

## Will of Chief Rabbi Hertz.

The late Chief Rabbi Dr. J. H. Hertz has left £16,138 in his will.

His bequests include £100 to his grandchild, £50 to Jews' College, £50 to the Institute of Jewish Studies at the Hebrew University, and an annuity for the next five years to each of the charitable, communal and technical institutions to which he used to subscribe, with the exception of Jews' College to which not less than the usual amount was to be given.

The income from his publications is in the first place to be used for republishing them, but for five years his trustees must distribute equally among his children any money which had accumulated. This is, with the exception of the Soncino Pentateuch, the income from which is to go to his daughters. The residue of his property is to be divided amongst his children.

Dr. Hertz left any papers relating to the office of the Chief Rabbi to his successor.

The trustees and the executors are his son Mr. Samuel Hertz, his son-in-law Rabbi Dr. S. Schonfield, Mr. Elkan Adler (solicitor) and Dr. Cecil Roth. The late Chief Rabbi appointed his son, Dr. Roth, and Rabbi Dr. I. Epstein to undertake and arrange the supervision of any future editions of his "Book of Jewish Thoughts."

## Late Mr. Nahum Edelstein.

The death of Nahum Edelstein, who passed away after a long illness, courageously borne, at his home in East London on August 16th, at a comparatively early age, came as a deep shock not only to the East London community but also to King Williamstown Jewry, of which he was a leading member since his arrival there in 1902. He moved to East London in 1936, taking a keen interest in communal affairs, particularly in Zionist activities.

His bequests include £100 to the Hebrew University and £50 to the East London Talmud Torah.

He is survived by his wife, son and three daughters.

## לחיים

### TOAST IN THE NEW YEAR

with the right Spirits.

Decorate your table for the coming Festivals with the finest assortment of French Liqueurs, including Benedictine and Coutrau.

French Brandies in different qualities.

Beers, American and Tuborg, and all local Wines and Spirits.

The finest assortment in Town. A personal call will convince you.

### MALAMED'S BOTTLE STORES

57, Harrington St. 64, Sir Lowry Rd.  
Dial 2-2469. Dial 2-4077.

Barmitzvahs, Engagements and Weddings specially catered for.

Estimates Free.

### IN MEMORIAM.

**BROWN.**—In loving memory of my dear husband and our father and grandfather Abe, who passed away on 18th September, 1942. Always remembered by his Wife, Daughter and Family.

## שבת

Sabbath commences on September 13th at 6.17 p.m. and ends on September 14th at 7.3 p.m. Portion of Law: Ke Thabo, Deuteronomy, chps. 26 to 29. Haftarah: Kumi Ori, Isaiah, ch. 60.

# Cape Town Hebrew Congregation.

## Reception in Honour of Prof. Rabbi I. Abrahams.

On Wednesday, September 4th, the Wardens and Committee of the Cape Town Hebrew Congregation were "At Home" to their members. The occasion was a reception held in honour of Professor I. Abrahams, Chief Rabbi of the congregation, on his return from his recent visit to London as one of the delegates to the International Conference of Christians and Jews, held in Oxford early in August.

Mr. Max Rabie, who was in the chair, called upon Mr. A. Friedlander to extend greetings to Rabbi Abrahams on behalf of the Committee and Congregation.

Mr. Friedlander said that he was mindful of the great honour which had fallen to his lot in extending greetings to Rabbi Abrahams. He had to apologise for the absence of the President of the Congregation, Dr. Bernstein, who was indisposed, and also for the absence of Mr. A. Liberman and Mr. Woolf Harris, two former Presidents of the Congregation, who were unfortunately likewise not in the best of health, and Mr. Isaac Frank who was out of town. Rabbi Abrahams had arrived in Cape Town on August 16th, 1937. He had now returned from England on August 16th, 1946. In 1937 he had been to us an unknown quantity, but to-day we had learnt to love, admire and revere him for his conscientious application and selfless devotion to every phase of congregational and communal endeavour.

### RABBI ABRAHAMS ON JEWISH POSITION IN ENGLAND.

Rabbi Abrahams, in replying, thanked Mr. Friedlander for the sentiments which he had expressed and said that he was grateful to the congregation for these and other tokens of friendship which he had at all times received. There was about this gathering something special—a warmth of welcome and a feeling of unity. He appreciated this and he hoped that he and the congregation would have many more opportunities of meeting together not only in Shul, but on social occasions of this nature.

The Rabbi then proceeded to give a resume of his impressions of the Jewish position in England. England had experienced and continued to pass through, a hard and trying time and was comparable to-day to a person who had suffered a severe illness—the patient was still convalescing and although the crisis was over, he nevertheless remained lethargic and tired. The Jewish community had not only suffered with the rest of the population, but had been subjected to a "blitz" of its own. Many synagogues had been demolished by bombs and congregations had been dispersed by evacuation or through the enlistment of the younger people in the forces. There were Jewish children who, for a period of six years, had received very little Jewish education and had grown up without a proper Jewish upbringing.

