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of local colonies. The following passage from a letter of the ^{Patriarch} from S. C. J. to the "journalists" survey of Alexandria well illustrates these two aspects of the Gama's policies.

The Gama was careful to pay attention to the wishes of the congregations, but on the other hand, showed a certain firmness in dealing with the intolerance of some clergy and the ever changing rivalries

"I have received the letter of the congregation complaining about the behavior of R. Meshia' ha-Kohen "the Member" (of the Academy) ^(the Jewish) towards them and stating that the leadership of

his father was better than his. My heart was much grieved by this from the reports about him ^{but} stated expressly that he was gentle and ^{with his people} believing humbly in addition to being a God-fearing man. On the basis of these reports and his

having other qualifications required for membership in the Academy, he was elevated to that rank. If, God be with us, he has read what you mention in your letter, this would have been indeed ^{very} his graceful. At the reverse, he should have been grateful to God since he has attained a rank never reached by his father or grand-father [who had been leaders of the same community but without the title of "Member" of the Academy].

In any case, we do not wish to force him upon you. If he goes along with you in humility, peace and good, he is your child [i.e. a native of your city and, like many other communal leaders who were imported from outside, often from other countries] and it is from you that he derives his ^{own} livelihood."

The letter goes on ^{to say} that it was out of the question to appoint now an accompaner, suggested by Salim b. Abraham, ^{for} leader of the Old Cairo community instead of Meshia'. For the father's ^{appointment} nomination to the rank of member was made unannounced by the Jews himself, the President of the High Court and the other members of the Academy, ^{was} ^{made} ^{officially} ^{publicly} ^{during} ^{the} ^{meal}

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