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Souvenir Programme

SIXTH ANNUAL CONVENTION

OF THE

Federation of American Zionists

AT

PITTSBURG, PENNSYLVANIA

June 6th, 7th, 8th and 9th,

1903



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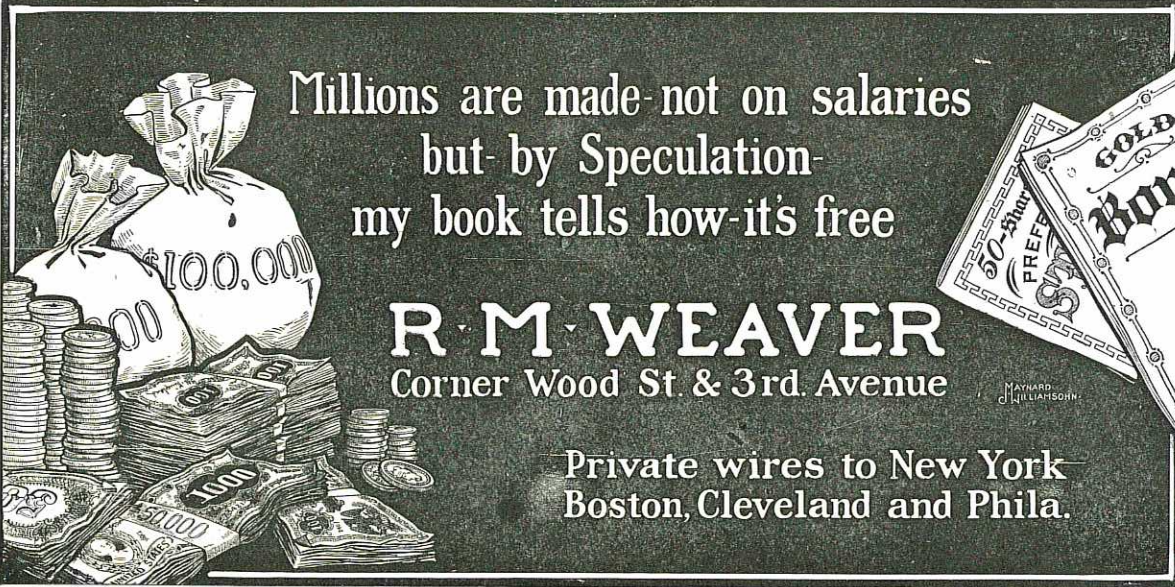
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WELCOME

*Delegates of the Sixth Annual Convention of
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The Convention Committee of the local Zionist Societies, in behalf of all the Zionists in this community, as well as the general public, extends to you a most hearty welcome to the Smoky City, and greets you with heartfelt feelings of joy and pleasure.

In the name of the sublime cause for which we stand, and in the name of the common bond that unites us, we wish you every success and Godspeed in the work which you have gathered here to promote. Continue your glorious task with even greater energy and enthusiasm than heretofore. Follow the banners of our illustrious leaders and march onward toward the goal for which we are striving; and we confidently hope that in the near future, by the assistance of the Almighty, our persecuted brethren will again enjoy freedom and liberty; that our national existence will be revived; that our flag will be unfurled and once more float over our Holy Land in all its splendor and glory, and that Zion will be redeemed.

With Zion's greetings,

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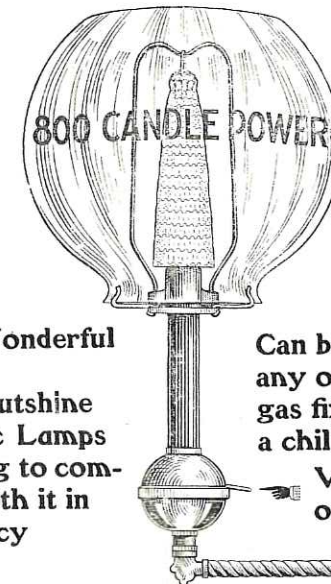
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THANKS

To the Public:

It is with sincere pleasure that we take this opportunity of expressing to the public, as well as to the press, our gratitude for the aid rendered the Convention Committee on behalf of the Zionist cause. The promptness and liberality, with which our call for assistance was answered, have fully realized our anticipation and have elicited the praise and commendation of all. We, of course, recognize the fact that the success of the Sixth Annual Convention of the Federation of American Zionists largely depended upon the loyal support and constant encouragement which were so benignly contributed, and we therefore extend to all, with feelings of deep sincerity and a thorough appreciation of the favors extended, our heartfelt thanks.

With Zion's greeting,

THE ZIONISTS OF PITTSBURG.

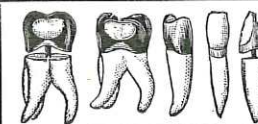
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ELEGY OF ZION

Jehuda Halivi

O Zion! of thine exiles' peace take thought,
The remnant of thy flock, who thine have sought!
From West, from East, from North and South resounds,
Afar and now anear, from all thy bounds,
And no surcease,
"With thee be peace!"

Upon thy precious ground I'd fall prostrate,
Thy stones caress, the dust within thy gate,
And happiness it were in awe to stand
At Hebron's graves, the treasures of thy land,
And greet thy woods, thy vine-clad slopes, thy vales,
Greet Abarim and Hor, whose light ne'er pales,
A radiant crown,
Thy priests' renown.

Thy air is balm for souls; like myrrh thy sand;
With honey run the rivers of thy land;
Though bare my feet, my heart's delight I'd count
To tread my way all o'er thy desert mount,
Where once rose tall
Thy holy hall

On me would as the morning break thy light,
The bliss of thy elect would glad my sight,
In thy felicities I'd rejoice,
In triumph sweet exult, with jubilant voice,
O'er thee, adored,
To youth restored.

