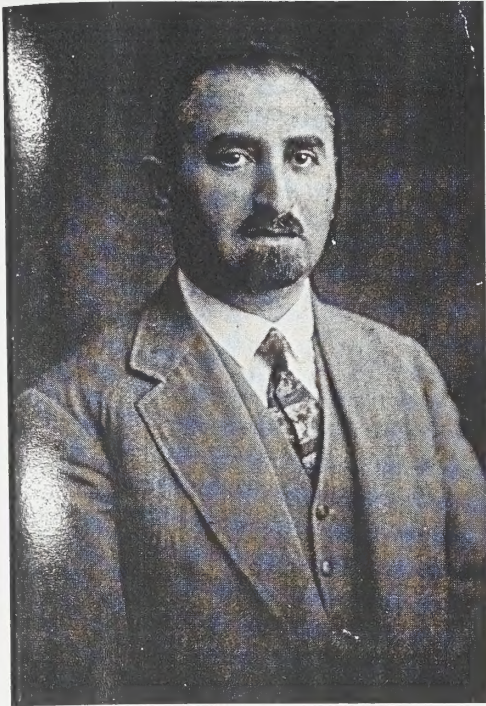


Alfred Bader

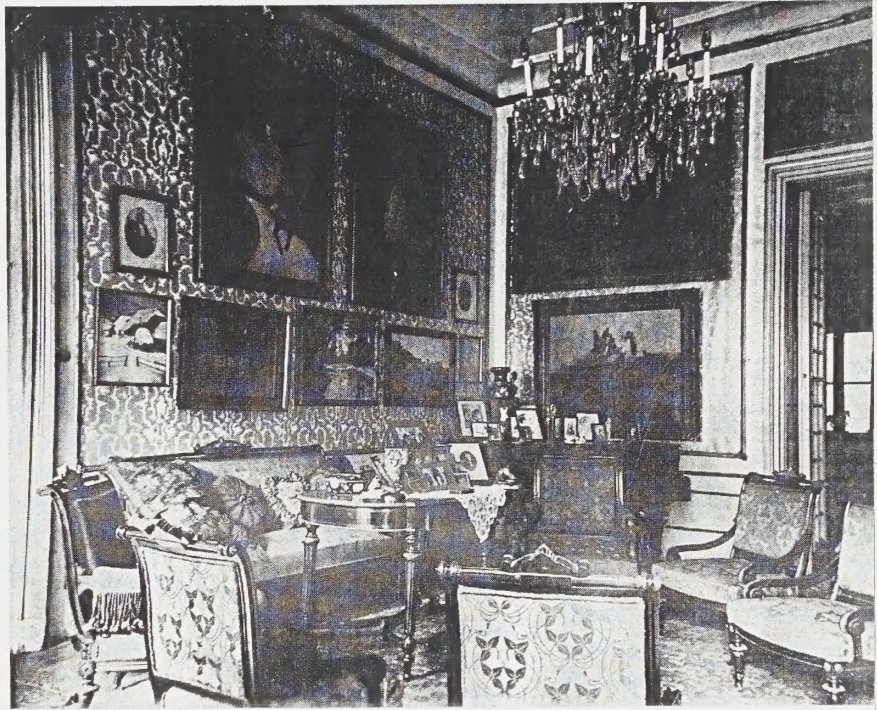
Personal

[Personal Documentation, letters,
Journals]
[1940-1950?]

QUEEN'S UNIVERSITY ARCHIVES	
LOCATOR	5169
BOX	1
FILE	12



David Mayer.



Our salon, 1930.



The Praterstrasse, c.1934.
x - our apartment, the Mayers' above that.
xx - where Josef Loschmidt taught, c.1860.



Alfred - more on addresses in Hungary:

(Your uncle) SERENYI JÁNOS + 1979

his daughter

SENNYÉY LA'SZLÓNÉ, nee SISI SERENYI (1934)

H - 3245 RECSK

↓
GERMAN
ENGLISH
ITALIAN

KUN BÉLA U. 23

↓

daughter ANNI SENNYÉY, student in Budapest

Budapest I. Attila u. 129. fat. 1.
tel. 1752-431

born June 5, 1964

JÁNOS's other daughter

↓

SIGRAY PÁLNÉ, nee ILLY SERENYI, English, German (1931)

H - 2600 VÁC

SOMOGYI U. 19

↓
Stefan Sigray
mathematics

↓
daughter

BERNÁTH GYULÁNÉ (nee ILIKE SIGRAY) English

H - 1111 BUDAPEST 36-1-1-

German

KENDE U. 14/IV.14.

653-482

Bernáth has phone & mother ILLY spends lots of time in Budapest babysitting. My mother thinks Pálné would be a good match for Isabel, next Sigray ILLY, her daughter & Sennyey Anni all speak English & German. Kertész travels a lot.

Good luck Alfred. Love to Isabel.

Miklós



I

/Timót+.András Besanini Anna / I.Ferenc 1572 Thurzó Agnes

/Pál Péter +. / Csobor Erzsébet

II Ferenc + 1630 Körül.orbovai Jakusie Dorottya

/Miklós /

/Pál Ferenc + a tö- Inre + a tö- Gábor gróf 1656.
Tiraszatz Magda- rükkök ellen rükkök ellen //szül.1598 +1664.
léna / Anna-Mária Margit Ferenc Gábor +1667
/András gróf b. Péter horkai báró lobkovitzi Popel Benigna Mária
1.Eszterházi Magdalóna terswald Horetzki Fe-
2.Orlay Mária renc /Antal-Amadous Ferenc-József

/Wolfgang András +1743 dec.17. /6.nővér Bernád-Károly Antal, Pülöp, Lajos, Amand szül. +1780 1715.+ 1770

/Erzsébet Anna Mária + 1809 jan.9. /Károly-József Vince Amand Nep.János Lajos /
szül.1748 +1805 máj.26. révai gróf/Révay Mária +1794.

//Krisztina Antal Nepunuk János /
gróf Choiseul +1810 máj. szül.1776.ápr.17.+1854
d'Aillecourt 31. nov.29.vásárosnaményi
báró Estvös Alojza szül.1791.szept.25.+1862.febr

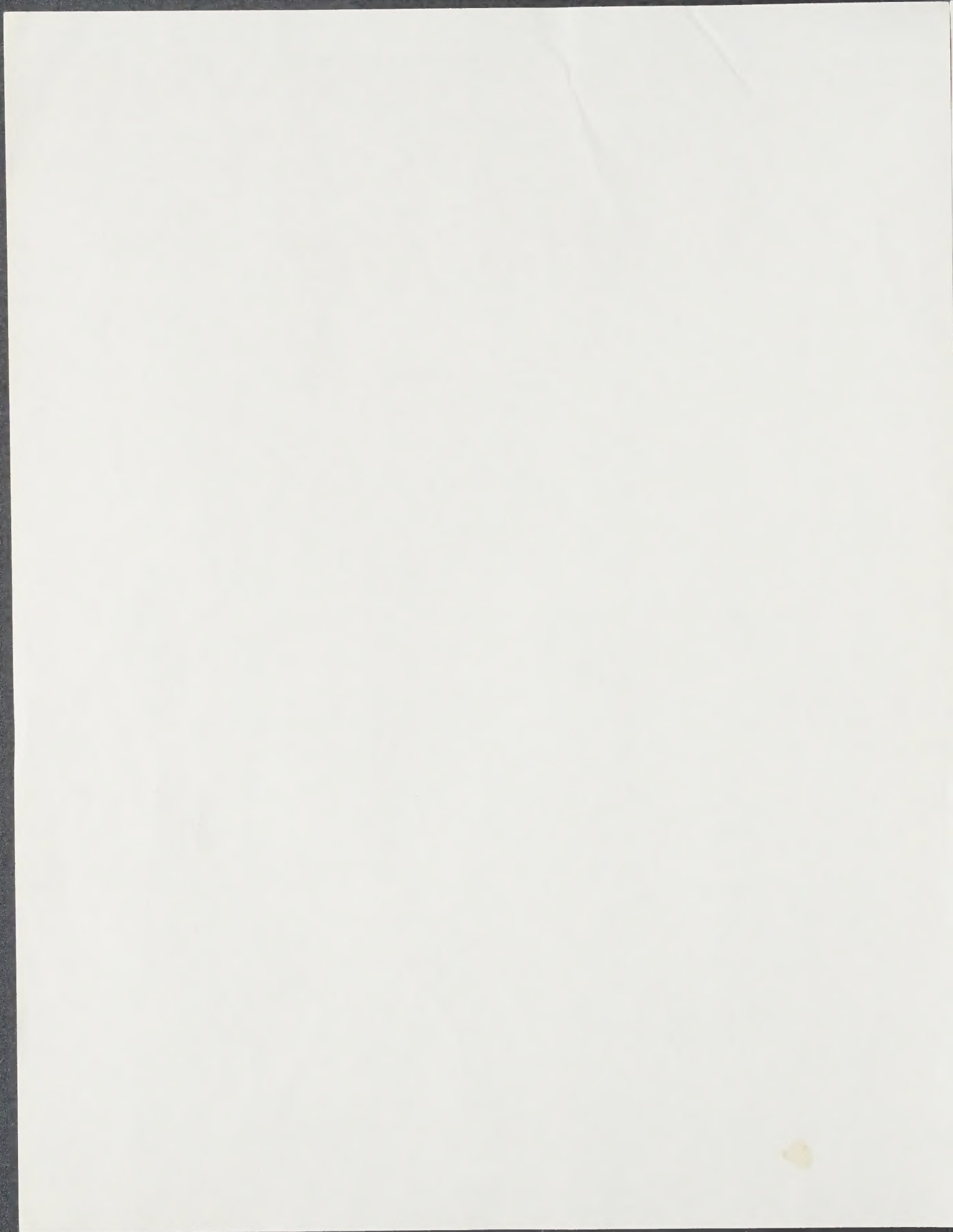
/Alajos szül.1812 László szül.1815 Gábor szül.1817.nov.9.
szept.25.gróf Zie- szept.12.gróf Dub- + 1868.ápr.26.báró Mont-
rotia Ernestina szül. na Ludnilla + 1866 schel-Gutschdorf Henriett
1813.dec.29. 8 jun.18. szül.1822.dec.25.

/Anna Mária Ludnilla János Margit. István Béla szül.186
szül.1856.nov. szül.1858 szül.1859 szül.1861 szül.1862. jun.18.+1919.
29.Báró Pöck ápr.17. báró Förster + 19310 jul. márc.19. ápr.3.gróf 1.gróf Bánffy F
báró Förster 14.gróf Dessewffy Müller - laia / Zichy Ag- zálka.2.Kövér
Mária.szül.1866 Rudolf /László, Csán, / Pálna
okt.24. / Béla /

/Margit, Mária, László, Erzsébet, Miklós, János. Nep. szül.1899./
f.+ fiat.+ báró Lu- +1948.ápr. szül. 1898. jul.13. gróf
zénszky Henriette 2.Reviczky ápr.27. Berchtold Mária /Béla, Wilibald
báró Jósika szül.1908.febr.

/Mária Henriette János Nep. / Emma szül.1905 /
szül.1920 szül.1921. szül.1925 dec.10. /Mária, Ilona, Erzsébet, János.
márc.báró Pannett Roy jul.30. szül.1928.szül. szül.1934. szül.191
Lilith Géza +1929. 1931.febr.1. ápr. okt.30.

/György, Miklós, Mária, Péter, Pál, Margit, Gábor, Géza /
szül.1924 szül. szül. szül. szül. szül. szül. szül.
aug.22. 1926.okt. 1928 1931 1931 1937. 1941. 1944.
+.1946 febr. 26. jun.2. jan.13. jan.13. jul.14. nov.17. jul.4.
+.1931
jun.26.



I

/Timót+.András Besanini Anna / I.Ferenc 1572 Thurzó Ágnes

/Pál Péter +. / Csobor Erzsébet

II.Ferenc + 1630 körül.orbovai Jakusic Dorottya

/Miklós /

/Pál Ferenc + a tö- Inre + a tö- Gábor gróf 1656.
Elrasatz Magda- rökök ellen rökök ellen //szül.1598 +1664.

/Anna-Mária Margit Ferenc Gábor +1667
báró Pe- horkai báró lobkovitzi Popel Benigna Mária
terswald Horetzki Fe-
1.Eszterházi Magdaléna ronc /Antal-Amadous Ferenc-József
2.Orlay Mária +1738 febr.20.gróf +1705 juniusában

/Wolfgang András Waldstein Francis- gróf Thun Mária
+1743 dec.17. ka. /Magdaléna

/Erzsébet Anna Má- /6.nővér Bernád-Károly Antal,Fülöp,Lajos, Amand szül.
ria + 1809 jan.9. +1780 1715.+ 1770
Windischgráz
Blanka /

/Károly-József Vince Amand Nep.János Lajos /
szül.1748 +1805 máj.26. +1794.
révai gróf Révay Mária

//Krisztina Antal Nepunuk János
gróf Choiseul +1810 máj. szül.1776.ápr.17.+1854
d'Aillecourt 31. nov.29.vásárosnaményi
báró. Eötvös Alojza szül.1791.szept.25.+1862.febr

/Alajos szül.1812 László szül.1815 Gábor szül.1817.nov.9.
szept.25.gróf Zie- szept.12.gróf Bub- + 1868.ápr.26.báró Mont-
rotin Ernestina szül. na Ludmilla + 1866 schel-Gutschdorf Henriett
1813.dec.29. s jun.18. szül.1822.dec.25.

/Anna Mária Ludmilla János Margit István Béla szül.186
szül.1856.nov. szül.1858 szül.1859 szül.1861 szül.1862. jun.18.+1919.
29.Báró Pöck báró Förster + 19310 jul. márc.19. ápr.3.gróf 1.gróf Bánffy R.
báró Péter 14.gróf Dessewffy Müller - laia /Zichy Ag- zalia.2.Kövér
Mária.szül.1866 Rudolf /László, Csón, /Pálna
okt.24. /Béla /

/Margit,Mária, László, Erzsébet, Miklós, János.Nep/ szül.1899./
f.+ fiat.+ báró Lu- +1948.ápr. szül. 1898. jul.13. gróf
zénszky Henriette 2.Reviczky ápr.27. Borchtold Mária /Béla,Wilibald
báró Jósika szül.1908.febr.

/Mária Henriette János Nep./ Emma szül.1903 /
szül.1920 szül.1921. szül.1925 dec.10. /Mári, Étona, Erzsébet, János.
márc.báró Pannett Roy jul.30. szül.1928.szül. szül.1934. szül.193
Pálth Géza +1929. 1931.febr.1. ápr. okt.30.

/György, Miklós, Mária, Péter, Pál, Margit, Gábor, Géza/
szül.1924 szül. szül. szül. szül. szül. szül. szül.
aug.22. 1926.okt. 1928 1931 1931 1937. 1941 . 1944.
+.1946 febr. 26. jun.2. jan1 jan. jul. nov. jul.
13. 13. 14. 17. 4.
+.1931
jun.26.

Katalin

István fiát. +. Mihály fiát. +. Simon Katalin / -
Nyári Hedvig
/ István, György /

Mihály fiát. +. András a kinzatosokban +. Miklós /
Mihály +. /

Katalin férje báró Wolsseck	Judith báró Off- redi Ottó	János-Károly +1691. gróf Löwenstein Ernestina Korbála emelet II. férje gróf Salm Adolf szül.1655 okt.23 +1698 nov.8.	Polixéna báró Jakusich Inre	Ilona báró Borzita Ferenc
-----------------------------------	----------------------------------	--	-----------------------------------	---------------------------------

Ernestina szül.1688 gróf Hohen- feld	Mária-Franciska +1707 gróf Schaf- götsch Jozsef An- tal Gottfried	Leopold szül. 1688 o gróf Gon- záltai lovag.	Mária-Anna szül.1683 gróf Gon- dola	Károly-antál N.N. szül.1681 nov. apá- ca. +1746 szp.ca. 18.gróf Stern- berg/Teeréz.	Károly-József szül.1680 cf. szül.1680 +1742 febr. 2 gróf Waldstein Mária-Erzsébet +1787 ápr.3.
---	--	--	--	---	--

Karolina +1750
I.férj Guiard
János-József
II.férj gróf
Sant-Julian +1794.

Mária-Franciska, József, Vencel, Ferenc-József.
szül.1720. sz.1723. szül.1825. szül.1728.
+ . + . + . + .

Wallburga szül.1819.márc.3. báró Hingenau Ottó +1872.máj.22.	Mária-Anna szül.1820. aug.16. gróf Wallwitz György	Erzsébet szül.1822. máj.18. Nagy-saláth- nyai báró Fő- scher Sándor.	János-Alfonz szül.1823.aug.20. Bulatovich Ottilia szül. 1825.jun.15.	Béla szül.1831 jun.8.
---	--	---	---	-----------------------------

Gabriella szül.1844.márc.13. báró Lederer Arthur	Mária szül.1845 nov.16.	Ilka szül.1849. ápr.30.	Ottó , Paula, Viktor szül.1855./a- szül.1858.szept.12 szept.23. páca/ szül.1854. márc.5.
--	-------------------------------	-------------------------------	--

István, Livia, Gabriella, báró Sedlitzky-
báró Lu-gróf Eszter- gróf Odrowatz Ernő
zénszky házy János Bethlen
Livia Pál

Naundine Jankovich László	Antónia báró Schwaben- Durneiss György	Alajos szül.	Henriette szül.	Rudolf szül.
---------------------------------	--	-----------------	--------------------	-----------------

gróf Pálffy Margit
szül.

alfred - more on addresses in Hungary:

(Your uncle) SERENYI JÁNOS + 1979

His son: János Pál Serényi *1938, Ozd. ("HIPPI")
his daughter

SENNYEY LA'SZLÓNÉ, nee SISI SERENYI (1934)

H - 3245 RECSK

↓ GERMAN
ENGLISH
ITALIAN

KUN BÉLA U. 23

↓

daughter ANNI SENNYEY, student in Budapest

JÁNOS's other daughter

↓

SIGRAY PÁLNÉ, nee ILLY SERENYI, English, German (1931)

H - 2600 VÁC

SOMOGYI U. 19

↓

daughter

↓

BERNÁTH GYULÁNÉ (nee ILIKE SIGRAY) English

H - 1111 BUDAPEST 36-1-1-
653-482 German

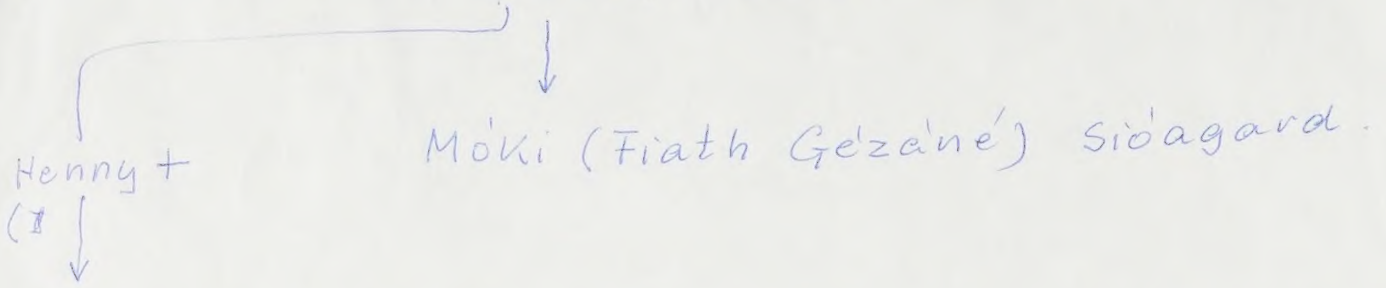
KENDE U. 14/IV.14.

Margit 1984 Gergo 1985 György 1986

Bernáth has phone & mother ILLY spends lots of time in Budapest babysitting. My mother thinks Pálné would be a good match for Isabel, next Sigray ILLY, her daughter & Sennyei Anni all speak English & German. Kertész travels a lot.

Good Luck Alfred. Love to Isabel,
Miklós

Serényi László





QUEEN'S UNIVERSITY
KINGSTON, ONTARIO

23 vii 1947

Dear Mr. Bader,

I am glad to know my little book in the Hazen series has interested you. I wish I had a copy here. Unfortunately I don't. So I am returning your 60 cents. Can't you get it from some bookshop in Montreal? If not, you could probably get it through the SCM office at Toronto. If you are going to the SCM Camp at Couchiching, you can probably get one there. I am sorry to report that I won't be there. They were good enough to invite me, but I can't make it.

Now about your questions: Why I call myself Christian, and how my faith differs from that of a Jewish religious socialist? As for the latter, I wouldn't in the least be distressed to discover that it doesn't! To be a Christian, I believe, is to be a follower of Jesus; and, if you have read my book, you know that to "follow" Jesus is a matter of active dedication to the cause which he expressed in his life and teachings. Now I don't see why a Jewish socialist can't be a follower of Jesus in just this sense. In fact, I am sure there must be many who are. Does that make them "Christian"? Yes, in the real sense; though nominally they may prefer to call themselves Jews. Personally, I would like them to join some Christian church, preferably one with liberal views. But that is a secondary matter. It is the quality of one's life, not church membership that counts. There are plenty of church members in all Christian denominations who are absolutely pagan.

You ask if I believe in the divinity of Christ. Certainly -- but in the sense in which all men could be divine, if they realized the divine possibilities in their own nature. You see that this is not an "orthodox" view of the divinity of Christ! Yet I venture to say that the vast majority of the ministers in the church in which I happen to belong (the United Church of Canada) would agree with it.

with best regards,

Yours sincerely,

Joseph V. LaBri



DRAMATIC WORKSHOP

President.....Harry Holloway
Vice-President.....Ronnie Silverman
Secretary.....Joyce Mandeloff
Treasurer.....L. H. Bursten

MEMBERS OF THE BOARD

Charlotte Berliant
Belle Holloway
Charlotte Plotkin
Sheldon Resnick
Phyllis Swift



THE CENTER
DRAMA WORKSHOP
PRESENTS

ALL

Drama in Three Acts
by Arthur Miller

my

SONS

JANE HERF, Director

Len Sabel, Technical Director

SATURDAY

SUNDAY

MONDAY

April 5, 6, 7, 1952

SYNOPSIS OF SCENES

ACT I

The backyard of the Keller home in the outskirts of an American town. August of our era.

*

ACT II

Scene, as before. The same evening, as twilight falls.

*

ACT III

Scene, as before. Two o'clock the following morning.

* There will be a ten minute intermission between acts.

CAST

(in order of appearance)

Dr. Jim Bayliss.....Sam Lakritz
Joe Keller.....Lawrence Goodsitt
Frank Luby.....Marvin Spira
Sue Bayliss.....Charlotte Berliant
Lydia Luby.....Carole Popuch
Chris Keller.....Jerry Edwards
Bert.....Bill Stern
Kate Keller.....Patricia Goodsitt Park
Ann Deever.....Shari Arenson
George Deever.....Alfred Bader

Setting designed by
Leonard Sable

Technical Assistant
Peter Meininger

Business Manager
Les Bursten

Technical Consultant
Rachi Berman

Prompter and Properties
Rochelle Plotkin,

Publicity
Charlotte Berliant

CREDITS

Badger Rug Company
and
Friends

August 18, 1952

Fluka A.-G., Chemische Fabrik,
St. Gallen
Switzerland

Att'n: Dr. Vogel

Dear Dr. Vogel:

This is to confirm Dr. Bader's verbal order of August 11th as follows:

Diazoacetic Ester, 20x10 gms.	S.Frs.	70.--
Tetranitromethane, 20x10 gms.		80.--
Ethylene Dithiol, 2x100 gms.		150.--
Cyclopentadecanone, 1x10 gms.		40.--
Sodium Benzenesulfinate, 1000 gms.		<u>65.--</u>
Total		405.--
Less cash paid		<u>300.--</u>
		<u>105.--</u>

Our draft for frs. 105.-- is enclosed; please insure the parcels for their full value and ship parcel post and declare as samples. Our draft for postage and insurance will go out to you upon receipt of your invoice.

Dr. Bader has informed us that you have many other organics of interest to us. Please itemize these with your best prices as discussed with Dr. Bader.

Trusting that this will be the beginning of a long and mutually satisfactory business relation,

I remain,

Yours Cordially,

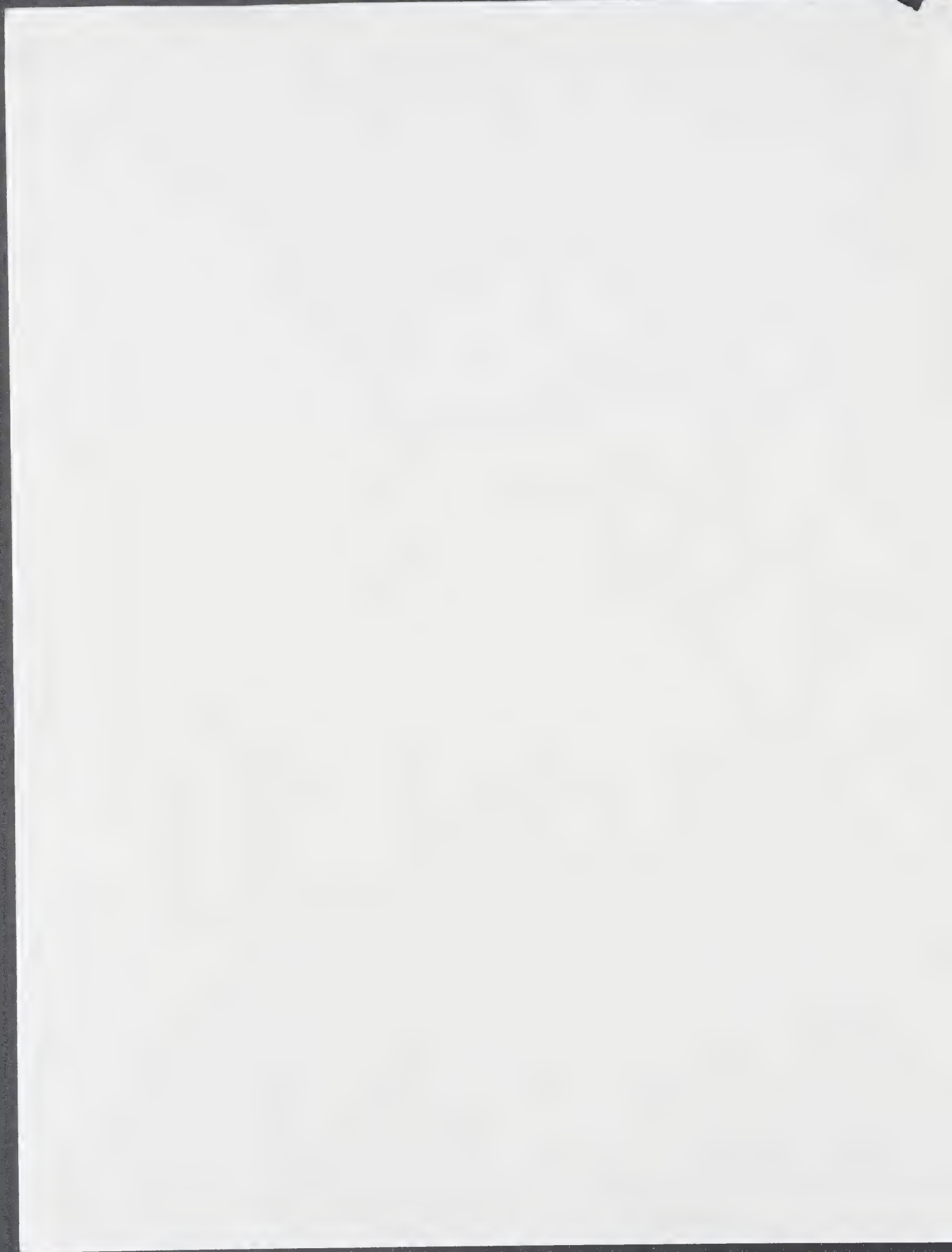
ALDRICH CHEMICAL COMPANY, INC.

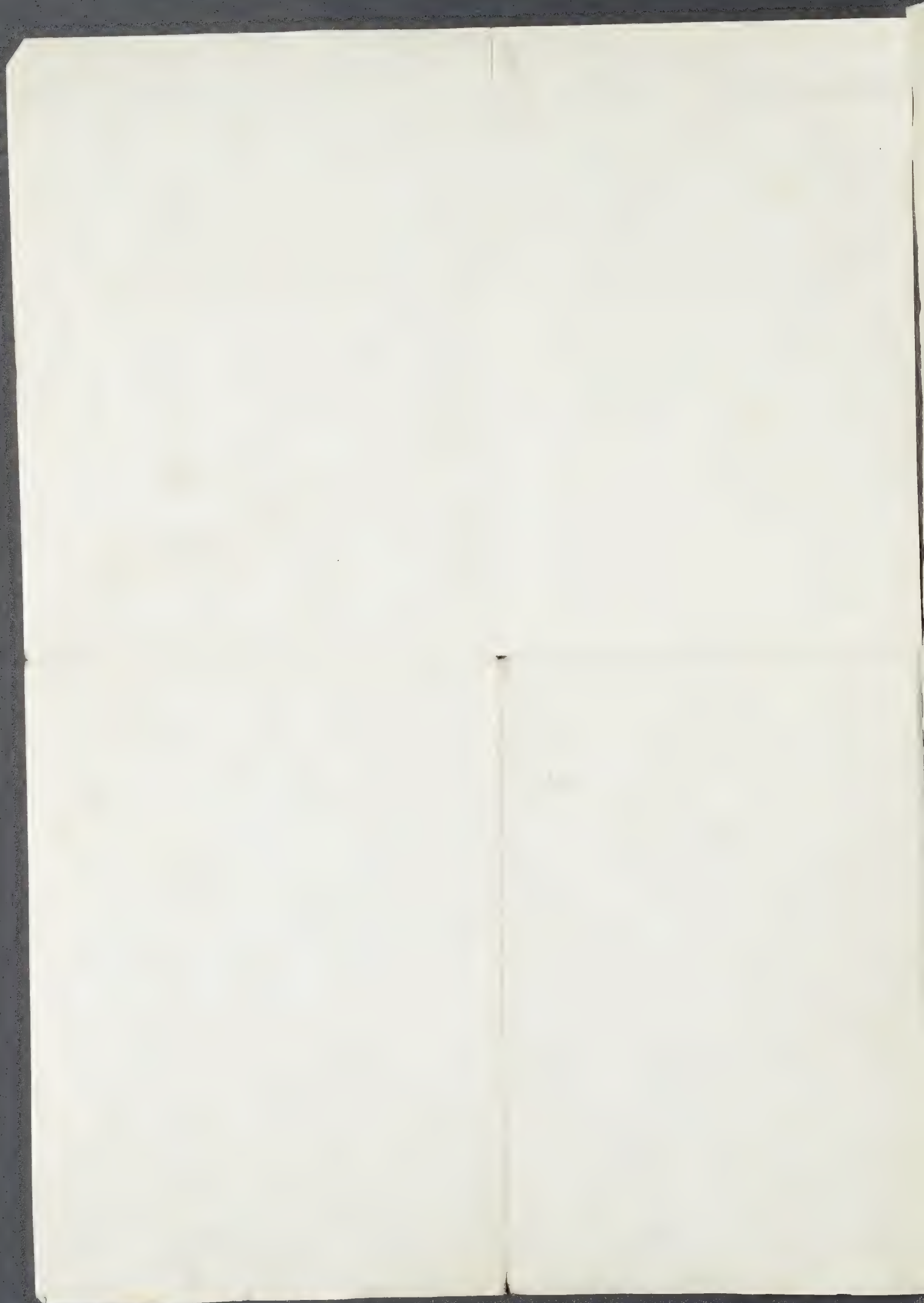
8/18/52

Confirmation of verbal order to Fluka

Note that in those days ethanedithiol and tetranitromethane could be shipped by parcel post!

J. N. Eisendrath
President





1877 - 11 - 11

1877 - 11 - 11

1877 - 11 - 11

1877 - 11 - 11

1877 - 11 - 11

1877 - 11 - 11

1877 - 11 - 11

1877 - 12 - 11

1877 - 12 - 11

1877 - 12 - 11

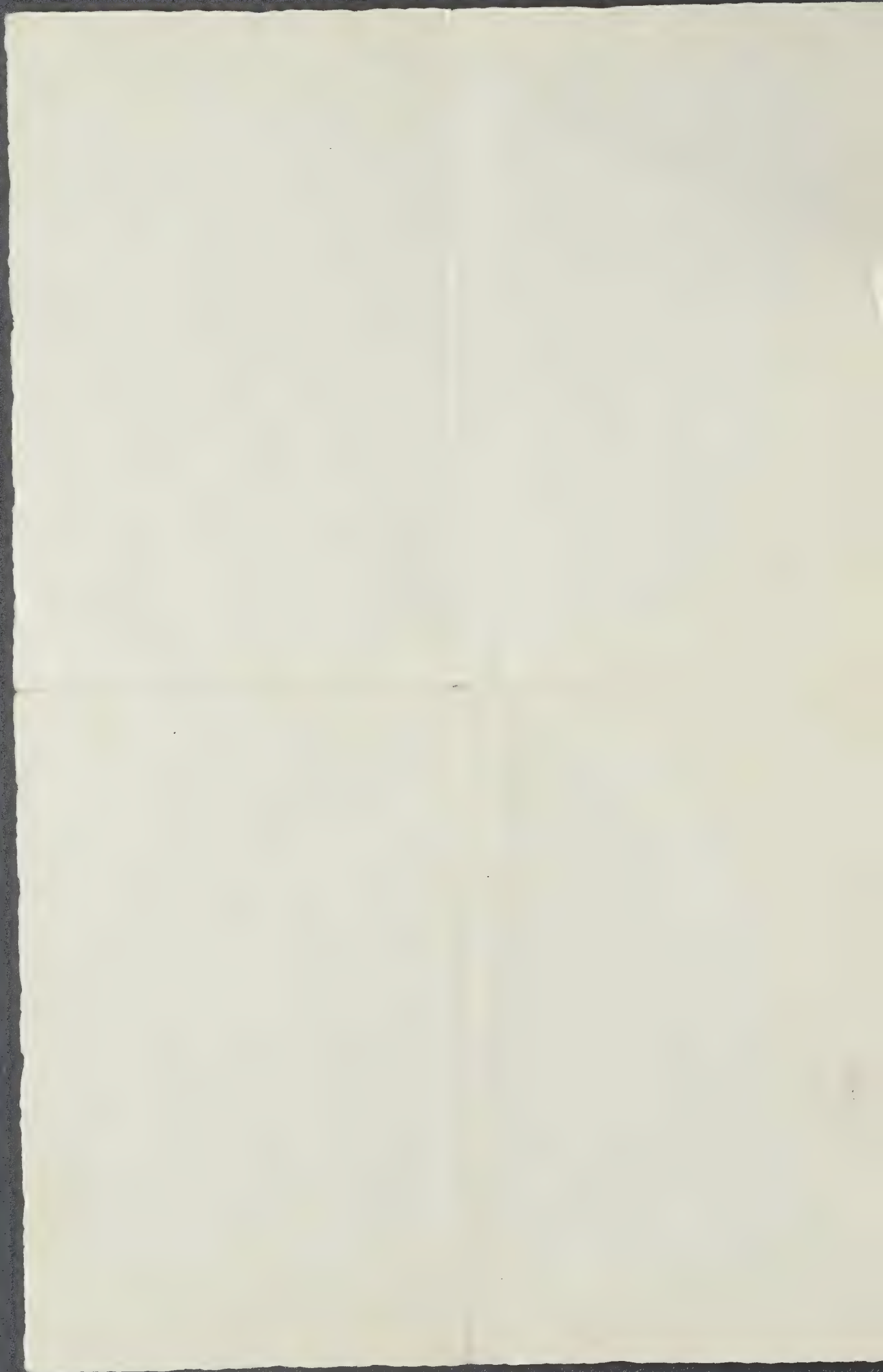
1877 - 12 - 11

1877 - 12 - 11

1877 - 12 - 11

1877 - 12 - 11

1877 - 12 - 11



Met 9th - 13. I. 1942

Bilder in Aufbewahrung zur
Auktion R. Bader, Lignum aspect Robert Bader
bei seiner Mutter - Frau Elisabeth Newman - Perenyi

Jungel-Herke, Lamm - großes Bild
Joganzovsky - Interieur - " "
Arheger - Prater Landschaft - " "
Wagnier - alter Mann mit Pfeife - halbgroß
Hessenthal Weinendes Kind mit Dattel " "
Bauer p. Kube " "
Bauer, Kube, Wagen " "

Gobelbild - Erinnerungsfamilie
Kopie v. Selbstporträt v. Van Dyck 3/4 groß
Original, im Glaspaß in einem Rahmen
Kaskelme - 3 Bilder - Langhut f. Turen

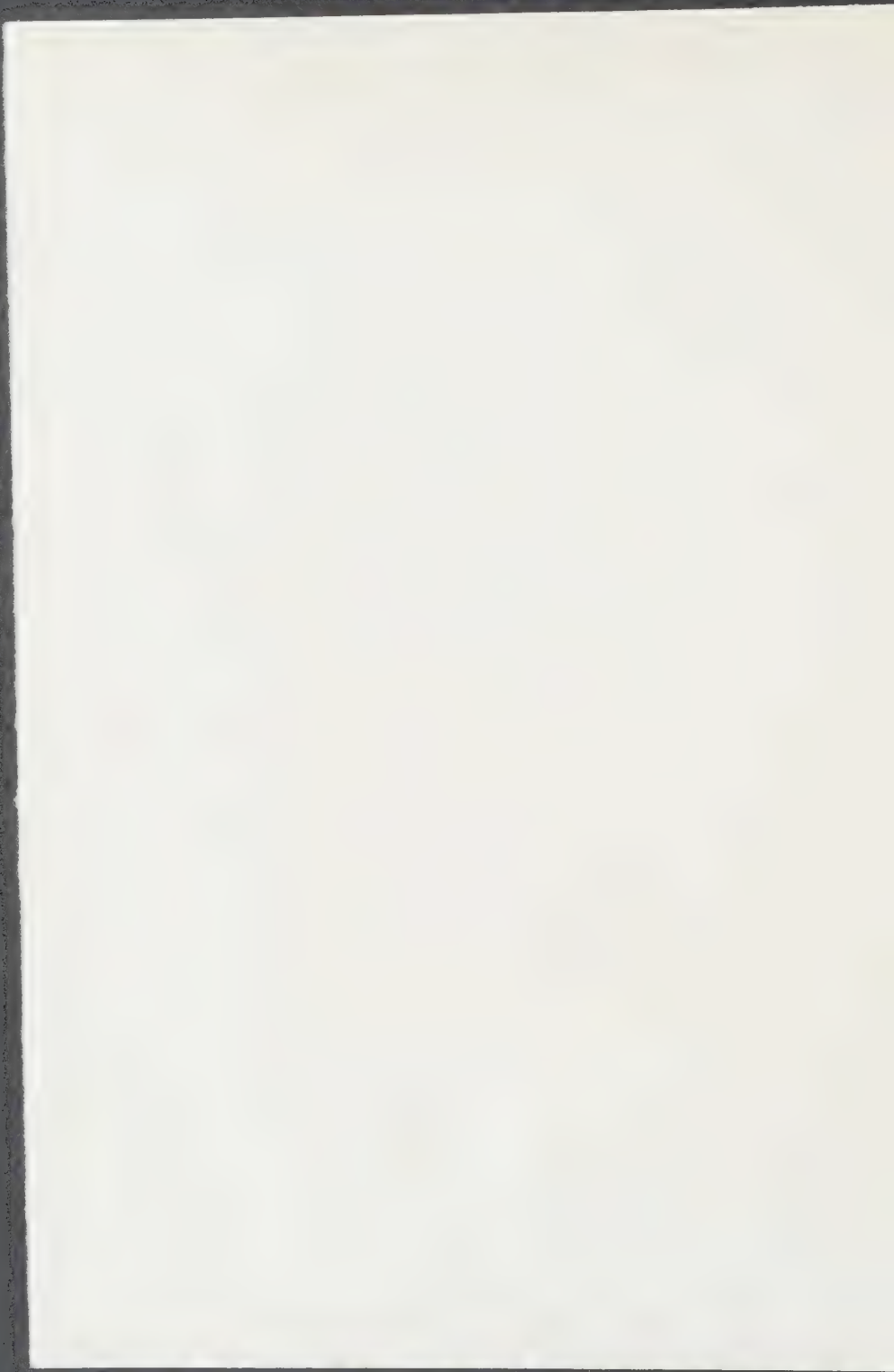
(Wein,
Heit,
Besinnung.)

Tom v. Dreyer - Herbstlandschaft
Kernak - Holländische Landschaft Kleineres Bild
" - Altwänerbild Karlsplatz "
" - Nachmarkt "

Maanen Stillleben
alte Postkutsche
Rohr-Rohrbild
Reliefarbeit - Suez Kanal v. Moritz Bader
Porträt - Moritz Bader
Hermine Bader

Edith Kernay

00456





Nov 30. 13. I. 1942

Baker in Aufmerksamkeits für
Baker R. Baker, Spinn, Baker, Peter Baker
die seine Mutter - Frau Elisabeth Korman. Seiner

Georgel - Tenk, Korman - Frau, Diet

Kopparsky - Korman - Frau, Diet

Cherger - Korman - Frau, Diet

Konrad - Korman mit Frau - Korbgen

Kerker - Korman mit Frau

Rosa p. Korb
Pawel, Korb, Korman

Gobelschil - Kormanfamilie

Kogor T. Korb, Korb o. von Korb 3/4 part

Kogor, Korman, Korman

Korkkorn, 3 Baker - Korb, Korman

(Korn,
Korb,
Korman)

Korman, Korman

Korman, Korman

Korman, Korman

Korman, Korman

Korman, Korman

Korman, Korman

Korman, Korman

Korman, Korman

Korman, Korman

Korman, Korman

Nov 30. 13. I. 1942

Korman in Aufmerksamkeits für
Korman R. Korman, Korman, Korman
die seine Mutter, Frau Korman

1 Korman, Korman mit Frau, Korman

2 Korman, Korman

3 Korman, Korman mit Frau

4 Korman, Korman mit Frau

5 Korman, Korman mit Frau

6 Korman, Korman mit Frau

7 Korman, Korman mit Frau

8 Korman, Korman mit Frau

9 Korman, Korman mit Frau

10 Korman, Korman mit Frau

11 Korman, Korman mit Frau

12 Korman, Korman mit Frau

13 Korman, Korman mit Frau

14 Korman, Korman mit Frau

15 Korman, Korman mit Frau

16 Korman, Korman mit Frau

17 Korman, Korman mit Frau

18 Korman, Korman mit Frau

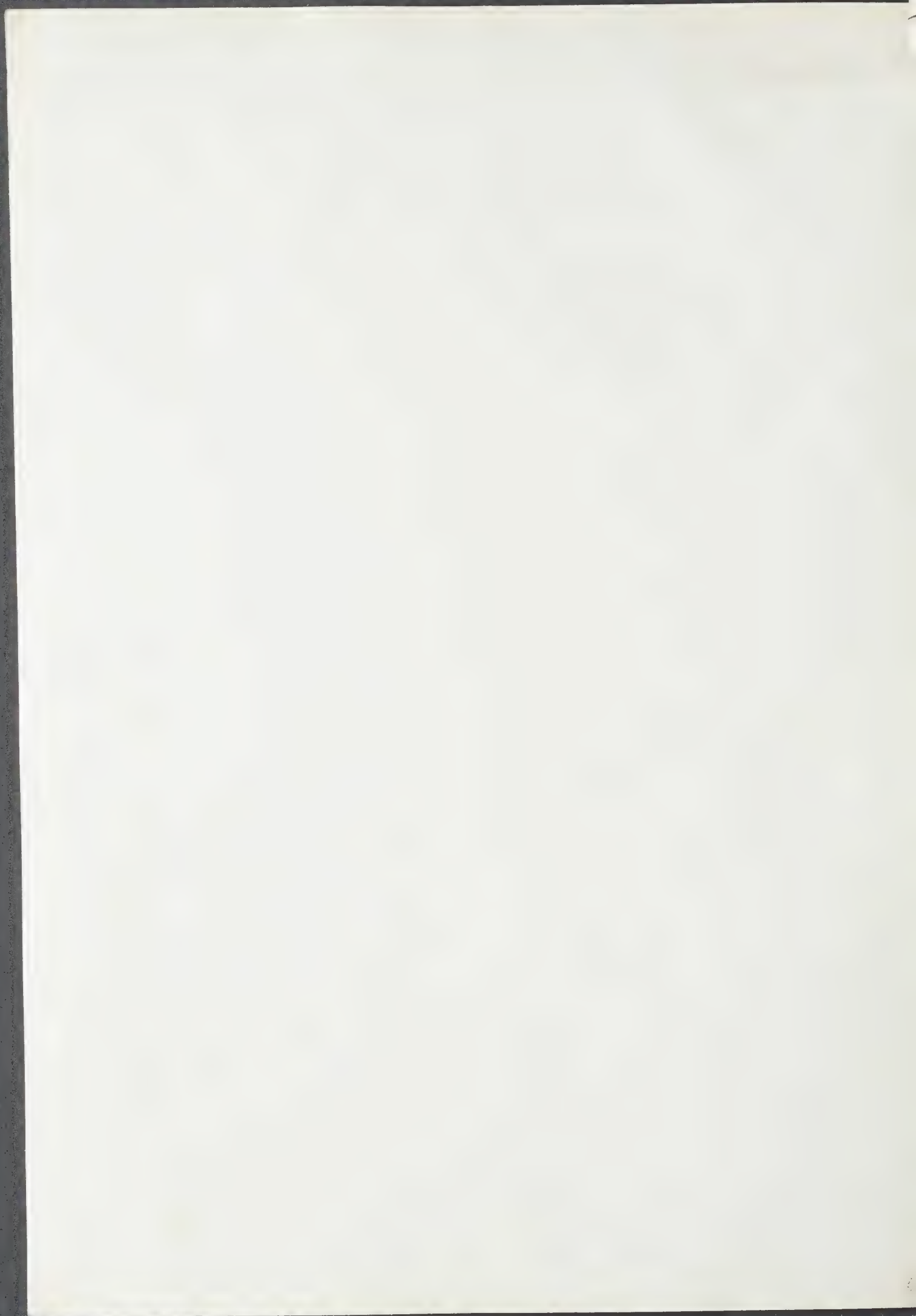
19 Korman, Korman mit Frau

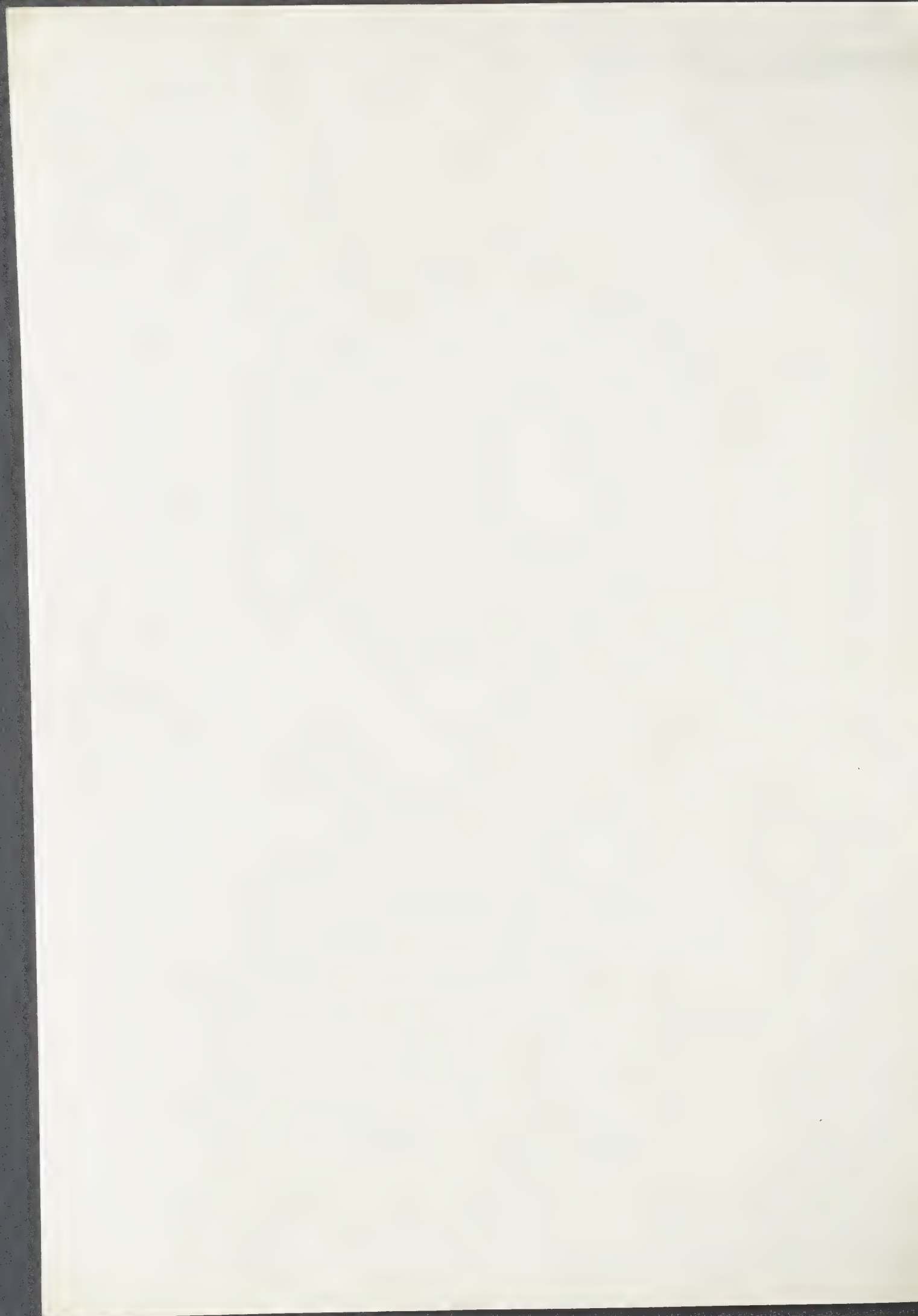
20 Korman, Korman mit Frau

21 Korman, Korman mit Frau

22 Korman, Korman mit Frau

Wiederholt Korman - Korman





Bauer Leopold
41 rue Felix Faure
Lyon

Lyon 23 7 87

Lieber Bobby:

For allem herzlichem Dank für die
herlichen Karten die mir mit
soja viel Freude bereiten hoffentlich
wir nicht zuviel Mühe und Anstrengung
denn erlaube mir aus der Ferne
zu gratulieren zu deiner
sind glücklich zu wissen das du
das Jahr wirst das ist für
für ein grosses Glück.

