage of world development in which the international will loom very large. It is not merely patriotism which will save the world to-day. Patriotism is not enough. There must be something more. We must sympathise with the rest of the world, cease to be selfish and become human, and our love for our own people must be extended to other peoples and other countries. There is the great lesson of to-day. (Applause.) I do not know of any people on earth to-day who from their own bitter and sorrowful experience could better teach that lesson than the Jewish people who have remained intensely national all through the centuries, yet who had been scattered among the other nations, and by force of circumstances have become the most international of all peoples.

"When I speak of internationalism among the Jewish people, I think

of the great meeting which is taking place of the League of Nations at Geneva, where a great battle for the future of the world is being fought, a battle in which the victory will not be to the strong but to the spiritual forces of the world. I do not know whether you are aware that the League of Nations was first of all the vision of a great Jew, almost 3,000 years ago—the prophet Isaiah. (Loud applause.) I venture to quote to you the great passage in Isaiah in which this idea was shadowed forth :

“ ‘ And it shall come to pass in the end of days, that the mountain of the Lord’s house shall be established at the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it, and many peoples shall go and say : “ Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and He will teach us of His ways, and we will walk in His paths.” For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge between the nations, and shall decide for many peoples ; and they shall beat their swords into ploughshares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more.’ ”

“ That is the great vision which Isaiah saw so long ago. True, Isaiah did not mention the term League of Nations. Moreover, he looked out not upon Geneva but upon Jerusalem ; but perhaps Geneva is only the half-way house to Jerusalem—(applause)—and the Jewish National Home might yet become the place from which the healing of the nations is to come. You, as Jews, must look upon this ideal as a vision of your own prophet which you must help to realise.

“ Your services to humanity are not finished yet. You have still the old historic mission of Israel before you ; which is, to testify to the great spiritual values in life.” (Loud and prolonged applause.)

APPENDIX D

LETTER ON SCHOOL CONDITIONS WRITTEN TO THE PRESIDENTS AND
COUNCILS OF SEVERAL SOUTH AFRICAN CONGREGATIONS

“ Pastoral Tour of the Chief Rabbi through the Overseas Dominions

“ Muizenberg, February 9, 1921.

“ DEAR SIRs,—In my visit to the various Talmud Torahs and Hebrew Classes in South Africa, I was profoundly grieved to find that in many of them there exists a complete misunderstanding of the purpose and function for which such institutions are established. In some of these institutions the children are being trained neither as Jews nor for Judaism. In one or two of these schools, they are not taught either the Shema or the Blessings or anything of the Synagogue Services ; they are not taught Bible History, the Commandments, or the Festivals of the Jewish Faith !

“ But even Hebrew as a language, on which the Principals and teachers in these schools centre all their attention, is not being properly or efficiently imparted. Thus, nearly the whole time in the infant classes is spent on mechanical Hebrew reading. Such a method is as much against all sound teaching as it is un-Jewish. It cannot possibly elicit the love of the children for the language of prayer ; and, as a matter of fact, the results in even this one subject are extremely disappointing. Jewish children should be made to feel that Hebrew is *Leshon Hakodesh*, the Holy Tongue. One quarter of the school hours during the week spent on mechanical reading is enough ; the remainder should be devoted to sacred subjects—the teaching of the Blessings, Festivals, Bible History, Morning and Evening Prayers, etc.

“ Principals and teachers deserve credit for the great zeal they display in the teaching of Hebrew as a language ; but by the discarding of mischievous text-books, by greater attention to Siddur and Chumesh, and by the selec-

tion of a book like Schneider's 'Beth Hassepher,' Judaism and Hebrew Grammar can be taught at the same time.

"Wheresoever the conditions to which I am calling attention partly exist—even though not in the appalling measure that obtains in one or two schools—it is the sacred and unshirkable duty of the Council of that Congregation to see that they shall cease, whether the Classes in question are supported by the Community or by the members individually. It should immediately secure the introduction of the Siddur and Bible History into the curriculum of its school; while the use in all classes of Dr. M. Friedlander's 'Text-Book of the Jewish Religion' (or its equivalent) would ensure to the children the knowledge of at least the fundamental facts of Jewish belief and life.

