

Farewell to Mr. Jack Alexander.

DEPARTURE FOR PALESTINE.

The outstanding services rendered to South African Zionism by Mr. Jack Alexander, his devotion to the Jewish national ideal and his great mental and intellectual abilities, were praised by speakers at a farewell function in his honour, organised by the Executive Council of the S.A. Zionist Federation, held at the Promotion Hall on Wednesday evening, 9th March.

Mr. Alexander, who retired recently after a quarter of a century's service as Secretary of the Federation, left Johannesburg last week en route to Palestine, where he intends taking up permanent residence.

Mr. B. Gering, Vice-Chairman of the Federation, described Mr. Alexander's manifold activities and dwelt on his undoubted capabilities. One of the calibre of Mr. Alexander were needed in Palestine and he felt sure he would play an active and useful part in the Yishuv. Mr. Alexander would be greatly missed, not only by the members of the Executive Council of the Federation and by the thousands of Zionists all over the Union, but by the Jewish community of South Africa as a whole.

Mr. J. Daleski, a member of the Executive Council of the S.A. Zionist Federation, said that Mr. Alexander had brought to his tasks not only devotion and enthusiasm, but a mind, clear, precise and logical, which had enabled him to separate the pure from the dross, to sift and to analyse all schemes and suggestions which came before him.

Mrs. Anna Franks, Chairman of the Johannesburg Women's Zionist League, announced that the League had decided to inscribe Mr. Alexander's name in the Golden Book of the Jewish National Fund.

Isaac, a member of the native staff of the Federation for many years, added his tribute to Mr. Alexander.

Mr. Alexander, in reply, said that he joined the staff of the Federation at a time when some members of the Executive Council were still in their teens. He spoke highly of the work of the members of the Executive Council of the Federation and paid graceful tribute to the Federation's staff. He expressed the hope of seeing many of those present in Palestine and hoped to be of any service he could in the future to South African Zionists.

The function was well attended and gave some indication of the popularity and esteem in which Mr. Alexander is held by all. Members of the Federation's Executive were present, as well as many other leading Zionists. Members of the staff attended in full force to bid their former "Chief" a farewell.

Late Mr. A. I. Miller.

Mr. W. Robinson, Secretary of the Green and Sea Point Hebrew Congregation, writes: "The regrettable passing of A. I. Miller in Johannesburg, brings back to me as his successor as President of the Junior Zionist Association, memories of the band of young men and women of Cape Town in their teens, forty years ago, were the pioneers of Zionism amongst the youth, encouraged at the Zionist Hall, 47, Hope Street, Cape Town, by Adv. M. Alexander, Mr. J. Gitlin and Mr. J. B. Shacksnovis."

Mr. Robinson encloses a cutting from the "Cape Argus" of 1906 telling of the activities of the members of the Society in debates, concerts, social evenings, competitions, etc., mentioning the names of M. Udwin, late Chief Water Engineer, Johannesburg Municipality, P. Millin (now Mr. Justice Millin), Councilor J. Frank, Mr. H. Gurland, Mr. W. Switich and others.

W.P. ZIONIST COUNCIL.

Reception in honour of Mr. N. Kirschner and Mr. B. Gering.

There was a large gathering at the Zionist Hall on Tuesday night, when a reception in honour of Mr. N. Kirschner, Chairman, and Mr. B. Gering, Vice-Chairman of the S.A. Zionist Federation, was given by the W.P. Zionist Council.

Mr. J. M. Weinreich was in the chair and extended a cordial welcome to the visitors. He was pleased to see such a large and representative gathering which was indicative of their loyalty to the cause. Mr. Kirschner and Mr. Gering, who never spared themselves where Zionist work was concerned, had come to Cape Town to inaugurate the Enlightenment Drive; local Zionists were very grateful to them for their visit, which was a source of great inspiration.