Nun lieber Bobby wir sind
über das was wir aus deiner
erfahren natürlich hatten wir keine
Ahnung davon, es ist erst
in so weit zu schreiben und zu
das eine Jahre im Kosak
und ein neues Jahr die
ausstellen um es nicht
Entscheidungen es
möglich sein das die
die Kunst hat (ist ja
speziell wird man im
zu Stephen sagt das
er wäre insoweit
Ermittlung liegt die
möglich will die

ist, zum Glück hast du die Erklärung
im Kämmerlein ich hoffe in 3-4 Wochen
in Wien zu sein. Bitte dich mir sofort
die Adresse von Frau Kromer zu senden
damit ich dich des erwarteten Depo-
sits sende und guckst, wie falls das Herz
die Sachen herausgibt, wo und bei
wem dieselben deponiert werden
sollen. Bitte sofort per Kromer mir zu
erkundigen da ich bald abreise gegen
den so im August verpakt die alle
die Bewegung zu setzen die deine
Sachen zurückgegeben werden ob
zu viel oder wenig wert sind es
ist mein Recht und das werden
wir verteidigen. Das geht
so weit gut meine Frau hat
so Aufregung gewinkt aber
sie deinen Brief las

Mit herzlichsten Grüßen
von uns allen
dein
F. Bauer (Luzern)

Mein liebster Bobby!

Herzlichsten Dank für Deine liebe Nachricht. Ich freue mich sehr, daß es Dir Gott Lob gut geht und wünsche Dir alles Liebe und Gute für die weitere Zukunft auch großen Erfolg. Du wirst sicher eine leidende Stellung erhalten. Wir freuen uns auf ein Wiedersehen. Bezüglich der Bilder und sonstigen Sachen teile ich Dir, Lieber Bobby mit, daß die liebe n. herzensgute Frau Reich, welche Dir ja alles noch mit meiner Unterstützung richtete, damit Dir Deine Wünsche erfüllt werden, meiner verstorbenen Gattin ^{alles} übergab für die jahrelange, liebevolle Pflege welche Du von meiner gottseligen Gattin Hilda genossen hast. Die liebe Frau Reich übergab uns die Sachen als Geschenk und Dankbarkeit für die viele Arbeit und Mühe, liebevolle Behandlung. Diese Gegenstände sind also ein Geschenk von der lieben Frau Reich und unser Eigentum. Lieber Bobby nehme also das zur Kenntnis es war der letzte Wille und ein verdientes Geschenk der Dankbarkeit der Frau Reich an meine verstorbene liebe Frau und mich. Sei herzlichst gegrüßt von

Deinem Dich liebenden Onkel Hugo.

Bitte Lieber Bobby helfe uns, Gott soll Dir diese Hilfe vielfach vergelten und Dir alle Wünsche erfüllen!

1848

1848

The weather was very fine
 and we went for a walk
 in the park. The children
 were very happy and
 played for hours. We
 saw many beautiful
 flowers and the children
 were very interested
 in them. We also saw
 many children playing
 on the swings and
 slides. It was a very
 pleasant surprise to
 find so many children
 in the park. We
 were very happy to
 see them and they
 were very happy to
 see us. We had a
 very good time and
 we were very happy
 to be there. The
 children were very
 interested in the
 flowers and they
 were very happy to
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 swings and slides.
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 and we were
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 be there.



Bauer Jeanne
av. Felix Faure 41.
Lyon

Lyon 10/747.

Mein lieber Louis:

Ich danke Dir herzlichst für dein liebes Schreiben
in gratia hier Dir vom ganzen Herzen zu wünschen
glücklichster Folge. Gott's Dank - Gott hat Dir etwas geschenkt
am 10. Juli hat Gott mich mit immer bester Gesundheit
beschenkt, denn damit ist alles mein geliebtes
Kind geliebt, was Du Dir vornimmst. Erhole Dich mit
über die Ferien. Meine Gedanken sind oft bei Dir
mit bitteren Wehe und Schmerz, wenn ich weiß wie
du es merkst müdest, die ganzen Jahre
der Fremden mit
Mutter war da dich ein wenig mit
dich ein wenig vernachlässigt hat in doch hast Du
bracht als Du die gute Arbeit
ich nicht wie ich den
auf den Friedhof in stellte mich
Grab in weiste Namen der Freunde
mein geliebtes Kind was hast Du
Dir gut was Du merkst. Ich hatte
gehört. Da kommt ich dir doch helfen
Paris bitten alle menschenmögliche
wären es ist ja nicht ausgemacht
siedeln wenn wir eine
zu finden ist. Die Preise
mein Mann viel mehr
wie wir kommen es bekommt
die Preise will er nicht kommen
Paris aus der Hand er leut sehr gut.

Chloroform extract 1866

Apr 14/77

From the 1st to the 10th of April 1877
 I have been engaged in the preparation of
 a series of experiments on the action of
 chloroform on the nervous system. The
 results of these experiments are as follows:
 1. Chloroform produces a general
 depression of the nervous system, which
 is accompanied by a loss of reflex
 action, and a diminution of the
 power of voluntary motion. The
 effects of chloroform are more marked
 in the lower than in the higher
 animals. In the case of the frog,
 the effects are more rapid and more
 pronounced than in the case of the
 mammal. In the case of the human
 subject, the effects are more gradual
 and less pronounced. The effects of
 chloroform are more marked in the
 lower than in the higher animals.
 In the case of the frog, the effects
 are more rapid and more pronounced
 than in the case of the mammal.
 In the case of the human subject,
 the effects are more gradual and less
 pronounced. The effects of chloroform
 are more marked in the lower than
 in the higher animals. In the case
 of the frog, the effects are more
 rapid and more pronounced than in
 the case of the mammal. In the case
 of the human subject, the effects are
 more gradual and less pronounced.

Handwritten text at the top of the page, possibly a header or title, including the word "Journal".

First column of handwritten text, containing several lines of cursive script.

Second column of handwritten text, continuing the cursive script.

Middle section of handwritten text, showing a continuation of the cursive writing.

Lower section of handwritten text, with some lines appearing more densely written.

Final lines of handwritten text at the bottom of the page, possibly a signature or date.

Liane Hager Hugo Kozak
Novanagere 44,
Wien II

442 Angyle Ave.
Westmount, Que.

1-8-1947

Copy.

Liebe Liane Hager!

Mit großer Überraschung erhielt ich gestern
dein sehr Brief vom 22. Juni in welchem sie mir
mitteilen, das meine Mutter, Frau Riech folgende
Angedenken Ihnen und die lieben Kinder folgende
Angedenken die Bilder, Vasen etc. als Geschenk
übergeben hat und das sie diese als Ihre Eigentum
ansieht.

Ich bin sicher, das alle diese Sachen
Ihnen und die guten Bilder nun in Aufbewahrung
für mich übergeben werden und ich habe
niemand für's Recht dafür.

Ich verbleibe,

Ihre,

Alfred Kubat (Sohn).



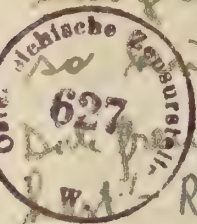
Wien, 22. Juni 19

Lieber Bobby!

Vielen herzlichen Danke für Dein l. Schreiben
Es hat uns sehr gefreut! Bezüglich der Sachen
die uns die l. Frau Reich übergeben hat
kann ich Dir nichts sagen, da mir die
l. Mutti nie darüber erzählt hat was
damit geschieht.

Es freut mich sehr, dass Du die Prüfungen
alle gut bestanden hast. Hoffentlich
geht es Dir weiterhin Dicks so gut!

Wie lange wirst Du ^{ich} die Dozentin, die Du
an der Universität Harvard annehmen
wilst, beschäftigen? Das ist jedenfalls
eine große Leistung, denn Du bist in
so kurzer Zeit in Europa, damals für
Dort ^{aus} ^{dem} ^{Land} so weit herauf nach
W. [!] Recht herzliche Grüße Dein alter
Vater





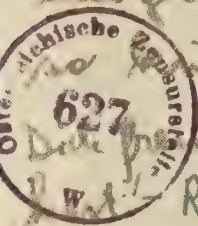
Wien, 22. Juni 19

Lieber Bobby!

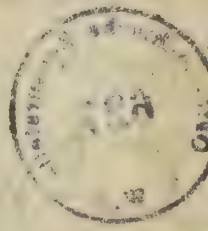
Vielen herzlichen Danke für Dein l. Schreiben.
Es hat uns sehr gefreut! Bezüglich der Sachen
die uns die l. Frau Reich übergeben hat
kann ich Dir nichts sagen, da mir die
l. Mütter nie darüber erzählt hat war
damit geschieht.

Es freut mich sehr, dass Du die Prüfungen
alle gut bestanden hast. Hoffentlich
geht es Dir weiterhin Dicks so gut!

Wie lange wirst Du^{nich} die Dozentur, die Du
an der Universität Harvard annehmen
wilst, beschäftigen? Das ist jedenfalls
eine große Leistung, dass Du Dich in
kurzer Zeit in diesem, damals für
Dich fremden Land so weit herauf gearbeitet
hast! -
Recht herzliche Grüße Dein alter Freund
Willi.



Faint, illegible handwritten text, possibly bleed-through from the reverse side of the page.



Wien 15. 7. 41.

Lieber Alfred!

Ich glaube, dass Du mich in meinem letzten Brief mit Be-
stand hast. Ich schick Dir darin, dass ich von meiner lieben
Mitti niemals etwas näheres über die Sachen erfahren
habe. Das soll natürlich nicht heißen, dass ich Dir nicht
glaube, wenn Du sagst, dass die Sachen Dir gehören, und
auch nicht, dass Du sie verlieren solltest. Du kannst sie
natürlich jederzeit haben. Ich hoffe, dass Du Dir jetzt dar-
über ein klares Bild, dass wir Dir die Sachen keineswegs
verwehren wollen, sondern sie Dir solange mitgeben
bis Du einmal kommt um sie Dir abzurufen, wann immer
Du willst.

Indem ich Dir für Dein l. Brief dankbar bleibe,
ich mit der besten
Grüßen



Dein alter Freund

Willi.

NEUSSER & BIEDL

Internationale Exposition

Wien III, Raasdorfgasse Nr. 6

Umsatzsteuer

Ich erkläre hiermit an Eidesstatt, dass die nachstehend angeführten Gegenstände aus dem Besitz des Herrn Alfred B a d e r (Sigmund Alfred Robert Bader) seit der Ausreise desselben im Jahre 1938 bei mir in Verwahrung standen:

Souplet-Hirten , Lämmer - grosses Bild
Koganowsky , Interieur - " "
Aunegger , Praterlandschaft " "
Unsigniert, Alter Mann mit Pfeife - halbgross
Wiesenthal, Weinendes Kind mit Dackel " "
" , Bauer und Kühe " "
" , Bauer, Kühe, Wagen " "
Gobelinbild, Zigeunerfamilie " "
Kopie des Selbstporträts von Van Dyck 3/4 gross
Kaskeline, 3 Bilder länglich für Türen
Wein
Weib
Gesang
Tom v.Dreger, Herbstlandschaft
Hernak, Holländische Landschaft - kleines Bild
" , Altwienerbild Karlsplatz " "
" , " 2 Naschmarkt " "
Haanen, Stilleben
Alte Postkutsche
Rokokobild
Reliefarbeit, Suezkanal v.Moritz Bader
Porträts Moritz Bader
Hermine Bader

Wien, 17.November 1947

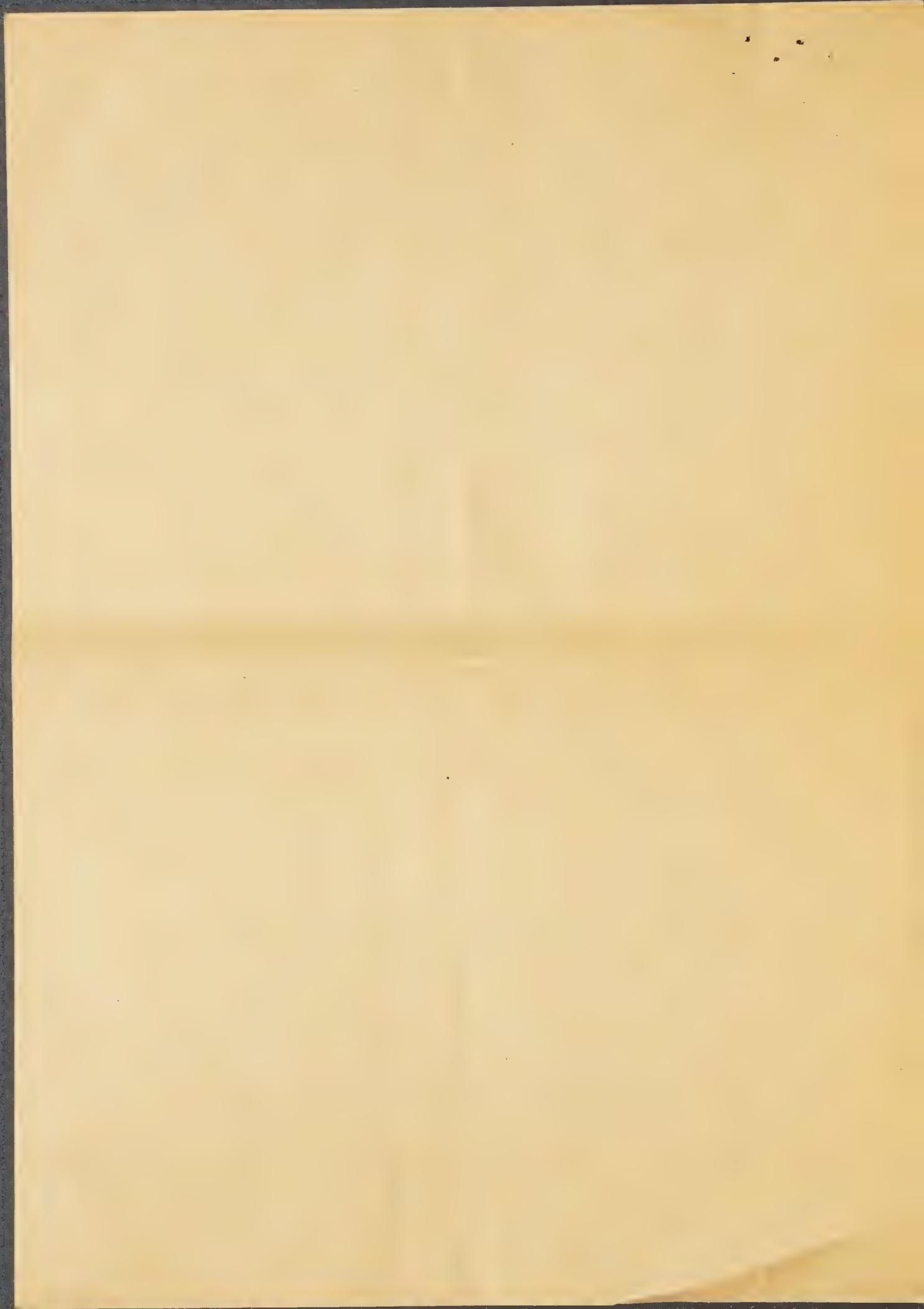
Unterschrift: _____

Elisabeth Newman-Serenji

Wien, III., Stanislausgasse 4/10

Frau Elisabeth Newman-Serenji
geb. Rafin

Oe. 113. LV



ESSER & RIEDL

Internationale Spedition

Wien, II., Radetzkystraße 113

Postk. Pos. 9887

Ich erkläre hiermit an Eidesstatt, dass die nachstehend angeführten Gegenstände aus dem Besitz des Herrn Alfred R. B a d e r (Sigmund Alfred Robert Bader) seit der Ausreise desselben im Jahre 1938 bei mir in Verwahrung standen:

- 1 Gobelinbild
- 2 Chinesische Vasen
- 1 Chinesische Vase, beschädigt
- 1 silberne Zuckerdose
- 1 Schatulle
- 1 Garnitur - 3 Vasen
- 1 Sederschüssel Kupfer
- 1 Schreibtischgarnitur dreiteilig
- 1 Vase blau gold, beschädigt
- 2 Bronze Gerandolen
- 1 gestickter Läufer
- 2 Nymphenburger Vasen
- 1 Torso (1 kl. Stück ausgegraben v.d. Königsgräbern)
- 7 Photos und 1 Diplom-Schreiben

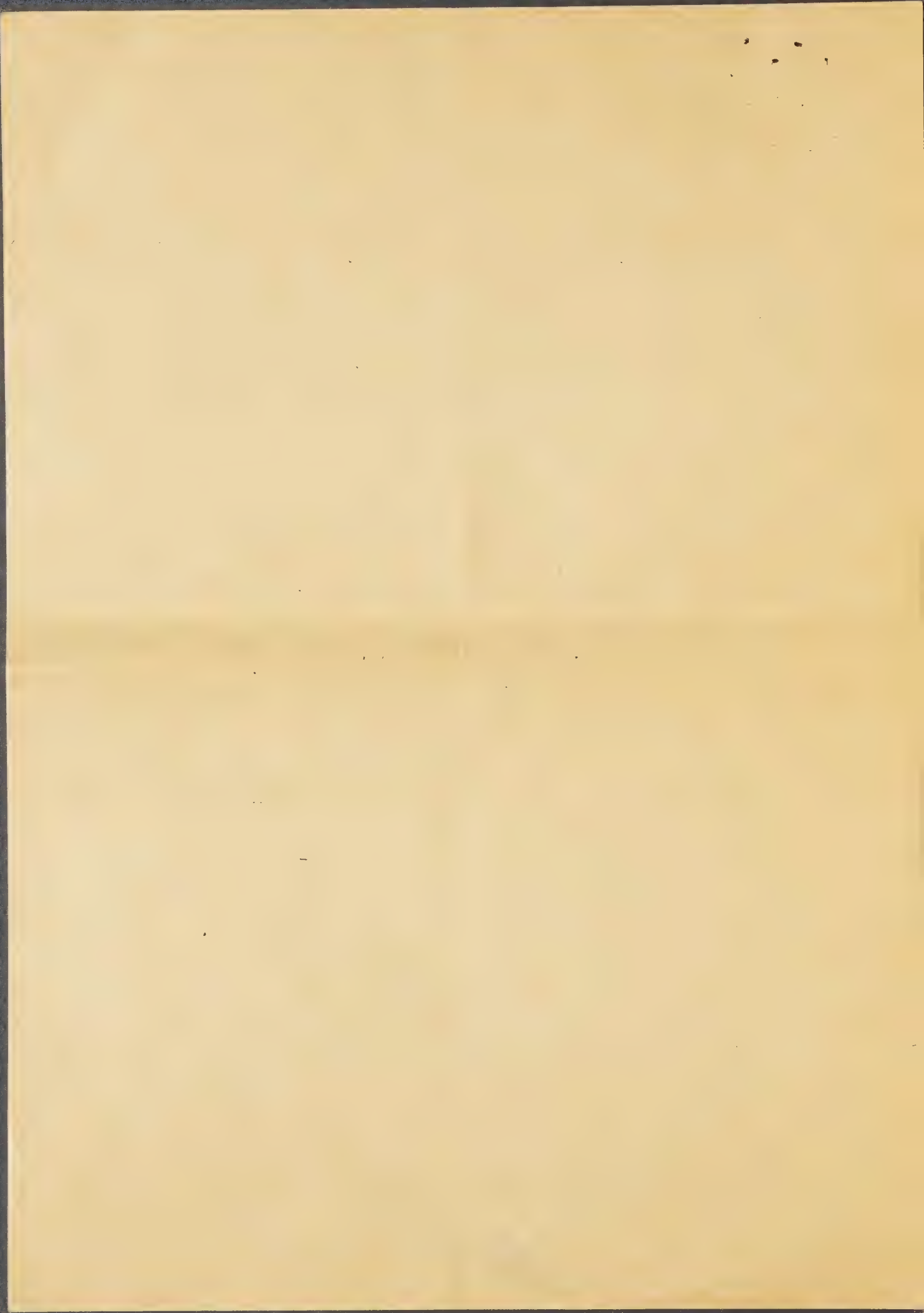
Wien, den 21. November 1947

Unterschrift:

Hugo Kozak Major

Major Hugo K o z a k

Wien, II., Novaragasse 44



BUNDESDENKMALAMT

Zl. 7088/47

Nr. 765

WIEN, I., IN DER BURG

Reichskanzleitrakt-Marschallsäge

Telephon: R 29-0-72, R 27-0-40

R 27-0-70, R 22-5-16, R 22-5-15

Bitte in der Antwort die vorstehende Zahl anzuführen.

A m t s b e s t ä t i g u n g

Das Bundesdenkmalamt erhebt im Sinne des § 4 des Bundesgesetzes vom 24. I. 1923, BGBl. Nr. 80 (Ausfuhrverbotgesetz) gegen die Ausfuhr der nachstehend genannten Kunstgegenstände ab und im Wege der Transportfirma Neusser & Riedl, Wien III., Radetzkystrasse 6 als Erbschaftsgut an den Eigentümer, Herrn Robert Alfred B a d e r (c/o Mrs. Nickerson, 179 Appletonstreet Cambridge) in die U.S.A. keinen Einwand:

- 3 Porzellanvasen mit farbigem figuralem Relief, Capo diè Monte
- 1 Dose mit farbigem Relief, Capo diè Monte
- 2 Vasen Nymphenburg, 1. Hälfte 19. Jh.
- 3 chinesische Vasen
- 1 Jardiniere, Porzellan, dunkelblau mit gold, ungarisch M. 19. Jh.
- 2 Girandolen, 6 tällig, Goldbronze, Empire
- 1 kl. ägyptische Plastik, beschädigt, ohne Kopf

Nach h. a. Ermessen besteht kein Grund zu der Annahme, dass es sich hierbei um von den Deutschen verschlepptes Eigentum der Vereinten Nationen handelt.

Der Gesamtwert beträgt Sch 2.500.-

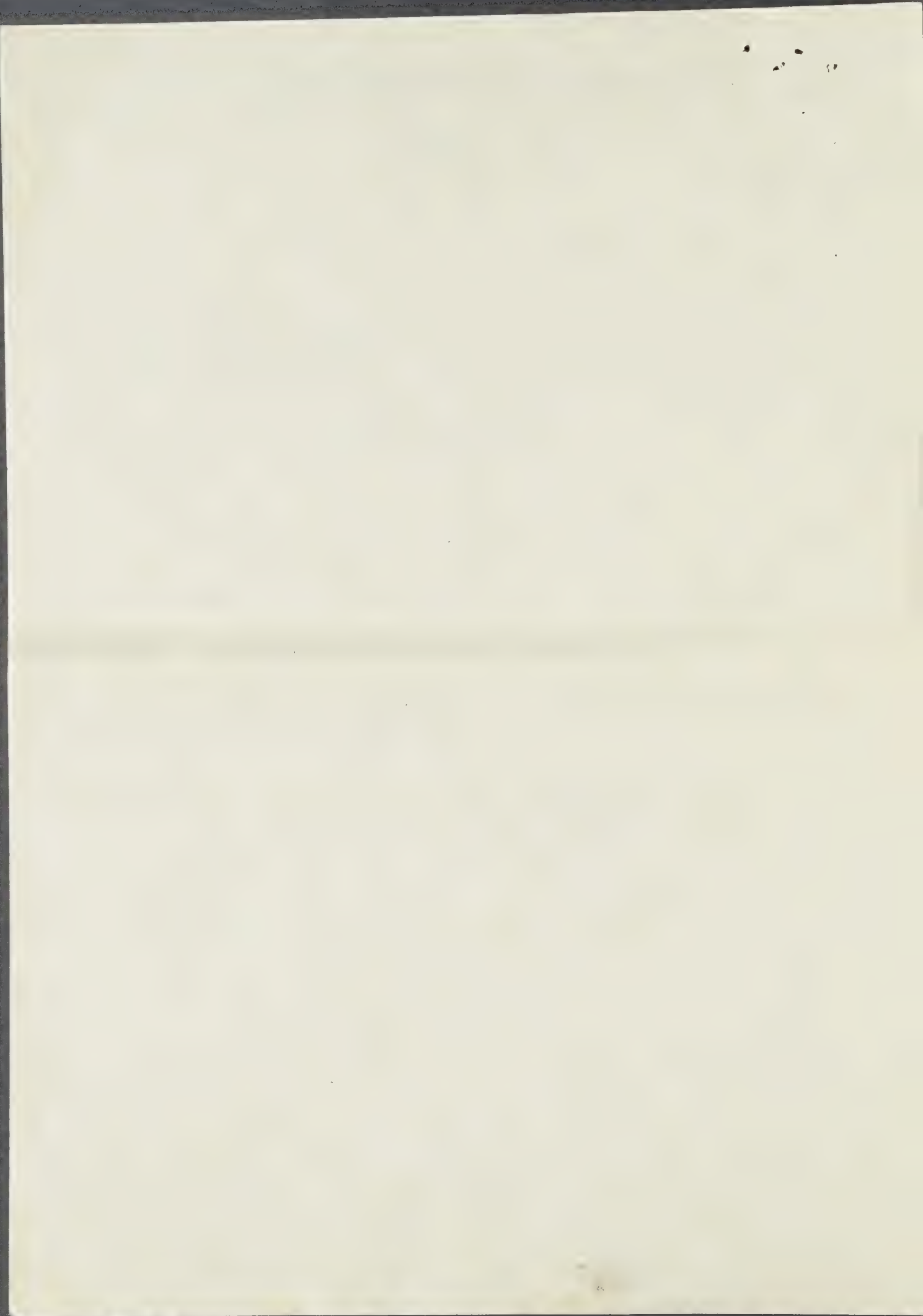
Wien, am 15. 11. 1947.

Der Leiter des Bundesdenkmalamtes:
Im Auftrage:



Fasslstedt

LW
117



BUNDESDENKMALAMT

Zl. 5547/47

WIEN, I, IN DER BURG

Nr. 547

Reichskanzleitrakt-Marschallstiege

Telephon: R 29-0-72, R 27-0-40

R 27-0-70, R 22-5-16, R 22-5-15

Bitte in der Antwort die vorstehende Zahl anzuführen.

A m t s b e s t ä t i g u n g

Das Bundesdenkmalamt erhebt im Sinne des § 4 des Bundesgesetzes vom 24.I.1923, BGBl. Nr. 80 (Ausfuhrverbotgesetz) gegen die Ausfuhr der nachstehend genannten Kunstgegenstände von Erl. Brieg, Wien VI., Linke Wienzeile 66 in Folge der Transportfirma Neusser & Riedl, Wien III., als Übersiedlungsgut an Herrn Alfred Robert B a d e r, c/o Mrs. Nickerson, in die U.S.A. (179 Appletonstreet, Cambridge) keinen Einwand:

Oel/Lwd., Alpenlandschaft, 1.H.19.Jh.

Die im Folgenden angeführten Kunstgegenstände fallen nicht unter die Bestimmungen des oberwähnten Ausfuhrverbotgesetzes:

Oel/Lwd., Hernick, Marktszene, mod.

Oel/Lwd., Hernick, Marktszene, mod.

Oel/Lwd., Hernick, Landschaft, mod.

Oel/Lwd., Hernick, Blumenmarkt, mod.

Oel/Lwd., Hernick, Genreszene, mod.

Oel/Lwd., Hernick, Freyung, mod.

Oel/Lwd., Hernick, Genreszene, mod.

Oel/Holz, Dreger, Herbstlandschaft

Oel/Lwd., Früchtestilleben, 19.Jh.

Oel/Lwd., Aunegger, Waldlandschaft, mod.

Oel/Lwd., Koganowsky, Interieur, mod.

Oel/Lwd., Fr. Wiesenthal, Kinderszene, mod.

Oel/Lwd., Kop.nach van Dyck, Jüngling, mod.

1 Relief, Suezkanal, 19.Jh.

1 Pastell, Stoffere, Damenporträt, 1945

Nach h.a. Ermessen besteht kein Grund zu der Annahme, daß es sich hierbei um von den Deutschen verschlepptes Eigentum der Vereinten Nationen handelt.

Ausser der vorstehenden Zustimmung ist für die Ausfuhr auf Grund des Bundesgesetzes vom 27.XII.1945, BGBl. Nr. 111/46 die Bewilligung des Bundesministeriums für Finanzen erforderlich.

Wien, am 23. September 1947.

Der Leiter des Bundesdenkmalamtes :

I. 

107

23

BUNDESDENKMALAMT

Zl. 6696/47

WIEN, I., IN DER BURG
Reichskanzleitrakt-Marschallstiege
Telephon: R 29-0-72, R 27-0-40
R 27-0-70, R 22-5-16, R 22-5-15

Nr. 703

Bitte in der Antwort die vor-
stehende Zahl anzuführen.

A m t s b e s t ä t i g u n g

Es wird hiemit bestätigt, dass die *vb* und im Wege der Transportfirma Neusser & Riedl, Wien III., Radetzkystraße 6 als Erbschaftsgut an den Eigentümer, Herrn Robert Alfred B a d e r (c/o Mrs. Nickerson, 179 Appletonstreet, Cambridge) in die U.S.A. zur Ausfuhr angemeldeten Kunstgegenstände nicht unter die Bestimmungen des Bundesgesetzes vom 24.I.1923, BGBl. Nr. 80 (Ausfuhrverbotgesetz) § 4 fallen:

Oel/Lwd., Kaskeline, 3 Gesellschaftsszenen, mod.

Oel/Lwd., unsign., Schafhirten, 19.Jh.

Oel/Karton, unsign., Damenporträt, um 1900

Ⓞ Druck nach P. Haaxmann

Nach h.a. Ermessen besteht kein Grund zu der Annahme, daß es sich hierbei um von den Deutschen verschlepptes Eigentum der Vereinten Nationen handelt. Es wird daher vom h.o. Standpunkte aus gegen die Ausfuhr kein Einwand erhoben.

Der Wert beträgt Sch 4.000.-

Wien, am 31. Oktober 1947.

Der Leiter des Bundesdenkmalamtes :

Im Auftrage



Jasselschitz

4-10-1911

- ✓ 1 Gobelinbild
- ✓ 2 Chinesische Vasen
- ✓ 1 Chinesische Vase, beschädigt
- ✓ 1 silberne Zuckerdose
- ✓ 1 Schatulle
- ✓ 1 Garnitur = 3 Vasen
- ✓ 1 Bederschüssel, Kupfer
- ✓ 1 Schreibtischgarnitur, 3teilig
- ✓ 1 Vase, blau-gold, beschädigt
- ✓ 2 Krone Gefässen
- ✓ 1 gestickter Leifer
- ✓ 2 Nymphenburger Vasen
- ✓ 1 Tersch (1 kleines Stück ausgegraben v. d. Königgräbern)
- ✓ 7 Photos und 1 Alpen-Schreiben

Bilder

- ✓ Souplet-Kirten, Lauerer -- grosses Bild
- Kogonowsky, Interieur " "
- ✓ Muegger, Praterlandschaft " "
- Umlauft, Alter Mann mit Pfeife - halbgross
- Wiesenthal, Weinendes Kind mit Sackel, "
- " Bauer und Kühe, halbgross
- " Bauer, Kühe, Regen "
- ✓ Gobelinbild, Zigeunerfamilie "
- Kopie des Selbstporträts von van Eyck 3/4 gross
- Kasteline 3 Bilder, länglich für Frauen:
 - weiss
 - weiss
 - Gesang
- Van v. Dreger, Herbstlandschaft
- Bornak, Holländische Landschaft - kleines Bild
- " Altweiser Bild - Karlsplatz " "
- " " " - Bachmarkt " "
- Hansen, Stilleben
- " alte Postkarte
- " Glockenbild
- Beliefarbert, Maximal v. Moritz Bader
- ✓ Porträts Moritz Bader
- ✓ Homine Bader

Handwritten notes and a red stamp.

20.5.55



Mag. Bezirksamt f. d. 3. Bez.

12. Dez. 1917

R 606/47



12. Dez. 1917

Bescheinigung.

Die im Verzeichnisse angeführten Gegenstände
sind ~~als~~ ^{als} ~~ausländisches~~ ^{ausländisches} Gut und schon vor der Einfuhr
im Besitze und Gebrauche des Einwanderers ge-
standen.



Der Bezirksamtsleiter

i. A. *[Signature]*



INTERNATIONALE SPEDITION

NEUSSER & RIEDL

ZENTRALE: WIEN III., RADEZKYSTRASSE 6 / TELEFON U 13-3-61, U 13-2-13

BANKVERBINDUNG: LÄNDERBANK, WIEN I., WOLLZEILE 1, KONTO-NUMMER: 81.050
ZENTRALSPARKASSE DER GEMEINDE WIEN, III., RADEZKYPLATZ
ÖSTERREICHISCHE NATIONALBANK, WIEN
TEL.-ADR.: „NEUSSERRIEDL“

ÜBERSEE-SPEDITIONEN
MASSEN- U. MASCHINEN-
TRANSPORTE
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DEM IN- UND AUSLANDE

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GESCHAFTSSTELLEN:
HAMBURG / TRIESTE
PASSAU / BUDAPEST

SPEZIALDIENST NACH
ÄGYPTEN, PALÄSTINA
UND KLEINASIEN

WIEN, am 30. Dezember 1947.

Abt. N/H.

Ihre Abt.:

Herrn

Alfred Robert Bader,
c/o. Mrs. Nickerson,

179 Appleton Street,
Cambridge, Mass. USA.

Retr.: Pos. 9887.
Wdg.: R.B. 51/53 - 5 Kisten Umzugsgut lt. Abwaage.
Rel.: Wien/New York.

Sehr geehrter Herr Bader!

Im Anschluß an unsere heutige Ausführungsanzeige sehen wir uns genötigt, Ihnen einen Durchschlag unserer heutigen Korrespondenz gegenüber Fräulein Marion Brieg, Wien, VI., Linke Wienzeile 60/21, beizuschließen, aus der Sie die näheren Umstände erfahren, unter welchen Modalitäten der Begeleich unserer diesbezüglichen Vorspesen ex Note No. 19876 zustande kam. Damit geht deutlich hervor, dass uns insgesamt von Fräulein Brieg ausser den bereits geleisteten S 1500.-- Anzahlung noch weitere

S 778.97

zu begleichen sind.

Wir empfehlen uns ohne Veranlassung

mit vorzüglicher Hochachtung
NEUSSER & RIEDL
INTERNATIONALE SPEDITION

1 Beilage.

EIGENE STÄNDIGE VER-
TRETUNGEN IN ALLEN
LÄNDERN DER ERDE

Wir arbeiten auf Grund der ADSp. in der vom April 1945 gültigen Fassung (Besluß Länderkonferenz vom 19. Mai 1946).

D/Herrn A. Robert Bader, Cambridge.

30. Dezember 1947.

W/1.

Frl.

Marion Brieg,

Wien, VI.,

Linke Wienzeile 60/21.

Betr.: Pos. 9887.

Sdg. : R.B. 51/53 - 5 Kisten Umzugsgut lt. Abwage.

Adl. : Wien/New York.

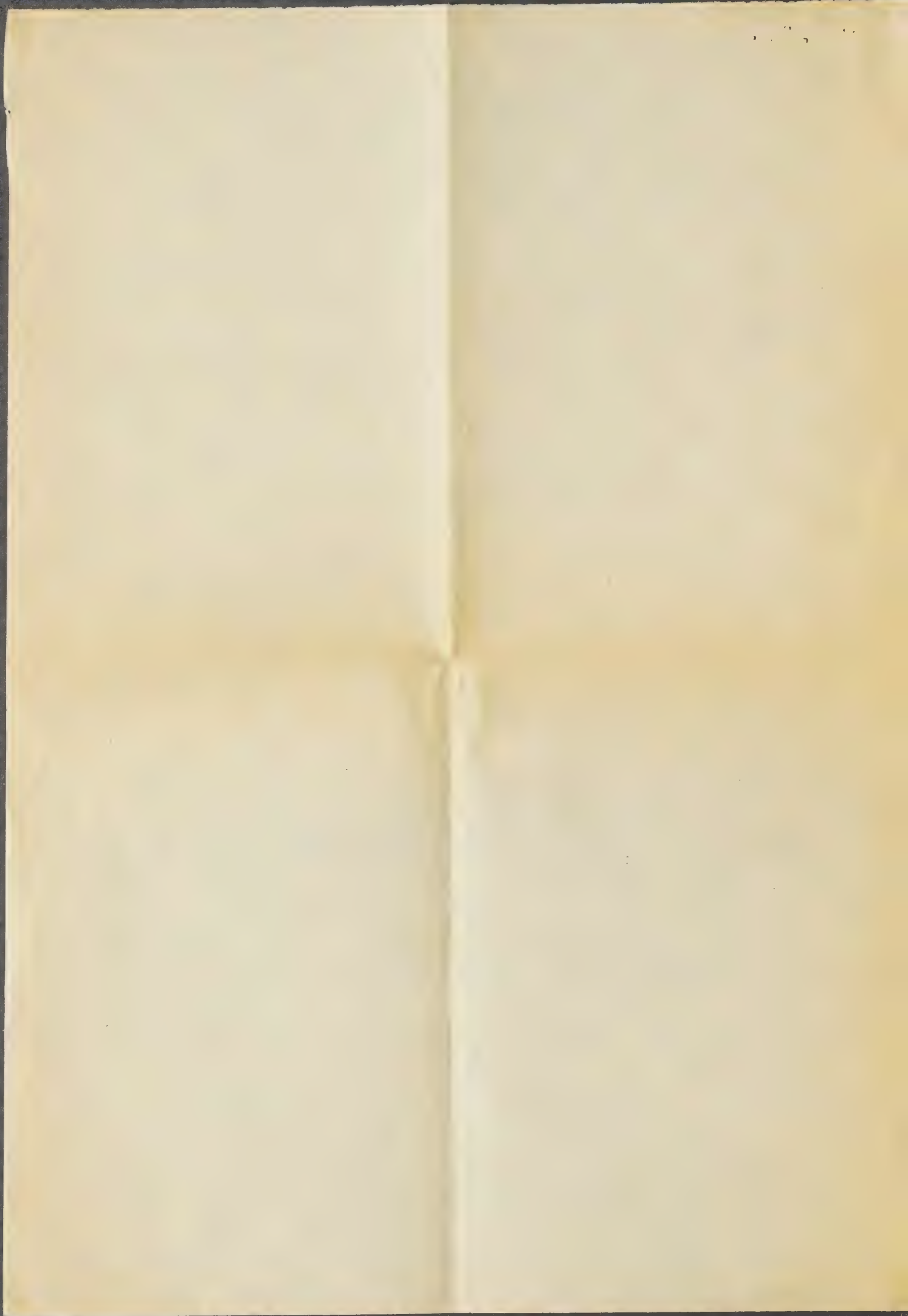
Sehr geehrtes Fräulein Brieg !

Wir nehmen höflichst Bezug auf unsere Note No. 19876 und sehen uns genötigt, Ihnen zu dieser Rechnungslegung folgende Erklärungen abzugeben:

Es wurden uns bereits Ihrerseits am 22.11.a.o... S 1.500.--	
erlegt. Diesen Betrag können wir bloß im Sinne	
unseres Schreibens vom 24.11.47 mit..... "	500.--
in Altschilling akzeptieren, da sich dieser Wert	
auf Auslagen bzw. Leistungen bezieht, die vor	
dem Inkrafttreten des Währungsschutzgesetzes ge-	
legen sind. Somit findet die verbleibende Rest-	
schuld von..... S 1.000.--	
nur mit einem Drittel d.s..... S 333.33 neu	
Honorierung und beträgt demnach unser Guthaben	
per dato.....	S 778.67 neu

um welche Anschaffung wir höflichst ersuchen.-

Mit vorzüglicher Hochachtung



30. Dezember 1947.

N/H.

No. 19.876.

9887.

XXXX Frl. Marion B r i e g ,

Wien, VI., Linke Wienzeile 60/21.

