WHILST in London recently I happened to be present at a conference, where the subject of education of Jewish girls was discussed. It appears that most of the Talmud Torahs in London have a poor attendance, as Mr. Nathan Morris, a well-known educationalist, pointed out "there are deeply rooted prejudices against the Jews keeping back twenty-five centuries concerning the education of girls."

As far as I know the same conditions prevail in this country. There must be hundreds of girls brought up in good Jewish homes who do not wear an ulf to evel, never having attended a Hebrew School. There are many parents who will put themselves out to give their boys an education, particularly in anticipation of a Bar-Mitzvah celebration, but they do not bother about their daughters.

Some years ago one synagogue in Johannesburg arranged a confirmation ceremony for girls, and it would be interesting to learn why this practice has not been followed up. I would also like to know what is the percentage of girls in our Hebrew schools? Our future mothers deserve to receive a sound Jewish education.

Many of our women Zionists and communal workers deplore the fact that we do not have as many girls parents regard the Jewish education of girls unnecessary.

Alas! Of the most fascinating personalities in world Jewry is being congratulated upon his sixtieth birthday, Judah L. Magnes has been the object of more controversy than probably any other living Jewish leader. Although seemingly retired to-day to study of a University president, he has been of the Jewish destiny and its profound influence in many parts of the world. In the days of the World War, he was virtually alone amongst Jewish leaders in daring to oppose America's entry in the world conflict.

Although Magnes is a person of overwhelming contradictions, he has always been true to an inner conviction and has always spoken the plain truth, even when his Judaism was a cause for reproach he became its zealous exponent. Although American-born, he was eager to identify himself with the masses of his people, and he undertook to master Yiddish. I remember hearing him speak in New York a number of years ago in that language.

Although Judah Magnes became the minister of a wealthy congregation, he lived the life of an orthodox Jew, and later assumed the leadership of an orthodox congregation. Finding no spiritual satisfaction in the profession of a minister, he resigned and undertook important communal work.

Although Magnes raised in 1906 a large fund for Jewish self-defence in Russia, this did not prevent him from preaching Pacifism at other times. After the War, he removed himself to Palestine and has devoted the rest of his life since then to the Hebrew University, of which he is now president. In that country, he has always stood for the accomplishment of the presence of the Arabs. He is still to-day in favour of an Arab-Jewish understanding as a solution of our difficulties there.

Where is Tel-Aviv?

When travelling on that rather lovely boat the "Esperia," from Haifa to Genoa a few months ago with a number of South African tourists, we made the acquaintance of a charming English lady, she had spent eight weeks in Palestine and had enjoyed her stay there. When, however, she heard of the wonderful Jewish city which had sprung up like a miracle in the last twenty years. When this English visitor heard all we had to tell her of Tel-Aviv, she regretted that the tourist agency, under which she travelled, had not given her an opportunity of seeing anything of specific Jewish achievement in Palestine.

While I was in Jerusalem there was a big non-Jewish conference to which had gathered some 400 people from all parts of the world. I wonder now if any of these folk visited a Jewish settlement.

It's an old sore—this non-inclusion of Jewish Palestine in the itinerary of the average visitor to the country. Is it surprising, therefore, that the ordinary tourist knows so little of great Jewish achievement there?

A Music Hall Singer

I HEAR that Charles Coburn, the famous veteran of the old-time music hall, recently celebrated his eighty-fifth birthday. When a boy in London I often listened to this great singer who made his fame with two songs. They were: "The Man Who Broke the Bank at Monte Carlo" and "Two Lovely Black Eyes." His audience would never allow him to get away from a performance without a repetition of these two songs.

I remember hearing Coburn sing in public when he was seventy years. It was during a visit I made at the time to Canada. He had become a "recitalist" but even then his audience would not allow him to finish the evening until he had given them the two famous old songs. After singing "Two Lovely Black Eyes," he informed the audience that he would render two lines of the chorus in any language they demanded. Accordingly he did so in French, German, Russian, Polish and a number of other tongues. As a member of the audience called out "Yiddish" andStraight away Coburn began his lines with "Tuwee shoner schwartzter ogen." This interpretation aroused tremendous applause from a section of the audience and when this had died down, a voice in the audience shouted "Hebrew." Straight away Coburn sang "Eliye, eisim un levon sofot." Again there was applause.

It was evident that the veteran music hall singer had made a point of learning the chorus of his famous song in almost every known language.

In Italy

ZIONISM has become treif in Italy.

Some of the leading newspapers in Rome have been attacking the movement recently on the ground that it was a product of British Imperialism.

An interesting sidelight on the campaign against Zionism in Italy is thrown by the latest issues of the Jewish press in that country which have just reached us. On the one hand, I notice that the "Dwier," which is published in Milano, contains in the "Table of Contents" the title of an article on Palestine, but over the title there is a black printer's line which shows that the article had to be "killed" before going to press.

On the other hand the "Iserol," of Florence, has put up a most courageous stand against the anti-Palestine movement recently on the ground that this is a product of British Imperialism.

This bold attitude on the part of a Zionist weekly in a country where the press is muzzled, deserves to be applauded by Zionists throughout the world.

"In Arab Territory"

EVEN in the midst of the grave anxiety aroused in the Yishuv by the threatened partition of the mandate,our people have not lost their sense of humour. It is said that a Polish Jew meeting another in the streets of Tel-Aviv, asked: "What is all this about Zionism?"

"Don't you understand," replied the other, "it means that men 'massa' mis' mitzvah as they please!"

It has been said by a Jew in Palestine that every orthodox Jew is opposed to partition, because when he finishes the prayer with "ashkenazi bim'romav" and has to take three steps backwards, he finds himself in Arab territory.