

In and Around the Town.

100, St. George's Street,
Thursday.

OPPOSING SHECHITA.

There seems to be a widespread movement in Great Britain and in certain European countries to introduce laws prohibiting shechita. So-called humanitarians have evolved a new style of persecution. Their interference with religious practises and their prejudice against Jewish dietary laws have led them to attack the Jewish method of slaughter and to attempt to make it compulsory to adopt a stunning process before shechita is performed. Proof has often been put forward to show that the Jewish mode of slaughter is the least cruel among the various methods of killing animals. The laws of shechita all aim towards reducing to a minimum the suffering of animals, and yet we are told that our methods are cruel. Many years ago organisations were formed in England for the purpose of preventing pain and suffering of sentient beings, both human and animal. They were formed no one will deny, for a very noble purpose and they have accomplished much good. But it looks as if, with the passage of time, their numbers and followers have degenerated into fanatics. The original aims of the organisations in regard to human life seem to have been unduly diverted to attempting to prevent both real and imaginary suffering of animals.

HYPOCRISY AND HUMANENESS.

All that, however, is not the worst feature in the attempts and activities of these would be humanitarians. The worst part of their work consists in their hypocritical attitude towards those very people—human beings with a delicate and highly sensitive organism—whom they cause pain and suffering under the pretence of lessening the sufferings of the dumb animal. The worst feature of their work consists in their pretension to be the benefactors of the very people upon whom they afflict pain. They should know that the laws of shechita are rooted in the Jewish faith. The opponents of shechita should know that Jews are forbidden to eat the meat of animals which had been injured by the use of a stunning instrument. Shechita laws are religious commandments binding upon all Jews and this interference in matters concerning the Jewish faith, without just cause, is a form of persecution as cruel as they allege is the Jewish mode of slaughter. It would seem is if the opponents of shechita are entirely losing their sense of proportion and from enthusiasm for a good cause they are becoming fanatical.

HARDSHIPS FOR THE "FRUM."

Prohibition of shechita means suffering for millions of observing Jews. The Jewish dietary laws are so important a part of real Judaism that their proper observance is a matter of deep concern to those who are sincerely "frum" and who carry out the ritual of their religion in the strictest sense of the word. Is it right that there should be any persecution in consequence of their practice of shechita? Jews are just as interested in the humane slaughter of animals as those of other faiths. Prohibition is simply interference with religious liberty and the latest form of persecution would appear to be just another form of attack on Jews and Judaism. "The Jewish

method of slaughter is cruel," they cry, but they ignore the fact that in pressing to make shechita illegal, they are inflicting great hardships upon the people who are merely carrying out the tenets of their religion and strictly observing their dietary laws. They ignore proofs of the humanness of shechita; they are, apparently, only concerned in attempting yet another means to attack everything Jewish.

HUMANITARIANISM A CLOAK.

It would seem that there is a connection between the anti-shechita crowd of Great Britain and those on the Continent. Anti-Semites are bound in an unholy alliance no matter to which country they belong. Thus we find the movement to prohibit the Jewish mode of slaughter being pursued simultaneously in Great Britain, Germany, Switzerland, Norway, etc. Organised resistance to this movement is imperative if our religious customs are to be retained. If our ancient religious laws are to be protected more strenuous efforts must be made to combat the insidious attacks by persons who in the main are simply using the cloak of humanitarianism to cover their anti-Jewishness.

A SUCCESSFUL SOIREE.

Hotel dance parties are always enjoyable affairs and that held at the Selborne Hotel, Prince Street, Orangezicht, last Thursday night, was a particularly charming function. The popular proprietors, Mr. and Mrs. Behrman, always anxious to add to the social amenities of their hotel, arranged what was undoubtedly a most successful soiree. Past boarders were bidden to join with present residents and numerous friends to partake of their generous hospitality. The ubiquitous card tables made their usual appearance, but this did not detract from the general gaiety of the evening, for the "spielers" were isolated, although well looked after from those who preferred the musical and dance part of the evening's entertainment. The spacious lounge was specially arranged for the dance, but the well-dressed revellers overflowed on to the magnificent stoep, which runs the full length of the hotel. Dancing, to Miss Brin's music, was kept up until a late hour and vigorously indulged in by the light-hearted crowd of guests. Throughout the evening, dainty refreshments, both solid and liquid, sweetmeats, etc., were served by the Selborne efficient staff, supervised by the indefatigable hostess, whose sole concern was that all of guests thoroughly enjoyed themselves. This they certainly did in an unmistakable manner.

A FINE HOTEL.