"Altogether the subject of Religious and Hebrew Instruction is so vital to our present and future that when, with the help of God, I shall have returned from my Pastoral Tour to the Overseas Dominions, I hope further to address the Congregations I have visited on this subject, and furnish them with a suggested Code of Instruction and full list of text-books. . . .

"(Signed) J. H. HERTZ,

"Chief Rabbi."

APPENDIX E

ACCOUNT OF THE BIBLE LECTURE AT MELBOURNE IN "THE SPECTATOR"
(OFFICIAL ORGAN OF THE METHODIST CHURCH IN VICTORIA AND
TASMANIA), APRIL 20, 1921

"THE RABBI AND THE BOOK. A SKETCH AND A SUMMARY.

A Remarkable Gathering.

'It certainly was remarkable. Perhaps no other such meeting has ever been held in Melbourne. There have been larger meetings, and more excited meetings. But not one just like this. . . . It had not come for entertainment. It had not come to hear a political speech. It had come in response to an unsensational advertisement in the daily press, announcing a "Lecture on the Bible as a Book." True, the lecturer was no ordinary man. He was the Chief British Rabbi. And some had come as a tribute to the scholarly religious leader of their race as represented in the British Empire, and some, no doubt, had been drawn by curiosity; but most, we think, were earnestly concerned to know what this man might have to say respecting the Book most dear to them. The gathering was remarkable, again, for the size of it. It entirely filled the floor space of the Athenaeum; it mounted to the gallery. And when the lecturer, accompanied by the chairman, came down the middle aisle, it was through a crowded audience that they walked, and their progress was marked by a growing ripple of applause.

The Rabbi.

"A man below the average height, square-shouldered and stoutly built. A pale face in the electric light, with full dark beard, and eyes that look sharply and kindly through glasses. The chairman is wise, and knows his own place. A few courteous sentences of introduction, and the lecturer begins. The

voice sounds rather thin and metallic. But we shall hear it differently later on. We shall know that it can be deep and full and varied, carrying tones of power and passion, and not incapable of the music of humour. And those eyes now fairly restful, we shall see them flash with a suggestive fire. There is a certain air of competence about the man that impresses you. . . . An expectant hush is over the gathering. 'I am to talk to you on the Bible as a Book.' The lecture has begun. One cannot report it. He can only give glimpses into the wide territories that were opened up, and must leave whole provinces entirely untouched.

The Approach to the Book.

"There is no waste time, no prosy introduction. Instantly our minds are caught. But we do not get immediately at the Book. That would be a mistake. There must be wise approach. The speaker knows how to lead us. We must approach the Book through the land, and what a bit of geography we receive! Palestine is spread before us. But there is no map. Still it is all there in the vivid picture sentences. We appreciate its smallness. We realise its situation—the centre of three continents. We behold its contour. We look along its great travel routes. The valley of Jezreel is before us. We hear upon it the clatter of armies in attack and retreat, and we are led even to imagine the thunder of Armageddon. And Jerusalem appears. The spiritual capital of humanity. The eternal city of the eternal people. We hear the swift story of its sieges. It ever rises from its ashes to renewed life. A grateful reference to our soldiers moves us in hearts and hands. We see Lebanon, and hear the rush of Jordan—the Descender. We are approaching the Book through the Land. But that is not the only way of approach. We must come to it through the People. And now we hear a Jew speaking to Jews, of Jews. There is a proud tone in the voice—a pride of race. And we all admit its becomingness. This people is unique. No other such race has ever existed. The speaker knows the people. He is one of them. With sure words he sets out their characteristics—their eagerness, sensitiveness, courage, tenacity, capacity for religion. We approach the Book through the People. And along one other way, too. We come to the Book through the Language. Not many of us are Hebraists. This

man makes us wish more than ever that we were. How he sets out the features of the ancient speech of his people—no vowels, no rhyme, no metre. Ah! but what directness, what expressiveness, what compass, what power! It is peculiarly and distinctively the sacred language. And so we come to the Book.

The Description of the Book.