Sendung:	R.B.				
	51 - 53	3	Kisten	U n z u g s g u t	lt. Abwaage

Haus Wien, II. und III.,

Ankunft New York

Auto/Bahn/mare

v. 16.9.1947

	Schilling	Schilling
--	-----------	-----------

Übernahme Haus Wien, II. u. III. nach
Sped.Lg. Wien, III. R 6/10 - 2 Wgn

90.--

Lagermanipulation:

Einlagerung	12.--	
Aufnahmegebühr	12.--	
Lagersins ab 20.9.1947 - 23.12.1947 pro Mon. 16.--	48.--	
Auslagerung	12.--	
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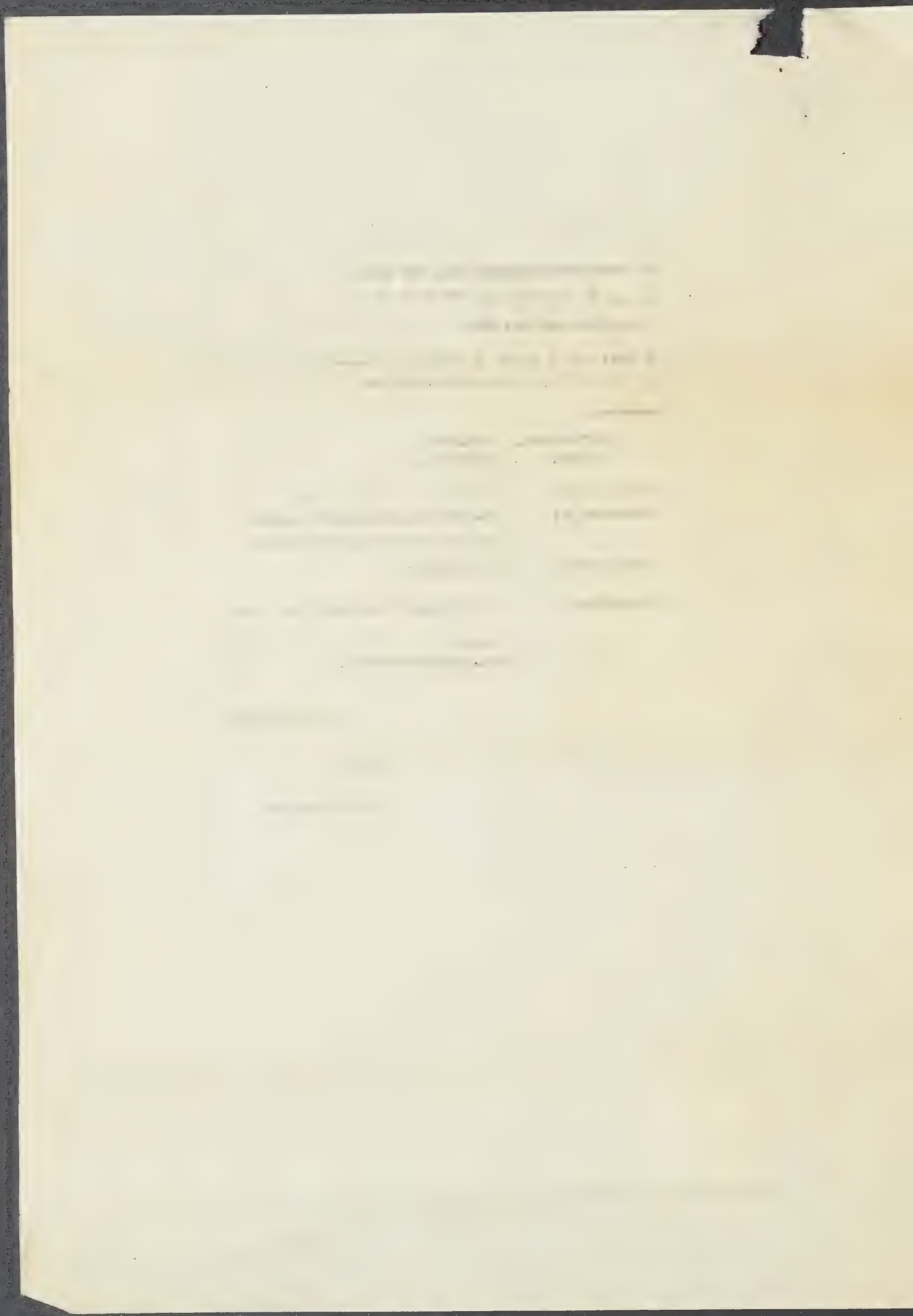
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WINTER, 1948-1949

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NUMBER THREE

PERSPECTIVES



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CONTENTS

FROM THE EDITOR	2
ILLUSTRATIONS, <i>William J. Adelson</i>	opposite pages 8, 20, 26, 32, 43
AMOS AND JEREMIAH AS INTERMEDIARIES BETWEEN GOD AND THE PEOPLE, <i>Shimon J. Masovetsky</i>	3
LEST WE FORGET, <i>Alfred R. Bader</i>	7
SOME OBSERVATIONS ON "RACE PREJUDICE" <i>Maurice L. Zigmond</i>	10
YOHREIT, <i>Michael G. Kesler</i>	13
ANTI-SEMITISM IN IMPERIAL LATIN LITERATURE, <i>Louis H. Feldman</i>	14
THE TREE WAVED, <i>Sanford Spielberger</i>	19
CONCEPTS OF GOD IN JEWISH MEDIEVAL PHILOSOPHY: A GUIDE FOR REVITALIZATION, <i>Eric Ellenbogen</i>	23
LAMENT, <i>Raoul H. Gersten</i>	30
A RECORD OF BRITISH OPINION ON PALESTINE 1917-1949, <i>Joseph Lerner</i>	37
RETURN, <i>Philon E. Wigder</i>	45
BOOK REVIEW: BASIC JUDAISM, <i>Milton Steinberg</i> . Reviewed by Louis H. Feldman	46
ABOUT OUR CONTRIBUTORS	48

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From the Editor . . .

With this issue of *Perspectives* we resume a Hillel activity which had been interrupted for three years. During that time many changes have come about in our life, some of which reflected themselves in our publication: *Perspectives* has a new home, its face is new, and so is its format. Above all, the outlooks and approach of the contributors are markedly different from those of 1946.

All the articles, poems, sketches, and illustrations are, with one notable exception,¹ the work of Jewish students in colleges in the Cambridge area. They deal with problems intimately related to our existence and, in their own particular ways, grope for satisfactory solutions. They reflect the individual contributor's mind and reactions, yet they cannot be considered a cross-section of student thought. Limitations of size made such an endeavor impossible, even if we had succeeded in reaching all creative writers. Thus, we are especially regretful that no contributions were submitted by the co-eds. Nevertheless, we believe that the content of this issue is significant.

We were deeply moved by the poems because we could share the emotions of hope and despair expressed in them. We, too, experienced similar reactions during those dark days of the recent past when these feelings had been put to paper. We could also understand the motivations underlying the writing of the vignettes. Here, events of similar importance caused the authors to meditate in order to express in the form of fiction their desire to search for the roots of some of the problems which confront us today. In this way, through the media of poetry, prose, and creative art by our able illustrator, we shared in the experiences of our fellow-students.

Differing from this part of our publication is that composed of the factual papers. There are six substantial contributions which fall into this category. They are inquiries, conducted in a logical and detached manner, into the background of topics which have aroused the interest of the writers. There is a great amount of basic research in back of every article, and much time was expended in gathering facts, sifting them, and assembling them into a logical entity.

We have taken this opportunity to point out these matters to the reader because we feel that they are worthy of special attention. We hope that our public will derive from *Perspectives* the same measure of satisfaction as we did in assembling and preparing this issue for publication.

¹And that, alas, from a Yale man!

AMOS AND JEREMIAH AS INTERMEDIARIES BETWEEN GOD AND THE PEOPLE

Shimon J. Masovetsky

The foremost difference between Amos and Jeremiah is the conflict of their opinions on the extent of the influence of God. According to Jeremiah, God's prime concern is His people Israel. His only interest in other nations is in things which have an effect on the welfare of Israel, and in this conception He is the God of love and forgiveness. Amos conceives, though, of God mainly as a God of justice, one who is concerned with sin and good in every nation, and one who may invade the realms of the foreign deities, Dagon and Baal, because He is the Lord "Z'vaoth," the Lord of Hosts. Jeremiah was more in the position of a Moses than was Amos; he was truly an intermediary between God and the people. "This is totally a new feature. The relationship of the former prophets to their contemporaries was that of mere preachers of punishment and repentance. Jeremiah, however, in spite of their unworthiness, holds his fellow countrymen lovingly in his heart and endeavors to arrest the arm of God, already uplifted to deal on them the destructive blow."¹

On reading through Jeremiah, we realize more and more to what extent profound love for his people is found in the prophet. All the suffering that is Judah's is doubled and redoubled in Jeremiah. His suffering is so tremendous that he even feels it physically. As he realizes the imminence of the destruc-

tion of Judah, we hear him cry out in pain: "My bowels, my bowels, I am pained to my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war."² The suffering of the people is the suffering of Jeremiah; there is a oneness of the people with the prophet, and this oneness takes in even Jeremiah's God at times.

Amos cries out of the vengeance of God against Israel, "The virgin of Israel is fallen; she shall no more rise. She is forsaken upon her land; there is none to raise her up,"³ but the God of Jeremiah suffers along with the prophet and the people; we can often hear in the voice of the Lord pity as he describes the suffering of His people, "Many pastors have destroyed my vineyard, they have trodden my portion underfoot, they have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart."⁴ Unlike the vengeful, but just God of Amos, the God of Jeremiah would not say "... she shall rise no more," but rather He would relent after an appropriate period of punishment. "Thus saith the Lord against all my evil neighbors that touch the inheritance which I

¹American Standard Version, *The Holy Bible: Jeremiah*, Boston, Chapter IV:19.

²*Ibid.*, *Amos*, Chapter V:2.

³*Ibid.*, *Jeremiah*, Chapter XII:10-11.

⁴Carl Heinrich Cornill, *The Prophets of Israel*, Chicago, 1913, 95-96.

have caused My people Israel to inherit; behold, I will pluck them out of their land, and pluck out the House of Judah from among them. And it shall come to pass, after I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land."⁵

Jeremiah describes to the people how at one time they were one with God. He uses the image of the divine marriage, as did Hosea, and he implores both the people and God to return to that former status. God is longing for the old days when His people followed Him, and He says to Jeremiah, "Go and cry in the ears of Jerusalem saying, Thus saith the Lord; I remember for thee the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the firstfruits of His increase."⁶ God is the exclusive God of Judah and longs to be so according to Jeremiah; this is the relationship that earlier Amos had refused to recognize.

According to Amos, God is an international deity. His justice knows no bounds, and when there is wickedness in other nations it has to be punished by the God of Israel, the one God. Whereas Amos can vividly portray this conception of the internationality of God, Jeremiah finds it inconceivable. Amos conceives that there may have been a singular relationship between God and Israel, "You only have I known of all the families of the earth;"⁷ but in consequence of this relationship, Israel's responsibilities are greater than those of all the other nations, and if these responsibilities are not carried out justly, then the people must be punished more than any other nation. "Therefore will I punish you for all your in-

iquities."⁸ Amos maintains this peculiar bond between God and the people without diminishing from the internationality of God.

In going back on its responsibilities, Israel entered a relationship with the God of Amos foreign to the conception of Jeremiah. Jeremiah saw much sinfulness in the people and he rebuked them, but he always prayed for this people because he could never conceive of a real complete severance of the bonds between God and "His chosen people." God describes to Jeremiah the thorough justice that He will mete out to the people, "Thus saith the Lord unto His people, thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; He will now remember their iniquity and visit their sins. Then said the Lord unto me, 'Pray not for this people for their good. When they fast I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by pestilence.'⁹" Although Jeremiah understands that the people must be punished, he can only see the punishment of a son by his father, a loving punishment, one that purges of sin and strengthens the people. Thus the punishment that is described in the last quotation proves to be too much for Jeremiah; he can't understand such a complete purging of his people. "If I go into the field, then behold the slain with the sword! And if I enter into the city, then behold them that are sick with famine! Yea, both the prophet and the priest go about into a land that they know not."¹⁰ Then the prophet cries out in amazement and disbelief: "Hast Thou utterly rejected Judah? Hath Thy soul loathed Zion? Why hast Thou smitten us, and there is no healing for us? We looked for

⁵Ibid., Chapter XII:14-15.

⁶Ibid., Chapter II:2-3.

⁷Ibid., *Amos*, Chapter III:2.

⁸Ibid., *Amos*, Chapter III:2.

⁹Ibid., *Jeremiah*, Chapter XIV:10-12.

¹⁰Ibid., Chapter XIV:18.

peace, and there is no good; and for the time of healing, and behold terror. We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against Thee."¹¹

The idea that God may reject Judah is entirely foreign to Jeremiah. He can see that there is sin in the people, but he cannot conceive of a complete severance of the existing connections between God and Israel, whereas Amos found it, at an earlier time, quite natural and logical to have God say through him to the Israelites: "Are ye not as children of the Ethiopians to me, O children of Israel?"¹² And God goes on to explain that His having brought Israel out of Egypt is no outstanding mark of distinction; it is no more than He has done for other peoples. "Have I not brought Israel out of the land of Egypt? And the Philistines from Caphtor, and the Syrians from Kir?"¹³

There is only one hint in Jeremiah of a God who doesn't make a distinction between Israel and the other nations. This is in his analogy of the "uncircumcised (i.e. impure) in the heart" of the Israelites to the lack of literal circumcision among the other nations. "Behold the days come, saith the Lord, that I will punish all them that are circumcised with the uncircumcised. Egypt, and Judah, and Ammon, and the children of Edom and Moab, and all that are in the utmost corners, that dwell in the wilderness, for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart."¹⁴ One may wonder if these phrases are actually from the mouth of Jeremiah; they are more in the spirit of Amos. It is more typical of Jeremiah not to be able to conceive of the destruction of his people, to wonder at their being brought low. We can more easily put into the

mouth of Jeremiah the opening phrases of the book of Lamentations, which some attribute to him: ". . . she that was great among the nations and princess among the provinces, how is she become tributary!"¹⁵

The God of Amos is essentially a criminal judge and, as a judge, He is independent of Israel. He is not a judge who could "sell the righteous for silver, and the poor for a pair of shoes."¹⁶ He is not the protector of Israel that the God of Jeremiah is. Rather, He is described by Amos as one who metes out equal punishment to all nations, and is independent of each. Amos makes this clear in his first prophecies. He does not commence with a record of the sins and the punishments of Israel, to continue exclusively in that vein; rather, he starts with descriptions of the sins of other nations. Amos treats in his first two chapters the sins of five nations: Damascus, Philistia, Edom, Ammon, and Moab, and the punishment that each has brought to itself. Then, without a break, he goes right along to treat the sins and punishments of Judah and Israel; he makes no differentiation whatsoever, except that the sins of Judah and Israel are more serious than those of the other nations.

The main purpose for the prophecies of Amos seems to be to give reason to the coming destruction of Israel. Amos is a severe preacher of sin and punishments. He is a logician, not the man of emotion that Jeremiah is. Amos uses simple logic, the logic of cause and effect that is mainly evident in his explanation of the necessity of God's wrath against Israel. "Can two walk together, except that they be agreed? Will a lion roar in the forest, when he hath no prey? Will a young lion cry out of his den, if he has taken nothing? Can a bird fall in a snare upon the earth where no trap is set? Shall one take up a snare from the earth

¹¹Ibid., Chapter XIV:19-20.

¹²Ibid., *Amos*, Chapter IX:7.

¹³Ibid., Chapter IX:7.

¹⁴Ibid., *Jeremiah*, Chapter IX:24-25.

¹⁵Ibid., *Lamentations*, Chapter I:1

¹⁶Ibid., *Amos*, Chapter II:6.

that has caught nothing at all?"¹⁷ And then the concluding and climactic bit of cause and effect: "Shall a trumpet be blown in the city and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?"¹⁸ Amos pursues this logical course to the end of his prophecy. He concludes in his former unemotional manner with the natural effect of all the wickedness he has portrayed, "Behold the eyes of the Lord God are on the sinful kingdom, and I will destroy it from off the face of the earth."¹⁹ What comes after this until the conclusion of the ninth chapter is the "reconciliatory conclusion (which) was appended to the Book of Amos, which contains little of his ideas, and is at variance in all points with his doctrines."²⁰ The ending of the prophecy of Amos was as unrelenting and unemotional as the start. The words of comfort, the promise that God would ". . . raise up the tabernacle of David that is fallen"²¹ is emotionalism more typical of a Jeremiah. With the execution of the judgment in Chapter IX:8, matters are at an end so far as Amos is concerned.

As for Jeremiah, his suffering along with the people earned for him the title of the Lamentation. Whereas Amos is a preacher whose word

is almost divine and irrevocable, Jeremiah is a teacher; where Amos sees sin followed closely by punishment, Jeremiah sees repentance as the choice of the people. And when the people are punished for their sin, Jeremiah does not rejoice that his prophecy was fulfilled, but he suffers. "Oh, that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."²² Jeremiah does not once forget that although the people sin now, the time of righteousness will come, a time when God will deliver Israel from its adversaries. This idea, strange to a man like Amos, runs throughout Jeremiah. "Behold, the days come, saith the Lord, that I will raise unto David a righteous sprout, and he shall reign as king and prosper, and shall execute judgment and justice on the earth. In his days, Judah shall be saved, and Israel shall dwell in safety: and this is His name whereby He shall be called: 'The Lord is our Righteousness.' Therefore, behold the days come, saith the Lord, that they shall no more say, 'The Lord liveth that brought up the Children of Israel out of the land of Egypt;' but, 'the Lord liveth which brought up and led the seed of the house of Israel out of the north country, and from all countries whither I have driven them;' and they shall dwell in their own land."²³

¹⁷Ibid., Chapter III:3-5.

¹⁸Ibid., Chapter III:6.

¹⁹Ibid., Chapter IX:8.

²⁰Cornill, *Prophets of Israel*, 47.

²¹*Holy Bible: Amos*, Chapter IX:11.

²²Ibid., *Jeremiah*, Chapter IX:23.

²³Ibid., Chapter XXIII:5-8.

LEST WE FORGET

Alfred R. Bader

The Almighty had not wanted it. And now another *Pesach* was here, the seventh since he had left.

He was her only son. For the last twenty-one years she had lived for nothing else. "*Bar-Mitzvah*, if only I live to see him *Bar-Mitzvah*," she had said for the first thirteen years. And then it had been, "Under the *Chupah*, with a *bechoved Yiddish kind*." And now it had come to this.

Her eyes filled with tears she couldn't hide as she thought of the *Sedorim* they had spent together. Even as a little girl all she had to do to fall asleep was to close her eyes and think of the *Sedorim* she was going to have once she grew up. There was something in a *Seder* that was synonymous with happiness, with peace.

And she thought of the *Sedorim* she had spent. Hours before *Erev Pesach* everything had been ready. The living-room was scoured bright and was festively decorated. The oil wicks of the brass lamps — heirlooms used during Passover only — swung from the heavy rafters, giving a hospitable light. The candles on the white, spread table gleamed brilliantly. The snowy linen exhaled an exquisite purity and set a great distance between her and her brother at the head of the table. The smell of *charosses* and *chrain* hovered over everything. And so all was prepared for the reception of the guests whom her brother always brought with him from the synagogue. And she was prepared for *Eliohu Hanovi* . . .

Her husband had died a young man, and

all she lived for was her son. What a proud day it had been when he said his first *Mah Nishtanoh*; her mind recalled the seemingly endless bargaining for the *Aphikomom*, the meal with its blue boiled eggs and the scores of *Matzoh* balls, the *benshen*, the song of the lamb.

The song of the lamb that my father bought. And what had happened now? Was there no longer a God to revenge the lamb, to look after His children? Her mind wandered over the last seven years and she doubted. That fateful *Erev Shabbos* when Hitler had marched in, and the year of terror that followed. At first she had not grasped the significance, but then came looting, flogging, murder. And now she doubted God.

The tears rolled down her sunken cheeks as she thought of her friends and the fate that had befallen them. Deported to Poland, to Dachau, shot while "escaping," burnt to death, gassed. She had been one of the luckier ones, here in Theresienstadt.

Her mind was far away. She hardly heard the blessing over the wine — a glass of wine in gallons of water — nor the blessing over the *Matzoh* which they had made themselves from flour saved for months, nor the *Mah Nishtanoh* said by a man of 65. There in Theresienstadt, in the concentration camp of the aged, in the year 5705. Rabbi Israel Taglicht, once chief rabbi of Vienna, was reading the *Haggadah*. A broken man, reading monotonously. But suddenly a cry breaks forth!

“O pour out Thy wrath upon the peoples
that have not known Thee
And upon the kingdoms that have not
called upon Thy name.
For these have devoured Jacob and have
laid waste his dwelling place.
O pour out Thy wrath and let Thy anger
take hold of them.
Persecute them with fierce passion and
destroy them from under the heavens
of the Almighty.”

These words once had little meaning. To-day
they were all they had left. A curse on the
Nazis, a curse on all that trample on others,
a curse on the strong that oppress the weak!
Wipe them out, O Lord. . . .

And there — with tears and shouting, with
hands clasped in prayer and with hands seek-
ing heaven:

“L’shonoh Haboh B’rushalayim.”

Next year in freedom, next year with her
son.



LEST WE FORGET

William J. Adelson

SOME OBSERVATIONS ON "RACE PREJUDICE"

Maurice L. Zigmond

The problem of race in the modern world is greatly complicated by the fact that, as used commonly, the word is made to apply to conditions far beyond its meaning in the social sciences. In a technical sense, race signifies a more or less homogeneous human group having certain distinctive anatomical characteristics traceable to common descent. Since all contemporaneous peoples belong to the single species, *Homo sapiens*, the physical differences between groups are not profound. Moreover, the degree of distinctiveness which justifies the use of the term "race" is not and can never be clearly defined. By virtue of the evolutionary process, all life forms constitute a vast intergrading series for which categorizing, though convenient, is an artificial procedure. Some physical anthropologists conceive of humanity as composed of two or three broad racial groups with a number of additional aberrant or specialized types; others, while admitting the broader relationships, prefer to recognize smaller groups as distinct categories. In either case, numerous divisions and subdivisions are usually identified and named.¹

¹The problem is nicely stated by the English anthropologist, G. M. Morant: "It seems to me that the time has come when anthropologists must fully recognize fundamental changes in their treatment of the problem of racial classification. The idea that a race is a group of people separated from all others on account of the distinctive ancestry of its members, is implied whenever a racial label is used, but in fact we have no knowledge of the existence of such populations today or in any past time. Gradations between any regional groups distinguished, and an absence of clear-cut divisions, are the universal rule. Our methods have never been fully adapted to deal with this situation." (Quoted in Ashley Montagu's article cited in next footnote.)

It should be noted that psychological and cultural considerations do not enter into the anthropological concept of race. The most painstaking investigations have failed to reveal any correlation between physical form on the one hand and mental or social habits on the other. Cultural diversity is adequately explained in terms of historic, social, and natural factors. A culture may be common to a variety of biologic types and, conversely, a single "race" usually embraces diverse cultures. It follows, obviously, that anthropology has nothing to say about the relative abilities of racial types. Since "ability" is a cultural and not a biological term, it must be demonstrated, if at all, on a cultural level. "Skill" is meaningful only as it operates through socially approved techniques.

In common usage, the word "race" is largely unencumbered by these anthropological considerations. Employed under such varied circumstances and to describe such a wide range of conditions, it comes ultimately to be no more specific than such generalized concepts as "group" or "social entity." As popularly used, race becomes inextricably confused with culture, language, and nation. "Racial heritage" is made to signify something far beyond physical descent. Though "Semitic" and "Aryan" are linguistic terms, there exist, in the minds of millions of people, a Semitic race and an Aryan race. Similarly, and with as little justification, frequent use is made of such expressions as "German race," "French race," and "Jewish race." The most mixed of peoples come to regard themselves as a "pure"

race. Indeed, the biologic, anatomical implications of the word are commonly altogether ignored.

The meaninglessness of the phrase "Jewish race" is to be found in the fact that it is at once too large and too small a category to be applied to Jews. It is too small because, as has been amply demonstrated, the modern Jew represents a number of biologic strains, and too large in that, even if his ancestors were at one time of a relatively homogeneous physical type, they shared that homogeneity with groups culturally distinct. Yet the misconception is perpetuated not alone by anti-Jewish propagandists, but often by Jewish spokesmen as well.²

The insidious thing about the popular concept of race is its implication of innateness and permanence. If one can succeed in attributing racial distinctiveness to a group of people, one has also succeeded in implying that the alleged characteristics of the group are carried in the blood stream, and, barring cross-breeding, are there to stay. "Racial purity," which, according to anthropologists, probably exists nowhere on earth, becomes a condition of utmost moment, of sacred honor, to be defended with one's life blood.³

Race prejudice is ill-will against peoples presumed to form a racial unit. As often as not the group so designated is not a race in the

²Thus, the *Jewish Encyclopedia*, while considering in some detail the question of the purity of the Jewish race, does not consider the possibility that the concept might itself be invalid. Compare M. F. Ashley Montagu: "The Jews are almost always referred to in popular parlance as a 'race' or ethnic group, and this common belief is shared by many Jews, as well as publicists of various sorts, politicians, philosophers and other professional men. This common belief is not, however, shared by the anthropologist." *Race Theory in the Light of Modern Science in The Jewish People: Past and Present*, Vol. I (1946). As has been pointed out repeatedly by anthropologists, the so-called "Jewish look" is a cultural and not a racial phenomenon.

³Out-group blood is to be shunned, of course, even in the form of an emergency transfusion.

technical sense of the term. How can anti-Jewish attitudes be described as race prejudice if the Jews do not constitute a race? The misuse of words, however, achieves a fundamental purpose: that of implying instinctiveness to the prejudice and unchangeability to the traits which avowedly call it forth.

Antagonisms in general are socially conditioned, and race prejudice is no more "instinctive" than other prejudices. There is no inherent conflict even when two groups representing obvious physical differences are involved. All evidence tends to prove the contrary. Intermixture between peoples of diverse pigmentation is too common a phenomenon to give credence to any theory of race revulsion. And anyone who has seen children of distinct racial groups play together will be conscious of the fact that race prejudice is an acquired attitude. The "dislike of the unlike" does not operate until "unlikeness" becomes a socially exploited phenomenon. There are peoples among whom skin pigmentation is regarded as no more significant than are other personal characteristics which differentiate one man from another.

Here is the crux of the matter. Racial prejudice does not differ in motivation or in response from other types of prejudice. It exhibits all of the manifestations of social conflict. If it seems to us more basic and therefore more hopeless than other antagonisms, then we ourselves have succumbed to that extent to the misconceptions about race. That race prejudice is regarded by many as the most "natural" of all prejudices is proof of the effectiveness of the pseudo-science which has been evoked to support it.

"Race" prejudice is one of the major obstacles in the way of progress toward a "one-world" concept. If group antagonism based upon color is allowed to perpetuate itself, mankind must forever remain in warring camps. The outlook would be dismal indeed if race,

in its technical sense, were the real issue. Clearly, nothing of any consequence can be done about race. Even if it were desirable, the elimination of racial, i.e., physical, differences is an academic theory not a practical procedure. Actually, in a just world, racial pluralism ought to be as valid a principle as cultural pluralism. Problems arising out of the color-line should be solved not by removing the line but by learning how to live with it. In any program designed to eradicate race prejudice, attention must be concentrated not upon race but upon prejudice.

A measure of hope is to be found in these observations. If the essential difference between racial and other antagonisms is largely one of terminology, race problems, if not solved, are appreciably simplified. The conditions and circumstances which give rise to minority persecution, to religious oppression,

to social ill-will of various types, are found to be operative also here. It follows, then, that the solution for one will be a solution for all. If the discontents and maladjustments of an unjust social and economic order are the basic causes of social friction, they are also to blame for that type of social friction known as race prejudice. The misconceptions as to the role of race in the cultural life of man constitute, of course, a complicating factor.⁴ But a world in which the psychological outlet provided by hate is no longer necessary will be a world in which race will cease to be conjured up as the great barrier to human understanding and goodwill.

⁴Obviously, anthropology has a service to perform in eliminating these misconceptions. The lack of any correlation between race and culture and between race and mental ability is convincingly indicated in anthropological research and ought to become common knowledge.

Michael G. Kesler

As I think of the day when I digged with fingers
 Soil on the graves cemented with blood;
 Found limbs of a child — beside it a shot —
 And smelled odor of death 'midst Death —
 I feel too proud to cry, to beg pardon in vain,
 Too mature to read *Eychah*, too strong to complain.

Necropolis of peoples' conscience!
 Valley of vices and crime!
 Defeating distance and time, even tonight
 Storms of the past are striking my island
 Of refuge, shores of complacency,
 And carry me back to your lap.

No tear has blotted your vision, my kin,
 No cheerful tune did silence your note.
 Tonight, as on that day, girded with hope
 I follow the song of Ezekiel,
 The song of "Dry Bones In The Valley"
 Of Death and Resurrection.

Now when the shadows there sing *Techezaknah*,
 And slaves of freedom rejoice,
 My heart, though bleeding, I strengthen my voice
 And do pray in response, raising the flag
 Of courage, of will, and the legend of action,
 Blessed be my memory! Blessed be my might!

On *Simchat Torah*, 1942, the last 5000 of a total of 16,000 Jews in my native city, Dubnow, Poland, were exterminated by the Nazis. I had been in Russia by then, but returned in 1945, only to find that my family and friends had been buried in a mass grave.

ANTI-SEMITISM IN IMPERIAL LATIN LITERATURE¹

Louis H. Feldman

The story is told² that Rabbi Joshua ben Levi, a third-century Talmudic authority, once made a trip to Rome and was so greatly impressed that he said: "If anyone asks you, 'Where is your God?' say, 'In the great city of Rome;' for so says the Scripture, 'My God calleth out of Seir.'³ Seir is the important mountain range in the land of the Edomites; and Edom (or Esau)⁴ was from an early period associated with Rome.⁵ But Esau, it will be remembered, was at once the brother and the mortal enemy of Jacob (or Israel); and in the larger sense, Rome and Israel too, during the Imperial period, were at once closely associated and far apart.

In the Talmudic literature especially, there are many other references to ancient Rome and to the Jewish community there. A study of these references is vital for the student who wishes to gain a more complete understanding of the relations between the Jews and the Romans during the period of the Empire. Such an approach is, however, beyond the scope of this paper; instead, attention must here be concentrated on the statements made by the Romans about the Jews. The result is so one-

sided⁶ that this study is concerned only with the anti-Semitism prevalent everywhere in Imperial Roman literature. And yet, a careful examination of the passages in which the Jews or Jewish practices are mentioned⁷ may, with the proper perspective, shed considerable light on the relations between the Romans and the Jews during the first centuries of the Common Era, and especially on the sources of the prejudiced judgments of literary men. Since Tacitus, of all the pagans, has left us⁸ the fullest and most important account of the Jews, his statements may well illustrate many of the remarks here made.

Our earliest extant reference to the Jews in Latin literature is in Cicero's speech defending Flaccus, one of his clients, against charges of embezzlement and sacrilege in the administration of Asia (including the accusation that his client had seized money collected by the Jews there for the Temple in Jerusalem). In this speech the great Roman orator calls the attention of the jury to the political pressure exerted by the Jews at Rome: "You know very well how numerous that class is, with

¹I am grateful to Dr. Robert H. Pfeiffer, curator of Harvard's Semitic Museum, for many helpful suggestions (especially bibliographical) in connection with the writing of this paper.

²Talmud Yerushalmi, Ta'anit, 64a10.

³Isaiah, 21:11. Cf. H. Vogelstein, *Rome* (Jewish Community Series), trans. by M. Hadas (Philadelphia, Jewish Publication Society of America, 1940), p. 1. Rabbi Joshua has actually altered the text of Isaiah slightly, putting *Eli* ("my God") instead of *elai* ("unto me").

⁴Genesis, 25:30.

⁵Vogelstein, p. 1.

⁶Cf. G. Boissier, "Le jugement de Tacite sur les Juifs," *Melanges de litterature et d'histoire religieuses publies a l'occasion du jubile episcopal de Mgr. de Cabrieres* (Paris, Picard, 1899), I, 81: "There is not to my knowledge a single writer in Latin literature who has not maligned them."

⁷These have been conveniently collected by T. Reinach, *Textes d'auteurs grecs et romains relatifs au Judaisme* (Paris, Leroux, 1895), pp. 237 ff. For a fairly comprehensive picture based on these passages, see M. Radin, *The Jews among the Greeks and Romans* (Philadelphia, Jewish Publication Society of America, 1915), esp. pp. 210 ff.

⁸*Histories*, V. 2-10.

what unanimity they act, and what strength they exhibit in the political meetings. But I shall frustrate their purpose. I shall speak in a low tone, just loud enough for the jury to hear."⁹

The upper-class Romans showed contempt for the "barbarians" generally; but the Jews aroused special suspicion because of their large number and because of their unanimity of action. In addition, the almost complete aloofness of Jews from Roman civilization brought them hatred which manifested itself especially in contempt for Jewish religious practices. An examination of the citations from Latin authors in Reinach's collection¹⁰ shows how deeply ingrained and how widely prevalent this contempt was. Suspicions were lessened neither by the Jews' policy of vigorous action mentioned by Cicero in the quotation above nor by the contempt expressed for the gentiles by the Jews in such Greek Apocryphal writings as *The Wisdom of Solomon* and the *Sibylline Oracles*. Again, the Jewish activity in proselyting¹¹ among the Romans increased the resentment of the pagans.

The higher classes among the Romans saw in Judaism, as Goldstein¹² notes, "a striking aberration of all that they had come to consider the standard and measure of true culture and humanity." The two chief grounds for accusations in extant pagan literature against the Jews are their religious and social particularism, as Reinach¹³ says. "The Jews

regard as profane," says Tacitus, "all that we hold sacred; on the other hand, they permit all that we abhor."¹⁴ Tacitus' statement is to a large extent true; for in establishing Jewish customs, the Talmudic and later rabbis often consciously rejected certain practices simply because they had been adopted in pagan or Christian rites.¹⁵

Despite the large number of Jews in Rome, the Roman writers were, because of the lack of intercourse between Jews and non-Jews in the city, quite ignorant of Jewish customs. Three outstanding features of Judaism were, however, well known and much commented upon: the institution of the Sabbath,¹⁶ the dietary laws,¹⁷ and the rite of circumcision.¹⁸ All of these are mentioned by Tacitus;¹⁹ he errs only in his explanations of their origins. It is Tacitus' attempt to explain the Jewish nonconformity that leads him to the exaggerations and absurdities which are found everywhere in his account.

Several of Tacitus' errors stem from attempts to connect the Jews with the Greeks. False identification of Greek and Hebrew concepts had been, however, by no means uncommon on the part of both the Greeks and the Hebrews since at least the days of the Septuagint Version (begun in the third century B. C. E.).²⁰ The Greek Jew Artapanus, who had lived in Egypt in the second century

⁹Cicero, *Pro Flacco*, 66.

¹⁰Reinach, *Textes*, pp. 237 ff.

¹¹Cf., e.g., the reference to this practice in Horace, *Satires*, I. 4. 142-143. For a scholarly study of this difficult subject see W. G. Braude, *Jewish Proselyting in the First Five Centuries of the Common Era: The Age of the Tannaim and Amoraim* (Providence, Brown Univ. Studies, Vol. VI, 1940), and B. J. Bamberger, *Proselytism in the Talmudic Period* (Cincinnati, Hebrew Union College Press, 1939.)

¹²N. W. Goldstein, "Cultivated Pagans and Ancient Anti-Semitism," *Journal of Religion*, XIX (1939), 351-352.

¹³Reinach, p. xi.

¹⁴*Histories*, V. 4.

¹⁵E.g., it is probable that music in the synagogue was completely abolished chiefly for this reason.

¹⁶Cf., e.g., Martial, *Epigrams*, IV. 4. 7.

¹⁷The references are chiefly to the abstention from eating pork. Cf., e.g., Juvenal, VI. 160; Cicero, *ap. Plutarch, Cicero*, 7; and Augustus *ap. Macrobius, Saturnalia*, II. 4. 11.

¹⁸Cf., e.g., Horace, *Satires*, I. 9:60; Persius, V. 184; Martial, *Epigrams*, XI. 94.

¹⁹*Histories*, V. 4-5.

²⁰E.g., the Septuagint translates the Hebrew concept of "the valley (of Hinnom)" (Jeremiah 2. 23) by the Greek concept of "the cemetery." See the comments on this subject by R. H. Pfeiffer, "Hebrews and Greeks before Alexander," *Journal of Biblical Literature*, LVI, Part II (1937), 96-97.

B. C. E., had identified Moses with Musaeus, the teacher of Orpheus. Diodorus Siculus (fl. first century B. C. E.) had identified Jehovah with Zeus.²¹ The Hebrew God had also been identified with Saturn,²² Jupiter Sabazius,²³ and Adonis.²⁴ Even the Jewish Feast of Tabernacles was identified by Plutarch²⁵ with a festival of Dionysus or of Adonis. The ancients also found Greek parallels for some of the tales of Genesis, especially those of the Flood²⁶ and of the Tower of Babel.²⁷ In philosophy, moreover, it was contended, the Greeks and the Jews were not far apart. Philo had attempted to demonstrate the harmony between Hebrew theology and Greek philosophy; indeed, says Josephus,²⁸ Plato is merely an imitator of Moses.

If these remarks are borne in mind, Tacitus' attempts to connect the Jews and the Greeks are not difficult to understand. At the very opening of his account,²⁹ Tacitus, in discussing the question of the origin of the Jews, cites several explanations advanced by various unnamed authors.³⁰ One of them is that the

Jews had come from the island of Crete to Libya "at the time when Saturn had been deposed and expelled by Jove."³¹ In support of this view, Tacitus fantastically derives *Iudaei* from *Idaei* (the inhabitants of Ida, the mountain on Crete). The second explanation linking the Jews and the Greeks is even more bizarre: the Jews are the Solymi, a people celebrated in Homer.³² This theory undoubtedly arose to explain the unusual name of the capital city of the Jews, Hierosolyma, which would thus appear to be derived from the name of the people.³³

Likewise, in explaining the unusual customs of the Jews, Tacitus and his predecessors attempted to find Greek parallels. The legend that the Jews were the Idaeans of Crete who had been expelled with Saturn explained not only their name but also, as some thought, their most important institution, the Sabbath (Saturn's day).³⁴ Again, in explaining their festivals, Tacitus mentions the hypothesis³⁵ that they were devotees of Bacchus, as the famous golden vine in the Temple³⁶ might seem to indicate. Tacitus, however, significantly rejects this view, finding it impossible to reconcile the joyous nature of the Bacchic festival with the "absurd and sordid customs of the Jews."³⁷

In general, the attempt to connect the Greeks and the Jews proved unsatisfactory; for, as Tacitus notes in his rejection of the

²¹Diodorus Siculus, I. 12.2.

²²Tibullus, I. 3.18. The Sabbath is the day of Saturn.

²³Valerius Maximus, I. 3.2.

²⁴Plutarch, *Symposiaca*, IV. 5.3. This is most interesting, since Adonis is here identified with *Adonai* (lit. "Lord"), a euphemism for Jehovah. Up to the present day, in reading sacred and liturgical literature in Hebrew, the Jew always uses this euphemism for the ineffable name of God.

²⁵Plutarch, *Symposiaca*, IV. 6.2. Several modern scholars have found that there is considerable basis for the belief that the Hebrew festival is connected with Greek cults. See the bibliography cited by Pfeiffer, "Hebrews and Greeks before Alexander," p. 98, note 25.

²⁶Josephus, *Jewish Antiquities*, I. 107-108; Philo, *De Praemiis*, 4.

²⁷Celsus (*ap.* Origen, *Against Celsus*, IV. 21) notes the comparison with the Greek myth of the Titans' attempt to reach heaven.

²⁸Josephus, *Against Apion*, II. 257.

²⁹*Histories*, V. 2.

³⁰Despite the lack of ambiguity in Tacitus' statement that he is citing the opinions of others, some modern critics talk of these explanations as if they were Tacitus' own.

³¹*Histories*, V. 2.

³²*Iliad*, VI. 184; *Odyssey*, V. 282.

³³In an extremely interesting passage which constitutes one of the first extant references in Greek literature mentioning the Jews by name, Aristotle is quoted by Clearchus (*ap.* Josephus, *Against Apion*, I. 22.3) as saying: "The name of their, i.e., the Jews' capital is very difficult to pronounce; for they call it 'Ierousalemen'." It was most natural, therefore, that the Greeks should be intrigued by this unusual word and should attempt to explain its etymology.

³⁴*Histories*, V. 4.

³⁵Plutarch, *Symposiaca*, IV. 5. 3, had accepted this view.

³⁶Mishnah, *Middot*, III. 8.

³⁷*Histories*, V. 5.

Bacchus hypothesis, the spirit of the Jews seemed quite different from that of the Hellenes. In addition, where in Greek civilization, it may be asked, could one find a precedent for circumcision or for the dietary laws — two of the most important practices of Judaism?³⁸ On the other hand, to posit of the Jews, as most would of the modern Basques, that they were simply unrelated to the peoples about them seemed impossible. Either the Jews were connected somehow with the Greeks or they were an offshoot of the Egyptians.³⁹ The latter hypothesis seemed to explain much more than the former. As to the origin of the Jews, some held the convenient theory that “in the reign of Isis, the superfluous population of Egypt, under the leadership of Hierosolymus and Iuda, discharged itself on the neighboring lands.”⁴⁰ This explained both the name of the Jewish capital and the very name of the Jews themselves. By still another theory, the Jews were a group of Egyptians who had left the country through fear and hatred during the reign of a certain Cepheus.⁴¹

The connection with Egypt also explained many of the Jewish customs. Because of their forcible expulsion from this country by King Bocchoris,⁴² the Jews tended to regard as profane whatever the Egyptians worshipped. In his curious account of the Exodus,⁴³ Tacitus explains the Jewish theology by describing how, in the loneliness of the desert, a certain Moses arose and prevailed upon the exiles to

renounce the worship of the gods of Egypt and to adopt a new religion which he offered them. Thus in their ritual also, says Tacitus,⁴⁴ they sacrifice the ram as if in derision of Ammon; again, they sacrifice oxen because the Egyptians worship Apis. Herodotus⁴⁵ too, if “the Syrians of Palestine” mentioned in Book II include the Jews,⁴⁶ had linked them to the Egyptians, stating that they themselves acknowledged that they had learned the practice of circumcision from the Egyptians.

What were the sources for these statements connecting the Jews and the Egyptians? It is difficult to find a definite answer to this question; but it is certain from Josephus’ treatise *Against Apion* that in Alexandria, where there was so populous and so vigorous a Jewish community, these tales of Tacitus were widely current among such *literati* as Manetho, Chaeremon, Lysimachus, and Apion. That Tacitus had consulted these authors either in the original or in the quotations from their writings in Josephus,⁴⁷ where their views

³⁸*Histories*, V. 4.

⁴⁵Herodotus, II. 104.

⁴⁶Cf. W. W. How and J. Wells, *A Commentary on Herodotus* (Oxford, Clarendon Press, 1912), I, 219: “Herodotus does not distinguish the Jews from the other inhabitants of Palestine: the Philistines were not circumcised (cf. I Samuel, 17.26), nor all the Phoenicians (Ezekiel, 32.30). Josephus (*Jewish Antiquities*,) VIII. 10. 3), however, is wrong in saying that the Jews alone in Palestine practised the rite.”

⁴⁷Chronologically, this is quite possible; for though we do not have exact dates for Tacitus’ *Histories* or for Josephus’ *Against Apion*, the following are the most likely conjectures: The treatise *Against Apion* is later than 94 C.E., the date of Josephus’ *Jewish Antiquities*, to which reference is made (I. I. 54; II. 287), but is probably not much later than 100 C.E.; a letter from Pliny (VII. 33) indicates that Tacitus was at work on his *Histories* between the years 104 and 109 C.E. The *Histories* were probably completed by 115 or 116 C.E., the last years of Trajan’s reign. Whether Tacitus, however, actually consulted Josephus is much disputed. See J. A. Hild, “Les Juifs a Rome devant l’opinion et dans la litterature,” *Revue des Etudes juives*, XI (1885), p. 176; and C. Thiaucourt, “Ce que Tacite dit des Juifs au commencement du livre V des *Histoires*,” *Revue des Etudes juives*, XIX (1889), p. 67.

³⁸Perhaps the nearest parallel is Pythagoreanism, the institutions of which also differed greatly — although in other respects—from those of most Greeks.

³⁹Tacitus does mention (V. 2) a third possibility: the Jews were refugees from Assyria “who first got control of a part of Egypt; then later they had their own cities and lived in the Hebrew territory and the nearer parts of Syria.” This explanation, although by far nearest the truth, did not gain much acceptance.

⁴⁰*Histories*, V. 2.

⁴¹*Ibid.*

⁴²Tacitus (*Histories*, V. 3) says that “plurimi auctores” agree in giving this account of the Exodus.

⁴³*Histories*, V. 3.

are summarized, seems to be indicated by his references to "plurimi auctores."⁴⁸

That Tacitus is giving a secondary, if not a tertiary, account is obvious. But how did these errors arise in the first place? Or were they deliberate inventions? Consideration may, perhaps, here be given in passing to a new and ingenious line of approach suggested by Goldschmidt,⁴⁹ who finds the ultimate source of several errors in popular, and perhaps deliberate, confusion of the vowel points under certain key words. Vocalization of Hebrew words did not come into use until much later,⁵⁰ as is well known; and it was quite possible for puns to be coined by changing the commonly understood vowel points. For example, Tacitus,⁵¹ like Apion,⁵² states that the Jews had consecrated in their sanctuary an effigy of a wild ass, under whose guidance they had been led to abundant streams of water when they were wandering in the desert. The Jews at this time referred to Jerusalem as "Ir Hakodesh"⁵³ ("the Holy City"); but by changing the vowel points under the word for "city,"

the result is "Ayir Ha-kodesh,"⁵⁴ ("the holy wild ass"). In both Alexandria and Rome, the Jews were forever referring to "Ir Hakodesh," since they considered themselves Jews in exile (*Galut*). Hence, the error about the "holy ass" might easily have arisen, whether by intentional or unintentional misreading of the vowel points.⁵⁵

In summary, then, it was the nonconformity of the Jews to "ordinary" ways which led the pagans to formulate various theories to explain their peculiar obstinacy and their unusual customs. Thus Tacitus, who has left us our fullest such account, is quite characteristic of his age in this respect.⁵⁶ In seeking to link the Jews with the Greeks and the Egyptians, he is following the example of many predecessors, especially the Alexandrians. His anti-Semitic tales are hardly original with him and may well have arisen not only from written sources like those of Apion, Chaeremon, and Lysimachus, but also from popular misconceptions, whether deliberate or not.

⁴⁸*Histories*, V. 3.

⁴⁹E. Goldschmidt, "Die Israel-Quellen bei Tacitus," *Der Morgen*, XI (1935-36), 175-178.

⁵⁰Vowel points first appear in the Masoretic text of the Bible, which dates from somewhere between the fifth and eighth centuries C.E. At several points scholars have noted errors in the vocalization of the Hebrew of the Masora. A well-known instance where vowel points have been misplaced is in the Hebrew name of God (YHWH). The Masoretes, in dread awe of the Name, substituted the vowel points of the word "Adonai," i.e. "Lord," thus arriving at "Jehovah." During the Jewish Middle Ages the Cabalists thought that supernatural power would accrue to that person who could pronounce the true name of God, i.e. with the proper vocalization.

⁵¹*Histories*, V. 4.

⁵²Ap. Josephus, *Against Apion*, II. 80. Cf. also Plutarch, *Symposiaca*, IV. 5.3. The Christians were likewise taunted with the charge that they worshipped the head of an ass (Tertullian, *Apology*, 16). Cf. E. Bickermann, "Ritualmord und Eselkult," *Monatschrift fuer Geschichte und Wissenschaft des Judentums*, LXXI (1927), 171-187, 255-264.

⁵³It is true that Aramaic was the spoken language of the Jews in Palestine, as Greek was of those in Alexandria and Latin of those in Rome; but certain Hebrew words and phrases were retained in the vernacular, among them this phrase for the Holy City. Cf. Yiddish, which likewise retains many Hebrew expressions, among them this one for the Holy City.

⁵⁴Goldschmidt errs in mentioning only "ir" and "ayir," without the adjective "ha-kodesh." "Ir" was used at this time only in the phrase "Ir ha-kodesh."

⁵⁵Goldschmidt cites other examples also. Thus, e.g., Tacitus (*Annals*, XV. 44) refers to the *odium generis humani* ("hatred for mankind") of the Christians. But this charge also undoubtedly applies to the Jews, who were always being confused with the Christians during this period. The Hebrew expression for *odium generis humani* is "sine'ah be'adam" but if the vowel points are differently arranged, the result is "sine'ah be'edom," i.e. "hatred for Edom." Since Edom, Jacob's brother, was traditionally associated with Rome, the phrase comes to mean "hatred toward Rome."

⁵⁶For this view, cf. C. Thiaucourt, "Ce que Tacite dit des Juifs au commencement du livre V des *Histoires*," *Revue des Etudes juives*, XIX (1889), p. 59: "His suspicions and prejudices were those of his time."