Mr. B. Gering expressed his thanks for the welcome extended to Mr. Kirschner and himself; it was a pleasure to come into contact with Zionist friends and interchange views. During the last few years Jewry had begun to realise that they must look for the freedom of the soul which they had lost in the place where they had lost it, viz., Eretz Israel. The Jews were an impatient people; it was under 50 years since the start of the Zionist movement and only 25 years since the beginning of political Zionism. What we had achieved should fill us with hope for the future and with the determination to redouble our efforts. There were indications that the White Paper would not stand; the very agitation by the Arab world showed that they did not regard the White Paper as the last word. The Jews would break down the White Paper—nothing could stand in their way in the upbuilding of Eretz Israel. The main factor to be taken into account was our own effort and achievement. Had we built quickly we would have been in a much stronger position to-day, but we built slowly and had to pay the price in millions of lives. Loyalty, service and determination were required for the success of our ideals. Twenty-five years ago, at the end of the last war, a political charter was given when there were scarcely any Jews in Palestine. To-day we had a Yishuv of 640,000 which was worth more than a political charter. We must increase the numbers as quickly as possible, redeem more land, build more settlements and prepare for the thousands who will come after the war and who have no other home. Provided we do all we can, we shall achieve our aim sooner than many dare dream at the present moment.

Mr. N. Kirschner recalled his previous visit to Cape Town in connection with the Keren Hayesod Campaign, the success of which

was due not to him, but to those who did the daily work. Mr. Gering and himself were getting out of their visit the strength they needed to carry on their task; they had come for help and guidance. It was necessary that there should be contact between Zionist workers; they required the knowledge that the same heart-beat went through all of them.

During his recent visit to Eretz Israel, said Mr. Kirschner, he was struck by the high esteem in which South African Jewry was held and indeed by the contribution South Africa had made to the development of the Yishuv. He had never felt anywhere that oneness of the Jewish people as he felt it in Palestine. When he saw the faults and tested them against the touchstone which was the true expression of a people, he realised that the Jews measured up to the true standards of nationhood. The future of Palestine was not clear, but it was clear that what had been built up could not be destroyed. Palestine was to-day receiving a great deal of attention and publicity; it must be taken into account by those who were to shape the new world. We would be failing in our duty if we did not put our minimum demands before the world. The promise of the Balfour Declaration could not be wiped out. England at its best gave us the Balfour Declaration and she would never sink so low as to crystallise the Yishuv at its present level; we were fighting for the sanctity of a contract which was judged by how a strong people deal with a weak. Palestine asked for the opportunity of building up the lives of the victims of Nazism. What they had accomplished during the war had shown that they were fit to do so; the small Jewish community in the great Arab sea had made enormous contributions to the war effort in every sphere. In doing so they had discovered their own strength and adaptability. They were the vanguard of the Jewish people and were now prepared for the great task of providing a home for their brethren who were broken in body and soul. In the building up of Palestine Jews had made great sacrifices and undergone many hardships. They were not content, however, with physical upbuilding alone, but had done much for the development of Jewish culture and literature. The Hebrew University was unique; no other nation would have thought of establishing a University while colonising the land. Jerusalem had a message for the whole of humanity—a message of peace, honour, truth and justice.

During the evening Miss F. Astrinsky gave a Hebrew recitation and Mr. H. Rabinowitz, rendered Hebrew and Yiddish songs.

Lippy Lipschitz Exhibition.

It is always interesting to see an exhibition covering a large period of an artist's work. It enables us to follow the curve of his development; to see what he has evolved from, and the direction in which he is working. His philosophy takes shape before our eyes. Lippy Lipschitz's representative exhibition at the Argus Gallery this week shows that he is a many-sided artist, not only in the variety of materials which he bends to his use—terra cotta, wood, ivory, stone—but in the variety of his treatment of his subjects. His ivories are delicate and fine, with the craftsmanship and careful working of an old master, his bronzes fluid and full of movement; his wood gives witness to a technical skill that is highly developed. And his stone which—as oil is to the painter—is the acid test of the sculptor, the carver, seems to give him the scope he wants for

the full play of his sculptural and plastic feeling.

Mr. Lipschitz draws on the Bible for much of his subject matter, and his work brings to mind the much-discussed question of what constitutes a "Jewish artist." Is it simply the Jewish origin that counts, or is it the Jewish quality in his work? Rembrandt, a non-Jew, might easily be called a Jewish artist not only because of the many Jewish types he portrayed, but because the soul of his painting might be identified as "Jewish." The work of Modigliani, the Italian-Jewish painter, on the other hand, had nothing Jewish about it. It was impersonal, detached, with all the lightness and esprit of a Latin. Lippy Lipschitz's sculpture, I would say, is Jewish both in subject matter and in spirit. He exhibits a carved circular mirror frame, now in the possession of the South African National Gallery, which represents the Chassidic dance in a synagogue, the "Rejoicing of the Law," a most interesting piece of work.

ANNE FREDMAN.