

## Ella Goldstein's Great Success.

### CONCERT AT COLOSSEUM.

The large audience at the second recital of the brilliant young Palestinian pianist, Ella Goldstein, which took place at the Colosseum last Monday evening, was held spell-bound. Such talent, artistic conception and sense of musicianship have seldom been revealed on the concert platform in Cape Town. Her brilliant technique supported by tremendous strength, her rich tonal range, her well-controlled passion, poetic imagination and romantic sensuality combined have endowed Miss Goldstein with all the qualities that go to the making of a first-rate musician.

Her playing was outstanding throughout. The concert was opened with Bach's Fantasia and Fugue in A minor, where an indication was immediately given of the artist's sparkling finger-work and profound musicianship. Beethoven's famous Sonata Appassionata revealed the contrasting moods of the great composer together with the powerful and mature playing of the artist.

The second half of the programme was devoted to works of Chopin, Rachmaninoff, Prokofieff, Scriabine and Liszt. With pronounced vigour and gentle sensitivity she played work after work and at the close of the programme remained as composed and bright as she was when she first walked on to the stage. She favoured the enthusiastic audience with four delightful encores, amongst which she included a bright prelude of her own composition.

Ella Goldstein portrays both in her personality and art sincerity and simplicity—qualities that are characteristic of her country, Palestine.

## Victory Fair.

The following is a list of stall-holders at the Victory Fair held by the Union of Jewish Women at the City Hall on Tuesday, 12th December:—  
Flower stall: Mesdames Robinson, Feitelberg and Ossey

Milk bar: Mesdames Gordon and Schenkman.

Ice cream: Mrs. Futerman.

Cold drinks: Mrs. Veyra and Jokers Club Group.

Fish pond: Mesdames Freda Kahn and Metliss.

Gifts: Mrs. Marcus and Miss Barron.

Antiques, etc.: Mrs. S. Freedman.

Children's outfitting and toys: Mrs. N. Gerber.

Odds and ends, books: Mrs. J. Weinreich, Junior

Canteen Section and Cape Town Jewish Girls' Association

Sweets: Mrs. Cole.

Tombola: Mrs. Karpas and the Bellville, Goodwood, Parow Group.

Snack bar: Mesdames Chesler and Marks, the Vredehoek and Gardens Knitting Groups.

Luncheons and teas: The Canteen Section under Mesdames Benson, Blumberg and Misnum.

Cocktail bar: Mrs. Hodes and Mr. M. Green.

Miscellaneous: Mesdames Michelson and Sloan.

Housewives stall: Mrs. Mary Segal.

Miscellaneous: Mrs. B. Grill.

Miscellaneous (Great Synagogue Ladies' Guild): Mesdames Roy and Diamond and Magic Match Tree convened by Mrs. J. Pollen.

Miscellaneous (New Hebrew Congregation Group): Mesdames Lifson and Broide.

Miscellaneous (Victory Group): Mesdames Sapire and Lazarus.

Miscellaneous (Oranjezicht Group): Mrs. Penkin.

Miscellaneous (The Sisterhood of the Cape Town Jewish Reform Congregation): Mesdames F. Salmon and F. Nathan.

Miscellaneous (Allied Nations' Stall): Russia, France, Czechoslovakia, Holland, Yugoslavia, China, Greece, Denmark, Norway, Belgium.

Miscellaneous (Observatory-Mowbray Knitting Group): Mesdames Lizerbrum and Snowise.

Miscellaneous: Mrs. Mandelbrote and Rosecourt Group.

Office and Information: Mesdames Mirvish, Buntman and Landau, Miss Sagorsky and Mr. Buntman.

Box Office: Mrs. Kempner and assistants.

The Union's thanks are due to Miss Freda Fernandez and her Studio who put on dance displays, to Miss H. Lonstein and members of the Junior Canteen Section for organising a very enjoyable dance on the night of the Fair, to Mr. Vic Davis, Mr. Schinas, Mr. Cole and Mr. Pym, the Fairhaven Work Party, Mr. Lotz and the City Hall Staff, to the firms who gave publicity and advertising space and to all who contributed so generously and spent so liberally.

## "The Miracle of Peace"

### BROADCAST SERMON BY RABBI I. ABRAHAMS.

The following are extracts from a sermon by Rabbi I. Abrahams broadcast from the Great Synagogue on the occasion of the special Chanukah Military Service held on Sunday, 17th December.

"The golden blaze of Chanukah Lights that we have just kindled in the Synagogue inspires me to begin my address to you with a wish and a prayer: May it be God's will that we celebrate the next Festival of the Maccabees in peace-time. May Heaven grant that our men and women in the forces return speedily to their homes to enjoy the fruits of victory, which they so richly deserve; that the oppressed peoples be quickly restored to freedom and independence; that the remnants of tortured Israel be succoured and enabled to find a haven of rest in Zion, the homeland of their Maccabean forefathers; that strife and bloodshed be for ever banished from the habitations of men.

"This benison is in keeping with the true character of Chanukah: it expresses the innermost spirit of our commemoration. For we celebrate the Festival of the Rededication of the Temple, the House of God, the House of Peace.

"Yet we must not err in thinking that our festive illuminations merely call to mind the peace of the olden days; they bespeak it no less for our own times and the years to come. They exhort us to pursue the ways of concord, and reveal to us the fundamental bases of lasting amity. In effect the Menorah inculcates that peace is a miracle, but not one impossible of achievement.