Selborne Hotel enjoys a fine reputation as a high-class residential hotel that caters for those of the Jewish community who require a home where comforts and an excellent cuisine go hand in hand. Situated but a short distance from the main Oranjezicht Road, in Prince Street, it nestles at the foot of the majestic Table Mountain, and from the upper verandahs enjoys an excellent view of Table Bay from where invigorating sea breezes come. The popularity of Mr. and Mrs. Behrman, the capable and experienced proprietors, has attracted a select number of people to the well-known "Selborne," and they have every cause to speak well of the manner in

which the hotel is conducted. There are few residential hotels which give the same all round satisfaction as does the "Selborne," and those whose circumstances have led them to sojourn under its hospitable roof have nothing but praise for this "home from home."

JEWISH LIFE IN THE COUNTRY.

A friend of mine who has just returned from a brief tour of the South-Western portion of the Province, had some very interesting news to tell me about Jewish life in the several towns he visited. He was greatly impressed, he told me, with the comprehensive communal activities in Worcester, where they have a very fine "Shool," Public Hall, "Cheder," etc. The synagogue, the foundation stone of which was laid by the Rev. A. P. Bender, was recently opened, and credit is due to Mr. Sol Lange and those with whom he was associated, for the erection of this fine edifice. Mr. Lange was for ten years the esteemed president of the congregation and the leader of the community. The present president is Mr. Volk. My friend informed me, however, that there are rumours of his impending resignation. About twenty children, boys and girls, are taught Hebrew and receive religious instruction in the "Cheder," and it is really wonderful to see what a small community can achieve.

MONTAGU'S SMALL COMMUNITY

My friend was very sorry to see on his arrival in Montagu how the Jewish community there had dwindled in numbers. There is no doubt that this is on account of the severe drought experience, the consequences of which they have felt considerably. There is now but five families in Montagu. He was rather struck with the fact that even among such small numbers there were many differences of opinion, but this he found was a fault in practically every community he visited—Worcester and Robertson included. In the latter place he arrived there in time to participate at a particularly successful function that had been arranged by the local Jewish community to raise funds to erect a residence for the minister. There were about three hundred people present and the affair was under the patronage of the Mayor and Mayoress of Robertson. There is no doubt it was both a social and financial success. It must be very interesting to visit these country communities, particularly to those who, like my friend, are associated with matters communal.

A SUCCESSFUL JEWISH CYCLIST.

Mr. Arthur Symons, of Newlands, had a double distinction at the Motor Cycle races at The Strand on Bank Holiday. Not only was he the only Jew to win an event—and an important one, too, but he won from a "field" of forty competitors. Furthermore, he was the only member of his particular club—The Suburban

Motorists' Club—to carry off a prize. My congratulations to Mr. Symons!

TISHAH B'EAB.

In this week's "Sedra," Deuter., Chapter 1, verses 34 to 36, we read: "And the Lord heard the voice of your words, and was wrath, and sware, saying, 'Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb, the son of Jephunneh, he shall see it, and to him will I give the land . . . because he hath wholly followed the Lord.'" Tradition has it, that the night that the children of Israel murmured and cried against Moses after having received the evil report of the land, was that of the 9th of Ab, and that God then said: "The children of Israel are crying for no reason whatsoever. I shall give them sufficient cause in the future that this evening (9th of Ab) should become the saddest evening in their history." Within the last few months the reports of the crisis in Palestine was causing a great deal of grief amongst our brethren. People say of this Palestinian project, that it will take a great number of years before its realisation, while some go even further and say there will be no realisation, but just like in the days of old when the "Dor Hamidbor" were not to enter the promised land, because the slave can never become a free man, and it was to be left for the new generation, those who were born under new and free conditions to enter the promised land. Those who spread evil reports about the land to-day are the "Dor Hamidbor" of to-day, and it is only the Calebs of to-day who are worthy of entering it, because "they have wholly followed the Lord." Over eighteen hundred and fifty years have elapsed since the destruction of the Second Temple and on the 9th of Ab, Israel still mourns its great loss. This in itself is the best sign that the ideals and hopes of Israel for the rebuilding of their land are not dead yet.

A DISCLAIMER.

Mr. H. Lichtenstein has asked me to point out that he is not the Mr. Lichtenstein mentioned in the advertisement appearing in our issue of last week and having reference to the gentleman who has been collecting funds for the Yeshiva of Munkatch.

MR. COSSIP.

Cramer's NewsAgency

- 5/6 "The Dark Road,"
By Harold Bindloss.
 - 5/6 "Annette and Sylvie,"
By Romain Rolland.
 - 10/6 "Jews Suss,"
By Leon Feuchtwanger.
 - 5/6 "Big Foot,"
By Edgar Wallace.
- 114, LONGMARKET STREET,
CAPE TOWN.

13 OF THE BEST.

Number Seven.

G. H. Mumm & Co., "CORDON ROUGE"

Champagne Tre's Sec,
1920 Vintage.

DENT & CO., LTD.

Wholesale Wine and Spirit Merchants.
P.O. Box 2544, CAPE TOWN.

Watch for the other 6.

This Week's Jewish News THIS Week.