

## IN AND AROUND THE PENINSULA

### Winding Up of the Rainbow Fete.

Workers of the Rainbow Fete held recently were pleasantly entertained at an "At Home" given in the Zionist Hall on Tuesday night by the Chairman and Committee of the Fete. A large gathering attended, among those present being the Mayor and Mayoress, Councillor and Mrs. L. Gradner.

During the course of the evening a short musical programme was rendered, the following participating:—Mr. Rabinowitz who gave a pianoforte solo, Miss Elma Feinhols who gave a number of musical monologues, Miss R. Goldblatt who sang, Miss Ruth Cohen who recited and Madame Weigart who sang. Towards the conclusion of the evening a number of clever conjuring tricks was performed by Mr. Harry Nathan.

An item of particular interest at the function was the presentation by the Chairman, Mr. J. Herbstein, of a report on the work at the Fete and of a balance sheet which revealed a net profit of £1,100 14s. This amount, stated Mr. Herbstein in presenting the report, was now to be augmented as a result of a generous offer from Mr. Isaac Ochberg, who had just returned from Europe, to add £1 to the revenue of each stall. It was a splendid figure and the sincerest congratulations and thanks were due to all those who had helped to raise it.

The bazaar had been held under exceedingly trying circumstances. It had been one of the most difficult undertakings of its kind ever held in this town. Times were bad and there had been many calls on the community. The cry of help from Germany during the time when preparations for the Fete were taking place had held up the work to a very large extent. Yet there was now a more than handsome result which had eased the financial position of the Hall considerably.

Mr. Herbstein spoke of the importance of the Hall in the life of the community, particularly in the troublous times through which Jewry was passing at present. To-day, more than ever, we needed a home where we could meet and rally our forces, and it was up to the community to support it in every way so that it could continue to perform its important function.

Mr. Herbstein concluded by thanking all those who had worked so loyally and devotedly and earnestly for the success of the Bazaar. Before taking his seat he handed over a cheque for £1,100 14s. to Mr. Ochberg, the President of the Dorshei Zion Association, the body in whose hands lay the management and care of the Hall.

Mr. Ochberg, on behalf of his Association, expressed his heartiest congratulations on the results of the Fete, and his deep appreciation of the services of that large band of men and women who had worked so energetically on behalf of this most deserving cause. A special debt of gratitude

was due to the Chairman of the Fete, Mr. Herbstein, who had conducted affairs so ably and at such great sacrifice. As a mark of appreciation of his services the Dorshei Zion Association had decided to inscribe his name and the name of his wife in the Golden Book.

The work in connection with the Zionist Hall was not yet at an end. There was still a liability of £9,500 on the Hall and a small committee headed by Mr. Morris Alexander had now been formed to raise funds to pay off the bond. This was being done by means of loans which the community was being asked to advance. He hoped that the response to this appeal would be as generous as the cause demanded it should be.

Before the function was brought to a close, the Mayor made a brief appeal for support of the Zionist Hall. To overcome the present troublous times, he said, we had to strive for unity and to show that we had nothing of which to be ashamed. In order to achieve unity we had to organise ourselves, and for this a home was essential. It was in the interests of the community that the workers for the Fete had given their service. They were to be heartily congratulated on the brilliant results of their labours.

### Monthly Meeting at Wodstock.

The monthly meeting of the Woodstock and Salt River Jewish Cultural Circle was held on Monday last at the residence of Mr. and Mrs. A. J. Basker. Mr. B. Padowich spoke on "Land problems in Eretz Israel."

At the outset the speaker stressed that this question of land settlement had already busied the minds of Zionists as far back at 1884 when at the Kattowitz Conference, Pinsker put the land question in the forefront of Zionist work.

Eretz Israel, said the speaker, although small in size, was great in possibilities, and according to history, even in olden times, when there was less scientific knowledge of agricultural working, it supported a population of about two millions. There was an abundance of water even in the hilly areas.

With regard to the question of private enterprise in Palestine, the speaker stated that this had up to the present not played any pioneering role in the redemption of large tracts. Private capital only followed national enterprise but did not precede it. Without the Keren Kayemeth and the Keren Hayesod we would not have had the Emek nor Galilee nor our large possessions in the Sharon. Even in the cities the above funds played an important part.

After the lecture a lively and interesting discussion took place in which many participated.

Before the conclusion of the function the Chairman of the Circle, Dr. C. Resnekov,

announced the inauguration of the Dunam Drive at Woodstock and appealed to all to contribute towards it generously.

### Sea Point Jewish Guild.

The Jewish Guild at Sea Point has now been reorganised by a conscientious and zealous committee consisting of the following: Miss Gutman (President), Misses S. Mauerberger and P. Gootman (Joint Secretaries), Mrs. P. Rosenberg, Mr. H. Lipschitz, Messrs. Hansen Bros., Mr. Broomberg, Mr. Crane and Rev. P. Rosenberg.