THE TREE WAVED

Sanford Spielberger

Abe sat hunched in a corner of the car, silent and self-contained. Occasionally, the others glanced at him sympathetically. He had not spoken since the limousine had left the city with its maze of streets and darted like an unleashed hunting dog down the smooth, clean highways that reach out to the suburbs. Behind them moved the rest of the funeral procession, evenly-spaced cars that gave the awkward appearance of being driven by one controlling hand. Abe watched the passing landscape beyond the car window, fascinated by the fresh, vivid colors of spring foliage, the sweep of rolling fields and the distant, grey profile of mountains. A hissing draft of warm air pressed upon him and filled him with a sweet aroma of vegetation. He closed his eyes, lifted his nostrils, and inhaled deeply. After a while, he opened his eyes slowly and watched again, feeling the newness and immensity of the scene possess him. His nephew, Jackie, sitting beside him, stirred restlessly and spoke.

"Well, we all gotta go sometime, ya know."

"Of course, silly," replied his mother, who had been sniffing and sighing in the other corner of the car, "but it's not when you go, but how you go that's important. It's better this way. Your grandpa suffered so."

"Yeah, I should live half as long," concluded Jackie acidly.

Abe turned and looked at the two of them. They made him feel irritated and depressed. He had always disliked them, this sister-in-law and nephew. Paula talked too much and was forever getting excited about something. And that kid! Since Abe had taken him into his

dress business downtown he had disliked him all the more. Jackie asked questions about the business just to make an impression and ingratiated himself every chance he got. Only the other day the kid had spoiled things. Two of Abe's shipping-clerks had failed to show up in the morning at the office, and with a mixture of vanity and sentiment, Abe had strutted into the shipping-room to show the bunch that he was still the fastest packer in the business. The cord burned his fingers and the boxes were heavy but he did pretty well considering he had not packed a box since he owned the business, and that was years ago. Then the kid had come over and praised him so much that he took the joy out of the whole thing. Well, he would just have to tolerate him in order to please Clara.

The big car suddenly bounced and squeaked over some railroad tracks, and Abe turned to the window again. They passed a wide lake with its surface shimmering and dancing in the mid-afternoon sun. God, how quickly everything had happened. It was last night, the door opening into the overly-furnished foyer and the figure of Clara, his wife, standing limply on the staircase, her stark white hand gripping the bannister. He heard her cry again, "My father . . . he died an hour ago!" and saw her slump down on the stairs with her hands laced over her face. Her nightgown was crumpled carelessly in her lap showing the raised, blue lines of varicose veins on her thin legs. Quickly he sat erect in the seat, blinking his eyes and vowing not to close them again to see that horrible image and feel the helplessness of last night.

The driver looked like a friendly fellow. Abe leaned forward and placed his hands on the back of the front seat.

"How long you been in this business?" said Abe casually.

The man at the wheel leaned his head toward him and replied, "It's about thirty years now."

Abe smiled.

"Well, as one business man to another, I'm kinda envious of you. At least you don't have any slack season, heh, heh." Abe felt proud that he could talk about the business of death so calmly.

"Most people think that's so," came the answer, "but we in the business know it's different."

"What d'you mean?" asked Abe, sincerely curious.

"Oh, as I said, I've been an undertaker for thirty years and every year it's the same. We're not very busy during the summer. It seems as if the old people just hang on to life when the weather's warm and sunny. But soon as it gets real chilly around October with the leaves fallin' and everything dryin' up, they just seem to drop off."

"Never noticed that before," said Abe, shaking his head. "I guess it is a pretty tough business."

"Brother, you aren't kidding," replied the other emphatically. "I'm getting pretty tired of it. You know, we're just like doctors in an emergency ward. Take this job, for instance. They brought the body into the place at about three o'clock this morning and we been working on it ever since. We keep the orthodox Jewish laws so he's gotta be buried before the Sabbath tonight."

"Yes, I know," said Abe in an irritated tone.

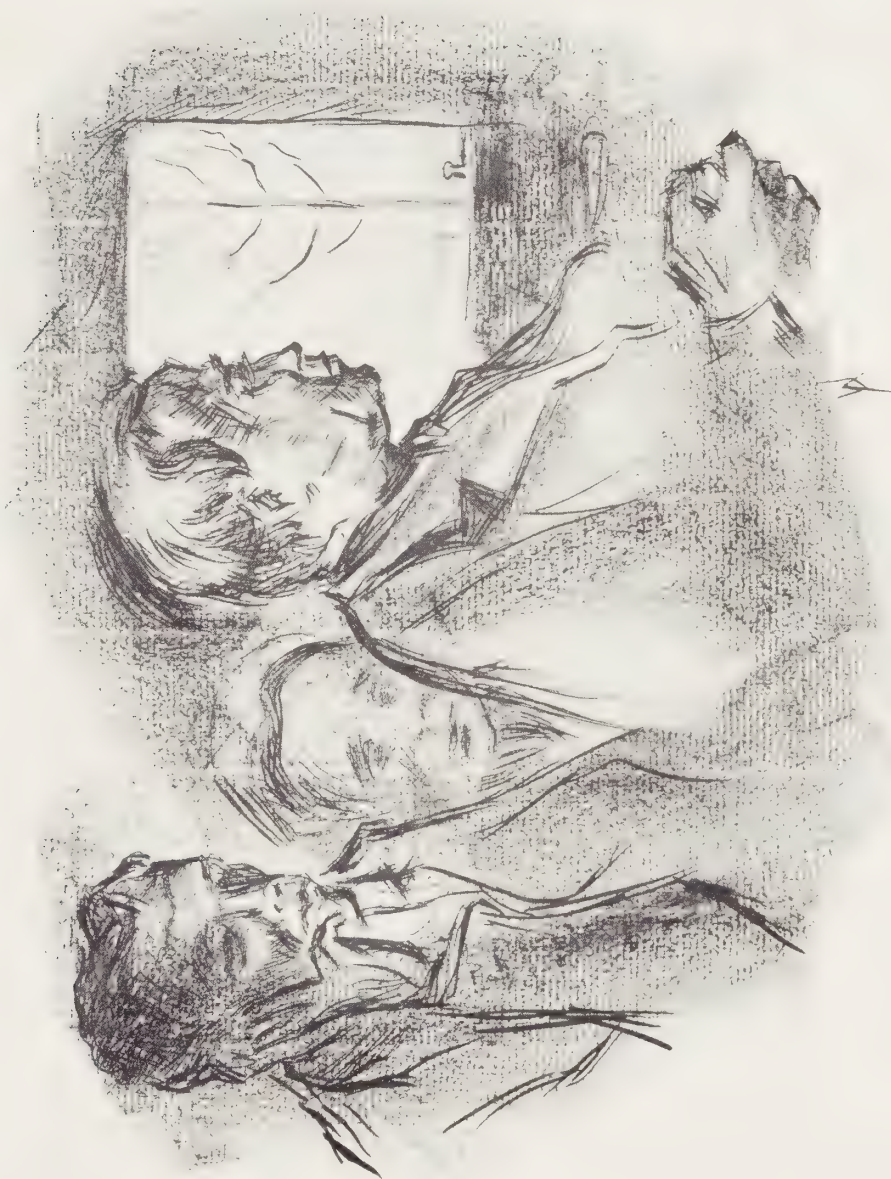
He leaned back in the seat, aware of the silent stare of the other two in the car.

The driver pointed ahead and said, "Here's the cemetery."

They entered through a tall, imposing archway and slowed down to maneuver through the narrow lanes ahead. Abe had not been to a cemetery in a long time. Attentively, he scanned each tombstone as they passed, noting the names and ages inscribed on the plates. Stones of all forms and sizes stretched monotonously in every direction. Dark figures stood still amidst this stone forest, strangely silhouetted by the gleaming whiteness of the tombstones. Abe was fascinated by the stillness. Beneath the trimmed-grass carpet and the granite trees lay thousands of people. People who had laughed and cried and talked. No, that was impossible. He could not believe that they had ever done that. But there were the names on the stones. He knew people with similar names.

There were less stones now. Instead, there were newly-dug plots with markers that would be replaced by stones a year after burial. The car stopped near two men in overalls with shovels in their hands who were lolling against a pipe fence that surrounded the area reserved for the musicians' society. Grandpa had been a musician in his vigorous days.

They stepped out of the car onto the dry, brown powder-dirt of the road. The several other cars pulled up and stopped. The steady hum of their motors ceased; there was silence but for the rustle of skirts and slamming of doors. The gravediggers had lifted the casket and were walking slowly toward a pyramid of ruddy soil that rose abruptly out of the green lawn. The rabbi followed them, his body bowed over a tiny book from which he was reading prayers in a low monotone. The family fell in behind him, forming a semblance of a line. They reached the grave and circled about it; all eyes were upon the polished wooden casket that sat by the edge of the pit.



"... ABE LOOKED BACK ..."

William J. Adelson

Abe held his wife tightly about the waist to support her convulsing, heaving shape. The sight of the grave brought a new chorus of sobs and wails from the women. Again Abe felt the helplessness of last night, and he wondered whether his face looked sad enough for the others. They were going to put that bright, shiny casket into the filthy pit. And grandpa was inside. He looked around at the circle of familiar faces. Their hands were clasped behind their backs, or twitching nervously at their sides. Crumpled handkerchiefs covered other faces that were wrinkled with grief. Grandpa was inside that shiny casket. Grandpa, whose fingers were stained yellow from cigarettes and whom he always remembered as playing cards or playing the clarinet, was lying asleep inside that beautiful box. God almighty, didn't he mind all this? Abe's jaw quivered and he bit his lip to stop it.

The rabbi spoke louder now and his voice was clear and confident. Abe recognized the ancient phrases and was charmed by them. Then, a gesture of the rabbi's hand summoned the children of the deceased to the head of the grave; Clara left his side hesitantly, hardly able to see through tear-drowned eyes. Abe looked away, over the group about him, over the white stones that stretched beyond to the crest of a hill that was bright green against a light blue sky. A tall tree with fern-like foliage stood there. It fluttered and swayed rhythmically in the stiff breeze that swept across the cemetery.

That tree must have been there a long time. It'll be standing there all the time that grandpa is buried here. It'll be there when they bring Clara and Paula and Jackie and all of them here.

A sudden, piercing moan snapped Abe to attention. They were lowering the casket down into the grave with straps. Take your last look. That dirt is going to cover him forever. The sunlight and all of this beautiful, pulsing day will never get down there again. The rabbi turned to the children of the deceased who stood next to him and began to recite the mourners' prayer. They repeated each phrase after him in a faltering speech. The rest of the group stood frozen and silent, hypnotized by the single, strong voice and the answering chorus. They finished reciting the prayer and each of them picked up a handful of the red earth and cast it into the grave. The lumps of soil landed with dull thuds on the casket. It was over. The horrible ceremony was over, and they turned back to the waiting cars. Only the workmen were left to fill in the rest of the grave and place the marker on it. The sound of scraping shovels followed the group all the way to the road. There were brief farewells and parting kisses and then they entered the clean, soft-seated interiors of the cars.

The hum of motors broke the silence and the stillness again. Abe looked back. The workmen were still shoveling. Clara placed her head on his chest and began to cry once more. The big car moved off slowly, and Abe wished that it would go faster, as fast as it could possibly go. They would reach the city within an hour. In the city there was his club, his business, and his friends. After a week or so of receiving visitors with candy and fruits at the house they could go out again. He would have to have a successful business season in the summer if they were to go down to Florida again this winter.

CONCEPTS OF GOD IN JEWISH MEDIEVAL PHILOSOPHY: A GUIDE FOR REVITALIZATION

Eric Ellenbogen

I

There are many reasons why Jews watch closely the development of the state of Israel; one of them is the possible effect on present Jewish religious thinking. Recent history has already shown that the Israeli government faces a struggle in its efforts to separate the "church" from the state. Its impact is even felt in the *Galut*, where the existence of the state has caused a shift in Jewish thinking from "survival" to "revitalization."

The reorientation must take place in an era proud of its technological achievements, in an age when religion is either belittled or called upon to produce newer and better mythologies. This challenge of the time is presently met in two ways: first, there exist vigorous missionary movements which sell intricate systems of mystical dogmatism demanding a blind following, and secondly, there are the apologists who defend the place of religion on the basis of morals, ethics, and tradition. Both attitudes circumvent the core of religious belief, namely its concepts of God around which are built the intricate patterns of practices and customs so unique for each faith. These concepts may range from primitive to highly elaborate, dogmatic and unchanging; the patterns surrounding them, however, are usually complex, and in many cases demand the institution of a clerical hierarchy. Judaism is one of the few exceptions; its

concepts of God are flexible and its clergy is made up of men democratically chosen by the people for their ability and scholarship.

It is the purpose of this essay to examine a development of the Jewish concepts of God as reflected in the works of four outstanding Jewish philosophers: Maimonides, Gersonides, Crescas, and Spinoza.¹ It is also intended to show how these concepts may be useful in the task of modernizing Judaism and in preserving its vitality.

The four thinkers were selected after a study of the philosophies of many well-known Jewish leaders. There can be little doubt that the writings of these four were most influential in Jewish life. All of them wrote during eras when thought-police tried to keep the masses ignorant. Still, had it not been for the renown and esteem in which the first three were held by the Jewish community, they, too, would have experienced a fate similar to that of Spinoza.² The adamant rabbinate of Amsterdam clearly indicates how far the non-Jewish laws of heresy penetrated the walls of the ghetto.

¹Spinoza, though excommunicated, must be regarded as a Jewish philosopher. His pre-rabbinical training, as well as the writings of Crescas had a profound influence on him. In fact, it was Spinoza who developed Crescas' philosophy of non-fatalistic determinism.

²It seems to be rather well established that Maimonides escaped only narrowly the fate of excommunication following the publication of his *Guide to the Perplexed*.

II

Rabbi Moses ben Maimon (Maimonides, 1135-1204) has been selected because of his intensive development of Aristotelianism. He retains the concept of rotating spheres which are, in turn, controlled by another sphere, the outermost one, called the Separate Intelligence. It is an incorporeal power, not subject to either motion or accident *per se*: it is indivisible, unchangeable, not subordinated to time; it is the source of "brilliant emanation." This Separate Intelligence is God, to which philosophers commonly attribute existence, life, wisdom, power, and will. Maimonides recognizes these predicates, though he insists that true attributes of God can only be negative ones, in order to eliminate the realm of human imagination. Existence is implied, therefore, because non-existence would be unthinkable. Life means "not dead," wisdom "not ignorant," power "not weak," and will "not inactive."

God's knowledge is transcendental, stemming from His own essence. Thus, God may know particulars, or the future, but man's freedom of choice between any two possible actions is not impaired. Maimonides solves the conflict between God's knowledge and free will by stating that His knowledge is not comprehensible to man; thus it is consistent with free will. God is unique and acts out of His own volition to achieve certain purposes. This follows from Aristotle's denial of eternal motion, the refutation of the concept that necessity is the basis of all natural phenomena, and the defense of the institution of miracles. How then should man act in order to exercise his free will correctly? Maimonides turns to Aristotle's norm of the mean which he restricts as applicable only to the average man. In general, the activities of humans should be directed to know God as far as possible. Tem-

perance and humility, for instance, are two of the guidelines contained in the Jewish code which will prevent deviation from the mean. Self-privation and other forms of voluntary restrictions are folly, and will tend to cause a deviation from the norm. They have their place only when the individual concerned possesses intellectual perfection and high ethical virtues, so that they become necessary for an "extremely good" way of conduct. Such was the case only with the prophets, and even then their deviations from the norm varied in degree and measure.

Maimonides is severely criticized by Levi ben Gerson (Gersonides, 1288-1340), who accuses him in his treatise *Milchamot Adonai* of surrendering to theological expediences when speaking of God's knowledge as being transcendental. Gerson carries Aristotelianism to its inevitable conclusions. He adopted the concepts of eternity of matter and of limitation of God's knowledge. Reason and intellect are essentially the heavenly world, culminating in God by way of separate intelligences. Thought and knowledge form the essence of the universe; thought saves man and unites him with God, while the observance of the ceremonial laws promotes the ends of reason.

Gersonides accepts nine spheres, controlled by a tenth, the Active Intellect, which in turn is under the control of God. He alone knows the purposes and actions of each sphere, both in the sublunar and heavenly worlds. He acts upon matter and gives it form through one mediating agent, natural heat.

Maimonides' theory of negative attributes is also rejected. God's attributes are positive, but they represent the state of highest perfection and therefore are not comprehensible to man. God knows all *ideas* and may foretell future events, but only as far as they are determined by the natural order of the universal

laws. Thus, man's freedom may prevent divine prophecies from coming true (we speak then of a repenting God). Man is endowed with reason and purpose which enable him to change the order of the heavenly bodies, but he also possesses the potential power of receiving the *ideas* which God knows. It must be emphasized, however, that God does not know what man's choice would be when confronted by a number of possible actions. These are the attributes of God listed by Gerson, none of which imply multiplicity: He knows as One; His joy and gladness are beyond conception; His is perfect life; He is real substance, existence, unity; He is the most real agent.

Aristotle was refuted completely about fifty years later by Chasdai ben Abraham Crescas (1340-1410). In his book *Or Adonai* he accepts infinity and goes even so far as to believe in the existence of more than one world. His is a theory of necessity and causation: all existing things are caused, although the results need not be immediate (a number of transformations are permitted before the final state is reached). Immediate results, called *effects*, are possible, but a cause is necessary for their existence. There is but one cause which is not an effect in itself — God. This cause is unique; it is essential to everything existent. It causes eternal creation at every instant (quite consistent with the modern concept of the infinity of magnitude and space).

God's knowledge is not limited, as stated by Gersonides, who thus mitigates His omnipotence. Whereas Gersonides limits the extent of God's power to the universe and its sequels, but excludes it from influencing the undetermined decisions of the human mind, Crescas maintains the rigor of God's omnipotence without taking recourse to fatalistic determinism. Free will is contingent upon itself, but is determined by a cause. If there is no cause, an

act cannot take place, but if there is a cause, then the effect is necessary before an act can occur. Effort may be a cause by itself, and in this way may determine an effect. A limited free will, however, raises objections to certain incidents, such as the unjust punishment for erroneous deeds. These are overcome by a consideration of intention and desire. Thus, unintentional deeds are not punished, while intention without deed will be "revenged." Reward is reaped from the pains one experiences in examining a given situation before acting. Free action, therefore, is possible when looked upon singly, and free will is nominal because man is ignorant of the causes which necessitate an action.

Crescas introduces two additional attributes of God, Love and Perfection. The aims of the laws of man are attained by fear and love of God, whose source of creative activity is also love. Love unites God and the soul, and therefore love, rather than intelligence, is the essence of the Bible; Perfection is the consequence of love. God and the universe are perfect, because God loves Himself and consequently rules the universe in Love. The necessity of love for God and the desire to achieve it in life are the norms for a good way of conduct.

This concept was developed further by Baruch Spinoza (1638-1677) who often refers to Crescas' treatise. Spinoza's God is absolutely infinite, and for that reason only infinite and eternal attributes may be ascribed to God, each one of which expresses eternal and infinite essence. God necessarily exists; God is one, and nothing can be conceived without Him. He is the effective cause of all things which can be perceived by an infinite intellect; He is the cause through Himself and not by accident, hence He is absolutely the first cause. He acts by His own laws (also referred to as the laws of Nature), and is not compelled by

anyone. Only the perfection of God's nature incites Him to action, and therefore He is the only free cause. God will act in eternity; He is not transient. His existence and essence are one and the same thing, hence nothing contingent can be granted in the nature of things which are determined by the necessity of the Divine nature for existing and working in a given manner. God does not act from freedom of will, consequently things could not have been produced in any other manner or order than which they were created. Further, all things are subject to the will of an indifferent God, and are predetermined through His absolute nature or infinite power, and never through His free or benevolent will.

Man is born ignorant of causes, but he has the desire to acquire useful things, and he is conscious of it. It is for this reason that he thinks himself free and does all things with an end in view. Such actions cause superstition, because they endeavor to explain and understand all final causes, such as storms, calamities, and fortunes. Physical sciences have come to the rescue of man, because they deal with the essence and properties of things, rather than with their final causes.³ Nature itself has no fixed aim in view, making final causes the products of man's imagination. On the contrary, all things in nature proceed eternally from a given necessity and with the utmost perfection. The laws of nature are so comprehensive as to suffice to create everything that an infinite intellect can conceive. There is no basis for any differentiation between man and man, as often implied by the clergy when administering reward and punishment in "the name of God;" neither is there any reason why a certain type of worship of God, and none else, has the power to "save

the soul." Thus men were called heretics and were burned at the stake when they attempted to understand nature and the causes of miracles.

Freedom of man's action is relative and is influenced by past recollections. Nonetheless, his power is a part of the infinite power of God; man is endowed with natural rights which enable him to exercise his reasoning powers to do what is best. Man does not know the will of God, and consequently he does not know how to worship Him, except that love for God is the highest good which can be sought by man. Spinoza goes to great lengths in proving that this concept of man's endowed powers, leading to the concept of free will as something relative, is not identical with fatalistic determinism. Fatalism is something passive, it is a voluntary abrogation of man's reasoning, and thus entirely inconsistent with the concept that man is part of a harmoniously functioning and perfect universe. Spinoza shows that man has no reason to be afraid of evil, good and evil being only relative, and both being necessary results of nature.

Religion should be founded on knowledge and must exclude superstition, because the latter is based on ignorance. Everything we do becomes more perfect the better we understand God, and therefore man should attempt to perfect his reasoning powers. To expect differential treatment for super-piety teaches behavior with regard to materialistic gains and strays from true virtue. God is free from all passion, joy, and sorrow, hence man cannot expect to be loved by God in return for his love for Him. Religion must be defined as the understanding of God, and piety as the desire to do good according to reason.

III

It must be emphasized that these systems of philosophy were developed centuries ago.

³The importance of physics was also recognized by Maimonides who makes knowledge of science one of the prerequisites for a thorough understanding of theological problems.



THE TRIAL OF SPINOZA

William J. Adelson

Yet even today the system of Spinoza remains valid, though modern scientific and semantic terminology have changed. The humanistic concept of God in terms of man's conduct towards his fellowmen is but a specialization of Spinoza's generalized concepts of God and Nature. It is also generally accepted nowadays that man's actions are not the product of his own volition, but fall into more or less discernible patterns of environment, background, experience, and so on — another acknowledgment of the validity of certain conclusions found in Crescas and Spinoza. The question before us, then, is how to make use of such concepts of God in the re-vitalization of Judaism.

We may liken Orthodoxy, Conservatism, and Reform Judaism to a body, and the concepts of God to its mind. With this analogy we discern at once that there was little co-ordination between body and mind in the past decades. In many cases, Judaism meant either food, relief drives, attendance of the synagogue on Rosh Hashanah and Yom Kippur, Bar Mitzvot, or Temple socials. It is true that such activities fall into the broader aspect of tradition and heritage, but, devoid of spiritual basis, tradition and heritage are only too easily abandoned. There are groups which believe in the strict observance of ritual minutiae as one means of survival, while others trust in the power of the goodness of the heart. Our literature is replete with castigations of those who profess their Judaism outwardly only; it is filled with warnings of the danger of empty actions, and many of our Sunday schools, Hebrew schools and synagogues are examples of these predictions come true. There are those who believe in personal reward and punishment, and there are those who insist that a concept of God is not necessary for the maintenance of tradition. Yet it is clear that Judaism survived through the centuries of oppression only because it was able to instill in

its adherents the spiritual conviction that it is a religion (and thus a way of life) worthy of keeping alive.

Our eyes are on Israel now because we expect guidance and leadership from this small parcel of land. Already we have seen there the evolution of a folk-religion into a new and dynamic spiritual force. This in spite of the fact that Hebrew has lost that aura of holiness which to Jews in the *Galut* was a kind of compelling religious mysticism! Aside from this new force, there is talk of the establishment of a sanhedryn which is to review certain forbidden practices in order to bring Jewish law into accord with scientific development.⁴ It is here that we must make use of our concepts of God because there is great danger that a supreme religious court might establish certain dogmas and doctrines which are not acceptable to a large number of Jews outside of Israel (as an example, the definition of "a Jew").

The duties of a sanhedryn must be limited to the explanation and interpretation of the Law. There is need to bring up to date certain rules and regulations, but the bulk of our ceremonies and observances need not be changed. Kashrut, Purim, Pesach, among others, singly or collectively, have become the identifying marks of a Jew which make him proud of being part of a community. They are basic, and will retain their value no matter how far pure science progresses in its attempts to explain the secrets of the universe and of God. Yet, they must not be made the criterion of Judaism. One thinks with trepidation of the effect of such criteria on the large number of Liberal and Reform Jews. The sanhedryn must recognize that the Jewish concept of God does not require a standard type

⁴Among these problems are: operation and consumption of public utility services on the Sabbath and on holy days, the use of cadavers in medical schools, and the rebuilding of the Temple.

of worship or behavior. (It is interesting to note that during the first statehood the Jewish God was as much the national property of the Jews as were the heathen gods of their surrounding countries. Only during the Babylonian exile was this concept changed to that of a universal God, the ruler of all mankind. Indeed, towards the end of the second statehood⁵ there developed four distinct sects in Palestine, all believing in a different interpretation of the law, yet none condemned for it by the then existing sanhedryn.⁶)

⁵The second state was in existence from 522 B. C. E. to 70 C. E.

⁶These sects were the Pharisees, Saducees, Essenes, and Zealots. Many treatises deal with these four factions, showing clearly that they differed not only in respect to the *interpretation* of Jewish practices and beliefs, but also in their attitude towards the Roman conquerors. The sanhedryn, in that period, found itself under constant pressure from many sides, but succeeded rather well in maintaining its political neutrality and keeping its activities confined to questions of law.

There is little doubt that the task is delicate and difficult, yet it can be accomplished. Judaism was never designed to remain static, but was intended to perpetuate itself by providing for a machinery to maintain its flexibility. During the Diaspora, in the absence of a supreme authority, the functions of the sanhedryn were taken over by the rabbis, but necessity confined their activities mostly to questions of philosophy. As a result, we have one of the soundest and most rational concepts of God.

This generation of Jews is fortunate because it sees the fulfillment of an old dream, because it has the opportunity to keep and observe its chosen practices without mental conflict in an age of science, and because it can inject a new vitality into Judaism by availing itself of the rich spiritual source of our "medieval" philosophers — who were centuries ahead of their time.

LAMENT

Raoul H. Gersten

O God of Israel
O God of Zion
If You still are
If You ever were
Hear me now
Hear me

I do not ask for deliverance
I do not beg Your pardon for still being alive
I tell You God
I tell You now
To pray for Yourself

The people who bore You
Who came to You
And found You
And comforted You on Mount Sinai
Are old
God
As old as You are

When they are killed
You will die
God
Not of pity
Not of goodness
But of fear
God
Of fear

What will kill Your people
Will make even You afraid
When we die
You will be left among the eternal pagans
And their patience is not as long as ours is
And then You will be dead too
God

Do You hear me Father
I weep before You
With You
For You
I do not whimper or curse
For You are only a poor old Jew

*Blessed be the Lord my strength
Which teacheth my hands to war
And fingers to fight
Bow the heavens
O Lord
And come down*

Come down Father
God
Fight for Yourself
Your people
Or die
Die

Die
I think that the rhythm of life for a Jew
Is death
I think that as soon as he is born
He is put into a coffin
It is not good for a Jew to be strong
For then he takes long in dying
And it is not good for a Jew to be good
For then he forgives
And lives forever
A mournful Jew with wounds on his body
The message of his being only
A wound of forgiveness

Fear not
God
Grow not cold
I shall comfort You
As You comforted my people
When You took them
From Babylon to Büchenwald
From Spain to Dachau
From Poland to the East Side
To the eternal ghetto of their history
Thank you God
You work miracles
You bring them from the wrathful flames of Auschwitz
To the wrathful flames of steamers on the old blue sea

When they hate us
They hate You
When they laugh at us
They laugh at You
Don't cringe God
Must all Jews have an inferiority complex
You shudder God
You are not God at all
Only an old Jew
Pretending

*Touch the mountains
And they shall smoke
Cast forth lightning
And scatter them
Shoot out Thine arrows
And destroy them
Rid and deliver me out of great waters
From the hand of strange children
Whose mouth speaketh vanity
And their hand is falsehood*



LAMENT

William J. Adelson

Falsehood
You are false too
God
You have cursed us for being
Lord
If we stop being
You stop being
Hear that Lord God
And tremble
Tremble
For the strangers shall murder You
We cannot save You much longer

They broke our men
They raped our women
They slaughtered our children
They burned our old
They all humble us now
Letting some survive to play with
Later

Killing Jews is good sport
Lord
You surely know that
But know that You kill Yourself
Lord
Do You think that by the hordes that roar and war amongst themselves
That do lust and covet
That make their stupidity a thing holy
And laugh at purity as something crippled
You would be kept for long
Lord
Do You think they would play at making You one of them
If You do
You are a fool
O Lord my God

In their heart of hearts they all rejoice
At the murder and torture of your people
Those who do not murder now
Have children who will murder our children
For killing Jews is a great sport
God

All the hangmen are of brothers
The Jews are all Your children
Don't forget that God
Don't forget that
Don't be ashamed of us
We have let them crowd us
And drive us through filth
And burn us
Long have we allowed them to go on
By surviving

The pagans are right when they tell you
We do stink and please them not
We are wounded
Hunted prey
Foolish not wise
Through being hunted
Then despise us not Father

Despise us not
For stinking of the ghetto
Where they drive us
For stinking of filth
When they besmirch us
For being ugly and afraid
When they burn us
Lord

We let them
We go on
For Lord God
My Father
My beloved old poor good weak Father
We let them out of a love
A terrible
Yearning
Love
For You

When they kill us
They know they will kill You
They murder us not completely
For they are a little afraid of losing You
And never having You again
Then having only the death of their crimson days
The spittle of their ideas
And their sinful nights
We save You now
Father
But for how much longer

We are both old
Let us die
It is beautiful
The children shall die with their Father
And the Father with his children
Back to the wife
The mother
That waits for both

O God of Israel
O God of Zion
Did You hear me
For tomorrow
Do we die

A RECORD OF BRITISH OPINION ON PALESTINE 1917-1949

Joseph Lerner

This collection of quotations bearing on Palestine and related matters, gathered from the independent and highly influential British weekly, *The Economist*,¹ embraces the period from the Balfour Declaration through early 1949.

Since it is the intention to present a picture of moderate, considered opinion through time, particular care has been exercised neither to mislead concerning content nor to draw upon essentially isolated fragments — even though they might be found significant after extended analysis. In other words, it will not be necessary to “read between the lines.”

One comment is rather appropriate. The reader's attention is called to the fact that some of the most emotional sentences ever expressed by the usually calm *Economist* concern European refugees both before and after the war.

Reading and rereading of these items is rewarding not only for whatever lessons it may have in connection with the immediate subject matter, but perhaps even more so in connection with the nature of published opinion through time.

¹Founded in 1843, *The Economist* is an independent weekly publication which enjoys a widespread international circulation. In 1943 almost one-half of its ten thousand circulation was abroad. For the most part its readers are members of governments, legislators, civil servants, bankers, and professors. Its outstanding place is universally recognized. Sir John Clapham, E. L. Woodward, W. T. C. King, and Walt W. Rostow were among those who contributed essays for *The Economist 1843-1943*, Oxford University Press (1943), dealing with the publication's influence and place in economic history.

On the one hand this can serve as a partial introduction for those who are but slightly familiar with the entire question. On the other hand, it may be of greater interest to the amateur “student” who tends to saturate himself with the minutiae of the moment.

The strong impulse to propound an analysis has been resisted, and the reader has been given full freedom to assemble and evaluate this material to his own delight, content, amazement and, perhaps, disturbance.

November 17, 1917: In view of Mr. Balfour's letter to Lord Rothschild, it is natural to ask how the Jewish people, *which seems to prefer Ghettos*,² is to live by tillage in a country which contains much mountain and desert. . . . But there is much fertile land in the coastal strip, on the central plain of Estrilon, in the fruitful valleys of Judaea and Galilee, and in and beyond the upper Jordan. . . . The climate is regular, the rainy season certain and in the rainless summer there are heavy dews . . . the land is especially fitted for fruit growing, the work best suited to educated settlers with moderate means . . . various chemicals are worked or workable in the Dead Sea region, and there is coal (near Sidon), copper and iron. . . . Fisheries would be successful. . . . The total population may be 700,000. In the Roman period it was probably six to seven million . . . the economic future of a Jewish Palestine should be bright.³

May 6, 1922: (The Balfour Declaration) was intended to conform to the aspirations . . .

²All Italics added, Ed.

³Page 803.

of at least four parties. The British government hoped . . . to divide the allegiance of German and Austrian Jews . . . they also looked forward to bringing under British control a zone of territory covering the approaches to the Suez Canal, in the event of partition of Asiatic Turkey — a step which would prevent any other Western Power from becoming a dangerous neighbour to one of the “vital arteries” of the British Empire.⁴

June 24: Lord Balfour . . . rebutted the charges of injustice to the Arabs. “I cannot imagine,” he said, “any political interest exercised under greater safeguards than the political interests of the Arab population of Palestine.” . . . He dipped into Jewish history . . . and appealed to the honour of Christianity to make up for the wrongs heaped upon them. But he failed to imbue their Lordships with enough of his idealism to overcome their dislike of the mandate as it stands.⁵

July 8: Our government has already given pledges to both parties. The Arabs maintain that these pledges are incompatible, and after examining their arguments *we are forced to accept the very serious conclusion that the Arabs are in the right* . . . the fact remains that the British nation through *technical* blunders in diplomatic negotiations has been involved in obligations that are incompatible . . . A way out has got to be found.⁶

July 29: In our view the terms of the Mandate promise the best possible way out of the difficult situation with which the British Government was faced; and we hope that actual experience of their translation into practice under British supervision will steadily kill the grievances of the past.⁷

August 31, 1929: The widespread attacks by Arabs on Jewish communities here in He-

bron, Jaffa, . . . Haifa, and even in Trans-jordan, bear such an appearance of premeditation that it is hard . . . to understand how they failed to be foreseen and provided against by the authorities. . . . The behaviour of the Jewish immigrants, who were not predominantly Orthodox Jews, has not been marked by the discretion for which the circumstances called. . . . For those lives Great Britain is answerable, and she owes gratitude to the United States for the forbearance with which they have received the news of the fate of their citizens.⁸

November 2: It is already clear from the Police Commissioner’s evidence that the Government authorities were largely unprepared for the outbreak, though they had every reason to appreciate the dangers with which the atmosphere was charged. *As to the policy of disarming the Jews, there may be room for two opinions.*⁹

January 14, 1939: The better part of a year has gone by since the annexation of Austria served as a prelude to a fresh threat to . . . over half a million German Jews; and no practical plan has yet been devised by the nations who avow sympathy for the victims of Nazi persecution to finance the growing exodus and to find new homes for the fugitives . . . before the half million German Jews are swamped by five million Jews from other troubled European lands.¹⁰

February 18: The bogey is finance. The British Government’s inability to contemplate extra charges on Imperial or Colonial funds still leaves the ultimate responsibility to private people . . . *the chances are that the world’s Jews will continue to pay to the hilt for Germany’s misdeeds.*¹¹

April 15: The immediate step must be for

⁴Page 848.

⁵Page 1289.

⁶Page 52.

⁷Page 185.

⁸Page 384.

⁹Page 812.

¹⁰Page 66.

¹¹Page 336.

the British Government to reach an agreement with the Arab States on a solution which will be as little unjust to the Jews as possible. . . . Above all it is hoped that the Palestine Arabs who up to now have shown themselves to be both impatient and unyielding . . . will . . . learn the wisdom of tolerance.¹²

May 20: In short, we invited the Palestinian Arabs to show their teeth if they could. . . . It is an Anglo-Arab version of the story of *Mein Kampf*. . . . The Jews rightly say that their reasonable expectations are disappointed by the new British statement of policy, (White Paper of 1939, J. L.) . . . The worst of our British policy is that it puts a premium on obstruction. The Arabs have now succeeded in bringing Jewish immigration and land purchases to a halt.¹³

May 27: The Jewish threat to copy Arab resistance methods . . . is a logical consequence of the history of the problem since 1917. *In Jewish hands, however, this weapon would be a boomerang, since its use would merely lead to an earlier stoppage of Jewish immigration and to the erection of an independent Palestine in which the only participating "Palestinians" would be Arabs.*¹⁴

June 24: Mr. Malcolm MacDonald . . . expressed the Government's present policy . . . with praiseworthy frankness. *He admitted that the term "Jewish National Home" in the Balfour Declaration . . . had been deliberately ambiguous. . . . And he pointed out that there was nothing in the Mandate to compel the mandatory Power to promote Jewish immigration into Palestine up to the limit of absorptive capacity. . . . Palestine's political absorptive capacity must be taken into account as well; and the Arab revolt . . . "has borne the undeniable stamp of a wide patriotic national protest."*¹⁵

¹²Page 131.

¹³Page 419.

¹⁴Page 484.

¹⁵Page 708.

July 14, 1945: Observers returning from Germany . . . confirm that *unexpected* numbers of the Jews left in Central Europe want to go to Palestine because it is the only place in the world where they will get the welcome which they have been denied for years. This fact puts a new complexion on *British policy in Palestine which has been inclined to temporize in the belief that, after the war, the pressure for large scale immigration would be relaxed.* Moreover the evidence from Germany is bound to give a flavour of emergency.¹⁶

August 11: There can be no doubt that of the national groups in the world today none has so good a claim on help to begin a new life away from the memory of concentration camps and gas chambers. . . . *The Labour Party has seemed so far to go all the way to meet the most extreme Zionist demand — that Palestine shall become an exclusive Jewish Commonwealth. . . . It is hoped that the Labour Party will study the question of Palestine in its Middle Eastern setting very cautiously before it undertakes a policy which will set the Arab world by its ears. . . . To proclaim such a policy would end all hope of a compromise solution and would saddle the British government with a permanent military commitment at a time when its position in Syria . . . is delicate, when the Egyptians are pressing for modification of the Anglo-Egyptian Treaty and when the communal problem in India presents very great difficulties.*¹⁷

August 18: *The Jews cannot have a Jewish Palestine. The Arabs cannot have a complete ban on any more Jewish immigration. . . . The last thing the government should feel at this moment is that quick decisions are either possible or necessary.*¹⁸

September 29: Egypt's desires to regulate its relations with Great Britain should not be

¹⁶Page 41.

¹⁷Page 188.

¹⁸Page 223.

impossible to meet. The forces can be *withdrawn from Egypt and established* in other bases — possibly in Palestine.¹⁹

October 6: The plight of the Jews in Europe . . . is frankly appalling; it represents a very real slur upon the military authorities, British and American, who have had neither the imagination nor the energy to mitigate it. The need to act rapidly to assist these most unhappy of all of Hitler's victims is an obligation which the Allies cannot shirk. The question is whether the only solution is to open the gates of Palestine to mass migration.²⁰

October 27: Mr. Bevin uttered two further . . . truths that are too often and too easily forgotten. The first is that it is a lack of any clear definition by the British government of its dual obligations to Jews and Arabs that has caused unbounded Jewish ambitions and equally unbounded Arab fears. The second is that promises to two parties have to be honoured, and that "any violent departures without adequate consultation" would be a dishonourable, and almost certainly disastrous breach of faith.²¹

May 11, 1946: The danger is that the whole awkward problem may be dumped into the lap of UNO. This would save face at the cost of intolerably delaying the urgent admission of the first contingent of European Jews.²²

July 13: Above all, a continuance of the mandate would continue the conditions of the last twenty years, under which *Jew and Arab and American call the tune while the British pay the piper*. Only under one condition could the policy of continuing the mandate be reasonably considered by the British — if the Americans were prepared to share the cost, to provide capital and possibly (*although this would have to be hedged with every possible*

guarantee of impartiality) to share in the work of garrisoning and policing. . . . The chances are that *not even for six months could it secure a native Palestinian Administration* to which to transfer its power. A straight evacuation would therefore be out of the question.²³

August 3: Would it then be wise . . . to go back to complete partition? The difficulty is that Palestine is not an isolated problem of Jewish and Arab differences. *It is now vitally involved in British imperial security.*²⁴

In Transjordan the new King Abdullah finds his royal prerogative challenged by demands for greater democratisation — and these demands are supported by influential Palestine Arab families. . . . The recent decision of the Conference of Arab rulers to make a concerted drive against these so-called subversive movements merely outlines the dependence of the present Arab rulers . . . *they can only abandon the British by committing political and social suicide.* . . . Instead of seeking full Jewish co-operation to put an end to terror — for which the Jews would most certainly have been prepared — the local military authorities once again resorted to the policy of humiliating all Jews . . . by a deplorable letter from General Barker.²⁵

October 12: The conference method of solving the Palestine problem has been postponed for ten weeks . . . by then the American elections will be over . . . President Truman will have stepped down from his party soap-box and will — it is hoped — assume the more statesmanlike tones of a head of State.²⁶

November 9: *The Old Testament and plenty of other histories*, including the annual report of the Mandatory Power for Palestine are full of proof that appeasement of Semitic races does not pay. And yet, if the British

¹⁹Page 451.

²⁰Page 480.

²¹Page 597.

²²Page 753.

²³Page 45.

²⁴Page 165.

²⁵Page 178.

²⁶Page 576.

Government wishes to draw Palestine Jews to its December conference, it is indisputable that it had to release their leaders from detention.²⁷

January 4, 1947: For anyone who looks ahead must bear in mind the fact that anti-Semitism has not abated with the fall of Hitler. On the contrary, the prospects of it have increased. . . . The indecision of the Zionists affords a moment that must be seized. The alternative courses now are either to admit failure, abandon the thought of a British base in Palestine and lay the matter before UNO with a recommendation that it partition the country and guarantee the frontiers . . . or else to dictate and uphold a partition of British manufacture.²⁸

February 1: Many Jews are ready to accept it (partition). A number of Arabs will, while protesting, acquiesce in it, though none will like it, because all fear the proximity of a thrusting, bustling, wealthy Jewish state.²⁹

March 22: *The British authorities*, for their part, *give impression that the inconveniences created by martial law in Tel Aviv and its area, and in one quarter of Jerusalem, have produced a little of the help they need, with promise of more to follow.* The reason why they are probably right is that the pocket of the Jewish community has been gravely hit by a fortnight's forced inactivity. Martial law costs the Jewish community 1,000,000 pounds a day.³⁰

May 3: It is churlish to level on criticism at British forces who are carrying out a more than exacting task? *They still seem to lack either the numbers or the ingenuity to defeat Jewish stratagems* that are bound to inflame heated Jewish imagination . . . it is foolish to allow such ingenuity to become legendary.³¹

May 17: America needs Middle East oil, but Britain absolutely depends on it. The base in Egypt becomes untenable though secured by a freely negotiated treaty.³²

May 24: For nearly thirty years anti-Zionism was undoubtedly more congenial to the Bolshevik outlook. . . . The survivors of European Jewry must now feel that the Jewish distrust in the ability of the European Left to deal effectively with anti-Semitism, the distrust of which Zionism has been the exponent, has been also too tragically justified. . . . For the time being *it looks as if Russia were effecting an ideological retreat from the Arab Middle East*, a retreat which logically supplements its virtual political withdrawal from Northern Persia.³³

June 21: The decision of the Palestine Arabs to boycott the United Nations enquiry . . . probably is the right one from their point of view . . . *the present Palestine Arab leaders are not very good at putting their case in public.* Some of them made a deplorable showing at the Anglo-American enquiry . . . *even sane and educated Arabs have been affected by the reports brought back from Lake Success of the overwhelming "Jewish" atmosphere in which the United Nations proceedings on Palestine have been conducted* — a natural consequence of the large proportion of Jews in the population of New York.³⁴

August 30: Did the government really think of the consequences to this country's international reputation and prestige when the decision was taken to send the "Exodus" Jews to the British zone of Germany? Few orders could have been such a gift to Zionist anti-British propaganda or so damaging to Britain before a world opinion which Irgun outrage had recently inclined toward sympathy. What kind of obtuseness is it which cannot see the

²⁷Page 745.

²⁸Page 4.

²⁹Page 186.

³⁰Page 411.

³¹Page 666.

³²Page 754.

³³Page 801.

³⁴Page 970.



TOMORROW'S PLOWSHARES

William J. Adelson

emotional effect on Jews all over the world, an opinion sympathetic to their cause and indeed on anyone with a sense of human decency, of sending intercepted Palestine immigrants to Germany?³⁵

September 13: The despatch of the "Exodus" Jews to Hamburg — called for some obscure and horribly ironic reason "Operation Oasis" — has been completed . . . only a hard core of fanatics offered violence. . . . *Never conspicuous for political sagacity where non-Jews are concerned*, they (Zionist Leaders) were apparently still counting on an unaltered British intention to hold on to Palestine at any cost.³⁶

October 4: *The American Administration, content for years to turn a blind eye to the criminally irresponsible activities of a clique of American Jews, is now confronted with a United Nations problem too complicated to be solved with regard only to the Jewish vote in New York City.* The Jews are fairly well armed . . . in a fight against the whole Arab League, the most they could hope to achieve would be a stalemate . . . and concessions may therefore be reasonably expected from their side. . . . The room for diplomacy, persuasion and manoeuvre is pitifully small, after all the delays and hesitations of British policy in recent years. So intractable is this problem of enforcement that Great Britain will now find itself under the strongest possible pressure to remain in Palestine. This pressure must at all costs be resisted.³⁷

October 30: What is too little understood in this country is that *anti-Jewish policy in Palestine is inseparable from the growth of anti-Semitism in Britain.* . . . That anti-Jewish sentiment — of a mild brand, it is true, but real enough — flourishes today, though without public expression, in high circles in Britain

is a proposition which only hypocrisy or blind-eyed complacency will deny. . . . *The tragedy of the Jews in this generation has been too great for any Jew to believe in his heart that the three thousand years of his people's history will find fulfillment if he can gain admittance to an exclusive Gentile club.*³⁸

November 15: The most effective contribution which America could make . . . would be to restrain the ambitions of its Zionists within the bounds set by America's own unwillingness to contribute a single man to enforce a Zionist policy in Palestine. . . . Instead, while official America is counting on the Palestine Jew to hold his own unaided against the Arabs, *all the Palestine Jews — except a tiny minority of the well informed — are at this moment convinced that America is coming over with a large force . . . to establish their state for them.*³⁹

November 22: The boundaries of the Jewish "state" will not be those the United Nations thinks just but those the Zionists can defend. *These will be very much smaller than those so extravagantly drawn by the pro-Zionist majority of the Committee.*⁴⁰

March 27, 1948: (British) believe that prolonged fighting will leave Jews with a smaller area along the coast where their sovereignty will be unchallenged while the Arabs will be in control everywhere else.⁴¹

April 3: The Arab League was three last week. It celebrates its birthday in understandable triumph over the changed picture in Palestine. Its cause was the abandonment of partition, and this looks like winning.⁴²

August 7: If the Arab society were anything but rotten, the Arab States would not be waiting for international charities to do something about their refugees. . . . The Arab ruling mi-

³⁵Page 355.

