

MAY THIS NEW YEAR BRING
HAPPIER DAYS FOR
ALL MANKIND

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The willingness of Jews to in-
vest in commercial and industrial
property is a by-product of their
native business acuity and initiative.
Come the centuries Jews have de-
veloped a keen commercial and in-
dustrial sense. They realize through
the hard experience they have
gained that the acquisition of
property is very often in the long
run more economical than the
purchase of stocks and bonds, and
that this economy, passed on to
the public in better value, may mean
the difference between success and
failure. They know that merchandise
is often a matter not only of
providing value but of providing
this value economically. The owner-
ship of commercial and industrial
property makes possible the invest-
ment of considerable amounts in im-
provements designed to make the
property better for the specific pur-
pose for which it is used. There is
accordingly only a short stage from
the development of a successful
business to the acquisition of the
property in and in which the busi-
ness is conducted.

The above brief analysis does not
of course exhaust the subject of
Jewish investing and interest in
real property. There is no doubt that
the theory of "speculative speculations"
developed by the American
economist, Margaret Fisher, has
more than a little to do in many
cases of home and property invest-
ment; the writer will be the last to
deny that "sleeping with the
Jewesses" is a factor among Jews,
as it is among non-Jews. Nor can
mere land-speculation be completely
dismissed as a contributory cause
in many recent investments by Jews
— as of course by non-Jews — in
real estate. The present article, how-
ever, will provide a simple and
direct view of the basic cause of Jew-
ish interest in real property but that
there are broad psychological and
economic factors which stimulate
Jewish investment in property and
which will continue to operate as a
deeply-rooted phenomenon in Cana-
dian Jewish life.

— Lucian Jewish Standard

The Ba'al Shem Tov
By DR. HARRY J. STERN, RABBI

The Jewish world is observing this year, the
anniversary of the birth of the founder of Chasidism,
Ba'al Shem Tov. The word Chasidism is derived from
which means kindly, benevolent, and saintly. Mysticism
arose in Judaism from the innermost and Chasidism
constitutes the latest and one of the greatest of its ex-
pressions within Jewry.

Israel, the son of Eliezer, was born in the year 1700
in Poland. His father died at a very young age and
Israel was brought up by the Jewish community
because of his father's reputation for piety. As a mere
child he was indifferent to the conventional ways of his
father and was in the woods and loved meditation
and study. He was made an apprentice to a local
teacher, not to teach, but to conduct the children to cheder
and to synagogue.

He took well to the little flock of the tiny and he taught
them with such enthusiasm that these little ones sang the sacred
songs, and even so, legend runs, Satan grew jealous of his
achievements but Israel overcame Satan with song. At the
age of eighteen, Israel married and settled in the town of
Tchernobyl. He was soon recognized for his honesty and wisdom
and would often be called in to arbitrate disputes.

Three conflicting trends were evi-
dent in Israel Ba'al Shem Tov's age.
There was the trend of intellectual-
ism which kept many absorbed in
hair-splitting arguments in the study
of law. There was the trend
dominant among the mystics who
were looking for miracles by which
to hasten the coming of the Messiah
and last, but not least, multitudes
lived and hoped for the return of
the Messiah though they were dis-
appointed by the false Messiahs of
the age, for it was a period of pseudo
— deliverers.

The Jews of this critical period
were under social and economic
oppression. They suffered persecu-
tion and terror, and the entire at-
mosphere under which they lived in
Poland an surrounding countries
was that of dejection and depres-
sion. Israel Ba'al Shem Tov mingled

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He soon was given the name
Ba'al Shem because of his mastery
of The Divine Name. The appellation
of Ba'al Shem was added to his name be-
cause he personified the height of
goodness in dealing with fellow men.
Israel tried many occupations but
soon he discovered that his great
mission was to heal the spiritual
ailments and he finally set himself
to labor upon this course.

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