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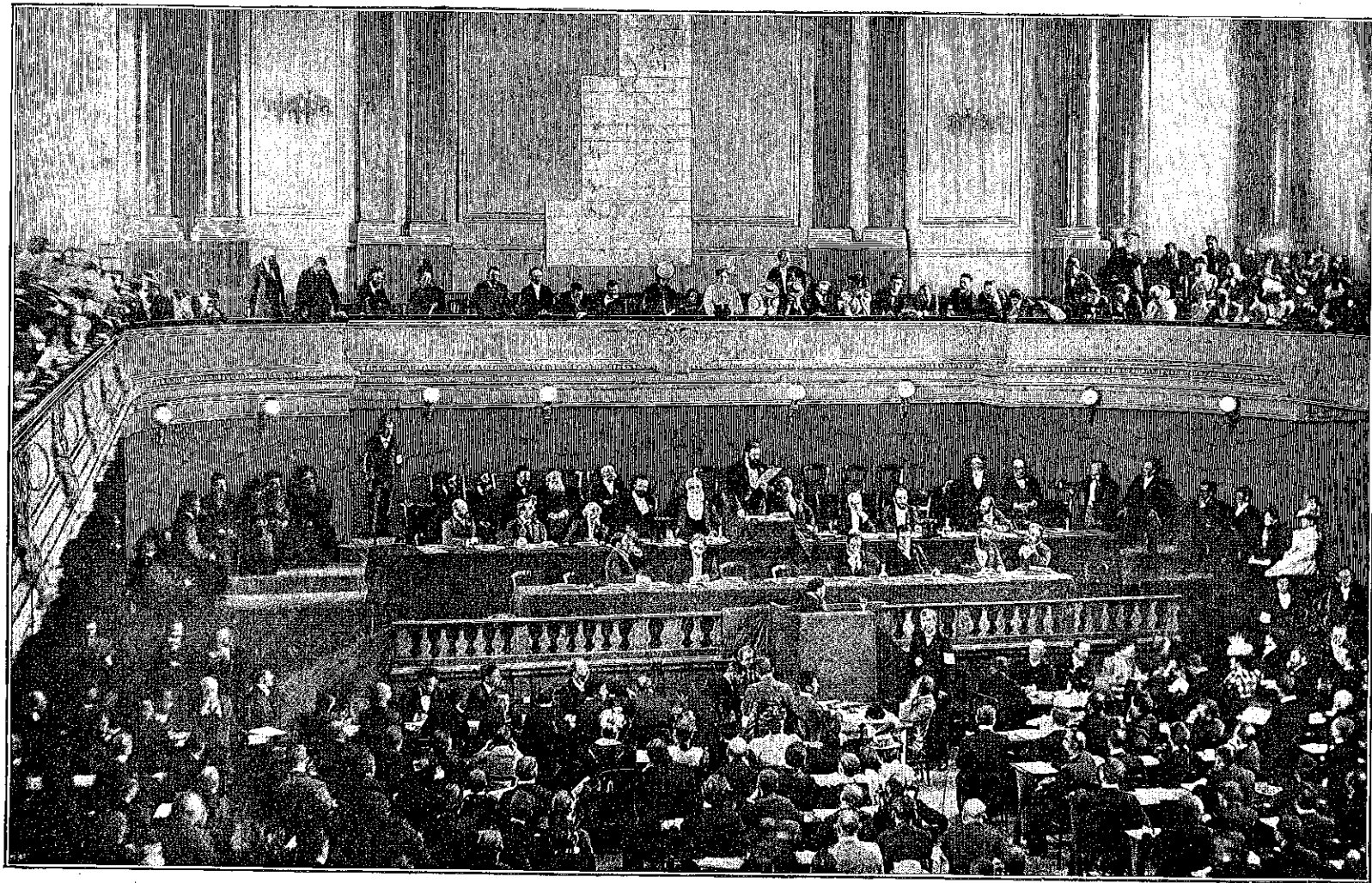
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The Second Zionist Congress, Basel, August, 1898. (From the Jewish Encyclopedia, by permission of the Funk & Wagnalls Co.)

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**THE SCOPE OF ZIONIST
ENDEAVOR**

Modern National Zionism has assumed a different aspect from that still held by some orthodox Jews: "That a Messiah, the son of David, is to come and redeem Zion for our sacred temple and bring our sacrifices." This idea of Zionism is fading away. Our present conception of it is a practical one. The aims and objects of modern Zionism are: "To reconstruct the Jewish people, to lead them to an organized national existence, to make Jewish religious life possible, to foster the study of Jewish literature and history, to provide a stable home for the oppressed and downtrodden of our race." This is the goal for which modern Zionism is striving.

Zionism itself is an answer to so many doubts and questions; it has already breathed the breath of life into dead bones; it has given a new impetus and incentive, a new motive power for action, in so far as it has aroused the Jews to the idea, that they are, or can be, if they choose, the masters of their destiny, not the passive slaves of circumstance and surroundings, at the mercy of any community, whether adverse or friendly, in which they may happen to dwell; that they and they alone, can cut, "the knot of contrariety," and break the vicious circle which has seemed ever more and more to close around them. The Zionism of to-day—our modern 20th century Zionism—is not alone a proof and test of the vitality of the Jewish people, but it has furnished a new type, and a new ideal for the race, in the person of its leaders—foremost, modern men who know well the world and its ways, its promises and its prizes, and who have turned aside from these, to cast their lot among the poor and the despised, to champion this "lost cause," and lead this "forlorn hope," as the world views it.

The moral consciousness of the race has been pro-

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foundly stirred and compelled to take cognizance of itself. Each individual Jew has been brought face to face with his Judaism, however much or little it may mean to him, and forced to meet honestly and squarely all the facts and conditions—the rationale of his existence as a Jew—among Jews—and among Christians. There is no longer any excuse for ignorance or subterfuge or self-deception. Zionism throws its searchlight over the whole range of Jewish consciousness, the outward and inward field of vision far and near, revealing Jewish life as a whole, a unity and not in detached segments that give no clue to its identity; bringing into view the high places and the low, the black shadows, the huddled and aimlessly-moving shapes, the glaring contrasts and inconsistency, all the bewildering tangle of our mixed and incongruous nationality. By what strange tie, we ask ourselves, by what anomaly of destiny, are we, the favored of the earth, linked to these unfavored ones—the vagrants of humanity, wearing their motley garb of nationality, and yet nowhere at home among the nations, speaking their strange jargon, which none but themselves can understand—aliens everywhere and always, even among us, their brethren. Read Dr. Nordau's speech and the picture he gives us of a poverty-stricken people—the world's proletariat, crushed to the earth by their own helpless weight, as well as by the iron bonds of oppression and persecution that surround them, and so far as we can see, doomed forever to this fatal wheel of their wretched existence, endlessly revolving upon itself and yet making no progress—this homeless misery, unless we, their more fortunate brethren, can come to their rescue, and make or find for them some spot on earth which they can call a home. Read Mr. Greenberg's report of the conditions in England, the most favored home of Judaism, in a sense, and yet where the "wildest outcry" he says, is being raised against the "alien invaders"—a mere handful, as Mr. Greenberg tells us,

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Its History, Aim and Objects, in brief

NCESSITY driving the wheels of idealism has considerably helped to create the modern Zionist movement, which aims at resettling in Palestine that element among the Jews which has either not been permitted or is not desired to assimilate with the world at large. The idealists, in their turn driven to fashion an instrument suitable to their purpose, have created as a financial instrument of their movement an English limited liability company, the Jewish Colonial Trust, with a capital of \$10,000,000.00 divided into \$5.00 shares. Unique among joint stock concerns, this institution merits the interest and support of all those who desire in the best interests of humanity to see a nationality revived, or who from religious and sentimental motives believe that the desolation of Zion should have an end and that Palestine should be restored to the fruitfulness and prosperity which were its pride and glory two thousand years ago.