³⁶Page 433.

³⁷Page 545.

³⁸Page 630.

³⁹Page 794.

⁴⁰Page 835.

⁴¹Page 489.

⁴²Page 539.

nority has gone about this business in about the same way as they fought in Palestine, without public spirit, or personal sacrifice or common effort. And now they dare not tell their people what has happened.⁴³

September 25: The great majority of Jews would have thought themselves lucky if they had been offered as much (as the Bernadotte Plan) at any time before military success turned their heads. . . . The only possible candidate for saving the United Nations from surrender to violence is the United States. The role of the American Government is unenviable. It might mean the putting of American umpires against Israeli soldiers — a thought most unthinkable when a presidential election is less than two months away. Yet to shrink the initiative is to fall victim to the voice that seduced the weak men to Munich.⁴⁴

October 30: . . . As for Jews, they are an exclusive people. Over centuries their exclusiveness has led them to unneighbourly acts

⁴³Page 221.

⁴⁴Page 484.

that amounted to social obtuseness. Practised on a national scale this amounts to political stupidity.⁴⁵

November 6: So far the news has been concealed from the home publics in both countries (Egypt and Iraq) by jaunty communiques and, in Egypt, by a censorship that reduces the home press to bombast. What happens when the public learns that the Egyptian army has been beaten and is demoralized, that it hated the inhabitants of Gaza, who returned the dislike, and that the comforts funds generously subscribed in Alexandria disappeared on their way through the Ministry of War?⁴⁶

January 1, 1949: Talking is becoming more and more imperative for Israel; its economy is creaking beneath the strain of keeping so many men under arms. It wants an end to war. To judge by such reports of its military prowess as are available, its troops may have won this end.⁴⁷

⁴⁵Page 694

⁴⁶Page 738.

⁴⁷Page 8

RETURN

Philon E. Wigder

It was in the Synagogue on the afternoon of the Day of Atonement. Half the congregation had drifted to the vestibule to escape the weariness of the never-ending services. The other half sat listlessly in that torpor which comes from fasting and continual prayer.

The man I am going to tell you about was the cantor. He was an old man with a white beard and red-rimmed eyes. All during the long day, he had sung the services with fervor and deep emotion. He was not a cantor by profession and he did not sing for the dozing congregants — he prayed for them. And ever and anon, he would lift his arms in reverent supplication and his voice would break.

And then he came to the prayer, "And the priests . . ." And though he had been singing all day, his voice became fresh again. It rang out like that of a young man.

"And the priests and the people used to stand in the courtyard of the Temple. And when they heard the terrible ineffable Name come forth from the mouth of the High-Priest in holiness and cleanliness, they used to bend the knee, and bow down, and fall on their faces and say: 'Blessed be His Name whose glorious kingdom is for ever and ever.'"

And as the old man told how the Jews of old used to bow down, he drew about himself his great praying shawl and, as is the custom, he too bowed down. And he too bent the knee and prostrated himself. And he wept bitterly.

No Jew may kneel or bow down in prayer. Only the cantor, on the High Holy Days, is excepted. The sight of a Jew prone on the floor and the abandon of the old man's emotion stirred me deeply. As I heard his great sobs,

I sensed a great truth. He is no longer a man possessed by an emotion, I said to myself. He is no longer an identity. He has lost his ego. He is grief itself lamenting before the throne of God the glory that is no more.

And on the wings of his grief I was borne over the endless centuries. And I saw the great courtyard where was massed the multitude, and I saw the priests and the people bow down. And though they were many, yet was there room for all to prostrate themselves. And I felt their awesome exultation when they said, "Blessed be His Name whose glorious kingdom is for ever and ever."

. . . Finally, the old Jew arose, weak and spent. The congregation still slumped in their seats, sluggish and apathetic.

As the poignant heart aches sore when the beloved dream-visiting revenant returns but to depart again, so the presentation of past glory freshened its loss. Once was Israel close to the Lord. Underneath were the everlasting arms and from before was thrust out the enemy. Now, all was changed, all was gone. There remained but rack and ruin — and the memory and the dream.

But how precious were the memory and the dream. For they were not only the capsule of the past — they were also the seed of the future. Oh God, God, let us not lose the memory and the dream else we slip away into the endless void.

I went over to where the old man stood and bent down and kissed the hem of his white prayer garment. And over and over in my mind went the prayer of the ages. "Turn us to Thee, O Lord, and we will return. Oh! renew our days as of old."

BOOK REVIEW

MILTON STEINBERG, *Basic Judaism* (New York: Harcourt, Brace and Co., 1947). 172+ix pages. Reviewed by Louis H. Feldman.

The average reader will perhaps approach this book with an air of skepticism. Can one write about "basic Judaism" when Judaism is so complicated as to defy definition? Rabbi Steinberg is well aware of this, and in his very first chapter asks: "Does the notion, *basic Judaism*, make sense?" His answer, which is in the affirmative, depends on analogy and on historical precedent. Rabbi Steinberg compares the history of Judaism to the life of an individual who grows from infancy to old age, changing greatly, yet still maintaining a continuing identity. His historical precedents for attempting to write on "basic" Judaism are found in stories of the rabbis who attempted to summarize the essence of Judaism in a single dictum. Perhaps the most famous of these is that attributed to Hillel: "That which is hurtful to thee do not to thy neighbor. This is the whole doctrine. The rest is commentary. Now go forth and learn."

In keeping with the purpose of the book, which is intended for both Jews and non-Jews who wish a simple and orderly formulation of the Jewish religion, Rabbi Steinberg, who is well known for his historical novel *As a Driven Leaf* and for his recent *Partisan Guide to the Jewish Problem*, writes in an amazingly lucid style. Though there is only one footnote and no bibliography, the book contains the careful conclusions of a discerning scholar. The sentences, stripped of adornment, are "sheer Attic"

¹On most of the occasions when this dictum is quoted, the last sentence is omitted; Rabbi Steinberg rightly insists on its importance. "Core" Judaism is not enough; Hillel urges that the commentary also be mastered.

in their simplicity; yet there are many well-selected illustrative anecdotes from the Talmud and from later Jewish literature to add variation and charm to the narrative. To summarize the beliefs and practices of Judaism in 172 readable pages without over-simplification is a task which Rabbi Steinberg has handled in a series of succinct quasi-lectures which at times, in their brevity, approach the treatises of Aristotle or even lecture-notes.² And yet the reader feels that he is not receiving Judaism in a mere capsule; here is also the flesh and blood of a living religion.

Typical of the author's sound approach is his handling of the different sects in Judaism today. Instead of adopting such ill-chosen terms as "orthodox," "conservative," and "reform," Rabbi Steinberg finds two basic groups in present-day Judaism — traditionalists and modernists. And instead of devoting separate "lectures" to the two groups, he emphasizes the common qualities that bind them together as Jews.³

²Rabbi Steinberg has many incomplete sentences and is especially prone to starting sentences with relative pronouns. He frequently uses the favorite device of lecturers of listing important points instead of discussing them in the more elaborate essay form. But these devices of style are, of course, in accord with the idea of "basic."

³The chapter on "Practices" is the only one where there are mentioned basic differences between traditionalists and modernists. While a fair hearing is given to both groups, the traditionalists will find particularly cogent the moral of the tale of the eighteenth-century folk preacher, Jacob Kranz of Dubno, which Rabbi Steinberg includes (pp. 141-142) and which I here paraphrase: Jacob of Dubno once took as his text the Torah verse "Thou shalt not add thereto (i.e. God's ordinance) nor diminish from it" and asked why there could not be two Days of Atone-

Again, the titles of the ten chapters in the book are indicative of both the scope and method of the author. These chapter headings are: Preliminaries, Conclusions, Torah, God, The Good Life, Israel and the Nations, Practices, Law, Institutions, and World-to-Come. Simplicity and brevity pervade these titles. The second chapter, "Conclusions," may appear out of order; but in Rabbi Steinberg's novel approach, he first seeks Judaism's postulates, like a Euclid in geometry or a Spinoza in philosophy, and discovers the simultaneous love of God and man to be the sum of the matter. Thus Judaism's first postulate is its final inference; and, to paraphrase

ment, for example. The shrewd homilist replied with a parable. A man once borrowed silver candlesticks from a neighbor and returned them together with a little candlestick which, he said, had been born to the originals. The owner knew that candlesticks do not bear offspring but was, of course, glad to accept the windfall. Then silver forks and still other items were borrowed and returned similarly with their progeny. Once, however, the borrower asked for all his neighbor's silver, parents and children alike, but failed to return the objects, declaring that they had all died in a plague. If metallic objects can procreate, he said, certainly they are subject to death. Likewise, concluded Jacob of Dubno, freedom to add to Jewish practices also involves the liberty to subtract.

Hillel, all else in the book is but commentary.

Throughout the book the reader is impressed by the extraordinary diversity of opinion permitted within Judaism on matters of creed. Thus the neo-Platonist Ibn Gabirol, the Aristotelian Maimonides, and the anti-rationalist Crescas were all good Jews, despite the great differences in their philosophies of life. Instead of a creed, Judaism has, as the author well states, "a very definite religious outlook, . . . a climate of conviction." It is not doctrine but the good life that Judaism emphasizes.

The chapter of perhaps the greatest interest to the many non-Jewish readers that *Basic Judaism* will find is that on "Israel and the Nations." Rabbi Steinberg's statement of the Jewish judgment of Christianity is clear and forthright. His final statement of the Jewish view is that Jesus was, "despite his defects, a great man, a gifted and exalted teacher." It is to the Pauline innovations in Christianity to which Judaism objects, according to the author. Will the gap ever be filled? Rabbi Steinberg's reply is worth quoting: "Let each be as pure and strong in its own character as it can. For the rest, there is need not for filling in gaps but for bridging them with mutual candor and understanding."

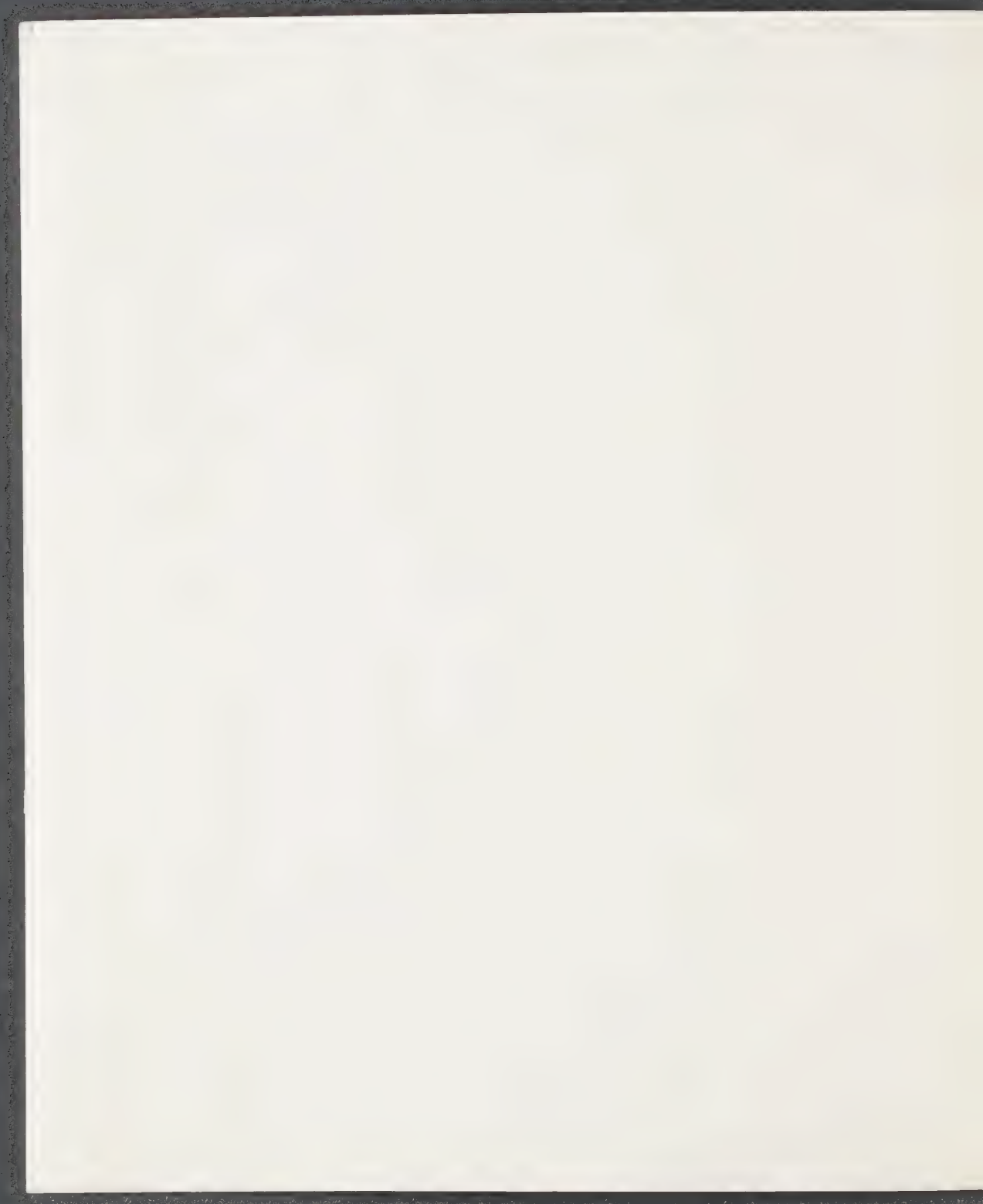
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- | | |
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HILLEL HOUSE

5 BRYANT STREET
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QUEEN'S UNIVERSITY
At Kingston, Ontario

CONVOCATION

AT THE CLOSE OF THE
ONE HUNDRED AND THIRD SESSION



GRANT HALL, MAY 16th, 1945

Order of Proceedings

As the Academic Procession enters the Hall the audience is asked to stand.

MUSIC:

The Agincourt Song	Traditional
Solemn Melody	Walford Davies
Pièce Héroïque	César Franck
Processional March: Crown Imperial	William Walton

HYMN

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home.

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,

From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

O God, our help in ages past,
Our hope for years to come,
Be Thou our Guard while troubles last,
And our eternal home.

SCRIPTURE READING AND PRAYER

The Reverend H. A. Kent, Principal of Queen's Theological College

ADDRESS BY THE PRINCIPAL

CONFERRING OF HONORARY DEGREES

The Vice-Chancellor will present to the Chancellor, those receiving Honorary Degrees. President James S. Thomson will make acknowledgment.

CONFERRING OF DEGREES BY EXAMINATION

Dean Earl will administer the sponso to all the candidates in the Faculty of Arts at one time. Professor P. G. C. Campbell will announce the names of candidates in Arts. Dean Ellis will administer the sponso in Applied Science and Professor Jackson will announce the names of students in this Faculty. As their names are announced, candidates will come forward in pairs and kneel before the Chancellor to be hooded and laureated.

Faculty of Arts: Master of Arts, Bachelor of Arts (with Honours), Bachelor of Arts (Pass), Bachelor of Commerce, Diploma in Laboratory Technique.

Faculty of Applied Science: Master of Science, Bachelor of Science (with Honours), Bachelor of Science (Pass).

AWARDING OF THE UNIVERSITY MEDALS

As the names are announced candidates will come forward to receive the award at the hands of the Chancellor.

ANNOUNCING OF FELLOWSHIPS, SCHOLARSHIPS AND PRIZES

BENEDICTION

Principal H. A. Kent.

GOD SAVE THE KING

Recessional: The Trumpet Call Healey Willan

The audience is asked to remain standing while the procession goes out.

FORMULAE

Sponsio (candidates standing).

Faculty of Arts

Question—Do you promise that you will always strive to make your life and conduct worthy of the honour about to be conferred upon you; that you will cherish a generous loyalty to this University, and, as far as in you lies, endeavour to advance her interests?

Answer—We do.

Faculty of Applied Science

Question—Do you promise that you will always strive to make your life and conduct worthy of the honour about to be conferred upon you; that you will cherish a generous loyalty to this University, and, as far as in you lies, endeavour to advance her interests and to maintain the honour and dignity of your profession?

Answer—We do.

Presentation.

Mr. Chancellor: I have the honour to present for the degree of..... those whose names will be announced, whom the Senate has duly declared worthy of the honour, that they may receive the degree at your hands.

Laureation.

In the name of this University and by the Authority of Royal Charter I admit you to this degree with all its rights and privileges.

Rise (using the name of the degree).

Degrees

HONORARY DEGREES

Doctor of Divinity

Alexander Dow Cornett Oshawa, Ontario
John Forbes Wedderburn Kingston, Ontario

Doctor of Laws

Walter Ray Bloor Rochester, New York
David Henry Laird Winnipeg, Manitoba
James Sutherland Thomson Saskatoon, Saskatchewan

DEGREES BY EXAMINATION

Master of Arts

Esme Noreen Foord, B.A., Psychology Kamloops, British Columbia
Ross Grant Babion, B.A. (in absentia), History Fort William, Ontario
Kunio Hidaka, B.A., Politics Kingston, Ontario
Alec Lucas, B.A., English Cobourg, Ontario
Douglas Carl McIntosh, B.A., Biology Ottawa, Ontario
John Taylor Parkhill, B.A. (in absentia), English St. John, New Brunswick
Edward Roderick Rose, B.A., Geology St. Thomas, Ontario
Ronald Burns Ross, B.A., Chemistry Embro, Ontario
George Denis Thorn, B.Sc., Chemistry Edmonton, Alberta

Bachelor of Arts (Honours)

Vera Lenora Beswetherick (in absentia), Latin: 2nd class Honours,
Fordwich, Ontario
Irene Agnes Carss, Chemistry: 3rd class Honours Kamsack, Saskatchewan
Mary Lillian Conner, Biochemistry: 2nd class Honours Kitchener, Ontario
Helen Arliss Denyes, Biology: 1st class Honours Kingston, Ontario
Frances Mildred Foster, Specialist Course, Latin and English:
2nd class Honours Renfrew, Ontario
Margaret Marion Miller, Specialist Course, French and German:
1st class Honours Ottawa, Ontario
Mary C. McGugan (in absentia), Classics: 1st class Honours,
Mount Brydges, Ontario
Norma J. Timlin, Specialist Course, French and German:
2nd class Honours Peterborough, Ontario
Gwendolyn Dorothy Toms, General Honours, French, English, Spanish:
2nd class Honours Belleville, Ontario
Joyce Norine Watson, History: 3rd class Honours Belleville, Ontario
Eleanor Grace Webb, History: 3rd class Honours Windsor, Ontario
Joseph Bachrach, Chemistry: 2nd class Honours South Bend, Indiana
Gordon Edwin Beamer (in absentia), Chemistry:
2nd class Honours Ridgeville, Ontario
Marcel Corneille Blanchaer, Biochemistry: 2nd class Honours,
Kingston, Ontario
Thomas Edward Bocking, General Honours, History, Politics,
Economics: 2nd class Honours Kingston, Ontario
Douglas Allen Carscallen, Biology: 2nd class Honours Enterprise, Ontario
Matthew Ward English, Mathematics: 3rd class Honours Thomasburg, Ontario
Douglas Martin Gray, History: 2nd class Honours Stirling, Ontario
Stuart Kent Haig, Chemistry: 2nd class Honours Campbellford, Ontario
Fraser Henry Hogle, Specialist Course, Latin and English:
2nd class Honours Odessa, Ontario
Walter Duncan Kelly, Biology: 1st class Honours Watford, Ontario
Joseph Carl King, English: 3rd class Honours Toronto, Ontario
Henry William Knepler, English: 1st class Honours Kingston, Ontario
Sydney Kom, Public Administration: 2nd class Honours Montreal, Quebec
Michael Francis Lafratta, Specialist Course, French and Spanish:
2nd class Honours Welland, Ontario
John Doyle Murphy, English: 2nd class Honours Barrie, Ontario
Garnet Ernest McCreary, Mathematics: 1st class Honours,
Merrickville, Ontario
Russell Francis Sams, History: 2nd class Honours Collins Bay, Ontario
J. Donald Walters, Biology: 2nd class Honours Picton, Ontario

Bachelor of Arts (Pass)

Margaret Emilv Abraham (in absentia) Ottawa, Ontario
Ruth Alda Barker Almonte, Ontario
Adelaide Matie Barnes Toronto, Ontario

Miriam Shelley Berlind	Westmount, Quebec
Anne Templer Bonham	Walkerville, Ontario
Constance Mary Bracken	Brockville, Ontario
Betty Brody	Yarmouth, Nova Scotia
Joyce Cameron Brown	Ottawa, Ontario
Ethel Marie Campbell	Proton Station, Ontario
Myra Winnifred Cantor (in absentia)	Timmins, Ontario
Margaret Beatrice Carty	Kingston, Ontario
Dorothy Marguerite Charron	Ottawa, Ontario
Florence Rose Cole	Verdun, Quebec
Zelda Anna Cole (Sister Mary Teresa of Avila) (in absentia),	
	Belleville, Ontario
Ciela Joyce Collins (in absentia)	Colborne, Ontario
Mary Agnes Collins (Sister Mary Magdalen) (in absentia)	Belleville, Ontario
Joan Elizabeth Copeland	Kingston, Ontario
Evelyn Marguerite Cridland (in absentia)	St. Williams, Ontario
Janet Dworkin	Ottawa, Ontario
Alice Elizabeth Dyke	Blind River, Ontario
Rosetta Maud Elkin	Westmount, Quebec
Shirley Fay Evenchick	Ottawa, Ontario
Glenyce Ferguson	Renfrew, Ontario
Helen Ruth Fraser	Renfrew, Ontario
Elizabeth Wellington Ganton	Port Arthur, Ontario
Freda Lee Garson (in absentia)	Saint John, New Brunswick
Frances Elizabeth Goodspeed	Ottawa, Ontario
Shirley Margaret Gordon	Copper Cliff, Ontario
Bernice May Graham	North Gower, Ontario
Sif Viveke Grinstad (in absentia)	Montreal, Quebec
Doris Love Gunning	Smiths Falls, Ontario
Mary Elizabeth Hallett	Cobalt, Ontario
Lucette Mary Hansen	Timmins, Ontario
Mary Carmichael Holden	Ottawa, Ontario
Winnifred Sara Hunter	Peterborough, Ontario
Iris Thelma Ivey	Oshawa, Ontario
Hazel Beryl Kelly	Kingston, Ontario
Doris Joan Laird	Ottawa, Ontario
Margery McBride Lashbrook	Belleville, Ontario
Isabelle Jean Malcolm	Collingwood, Ontario
Harriet Louise Martin	Utica, New York
Laura Ann Master	Ottawa, Ontario
Gladys May Mead (in absentia)	Ogema, Saskatchewan
Margaret Anna Miller	Kingston, Ontario
Dorothy Mills	Ottawa, Ontario
Grace Eileen Mohr	Ottawa, Ontario
Eileen Moulds	Calgary, Alberta
Edna Anne McCloskey	Ottawa, Ontario
Frances Holbrook Macdonell	Sudbury, Ontario
Lotta L. McNeill	Fort Erie South, Ontario
Gwendolyn Lundy Pearson (in absentia)	Sutton West, Ontario
Jean Jesse Piper	Kingston, Ontario
Edna Pratt	Camrose, Alberta
Joan Heyworth Rayner	Lake Forest, Illinois
Nora Kathleen Rodd	Windsor, Ontario
Nancy Elizabeth Sachs	Toronto, Ontario
Willoughby Isabel Singer	Fergus, Ontario
Jessie Isabel Jane Snaden	Hudson Heights, Quebec
Signe Kathryn Snary	Kingston, Ontario
Audrey Elizabeth Stevens	Windsor, Ontario
Josephine Sutherland	Revelstoke, British Columbia
Mary Elizabeth Vallentyne	Brantford, Ontario
Agnes Gertrude Waddell	Stratford, Ontario
Margaret Grace White (in absentia)	Kitchener, Ontario
Elsie Muriel Wight (in absentia)	Ottawa, Ontario
Dorothy Wilkinson	Verdun, Quebec
Margaret Angeline Young	Braeside, Ontario
Helen Anne Jean Zivian	Ottawa, Ontario
William James Adamson	Oakville, Ontario
Gerald MacCormack Andress (in absentia)	Valleyfield, Quebec
Arthur Frederick Andrews (in absentia)	Mimico, Ontario
Bruce Fletcher Attridge	Spencerville, Ontario
Leonard Ligouri Begley (in absentia)	Kingston, Ontario
Lawrence Bilsky (in absentia)	Ottawa, Ontario
Norman Farwell Bradley (in absentia)	Lennoxville, Quebec
Raymond Harvey Bradley	Ottawa, Ontario

Scott Alexander Walter Brown (in absentia)	Montreal, Quebec
Charles Donaldson Campbell	Preston, Ontario
Clement A. Cassidy	Orillia, Ontario
Irvin Lindsay Collins (in absentia)	Beachburg, Ontario
Lewis Dumon Conway	Montreal, Quebec
Robert Cooper (in absentia)	Verdun, Quebec
Peter Alan Dogen (in absentia)	Montreal, Quebec
Leo Irwin Erdil	Outremont, Quebec
Archie Richard Foley	Howe Island, Ontario
William Gazinsky	Montreal, Quebec
George William James Heck Gorrell	Toronto, Ontario
Chester Greenwood (in absentia)	Milford Bay, Ontario
Bruce Guy	Wardsville, Ontario
Frederick Elwyn Johnston (in absentia)	Brooklin, Ontario
Allen Grange Keeley (in absentia)	Schumacher, Ontario
James Clare Kellogg	Port Hope, Ontario
Patrick Emmet Kierans	Montreal, Quebec
William Holt Little	Brantford, Ontario
Louis Lubarsky	Drummondville, Quebec
James Henry Storey Mahood	Kingston, Ontario
Arthur Charles Mikel (in absentia)	Toronto, Ontario
Cyril J. Morris	Elmira, Ontario
Donald Alexander MacLeod	Toronto, Ontario
Douglas Elbert Patterson	Ottawa, Ontario
Andrew Taylor Percv (in absentia)	Lanark, Ontario
Leslie F. Reid	Kingston, Ontario
Jack Campbell Robertson	Tara, Ontario
Alexander Shisko	Iroquois Falls, Ontario
David Stoller	Ottawa, Ontario
John Deakin Buckley Walton	Sault Ste. Marie, Ontario

Bachelor of Commerce

Joseph T. Berezin	Ottawa, Ontario
Norman Craig Brown (in absentia)	Vankleek Hill, Ontario
Robert Patrick Brown (in absentia)	Montreal, Quebec
Harry Arthur Joseph Buxton	Ottawa, Ontario
Leon Farbstein (in absentia)	Montreal, Quebec
Rolf Katzenberg	Toronto, Ontario
Charles Stewart Kidd	Gananoque, Ontario
John Alfred Markey	Kingston, Ontario
Donald Gordon Mathieson	Winnipeg, Manitoba
Jurgen B. Rotholz	Toronto, Ontario
John Edmund Thexton	Peterborough, Ontario
Henry Turmann	Kingston, Ontario
Jack Cecil Webb (in absentia)	Creston, British Columbia
Harold Bongard Winter	Lindsay, Ontario

Diploma in Laboratory Technique

Doris Johnson McWhinnie, B.A.	Williamstown, Ontario
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Master of Science

John Goodenough Bayly, B.Sc., Physics	Kingston, Ontario
A. Peter Ginn, B.Sc. (in absentia), Geology	Swastika, Ontario
Henry Walter Habgood, B.Sc., Chemical Engineering	Calgary, Alberta
Arthur Clark Wise, B.Sc., Chemical Engineering	Corunna, Ontario

Bachelor of Science (Honours)

Ronald Dean Anderson, Chemistry	Kingston, Ontario
Alfred Robert Bader, Chemistry	Westmount, Quebec
William H. Davis, Physics	Brockville, Ontario
Douglas Graham Ellis, Chemistry	New Glasgow, Nova Scotia
John Kenneth Gladstone, Mechanical Engineering	Guelph, Ontario
Louizio Gramoli, Electrical Engineering	Cobalt, Ontario
Nicholas Gritzuk, Metallurgical Engineering	Winnipeg, Manitoba
John Arthur Harvey, Physics	Saskatoon, Saskatchewan
Clarence George Kappler, Chemical Engineering	Hamilton, Ontario
Frank Bing-Siu Lee, Electrical Engineering	Ottawa, Ontario
John Earl Lindsay, Metallurgical Engineering	Renfrew, Ontario
Arthur Donald Moore, Electrical Engineering	Estevan, Saskatchewan
Amilcare Ramella, Chemical Engineering	Welland, Ontario
James Albert Robson, Mechanical Engineering	Thamesford, Ontario
Lloyd Calvin Secord (in absentia), Mechanical Engineering,	Leamington, Ontario
Robert William Stewart, Physics	Calgary, Alberta

Edwin H. Tompkins (in absentia), Chemistry Chatham, Ontario
 Douglas Macpherson Van Patter, Physics Westmount, Quebec

Bachelor of Science (Pass)

Garnet David Adams, Mechanical Engineering Belleville, Ontario
 Samuel James Franklin Alexander, Mechanical Engineering Kingston, Ontario
 Robert Alexander Brock Bannard, Chemistry Ottawa, Ontario
 Desmond A. Bauman, Mechanical Engineering Buckingham, Quebec
 Vincent Augustine Beamish, Electrical Engineering Merrickville, Ontario
 John Paul Beaudry (in absentia), Chemical Engineering Ottawa, Ontario
 Donald Russell Beckett, Civil Engineering Fort William, Ontario
 James Metcalfe Bennett, Mechanical Engineering Campbellford, Ontario
 W. R. Birks, Mechanical Engineering Brockville, Ontario
 Robert Joshua Brison, Metallurgical Engineering Falconbridge, Ontario
 Douglas R. S. Browning, Mechanical Engineering Cardinal, Ontario
 Archie Keith Campbell, Mining Engineering Kingston, Ontario
 Donald Ross Campbell (in absentia), Mechanical Engineering,
 Kingston, Ontario
 Glenwood C. Campbell, Mining Engineering London, Ontario
 Charles William I. Carthew, Civil Engineering Windsor, Ontario
 Edward Frank Charlesworth (in absentia), Chemical Engineering,
 Ottawa, Ontario
 John Leslie Clarke, Chemical Engineering Toronto, Ontario
 Lloyd Arnold Cook, Physics Brantford, Ontario
 Paul Albert Côté, Mining Engineering Noranda, Quebec
 Maurice Carlyle Coulter, Mining Engineering Blytheswood, Ontario
 Donald Spence Craig, Physics Ridgetown, Ontario
 Frank Cyprian Creed, Electrical Engineering Walkerville, Ontario
 Alexander McFarlane Cuthbertson, Mechanical Engineering Cardinal, Ontario
 Harry Mark Daggett, Chemistry Prince Rupert, British Columbia
 Merritt M. Davis, Civil Engineering Greenview, Ontario
 Fernando De Luca, Metallurgical Engineering Timmins, Ontario
 Thomas Walter Dent (in absentia), Mineralogy and Geology,
 Haileybury, Ontario
 S. H. Mackenzie Elliott, Mechanical Engineering Port Hope, Ontario
 Donald A. Fahner, Chemistry Port Stanley, Ontario
 Stuart William Cameron Fenton, Chemistry Ottawa, Ontario
 Walter Robert Geddes, Mechanical Engineering Calabogie, Ontario
 James Keith Gordon, Civil Engineering Ottawa, Ontario
 George M. Hale, Chemistry North Bay, Ontario
 John Newton Hanna, Mechanical Engineering Brockville, Ontario
 Donald Edmund Helleur, Chemical Engineering Kenogami, Quebec
 William John Holland, Chemistry Belleville, Ontario
 Robert Leslie Hope, Mechanical Engineering Hamilton, Ontario
 John Robert Horricks, Mechanical Engineering Pembroke, Ontario
 Wencel Anthony Hubacheck, Mineralogy and Geology Petersburg, Ontario
 Randolph A. Hughes, Mining Engineering (Geology Option),
 Kirkland Lake, Ontario
 Ernest Charles Garrow Hyde, Chemical Engineering New Toronto, Ontario
 James Gordon Jarvis, Physics Aultsville, Ontario
 Ivar Conrad Johnson (in absentia), Mechanical Engineering Cochrane, Ontario
 William George Johnston, Mining Engineering (Geology Option),
 Leeville, Ontario
 Dan Kelly, Metallurgical Engineering Arkona, Ontario
 Peter Constantine Kupa, Chemical Engineering Fort William, Ontario
 Donald Alexander Lamont, Electrical Engineering Morrisburg, Ontario
 Edgar Robert Lea, Mechanical Engineering Almonte, Ontario
 Clifford E. Leon, Mechanical Engineering Toronto, Ontario
 Bertel Ivar Lindenau, Metallurgical Engineering Ridgeway, Ontario
 Robert Adam Maguire, Metallurgical Engineering Fair Haven, New Jersey
 Gerald Jerome Mantell, Chemistry Kingston, Ontario
 William Ralph Meredith, Mechanical Engineering Kingston, Ontario
 Donald Clifford Moreton, Chemical Engineering Windsor, Ontario
 Ralph Taylor Morgan, Mechanical Engineering Hamilton, Ontario
 Sylvano Bruno Moro, Mechanical Engineering Timmins, Ontario
 Douglas Watt McCallister, Chemical Engineering,
 Portage la Prairie, Manitoba
 Philip Townsend Nash, Mechanical Engineering Hamilton, Ontario
 Ernest William Nelson, Civil Engineering Port Arthur, Ontario
 Arthur Franklin Ness, Mechanical Engineering Port Dalhousie, Ontario
 Thomas Barnes Newell, Chemical Engineering Detroit, Michigan
 Merle Ebert Oattes, Electrical Engineering Carleton Place, Ontario
 Sam Patarant (in absentia), Mining Engineering Schumacher, Ontario
 Frank Godfrey Pollard, Chemical Engineering Windsor, Ontario

Thomas Mervyn Pritchard, Mining Engineering	Seeley's Bay, Ontario
James Roby Rae, Civil Engineering	Estevan, Saskatchewan
Norman Randall, Electrical Engineering	Ottawa, Ontario
John Richmond Reid (in absentia), Chemical Engineering.....	Aldershot, Ontario
Kenneth Grant Richardson, Electrical Engineering	Woodroffe, Ontario
William Raymond Roberts, Electrical Engineering	Kitchener, Ontario
Kenneth Campbell Rose, Mineralogy and Geology	Kingston, Ontario
Ross Ellis Sampson, Mining Engineering	London, Ontario
James Blair Scott, Mechanical Engineering	Blenheim, Ontario
George Edward Shaw, Mechanical Engineering	Toronto, Ontario
Harvey C. Sheffield, Electrical Engineering	Lyndhurst, Ontario
Robert Simms, Electrical Engineering	Toronto, Ontario
Donald Alfred Sinclair, Civil Engineering	St. Thomas, Ontario
Douglas John Skead, Mechanical Engineering	Kingston, Ontario
Morton Rueven Slone, Mechanical Engineering	Ottawa, Ontario
William Herbert Stevenson, Chemical Engineering	London, Ontario
Joseph Leonard Stokes, Mechanical Engineering	Port Colborne, Ontario
Douglas Wilbur Sullivan, Mining Engineering	Timmins, Ontario
Douglas John Tarry, Mineralogy and Geology	St. Thomas, Ontario
Charles C. Tompkins, Mechanical Engineering	Brighton, Ontario
Frank Everett Trewartha, Mechanical Engineering	Clinton, Ontario
Herman Karl Walter, Mechanical Engineering	Toronto, Ontario
Bertram Arnold Wilson, Electrical Engineering	Montreal, Quebec
Bernard William Wittig (in absentia), Metallurgical Engineering,	Kitchener, Ontario
Hugh William Wilson, Physics	Alvinston, Ontario
William James Fielding Wilson, Electrical Engineering	Ottawa, Ontario
Edgar Garnet Woolsey, Civil Engineering	Ottawa, Ontario
Valerian John Zabek, Metallurgical Engineering	Hamilton, Ontario

MEDALS, SCHOLARSHIPS, AND PRIZES FACULTY OF ARTS

- The Prince of Wales Prize (awarded to the graduating student in the Faculty of Arts who is adjudged to have the best academic record)—Margaret M. Miller, Ottawa, Ontario.
- The Duncan McArthur Memorial Fellowship in History, \$500—F. W. Gibson, M.A., Kingston, Ontario.
- The Arts Research Travelling Fellowship, \$500—divided between C. R. Blyth, B.A., Guelph, Ontario, and Margaret M. Miller, Ottawa, Ontario.
- The Reuben Wells Leonard Travelling Fellowship, \$245—C. R. Blyth, B.A., Guelph, Ontario.
- The Arts Research Resident Fellowships,
\$500—B. F. Trotter, B.A., (McMaster), Kingston, Ontario.
\$300—G. E. McCreary, Merrickville, Ontario.
- The Reuben Wells Leonard Resident Fellowships, \$500 each—
H. W. Knepler, Kingston, Ontario.
E. Claire Curtis, B.A., Warkworth, Ontario.
- National Research Council Bursary—H. Arliss Denyes, Kingston, Ontario.
- The Sir James Aikins Fellowship in Canadian History, \$400—R. F. Sams, Collins Bay, Ontario.
- Special Fellowship for use at the Summer School of International Relations—
Jacqueline Côté, Kapuskasing, Ontario.
- Medal in German—Margaret M. Miller, Ottawa, Ontario.
- Medal in French—Margaret M. Miller, Ottawa, Ontario.
- Medal in Spanish—M. F. Lafratta, Welland, Ontario.
- Medal in English—H. W. Knepler, Kingston, Ontario.
- Medal in Mathematics—G. E. McCreary, Merrickville, Ontario.
- Medal in Biology—H. Arliss Denyes, Kingston, Ontario.
- University Scholarships—
\$300 Scholarship in the penultimate year—Honour to J. G. Hall, Collingwood, Ontario. Awarded by reversion to E. R. Immel, Clifford, Ontario.
- \$200 Scholarship in the penultimate year—Honour to E. R. Immel, Clifford, Ontario. Awarded by reversion to Jacqueline Côté, Kapuskasing, Ontario.
- \$100 Scholarships—W. Low, Toronto, Ontario.
(This scholarship has been given by the Class of Arts '40 in memory of one of their members, Sidney Watson, who was killed on active service on April 3rd, 1941.)

- N. K. Crowder, Renfrew, Ontario.
 J. R. Allen, Kingston, Ontario.
 J. R. Coleman, Brockville, Ontario.
 M. Mendelson, Moncton, New Brunswick.
 Carol Hopkins, Ottawa, Ontario.
- \$ 75 Scholarships—Elizabeth Macdonald, Winnipeg, Manitoba.
 (This scholarship was contributed by the
 Class of Arts '39.)
 Heloise Goodwin, Kingston, Ontario.
 W. L. Lemoine, Ottawa, Ontario.
 H. H. Tsuyuki, East Lillooet, British
 Columbia.
 J. W. Hutton, Ottawa, Ontario.
 Nancy Paroian, Windsor, Ontario.
 H. G. Bialik, Montreal, Quebec.
 D. Helen Stock, Woodstock, Ontario.
- The Robert Bruce Scholarship—Frances C. Casselman, Edmonton, Alberta.
- W. W. Near Scholarships in Classics,
 \$100—W. L. Lemoine, Ottawa, Ontario.
 \$ 50—W. G. Fleming, Dundee, Quebec.
 \$ 50—N. K. Crowder, Renfrew, Ontario.
- Frederica McCulloch Scholarships in Latin,
 \$ 80—C. Kerby McDivitt, Petrolia, Ontario.
 \$ 80—D. W. Kincaid, Eden Grove, Ontario.
 \$ 60—Frances M. Craig, Cornwall, Ontario.
 \$120—divided between Carol Hopkins, Ottawa, Ontario, \$70, and
 Eugenia Kuta, Windsor, Ontario, \$50.
- The MacLennan Scholarship in Greek, \$20—D. W. Kincaid, Eden Grove, Ontario.
- The Flossie May Bogart Scholarship in Greek, \$80—J. C. Kellogg, Port Hope,
 Ontario.
- Mary Fraser McLennan Prize in Hebrew, \$12, awarded to the student obtaining
 the highest standing in Hebrew 1, provided he intends to pursue a
 Theological Course in Queen's Theological College—J. C. Kellogg, Port
 Hope, Ontario.
- W. W. Near Scholarship in German 2, \$50—Ruth Mendel, Toronto, Ontario.
- W. W. Near Scholarship in German 10, \$50—Ruth Agulnik, Ottawa, Ontario.
- Susan Near Scholarship in German, \$50—divided between Merle E. Shaver,
 Ottawa, Ontario, and M. W. Joyce Woodside, Ottawa, Ontario.
- Sir Wilfrid Laurier Memorial Scholarship in French Conversation, \$80—G. T.
 deHueck, Chicago, Illinois.
- Special Carnegie Fellowship for use at the French Summer School of the
 University of Western Ontario at Trois Pistoles, Quebec—Norma J. Timlin,
 Peterborough, Ontario.
- The Edgar Forrester Scholarship in Oral French, \$20—C. Jensen, La Tuque,
 Quebec.
- W. W. Near Scholarships in French,
 \$100—N. K. Crowder, Renfrew, Ontario.
 \$100—Eugenia Kuta, Windsor, Ontario.
- W. W. Near Scholarship in Spanish 1, \$50—Margaret H. McQuaig, Prescott,
 Ontario.
- W. W. Near Scholarship in Spanish 10, \$50—A. Kathleen Macdonald, Ottawa,
 Ontario.
- Susan Near Scholarship in Spanish, \$50—Honour to C. Joyce Collins, Colborne,
 Ontario, awarded by reversion to A. Kathleen Macdonald, Ottawa, Ontario.
- Alexander Laird Scholarship in English 1, \$40—Margaret T. Craig, Outremont,
 Quebec.
- James Cappon Memorial Scholarship in English 2, \$40—N. K. Crowder,
 Renfrew, Ontario.
- Roberta McCulloch Scholarships in English,
 \$ 30—Mary S. Chalke, Winnipeg, Manitoba.
 \$ 50—Bernice P. H. Smith, Kingston, Ontario.
 \$ 30—Honour of half this scholarship and award of \$10 to
 N. K. Crowder, Renfrew, Ontario; award of \$20 to M. F.
 Stern, Montreal, Quebec.
 \$ 30—T. A. Cummins, Winnipeg, Manitoba.
 \$100—H. W. Knepler, Kingston, Ontario.
- McIver Scholarship in English, \$50—Carol Hopkins, Ottawa, Ontario.
- The James C. Rogers Prize in English 2, \$5 in books, N. K. Crowder, Renfrew,
 Ontario.
- Scholarship for highest standing in Extramural English 2, \$25—Hattie I.
 Chester, Barons, Alberta.
- The '01 Fellowship in English, \$80—Bernice P. H. Smith, Kingston, Ontario.
- The McIlquham Foundation in English, \$20—M. F. Stern, Montreal, Quebec.

- Special Prize in Music given by Mr. H. G. Jamieson, President of the Canadian Performing Right Society Limited, \$50 — Grace E. Miller, Kingston, Ontario.
- Andrew Haydon Scholarship in Colonial History, \$40—R. L. Stevenson, Montreal, Quebec.
- Susan Near Scholarships in History,
\$80—H. D. Porter, Windsor, Ontario.
\$70—D. W. M. Gilroy, Smiths Falls, Ontario.
- The Arts '09 Scholarship in History, \$75—Jacqueline Côté, Kapuskasing, Ontario.
- W. M. O. Lochead Scholarship in Economics, \$40—J. B. S. Southey, Bowmanville, Ontario.
- Adam Shortt Scholarship in Political Science, \$40—J. R. Coleman, Brockville, Ontario.
- Gowan Foundation No. I, \$20—M. Mendelson, Moncton, New Brunswick.
- P. D. Ross Scholarship in Commerce, \$150—Honour and award of \$50 to J. G. Hall, Collingwood, Ontario; award of \$100 to L. M. Pollock, Hamilton, Ontario.
- Edwin Waterhouse Scholarship, \$250—J. G. Hall, Collingwood, Ontario.
- Norris A. Brisco Prize in Commerce, \$25—R. Katzenberg, Toronto, Ontario.
- Bryce M. Stewart Prize in Industrial Relations, \$25—S. Kom, Montreal, Quebec.
- W. W. Near Scholarship in Political and Economic Science, \$200 (first payment, \$100)—R. B. Farrell, Ottawa, Ontario.
- The Susan Near Scholarship in Philosophy, \$100—Honour to N. K. Crowder, Renfrew, Ontario; awarded to Elizabeth Macdonald, Winnipeg, Manitoba.
- The Isaac Cohen Scholarship in Philosophy, \$100—divided between H. G. Bialik, Montreal, Quebec, and Laura A. Master, Ottawa, Ontario.
- N. F. Dupuis Scholarship in Mathematics 1, \$50—Joan Wilkie, Montreal, Quebec.
- E. D. Merkle Prize in Mathematics 2, \$5 in books—A. A. Densmore, Red Deer, Alberta.
- Susan Near Scholarships in Mathematics,
\$80—J. W. Hutton, Ottawa, Ontario.
\$40—divided between A. A. Densmore, Red Deer, Alberta, and Nancy Paroian, Windsor, Ontario.
\$60—R. W. Butcher, Paris, Ontario.
\$40—T. G. Donnelly, Simcoe, Ontario.
- Arts '15 Scholarship, \$26—Honour to E. R. Immel, Clifford, Ontario.
- William Coombs Baker Memorial Prize, about \$22 in books—J. R. Allen, Kingston, Ontario.
- Susan Near Scholarships in Physics,
\$50—divided between J. R. Allen, Kingston, Ontario, and D. W. Dunn, Kingston, Ontario.
\$75—W. Low, Toronto, Ontario.
- Day Scholarship in Physics and Mathematics, \$20—J. W. Hutton, Ottawa, Ontario.
- W. W. Near Scholarship in Biology, \$200 (first payment, \$100)—D. Helen Stock, Woodstock, Ontario.
- The William Moffat Scholarship in Chemistry, \$20—R. J. Hanna, New Westminster, British Columbia.
- Dr. William H. Nichols Scholarship in Chemistry 2, \$40—J. W. Hutton, Ottawa, Ontario.
- Susan Near Scholarships in Chemistry,
\$100—W. Low, Toronto, Ontario.
\$ 50—J. R. Allen, Kingston, Ontario.
- Welch Scholarship, \$100—Bernice P. H. Smith, Kingston, Ontario.
- American Legion Scholarship, \$100—G. F. Bruce, Kingston, Ontario.
- Curtis Memorial Foundation, \$56—J. H. Jacobson, Ste. Agathe, Quebec.
- W. T. MacClement Prizes, \$16 each—
English 2—Margaret G. Brown, Milford, Ontario.
Philosophy 1—Doris L. Gunning, Smiths Falls, Ontario.
History 3—Elizabeth Irving, Ottawa, Ontario.
Biology 1—A. B. Ellis, Espanola, Ontario.
- Andrina McCulloch Scholarships,
Acting, \$20—D. K. Dale, Ottawa, Ontario.
\$15—Mary E. Sheppard, Gananoque, Ontario.
\$20—Joan Connor, Washington, D.C.
\$20—P. S. Golick, Outremont, Quebec.
\$15—Leslie McNaughton, Ottawa, Ontario.
\$15—F. Hoffer, Outremont, Quebec.
- Reading, \$35—R. Marion Cowie, Sault Ste. Marie, Ontario.
\$25—S. C. Narizzano, Montreal, Quebec.
\$15—Barbara A. Monture, Ottawa, Ontario.
- Public Speaking, \$35—Doris L. Gunning, Smiths Falls, Ontario.

