

Television.

THERE is every likelihood that television will operate in the near future. Among the advantages contemplated is the arranging of visual synagogue services. The Jewish family—father, mother and children—will not only hear the prayers, the choir and the sermon, but they will also see the service as it is conducted step by step. It is possible that special synagogue services will be conducted at every broadcasting station and this will be seen in Jewish homes.

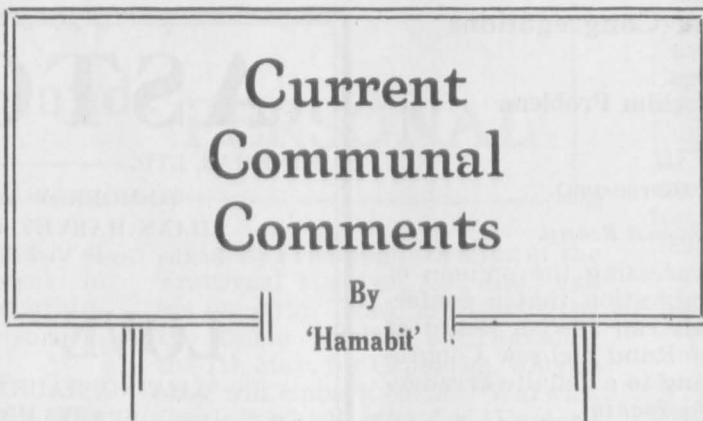
I can conceive of the benefit which this miracle will afford to scattered Jewish families in South Africa, the members of which, at present, have no opportunity of attending services at a place of worship. It is possible, too, that thousands of Jews living in the towns, who do not go to the synagogue, may be ready to take advantage of the synagogue coming to them.

The possibilities of television may make it not improbable, in the years to come, for a Jew in South Africa to sit round his table with his family on Friday evening and hear and see a service conducted—let me say—in the Great Synagogue in London or in one of the famous *Shuls* of Warsaw, Berlin or Vienna. The fact, however, that a machine will be operating to visualise the service, may make the procedure not entirely *kosher*. It is a problem which will have to be decided by the *Batei Din*.

In the meantime, there is also the possibility that television services will cast a gloom upon the management-committees, who are continually concerned at the strange emptiness of the modern synagogue. The visual services may so bring the synagogue to the home that the synagogue structures may suffer a further diminution in attendances. However, there are so many vital problems to attend to immediately that I must tear myself away from this reverie.

Sabbath.

Those of us who have some sentiment towards Judaism cannot help but regret the lack in South Africa of recognition of Saturday as a day of rest. This holy day is desecrated by practically every section of working South African Jewry. In only a few rare cases one hears of a Jewish business establishment being closed on the Sabbath day. There are some instances where the head of a firm is known for his close association with congregational life. In cases of this kind, he usually comes to the synagogue and when the service is over, hikes quietly to his office—having previously changed his top hat in the cloak room of the synagogue.



On the whole, however, it can be said that ninety-five per cent. of Jews in this country do not keep the Sabbath. As a result, there is no Sabbath observance in the homes and the beauty of the Sabbath day is entirely lost upon the young generation.

In South Africa, the blame can be laid upon the fact that the law does not allow the ordinary business to be opened on a Sunday. It will be recalled that in drawing up all the Peace Treaties with the various nations of Europe soon after the War, the late President Wilson insisted upon the freedom being given to the Jews to observe Saturday as a day of rest and to attend to their occupations on Sundays. The principle underlying this is simple and convincing. Yet laws are framed in every Province in South Africa forbidding Sunday trading. In Europe the orthodox Jews, who are still earnest about their Judaism, make the great sacrifice of keeping the shops and factories closed two days of the week. Not much of this sacrifice, however, is demonstrated in this country.

The only solution would appear to be the introduction of a five days' working week. Such legislation, however, is not likely to come along in the near future. As the Sabbath observance is undoubtedly the basis of the observance of Judaism, there can be little hope for our religious future, unless a large number of business men and storekeepers in this country can feel sufficiently inspired—especially in cases where they have already reached the stage of comfortable incomes—to definitely close their shops on the Sabbath and Jewish Holy days.

Blue Eyes.

In an advertisement announcing the appearance at a concert of Yehudi Menuhin, the statement has been made that the celebrated boy violin-genius is "Anglo-Saxon in appearance, with fair hair and blue eyes." The description is probably true, but it cannot be denied that it is a clever subterfuge and is an endeavour on the part of an enterprising impressario to hide the Jewishness of his distinguished young client.

I cannot understand why there is any particular virtue in a great artist being an Anglo-Saxon or a Russian. After all the real criterion of a great violinist

must be his ability to handle, the bow. Can it be that Gentiles do not care to listen to music brilliantly interpreted by the hands of a Jew? Yet some of the greatest interpreters of music to-day are Jewish.

Is it possible that we are exceeding our "quota" in this direction and the world is becoming disturbed in connection with another Jewish success. Shall there be a *numerus clausus* in Jewish interpretative geniuses? In any case, I am pleased to know that young Menuhin "with the fair hair and blue eyes" speaks a fluent Hebrew, his father being a graduate from the Herzlia Gymnasium of Tel-Aviv.

It is possible that Menuhin has not yet heard of the "Anglo-Saxon" tinge with which his appearance is being foisted upon the world, nor does he know that besides being a musical genius, he has become an outstanding phenomenon—a Jewish child with an Anglo-Saxon appearance.

The Reason.

Two Jews were recently seated in a Continental cafe playing chess. They played continuously for twenty-four hours. Throughout this time there sat next to them a bearded co-religionist who studied their game with evident keenness.

When the play finally ended the two players, feeling pleasantly relieved, began to discuss with the onlooker the different angles of the game which they had played, asking him for his comments and suggestions.

The onlooker replied: "I am sorry. It is useless to speak to me, I do not play chess."

This rather surprised the players and they asked him how it was that not understanding chess he had sat watching them keenly for twenty-four hours.

"Ah!" replied the bearded Jew, "you do not know my wife. If you did, you would not ask me such a question."

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