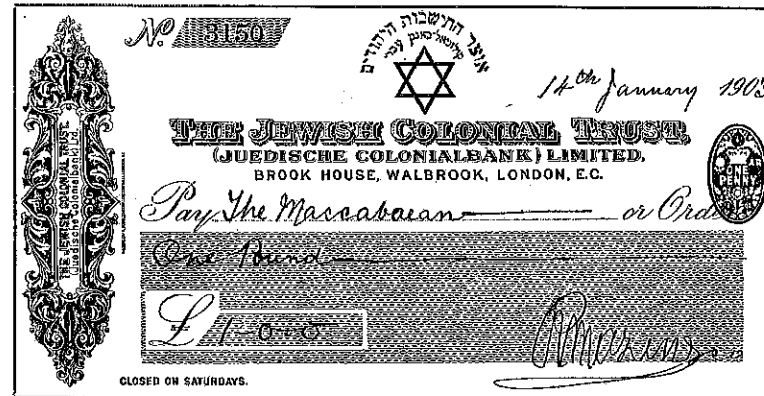
The idea of utilizing the best known means of modern enterprise for such a movement already arose at the time when the idea of the return was first mooted as within the range of practical affairs. George Eliot as a writer, Lawrence Oliphant as a political worker, proposed joint stock concerns for this purpose, and agra (agricultural loan) banks were mooted as soon as the existing Palestinian colonies showed the first signs of progress. The Zionist movement, established on the sound basis of a world-wide co-operative effort among the Jews, discovered that it needed a financial instrument of the same character, and a bank scheme was mooted at the first Congress held in 1897.

In the May of 1898, a small committee was formed with its headquarters at Cologne and provisional promises invited. So widespread and so en-

thusiastic was the response that the second Congress, held during the same year, sanctioned the scheme. Despite the difficulties natural to a scheme governed by representatives living in all parts of the world, the Jewish Colonial Trust (Juedische Colonial Bank) was registered as a limited liability concern early in 1889, and the prospectus issued during the Passover (Easter) week of that year. The immediate result gave remarkable proof that the national conscience of the Jews and the sympathy of many friends had been aroused.

Containing no special reference to great dividends, the prospectus of this institution was not improperly described by one writer as the most important document that had been issued to the Jews during the whole of the exile, and in this spirit it was accepted by tens of thousands of Jews. Meetings were held in all parts of the world, private individuals took upon themselves the distribution of copies of prospectuses and for days the office was besieged by personal applicants for shares, while every mail brought its piles upon piles of lists from all quarters of the globe.

Thousands upon thousands of single shares were applied for from places unmarked on any map. Poor Jews unable even to guarantee the payment of £1 (\$5.00) in twelvemonth joined forces, and in cases single shares are held by two, three and even four individuals. Others made it a point of honor that every member of their family should subscribe from grandfather to grandchild, and the youngest subscriber entered in the first week was aged one day. Others purchased shares as birthday presents for friends, and everywhere amid an unparalleled outburst of enthusiasm a spirit of self sacrifice was exhibited.



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“but rendering the Jewish problem that confronts the Jews in England all the more grave.” And note this significant phrase: “For here we have a people who besides, like other immigrants, introducing new methods and to some extent new branches of trade, unlike all other immigrants, do not merge with the general population.”

But we need not go abroad for our facts. Look nearer home, in our very midst, on the East Side—see the frightful conditions, the tenements packed and crowded with vice, so that all New York stood aghast at the appalling revelations. What vestige of the ancient faith remains, of the ancient purity of life and habits, when the bulwarks fall, and the fatal plunge is made from the routine of custom or superstition to sordid, brutal and brutalizing materialism. As Dr. Herzl truly says: “The discovery of America has come too late. America has already her problem of Jewish misery,” and we may add, unfaith.

Can we then, in contrast, point with complacent and self-satisfied pride to the upper crust of Jewish American Society? Do we not very well know that we ourselves, the privileged ones, are only tolerated, and only sure of the footing we hold, on condition that we restrict, and keep carefully within bounds, this alien immigration; in other words, that we shut our gates, and close our harbors against these, our outcast brethren, by whom we are bound by a race-tie deep-rooted, and old as time and fate—a tie closer than any we are permitted to make with the people around us, who share perhaps our daily, intimate life. How then can we deny or disguise the facts? Anti-Semitism lurks and smoulders every where. And why? Because Jews are Jews the world over, and in whatsoever rank or walk of life we find them—whether at the top or bottom of the scale, whether among the too rich who have the world in their grip, as anti-Semitism declares, or the too poor, who go to swell the ranks of the mal-

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The eagerness with which these shares were purchased and the value placed upon them by our brethren is thus graphically described by Dr. Alexander Marmorek :

“ ARBEITSFAEHIG ”

“It appeared to many that our desires were greater than the possibilities of accomplishment. But the weak-hearted did not reckon with one factor which was imponderable and could not find place in cold calculations, which could not find expression in mere figures. That factor was the spiritual willingness to self-sacrifice of a whole people. Our poor people with bowed head and pride of birth and honor lowered has done more than its duty. . . . The poorest of the poor Jewish people did not hesitate one moment to do the bidding of their recognized leaders. They have brought the pennies gathered and earned in pain and privations to us, in order to do something with their own hands, to be of active assistance in work which might perchance put an end to Israel's 'golus.' The man who lives in far-away inland Russia, in smutched and torn and shiny kaftan, has shown himself in this to be a lofty idealist. He wrote his name upon the mottled colored piece of paper in the sweat of his brow, but not for the interest it would bring him. To him this certificate was worth more than the Bourse certificate to those who appear wiser than he, whose inquiries are, how much does it cost to-day, and how much will be the increase to-morrow. To him this share in the Jewish Colonial Bank is a fragment of the sunny golden land, for which his fathers have wept before him. He sees as through a charmed glass, by means of this paper, something more beautiful than dividends and currency: he sees 'New Land,' the land of his ancestors, which he hopes shall become the land of his children.