FACULTY OF APPLIED SCIENCE

Medals, Scholarships and Prizes

Fourth Year

- Governor-General's Medal—J. A. Harvey, Saskatoon, Saskatchewan.
- Departmental Medals:
- Chemistry—A. R. Bader, Westmount, Quebec.
 - Chemical Engineering—A. Ramella, Welland, Ontario.
 - Metallurgical Engineering—N. Gritzuk, Winnipeg, Manitoba.
 - Mechanical Engineering—L. C. Secord, Leamington, Ontario.
 - Electrical Engineering—A. D. Moore, Estevan, Saskatchewan.
 - Physics—J. A. Harvey, Saskatoon, Saskatchewan.
- L. M. Arkley Prize, \$40—J. K. Gladstone, Guelph, Ontario.
- J. H. Rattray Scholarship in Economic Geology, \$40—W. G. Johnston, Leeville, Ontario.
- Reuben Wells Leonard Resident Fellowships, \$500 each,
- C. G. Kappler, Hamilton, Ontario.
 - R. W. Stewart, Calgary, Alberta.
- National Research Council Bursaries,
- H. M. Daggett, Prince Rupert, British Columbia.
 - D. G. Ellis, New Glasgow, Nova Scotia.
 - A. D. Moore, Estevan, Saskatchewan.
 - A. Ramella, Welland, Ontario.
 - E. H. Tompkins, Chatham, Ontario.
- Andrina McCulloch Scholarships in Public Speaking,
- \$50—A. R. Bader, Westmount, Quebec.
 - \$25—F. B. Lee, Ottawa, Ontario.

Third Year

- Abramsky Scholarship, \$50—A. B. Hopkins, Hamilton, Ontario.
- M. B. Baker Scholarships,
- No. 1, \$125—T. R. Heale, Kingston, Ontario.
 - No. 2, \$ 75—H. D. McLeod, Kingston, Ontario.
- K. B. Carruthers Scholarships,
- Mining Engineering, \$110—M. J. Gauvin, Ottawa, Ontario.
 - Metallurgical Engineering, \$110—K. G. Scheye, Toronto, Ontario.
- Cohen Scholarship, \$100—W. L. Hayhurst, Jasper, Alberta.
- Reuben Wells Leonard Scholarships,
- \$300—G. N. Whyte, Ottawa, Ontario.
 - \$200—F. W. Southam, Timmins, Ontario.
- Susan Near Scholarships,
- Courses B and D, \$100—A. Cahn, Toronto, Ontario.
 - Courses A, C, M, \$100—M. J. Gauvin, Ottawa, Ontario.
 - Course F, \$100—J. H. Miura, Hope, British Columbia.
 - Course G, \$100—W. L. Hayhurst, Jasper, Alberta.
 - Courses E and H, \$100—A. B. Lillie, Wallaceburg, Ontario.
- W. W. Near Scholarships,
- Chemistry, \$100—F. W. Southam, Timmins, Ontario.
 - Chemical Engineering, \$100—L. R. Klinck, Elmira, Ontario.
 - Civil Engineering, \$100—D. R. Carothers, Toronto, Ontario.
- Association of Professional Engineers Scholarships,
- \$100—A. Cahn, Toronto, Ontario.
 - \$ 75—J. H. Miura, Hope, British Columbia.
 - \$ 50—A. B. Hopkins, Hamilton, Ontario.
- Engineering Institute of Canada Prize, \$25—J. E. Hood, Gananoque, Ontario.
- Fifth Field Company Scholarship, \$40—D. R. Carothers, Toronto, Ontario.
- Science '44 Memorial Prize—W. L. Hayhurst, Jasper, Alberta.

Second Year

- W. W. Near Scholarship, \$100—J. R. Kenney, Ottawa, Ontario.
- Association of Professional Engineers Scholarships,
- No. 1, \$100—K. A. Moon, Kitchener, Ontario.
 - No. 2, \$ 75—H. A. Slack, Fort William, Ontario.
- Science '11 Scholarship, \$20—J. R. Wright, Digby, Nova Scotia.
- W. P. Wilgar Memorial Scholarship, \$100—J. R. Kenney, Ottawa, Ontario.
- Alexander Macphail Scholarship, \$100—H. A. Slack, Fort William, Ontario.
- University Scholarships, \$100 each,
- M. A. Clark, Ottawa, Ontario.
- (This scholarship was contributed by the Class of Science '39.)
- A. B. Harris, Riverside, Ontario.
- (This scholarship was contributed by the Class of Science '40.)

- K. A. Moon, Kitchener, Ontario.
 (This scholarship is maintained by the Class of Science '42 in memory of one of their members, Harry G. Beaty, who was killed on active service on July 30, 1941.)
- C. N. Lund, Sarnia, Ontario.
 (This scholarship is maintained by the Class of Science '43 in memory of one of their members, Donald J. Sterling, who was killed on active service on July 7, 1942.)
- Mowat Scholarship, \$40—M. A. Clark, Ottawa, Ontario.
- P. D. Ross Scholarships,
 No. 1, \$100—C. N. Lund, Sarnia, Ontario.
 No. 2, \$ 50—D. Kilpatrick, Windsor, Ontario.
- Dr. William H. Nichols Scholarship in Chemistry, \$40—F. R. Gardner, Toronto, Ontario.
- C.O.T.C. Scholarship, \$100—D. J. Kilpatrick, Windsor, Ontario.

First Year

- W. W. Near Scholarship, \$100—S. Standil, Wadena, Saskatchewan.
- University Scholarships, \$100 each,
 W. T. Peria, Kirkland Lake, Ontario.
 S. Standil, Wadena, Saskatchewan.
 D. A. Bromley, Westmeath, Ontario.
 G. H. D. Scruton, Ottawa, Ontario.
- University Scholarships, \$75 each,
 A. I. Matheson, Hamilton, Ontario.
 (This scholarship has been contributed by the Class of Science '41 in memory of Mr. J. O. Watts, lecturer in the Department of Mathematics, 1931-1941.)
- E. Berkyto, Thorold, Ontario.
 G. J. Bialik, Timmins, Ontario.
 H. S. Jackson, Simcoe, Ontario.
- The Robert Bruce Scholarship, about \$70—K. F. MacQueen, Dunvegan, Ontario.
- N. F. Dupuis Scholarship, \$50—W. T. Peria, Kirkland Lake, Ontario.
- Roberta McCulloch Scholarships in English,
 No. 1, \$40—D. A. Bromley, Westmeath, Ontario.
 No. 2, \$30—G. F. Stubbs, Orillia, Ontario.
- Dr. William Moffat Scholarship, \$20—H. D. Paavila, Fort William, Ontario.
- William Coombs Baker Memorial Prize, about \$22 in books—H. D. Paavila, Fort William, Ontario.
- O.H.A. Scholarship, \$80—W. R. McKenzie, Toronto, Ontario.
- Pipe Band Scholarship, \$25—W. J. McIntyre, St. Catharines, Ontario.

-
- The Jenkins Trophy—"Awarded annually to the student who brings most honour to the University, by his athletic and scholastic ability"—J. A. Harvey, Saskatoon, Saskatchewan.
- Prize in Social Engineering, \$50—G. A. F. Clark, Napanee, Ontario.

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DOMINION OF CANADA
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Electoral
District
Polling
Division

No. *10*

(Name)

No. *10*

(Name if any)

THIS IS TO CERTIFY THAT

W. H. B. ... 3472
residing at *W. H. B. ...*
was duly registered under the above-mentioned
Regulations this *10* day of *July*, 1940.

W. H. B. ...
Deputy Registrar.

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NATIONALE, 1940
CERTIFICAT D'INSCRIPTION

Signature de l'inscripteur

L'inscrit doit
toujours por-
ter son certi-
ficat sur lui.

District électoral	N°	(Nom)
Arrondissement de votation	N°	(Nom, s'il en est)

JE CERTIFIE QUE

domicilié(e) à.....
.....s'est régulièrement inscrit(e) en conformité des
règlements susmentionnés ce.....jour d.....1940.
.....
Sous-registrare

Alfred R. Bader.

ON THE QUEEN'S CAMPUS WITH



THE JAUNDICED EYE



by FRANK STONE

Price 25 Cents

Here are the types at Queen's—the 1947 vintage of Joe and Josephine College. This is their natural environment: the coffee stalls at Charlie's, the bull session between lectures, or even the odd classroom.

Most undergrads would not consider themselves especially unusual types of human beings, but when the Jaundiced Eye catches them off guard one cannot help but wink with cartoonist Stone and realize that we should never take ourselves too seriously.

GERRY STONER,
Editor Queen's Journal.

* * * *

The quotations above each cartoon are taken from copies of the 1946-47 Queen's Journal.

THE JAUNDICED EYE

... Here at Queen's over twenty-five hundred are expected to form a hitherto unprecedented enrolment. The situation grew critical as registration approached until finally even the "Standing Room Only" signs were taken down for there was no intention of allowing this tidal wave to reach such lengths as to compromise the much vaunted standards of the University ...



... Now in other years we have always treated this class as an intimate seminar group.

... that the club was intended "not only for the study of the philosophy of socialism, but also to delve into the practical side of ideology." He went on to say that the club is to have no outside affiliations and to avow that potential campus critics should come down to a meeting of the SSC before they condemn it as being too radical . . .



I wonder if Reactionaries are allowed in?

I WONDER OFT

Much of my Time I spend Wondering What
Is Life? (When I
Am not eating that is.)



Sometimes I wonder if I'll find what I want of Life at University.

Dear Editor:

. . . . that the Progressive Conservative party platform comes closest of any to my views and offers the best means of combating a vicious movement on the campus

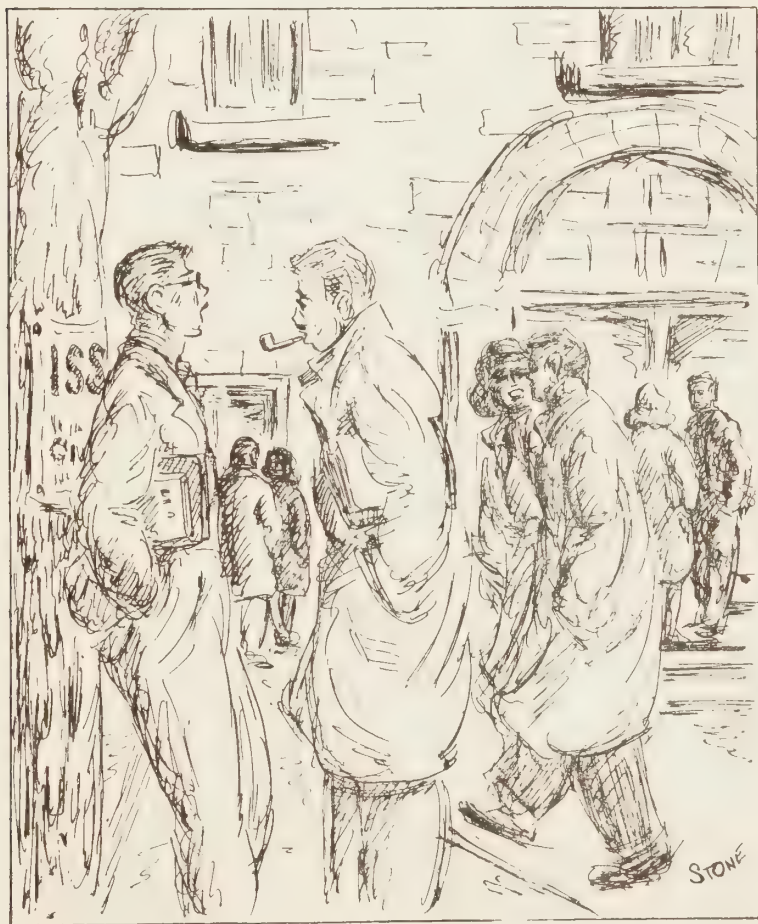


"I was going to invite him over for a cup of coffee, but I hear he's joining the Progressive Conservatives."

THE JAUNDICED EYE

. . . . Many are incensed by the selection of a bear as mascot by the AMS. Doubtless they consider it very funny to lead the bear, presumably in chains, about the campus and make sport of it.

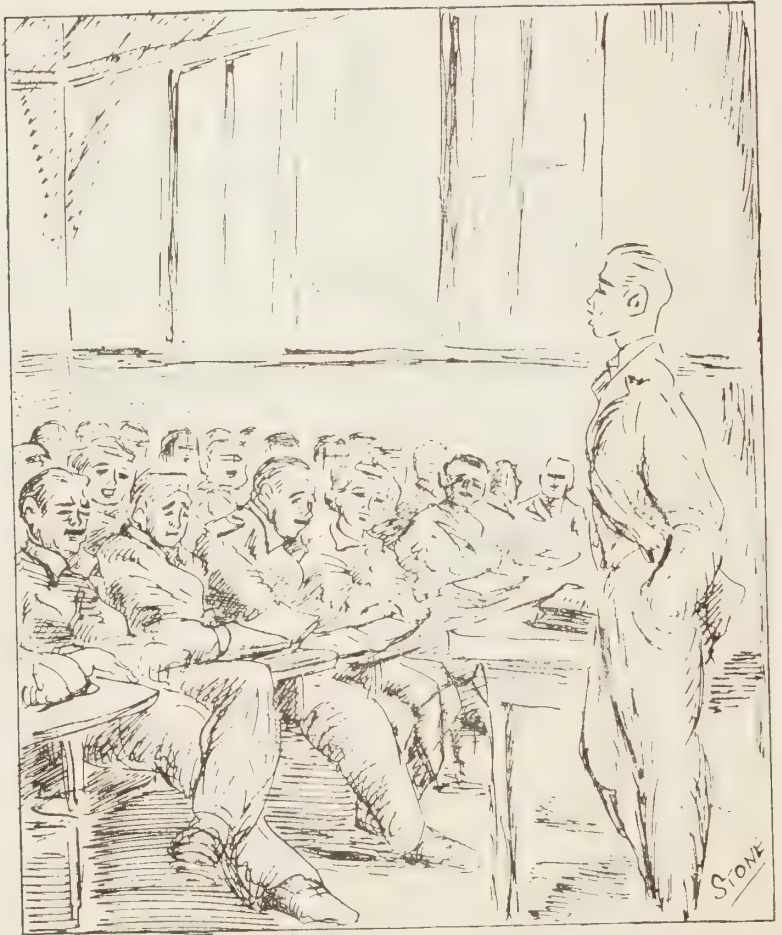
Well, we of the Prevention of War with Russia Society do not. If "Pravda" ever gets hold of the story we have no doubt it will be construed as a gratuitous insult to Russia, perhaps even a personal insult to Mr. Stalin



"Actually I think it would be wise to get rid of this bear . . . political implications, you know."

THE JAUNDICED EYE

. . . . Mr. Phin's articles contain sound advice for all students, no less than for veterans. However, in directing his advice to veterans, he forgets two things. First, many students are veterans of one or two years only, and stand in little need (real or imaginary) of reorientation. Of the rest of the veterans, a large proportion have found it necessary to adjust themselves to a life which contains less, rather than more need for responsibility, initiative, and self-direction



"Now you are going to find life in the outside world a slightly different proposition from life here at Queen's."

THE JAUNDICED EYE

. . . . When it comes to criticism of Queen's girls the men, whom we occasionally see strolling around the campus, get quite virile



"Cold, eh?"

THE JAUNDICED EYE

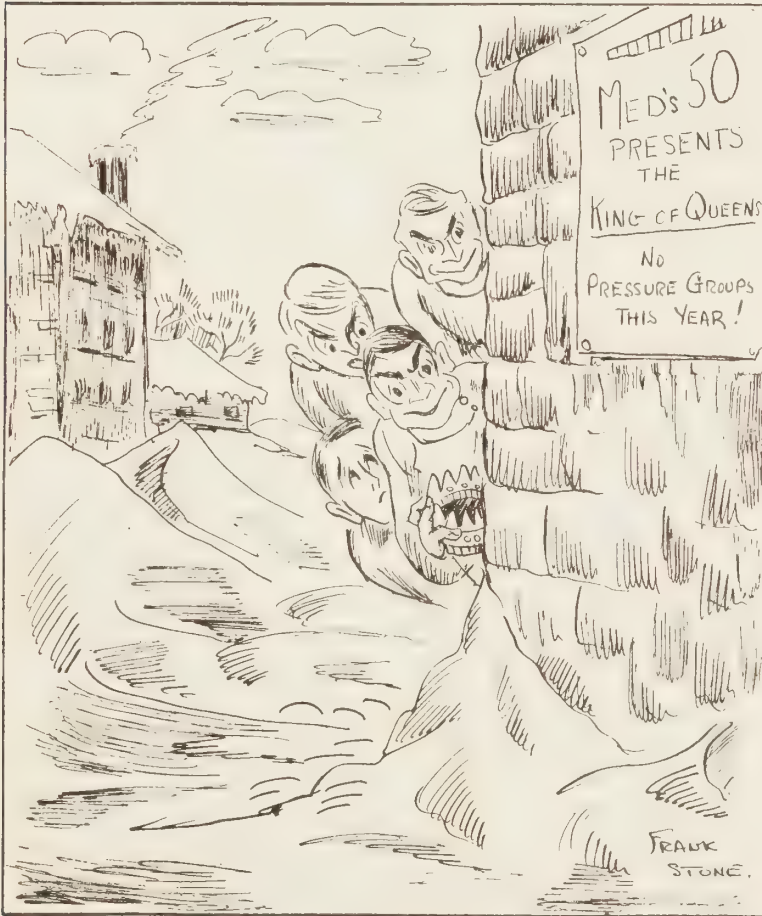
. . . . The Arts weekend commences in a blaze of glory tonight with the most spectacular, stupendous Arts Formal to be seen on the campus for many a year



"Yes, sir, the Arts Formal! Shep Fields for only seven-fifty!
Making friends since 1901!"

THE JAUNDICED EYE

. . . . The time has come, the Medsmen said, to work up some publicity
. . . with balderdash and jabberwocks, with juggernauts and kings



"Sh—h! Here comes a Scienceman!
We'll hold him and you can crown him, Herbie!"

. . . . Dance committees in Levana, Arts and Science are already laying plans for three At-Homes to be held next term. The Arts At-Home will take place in the gymnasium on January 24, and the Levana Formal, which follows it by one week, will be held in Grant Hall. Scienemen will dance at their formal in the gymnasium on February 14



For obvious reasons, the smart thing to do is to take a Scieneman to the Levana Formal!

THE JAUNDICED EYE

. . . . For the last few weeks I have been lying awake at night after Year Dances wondering if I can ever be a Social Success.

No one has ever embraced me in the balcony . . .

No one has ever offered me hootch in the hall . . . Please, Miss Earwhacker, what is my trouble?



Dear Folks — There's nothing much going on tonight, so I thought I would stay in and study — most of the other girls are in too —

THE JAUNDICED EYE

. . . . And then there are the girls who liven various lectures with the click of knitting-needles. We imagine most professors might have grounds for feeling insulted



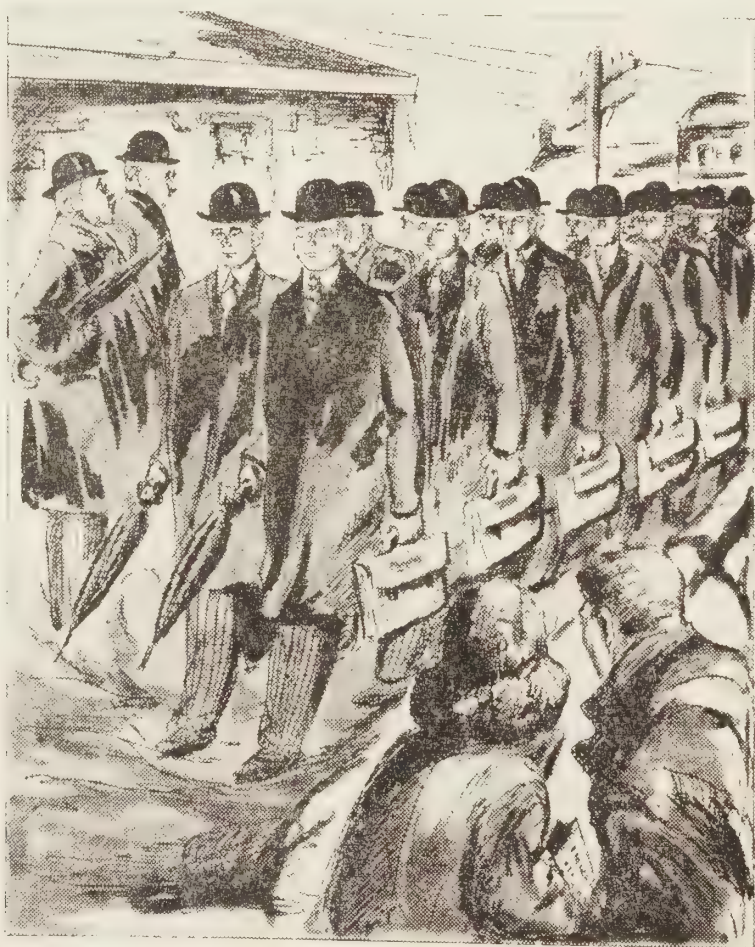
“Who is this Madame Desfarge he keeps talking about?”

. . . . 400 students were asked, "Are you in favour of having Queen's co-eds wearing whalebone foundation garments to the Science Formal?" (This question is generally thought to be ambiguous as there are no Queen's co-eds going to the Science Formal.)



"Fun is fun, but this importing business can be carried too far!"

.... "The Commereceman is for everyone who is interested in what is going on behind the scenes in the business world." The Commereceman is not for upper year Commerce students alone, the articles being written by students for students, in simple, everyday language



"They've got quite an eager Commerce Club on the Campus this year!"

THE JAUNDICED EYE

. . . . This is where I came in



"I wonder where this fellow who draws the Jaundiced Eye ever finds these types he puts in his cartoons?"



H 454270001

Windsor H.

Uxbridge

Greenwich

SW1

SPECIAL STUDENTS' EDITION

NEWS LETTER

ASSOCIATION OF PROFESSIONAL ENGINEERS OF THE PROVINCE OF ONTARIO

Announcements of Interest

WALTER McKAY, Secretary-Treasurer

Vol. 1, No. 10

350 BAY STREET, TORONTO

November, 1943

THE STUDENT AND THE PROFESSION

By C. R. YOUNG

Dean, Faculty of Applied Science and Engineering,
University of Toronto



C. R. Young

One of the most significant changes that time has brought to young men who earn their living in engineering, or hope to do so, is the increased realization that they must assume some share in the maintenance and upbuilding of a real profession. A century ago, that attitude was but little in evidence. Entry into practice came in nearly all instances as a result of long apprenticeship to an established engineer, who often was too busy to counsel or, indeed, to offer guidance much beyond that which was necessary to ensure the execution of his day-

to-day orders. Moreover, the principal often considered himself as not very different from a skilled mechanic. Whether they were young or old, the question of professional status concerned engineers but little.

It was not until the universities and colleges had undertaken to give engineering instruction that a marked change of attitude developed. The offering of scientific and engineering studies alongside cultural ones on the same campus gave an air of respectability to practical pursuits which won at least the tolerance of the traditionalists. An increase in professional consciousness came and young men began to think more of the role that they ought to play as citizens, while at the same time not sacrificing their technological interests. Long-range values, as contrasted with immediate ones, took on a new importance.

Amongst engineers a continuing need exists for a more general understanding of the nature and responsibility of a profession. On each member of it there lies an obligation not unlike that which rests on each mem-

(Cont'd on Page 5)

THE YOUNG ENGINEER IN THE SERVICES

By D. S. ELLIS

Dean, Faculty of Applied Science,
Queen's University



D. S. Ellis

The young man who is physically fit must bear the brunt of the fighting in a nation at war. Older men, no matter how willing, cannot stand the strain and hardship. But youth, strength and courage are not in themselves sufficient. We face today foes, craftier, crueller and more determined than ever before. To vanquish them, we must employ every device that nature and science can bring to our aid. The weapons and machinery of modern war are indeed complex. To wield them efficiently requires the services of a great many engineer officers who have sound scientific training and who are fit for active service.

Such men are relatively scarce. Since the numbers of young engineers turned out each year by the universities are not sufficient to meet the demands for them, an endeavour is made carefully to allot them to the positions where they will be of greatest service. They are not allowed to

enlist in infantry battalions as in the last war, or as fighter pilots or as non-technical officers in the navy. Men without their qualifications can be taught to carry out these duties but they cannot be trained to carry out the technical work of the engineer.

The engine room officers in the Navy comprise the largest group of engineers in that service, though a considerable number of electrical men are required for communications and special duties. Most of the engine room staffs are mechanical engineers, though there is also a fair proportion of miners, civils and other types. The navy courses put all these students, with their various types of engineering training, on

(Cont'd on Page 5)



R. A. Elliott

A MESSAGE FROM THE PRESIDENT

As President of the Association of Professional Engineers of the Province of Ontario, it gives me great pleasure to officially present the first "Student Number" of the News Letter.

To our 2,095 Recorded Engineers-in-Training is sent the sincere greetings of the Association. We know that you have taken a definite step toward the attainment of professional status by being recorded with the Association. We are glad to count you among our junior members. One evidence of our interest in you is the ten scholarships which are awarded annually and I can assure you that in many other ways the Association is planning for its young associates. Let me urge you to keep in touch with your Professional Association and be prepared to assume your place in carrying forward this work into the time when we hope and pray for a brighter future and when our troubled world will once again have peace.

To our 3,000 senior members, we present our 2,095 Students. It will fall to these young men to carry on and expand the traditions and achievements of the Engineering Profession in a very few years. We would ask you to watch for them and lend them guidance and friendly encouragement.

R. A. ELLIOTT, President.

IMPORTANT NOTICE TO ALL MEMBERS AND ENGINEERS-IN-TRAINING

In February of this year, the Association presented to the select committee of the Ontario Legislature on collective bargaining a brief which stated Professional Engineers wish to work out their economic problems within the framework of their existing legislation. They requested that they be excluded from the operation of any labour legislation which might be drafted. As a result of the representation of this Association and other professional bodies, a clause was inserted in the Collective Bargaining Act of Ontario to the effect that its terms shall not apply to a member of a learned or scientific profession.

At the Council meeting held on October 22nd, it was decided to engage, as a Public Relations Officer, a full-time representative who will travel throughout the Province in the interest of the Association and its members. This representative (or official) will be the communicating link between the Association and each individual member, and will be in a position to give advice on problems of today which are of moment to all of us and, in particular, to many of the younger members.

ATTENTION! ENGINEERS-IN-TRAINING

During the past four years, the Association has been recording as Engineers-in-Training, graduates and undergraduates of the Faculty of Applied Science and Engineering at the University of Toronto and at Queen's University as well as graduates of non-engineering courses engaged in engineering work and apprentices articulated to Professional Engineers. At the present time, we have some 2,100 recorded with the Association, many of whom are with the various services on the battlefronts of the world.

These recordees of the Association are divided into the following classifications—Graduate Engineers-in-Training; Graduates-in-Training; Engineering Students, and Articled Pupils. Engineering Students who have left university to join the active forces or who have gone into industry have been retained on our records in a temporary classification, known as Engineers-in-Training. After the cessation of hostilities, those recorded in this category will either again become Engineering Students or be recorded as Articled Pupils.

In order to obtain registration as Professional Engineers, it is necessary for those recorded to be residents of the Province of Ontario and to be at least twenty-one years of age and provided they are able to fill the following requirements:

- (1) Graduate Engineers-in-Training:—Upon presentation evidence of summer employment at engineering work during undergraduate years at the university and upon obtaining an additional year of engineering experience satisfactory to the Council of the Association.
- (2) Graduates-in-Training:—Upon presentation of evidence of five years of engineering experience satisfactory to our Council and upon passing the examinations of the Association covering the subjects in which they are deficient.
- (3) Engineering Student:—Upon graduation from the university they will be granted the status of Graduate Engineers-in-Training. They will then be subject to the requirements outlined above.
- (4) Articled Pupils:—Upon presentation of evidence of five years of engineering experience satisfactory to Council and upon passing the complete examination of the Association.

The Association requires all those recorded to report yearly on the examinations which they have passed and on the experience which they have obtained during that period in order that they may be granted registration as soon as possible. If you have not already done so, kindly fill out the enclosed report and forward to the office of the Association, 350 Bay Street, Toronto.

FIFTY-FOURTH ANNUAL SCHOOL DINNER

The Fifty-fourth Annual Dinner of the University of Toronto Engineering Society was held in Hart House on Thursday, November 18th. The Honorable George A. Drew, K.C., Premier of Ontario, was the guest speaker.

Certificates were presented to our Scholarship winners by Dr. Balmer Neilly. The Association was represented by the Vice-President, M. J. Aykroyd.

THE VALUE OF THE ASSOCIATION TO THE ENGINEER**Many Benefits Derived by Members**

The value of an organization to the individual member thereof will depend primarily on the nature and function of that organization. Three principal elements are involved—usefulness to the public, mutual benefit to the members and self-interest of the individual member.

A professional association, as distinct from a technical society, is not intended to promote the technical advancement of its members by the mutual exchange of knowledge and experience, nor can it be sustained on the basis of self-interest alone. It follows, therefore, that such an association must largely justify itself on the basis of outside usefulness to the public and be satisfied that in so doing it will be helping its members individually.

Consider briefly some of the outstanding characteristics of a profession that call for organization and regulation. A profession is an occupation which is based primarily on service. The degree of satisfaction that is given by such service must depend on the personal characteristics of the individual member of the profession,—knowledge, ability and integrity. The more exacting the requirements in these characteristics, the higher will be the standing of the profession in public esteem,—and the greater will be the need of regulation of the professional practice. Since the public at large can not directly judge the competency and integrity of an individual offering service in any highly specialized field of endeavour the need for protection of the public from incompetent or unethical practice becomes evident.

Regulation consists primarily of registering or licensing all persons who can meet a minimum standard of competency, and thereafter debarring from practice all those who can not so qualify. Such registration may be administered by direct government authority but the principal objection to this system is the danger that political influence may govern the acceptance and retention of registrants. The alternative, the method which has been adopted by the Provinces of Canada, is to organize the profession as an Association under government charter and by special Act of the Legislature. This procedure places control of the profession in its own hands and provides for the protection of those within the Association and establishes requirements for admission. It also protects the public by defining the powers of the Association and effectively provides for the discipline of those admitted to the profession.

The value of the Association to its individual members must depend on the degree to which it is developed as an instrument of service and of protection to the public. All advances in this direction will enhance the status of the profession as a whole and increase the esteem with which its members are regarded. The benefits accruing to the individual members are then as follows:—

- (1) The Engineer is recognized definitely as a professional man and as such assumes his rightful place in the community.
- (2) The value of engineering services in managerial and industrial positions is becoming more widely recognized. Management in industry, in utilities, public service commissions and government services will fill more positions with fully qualified Engineers than has been the practice in the past.
- (3) The financial reward to Engineers is improving slowly but fairly steadily. Further improvement may be expected to take place as public appreciation of engineering services grows.

All improvement in the status of the Engineering Profession as a whole must redound to the benefit of the individual members, though perhaps in varying degree. It thus behooves every Engineer to contribute his part to the enhancement of the reputation of his profession. This is done by striving to develop the best technical skill, by maintaining the highest ethical standards and by participating actively in community affairs.

In the final analysis the value of the Association to its members is represented by the sum total of the individual contributions of those members to the profession.

ENGINEERS SHOULD BUY WAR SAVINGS CERTIFICATES

NEWS LETTER

(Continued from Page 1)

ber of a free democratic society; to accept the responsibility as well as the benefits incident to membership. The primary essential of professional fitness is technical competency. Without it no sure basis of success can exist. But along with it must go an obligation of trusteeship — the duty to serve the true interests of the client or the employer as if they were the engineer's own. There must be, too, solicitude for the public welfare and a readiness to play a sympathetic and helpful part in the functioning of the community, be it large or small.

It would be difficult to overestimate the advantages that have accrued to the engineer through the long and devoted labors of the engineering societies. The profession owes a great debt to Thomas Telford for his indefatigable efforts on behalf of the newly-organized Institution of Civil Engineers, a century and a quarter ago. It broke into new growth and from it stemmed the many voluntary societies and institutes that bring dissemination of professional knowledge and the technical advancement of the engineer.

At the same time, public commendation is due to the Associations of Professional Engineers in this country, and to the various licensing bodies elsewhere, for the establishment of minimum qualifications for practice and for ensuring that those who represent themselves to the public as professional engineers are properly entitled to that designation and are competent to perform the services which they offer.

It is an advantage of no mean importance to a young man to secure early recognition of status as a beginner in the profession. To be recorded on the rolls of his Provincial Association of Professional Engineers as an engineering student expedites his advancement to full membership in it as soon as his training and experience permit; it gives him a contact with more experienced engineers and a familiarity with the progress of the profession that do much to further his own advancement. Moreover, it gives him that sense of proprietorship that does much to stimulate his loyalty to the profession and his resolution to advance its objectives by any means that lie to his hand.

C. R. YOUNG

THE YOUNG ENGINEER IN THE SERVICES

(Continued from Page 1)

a common footing as competent naval personnel.

In the Air Force, engineers are confined to the aeronautical engineering division, where men of almost any class of civilian engineering are trained for supervising the maintenance of engines and planes as well as for inspection duties. Electrical engineers and physicists are employed in the radio detection work, for which they are invaluable.

Three branches of the Army are essentially engineering in character, the Royal Canadian Engineers, the Royal Canadian Corps of Signals and that part of the Royal Canadian Ordnance Corps which is devoted to the maintenance and repair of equipment, guns and tanks.

The Engineers, formed of many different units, such as field companies and troops, park companies, water supply units, pioneers, road construction and tunnelling companies, railway units, etc., require men experienced in the construction field and to a lesser degree mechanical and electrical men. Their job is to carry out all the engineering field works required by an army, clear mine fields and obstacles, demolish or build bridges, build roads or destroy them as the need arises. They are the direct descendants of the old military engineers, the first of the profession.

Signals, now a large and intricate organization, split away from its parent body, the Engineers, about 1920, when the present corps was formed. It is responsible for all the inter-unit communications of the army whether by despatch rider, cable or wireless. The officers for the most part are men trained as electrical engineers, though other branches are represented among them. However, for the more complex phases of the work and special assignments, men trained in short wave and related fields are needed.

Ordnance has two duties in the Army. One is to supply clothing and equipment of all kinds, including vehicles, guns, arms, ammunition, etc.; the other is to repair and maintain all arms, vehicles and equipment. The latter duty is carried out by the various workshop units, which vary in size from the small Light Aid Detachments operating in the forward area to the great workshops established at the supply base of the army. Officers for this side of Ordnance are prefer-

ably mechanical engineers; electricals or physicists are needed for the complicated equipment used in short-wave communications between armoured vehicles. Many other types of engineers who have some knowledge of machine repairs, etc., are employed in the shops, and in the forward units. It is understood that more officers are still needed for this branch, which has a large establishment.

No matter what service he enters, the young Engineer must have a sound professional grounding. He should be ingenious, reasonably calm and level-headed in an emergency. Active Service is most a series of emergencies—brief in duration but separated by long periods of boredom.

The human side of life in the Services is its brightest spot. A young officer may expect some kind of a test from his men, but whether he fumbles it or not, if he sets himself to look after them both in field and camp—for he is IN LOCO PARENTIS to them—he will find in their loyalty and friendship a reward out of all relation to the effort he makes. At least, that is the experience of one who possessed a very modest portion of the qualifications above outlined, but still has the most grateful memories of many kindnesses at the hands of the men with whom he served over a quarter of a century ago.

D. S. ELLIS.

APPLICATIONS FOR REGISTRATION

In accordance with instructions of the Council the following names of applicants for registration are published in the "News Letter". Any information that members may personally have concerning the qualifications of applicants that will assist Council to determine their eligibility should be submitted to the Registrar in writing. All such communications will be treated as strictly confidential.

CIVIL

- BLACK, Samuel Westervelt Bruce** (50) Toronto—B.A.Sc. Toronto (Civil) 1913; M.E.I.C.; employed by H.E.P.C. of Ontario.
CHOROLSKY, Eugene (38) Windsor—B.A.Sc. Toronto 1926; M.E.I.C.; employed by Ford Motor Co. of Canada.
FOURES, George Henry (36) Ottawa—B.Sc. Manitoba (Civil) 1930; employed by Works & Bldgs., Naval Services.
HOPKINS, Harold Rodney (50) Sarnia—Three years, Toronto (Mechanical); employed by H. G. Acres & Co.
NORTHOVER, Arthur Clinton (30) Peterboro—B.A.Sc. Toronto (Civil) 1937; employed by Can. Gen. Elec. Co. Ltd. (Registration also desired in Mechanical Branch).
ROSS, Grant D. (43) Toronto—B.S. Washington (Civil) 1924; employed by Marathon Paper Mills of Canada Ltd.
SWIFT, Earle Raymond (45) Burlington—B.Sc. Queen's (Civil) 1923; employed by Dept. of Transport.
TORRANCE, Robert Douglas (53) Toronto—B.A.Sc. Toronto (Civil) 1912; employed by Canadian Bitumuls Co. Ltd.
WEBSTER, William Gourlay (59) London—S.P.S. 1906; employed by Webster Air Equipment Co. Ltd.
WOODHOUSE, Herbert Mortimer (57) Fort William—employed by the Corporation of the City of Fort William.

CHEMICAL AND METALLURGICAL

- DEWAR, John Stuart** (25) Toronto—B.Sc. Queen's (Chemical) 1941; employed by Can. National Carbon Co.
FERGUSON, Donald Youell (36) Nobel—B.A.Sc. Toronto (Chemical) 1940; employed by Defence Industries Ltd.
MONTGOMERY, Robert J. (57) Toronto—B.Sc. Ohio (Ceramic) 1911; Cer. Eng. 1928; Head, Ceramic Division, Department of Metallurgy, University of Toronto.
NEWCOMBE, James Arthur (50) Toronto—A.R.S.M. 1921; B.Sc. London 1925; Professor Dept. of Metallurgy, University of Toronto.

ELECTRICAL

- BRADFORD, John Kenneth** (33) Toronto—B.A.Sc. Toronto (Electrical) 1932; Assoc. A.I.E.E.; Lieut.-Colonel C.R.E.M.E., 1st Canadian Division. (Registration also desired in Mechanical Branch.)
DEBLOIS, Thomas Melville (26) Toronto—B.Eng., N.S. Tech. Col. (Electrical) 1941; employed by Can. Gen. Elec. Co. Ltd.
McKNIGHT, Samuel William (24) Hamilton—B.Sc. New Brunswick (Electrical) 1941; employed by Canadian Westinghouse Co. Ltd.
RUSSELL, Thomas Doige (48) Brockville—employed by Brockville Public Utilities.
RYLANCE, James Harry (48) Ottawa—employed by Dept. of National Defence, Naval Services.
SOULE, James Hornsby (54) Sudbury — Grad. Finsbury Tech. Coll. of the City and Guilds of London Institute (Electrical) 1906; Mem. A.I.E.E.; employed by International Nickel Co. of Can. Ltd.
MUSSEN, Guy Aubrey (30) Toronto—B.Eng. McGill (Electrical) 1935; employed by Amalgamated Electric Corp. Ltd.

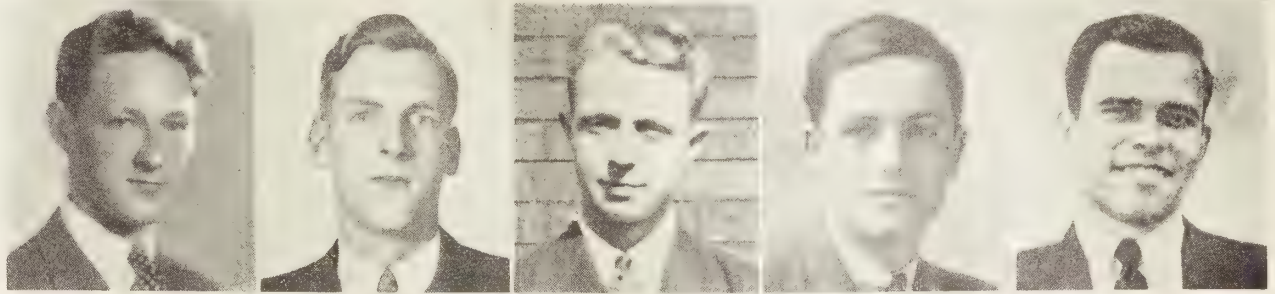
MECHANICAL

- ANDERSON, Niles M.** (42) Toronto—B.Sc. Washington (Forestry) 1924; employed by Marathon Paper Mills of Can. Ltd.
BALLAGH, Allan Bruce (28) Toronto—B.A.Sc. Toronto (Mechanical) 1939; employed by B. F. Sturtevant Co. of Can. Ltd.
BATCOCK, Charles Edward (44) Toronto—Grad. Woolich Polytechnic (Mechanical), employed by Can. Gen. Elec. Co.
BRADFORD, John Kenneth—See Electrical Branch.
BRYANT—Bertram Robert (40) Port Hope—employed by Mathews Conveyor Co. Ltd.
DAUBNEY, James Edwin (57) Riverside—B.Sc. McGill (Mechanical) 1910; M.E.I.C.; employed by Ford Motor Co. of Can. Ltd.

HELP THE GOVERNMENT—BUY WAR SAVINGS CERTIFICATES

NEWS LETTER

WINNERS OF ASSOCIATION SCHOLARSHIPS UNIVERSITY OF TORONTO



H. F. PHILP
Toronto
Third Year—\$100

E. W. S. WARD
Bowmanville
Third Year—\$75

S. COWAN
Toronto
Third Year—\$50

W. BUCHHOLZ
Toronto
Second Year—\$100

D. J. WALLACE
Islington
Second Year—\$75

The Association is very pleased to present the following information concerning the winners of our Scholarships in the Faculty of Applied Science, at the University of Toronto and at Queen's University:

Howard F. Philp—Born in Toronto in 1921, enrolled in the course of Electrical Engineering at the University of Toronto, Class of 1944. He is the son of an Engineer and his practical experience has made him look forward to a career in the electronic and communication field of the electrical industry.

E. W. S. Ward—Born in Bowmanville in 1922, he enrolled in the course of Metallurgical Engineering at the University of Toronto Class of 1944. He has received honours in all three years at University. During the summers, he has been employed by the smelter of The Falconbridge Nickel Mines Ltd., the Zinc Plant of The Consolidated Mining & Smelting Co. Ltd., Trail, B.C., and in the Munitions Division of the Pedlar People Ltd., Oshawa. He is a Junior Member of the American Society for Metals and a Student Associate of the American Institute of Mining & Metallurgical Engineers.

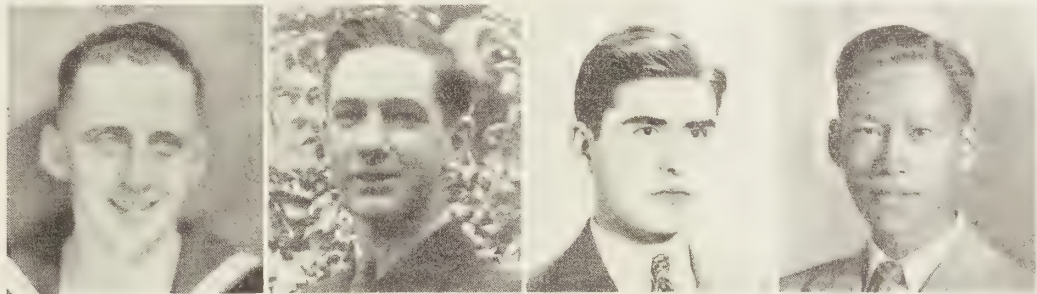
Stephen Cowan—Born in Toronto in 1921, he enrolled in the Chemical Engineering Course at the University of

Toronto, Class 1944. He has been employed during the summers on survey work on the Trans-Canada Highway and with the Dominion Tar & Chemical Company.

W. Buchholz—Born in Germany in 1922 and attended school there until 1938, when the Nazi regime made it impossible for him to live there and to continue his education. Going to England as a refugee, he completed his high school training. In 1941, he came to Toronto and enrolled in the Department of Electrical Engineering, where he is now entering the third year.

D. J. Wallace—Born in Oshawa in 1923, he was the winner of the High School Scholarship in Mathematics and Science in Grade XIII. Registered in the Department of Civil Engineering at the University of Toronto, he has spent his summers as Inspector, Small Arms Ltd., Long Branch, and as Instrumentman, Victory Aircraft Ltd., Malton. His ambition is to do aerial photographic survey work.

QUEEN'S UNIVERSITY



L. A. PAGE
Crystal Beach
Third Year—\$100

W. H. HENRY
Peterboro
Third Year—\$75

A. R. BADER
Westmount, Que.
Second Year—\$100

F. B. S. LEE
Ottawa
Second Year—\$75

Lorne A. Page—Born in Buffalo, New York, in 1921, he is at present in his senior year at Queen's University taking the Engineering physics course. During his summer vacations he has spent two years with the Hydro-Electric Power Commission of Ontario and two years with the R.C.N.V.R. Mr. Page anticipates entering the R.C.N.V.R. on graduation.