“The unparalleled Book! The outstanding Book of ancient, of medieval, and of modern times! Its supremacy, by all true judges, acknowledged and unchallenged! And its influence! We are invited specially to consider its influence in the realm of literature. It creates literature. It changes savage dialects into golden speech. It exalts and purifies the written speech of the world. And its composition! It is a literature in itself. Not one Book only, but many books, now known as numbering thirty-nine, but originally twenty-four. And we are told how the change in numbering is to be accounted for. But this is only the Old Testament. The lecturer has no word for the New. To him it is not part of the Book. He makes only a brief reference, and passes on. We had hoped he would say more. His mind is back upon the Old Testament—his nation’s own Book. He stays to emphasise that this old literature is not simply Scripture, but the Scriptures. And noting their plurality he lays stress on their variety—the ethics, the philosophy, the history, the drama—to be found in them. And many of the books move like travellers in the night. We know not from whence, from whom they have come. But back of all is God. It took at least twelve hundred years to produce the wonderful library. And its contributors, what a company were they!

Some Contents of the Book.

“The lecture is mostly concerned with externals, and designedly so. Still the spiritual contents of the Book must not be altogether omitted. We are reminded of its teachings concerning God. His aloneness, His holiness, His almightiness, His fatherliness, and several passages are quoted with a reverence profound to the degree of awe. And its message concerning the origin of man, the dignity and sacredness of human life, is finely phrased. An adroit aside, carrying an element of quiet sarcasm, is given to extreme

evolutionary theories. The Book brings man close up to God, and the speaker's voice has a searching and conscience-finding note when he refers to the teaching of the Book concerning sin—the reality of sin, the infinite abyss between right and wrong. And any socialist or philanthropist might have subscribed to the dictum that the cardinal sin, according to this Book, is man's inhumanity to man. After naming the cardinal sin, there came the mention of the cardinal duty. Upon that we were all agreed. And the great verse from Micah—the climax and summit of Old Testament ethical teaching—was read with force and feeling. It was something to hear this Jewish scholar read it. The voice was vibrant and ringing. 'He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?' And later on, we were given to see President Harding taking his installation oath, with his hand upon the same old Word. The audience sent back its loud applause as the lecturer cried 'The Bible is a revolutionary literature, the most democratic book in the world.' Yes, that was true enough, and scarcely needed Huxley's approving word. But we were waiting for something else in the contents of the Book. It was coming. We felt it. The atmosphere became a little different when it was named. 'And what is the Messianic Belief in the Book ?' Now we are more attentive than ever. What did this Messianic Belief amount to ? It amounted to this—the profound belief that what ought to be, must be, and will be. That is—that right, and not might, will ultimately prevail ; that conscience and reason, not force, must govern the peoples. The Messianic Belief is in the omnipotence of right ! Magnificent this, but not complete. . . . There was no clear, emphatic word as to the Messiah. We were all too soon back again to considering another brilliant dissertation upon the Book. We were hearing why it is so properly called the Holy Bible.

The Story of the Book.

"Space will not permit us to tell of how we were informed, and fascinated while informed, concerning the process of the canonisation of the Book, the secret of the preservation of the text of the Book, the appearance of the early versions of the Book. All this must remain unwritten. Suffice it to say that we were willingly made to be listeners to the controversies of far-

off years. We learned how some books had to be fought for, to ensure their recognition. We saw the canon in its slow process of formation. And we were reminded with what scrupulous care the old guild of Scribes did its sacred work. We could see the men poring laboriously over the old documents. And there came to us with freshness and reality the story of the early versions. We were glad to be reminded now that the old Book, in new languages, is going out to the ends of the earth, carrying its holy message to the hearts of men.

What the People said.

“The audience separated slowly, and the people talked as they went. They talked of what they had heard. Their conversation did not slide away into gossip. They were interested and impressed. ‘Well, at all events, he knew his work,’ said one young fellow to his companion. ‘We ought to have more Bible classes in our churches,’ was the opinion of a motherly-looking old lady. ‘I never heard the bringing together of the Bible talked about like that before,’ was the frank word of a youth. As for ourselves, we felt that good as had been what we had heard, the half had not been told. The best had been left unsaid. The speaker was not qualified to say it. But, after all, it was a Rabbi who spoke, and that explains.”