“The bank share has become the patent of nobility of these poor rich idealists. Look upon them, you leaders in the community, you proud and superior gentlemen, see these, your despised brethren! What do you do for your people, you who are interested in everything beautiful, who are devoted to sublime and lofty things, who make your obeisance to art wherever you see it? You are not touched by the unequivocal language of numbers, the more than hundred thousand subscribers who have bought for only one scare. You stand off at a distance from our work—if you do not deride us and scoff at us! But we will not recall this, for we would not estrange any one of the community whose powers belong to us, and we do not cease to hope that you will again find your way to your people. And there are slight indications that self-girded hearts cannot withstand the glowing warmth of the race awakening. The Jew is coming closer to the Jew. . . . In more than two hundred thousand Jewish homes our word, in the shape of a share of the Jewish Colonial Trust, lies in pawn. With God's help, we hope to redeem it. The trust of a people is the leaven from which are generated further fermentations and renewed courage.”

The enthusiasm of the individual was ably supported by the founders. Not only was no promotion money paid, but the promoters gave their services to the cause gratis and paid many of the heavy preliminary expenses.

The Trust thus speedily became the largest joint stock concern in the world, the shareholders numbering 130,000, who together hold 400,000 shares. From this it is evident that the capital of the Trust is the accumulation of the poor man's mite.

From the systematic point of view, the founding of the Trust is an achievement by which it may well be said that the gilt and glamour of idealism and nationalism hopes has been cast upon gold—the great materialistic agent. The institution therefore deserves the support of every individual, be he Jew or non-Jew, who would extend his patronage and his purse to good and noble works.

As has been pointed out, the prospectus laid no great stress upon dividends, but it would be idle to blink the fact that an undertaking of this kind, however nobly intended, will not have the advantage of commercial

profits, and already a dividend is announced on the £400,000 (\$2,000,000.00) paid in stock, for the first working year, which will end May, 1903.

Colonel Conder, the greatest living expert, believes in the regenerative capacities of Palestine, and Oliphant did not hesitate to express the same view. The Jewish Colonial Trust has by its articles of association power to undertake the exploitation of every industry, necessity and works existing or needed in Palestine, a country now slowly forging ahead from a commercial and business point of view, but which is still centuries behind the methods of modern civilized countries. The possible center of Eastern trade and the home of an industrious population, it holds out great promise of good return to those who embark in such an enterprise as shall help to redeem it from its present condition. Public works of all kinds are needed and will become more necessary as the population increases and new industries are introduced.

The Trust aims directly not at the purchase of Palestine but at the obtaining and financing of such concessions which shall beyond commercial advantages give the right of legal settlement in Palestine to the Jews, and shall moreover give security of tenure for land and all forms of estate. It is but natural that increase of population will improve trade, and the history of Palestine in the nineteenth century is, owing to the gradual increase of the Jewish population, a record of advance from the uttermost penury to the first stage of prosperity. The Jewish Colonial Trust therefore suggests a prosperous future for itself as a financial corporation as well as the dawn of a new day for the Jews and the Land of Promise.

How universal are these views is shown by the unique register of its shareholders, for which Somerset House has had to set aside a special room. The Trust script is held from the Caucasus to Klondyke, from Perth in Western Australia to Aberdeen in Scotland, and its certificates are already regarded by Jews as the emblems of being participants in the endeavor to secure the home that is to be, and by non-Jews as the symbol of fellowship and community of spirit with the long down-trodden Jewish people.

Palestine introduced in a joint stock company may grate upon some sensitive ears, but long experience has taught the prime movers of the Trust that only through the hard and shrewd ways of commercial affairs—through the commercial interest of shareholders rather than the sympathy of subscribers—can Israel be naturally, effectually and successfully brought to Zion.

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contents, the enemies of society: whether they are counted too clever or too ignorant, too foremost or too hindmost in the race, and the desperate struggle for existence; it matters not—one and all, they are under the same condemnation. They are Jews and Jews they will remain not alone, or even chiefly because the Christians wish it, but because we ourselves will have it so, as long as we cherish and cling to our race-heritage, and continue to be members of a race that never *has* coalesced, and that never will coalesce, however loudly we may proclaim our patriotism for the country of our birth, because necessarily from this racial point of view, to merge becomes a crime, and intermarriage, suicide. We may wait till the end of time, but the paradox only grows better in proportion to the growth of enlightenment within and around us; all barriers seem to have broken down, but an invisible one remains, and the Jews have not become Christians, nor the Christians, Jews, for they move along parallel lines that cannot meet. On a purely spiritual basis, nations do not grow and knit together. We may tolerate and be tolerated, or we may look askance upon one another; we cannot really love and be loved unless we are free to merge and be merged into the community of which we form a part.

Zionism cannot solve all of our problems, although it is by far the largest and most comprehensive, the most liberating answer that has yet been given. Even if we should never be able to attain our goal, the very energy with which we have set about to overmaster "insurmountable" obstacles, is an inspiration and emancipation in itself, a "heartening" of our people, and a strengthening of the whole fibre of the nation. Not all Jews can or should go to Palestine, but for those who remain in the countries of their adoption, the strain will be lightened, and the difficulties lessened. They will no longer carry the weight and burden of their whole race, and can more freely work out their

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individual salvation according to the light that is in them. At least their position will no longer be a false one, and they will know how to take the full consequences and responsibility of it.

And as to our Zionism, if we should make a success of it, we must put it on a large and broad and free basis. We must beware of labels—political, sociological, humanitarian, or even spiritual Zionism. If we are to be a nation we must be composed of varied elements, and embrace every type. We must also beware of a narrow sectarianism, the old schisms of orthodoxy and reform, the petty restrictions and exclusions which have always been the reproach of the Jew, even while he has boasted most loudly of his larger and universal truth. Otherwise he will not give to the world the example of "the model State" of which he dreams—the City set upon a hill.