William H. Henry—Born in Peterborough in 1923, he is at present registered in the Engineering physics course at Queen's University. Mr. Henry has obtained practical experience during the summer months in the Tool Design Department of Genelco Ltd., Peterborough.

W. C. E. Wood—Born in Arnprior in 1923, he is at present registered in the Mechanical Engineering course at Queen's University. He spent two years as an apprentice in a garage where he did some lathe work and oxy-acetylene welding.

A. R. Bader—Born in Vienna in 1924, he received his earliest engineering training at the Brighton Municipal Technical College where he attended a course in Mechanical Engineering. After arriving in Canada in 1940, he studied for his Junior and Senior matriculation examinations, entering Queen's University in 1941 in the Chemical Engineering

course. He won the Roberta McCulloch Scholarships in his first year and in his second year he won the University Scholarships and a B'uei Brith bursary, as well as the Scholarship of the Association of Professional Engineers. Both his father and grandfather were engineers by profession, the latter being Chief Engineer during the construction of the Suez Canal in charge of the Ismailia sector from 1862-1870.

F. B. S. Lee—Born in Montreal of Chinese parents 24 years ago, Mr. Lee graduated from Gault Institute, Valleyfield, Quebec, at the age of 16, and for 6 years was employed as a Post Office clerk. Interested in radio, he became a licensed amateur radio operator, operating an amateur station, building all his own receiving and transmitting equipment. Enrolling in Queen's University in Electrical Engineering in 1941-42, he was the winner of three scholarships, (1) University Scholarships; (2) N. F. Dupuis Scholarship in Mathematics and (3) A. McCulloch Scholarship in public speaking. In the second year, he won an additional three Scholarships—one of which is the Association's. During the summer holidays, he has been employed with the Canadian Locomotive Co. in their machine shop and with the Otaco Company in Orillia.

HELP THE GOVERNMENT—BUY WAR SAVINGS CERTIFICATES

INTERESTING FACTS CONCERNING THE ASSOCIATION

The Association of Professional Engineers of the Province of Ontario reached manhood's estate on the 10th day of May this year. Its problems of birth, childhood and adolescence were not dissimilar to those of an average human being. Its early development was retarded due to the lack of legislative nourishment. Nevertheless, it survived the early troublesome years; it lived through an uneventful youth to become conscious of its latent strength and of its mission and ability to serve the public. Co-ordination and control of the engineering profession became possible in part through an Act of the Legislature passed in 1937, just fifteen years after the Association was born. While passing through its infancy and 'teen-age period, the policies and fields of usefulness of the Association were being given thoughtful consideration by those who were directing it. Membership remained relatively constant at about 1,000 members during the first fifteen years. Today the Association appears to be approaching a position where the Engineer can occupy a niche comparable with other professions. With 2,980 members, a number which is constantly increasing, it should with little difficulty reach the 5,000 mark within a few years. The following is a brief history of the first twenty-one years:—

In 1919, at the Annual Meeting of the Engineering Institute of Canada, it was the considered opinion that legislation should be sought after and uniform Provincial laws created to give legal status to the Engineers. It was not an easy task. Seven engineering societies accepted the responsibility for Ontario with the result that a Bill was introduced in the Provincial Legislature in April, 1921, and passed in May, 1922, at which time many clauses were deleted, changing the intent of the Committee's draft of the Act. The Committee were striving for registration as a definite requirement for the practice of engineering. The Act as passed allowed unregistered men to continue practising. This did not protect the public as was the original intention, but it left something for future Engineers to strive for. In 1925, the Provincial authorities were approached with a request for an amendment of the Act, but the Association was advised that the time was inopportune. During the following years, several attempts were made to have the Act amended, but without success.

In 1931, the efforts were intensified and the Association was advised to present its amended Act in 1932. Unforeseen opposition arose from representatives of the Mining and Prospectors Association and the Bill was defeated. For the next four years, the Association officers persevered to obtain a solution of the problem. In 1936 it appeared that the objections of the mining interest no longer existed, provided they were exempt from the terms of the Act. The Bill was again presented to the House, but was withdrawn at the Government's request. In March, 1937, after fifteen years of untiring efforts by the Engineers of this Province, the present Bill received royal assent. This date marked the passing of a milestone and the Association entered an enlarged field of endeavour with new responsibilities.

Under the terms of the Act, provision was made for the admission of all practising engineers into the Association who made application within one year. Members of Council and the staff of the Association were literally submerged for the next two years by the flood of applications which were received. Many persons applied who could not in any sense be considered as having the necessary qualifications and they were denied admission. Conversely, members were admitted at that time who would not be admitted today. In this procedure Council followed the identical practice of the medical and legal professions many years ago when they obtained legislation.

In the meantime, the basis of admission through examination has been raised to a level which insures a working knowledge of engineering principles such as might be secured in obtaining a University Degree. Engineering stu-

dents are now being enrolled prior to graduation and they constitute a prospective membership who will be the directional force of the Engineering Profession in the years which lie ahead. Scholarships in increasing numbers are being provided at Queen's and the University of Toronto. Through the Dominion Council a continuous effort is being maintained to correlate the aims and points-of-view of engineers across Canada. Through the efforts of council, the Professional man was excluded from the provisions of collective bargaining legislation. He is a free-will agent—he may join collective bargaining associations if he wishes, but he is freed from the element of compulsion. Job Evaluation may be a means of solving the ever-present financial problem of our members, but few individuals, regardless of their trade, profession or calling, are financially care-free today. The future of the engineering profession rests with the collective mass thinking of engineers themselves and not with any small executive group which has striven constantly over a period of years to interest the engineer in himself.

GENERAL MEETING

A General Meeting of the Association of Professional Engineers of the Province of Ontario will be held at 2.30 p.m. in the Roof Garden, Royal York Hotel, Toronto, on Saturday afternoon, January 22nd, 1944. This meeting will be preceded by a Luncheon at 12.30 p.m. at which a prominent speaker will address the members. (Further particulars will appear in the December "News Letter").

An invitation is extended to Engineers-in-Training to attend these meetings.

McCOLL AND WARD HEAD UNIVERSITY ENGINEERING SOCIETIES

Bruce McColl, President Queen's Engineering Society, was born in Forest, Ont., in 1918, graduating from the London Central Collegiate in 1937, he was for two years employed in the Technical & Research Department of the Imperial Oil Co. Ltd. at Sarnia. Enrolling in the Mechanical Engineering Course at Queen's University, he served as demonstrator in drafting and descriptive Geometry from Sept., 1941, to April, 1942. During his Third Year, he was the Secretary-Treasurer of the Science formal committee. For the past two summers he has been employed in the Gun Division, Ottawa Car & Aircraft Limited.



BRUCE McCOLL



JACK WARD
Toronto. Mr. Ward plans to join the R.C.N.R. on graduation.

Jack Ward, President of the Engineering Society of the University of Toronto, was born in Toronto in 1920. He received his preliminary education at the University of Toronto Schools. At present he is in his fourth year in the Mechanical Engineering Course at the University of Toronto. Devoting considerable time to extra curricula activities, he has served both as Secretary - Treasurer and President of his year. Among other activities, he is chief undergraduate member for the Students' Administrative Council for the University of

ENGINEERS SHOULD BUY WAR SAVINGS CERTIFICATES

NEWS LETTER

TECHNICAL MEETINGS

The following list of meetings of the various Engineering Societies is published by courtesy of the Affiliated Engineering and Allied Societies in Ontario. Further information concerning these meetings may be secured by phoning to Mr. R. C. Poulter, Secretary-Treasurer, at Midway 9886.

AMERICAN FOUNDRYMEN'S ASSOCIATION

- Nov. 26 Group Meeting. Subject—"Furnace Operation". Place—Royal Connaught Hotel, Hamilton. Time—8.00 p.m. Dinner—6.45 p.m.
- Jan. 30 Speaker—Mr. E. E. Woodliff. Subject—"Applied Sand Control". Place—Royal Connaught Hotel, Hamilton.

AMERICAN INSTITUTE OF ELECTRICAL ENGINEERS

- Nov. 26 Speaker—Mr. Watkin Samuel, Chief Engineer, Steep Rock Iron Mines Ltd., Toronto. Subject—"Steep Rock Iron Mine, Its History, Exploration and Plans for Development". Place—Room 22, Mining Building, University of Toronto. Time—8.15 p.m.
- Dec. 6 Joint Meeting with I. E. S. See details under I.E.S.
- Dec. 10 Speaker—Mr. Perry Peterson, President, Control Corporation, Minneapolis. Subject—"Automatic and Remote Control of Substations and Hydro Plants". Place—Room 21, Electrical Building, University of Toronto. Time—8.15 p.m.

AMERICAN SOCIETY OF HEATING & VENTILATING ENGINEERS

- Dec. 6 Forum Meeting. Speakers—Mr. Arthur W. Mason, Chief Engineer, Royal York Hotel; Mr. Robert Dunn, Chief Engineer, Canadian Bank of Commerce Building; Mr. Walter H. Smith, Chief Engineer, T. Eaton Co. Ltd. Subject—"Heating and Air Conditioning of Public Buildings". Place—Royal York Hotel, Toronto. Time—Meeting: 7.30 p.m.; Dinner: 6.30 p.m.
- Jan. 10 Joint meeting with American Society of Mechanical Engineers. Please see details given below.

AMERICAN SOCIETY OF MECHANICAL ENGINEERS

- Dec. 8 Speaker—Dr. L. M. Pidgeon, B.Sc., M.Sc., Ph.D. Subject—"Magnesium, Lightest Structural Metal". Place—Hart House, University of Toronto. Time—Meeting, 7.30 p.m.; Dinner, 6.30 p.m.
- Jan. 10 Speaker—Willis H. Carrier, Carrier Corporation, Syracuse. Subject—"Air Conditioning of Multi Room Buildings". Place—Hart House. Time—7.30 p.m.

ENGINEERING INSTITUTE OF CANADA

- Nov 26 Meeting to be held in conjunction with the American Institute of Electrical Engineers. Please see details given above
- Dec 3 Professional Meeting. Speakers—Dean C. R. Young, University of Toronto; Dr. G. B. Langford, Professor

—"Engineers' Council for Professional Development", "Engineering Education". Place—Debates Room, Hart House, University of Toronto. Time—8.15 p.m. Joint meeting with Association of Professional Engineers of Ontario.

ILLUMINATING ENGINEERING SOCIETY

- Dec. 6 Meeting to be held in Room 22, Mining Building, University of Toronto. Speaker—J. W. Bateman, Manager Lighting Service Dept. Canadian General Electric Co. Subject—"The Operation of Fluorescent and Gaseous Discharge Type Lamps on 25 Cycle Circuits." Time—8.00 p.m. (Joint meeting with A.I.E.E.)

INSTITUTION OF MECHANICAL ENGINEERS

Meetings to be held in conjunction with the American Society of Mechanical Engineers. Please see details given above.

INSTITUTE OF RADIO ENGINEERS

- Dec. 6 Meter Night. Speakers—Mr. J. R. Bach, Manager, Instrument Division, Sparton of Canada, Ltd., London; Subject—"The Manufacture of Small Meters"; Mr. Gordon B. Tebo, Supervising Engineer, Electrical Section, Hydro-Electric Power Commission Laboratories, Toronto; Subject—"Laboratory Standards and Measuring Equipment"; Mr. Ed. Wilson, Stark Electrical Instrument Company, Toronto; Subject—"Applications of Small Meters". Exhibits. Place—Room 23, Electrical Building, University of Toronto. Time—8.15 p.m. Dinner—6.30 p.m., Haddon Hall, 310 Bloor West

AMERICAN SOCIETY OF TOOL ENGINEERS

- Dec 10 Speaker—Mr. Johnston, Barnes Drill Company. Subject—"Honing". Place—Maloney Galleries, 66 Grenville St. Time—Meeting: 8.00 p.m.; Dinner: 6.30 p.m.

INSTITUTE OF POWER ENGINEERS

- Dec 9 Annual General Meeting of Board of Directors and membership, followed in evening by banquet for all members and friends. Place—Royal York Hotel, Toronto.

AMERICAN SOCIETY FOR METALS

- Dec 3 Speaker—Mr. A. E. Byrne. Subject—"Plastics". Place—Royal York Hotel, Toronto. Time—7.45 p.m. Dinner—6.30 p.m.
- Jan 7 Speaker—Mr Kent Van Horn. Subject—"Age Hardening of Metals". Place, Royal Connaught Hotel, Hamilton. Time—7.45 p.m. Dinner—6.30 p.m.

SOCIETY OF AUTOMOTIVE ENGINEERS

- Dec 15 Dinner Meeting. Speaker—Mr. G. H. Freyermuth, Technologist Standard Oil of New Jersey. Subject—"Development in Aviation Gasoline for War". Place—Royal York Hotel. Time—Dinner: 7.00 p.m.; Reception: 6.30 p.m.

NEWS LETTER



McGill University

SENIOR MATRICULATION CERTIFICATE

This is to certify that

ALFRED ROBERT BADER

has passed the Senior Matriculation Examination of this University with the marks shown below:

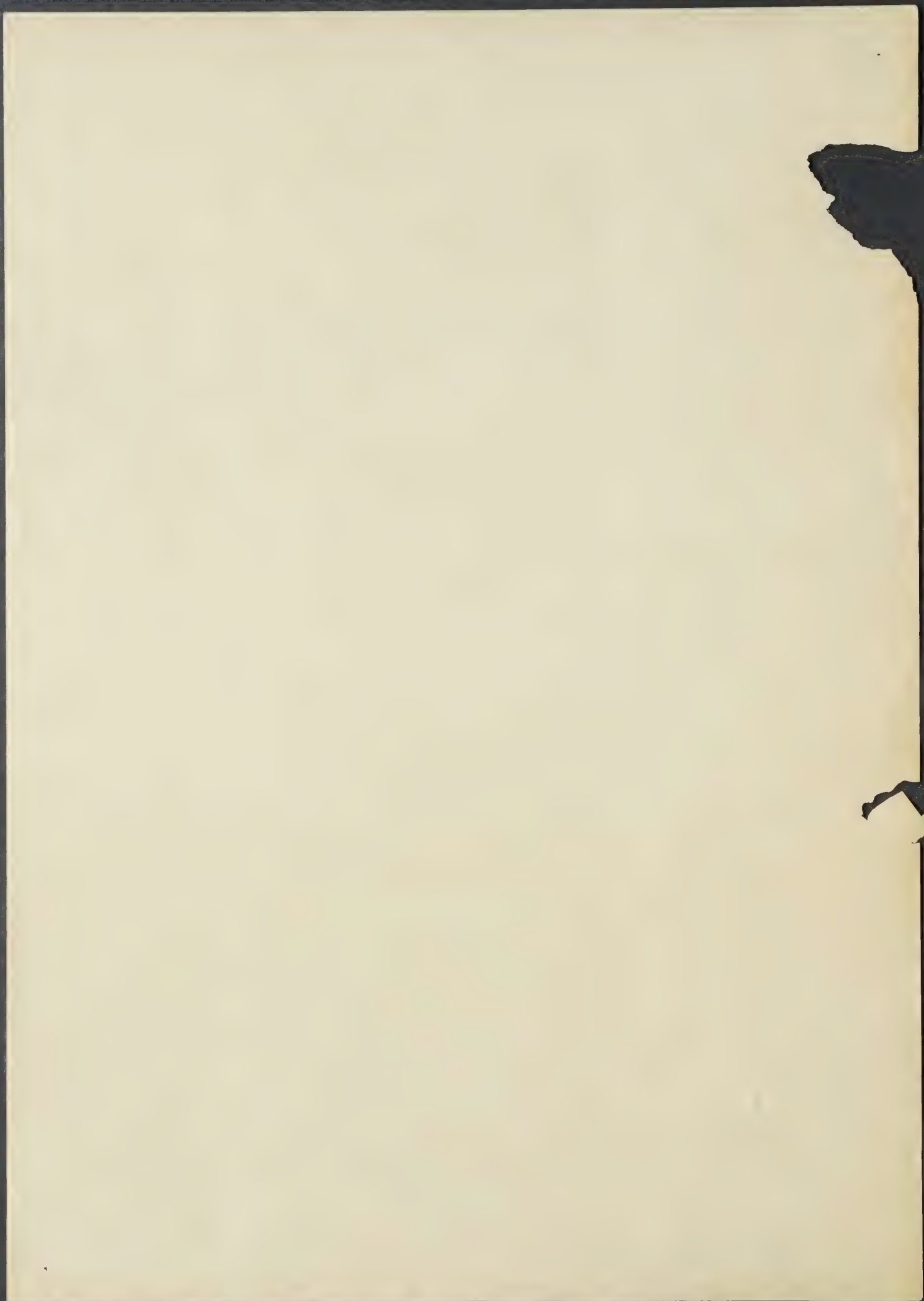
PAPER	PER- CENT- AGE	DATE	PAPER	PER- CENT- AGE	DATE
English Literature	66	Sept 1941	Latin Texts & Grammar		
English Composition	75	Sept 1941	Latin Composition & Sight		
History			Greek Texts & Grammar		
Algebra	88	Sept 1941	Greek Composition & Sight		
Geometry & Trigonometry	80	Sept 1941	German Texts & Grammar (B.A.)	97	Sept 1941
French Texts & Grammar (B.A.)			German Texts & Grammar (B.Sc.)	95	Sept 1941
French Texts & Grammar (B.Sc.)			German Sight Translation		
French Sight Translation			Spanish Authors		
Physics	73	Sept 1941	Spanish Sight Translation		
Chemistry	97	Sept 1941	Accountancy		
Biology					

THE PASS-MARK IN EACH SUBJECT IS 50%

Montreal, Canada,

September 19 41.

J. H. Lyall
Registrar.



MCGILL UNIVERSITY

JUNIOR MATRICULATION CERTIFICATE

This is to certify that

ALFRED ROBERT BADER

has passed the Junior Matriculation Examination of this University
with the marks shown below:

PAPER	%	DATE	PAPER	%	DATE
English Literature	68	June 1941	Latin: Prose Texts and Composition		June 1941
English Composition	69	"	Latin: Virgil and Sight		
History	72	"	Greek: Prose Texts and Composition		
Elementary Algebra	55	"	Greek: Homer and Sight		
Elementary Geometry	84	"	German Authors Grammar	92	"
French Grammar			German Comp. and Sight	86	"
French Translation			Intermediate Algebra		
Physics	54	"	Intermediate Geom. and Trig.	56	"
Chemistry	90	"	Drawing	42	"
Physical Geography					
Botany			B. Sc. 726		

To pass, a candidate must obtain an average of 60% in ten required papers,
and not less than 40% in any one paper.

J. H. Leathem

Registrar.

Montreal, July 1941.



REPORT

ON THE STATE OF PALESTINE

Submitted

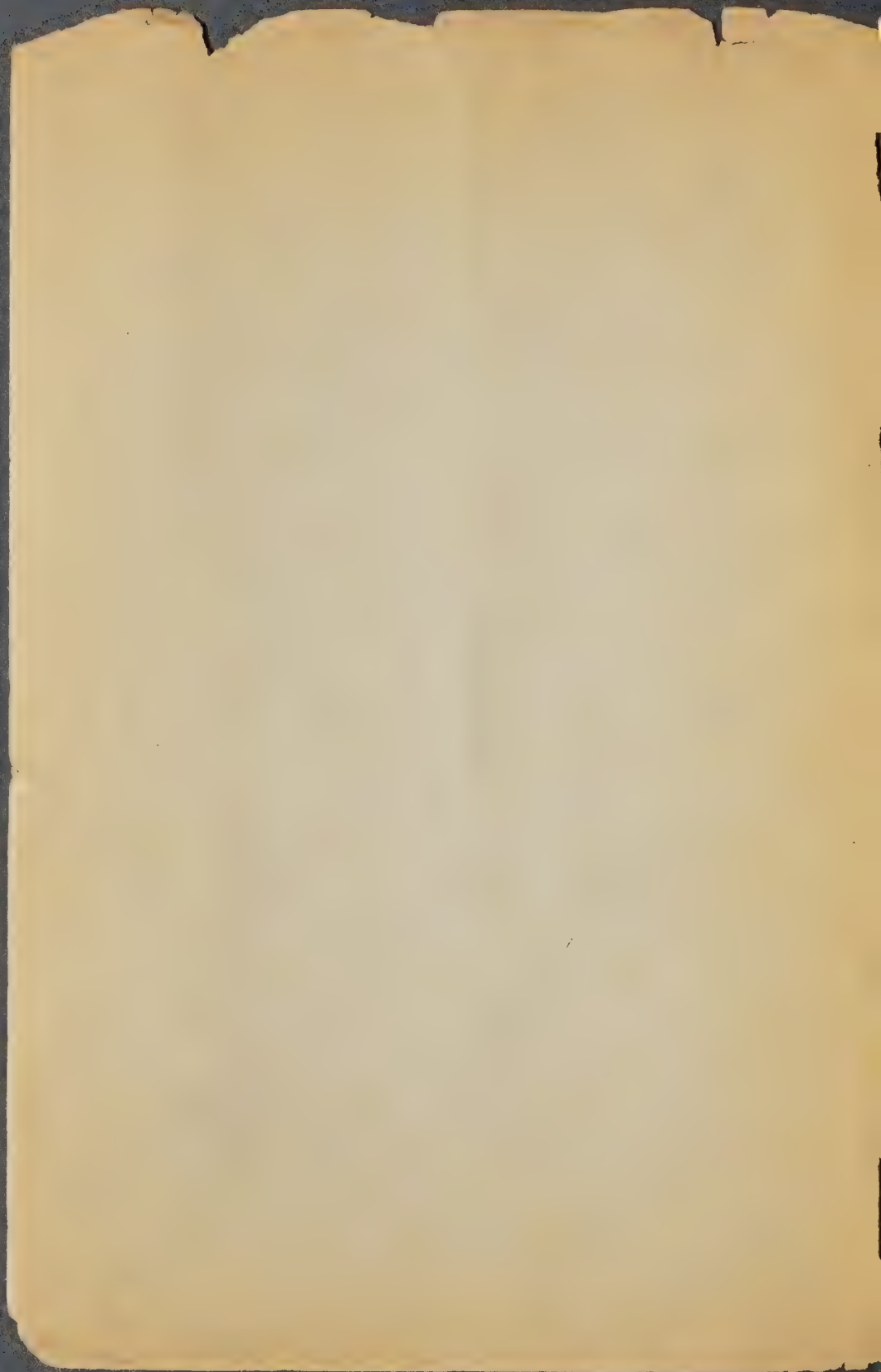
To His Excellency The High Commissioner
For Palestine

By

The Executive Committee
Palestine Arab Congress

On

The 13th. of October 1925.



Report on the Present State of Palestine
Submitted to
His Excellency The High Commissioner
By the Palestine Arab Executive.

Foreword.

In the year 1919 at Albert Hall, London, Sir Herbert Samuel declared his political opinion on Zionism in the following statement:- (Translated from Hebrew.) - "The Zionist programme which is now being submitted to the Peace Conference for discussion and which every Zionist so tenaciously holds to, imposes that the country of Palestine should be put in conditions most agreeable to Jewish immigration and colonization, that a great number of concessions for public works should be granted to Jewish bodies, that Jewish literature and national education should be vastly propagated and that the country should enjoy the benefits of the highest degree of autonomy so that an independent state should finally be established under the care and auspices of a Jewish majority."

Sir Herbert Samuel, therefore, was received in Palestine in 1920, as a public enemy of the national aspirations of the Arabs. His long stay of five years was marked by many failures and he left the country worse than he found it economically, socially and politically.

The Arabs of Palestine hold the very strong belief that neutral hands that will only be affected by justice and will

only relax under the pressure of the right, are bound to succeed in relieving the Holy Land of its present encumbered and very critical situation, brought about by the biased hands that lately prevailed. They hope that your Lordship will command the use of such hands; and they duly expect a speedy relief.

The Political Dilemma.

The political clouds that have been lingering over Palestine since the British Occupation in 1917, have always chased out the mere idea of stability or certainty. It always seemed clear that neither the Jews, the Arabs, the Colonial Office, London or the League of the Nations knew precisely what was the policy to be pursued in Palestine. Dr. Weisman stated before the Peace Conference in 1919 that its principal object is to make Palestine "as Jewish as England is English and America is American." The Arabs hold fast to the pledges given to them by the British Government through Sir Henry MacMahon, in a letter to Sherif Hussain dated Oct. 1915, with the assurance that "Great Britain is prepared to recognize and support the independence of the Arab countries proposed by the Sherif" viz. "the Arab countries bounded on the North by Adana, and Mersina up to the 37th. degree of latitude, on the East by the frontiers of Persia up to the Persian Gulf, on the South by the Indian Ocean with the exception of Aden, and on the West by the Red Sea and the Mediterranean." Thus Palestine was included in the promised Arab Union. Mr. Amery, the Colonial Secretary, stated to the Arab deputation during his last visit to Palestine in April 1925, that he "can assure them that the object of the British Government is to make it certain that Palestine should be the National Home of the Arabs in every sense and also to give an opportunity for the Jewish people to make a national home in it for themselves." And

Art. 22 of the Covenant of the League of Nations considers that "certain communities formerly belonging to the Turkish Empire have reached a stage of development where their existence as independent Nations can provisionally be recognized subject to the rendering of administrative advice and assistance by a Mandatory until such time as they are able to stand alone. The wishes of these Communities must be a principal consideration in the selection of the Mandatory." Palestine is one of the most developed countries that formerly belonged to the Turkish Empire, and it should, therefore, enjoy the true benefits of this provision.

But the terms of the Palestine Mandate are in direct contradiction to the foregoing provision of the League of Nations; the Balfour Declaration conflicts with the Sherifian pledges; both that declaration and the Mandate are not in conformity with the Palestine Constitution, a Colonial Office invention. Are we to accept the Anglo-Arab Pledges that Palestine would be included in the Arab Union and should, therefore, enjoy its independence, or the Balfour Declaration that Palestine Arabs should have no political standing but that only their religious and civil rights should be safeguarded? And are we to accept the provision of the Covenant of the League of Nations with its true meaning, or are we to bend under the Palestine Mandate with its supreme aim of building a Jewish National Home, or still, are we to hold on to the declaration of Mr. Amery that Palestine is primarily an Arab National Home?

This uncertainty caused a continual political consternation on all sides. And nor was it a benefit to Zionism that Sir Herbert Samuel should find an outlet for this political muddle by recommending to the British Government a truly reasonable policy. He rather aggravated the situation by his stubborn resistance against the formation of an elected Legislative Council. Sir Herbert Samuel has, indeed, lost several political opportunities, which, if seized at the right

moment, would have done much in the amelioration of the general situation. At the inauguration of the Civil Government in 1920, it was greatly anticipated that the old elected General Councils, Administrative Councils and Municipal Councils would be immediately re-established. This step, if taken at that moment, could have enlisted the confidence of a large section of the population. The failure of Sir Herbert to respect the old democratic institutions threw a great shadow of doubt on the intentions of the Government.

The establishment of the first Advisory Council, though a ridiculously narrow step, in the opinion of all inhabitants, was interpreted by a great section of the population as a temporary measure taken only to enable the Civil Government to study the local conditions and be well acquainted with the situation, with a view to be able to allow the people of the country to form their own constitution under its guidance in application of art. 22. of the Covenant of the League of Nations. Moreover, the Mandate was not ratified and it was anticipated that the same League which had given the force of International Law to its Covenant would not apply its provisions to the Palestine Mandate until the latter had been ratified. Had there not been great confidence in the word of England and the League of Nations that first Advisory Council would have been blown up, as the second one was, by the effective rejection of the population. But when the Colonial Office flung to Palestine that sham Constitution in 1922, in which the people had no say and which was fit for a very backward colony rather than for a mandated territory which "has reached a stage of development where its existence as independent can be provisionally recognized," [all their confidence was wiped out and they determined to adopt a totally negative attitude. Then instead of proceeding forward with his offers, Sir Herbert Samuel went backwards in offering another Advisory Council and

later an Arab Agency both of which were rejected. Thus his political career in Palestine was but a series of failures.

Now the political atmosphere of Palestine is greatly in need of clearing. Actions that would show the goodwill of the Government towards the welfare of the majority would be a primary factor in moving away the thick clouds of uncertainty and smoothing difficulties. The policy which authoritative headquarters were not able to define clearly and precisely could be defined by wholesome and reasonable achievements on the part of the Administration to the benefit of all.

The Palestine Administration.

The first and foremost phase of the Palestine Administration that absorbs the attention of the observer is its flabby huge body as compared with the small size of Palestine. The Holy Land with its narrow boundaries and huge Administration is a child in his grand-fathers overcoat. The financial burden that this condition imposes upon the shoulders of the Palestinian tax-payer is insupportable and from many points of view revolting.

The Turkish Regime administered Palestine with no more than one eighth of the present Administration and from several points more effectively and satisfactorily. Even if we adopt the view of Sir Herbert Samuel that a large administration was essential in the beginning for good Government, we cannot but disapprove of any administration for Palestine larger than one third of the present one.

Our experience with regard to this huge Administration justifies our most bitter opinion of it. It is easy to imagine, for instance, the fury of the tax-payer when he learns that there is in Palestine a Stores Department that exists only

to buy for Palestine from Europe, a thermometer, for instance, at P.T. 10, when similar thermometers of the same sort and manufacture and patent are sold in the Jerusalem pharmacies at P.T. 3 etc. etc. or that a Commercial Department owes its existence to a commercial magazine which it issues in English to be read by a very small fraction of the commercial class, the members of which are not conversant with that language; or that a totally Jewish Labour Department is paid out of the Public Funds to facilitate Jewish immigration.

In the more essential Departments, higher officials, in order to preserve their seats, take great pains in introducing a lengthy complicated system of correspondence that keeps them busy in order to show their utility, with the consequence that work goes on at a dead slow pace. The Turkish YARIN (tomorrow) is now substituted by the Administration's NEXT WEEK and people have to wait and suffer.

The use of three official languages just because no more than $\frac{1}{2}\%$ of the whole population use Hebrew at home as their mother tongue and because 200 British officials, most of whom know the Arabic language, work in the Government, is worthy of consideration.

The economic axe of Mr. Davis, the experienced treasurer, fell down many dead branches of this huge Administration and brought about a surplus in the overburdened budget that enabled the Government to relieve the farmer of a small part of his financial burden. But still the axe of Mr. Davis is more needed than ever, as the Administration is three times as large as it should be and the tax-payer is in the greatest need for succour.

The Government of Palestine is devoid of a general internal system that covers all phases of its activities. It is continually noticed that the procedure adopted in the accomplishment of one affair takes different directions in every

District.. In Jerusalem, for instance, tax collectors have no leniency in the execution of their duties, but in Beisan they are ordered to be lenient with Jews. It has been the custom of tithes inspectors to increase the quantities estimated by the assessors in Arab villages but it is rarely noticed that they impose any increase on such estimated quantities in Jewish Colonies. Again, the Governor of Ramleh, for instance imprisons right away a public school master because he did not stand up when Sir Herbert Samuel passed through the streets of the town, and the Governor of Hebron beats men of age for having committed some misdemeanour as if there were no courts of justice to deal with such questions. Thus every Governor in his District is a small despot who has no fixed general system to bind him.

Salaries of Government servants are a matter of wonder and ridicule, as they are bound by no system. A customs cashier in Jerusalem Station, for instance, gets L.E. 25 per mensem. He is transferred and his successor is given only L.E. 12 although he is held equally responsible. A clerk in a department gets more, sometimes, than his chief clerk who is even responsible for his own work, as for instance is the case in the Wirko Department of Jerusalem where the director of that section gets L.E. 16 and one of his clerks gets L.E. 22 although the former is senior in age and service, and although other clerks who carry on the same work get between L.E. 10—15 etc.

This Administration, owing to the uncertain political situation, has no common political foundation. Lack of cohesion amongst officials of one or more departments is one of the bitter fruits that this condition has produced. To illustrate this queer state of affairs we give the following two examples:—

1. Few days before the arrival of Lord Balfour to Palestine, when Public Security was greatly menaced over all the country, the Governor of the District of Jerusalem in an

interview with a responsible representative of the Arab Executive who visited him for the purpose of offering the cooperation of that committee for the maintenance of peace and tranquillity during that unfortunate visit, said that Public Security forces needed no help and that they were strong enough to hold the situation without any outside assistance. This was said in a time when the whole forces of Public Security were not adequate to quell any uprising in one single District. On the second day the same Arab representative visited the Chief Secretary, who greatly welcomed that good intention of cooperation for the maintenance of peace and was greatly pleased and relieved to have it. Two weeks later the Chief Secretary thanked the Arab Executive for their assistance in that direction stating that their attitude and assistance, during Lord Balfour's visit were a prime factor in the elimination of all trouble. Evidently the two high authorities did not act on one foundation because they do not have one.

2. In 1923 when the Central Government proclaimed its intention of not interfering in the elections of the Legislative Council which were then begun, the Governors of Nablus and Ramleh exerted high efforts to influence the people's opinion. Even certain actions of terrorism were adopted but in vain. Etc.

Thinking in the minds of those who are responsible for the introduction of the Mandatory systems, we believe that foreign officials are appointed in the Administration in order to help it with their technical knowledge or vast stores of experience. But this principle is not applied in Palestine. We find, for example, that the Revenue Department is entrusted, to a large extent, to an actor by profession; that a gentleman who has failed in his career in the Educational Department of Irak has been appointed Educational Inspector in Palestine; that a foreign official who has failed as Chief Clerk in one of the Government Departments is

appointed asisstant director in the Agriculture Department when he is as ignorant in agriculture as a farmer in medicine etc. etc.

It is the true principle of every good Government to select its servants from the natives of the country who give it its very existance. The common sense in this principle is that the son of the land is bound to it by so many sentimental bonds that extract from his very soul his most supreme efforts and highest aims in the service of his own country. In the Administration of Palestine, however, we find a Tour of Babel. (Alien Persians, Greeks, Armenians and Jews of every nationality are teeming in its Departments.

But probably one of the most serious traits of the Administration to which our mistrust and inconfidance are due, is the fact that it is predominated by Zionist Jews. The numerical strength of the Jews in Government service is in great disproportion to that of their Community in the general population. But graver still is the fact that the Jewish element in the Administration is the strongest and the most influential. (The Executive Council of four members was predominated by the two Jews in it. In every other Department there always exists a Jew, who drawing from the predominant influence of the Jewish members of that Council, himself predominates his Department.

(Over and above this comes the over-ruling power of the second State, the hidden State of Palestine i. e. the Zionist Executive. That Executive is given ample time to see, propose criticize and alter any action of the Government when still in its nascent stage of formation and long before publication. So while the Arab majority is left in the dark, its political enemies are given every opportunity to effect the actions of the Government and its legislation in their favour and against the interests of the majority.

The Economic Deadlock.

In considering the economic conditions of Palestine one should first have some knowledge of its productive sources. The area of Palestine is about 10,000 square miles half of which is incultivable, (according to the last report of Sir Herbert Samuel) owing to insufficient rainfall in certain localities and the non-existence or insufficiency of soil in others of rocky formation! Thanks to the undulated broken nature of the country the use of agricultural machinery is restricted to the two long plains extending along its Western and Eastern flanks. The main body which covers Hebron, Jerusalem, Nablus and a great part of the Northern District has to be torn open by the fingers of a set of hardy but poor men. The blessed olive trees that covered vast areas along these broken hills and which were the source of wealth for a great number of their inhabitants, have sustained fearful havoc during the war with the natural consequence that the inhabitants thereof were greatly empovorished.

There is no really lucrative industry in Palestine except soap industry at Nablus. The prospects are very poor because of the non-existence of raw material, coal or oil in the land. Many of the efforts exerted by Jews to introduce new productive industries have proved a complete failure. The button, the furniture, the silk and wool factories started in Jerusalem after the British Occupation are now extinct. The silk and cotton factories at Tel Aviv and the wine factories in several Jewish Colonies are financially a failure. So are the cement and the flour mills at Haifa and the Salt factory at Atlit etc., although many of these industries are favoured by concessions from the Government. The boisterous pretentions of Jews about their industries in Palestine are matters of propaganda that cannot stand investigation.

The figures given by the Administration for exports and imports during the last four years under Sir Herbert Samuel were as follows:—

IMPORTS FROM 1921-1925	L. E. 21,435,979.
EXPOTRS " " "	<u>L. E. 11,830,485.</u>
BALANCE REPRESENTING LOSS	L.E. 16,604,594.

These figures show that Palestine's general wealth has been reduced by L.E. 16,604,594, during the last four years alone. But if we accept the very doubtful statement of Sir Herbert Samuel that Zionism has brought in, since the British Occupation about seven years ago, the amount of L.E. 6,000,000 and that consequently during the four years under review the amount brought in from that source was about L.E. 3,500,000 and if we add at most L.E. 1,500,000, more to balance amounts brought in by tourists and non-Jewish charitable institutions, the huge loss may be reduced to about L.E. 11,600,000, which is frightful. This picture will still look darker when we consider the fact that in the first of these four years exports of Palestine were L.E. 1,416,368. and in the last one they were only L.E. 1,200,812, clearly denoting economic retrogression. Now where is the financial progress and revival which Sir Herbert Samuel claims in his recent reports about Palestine? Probably that remains in his Excellency's very productive imagination. And how could we accept his statement about the success of industry in Tel Aviv as long as we cannot see its effects on these figures which are becoming darker every day?

Obtainable figures denoting the value of exports and imports during the Turkish rule in 1913 were:- Imports £ 1,616,000 and exports £ 1,093,000. If we add to the value of exports amounts brought in by tourists and charitable institutions of all nationalities and creeds including Zionists, we find that the financial conditions of Palestine were then quite satisfactory.

Now the only way conceived out of this financial impasse is to increase the productive output of the country. To attain this object, the sole real producer in Palestine should be materially assisted and encouraged and financially relieved. The camp of the Palestine farmer has been depleted during the war, his financial capabilities have been sapped of all vitality by the endless military acquisitions. He was repeatedly shifted from his home by the two combatants as the battlefield overlapped his village. His animal stock was brought to a very low ebb. Thus British Occupation in 1917 found the country hungry and naked.

The Military Administration, having then no political *arrière pensée* helped the distressed farmer in several ways. About £ 300,000 were distributed in the shape of cash, cattle and seed as loans payable in instalments with 6% interest against mortgage of immovable property. All debts due against him by the ex-government and all tax arrears were cancelled. The villages that were vacated because of military exigencies were exempted that year from the land tax. Thus the smile of economic prosperity began to show itself on the face of the farmer. But this condition of economic progress amongst the Arab land-owners did not please the Zionists, and according to the statement of Dr. Eder, then Chairman of the Zionist Executive, before the Court of Inquiry for the Jaffa Disturbances of 1921, the Zionist Organization indirectly stopped the granting of loans and assistance to be rendered to the Arabs of Palestine. And in 1920 the Civil Administration of Sir Herbert Samuel was inaugurated and with it began the rapid financial and economic depression.

Sir Herbert Samuel came to apply the first part of article 2 of the Mandate which imposes that the Administration should be "responsible for placing the country under economic conditions as will secure the establishment

of a Jewish National Home." To the "ardent Zionist," the Jewish National Home in Palestine will have no real meaning unless the land of Palestine is acquired by the "Jewish Nation." But the Arab inhabitant and owner of the land who is born a farmer, will never part with his land or any part of it without being driven to do so by economic disabilities. In a prosperous condition he is bent on acquiring more land rather than on alienating what he possesses. Therefore, it was quite expedient for those who apply the above mentioned article to adopt retrogressive economic measures with regard to Arab farmers in order to oblige them to sell away their lands to the Jews.

In 1920 the products of the country were of high prices, but due to the very high cost of labour the farmers, expenses were proportionately high. A great number of these farmers were indebted to the Government and with the prospects of the good harvest they hoped to settle their debts and stand firmly on a solid financial basis. But Sir Herbert Samuel duly proceeded with his Zionist coup d'état in prohibiting exportation of local products. This immediately resulted in a congestion in the local markets and ended in a frightful downfall of prices of local products. Hopes of the farmer evaporated therewith and his net proceeds were hardly enough to cover his expenses. In the next year he had to sell a part of his livestock in order to buy seeds.

In 1921 the Administration, not only pressed hard on those who were liable to the Government for payment of due instalments but it also started the liquidation of the Ottoman Agricultural Bank and asked its debtors to settle their accounts against the sale of their mortgaged lands.

The year 1922 found the Palestine farmer desperately struggling in a sea of difficulties. The very low price of his products in that year as compared with the very high cost

of labour increased his debts. The Government pressed hard upon him for settling his debts due to itself and to the Agricultural Ottoman Bank. The prospects of the next season as judged from the existing one were discouraging. To add to these insurmountable difficulties, Sir Herbert Samuel put into force a Turkish law that had never been applied before, whereby a proprietor who fails to cultivate his lands for three consecutive years will lose his title to it. The distressed farmer was thus scared and driven to the only outlet left for him. He resorted to the sale of parts of his lands in order to settle his accounts with the Government and be able to cultivate what remains of it. The rush of the Arab proprietors to the land markets brought land prices to a low pitch and the Zionist reaped a harvest.

We should not overlook the fact that earlier the Administration, wishing to cover its plans from the eyes of critics, began to dole out to the farmers loans in small amounts in the procedure of getting which the farmer underwent great difficulties and spent about half of the amount to be borrowed before it was paid to him.

These are the major blows that were directed with great success against the Arab farmer of Palestine in application of the first part of Art. 2 of the Mandate. This statement has no space for minor blows such as the troubles of tithe estimations, collection of war-increase over land and house taxes etc.

The farmer who is the only producer and the backbone of Palestine should be relieved of his financial burdens, recuperated by all encouraging treatment and stimulated by material assistance, if it is really the intention of the Government to lead Palestine to economic progress. In order to attain this object the following proposals are submitted for consideration:—

1. The farmer should at once be relieved of the now

undue war-increase over land and house taxes, still collected by the Administration.

2. It was previously shown that great amounts could be saved by abolishing so many higher posts that are of no real need for the Administration and whose holders, we regret to say, do no more work than scarecrows do. The pruning operation of the experienced Treasurer should again be applied to every department of the Government. The large amounts realized by abolishing all concessions granted to Jews relating to export and import duties, (wine a Jewish product, is exempted from export duty, all building material mostly imported by Jews pay only 4% ad valorem as import duty, and wood imported for making cement etc. barrels and coal dust all imported by Jews are exempted from import duties) will nearly balance the whole tithes tax which hangs as a mill stone on the neck of the farmer. It, therefore, should be abolished and the farmer relieved of its harrassing exactions.

3. It has been scientifically proved that the soil of Palestine in general and the hilly parts in particular, are much more fit for tree plantations and other varied cultivation than that of wheat and barley etc., which in the present circumstances of cost of labour and prices in foreign markets have become unprofitable. It is not sufficient that the Government should only establish tree nurseries but it should render assistance by exempting newly tree-planted areas from land tax for a period equivalent to that in which the planted variety give first fruit. The loss sustained by the Government from this exemption may be covered from the present surplus of the budget. By this encouraging method most of the surface of Palestine will be covered with verdure in no time and in the near future the productivity of the country will immensely increase to the benefit of all,

not least the Government budget.

The Financial Burden.

It can be easily deduced from the preceeding figures that Palestine is not only a poor country but is speedily approaching the precipice of bankruptcy. Therefore, the financial burden that could even be borne by the weakest of countries could hardly be supported by it. But still taxation per head in Palestine is higher than in many of the rich countries. Taxation per head in Palestine as given by the Administration for last year was P.T. 175. It much exceeded that amount in previous years. Now comparing that with taxation per head in such a prosperous country as Mysore in India, for instance, where it is only P.T. 25, we can feel the financial burden under which the Palestinian Arab is labouring for the purpose of building a Jewish National Home. Taking a nearer comparison we find that the Egyptian who is regarded as the richest in the Near East does not pay more than P.T. 175 in the shape of taxes, and the Syrian who is very much richer than his Palestinian brother pays less than P.T. 80.

Still the overtaxed population have no say in the formation of the Government budget, a resume of which is published long after the termination of the year concerned and which reveals striking disproportionations.

It was shown above that the country is principally agricultural. It thrives with the prosperity of the farm and dwindles with it. The Agricultural Department, therefore, should receive proportionately a very large share of the revenue so that its achievements should be much intensified. From the budget of 1924, its share was only E.E. 25,617 in great disproportion to the share of Public Security which amounted to L.E. 265,273. This disproportion is directly caused by the

Zionist Policy which the Arab has thus to pay for.

The share of the Educational Department was fixed at L. E. 97,278, which, taking into consideration the great need and the anxious desire of the population for education, is quite inadequate. Still about 50 % of this amount is spent over departmental administration and 50 % only is spent directly over schools, which distribution is quite unwise. Other Departments such as the Public Works spend an unduly great proportion of their shares on departmental administration.

The distribution of taxes amongst the different sections of the population has no reasonable foundation. For in comparison to the farmers, who are mostly Arabs and who give no less than 15 % of their yearly products whether their farms are run at a profit or loss, the merchants who are mostly Jews, give no more than custom duties which they instantly extort from the consumers who are mostly Arabs. In other words the poor producer is over-taxed while the fat intermediary is under-taxed

Yet the interests of the Arab farmers are rarely looked after. For although the Government is protecting the cultivation and industry of wine and alcohol which are totally Jewish, by exempting wine from export duties and by imposing very heavy import duties on imported wine and alcohol, it renders no such effective assistance to the Arab farmer whose wheat and olive oil etc. are beaten in local markets by foreign imported wheat, etc. because they are not similarly protected.

Revenne, which is derived principally from custom duties, tithes, land and animal taxes should be more evenly distributed. The farmer contributes as the middleman, in the revenue of custom duties but he alone shoulders the burden of all other taxes, which fact greatly supports our demand for the abolition of tithes.

Government Concessions A Jewish Monopoly

Probably in no other branch the Government has shown so much undue favouritism to Jews as in that of its lavish granting of concessions to members of that Community. The most important concessions so granted were the Rutenberg concessions of Jaffa, Haifa and the Jordan, the Kabbara Cession, the Athlit Salt Concession and the recent Broadcasting Concession.

We will summarize here, separately, the complaints raised against each of these concessions.

1. The Rutenberg Jordan Concession. (a) It was not put for public tender (b) It was granted to a Russian Jew although, previously, an Arab capitalist of Bethlehem applied for it and did not succeed in getting it. (c) Although it effects the most vital concerns of the population their opinion was not taken before it was granted. (d) In the formation of the company to which the concession is to be transferred the Arab inhabitants of Palestine and Transjordan and the independent Government of the latter were treated as inexistent (e) Until the present date the public is left in the dark as to the terms of the constitution of that company which governs the whole undertaking. (f) The cash shares of L.E. 200,000 which the concessionaire had to produce in a certain duration have never been produced and the agreement should have been duly quashed.