APPENDIX F

THE SYDNEY VISIT

1. "SYDNEY DAILY TELEGRAPH" ACCOUNT OF ADDRESS AT THE MILLIONS CLUB.

A RAZOR-WITTED idealist is the visiting Rabbi—making up for his diminutive stature by a wonderful vivacity of mind. The Millions Club sought to entertain him yesterday, but finally it was Dr. Hertz who entertained the Millions Club.

In the course of an inspirational address on the future of Sydney the Chief Rabbi said that he had at first hesitated to accept the invitation to luncheon, believing that it was a club of millionaires, and that he would be like Saul among the prophets. "What has a Chief Rabbi got to do with profits of any sort?" he asked, amid laughter.

He had found, however, that the function of the Club was to spread the name and tell the fame of the great city of Sydney. "You love Sydney, and you honour Sydney, and that being so you will devote your lives to making Sydney more and more lovable and more honourable."

It was not enough to aim at being a big city. He believed they would also like to be a great city. (Hear, hear.) To become that, they must learn to see things both as they are, and as they ought to be. They must see all the darkness to be banished, all the squalor to be removed, all the sordidness to be overcome. In an age when we had awakened to the fact that one of the surest ways to make men better was to make them happier, we must realise how little had yet been done to educate the masses for rational amusements and worthy ways of spending their leisure. Many modern towns devoted much more money and attention to their gaols than to their libraries; and the taunt was not altogether unjustified that British cities hardly offered any other alternative to dulness than drunkenness. "Of all Europeans,"

said Frederic Harrison, "we English of to-day take the least pride in our cities, and receive from them the least inspiration and culture." That way lay the glorious opportunity of Australia's cities, of Sydney in particular. Fortunate in wonderful situation, and exemplary in municipal consciousness, Sydney had exceptional facilities of ever more and more becoming the City Beautiful—resplendent through its witnesses to the Unseen—its houses of worship, its municipal buildings, its homes of learning and urban culture.

The visiting ecclesiastic broke off to deliver a panegyric on Sydney's wonderful situation. One of the few sights in the world which begged description was Sydney harbour.

A VOICE: "Thank you."

Dr. HERTZ: "It is not a compliment, but the plain truth, which arises from 'seeing things as they are.'" (Laughter and applause.)

"Don't neglect your homes of learning," resumed Dr. Hertz, with great seriousness. "Far more than any city can ever give to its university does that university give to the city—vision, perspective and the garnered wisdom of the ages." (Renewed applause.)

The speaker said that he had made a wonderful discovery from his sojourning in the Southern Hemisphere. There is one thing which strikes a Northerner who is fortunate enough to come South, he said. It is that the atmosphere in this hemisphere is so much clearer and the stars are so much brighter—they seem to be nearer to us mortals. This is also true, in a higher universe than the physical universe, in the world of ideals. Ideals that are obscured by haze and mist in the Northern Hemisphere, and seem dim and distant there, shine clearly in the South, giving promise of early realisation in the lives of the people. (Applause.)

"Cherish your ideals, the highest civic and highest national ideals, but realise that in this Southern Hemisphere they need not remain ideals. They can be translated, within our lifetime and by our own endeavours, into actualities, illumining the lives of men, illumining the lives of nations." (Loud applause.)

2. Of the multitude of Sydney letters, articles and addresses—most of them super-laudatory—occasioned by the Visit, the following two letters deal with its effect on the general and Jewish public :

LETTER OF J. M. SOLOMON, LL.B., IN THE "JEWISH GUARDIAN."

"(To the Editor of the *Jewish Guardian*.)

"SIR,—The pastoral tour of Dr. Hertz, the Chief Rabbi, to Australia has doubtless done much for the religious and spiritual advancement of our co-religionists in this distant land. But, great as the results achieved in this direction, to my mind, the distinct advantage gained in quite another sphere almost transcends them in importance.