But who knows? It may be that the Lord has chosen once again, the weak to confound the strong, the poor, the humble and outcast, to redeem the haughty of the earth. Who is this redeemer who comes to Zion? Is it the worldly minded, world intoxicated Jew, who has reached the topmost pinnacle of worldly success? No, it is the suffering Redeemer of whom Isaiah speaks: "The despised and rejected of men, the man of sorrows and acquainted with grief, from whom we hid, as it were, our faces, and we esteemed him not.

"Surely he hath borne our griefs and carried our sorrows . . . the chastisement of *our* peace was upon *him*."

"Therefore will I divide him a portion with the great, and he shall divide the spirit with the strong . . . because he hath poured out his soul unto death."

Where then is he leading us, this Savior of our people? We do not know; we do not ask. It may be that some great world-movement of which we, the Jews, are pioneers—no longer westward, but to the sunrise land of promise, is here foreshadowed, and we are content to follow the leading. JOSEPHINE LAZARUS.

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ESTHER J. RUSKAY.

Jerusalem! Jerusalem!
Woe to them—woe to them
Whose streaming eyes
And mournful cries
Ascending to unanswering skies,
Bewail thy fate,
Jerusalem!

To-day, of all thy temple walls,
But one remains—one remains,
Which pilgrim bands
From far off lands,
Bedew with tears, their unpreached hands
God's mercy praying,
Jerusalem!

Foretold thy doom, Jerusalem!
Sin and Death—Sin and Death;
Folly and Pride
Can ne'er abide,
Where Israel's law is thurst aside,
Woe to thee, Jerusalem,
Dust-begrimed Jerusalem!

Thrice welcome day, Jerusalem,
When towards thee, towards thee,
With bated sigh,
And eager eye,
Thy chosen ones shall once more hie
To build a new
Jerusalem!

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The 6th Annual Convention will miss this "grand old man;" his lovable face will not inspire its sessions, but the heart of every delegate will feel the pang of a personal loss and will silently pray for the late Rev. Dr. Gustave Gottheil.

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Jewish National Fund Stamps

WHEREAS, The Jewish National Fund was created by the Zionist Congress as a basis for a Jewish National credit, and as well to provide a fund for the purchase of land in Palestine, and

WHEREAS, The Jewish National Fund Stamps were provided as a means whereby large funds might be accumulated, the small denomination of the stamps (a penny) making it possible of a large, easy and successful circulation, and

WHEREAS, It has become customary for Jewish organizations to place National Fund Stamps on cards, tickets, invitations and correspondence, as well for the support of the spirit underlying the usage, as for the pecuniary advantages resulting to the Jewish National Fund, therefore,

Be It Resolved, That it is the duty of Zionists in particular, and all friends of Zionism in general, to encourage the use of National Fund Stamps in all manners possible, and especially so by insisting that all tickets which they sell or purchase for or from any institution, organization or body of Jewish membership, or peculiarly devoted to Jewish interests or purposes, have affixed thereto, a stamp of the Jewish National Fund.

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THE JEWISH NATIONAL FUND.



It requires so much publicity to arrest the attention of the public to the existence of something almost "new under the sun" that we offer no apology for referring to the creation of the Jewish National Fund and explaining its methods of procedure and objects.

Zionists are continually being asked by those who do not stop to read the proceedings of Zionist Congresses and Conventions: "What have you done?" We have many things to our credit, but one of the most striking results of our activity is the creation of the Jewish National Fund. The importance of the step is well explained by the fact that one who heard of it for the first time seized the idea and said: "Then notwithstanding that you have not got your state, you are already organizing a fiscal scheme which in itself clothes you with a form of government." This is the broad political view of it. To the Jewish mind the Fund explains itself by its Hebrew name, "An Eternal Heritage." All the peoples of the world have by their possession of land natural credit. They can borrow of the Jews if need be on national assets. The Jews, however, cannot borrow, not even from them-

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מאת נ. ה. אימבער

כל-עוד בלבב פנימה
נפש יהודי הומיה,
ולפאתי מזרח קדימה
עין לציון צופיה.

עוד לא אבדה תקותנו
התקוה הנושנה,
לשוב לארץ אבותינו
לעיר בה דוד חנה.

כל-עוד דמעות מעינינו
יזלו כגשם נדבות,
ורכבות מבני עמנו
עוד הולכים על קברי אבות.

כל-עוד חומת מחמדינו
לעינינו מופעת,
ועל חרבן מקדשנו
עין אחת עוד דומעת.

כל-עוד מי הירדן בגאון
מלא גדותיו יזלו,
ולים כנרת בשאון
בקול המולה יפלו.

עוד לא אבדה . . .

עוד לא אבדה . . .

עוד לא אבדה . . .

— ה —

כל-עוד שמה עלי דרכים
שער יכת שאיה,
ובין חרכות ירושלים
עוד בת ציון בוכיה.

— ו —

כל-עוד דמעות טהורות
מעין בת עמי נוזלות,
ולככות לציון פראש אשמורות
עוד תקום בהצי הלילות.

— ז —

כל-עוד נמפי דם בעורקינו
רצוא ושוב יזלו,
ועלי קברות אבותינו
עוד אנלי טל יפלו.

— ח —

כל-עוד רגש אהבת הלאם
בלב היהודי פועם,
עוד נוכל קוות גם היום
כי עוד ירחמנו אל זועם.

— ט —

שמעו אחי בארצות נודי
את קול אחד הזינו,
"כי רק עם אחרון היהודי
גם אחרית תקותנו".

עוד לא אבדה . . .

עוד לא אבדה . . .

עוד לא אבדה . . .

עוד לא אבדה . . .

עוד לא אבדה . . .

דארט וואו די צעדער

דארט וואו דיא צעדער הויך דיא וואלקען קיסט
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דארט וואו דיא אשע מיינער עלטערן רוהט
דארט וואו גענאסען האט מאקאבעער בלוט
יענעס שעהנעס לאנד ביין בלויצען וואסער-זאנד
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און זייט דער שונא האט מיך פון דארט ענטריסען
אין פרעמדע לענדער זאָ אַפּט מיין בלוט צו גיסען
פלייבט מיין הערץ דאך אין ציון דארט צוריק
און דארט אין מזרח שטרעבט מיין נאסער בליק
מיין תפלה יעדען טאג ריכט איך צום מעמפעל-וואנד
איך בעט צוריק-קעהר אין מיין פאטערלאנד.