"We can attain the cherished goal if we are prepared to celebrate a Maccabean Victory, to wit, a spiritual triumph resulting from the rededication of our lives to the Temple of Religious Idealism and Moral Truth. It is not sufficient to talk about peace, or to express pious hopes for its speedy realisation. We must have peace in our heart; we must feel peace towards our neighbour.

"The conception of a spiritual world must be correlated with another Chanukah teaching. Jewish tradition ordains that it is the act of kindling the lights that constitutes the real fulfilment of our festival duty. Deeds are required of us. The lamp of God has to be kindled. Religion must be lived, daily, hourly, every moment of our being. By serving God merely with our lips, we are not only guilty of a blasphemous sham, but we are helping to turn away sincere people from the portals of the sanctuary. The Maccabean victory was a triumph of religious action, emanating from a deep-rooted sense of personal responsibility. The Hasmonean heroes were under no compulsion to take up the struggle. Their conscience was their sole but inviolable mandate. They realised that the defeat of evil was the responsibility of every right-minded human being. He that did not combat injustice was guilty of aiding and abetting it. Let us be duly warned in our own day: if we are cognisant of race discrimination and persecution, if we are conscious of class exploitation, if we are aware of noisome slums, if we know of dearth, poverty and sickness, of avoidable suffering in any shape or form, and remain passive observers, or content ourselves with feeble pious protests, but studiously avoid effective action, then our peace is but an illusion, and we shall awake one day from our idle dreams of security into the hideous realities of conflict and bloodshed. We must learn, with the Maccabees, to accept individual responsibility for the peace of the world. Each one of us by his acts, by his life, either promotes human fellowship and happiness or obstructs it; he helps either to kindle or to extinguish the light divine.

"But the lessons of Chanukah do not end here. Our festival appeals to our conscience in yet another direction: it inculcates the ideal of loyalty. 'Though all the nations,' cried the venerable and valiant Mattathias, 'that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments: yet will I and my sons and my brethren walk in the covenant of our fathers.' In those far-off days the Hasmonean patriarch clearly enunciated the inalienable right of every human being to freedom of conscience and to the preservation of his spiritual patrimony.

"To-day, unfortunately, a counter cry is raised. In words ominously reminiscent of the tyrannical Antiochus, we are told that there is no longer room in the world for little peoples. They must become absorbed in the national, cultural and spiritual structure of the big races, the mighty powers. The day of minorities, it is asserted, is

over. Their continued existence is a perpetuum source of friction. Is it not a democratic principle that the majority must rule? We must, therefore, at state homogeneity. Uniformity is the only way to peace.

"This is a grievous error, as old as time and specious. It is a danger not only to the minorities, but to the future progress of the world as a whole. Can we imagine how infinitely poorer the world would have been if the Maccabees had accepted the assimilationist thesis and surrendered their Hebraic tradition because Israel was a small country and its people few, while the Graeco-Syrian Empire was large and populous? Humanity would have been deprived of one of the basic pillars of civilisation. Assimilationists have robbed the world of the Bible—both the Old and New Testaments—of Judaism and Christianity, and even of some of the most valuable doctrines of Islam. The loss would have been incalculable, cataclysmic and irreparable. A world of faithful, unassimilable men saved the world. And if we look down the vistas of history we shall find that time and again the little peoples have made contributions to the common pool of human spiritual, cultural and scientific treasures, in proportion to their political importance and numerical strength. No; the road to peace is not to be sought in the quagmires of suppression, but in increased tolerance, in due sympathy for the other man's sacreties and principles. We must learn to respect and even admire one another's differences. A diversified world is a progressive world. Faithfulness is a noble quality. Patriotism, provided it does not degenerate into aggressive chauvinism, is a virtue. Tradition is the basis for human advancement; without it we build on quicksand. Let the heroic Maccabean example inspire us all to be loyal to our given heritage and destiny. Only by being true to our innermost selves can we best serve mankind.

"The Chanukah Menorah sheds its light in every corner of the earth where the Hebrew spirit still lives; and so shall it continue to send forth undimmed its golden rays of enlightening to all men and all generations, its strength invincible courage and unconquerable faith, its supreme devotion to duty self-imposed and self-sacrifice willingly rendered, of unswerving loyalty that never harboured a treasonable thought, its religious idealism that was truly lived—telling and retelling its luminous story, till the cruel war pale and die out at the dawn of a better, a fairer and braver world, which, having achieved justice and tolerance, having rededicated with heart and soul to the will of God, shall inaugurate a new Maccabean Victory, a new Hasmonean Miracle—the Miracle of Enduring Peace.

"This shall come about not by the might of armaments, nor by the power of politics, but by My spirit, saith the Lord of Hosts."

## אגודת הציונים

(W.P. Zionist Council in conjunction with the Societies of Muizenberg).

The Next

WEEKLY HOLIDAY CONVERSATIONS

will take the form of a

## MARITIME EVENING

(Sponsored by the Palestine Maritime League of South Africa)

to be held on

TUESDAY, DECEMBER 26th, at 8.15 p.m.

at the

TALMUD TORAH HALL, MUIZENBERG

Dr. L. BEHR, M.A., Ph.D., of Johannesburg will speak on

MARITIME PROGRESS IN ERETZ ISRAEL

Musical Items, including Songs of the Sea

Refreshments. All Welcome.

## שבת

Sabbath commences on 22nd December

7.35 p.m. and ends on 23rd December

8.25 p.m. Portion of Law: Vayigash, Genesis

44-47. Haftarah: Vayhe Dvar, Ezekiel

## Bible Reading in Jewish Home

The chapters to be read during the week commencing 23rd December (7th Tevet) are

Ezekiel 15 to 21.