A very attractive and instructive programme of events has been arranged covering a period of six months.

Particular mention must be made of the first function which will take the form of a Social and Dance to be held at Alphen House, Sea Point, on Tuesday, 5th December, at 8.30 p.m.

Previous to the dance there will be a variety of musical items which promise to be highly enjoyable.

An appeal is made to both members and non-members to attend and thus help to make this initial function a successful endeavour and a promising beginning to a Jewish youth organisation which is worthy of every support.

### Wynberg Jewish Circle.

On Monday evening last a meeting of the Circle was held at the residence of Mr. and Mrs. L. Atlas. A lecture was delivered by Mr. M. Ben-Arie who explained the part played by the workers in the upbuilding of Palestine and pointed out that it was essential that there be producers and workers if the Jewish National Home was to be established on a sound foundation. The lecturer dealt with the objects of the League for a Working Palestine and expressed the hope that the members of the Circle would participate in the League.

During the evening Mr. G. Laden read several Yiddish stories, and Mr. A. Natas entertained members with humorous recitations. Mr. A. Smith acted as Chairman of the evening and there was a large attendance of the members of the Circle. A vote of thanks to the host and hostess was proposed by Mr. J. L. Feinberg.

This function was the last affair of the Circle for the current year and it has been decided to recommence activities in February next.

### Bnoth Zion Meeting.

The next meeting of the Bnoth Zion Association will take place on Tuesday, 5th December, at 3.15 p.m. Mrs. S. Jacobson will be the speaker for the afternoon. All are welcome.

### New Building for Girls' Hostel.

The question of the building of a suitable hostel was discussed at a recent meeting of the directors of the Jewish Young Women's Residence, Ltd. (Shalvah). The question was raised by Mrs. P. Policansky who stated that the time had arrived to consider the matter seriously.

All present were in agreement with Mrs. Policansky and felt that immediate effect should be given to the proposal. It was resolved that a campaign for funds be started forthwith.

### Mr. Samuel's Lecture to Students.

Mr. Maurice Samuel will lecture on "Studentship and Leadership" to the Students' Jewish Association at the Commerce Lecture Theatre, Government Avenue, Cape Town, on Tuesday, 5th December, at 8 p.m.

Past students are cordially invited to attend. Admission for students is by registration card. The lecture is not open to the general public.

### Rabbi Kropper.

There arrived by the "Balmoral Castle" this week Rabbi Isaac Kropper, of Tasnad, Roumania. Rabbi Kropper is the accredited representative of the Yeshiva "Mahram-Brisk," of Tasnad, an institution which is an important seat of Jewish learning and which is deserving of every support.

### In Brief.

Dr. and Mrs. M. D. Immerman return to South Africa on Monday by the "Carnarvon Castle" from an extended trip to Europe and Palestine.

Rabbi I. M. Gervis will be the speaker at the Oneg Shabbos to be held in the Zionist Hall to-morrow at 5 p.m.

Mrs. S. Jacobson has arrived in the Cape on a holiday.

Mr. S. Katzen, of Johannesburg, is at present in the Cape.

(Continued from Third Column).

Senior, etc., to name only a few who even to-day are universally revered as "Lights of the Diaspora." Innumerable pupils from the Russian ghetto flocked to Germany to sit at the feet of these great and great-minded Jews, and returned imbued with their ideals, so that the influence of these German Jews is still to-day felt in not a few of the Russian Yeshibas.

If in the early stages of the Zionist movement, some Jews in Munich considered it their duty to seek the aid of the Munich police to prevent a Zionist meeting taking place in Munich, I would retort that similar happenings unfortunately occurred not infrequently throughout Jewish history; for instance, in the Fifteenth Century, a Council of Jewish Rabbis was held in Narbonne (South of France) and denounced and actually did hand over to the Catholic Inquisition a number of their brethren who had occupied themselves with the writings of Maimonides.

Space forbids me to further enlarge on this subject, but I think that I have amply shown that we German Jews are not so bad as the speaker tried to make out.

When the Lord decided to destroy Sodom He would have stayed His hand had there been even a few Zaddikim there. I trust that I have convinced you that there was at least one Minyan of good Jews in Germany; wherefore doest thou wish to condemn all?

I definitely accuse the speaker of suppressing half the truth, and as someone once said, *Suppressio veri* is tantamount to *suggestio falsi*. I therefore have to thank you, Sir, for granting me space in your columns to supplement the speaker's statement for the benefit of those who till now might have been ignorant of the whole truth.—I am, etc.,

ERNESTE. HAMMERSCHLAG.

## Mr. Samuel's Lecture on Hitlerism.

### A GERMAN JEW'S CRITICISM.

To the Editor,

*S.A. Jewish Chronicle.*

Sir,—As a German-born Jew I had been eagerly awaiting Mr. Samuel's lecture on Hitlerism, but I must confess that when I rose at the close of the speech I did so with a distinct sense of grievance against the speaker, not so much because of what he said, but rather because of what he left unsaid.