און ווען עס איז מיר פאן שיקזאל דאך בעשערט
צו שטארבען פריה אויף פרעמדע לענדערס ערד
דאן לייגט מיך שנעל אין קבר'ס קאלטע ווענד
מיט מיין פנים צו ציון הינגעווענדט
און שיט אויף מיין געזיכט ציון'ס ווייסע זאנד
דאן טרוים איך פון מיין פאטערלאנד.

דארט רוה איך שטיל, רוהע מיט געדולד
ביז פערגעבען ווערט מיין פאלק זיין שולד
ביז דיא מאַס פון צרות איז אנגעפילט
ביז מיין הייסער וואונש ווערט ענדליך געשמילט
און מיין עלענד פאלק מיט שטארקער האנד
קעהרט צוריק אין זיין פאטערלאנד.

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selves—such is the paradox of Jewish existence. The Jewish National Fund is directed toward the creation of a Jewish credit by the accumulation of cash funds. The purpose to which the Fund is to be put is directly and simply explained in the scheme from which we quote the following:

"The Jewish National Fund is to be the permanent fund of the Jewish people. It is to be employed exclusively for the purchase of land in Palestine and Syria, and for this purpose only after it has reached £200,000 (\$1,000,000.) The application of the Fund is to be as follows: One-half of the sum mentioned is used for the purchase of land; the other half must be put out on interest. Furthermore, only one-half of the money annually collected for the Fund at any time may (though it must not) be employed for buying land, and the other half with the accumulated interest must remain intact until colonization on a large scale is possible. In no case, not even in the event of such a colonization, may the Jewish National Fund be entirely exhausted. At least £100,000 (\$500,000) must always be on hand as a surplus and is to be used as a foundation for its increase."

For the purpose of collecting this money and checking the collection in the simplest manner possible stamps in Jewish national colors, printed on watermarked paper, are printed in sheets of 300 stamps. Each row consists of ten stamps, attached to which is a coupon bearing a number and series letter key. Each stamp is valued at one cent.

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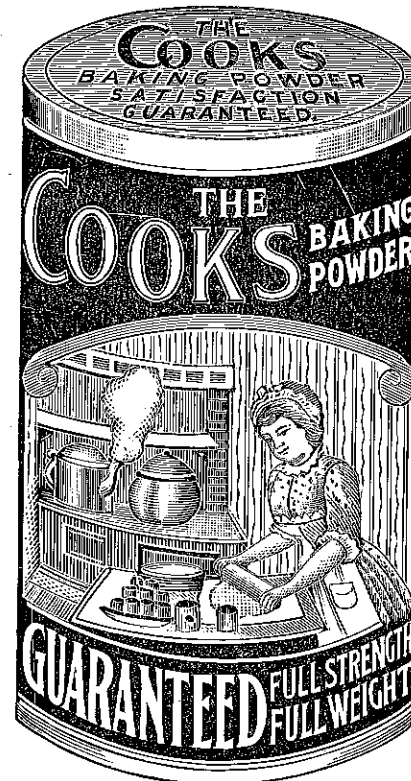
The administration of the Fund remains with the Zionist Congress, the business control is vested in the Jewish Colonial Trust Co., which can only issue stamps against cash received, and its New York agent or the Federation office can only remit stamps on the same conditions.

The Fund bears its own working expenses, but as all the officers are honorary it is anticipated that the total cost of collection will not exceed 5 per cent. of the sum realized.

Those who wish to donate larger sums can, on payment of not less than \$50, have their names, or that of anyone else, or of any organization, entered on the Golden Book of the Fund, which will be preserved and in some future day be a part of the Archives of the Jewish Nation that is to be.

To increase the Fund donations can be made in synagogues and at Jewish celebrations, and the stamps can be attached to all correspondence. Zionist organizations make a point of affixing a stamp to all their ordinary correspondence, and they should likewise stamp all their tickets for social and other gatherings. In this way the Fund will grow rapidly.

In answer to inquiries, we may mention that in this matter the office of the Federation is setting an example, and we find that the postal authorities raise no objection to the affixing of the Jewish national stamps on envelopes, in addition to the regular postage stamp, and in this matter the Federation is setting an example.



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WHEREAS, The Jewish Colonial Trust has declared a 3 per cent. dividend for the year ending May 1, 1903, on all its issued stock; and

WHEREAS, Societies and individuals the world over holding stock in the Trust have set a worthy example by donating the dividends due them to the use and increase of the Jewish National Fund; and

WHEREAS, We fully realize, and appreciate, the necessity of increasing this permanent fund of the Jewish Nation. Therefore, be it

Resolved, By the Zionist Societies of this city that all dividends payable on all stock held by us be voted and donated to the Jewish National Fund; and further, be it

Resolved, That the individual members of these societies, as well as the public, holding shares in the Jewish Colonial Trust be requested to follow this worthy example.

TIPHERETH ZION SOCIETY,
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Sunday, June 7,

Morning Session, 9 a. m. to 12.

- I. Address of Welcome by Mayor Hays.
- II. Annual Message by the President.
- III. Roll Call.
- IV. Correspondence and Telegrams.
- V. Report of Permanent Committee of Con-
vention on Procedure.
- VI. Appointment of Committees.
- VII. Executive Council Reports.
- VIII. Resolutions on the Death of Dr. Gustav
Gottheil, and Resolutions of the Esecative
(of which printed copies will be
issued prior to the Opening Proceed-
ings.)

Afternoon Session, 2 to 6 p. m.

- I. Report of Convention Committee on
Credentials.
- II. Debate on Reports.
- III. Report of Committee on the Amend-
ment of the Constitution.

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By the decease of R. B. Raphael, the father of Zionism in this city, Judaism has been deprived of one of its able and earnest champions, and Zionism of one of its eminent and ardent advocates. His life presents an image of an upright, pure and venerable manhood—a life full of outward toil and struggle but inward worth and excellence. His faithful devotion, complete sincerity and constant zeal in all his plans and efforts have indeed set a worthy and emulating example for many.

Mourned and lamented, revered and beloved by all his friends and associates, he will be greatly missed by them. A deep tribute of respect and honor is due to the memory of him who cheerfully devoted so much of his time, energy and ability, disinterestedly and unceasingly, to the services of the Zionist cause.