"In my daily professional life, in trams, ferries, and in the public streets of this Queen City of the South, I meet many people of all classes, grades and religions, and for the last few weeks one of the main topics of their conversation has been the visit of our revered and honoured Chief Rabbi, and the outstanding feature which has riveted the attention of all has been the broad-minded tolerance and humanity which have characterised all his public utterances. Unfortunately, since the conscription campaign in Australia, sectarian strife and bitterness between the Catholic and Protestant elements in the Commonwealth have become more intensified as the years pass on, and the liberality of thought of Dr. Hertz has been welcomed by all our fellow-citizens like a generous fall of rain on a parched earth.

"The effect, so far as we Jews are concerned, has been that our social status has received a decided fillip. It is felt that a community which can boast as its head such a cultured and broad-minded gentleman, must be worthy of great toleration from all other creeds, and that its members, professing a religion which, although the mother of all religions, is capable of discovering some good in other creeds, must deserve the respect and the affection of their fellow-citizens.

"Yours etc.,

"J. M. SOLOMON, B.A., LL.B.

"*Sydney, May 5, 1921.*"

THE MACCABEAN HALL, SYDNEY
The War Memorial of New South Wales Jewry

[Photo by H. S. Cohen]

MEMORIAL PLAQUE
Great Synagogue, Sydney

LETTER OF MR. JACK M. MYERS (AUTHOR OF "THE STORY OF THE JEWISH PEOPLE") IN THE "JEWISH CHRONICLE," JULY 1, 1921.

"Some reflections from a detached point of view, from a man who in the past took some part in communal affairs in London, may possibly prove of interest to readers of the *Jewish Chronicle*.

"I can best express the broad results of the Chief Rabbi's visit by saying that wherever he has gone he has proved a most valuable tonic to the Jewish communities in this vast continent. By his uncompromising 'Jewishness,' Dr. Hertz has undoubtedly done a great deal to reawaken in this country an interest in things Jewish which should have a lasting effect.

"The Chief Rabbi created a profound impression in all his public utterances. His great forte is, undoubtedly, as a public speaker, whether in the Synagogue or the lecture hall. His sermons were admirable in form; in particular the sermon he delivered in Sydney on the first day of Passover was one of the most eloquent which those with experience of preachers in other countries have had the privilege of hearing. In Sydney, as in other cities, the Chief Rabbi lectured in public. The capacious Town Hall was packed for his lecture on 'The Bible as a Book.' The lecture, with its sparkling epigrams, admirable literary style, real eloquence and scholarship, made probably the deepest impression of the Tour. . . .

"Dr. Hertz was entertained everywhere by the civic authorities and other bodies, and his excellent, witty speeches were most favourably received. Indeed, one of the good results of Dr. Hertz's tour in Australia has been to uplift the Jewish community, Judaism and Jewish literature, in the eyes of non-Jews. For this the Jews of Australia are grateful to the Chief Rabbi.

"At private gatherings, when he met the heads of the communities or officiated at communal functions, Dr. Hertz also did a good deal to place Jewish affairs on a sound footing. . . .

"I have necessarily dealt largely in generalities, but I am satisfied that I have not exaggerated the position. Whatever may be the case in other Dominions, I am confident, as an impartial observer, who had never even seen Dr. Hertz before, that his visit to the Commonwealth has been well worth while, and has amply justified in itself the inauguration of the Tour. Australian Jewry hopes that he will return, not, as Sir Matthew Nathan suggested in Brisbane, in ten years' time, but at a much earlier period."

APPENDIX G

A JEWISH CENTRE AT HONOLULU

ISIDOR B. HOFFMAN, of the Jewish Theological Seminary, New York, who conducted in 1922 the High Festival Services for the American Jewish soldiers at Hawaii, reports in the American Jewish Press the first signs of a Jewish awakening at Honolulu.

"Widespread publicity was given to the High Holyday Services, and leaves of absence were granted to the Jewish men to enable them to attend. Army officers, and especially chaplains, gave their cordial co-operation. A *Chazan* and choir were chosen from among the soldiers, and a devout, decorous service was rendered. At first there seemed to be no way of providing a *Sepher Torah* for the services. The Jews of Honolulu had none, and knew of no place where one could be procured. But the unexpected happened. It came to the attention of the Princess David Kawananakoa that Jewish services were to be held, and she volunteered the astounding information that she had a 'Hebrew Bible' which she would be glad to loan if any use could be made of it at the services. When it was discovered that the Princess 'Hebrew Bible' was in reality a *Sepher Torah*, in perfect condition, her offer was enthusiastically and gratefully accepted. It appears that it had been the possession of the late King Kalakoa, and had then become an heirloom in the royal family.

