
IN TWO PARTS. Section 2.

The American Jew is not without his own body, his own temple. Overwhelmed in the fierce haste and struggle of life, they are numbed to the idea that there are periodical awakenings. Amidst the purposes of life, they wonder of the claims attention. There are the High Festivals, at least, millions of Jews who make a dash for it, a return to the improvised Houses of Prayer, to pay their devotions. Americans, these conscious of their own life. Spacious and costly, they are magnificent shrines indeed. The Reform Temple of New York costs as much as $3,000,000. The modern means that conduct to comfort, and the text of life is written in a texture of nervous tension. Marble and steel go up, and the mausoleums of the exterior of the roof is often overlaid with gold. The Ark and vestments of the Temple are nothing to be desired. The pews are comfortable, the floors are thickly carpeted, and the altitude and precision supreme. Everything is tasteful and delightful; the holy organ furnishes the accompanying music, and the Cantor. The musicianly accomplishments of the Rabbi are to be admired, although they are not always set off from the blood of Jewish blood. To hear a Chorus of Men's voices singing the "Shema" in the Synagogue looks rather strange to the outsider. But hold a woman, and the President of the Synagogue can write all things and stamp them with the seal of authority and approval.

The Synagogue is equally as magnificent, Choir and Temple, and the sad and the glad features. Officials and congregations are appointed in every Synagogue, and no Gentiles are employed in the choir. The prayers are read in Hebrew and in the English tongue, although it holds a discourse on the respective portion of the Law and on the topic of the prayer itself. In cases of economic conditions are occasionally referred to, the spiritual leaders may, at the call of the Synagogue. The services vary in agreement with the taste and mental outlook of the worshippers and leaders. Gentiles may be admitted to the same. Honours are admisible but not popular. Story and anecdote are the soul of the service. The music and the liturgy may be listened to on the ringer voice. "Put it over" is the general cry. The more the ringer values work, the louder his cry, and the more dis- torted his face, the deeper is the impression of the music upon the heart. Even if he be redundant to the point of naivete, his defects are overlooked if he proves a live wire, a dynamo, a "talker." Brevity is the soul of wit, but puff wit is more precious is the judgment of the American Jew. The American Jew likes to get his money's value, the "goods delivered." He wants work. A speech stretched out for the purpose of an hour con- vince him that he has not been cheated. Philanthropy is a culture. Deeds, not words, measured poorly. Prints and phrases, delivery im- possible. Little Billy Sunday set the standard, and orator and poet, work being thereby denoted, very few retain even a minute fraction of the substance of the address, when and where he has made an appeal to give money for schooling, local needs or for district charities. The majority of them have as their in- variate variable text "give money and get money, spent and beg better" resistance is satisfied, against the speaker is in raptures, and the congratulations are mural and grati- fying.

Every Synagogue has its class- rooms. The children are taught the Mosaic ordinances, Biblical, once- time post-Biblical history: the signifi- cance of feast and fast and holy day and the Hebrew language. There are also modern Talmud Torahs where J.C. B'rh is being taught, the youth is not to make Hebrew a living tongue. But very few students, including the graduates of Schechter's Seminary, and the much trumpeted "Yeshiva of Rabbi Dr. Louis Ginzberg," (N.Y.,) can boast of a fundamental knowledge of Hebrew.

The Rabbi, in addition to his ministerial duties, must also act as organiser and convener of community. He has to devise means and ways to keep up the institution: like bazaars, concerts, entertainments. people to teach in his, book, and canvass for new members. If the congregation is young he is a sort of cultural director. He must consult and confer with the executive about the selection of a site for a new building, and the necessary building, keeping in mind the cost of good and refreshment rooms. In the hands of a good leader, he can be an engine of the Temple or auxiliary of his congregation. The Ladies' Auxiliary is the backbone of the Temple. They do great work, and their assistance cannot be over- estimated. They give and collect money for the bazaars, and religious and charitable purposes with their service and encouragement, and it is the nature of the name to sacrifice and censure or qualify the personal merit of the Rabbi. Women dislike the idea of their disfavour. Heaven and earth will prove impotent to re-establish his prestige. He is a man of rank and fear for all time. There is no appeal. Their court is supreme; their seal the irreproachable, far-reaching and terrible in its augustness.

 Judaism in America is represented by three schools: Orthodox, Conservative, and Reform.

Orthodoxy, blind to the drift and development of thought, resists developments in the religious expression of the people. It points to Judaism and the sages as infallible proof of the sufficiency of Judaism. The Conservative Synagogue allows into the prescription a few ingredients of Jewish or Christian thought. Biblical narratives as sacred legends containing moral lessons valuable to all, never losing sight of their right to stand as passages in proving God and immortality. Reform is the ultimate "nothing nothing" deduced. But it stresses the mission of Judaism to dis- seminate in the world the knowledge of the power of mankind, the ideology of humility, the beliefs, the right to freedom and individuality. If Reform has no axles expanding. If eloquence alone were sufficient to sway humanity, we might look hopefully forward to a renewed Israel, escaping in pieti and righteousness and peace and teachers and law-givers.

All that is on the theoretical side. On its practical side, however, there is nothing to testify to the belief and faith of the adherents of the three schools. As regards the practical, there is nothing physical by which the sacred traditions in the world of thought are made visible by the bond of religion, to which the spirit of true appraisal values and of a right understanding of the beauty and nobility of the human spirit. Will America give rise to such large and noble spirit? Teaching? The not distant future will supply the answer.

(Concluded.)

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