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Who called thee to such holy high estate?
Who taught thy lips the all-redeeming Word,
Which touched us to emotion as we heard
And soars aloft to Him, That guides our fate?
Who kindled Ardor's undiminished flame:
To make thee bold and eager to attain,
Despite of all that gives thee deepest pain,
The biggest good, not evanescent fame?
Who doth sustain the skyward lifted hand—
The hopeful sign and symbol of our zeal,
Upraised high our shattered nerves to steel
As if in warning that we dauntless stand?—
It is the God within the Nation's soul
That spurs him on to dare to do the right;
He guides his steps and steadieth his sight
That he may strive unswerving towards the goal.
Like all true servants of the living God
Thou gavest heed to that Celestial Voice,
And didst assume our burdens, *of thy choice*—
Thy heart inspired, thy spirit overawed.
Remain our true exemplar in the Strife
Though good reward or evil be thy share,
We follow thee, for Zion, everywhere
To struggle for the newly dawning life!

(Written on SUKKOTH, 5662).

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one of these settlements from Rishon-le-Zion, the First of Zion, Pesach Tickvoh, the Gate of Hope, Zichron Yaakov, the Memorial of Jacob, the tiny settlement of Bnai Yehudah near Safed, Rehoboth, Wa'ad-el-Chanin, Mettulah, Gaderah, Castinie, each one of these colonies has a history of its own, a record of sublime effort, if not always of successful achievement. They vary in age and size and in the purpose for which they exist.

The larger ones, with their schools and synagogues, are mostly devoted to viniculture. Their grapes are pressed, and the wine cooled in the cellars of Rishon-le-Zion, so that the export of what are known as Carmel wines has become one of the great features of Palestinian trade. Others devote themselves to raising corn and wheat, which have found their way to the great grain elevators at Marseilles. Each settlement has its olive gardens, its orchards of almonds, pistachios, its plantation of the mulberry for the silkworm and its girdle of eucalyptus for the drainage of the malarial areas.

The Jewish Palestinian Colonies.

BY J. DE HASS.

The Holy Land has, since the beginning of the year 1880 quietly, gradually, peaceably but surely awakened to a new life. Tracts near the Mediterranean coast, overlooked by the black Judean hills or farther north in the Valley of Galilee, have been brought under cultivation; so that today there are in existence twenty-five Jewish settlements, numbering some five thousand Jewish inhabitants, devoting their energies and their enthusiasm to tilling the soil and renewing the fertility of that land, which once, in the Bible phrase, flowed with milk and honey.

The movement for this re-settlement goes back to the beginning of the new Roumanian and Russian persecutions, which have saddened Jewish life from the end of the seventies of the last century. A few Roumanian Jews, sailing in a boat down the Danube, crossing the Mediterranean and founding a little settlement then called Samarin, were the pioneers of the modern Jewish colonization movement, and from their example came hope and strength to Russia.

The founding of the Chovevi Zion, the lovers and colonizers of Zion with the magnificent assistance of Baron Edmund de Rothschild began the gradual upbuilding of a Jewish peasantry to refertilize Palestine. Each

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Monday, June 8,

Morning Session, 9 a. m. to 12.

- I. Debate on Amended Constitution.
- II. Debate on Resolutions.

Afternoon Session, 2 p. m. to 6 p. m.

- I. Papers and Discussion on the Jewish Education Question.
 - (a) Miss Henrietta Szold—The Education of the Jewish Girl.
 - (b) Rev. Dr. Adolph M. Radin—"How can we teach Hebrew?"
 - (d) Dr. Benderley—Hebrew and Education.
 - (e) Paper by Dr. Max Heller—The Rationale of Modern Judaism.
 - (f) Mr. Louis Lipsky—The Aimlessness of American Jewish Education.
- II. Unfinished and Miscellaneous Business.

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In the south the colonies devote themselves largely to the growth of the orange, the lemon and the citron. And the first named fruit, the Jaffa orange, has already achieved a world wide fame, though but few are conscious that when they purchase it, they are actually purchasing fruit raised in a Jewish orangery, tended by Jewish men and women and exported by Jewish firms. In addition every colonist has his kitchen garden so that at no distant date the surplus vegetables will find their way to the tables of the inhabitants of Alexandria and Cairo, for the growth of local trade has already demanded swift vessels for the carrying of perishable freight.

Beyond these things even, the colony of Mettulah is given up largely to the cultivation of tobacco, and the bales from Palestine are already being added to the general score of the small, golden leaf known as Turkish or Egyptian tobacco. A small factory is devoted, at present, to the manufacture of a Palestinian eau-de-Cologne. The surplus fruits are being turned into preserves, jams and jellies which, however, have not so far reached Western markets. The history of the colonies, as already suggested, has not been a uniformly successful one. The colonists have had to struggle against the centuries of desolation, against the incrustation of limestone, against the dried-up springs, the devastated land, against their own want of knowledge, against lack of communication, transportation and markets. They have passed through all the vicissitudes natural to schemes started with philanthropic aid, besides being pioneers. They have had to experiment in every possible direction, clearing in some places the morass, building their own stone houses and literally, in one case, tearing up the soil with their hands.

And notwithstanding all these things, the record of the colonies is progressive; the weaklings have gone, and the Jewish day laborers have even risen to be independent colonists and the colonists are attaining to a measure of independence. After paying the government head tax, they are permitted self-government; they have their own councils of administration. The young men ride bare back over the fields. In the Hauran they do duty as patrols, fully armed to protect their homesteads against possible Bedouin or mischievous Arab, and their children are educated, speak and play in the language of the Bible.

There is to-day a colonist market in Jaffa, flax and silk are being spun, wood-turning is engaged upon as homework and throughout the area of these colonies, there is life and hope and activity; a striking contrast against the arid plains and devastated and broken ridges that still form the larger part of the picture of Palestine.

More recently still, the colonists, recognizing the best economical teachings, started re-organizing on a co-operative basis so as to render themselves independent of all outside aid, whilst the work of instructing the Jews as scientific agriculturists is prosecuted arduously at Mickvah Israel, founded by Charles Netter. A chemical laboratory has been founded for the purpose of testing the various soils and advising the colonists as to the most suitable seeds and cuttings to plant in their own land.

Altogether, the history of the colonization movement in Palestine, so briefly sketched here, suggests a bright future for the present settlements, and a still brighter one for those which will in the course of time be founded, and which will be able to avoid all of those trials and difficulties the pioneers had naturally to suffer.