"*Yom Kippur* services were held in a large auditorium in Honolulu and were attended by Jewish civilians, in addition to the service men. To many of the latter the services were enough to arouse their dormant Jewish consciousness, and they declared their heartfelt joy in being able to participate in that holy and beautiful life which meant so much to their dear ones thousands of miles away.

"At first, the large majority of Honolulu Jews were either utterly indiffer-

JEWISH CENTRE, HONOLULU

JEWISH CENTRE, HONOLULU
INTERIOR

ent or passively hostile to the attempt to organise a Jewish Community Centre where Jews might gather for religious and social purposes. Some few were willing to make a monetary contribution, provided that no publicity was given to the movement.

"An entering wedge in enlisting the support of the Jews was secured by appealing to them upon basis of their responsibility to the Jewish men in the service. They recognised that all other religious groups provided centres for their men and it reflected unfavourably upon the Jews if they failed to act similarly. A campaign was successfully started to raise a fund to establish such a centre. The Aloha Jewish Centre was formally launched with great spirit at a large dinner attended by both soldiers and civilians. It was solemnly resolved that there should be an end of abject indifference to the noble heritage of their people, and that the Jews of Honolulu should once more demonstrate that marvellous vitality inherent in Judaism which gives it strength and recuperative vigour even amidst the most difficult circumstances."

APPENDIX H

ADDRESS OF THE CORPORATION OF THE CITY OF HALIFAX

"To The Very Reverend JOSEPH H. HERTZ, Ph.D., Chief Rabbi of the British Empire.

"VERY REVEREND SIR,—Welcoming you to our city adds a new chapter to our history. In this fair city by the sea, numbered as one of the oldest in the New World, it has been our privilege from time to time to welcome, on behalf of not only our citizens but also for the Dominion at large, many distinguished personages. But on this occasion we are indeed proud to establish a precedent in welcoming you, the Chief Rabbi of the British Empire, to our midst.

"You come to us as the chief representative of one of the many elements that constitute the great British peoples. You come primarily on a Pastoral Visit to those of your flock who are citizens among us, of whom we may well say that they have been one with us in the common cause of civic progress.

"You are not unknown to us even outside of your high office. Your statesmanlike activities in the cause of the British Empire have for a quarter of a century been established in our memory.

"You are now bringing to a close possibly the greatest journey in your career. We know that you are filled with the highest thoughts of the accomplishment of your people in the various phases of national progress. The Great War served to emphasise the qualities of leadership among the Jews. Yet, perhaps, we have more reason to feel proud of the simple, steadfast, homely patriotism that it served to reveal among the rank and file of your people.

"We are indeed glad to have you among us. Your stay is brief, nevertheless we trust that it will be so pleasant that you will carry away kindly

- 2 -

To The Very Reverend Joseph H. Hertz, LL.D., Ph. D.

Chief Rabbi of the British Empire.

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We are indeed glad to have you among us. Your stay is brief, nevertheless we trust that it will be so pleasant that you will carry away kindly memories of your visit to Halifax. We realize that when you say farewell to us it will be to turn your face homeward. So we wish you bon voyage and a safe return to the motherland.

On behalf of the Corporation of the City of Halifax.

J. Parker
MAYOR.

E. Fred Wragg
CITY CLERK.

August 8th, 1921.

memories of your visit to Halifax. We realise that when you say farewell to us it will be to turn your face homeward. So we wish you *bon voyage* and a safe return to the Motherland.

“ On behalf of the Corporation of the city of Halifax.

“ (Signed) J. S. PARKER, *Mayor*.

“ L. FRED MONAGHAN, *City Clerk*.

‘ *August 8, 1921.*

APPENDIX I

THE ST. JOHN (N.B.) "DAILY TELEGRAPH'S" EDITORIAL COMMENT ON
CHIEF RABBI'S ADDRESS AT CANADIAN CLUB AND BIBLE LECTURE,
AUGUST 11, 1921

"A DISTINGUISHED VISITOR.

