

The Dunam Drive in Capetown.

The annual Dunam Drive was launched last Sunday night when Rabbi Meir Berlin addressed an extremely large gathering at a meeting in the Zionist Hall.

Rabbi Berlin recalled the fact that we were on the eve of the anniversary of the Balfour Declaration. The Declaration, he said, had been a great triumph for Jewry not only in regard to the upbuilding of the National Home but in that it had given recognition to the new conception of political Zionism. Zionism—the idea of the return to Palestine—had never been a new thing to us, but the political Zionism of Herzl had introduced a new element into the old conception of Zionism. For Herzl had been responsible for the belief that the return of the Jews to Palestine was not only a Jewish question but a world question and that if the world did not help Jewry, it would suffer in consequence. Herzl had understood one thing—that what humanity called “wanting” something new was really another way of saying that it was dissatisfied with the old. The Jewish people were dissatisfied with conditions in the Galuth and so they wanted to return to Eretz Israel. If that dissatisfaction were not curbed, the nations of the world would feel the pressure of it.

We had to give our dissatisfaction and unrest expression, to make the world aware of our feelings no matter in which way. We had to utter our protest as loudly and effectively as possible. Not so long ago we had done this. During the Russian horrors of the end of last century, the whole of Russian Jewry had demonstrated its anguish and indignation by visiting the synagogue, by praying and fasting, and this had had its effect on the authorities at the time. The generation of to-day had forgotten this way of protesting. How effective, had it not forgotten, could it have made its protest against the White Paper and the calamitous events connected with it, had it declared another Yom Kippur, its members one and all going to synagogue, and fasting and praying.

We would never achieve much by merely keeping quiet and burying our protest. Zionism would never be possible under such circumstances. The Balfour Declaration should be a reminder to us that we had once scored a victory, and a warning that we could not afford to risk being vanquished.

People who had been to Palestine told of the wonderful thing life was there. But we could not be satisfied with that, by merely having a few thousand Jews in the country. As long as there was one piece of land in Eretz Israel that could hold Jews, and Jews still wandered about in Galuth, our work was not completed and we had yet to make dissatisfaction with conditions evident. If we for one moment allowed ourselves to believe that we could put up with things as they were, and that we had no right to appeal to other nations for assistance, then our youth and our future would sink lower and lower, and the world would sink with them. We could show our dissatisfaction in numerous ways, perhaps mostly by practical work in connection with the National Fund. Only 22 per cent. of the population in Palestine to-day was Jewish. Jews offered various excuses for not going to Palestine, but at least when there was land to buy in Palestine, they could not, if they were sincere in their Zionism, refuse to contribute their funds towards the buying of it. Only 7½ per cent. of land in Palestine was in Jewish hands at present—and the basis of the whole Zionist conception was that the land was to belong to the Jewish people. We ought to give twice as much to-day as we had ever given towards the Jewish National Fund. To-day, if we had the money, we could buy as much land as we wanted. We could not say what conditions would hold to-morrow.

Dr. C. Resnekov was in the chair, and at the outset introduced Rabbi Berlin to the gathering. Others who spoke during the evening were Rabbi M. Ch. Mirvish, and Rabbi I. M. Gervis, who is on a visit from Johannesburg.

Before the meeting concluded, the chairman announced a number of the initial donations to the Drive. Mr. Isaac Ochberg headed the list with £50, Mr. P. Policansky came next with £25, and Dr. S. E. Kark with £25.

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The Control of Meshullochim in the Cape.

(By telegraph from our Capetown correspondent.)

At a meeting of the Executive Committee of the United Council of the Capetown Hebrew Congregations, held on Sunday, the organisation declared itself in favour of the support of worthy European Yeshivas, but resolved to control Meshullochim and collections in the Cape Province. In order to give effect to this resolution, it was agreed that all Meshullochim on arrival in Capetown, must before making collections, obtain a certificate from the Council signed by an Executive officer and secretary.

Credentials of each Meshulloch will first be thoroughly examined and the Meshullochim will be asked to hand over all monies collected in Capetown to the Council, and any monies collected in the country, to the Treasurer of local congregations, together with a list of donors and amounts secured. It is to be left to the discretion of each congregation what amount to leave with the meshullochim for expenses.

The country congregations are to forward monies and returns to the Council, who shall forward the net total to the Institutions concerned.

The above decisions were agreed to as being binding upon all the congregations and it was decided to write to all congregations in the Cape Province, even if unaffiliated, asking for support and co-operation.

Rabbi Berlin in Capetown.

Great interest is being displayed in Capetown at present by the presence of Rabbi Meir Berlin, who returned from his visit to Johannesburg on Tuesday last. It is an interest which has been aroused not only by Rabbi Berlin's fame as leader of the World Mizrahi Organisation, but more particularly by his eloquence and brilliant oratory, with which he has made a deep impression on all who have heard him.

On the evening of Rabbi Berlin's arrival, a reception in his honour was held in the Zionist Hall under the auspices of the Dorshei Zion Association. Dr. S. E. Kark was in the chair and letters of apology for their absence were read from Rev. A. P. Bender, who was indisposed, and Mr. Isaac Ochberg, who was in Johannesburg. Speeches of welcome were delivered by Rabbi M. Ch. Mirvish, Mr. Morris Alexander, K.C., and Mr. A. M. Abrahams, and musical items were rendered by Miss Bertha Fagin, who gave a pianoforte solo, Mr. A. Lorie, who gave a violin solo, and Miss E. Richman, who sang.

Rabbi Berlin, in responding to the various speeches, dwelt on the impossibility of Palestine's ever becoming the national home without the *will* of the Jewish people that it should be so. Palestine could never be acquired until the Jewish people wanted it with all the strength of their beings. He then went on to analyse the motives which prompted the Jewish desire for Palestine, concluding with a masterly plea for the observance of the religious aspect of Judaism which, he averred, was the foundation of all our motives and in which lay the strength of the Zionist movement as a whole.

On the following evening a meeting for the purpose of forming a Mizrahi Organisation was held in the Minor Zionist Hall. Rabbi M. Ch. Mirvish was in the chair and a very fine address was delivered by Rabbi Berlin who spoke on the need for a Mizrahi Organisation in Capetown and of the work it could do. A temporary committee was formed and is to set to work immediately.

On Saturday morning last Rabbi Berlin delivered a sermon in the Great Synagogue and in the afternoon a sermon at the Roeland Street Synagogue.

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