

**Haarburger.**

The art of oratory is gradually diminishing as an accomplishment in public life. How many speakers to-day can cast a spell over an audience and move them by a torrent of eloquence?

The Jewish community in this country might well pride itself on the fact that it possesses an orator in the person of Ivan H. Haarburger. His fine address of welcome to the delegates at the recently-held Deputies' Congress in Bloemfontein, was an unique example of rich oratory. The eloquent flow of language, the rare diction and the fine delivery all made a deep impression and stamped Haarburger as a man who could think aloud in brilliant fashion on the public platform.

The fact that Ivan Haarburger is not holding a leading official position in South African Jewry is merely due to the accident of his not residing in Johannesburg or Capetown. All other qualifications mark him out for a leader in South African Jewry.

**Greatness?**

I was interested—if saddened—to learn that our brethren in Australia are having a rather strange experience in connection with Sir Isaac Isaacs, the son of the immigrant tailor, who some time ago became the first Australian Governor-General of the Commonwealth. The joy of the Jewish populace at the announcement came at the time as a softening influence after the discomforts endured by the Jewish community pending Sir Isaac's selection.

The opposition to Sir Isaac's appointment demonstrated that even in that free Commonwealth there was the germ of anti-Semitism. His appointment, however, was hailed and acclaimed as a victory over prejudice and an acknowledgment that a Jew possesses those qualities necessary for administering affairs of a great country. Time, however, has wrought many changes, for Sir Isaac—it appears—does not care to listen to the heart-beats of his fellow-kinsmen.

Ever since his appointment Sir Isaac has endeavoured to minimise his Jewish origin and to weaken whatever Jewish affiliations he may have had. When sworn in to his high office, he did not respond to the congratulations from the Jewish communities and organisations. Since his inauguration he has at no time attended a synagogue, although he has repeatedly attended church services. He recently refused the request of a Jewish newspaper for a New Year message, and to crown all, he lately refused an invitation to attend the United Memorial Service for the late General Monash, who was Commander-in-Chief of the Australian forces during the war and who lived and died an observant Jew.

I must say that it causes a deep pain in the heart when one of our own people

# Current Communal Comments

By  
'Hamabit'

achieves great prominence and then forgets those whose hearts ached when he was in trouble and rejoiced in his triumph. The fact that Sir Isaac endeavours to hide his Jewish lineage does not enhance his greatness. In fact, one begins to doubt whether greatness can exist in one having reached high office, who can now act in so narrow and limited a manner.

**Father and Son.**

An interesting annual custom has become popular in certain Jewish communities in America. It takes the form of a banquet of "dads and lads." The fathers of each community meet their sons at this function and the intimate feeling fostered by the celebration adds a fresh factor to the traditional ideal of family relationship in Jewish life.

Family life has always been the basis of Judaism; its closely-knit ties create a bond of cohesion. Under such a setting, the picture of a stern, harsh Jewish father belabouring his son, pulling him by the ears to the Beth Hamedrash for study, seems rather incongruous. The old-fashioned Jewish father appeared to have no heart for his son, but this outward appearance was only a cloak for a tenderness which was awkward in expression. There was perhaps no coddling, no fondling, but in the true test of the desire to suffer for a son's sake, the Jewish parent reached unsung glory.

With the disappearance of the Ghetto, parental devotion assumed a new aspect—a softer one—an aspect which heightened the beauty of the relationship. The idea, therefore, of a "father and son" banquet is an excellent one and enables the father to meet in common comradeship, at a public function, his male offspring. It also enables the modern lad—who is inclined to a lack of appreciation of his parent—to envisage a higher respect for the latter.

In this country there is a considerable barrier between the Lithuanian Jewish father and his South African-bred son. At times this barrier is of a rather tragic significance, causing pain to both father and son. I wonder, therefore, if it could be possible to arrange in some of the communities here an annual "father and son" function. This might arouse a

mutual feeling of fellowship and comradeship between father and offspring—each endeavouring to get a closer understanding of the other's particular problem.

**A Woman Mayor.**

The first Jewess to become Mayor of an English municipality is Miss Miriam Moses, who was recently elected Mayor of Stepney—a crowded neighbourhood in the East End of London. Miss Moses has been closely identified with Jewish communal work for a number of years and is the daughter of the late Mark Moses—one of the founders of the Federation of Synagogues of the United Kingdom.

It is an unique achievement on the part of a Jewess to become the first lady Mayor in England. In this country, although women have for many years been privileged to become members of municipal councils, very few have chosen to be nominated for office. As a result, there is a general paucity of women members upon town and city councils. In fact, I am not aware of any Jewish lady in this country being a member of any such body, but I trust I am mistaken.

**Isa Kremer.**

A delightful impression was left by Victor Chenkin during his recent short stay in South Africa. It was he who showed us for the first time artistic interpretations in the rendering of the average Jewish folk song.

I wonder if it is possible to arrange for the coming here, at an early date, of Isa Kremer, who is undoubtedly the finest folk song interpreter to-day. This Jewish lady has made an intimate study of the folk tunes of a number of nations and her interpretations stamp her as a genius. The supreme note of her art lies in her Jewish interpretations and there can be no doubt that if Isa Kremer came here for a season she would receive a royal welcome. In her programme of Yiddish songs are songs of the cradle, of children, of youth, of love; songs of betrothal, weddings, character songs and chassidic melodies.

I throw out the suggestion to Mr. Cherniavsky to bring to this country the gifted Isa Kremer.

**A Satisfactory Arrangement.**

A solicitor in Bloemfontein was recently called upon by the widow of a Jewish merchant. The lady informed him that she had decided to marry again. The information came as rather a shock to the solicitor, who said:

"I am sorry, but according to the terms of your late husband's will, all the money left to you as his widow, will go to his cousin Zalmen Nachman upon your re-marriage."

"That is alright," replied the widow, "I am marrying Zalmen Nachman."