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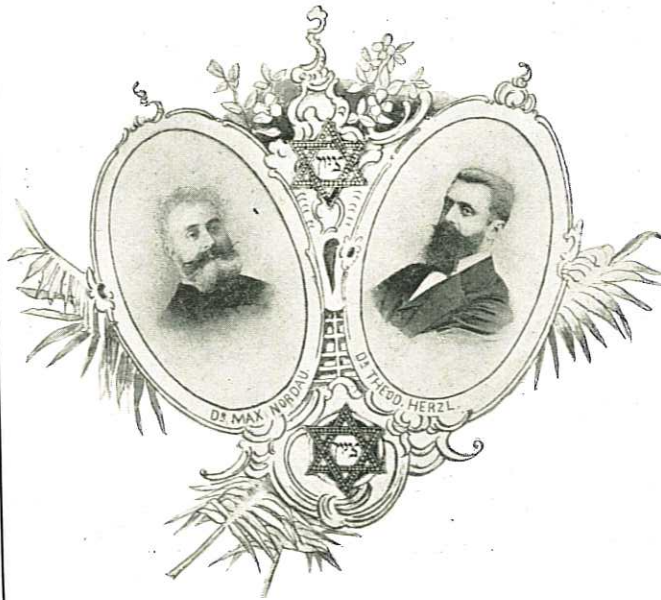
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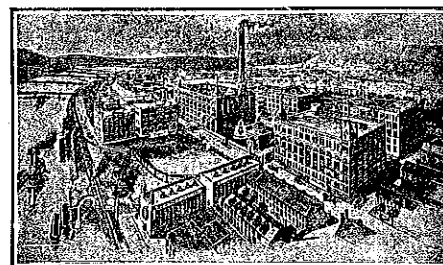
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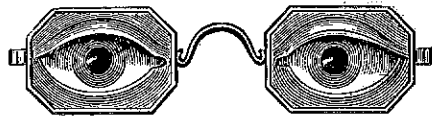
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Tuesday, June 9,

Morning Session, 9 a. m. to 12.

- I. Discussion on Adjourned Motions.
- II. Nomination and Election of Officers.
- III. The Appointment and Instruction of Representatives to the Sixth Congress.

Afternoon, 2 to 5 p. m., Sightseeing.

An invitation has been extended by the H. J. Heinz Company for all the Delegates to pay them a visit on the afternoon of June 9th, and arrangements have been made by that concern to take care of all the Delegates in a body.

Other places of interest will be visited.

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- Dentist -

1006 Fifth Avenue, Pittsburg

P. & A. Phone 2253 Main

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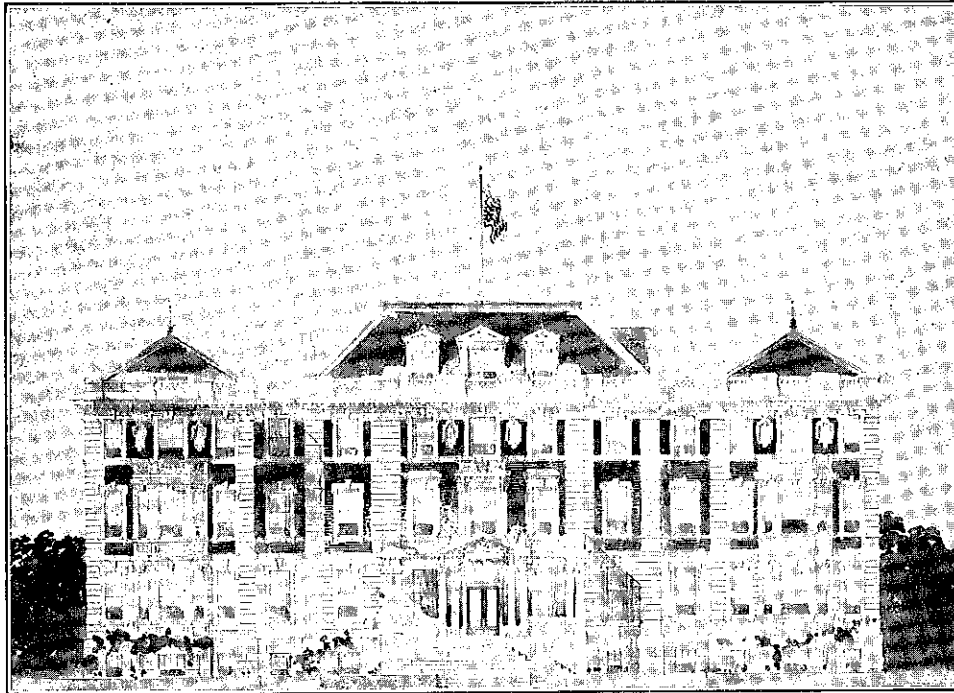
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This cut represents a picture of the proposed new Jewish Hospital to be erected at Reed, Miller and Roberts Sts., Pittsburg, by the Hebrew Ladies' Hospital Aid Society at an expense of (\$60,000.00) Contributions for this worthy object are respectfully solicited. The overcrowded condition of all the hospitals in this city makes it imperative that this Jewish Hospital be erected with the least possible delay. The cause is one that should appeal to all, and the Jewish citizens of our community should contribute as liberally as their means will permit towards relieving our suffering brethren in their time of sickness and distress. It will fill a long-felt want in the community and the delay in building is occasioned only by lack of funds. The hospital is to be thoroughly modern in every detail, and is to be non-sectarian. Every improvement known to medicine will be incorporated and it will be an everlasting credit to our Jewish population and a hospital in which they may take special pride,

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JEWISH NATIONAL HYMN

Air: "My Country, 'tis of Thee."

BY REV. DR. H. PEREIRA MENDES

- I. God, we implore of Thee
End Zion's misery,
Send her Thy aid!
Send Thou her sons to heal
Wounds which the years reveal,
Woes which at last in weal
For aye shall fade.
- II. God, loving, tender, good!
As if in widowhood
She weeps for thee!
Be once more reconciled,
As father pities child
Pity her grief so wild,
She weeps for Thee!
- III. Now bid her weep no more,
Do Thou her sons restore—
Love gift from Thee
Make those who still would stay
In other lands obey
Thy holy law, that they
World priests may be!
- IV. For some by thy command
Must live in ev'ry land
To make Thee known!
Priests to the world are we
This is our destiny,
Till all shall bend the knee
To Thee alone.

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