If some of the German Jews were anxious to exhibit a tendency in the past to assimilate into their surroundings, and I assert that this tendency applied only to a very small proportion, whereas the main body were, and still are, Jewish minded and professing Jews, the cause must be ascribed to the environments in which the German Jews were born and reared; whereas Jews in Russia, through the continuous persecution of the Czars were kept in isolation and were forced to form a quasi state within a state, and to develop a National consciousness; whereas through restriction of movement they were crowded together, and through restriction of education they were compelled to develop a language and a culture of their own, the German Jews although being left in exactly the same conditions up to four or five generations previously, had enjoyed complete freedom for one hundred years or so, and their centrifugal tendencies therefore were allowed full play.

It should therefore be quite obvious that the National consciousness of the German Jews, as Jews, as it originally existed, was pushed back with every new generation; but the same phenomena occurred amongst the French, amongst the English, amongst those in Holland, and as a matter of fact amongst all Western Jews outside the Russian ghetto.

As early as 1610, after the Marannos Emigration, the Dutch States-General had to publish quite a number of edicts restricting inter-marriages.

The Jews of France consider themselves French first and Jews afterwards as is evidenced by the attitude towards their German brethren who were forced to seek refuge with the advent of Hitler.

Incidentally speaking, it is interesting to note that the French Jew considers every Jew east of the Rhine as an "Ostjude."

Although France has, within the last few months, absorbed 80 per cent. of the German refugees, who are being assisted in every way by their more fortunate co-religionists in France, and although jobs are being found for them and an attempt is being made at settling them, in some of the sparsely populated provinces in the South-East France, yet when it was proposed recently to establish Jewish mass settlements, i.e., so as to perpetuate Jewish identity, the committee in Paris resolutely refused to assist in such a movement for fear that such settlements would ultimately create a cleavage between French Jews and French Gentiles.

Nor has the national consciousness developed to any degree in England where the Jewish population is many times larger than in this country, but the number of active

Zionists falls lamentably short of the number in South Africa.

Regarding the 100,000 baptisms in Germany, on which the speaker laid such stress, these cover a period of over eighty years, and include, I should say, three or four generations. The figure of 100,000 should therefore be viewed at a true perspective, and it is a pity that the speaker did not quote any figures relating to France or England during the same period. These baptisms in Germany took place mainly in a few large cities, whereas in all the small towns and villages the congregations remained unaffected, the reason being obvious.

In short, I think that I am entitled to correct the speaker if I say that it is not a case of the German Jews versus world Jewry, but the Ghetto-born Jews versus their more fortunate brethren. But once the Ghetto walls are broken down, the second or third generation have lost their Jewish mass instinct.

The immigrants to this country from the Ghetto never showed any inclination to merge their religious activities with their English or South African-born brethren, but always remained separate as we observe in the book of Louis Herman (*History of the Jews in South Africa*, page 263). To-day the lines of demarcation are gradually disappearing and in fifty years' time .....who knows?

I ask Mr. Samuel why he did not mention the "Hilfsverein der Deutschen Juden," which institution was to a great extent composed of the very same individuals whom Mr. Samuel so scathingly denounced as assimilators, including Mr. Warburg, etc., etc., who actively worked towards alleviating the distress in the East and whenever a "pogrom" occurred poured out millions of money to help the victims to emigrate, etc., and liberally assisted in maintaining the various Yeshibas.

Mr. Samuel further so playfully referred to the changing of family names so as to hide one's identity. A perusal of the list of members of the various Cape Town congregations will reveal an astonishing percentage of typical German names (not Hebrew or Russian) borne by individuals who originate from Russia, and not from Germany; this only by the way.

Lastly, I ask the speaker why he did purposely omit to refer to the immense services that German Jews rendered to world Jewry during the Nineteenth Century, i.e., during the same period as that with which the speaker dealt. The number of German Jews prominently associated with the Jewish cause is absolutely out of proportion to the total Jewish population of Germany. To commence with, the ideal of Zionism itself was partly conceived by a German Jew, Moses Hess.

The architects who gave the idea its concrete form, Theodore Herzl and Max Nordau, were both products of German "Kultur."

I would recall to the speaker's mind an essay by Martin Buber, on the reaction of German *kultur* on Dr. Herzl's ideals; at the risk of being called to order I would remind Mr. Samuel of the very unfriendly relationship that existed between Herzl and Achad Ha-Am. The latter's proposal for the establishment of a specific Hebrew culture was met with a very cold reception if not hostility, by Theodore Herzl.

I need not dwell on such figures as Leopold Zunz, S. R. Hirsch, Hildesheimer

(Continued in First Column).