"ALMOST any man who has just made a tour of the British Empire, and who proposed to address the people of St. John on questions of general interest to Canadians, would be a welcome visitor here, but when such a traveller has the ripe experience, the vision, the historic background and the great gift of thinking deeply and speaking clearly and impressively, as is the case with the Very Rev. Dr. Joseph Hertz, he is bound to be doubly welcome and most highly appreciated. Those whose privilege it was to sit at meat with the Chief Rabbi of the British Empire at the Canadian Club luncheon yesterday were richly repaid, for here is a wayfarer whose intelligence enables him to acquire broad and useful knowledge at every turn, and who has the ability to impart it delightfully to his circle of listeners.

"Dr. Hertz is a very able representative of an ancient race which has left its mark deep on the tablets of human history. His discourse was at once penetrating and enlightening, and it was far and away above the level of one who desires merely to tickle the ears of his audience. It is well that a Canadian audience should be reminded, as Dr. Hertz reminded us yesterday, that there are 500,000 Jews under the British flag, and that 50,000 saw service during the great grapple which we call the World War.

"Very interesting was the Chief Rabbi's comparison of British countries with the United States. In the United States, as he pointed out, the prevailing view is that the vast republic is a melting-pot in which millions of all nations are to be converted—such is the theory at least—into a homogeneous population. Racial distinctions, if the American ideal is to be met, are to

disappear, and there would be in the end at some future day a tremendously populous nation, virtually all of one human pattern. By contrast, in the British Empire, we have diversity of race, of religion, of national traits, and to some extent of national ideals. With us liberty is broader. We do not ask that all be cast in one mould, but we encourage the development of distinct peoples along the lines of their own genius.

"The Chief Rabbi spoke charmingly of civilisation and of culture, pointing out that a people may be civilised and not cultured, and that culture involves some lasting and valuable contribution to the sum of the world's knowledge or its spirituality, some addition to its storehouse of those imponderable things which in the end weigh more heavily in the scale than those things of the market-place which an iron materialism unduly exalts.

"It is fortunate that there was a large audience at the Canadian Club yesterday. It was an appreciative one, and surely the guest of the day finely justified the applause which he commanded."

"To listen to a discourse on the Jewish Bible, which is also a part of the Christian Bible, by a profound Hebrew scholar, was the exceptional privilege of a St. John's audience last evening. . . . A singularly lucid and impressive address, long to be remembered, and enabling the listeners to view the Scriptures from a new angle of vision. In impassioned moments it was as if one of the ancient seers had come in the flesh to redeliver his message to his people. . . . It was altogether an unique occasion, and as last evening's address closed the Chief Rabbi's Empire Tour, he will be able to carry away with him very pleasant memories of real fraternity and good-will."