2. The Rutenberg Jaffa Concession. (a) It was not put for public tender. (b) According to relative Turkish laws still in force, this local concession should have been granted by local councils. (c) On the 1st. of Nov. 1919 and before this concession was granted the Municipality of Jaffa applied for it and in the 11th. of the same month its application was refused under the pretext that such applications could not be considered before the ratification of the Mandate. But this

concession was granted before the ratification of this Mandate. (d) Again here the people of the country as well as the Municipality of Jaffa were not given a say in the formation or ratification of the constitution of the company to which the concession was to be transferred. The Zionist Executive and the Government were granted such powers. (e) The concessionaire failed to apply the terms of his concession in (i) not producing the cash shares of L.E. 50,000 in the proper time. (ii) The original scheme of the Jericho Power House and the irrigation of adjacent lands which form the basis of this concession have not been so far touched, which fact is sufficient to annul this monopoly.

3. The Haifa Lawless Scheme. (a) Although Rutenberg has no separate concession to construct a separate electric power house at Haifa and thereby monopolize electric light and power, and although the Jordan concession that covers the whole area of Palestine has not yet been finally granted, the Government unlawfully helped the said concessionaire in monopolizing electric light and power at Haifa even without a concession. (b) The Municipality of Haifa was not consulted and was later forced by the Government to acquiesce. (c) In 1920 an Arab capitalist of Haifa applied for the same undertaking and was refused.

4. The Athlit Salt Concession. (a) It was not put for public tender. (b) The rate at which salt is bought by the Government from the concessionaire, — a Jewish Company — is very high. (c) An Arab merchant of Jaffa offered to give the same quantity and quality at a much lower rate but was not heeded to. (d) Although the Jewish Company has many times failed to produce the required qualities and quantities, it is still sending its stuff on the strength of the draft concession which has never been signed.

5. The Kabbara Concession. (a) It was granted secretly

and was made public recently after repeated protests lodged by all Arab quarters. (b) The whole affair is simple and cold spoliation of the established rights of 170 families living in Ceasarea and neighbourhood.

6. Broadcasting Concession. This concession was applied for a long time ago by an Arab merchant who was assured that being the first applicant his application would receive the first attention. Later, without his knowledge, the concession was granted to a Jewish company upon which hang some Arabs as a matter of propaganda.

It may be cotested that the Government has granted to the Arabs the well known concession of Beisan State Lands. Leaving aside the established rights of the tenants of these lands who were granted this concession, which rights were so many times and on different occasions admitted by Sir Herbert Samuel, we believe that this concession was granted as a necessary measure for the maintenance of peace and order. Owing to prevalent conditions the Government realized that to hand over these lands to Jews or to keep them herself means to let loose no less than 20,000 people who will have nothing to do except to roam about and be a continual danger to tranquility. Pressed by the just claims of these inhabitants as well as by the precarious conditions of public security in that district, the Government had no other safe alternative than to give that concession to the right people; the tenants of the district. The State Lands of Jericho, Sajad etc. were not so dealt with because the tenants thereof were dispersed and weak.

Cheap Laws.

It was said that had the Administration of Palestine been as much fertile in the production of wholesome achieve-

ments as in the production of laws, Palestine would have stood, by this time, on a much higher footing. Leaving aside the main Turkish laws that are still in force, the aggregate of new laws and ordinances that have been enacted by this Administration was so huge that it baffled the memories of all barristers. The Administration has been siezed by the easy habit of moving its law-making pen on every occasion and for any petty affair. It has been repeatedly said by authorities in Palestine, when they were told that a certain action of theirs was not in harmony with the existing laws, "Is it so? Then we will make a new law to legalize the action." This condition has detracted from the respect due to laws and wiped out all confidence in their makers.

In its headlong law-making rush, the Palestine Administration tumbled into many pits of legal errors and entangled itself with such effective and far reaching consequences that its own law courts began to throw such laws to the wall, as the High Court of Justice did in the Artas spring case, and its own judges admit in court the errors found in such laws as the Chief Justice did in the Falastin Paper case, and its high officials declare the absurdity of such laws as a Governor of Samaria stated with regard to the ordinance of Prevention of Crimes, etc.

The Zionist Policy has influenced legislation from other points of view, that several laws were enacted in direct contradiction to Jurisprudence and to Sharia. In order to give free play to its serevety the Palestine Administration did not satisfy itself with the enactment of such laws as those of Prevention of Crimes the Joint Responsibility, the Punitive Posts etc. but, it took the following legal measures.

1. The Attorney General has been empowered to appeal for conviction of a person acquitted in a District Court. This is probably unique in the present systems of law and is

repugnant to Sharia and Jurisprudence. To aggravate this condition the Attorney General has been given the period of two months within which he may appeal against acquittal to secure conviction, whereas the duration within which a convicted person may appeal is limited to ten days.

2. The Court of Appeal is empowered to convict even, to capital punishment, a person acquitted in a District Court, in chambers, during his absence and without giving him a chance to be heard or to ask for trial in open court.

3. The new law of evidence considers evidence given by one person of either sex as sufficient for proof of fact. This is directly opposing to the relative text of the Koran which does not give full credit to evidence given by less than two men or four women. It does not also give credit to evidence given by a witness in favour of his immediate relative, whereas the new law of evidence gives it full consideration.

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* *

All laws are enacted by the High Commissioner in his appointed Advisory Council, [now all composed of foreign officials.] As a matter of propaganda the ordinance to be passed is published one month before its enforcement in the Official Gazette, which duration is insufficient to invite real criticism. The Zionist Executive, however, through its eyes in the Administration as well as officially through the High Commissioner, is allowed to study these laws and criticise them all through their stages of formation.

Law makers in Palestine have rarely attended to the religious susceptibilities of the majority of the population with the consequence that many of its ordinances, as shown above, clashed with religious law, Sharia. When a moslem finds, for example, that a court has based its decision on evidence given

by a single man or woman in direct contradiction to the Sharia he will never respect that decision and if he is involved in the controversy so decided he will never regard it as a matter that was settled. This condition deprives the courts of one of their most effective influences viz. the moral power of sinking a contention in the eyes of the contending parties no matter how the decision affects each of them. For a Moslem regards the law of the Koran as above that of the court and when the court acts in direct contradiction to the Koran he implicitly regards the case so decided as unsettled and he tries to settle it in other ways. This procedure involves the country in endless private troubles.

Jewish Immigration.

Since the Armistice in 1918, Palestinians have been asking for (a neutral and unbiassed investigation) with regard to Jewish immigration to Palestine. This desire has been partially satisfied in October 1924, when the Permanent Mandates Commission sat, in the presence of Sir Herbert Samuel to consider the state of Palestine under the British Mandate. One main point dominated their report which was the issue of their several meetings and which was later approved by the Council of the League of Nations at Rome. That point was the condemnation of Jewish immigration as it stood then. It was found that the number of immigrants was greater than the economic capabilities of the country could support. The immigrants were mostly of the undesirable elements and most of them remained in towns to encumber the financial situation, instead of settling in the country to cultivate the land and increase the productivity of the country. But what resulted was in direct opposition to the implicit decision and advice of the League of Nations. For, before

the last October the average of Jewish immigration was 500 with a record of 900 per month and since that date it increased to an average of 2,000 with a record of four thousand per month. Whether this was a matter of spite to the League of Nations we cannot tell.

The great bulk of new immigrants are dumped in cities to engage in the building activity and thus fix themselves permanently in towns. The critical economic situation of the country has been aggravated by an exceptionally bad harvest. Wheat prices have increased by 100% and most other articles of food that are locally produced have proportionately increased but still the inundation of Jewish immigrants goes on.

The greater number of these immigrants are professional men who find no work in Palestine. The latest Zionist statistics show that in Tel Aviv alone there are 116 practicing medical doctors for a population of little over 30,000, i.e. an average of one doctor for 260 inhabitants, in comparison to London the greatest centre of industry where the number of physicians is 7,100 to a population of 7,500,000 i.e. one doctor for every 1050 inhabitants and Great Britain including Ireland where the number of physicians is 45,000 to a population of 47,000,000 i.e. one for more than 1,000 inhabitants.

This overgrowth of physicians goes hand in hand with overgrowth in all other professional classes. But this unneeded overgrowth is rather a calamity than a blessing. Criminal abortions have increased to a frightening degree in Tel Aviv and although such cases amongst Jews rarely come up to official courts of justice, already so many Jewish physicians have been convicted and condemned for perpetrating this crime. A great deal of Jewish chemists are working intensively in smuggling cocaine and other prohibited chemicals. Jewish engineers have been proved to be building houses that fell

on their Jewish owners' heads from the first year. And who does not know what a hungry lawyer would do to gain a living?

The Jewish immigrants, as they first come in hold within their hearts a great zeal for Zionistic work in Palestine. But hardships of unusual sorts of work mainly building, digging and breaking of stones together with the immense heat of the burning sun pouring over the heads of towns trademen and young students evaporate this zeal and a state of extreme disappointment prevails. [Thus suicide amongst Jews is now common and Jewish Hospitals and particularly Sanatoriums are teeming with young men and women who are suffering from nervous diseases and other diseases caused by melancholy and depression. People in such conditions are but a very fertile medium for the growth and propagation of communistic principles, particularly as most if not all the Jewish immigrants are imbued with socialistic principles of every description.] Palestine is thus now considered by the neighbouring States as the Central Headquarters in the Near East for Bolshevic propoganda.

Jewish immigrants are mostly acquiring lands in Palestine from landlords who are living in Syria. These lands are being cultivated by their original owners who alienated their rights in favour of men of power and influence in Syria in order to enlist their protection against maltreatments perpetrated by the newly established administration since the second half of the last century. When Jews purchase these lands the Arab tenants have to vacate them and as they can rarely do anything to gain a living besides farming, they roam about, a permanent menace to Public Security.

It is thus shown that the prevalent conditions of the Jewish immigrants are being a very fertile medium for the propagation of communistic principles, not only amongst Jews

but also amongst Arabs as the Bolshevic demonstrations of Haifa in the last spring, (when certain Arabs openly fled, under the guidance of Jews, the red flag,) has revealed. [It is now quite relevant that the Government should make a very thorough investigation about the social conditions of the Jewish Colonies that have been established after the War. The scanty and curtailed information that we get from journalists is insufficient. Our personal experiences assure us that the majority of these colonies are typical examples of Communist villages in Red Russia.] Had these conditions been restricted to Jewish Colonies, this would have been quite a Jewish affair, but we find that the infectious Bolshevic disease is penetrating day by day into the Arab quarters particularly amongst those whose life is rendered so bitter by the Government's unprotective and oppressive land policy.

One of the sharpest stings that the country feels from Jewish immigration policy is the great increase in the cost of living in Palestine directly caused by Jewish immigration. It could be easily ascertained that cost of living in Palestine has been since the last five years no less than double that of Egypt or Syria, although before the war it was cheaper than Egypt and many parts of Syria. The cause is apparent. The Jewish immigrant does not come to Palestine to produce but to consume from the productions of the country whose productive capacity is now extremely limited.

The danger of Jewish immigration is, therefore, imminent and invites the most careful and speedy consideration.

Education.

This subject of vital importance has been repeatedly submitted to the Government for consideration since 1920, and although Sir Herbert Samuel expressed his desire to give effect, at least, to a certain number of the demands of the Nation, yet, so far, nothing has been done on this line. These demands may be summed up in the desire of the nation to enjoy complete control over the education of their children, because, (1) It enjoyed such control before and after the British Occupation. (2) It has the natural right to enjoy such control. (3) According to the Mandatory system which the Government professes to be applying to Palestine, the inhabitants have the right to practice their capabilities in all phases of the Administration, particularly in those that qualify them to place themselves in whatever grade in life they would like to be destined to. (4) The Arabs find that education in Palestine as it exists now, does not realize their hopes and is not gaining their confidence.

The Arab inhabitants of Palestine desire to submit to technical advice and assistance rendered by European experts in questions relating to education, but they condemn the present policy which places in the hands of foreigners the exclusive control and direction of the education of their children, in whose psychological tendencies, customs, habits and ways of life and thinking they are deplorably ignorant.

Sir Herbert Samuel widely proclaimed that he established 190 village schools, but he failed to describe them and show how and by whom they are being run. For teaching in these schools amounts to very little more than the ability of simple reading, which, while useful, is not, sufficient.

It was the prime duty of the Government, from the

outset, to furnish the country with a great number of qualified teachers in whose hands the destinies of a nation could safely be placed. The uninterested Administration had a scant provision for this important duty. A men's and a women's training schools were established with a poor budget and poorer organisation. The men's school was entrusted to an exceedingly weak and unqualified and unpopular director whose conduct during the five years of his directorship was much criticised and who finally brought the school to the verge of complete collapse had it not been for his resignation which saved its very existence. The women's training school has been placed under the directorship of a lady who has been treating the future school mistresses and their relatives as slaves and who is committing, in schools, actions that are from the point of view of religion, most outrageous. This lady has also been appointed as sole inspectress of all girls schools in Palestine and her neglect and uninterestedness, together with the attitude of the Director of Education towards her made girls schools to be the point onto which the most bitter criticism is directed.

The Department of Education has at its disposal a yearly fund of about £.E. 100,000 of which about 50% is spent over the Administration of an unduly large department. It will not be out of place to show here how this sacred fund of education is being squandered. The General Directorate is composed of the director, who gets a very huge salary, his Assistant, a Chief Inspector and two second assistants. The two General Inspectors do the work of Chief clerks but get fat salaries. The ex-two General Inspectors were found, after an experience of five years, unfit for their posts and instead of being asked to resign, one of them was given the work of a simple clerk but with his previous salary, because he, it is said, helped in furthering the British Policy in Hedjaz in 1916 and the second was sent to teach the Arabic

language in the Training School also with his previous salary, although his colleagues get less than half of it, because, it is said, he is a man who has no more to say to his Director than "yes sir, right sir." The present Chief Inspector has failed in his educational career in Irak; and the two General Inspectors could be transferred to do other real work in the schools. In the Districts and Sub-Districts there are seven Inspectors who do little more than to keep registers of simple statistics which work does not equal their expenditure and that of their offices nor absorb all their time. We are certain that two District Inspectors will easily carry on the work that the seven now do. By the abolishment of the posts of Chief Inspector, two General Inspectors and five District Inspectors together with their stuffs and offices a very huge amount may be saved for more useful work in the schools.

It is believed that the Departmental expenditure of the Department of Education should not, as any other department, exceed 25% of its budget. By this means no less than £.E. 25,000 will be saved for the establishment of higher schools of high studies for which the country stands in perfect need. [During the Turkish rule students of Palestine took their higher courses gratis in the University of Constantinople.] At the present time they are debarred from so doing and consequently their education remains incomplete and restricted to what they take in preliminary schools.

If it is argued that even a share of 25% of the budget is not sufficient to cover the Departmental expenditure of Education, still it is believed that a sufficiently reasonable amount could be saved for the purpose of sending Palestinian students to the European Universities to take up higher courses in the different branches of arts and sciences, by which action the Government would compass the double benefit of furnishing the country with a set of highly educated men who would be a very great asset and

of encouraging the wealthy class to give their children the same wholesome education. This movement in Turkey, Egypt and other countries of the East has had invaluable effects. It must be noted here that after repeated remonstrances the Department of Education sent last year to the American University of Beirut only four students on whom it spent less than four hundred pounds, which is ridiculous.

In a country like Palestine where Education is the most needful of Government activities, the educational share of £E. 100,000 in the general budget is very small. This amount is only sufficient to give such poor education as we have at present to only 30% of the children of the Arab population; the remaining 70% have no hope of being educated. Further, there is, at present, a yearly increase of more than 30,000 in the Arab population of Palestine. This great number of yearly cropping in children have also no provision for education.

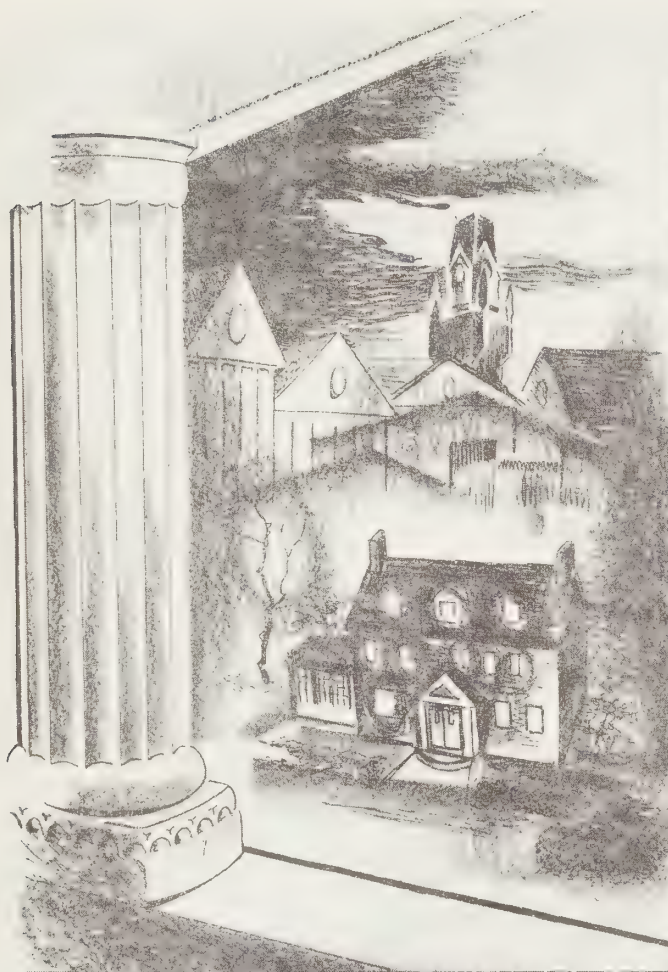
A good willing Government would surely not stand hand tied before this pitiable condition, but would do as the wise and faithful father who cuts off all his luxuries and many of his indirect necessities in order to give his children a thorough education.

The Ultimate Demand.

We ultimately demand:- "The establishment in Palestine of a National Constitutional Government in which the two communities, Arab and Jewish, will be represented in proportion to their numbers as they existed before the War"

JAMAAL HUSSEINI,
GENERAL SECRETARY,
EXECUTIVE COMMITTEE, PALESTINE ARAB CONGRESS.

Jerusalem, 13th. October 1925.



PERSPECTIVES

**B'NAI B'RITH HILLEL FOUNDATION
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PER SPECTIVES



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CONTENTS

ILLUSTRATIONS, <i>William J. Adelson</i>	2, 36
<i>Maurice J. Elovitz</i>	18
TRIAD, <i>William J. Adelson</i>	3
THE MYSTIC, <i>Judah L. Stampfer</i>	8
REASON AND REVELATION: TWO VIEWS, <i>Arthur Hyman</i>	9
IF, <i>Alfred R. Bader</i>	17
THE QUESTIONS, <i>Alfred A. Greenbaum</i>	21
THE JEW IN FRENCH SOCIETY AT THE TURN OF THE CENTURY, <i>Monroe Z. Hafster</i>	24
TO MY SONG OF THE CHEDER, <i>Michael G. Kesler</i>	29
INTERMEZZO, <i>Judah L. Stampfer</i>	31
JEWISH PROSELYTES AND "SYMPATHIZERS" IN THE FIRST TWO CENTURIES C.E., <i>Louis H. Feldman</i>	39
A MODERN THEOLOGY FOR JUDAISM: ISRAEL AND THE WORLD, <i>Martin Buber</i> . Reviewed by Norman M. Simon	44
ABOUT OUR CONTRIBUTORS	Inside back cover

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ALFRED R. BADER

With apologies to the late Philip Guedalla and the editors of "Time".

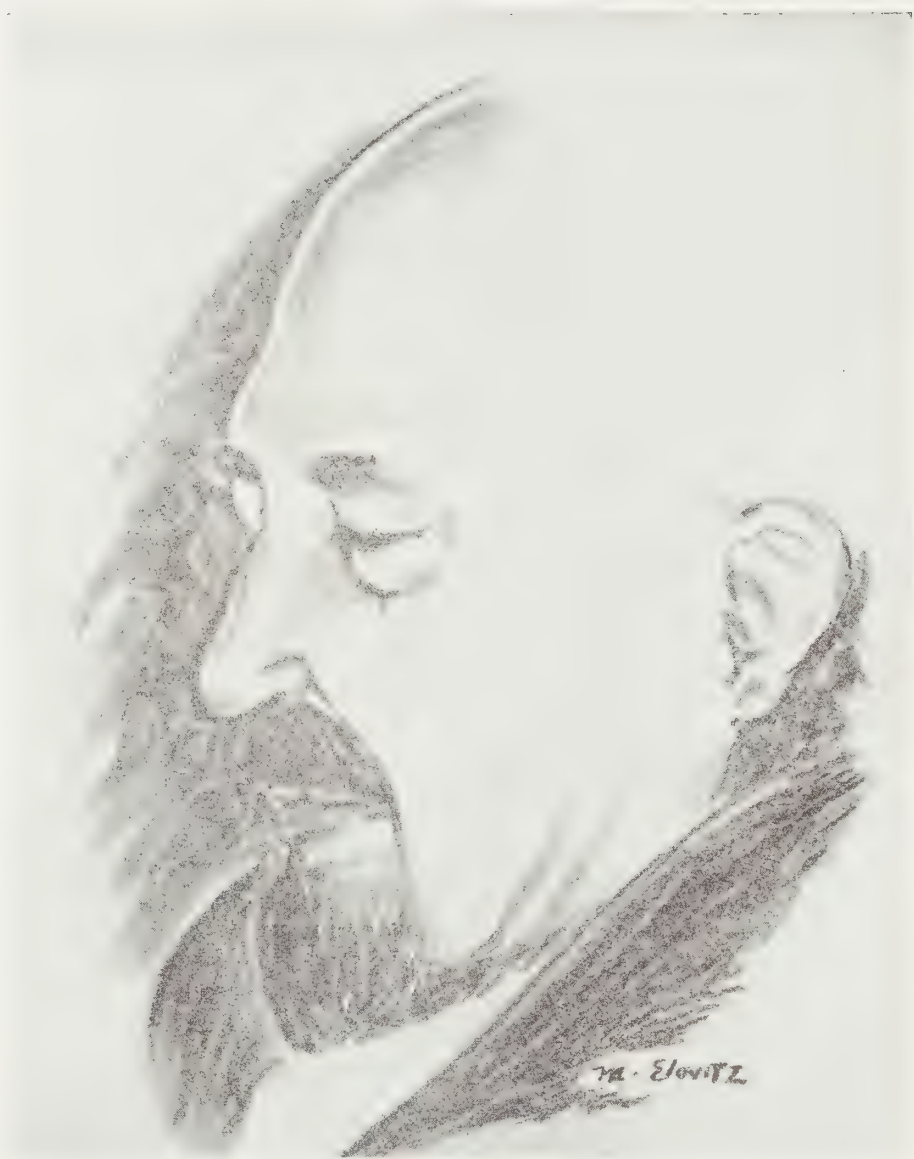
From *Time*, December 23, 1966.

Died — Dr. Chaim Weizmann, 92, Russian-born, Berlin- and Freiburg-educated, first prime minister of Palestine, man behind the Balfour Declaration, chemist, quondam lecturer at Geneva and Manchester, discoverer of the acetone fermentation process, of hemolytic jaundice in Kfar Bevin, Palestine.

* * * *

From *The Dawn of an Age*, by the Rt. Hon. Aneurin Bevan, of late prime minister of Great Britain, Longmans, Green and Company, London, 1972.

. . . At the time few of us then in the cabinet were very much surprised to find such inconsistency even in a man of Mr. Bevin's talents. The truth is that every man is, to a great extent, the creature of the age. It is to no purpose that he resists the influence which the vast mass, in which he is but an atom, must exercise on him. Whether he will or not, he must be a man of the twentieth century. It is true that Mr. Bevin was, by virtue of being an able union leader, a socialist; and it is equally true that he was, by virtue of his great eloquence and forceful personality, the foreign secretary of a nominally Socialist government. But Mr. Bevin had been brought up in the days when most, if not all, colonial non-Anglo-Saxons were regarded as "the lesser breeds without the law"; he had matured without ever coming in contact with these "lesser breeds," and now he suddenly found himself, in 1945, faced by the very difficult problem of Palestine. The position of the Labour Party was, of course, unequivocal. Only a few months earlier, the Labour Party Conference had, at its meeting at Blackpool, promised to work towards the establishment of "a happy, a free and prosperous Jewish State in Palestine." Mr. Bevin had only just assumed his position in the foreign office which for years had been notoriously anti-Zionist and whose every official now bent every effort to convince Mr. Bevin that the Labour Party policy in Palestine spelled economic and military disaster for Britain in the entire Middle East. That evening Mr. Bevin outlined the two main argu-



ments advanced by his staff at the Foreign Office against establishing a Jewish State or even permitting increased Jewish immigration; helping the Jews would drive the entire Arab world into the arms of Russia and would result in an immediate withdrawal of oil concessions by Saudi Arabia. It is much easier to look backward than forward, and now that history has proven the fallacy of these propositions it would be easy to underestimate the importance which was then attached to them. For two hours Mr. Bevin advocated with greater eloquence than reason that we forego our promises to the Zionists, whose so-called underground he had been assured by General Barker could be crushed in a matter of days, and appoint a commission of British and American experts, ostensibly to study the possibilities of further immigration into Palestine, but in reality just to gain time to secure the British military position and to deal somehow with the many Jewish Displaced Persons who were then clamouring for entrance into the Holy Land. Attlee was undecided. Shinwell and myself vigorously opposed what we considered a flagrant breach of our promise. At last, good faith and reason won, and on the next day, Hall, then Colonial Secretary, announced the policy which for the last twenty-six years has been the cornerstone of British policy in Palestine. . . .

* * * *

From *Time*, March 7, 1971.

Medical news this week vied with news of a bloody revolt in Viet Nam and the German elections. Under the aspect of eternity, the medical news will be more important. Dr. Ernst Bergman, director of the Weizmann Institute at Rehovoth, Palestine, announced the discovery of the cause of and a cure for cancer by Dr. Jacob Szmuszkowicz, collaborating with Dr. Louis Frederick Fieser, erstwhile Harvard professor now at the Hebrew University, and Dr. Richard Norman Jones, Canadian professor at University College, London.

For years biochemists had known that many chemical compounds closely related to compounds occurring naturally in the human body, such as bile acids, cholesterol, male and female sex-hormones, were carcinogenic (cancer-producing). Any number of chemical compounds found in the body could be changed into, carcinogenic compounds in the test tube. Which are changed in the body and how could it be prevented? This week came the answer: Delta-9-alpha-Etiocholanolone, a compound occurring in many human tissues, especially the brain and spinal cord and in gallstones, was sometimes oxidized in the body; cancer resulted. Injections of carcinocillin (rhymes with *villain*), a reducing agent related to Vitamin K, effectively reversed the process.

For impatient sufferers (many of them dying), the good news came none too soon. Ever since the removal of cholesterol from all milk products had relegated death by heart failure to 12th place in the U.S., 10th in

Europe, cancer had headed the list. Now it too was doomed to obscurity. Carcinocillin was easily prepared; soon it would be available in drug stores.

The man who made possible this incalculable alleviation of human suffering is Dr. Jacob Szmuszkowicz. He is a short (5 ft. 6 in.), gentle, retiring Palestinian with somewhat dreamy grey eyes, brown hair, and a mulling mind, which, when it moves, moves with the thrust of a cobra. Until time's solvent has dissolved the human slag, it will be hard to say who the great men of the 20th century are. But Dr. Jacob Szmuszkowicz is one of them.

The story of his discovery will some day be legendary. Back in 1957 Dr. Szmuszkowicz, M.Sc., Ph.D., F.R.P.S.,^o taught biochemistry at the Weizmann Institute at Rehovoth. In his small, old-fashioned laboratory, lacking even a cyclotron. . . .

* * * *

From *The Times*, April 27, 1976.

Cairo, April 26th.

It was announced, after today's meeting of the Arab League, that Menasseh Ben Yehuda Halevi, the Foreign Secretary of the Dominion of Palestine, has been unanimously elected president of the League.

— *Reuter*

^o Master of Science, Doctor of Philosophy, Fellow of the Royal Palestinian Society. Last year he added F.R.S. (Fellow of the Royal Society), a great honor.

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U-255

Alfred Robert Bader

Section 1.

December 1941

For some years now a new discovery in atomic physics has occupied the attention of scientists on both sides of the Atlantic. The solution of the old problem of the production of unlimited power from practically nothing has been brought a step closer.

Since the epoch-making researches of Professor Albert Einstein and Professor Ernest Rutherford it has become clear that energy possesses the properties of matter. This means that energy is subject to the laws of inertia and gravitation which in turn leads to the conclusion that all matter consists of concentrated energy. The mass which corresponds to a given quantity of energy is infinitesimally small - equal to the energy divided by the square of the velocity of light. Conversely, from the infinitesimal smallness of this increase in the weight of energy it follows that every new available mass represents an immeasurably large reservoir of energy. Thus one gram of matter completely transformed into energy, enough would be produced to keep a power plant with a capacity of one million kilowatt operating for twenty-four hours. For some twenty five years it has been the dream of scientists to transform matter into useful energy, such as heat.

Historically speaking, it was Professor Enrico Fermi, Nobel Prize winning physicist, who left Fascist Italy to continue his research work in the U.S., who set the stone rolling. In 1934 he began his experiments with uranium and soon found that negative electrons are always emitted under neutron bombardment². The neutron is one of the newest of subatomic particles constituting the 'building stones' of matter. It has the same weight as a hydrogen atom, but has no electric charge since it consists only of the nucleus, whereas a hydrogen atom consists of a positive nucleus - a proton - and a negative electron. Chemically speaking, the neutron corresponds to the figure zero in the periodic system. The neutron is a strange kind of particle. Because of its minute dimensions, it is able to penetrate almost effortlessly into many substances until it may reach the nucleus of an atom. With an atom increases in weight by one unit, without changing its chemical character. For some atoms, however,

1 August Piccard, 'Scientists' Pandora Box', Time Journal, 1939.

2 Jean Marie Jouan, 'Two Elements for One', Scientific American, Oct. 1939 pp. 204-209.

underline name of

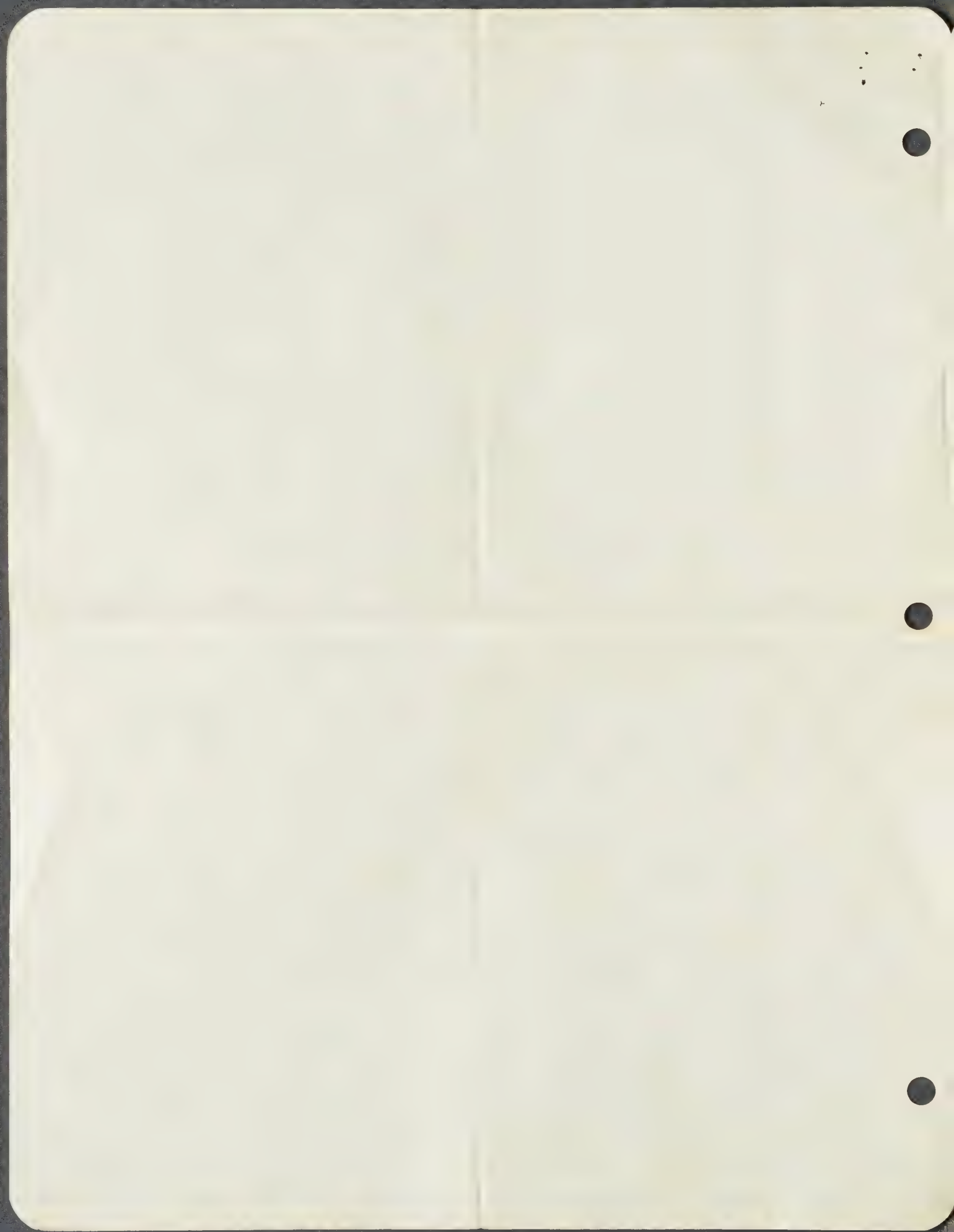
the intruding neutron makes a state of instability, manifested in the form of radio-activity. The atom explodes and is thus transformed into a different atom - which may or may not be stable.³

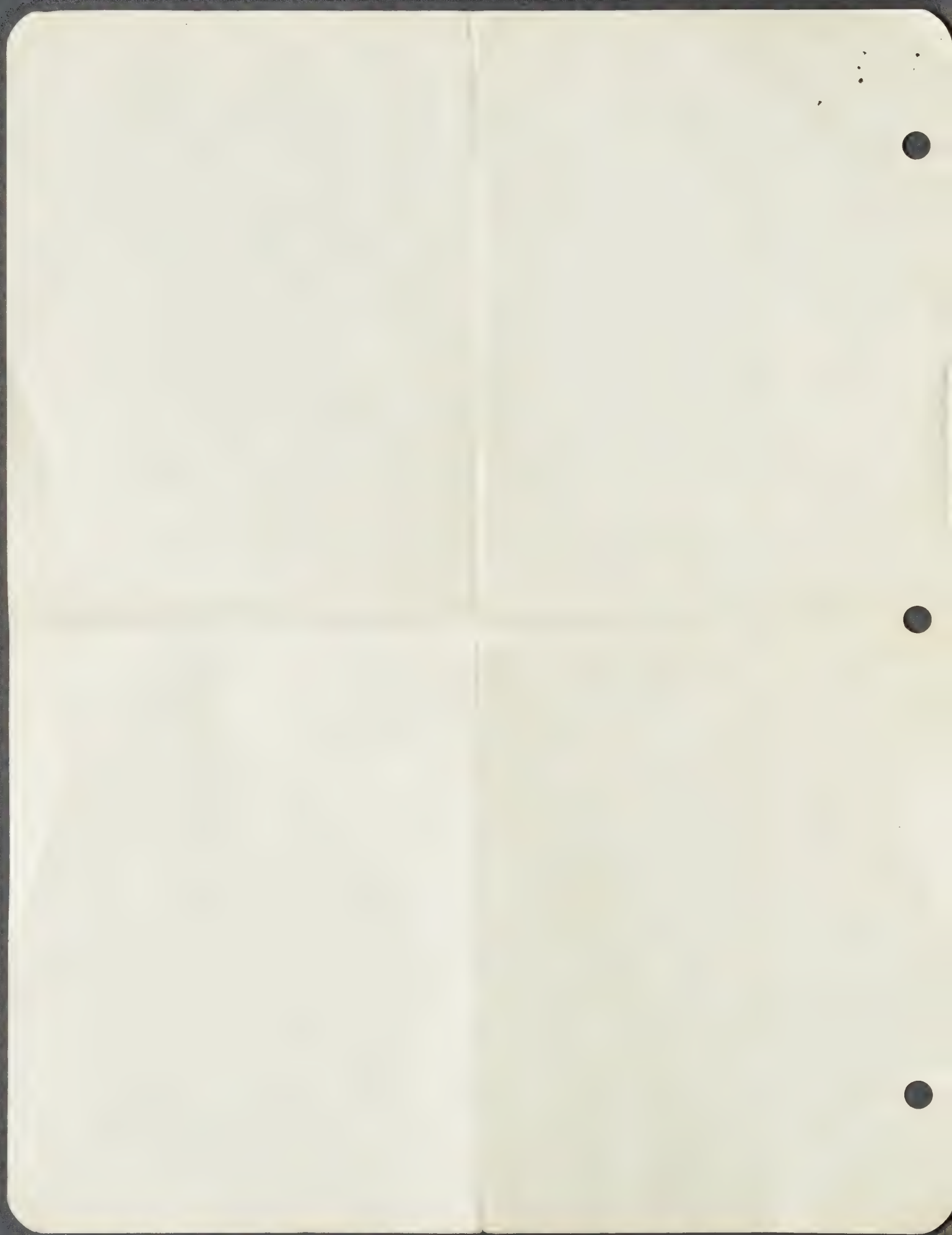
Neutrons have proved themselves more efficient atom-busters than other projectiles like protons or alpha particles which are positively charged and hence repelled by the positive nuclei. To get a stream of neutrons a preliminary bombardment must take place, by either using radioactive elements like radon or the high energy cyclotron to produce neutrons. Once created, the neutron beam is directed against a uranium target. The products are studied in various ways. If the investigators want to find the energy of the fragments, the target is placed in an ionization chamber filled with a gas at low pressure. The fragments rip through the gas atoms, disrupting their outer electronic structures to form ions, which in turn generate a current the magnitude of which gives a clue to the energy of the fragments. If the experimenter wants the range of the fragments, they may choose a Wilson cloud chamber which automatically photographs the track of ions the nucleus leaves behind. The number of fissions occurring in a given time or the number of neutrons emitted in any fission is determined by a modification of the ionization chamber. The problem of identifying the product is a more difficult one, and is complicated by the large number of elements which may be formed. Thus the debris is collected near the uranium target. Each variety of isotope has a definite rate of disintegration - any where from a fraction of a second to several days - and this time is characteristic to the element to which the isotope belongs. The difficulty in measuring this time lies, of course, in separating the 'lives' when two or more elements are disintegrating, or in identifying an isotope previously by output.⁴

Professor Otto Hahn and Dr. Lise Meitner of the Kaiser Wilhelm Institute, Berlin had set out to repeat Professor Fermi's experiments, having devised a highly delicate 'atomic microscope' that enabled them to see clearly what was happening chemically, and then started to fire slow speed neutrons 'à la Fermi' at the uranium nucleus. The result surprised and shocked them so much that they believed at some points were bound to be wrong. They reported the experiment only to observe it

³ August Piccard 1939.

⁴ Jean Haxel p. 216





equally baffling presented itself. When the atom is split in two a number of high speed neutrons ought to be released from the atomic core. If these neutrons were slowed down - slow neutrons are the most accurate - they should start a chain reaction, by in turn splitting other atoms, resulting in an terrific explosion. But no such explosion occurred. What was it, that extinguished the fire?

Professor Bohr soon advanced a theoretical explanation on the problem. Ordinary uranium, it was discovered in 1935, consists of a mixture of three types of substances - isotopes - differing only in their atomic weight, the largest part consisting of atomic weight 238, while the two other types had atomic weights of 235 and 234 respectively. It had also been determined that in every 140 pounds of ordinary uranium, there is one pound of 'U-235', scattered so finely that the job of separation had up till then been regarded as impossible. It was U-235 Professor Bohr concluded on the basis of theoretical reasoning that was starting the 'atomic fire' going. If only a sample of pure U-235 could be obtained in pure form!

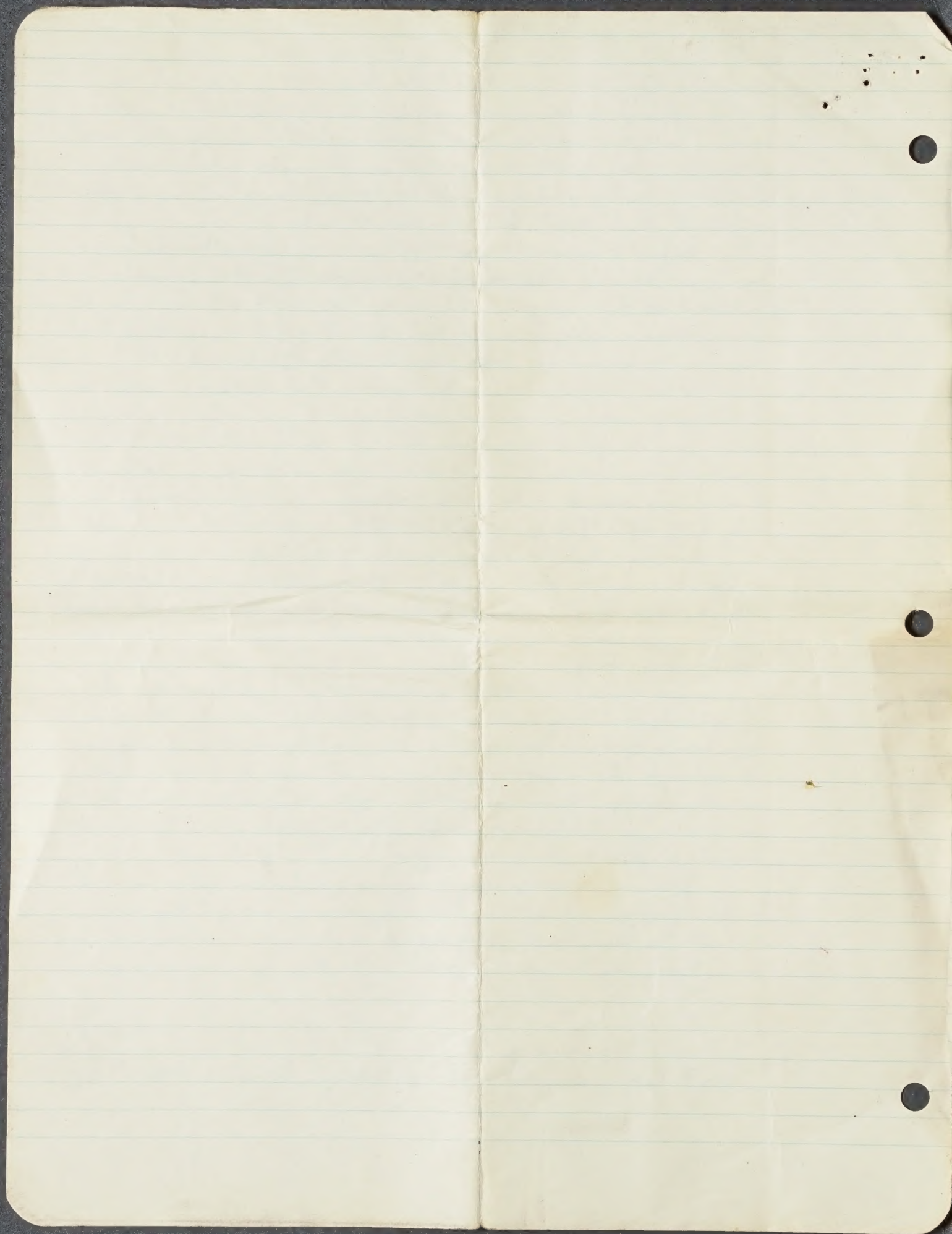
Quietly, but feverishly, another scientific race was set going in the leading laboratories. And the race gained impetus as reports came trickling out of Germany that by Hitler's direct orders Germany's greatest scientists were concentrating their joint energies on the solution of our problem - U-235. ⁷

Eyes of the scientific world widened the first week in May at the startling news that a twenty-eight year old physicist, Dr. Alfred Niew of the University of Minnesota had been the first to isolate a tiny pure sample of U-235, marking a significant advance toward shocking atomic energy. The amount isolated was one hundred millionths of an ounce. ⁸ At this rate it would take somewhere about twenty-six thousand years to produce one gram!

There are, however, signs promising considerably improved methods for the separation of U-235 in larger quantities. A number of new methods are being quietly developed in American laboratories, and one of them, the 'thermal-diffusion' method, taking advantage of

⁷ William L. Lawrence p. 61

⁸ Roy S. Copeland, 'Is Atomic Power Near?' Scientific American, July 1940,



Differences in temperature to separate lighter particles from heavier ones, is considered most promising. More recently several scientists of Harvard and Yale have worked out a theory to employ this method more efficiently, and Professor Wilhelm Krasny-Eigen of the University of Stockholm, designed an apparatus, based on these theories, which he believed would produce U-235 12,500 times faster than is done by present methods. Unfortunately Professor Eigen had to cease working on with the invasion of Norway, but his designs are now considered in the United States.⁹ Yet American scientists are greatly handicapped by lack of funds. In a country like Germany, with its totalitarian economy, cost of an undertaking is a very minor consideration only, presupposing that the project is considered vital for the country's national economy, and if reports leaking out of Germany are correct this is precisely the case.

One pound of pure U-235 would have the explosive power of 15,000 tons of TNT, but such a substance would hardly be 'washed' or explosives. A five pound lump of only ten percent purity would be sufficient to drive ocean liners and submarines back and forth across the oceans for years without refueling. Moreover, the technique required for its utilization would, according to present theories and small scale experiments, be extremely simple. U-235 would need water only to release its energy. The water would be heated into steam which in turn would be utilized in powerful steam-turbines. When all the water had been used up the process would stop automatically. Nothing but a constant, well regulated supply of cold water would be needed to develop energy for months, even years according to the amount of U-235 used! Yet it is rather premature to discuss detailed questions until further progress has been made, just as it would have been premature to discuss potentialities and applications of the dynamo, the airplane or the internal combustion engine, when they were first invented. For the next few years at least, operators of coal mines and oil wells and power distributors need not lose sleep over U-235.¹⁰

⁹ Robert D. Potter, 'Is Atomic Power at Hand?' Scientific Monthly, vol. XL, p. 571

¹⁰ William J. Lawrence, p. 63.

U-235

Alfred Robert Bader

Section 5.

December 1941