INDEX

- Abrahams, Dr. J. Plate XIII.
 Adelaide, 25
 Adler, S. Alfred, 29
 Albany (Western Australia), 24
 Alexander, Prof., 29
 Arthur, Prince, of Connaught, 12
 Auckland, 12, 28 ff. Plate XIX.
 Australia, 29 ff.
 Bender, Rev. A. P., 16, 24. Plate VI.
 Benoni, 18
 "Bible as a Book," 13 ff., 31, 55 ff., 69
 Blashki, A., 27
 Bloemfontein, 17
 Boas, Rev. A. T., 25. Plate XIII.
 Boksburg, 18
 Bulawayo, 19. Plate VIII.
 Calgary, 31
 Calgoorlie, 24
 Canada, 31 ff.
 Cape Colony, 21
 Cape Peninsula, 15 ff.
 Cape Town, 15 ff., 20. Plate IX.
 Chief Rabbinate, 10 ff.
 Christchurch, 27. Plate XVIII.
 Cohen, Rabbi F. L., 27
 Cohen, Sir Robert Waley, 39 ff., 46
 Dunedin, 10, 27, 29. Plate XVII.
 Durban, 20
 East London, 20
 Edmonton (Canada), 31
 Fiji, 29 ff.
 Fisher, A., 44
 Forster, Lord, 12
 Freedman, Rev. D. I., 24
 Fremantle, 24
 Gaster, Dr. M., 44
 Germiston, 18
 Goldsmid, Col., 13
 Goldstein, Rev. S. A., 28
 Graetz, H., 25
 Great Synagogue (Cape Town), 16 ff.
 Green, Rev. A. A., 45
 Halifax, 10, 33, 66 ff.
 Hawaii, 30, 64 ff.
 Hertz, J. H., Chief Rabbi, 9 ff., 13 ff.,
 19 ff., 24 ff., 26, 28 ff., 34 ff., 38 ff.,
 45 ff., 55 ff., 63
 Hirschel, Solomon, Chief Rabbi, 10
 Hobart, 25. Plate XI.
 Hoffman, I. B., 64
 Hokitika, 30
 Honolulu, 30, 64 ff. Plate XXVII.
 Isaacs, Rev. H., 17
 Jacobs, Dr. Joseph, 29
 Jacobs, Rev. Solomon. Plate XXII.
 Jellicoe, Lord, 12
 Jewish Historical Societies, 22 ff.
 Jewish National Home, 50 ff.
 Johannesburg, 16, 17 ff. Plates VII., X.,
 XXV.
 Joseph, Rev. Morris, 44
 Kimberley, 17
 King George, H.M., 28, 34
 King William's Town, 20
 Krugersdorp, 18
 League of Nations, 19, 52
 Lenzer, Rev. J., 25
 Levy, Aaron, 10
 Maritzburg, 10, 20
 Melbourne, 25, 55 ff.
 Milner, Viscount, 15, 43
 Monash, Sir John, 25, 29, 43. Plate XIV.

- Montefiore, Joseph, 10
 Montreal, 16, 32 ff. Plates XXII., XXIII.
 Morley, Lord, 41
 Muizenberg, 21, 53
 Myers, J. M., 26, 63
 Natal, 21
 Nathan, Sir Matthew, 27. Plate XIV.
 Nelson (N.Z.), 30
 New Brunswick, 33 ff., 68
 New York, 34
 New Zealand, 29 ff.
 Nova Scotia, 33, 66
 Oliver, Hon. John. Plate XX.
 Orange Free State, 17, 21
 Ornstien, A. P. Plate IV.
 Orphanages. Plates IX., X., XX.
 Oudtshoorn, 20. Plate VIII.
 Paarl, 16
 Palestine, 50 ff., 56
 Perth, 10, 24. Plates XI., XII.
 Pietermaritzburg, 10, 20
 Port Elizabeth, 20
 Pretoria, 12, 18
 Pulver, Isaac. Plate III.
 Quebec, 33
 Que Que, 20
 Rabbinowitz, Joel. Plate III.
 Reading, Earl of, 15, 43
 Regina, 31
 Rhodesia, 20, 21
 Rothschild, L. de, 9 ff., 39, 42, 46
 Rotorua, 30
 St. John, 34, 68 ff.
 Salisbury, 19
 Samuel, Rev. Herbert, 31 ff. Plate XX.
 Saskatoon, 31
 Smuts, General, 18, 49 ff. Plate VI.
 Sola, Dr. A. de. Plate XXII.
 Solomon, J. M., 26, 62
 South Africa, 21 ff., 32, 47 ff., 53.
 Southampton, 34
 Suva, 30
 Sydney, 14, 16, 26, 60 ff. Plates XV.,
 XXVI.
 Timaru, 30. Plate XIX.
 Toowoomba, 27
 Toronto, 32. Plate XXII.
 Transvaal, 21
 Tuck, Gustave, 15, 40
 Ukraine, 22, 48
 Valentine, A. H., 19, 33 ff. Plate XXIV.
 Vancouver, 31
 Van Staveren, H., 27. Plate XVI.
 Victoria (B.C.), 31
 Vogel, Sir Julius, 29. Plate XVI.
 War Memorial, Jewish, 9 ff., 16, 21
 Weizman, Dr. Ch., 45
 Wellington, 27
 Winnipeg, 13, 31. Plates XX., XXI.
 Woolf, A. M., 9, 34, 39 ff., 42, 46. Plate
 XXIV.
 Wynberg, 16