There was a dearth of Jewish ministers in England. Jews' College was to-day the only seminary worthy of the name left in the whole of Europe. It would have to provide ministers not only for England but for the Empire; but unfortunately it suffered from lack of funds and students. The spiritual outlook was not altogether a happy one. Religiously, the community was divided. There were liberals,

Reform Jews (who were not quite liberals), whilst the orthodox community was itself divided into various groups. In London there was the United Synagogue, the Federation of Synagogues and an ultra Orthodox section. There were also strong differences of opinion on Zionist issues. The Anglo-Jewish Association did not see eye to eye with the Board of Deputies, on which there was at the moment a Zionist majority. Most of the Anglo-Jewish Association's supporters were resident in London; the provinces were inclined to favour the policy of the Board of Deputies.

Whilst he personally, continued Rabbi Abrahams, did not come across any instance of anti-Semitism, it would be a mistake to deny its existence in Great Britain or to underestimate its potentialities. Mosley and his henchment were still alive and, whilst not as active as before the war, they continued to conduct whispering campaigns. But on the Continent anti-Semitism was extremely rife, and although Hitler had not been able to cross the Channel, his accursed legacy of hate could quite easily jump the dividing waters and prove a menace to Anglo-Jewry too.

The Rabbi dealt at length with the deliberations of the Conference at which had been present representatives of fifteen different countries. The discussions had been grouped under three headings—Freedom, Justice and Responsibility. Delegates tried to devise schemes for the training of a new generation of responsible citizens who would be aware of their duty to humanity. The Conference was unique: it was the first of its kind ever to be arranged, and it had the blessing of some of the highest religious and political authorities in the world. Leading theologians and goodwill workers had participated. Every suggestion put forward was fully investigated, and nothing was dealt with lightly. Although delegates did not always see eye to eye with one another, they found that they were on common ground when the Bible and its ideology formed the basis of their discussions. One could not measure imponderables; consequently, goodwill was not measurable. Yet it remained one of the greatest realities of human life, and the duty to foster the spirit of goodwill was the paramount task of our generation. With confidence one might look forward to tangible results in regard to the amelioration of the Jewish position in Europe as a sequel to the Oxford Conference.

In conclusion, said Rabbi Abrahams, his most lasting impression of his visit to England was that the Anglo-Jewish community had found common ground and a basic unity in its concerted effort to promote Jewish education and inculcate Jewish ideals in our youth. Increasing attention was being paid to Jewish Youth Clubs, Literary Societies and the establishment of Synagogue Centres. Anglo-Jewry felt that it had been given the hegemony of surviving European Jewry. "In truth we are all survivors," concluded the Rabbi, "and if we are to justify our survival, we must save the remnant of Judaism in our midst."

Mr. L. Gradner, in moving a vote of thanks to Professor Abrahams, as also to Mr. B. Rome who had delightfully rendered some Jewish songs, and to Miss J. Pienaar for her charming recitation of that beautiful poem "Behold the Jew," said that the Rabbi

had shown that he was always ready to make sacrifices in his work for our community in general and for our congregation in particular. More than ever before Jewry was undergoing a period of hardship. We as a people had not benefited from the holocaust of war, and he appealed for renewed devotion to our Jewish spiritual heritage and a greater sense of Jewish solidarity. An endeavour in this direction by the members of our community would, he felt, be the only true reward to the Rabbi for his great work in our midst.

## Biography of Vladimir Jabotinsky.

### MRS. JABOTINSKY'S APPEAL.

Mrs. Vladimir Jabotinsky, in a letter written to Mr. Harry Kaplan, states that the writing of a complete biography of her late husband is being undertaken and appeals for all materials connected, directly or indirectly, such as articles, speeches, photographs, press reports and political and private letters, which may be in possession of organisations or private individuals.

In her letter to Mr. Kaplan authorising him to collect all such materials in South Africa, Mrs. Vladimir Jabotinsky states: All those who may have such materials are asked to communicate with Mr. Harry Kaplan, P.O. Box 2026, Johannesburg, who has been authorised by Mrs. Jeanne Vladimir Jabotinsky to collect them.

In her letter of authorisation to Mr. Kaplan, Mrs. Vladimir Jabotinsky writes:—

"May I appeal through you to all persons and organisations who possess such materials to put them at your disposal to be forwarded to me. I ask those who may be reluctant to part with the originals to allow you to copy them for me.

"All the materials collected will be used in connection with a projected complete biography of my husband and will ultimately be sent to the Jabotinsky Museum in Tel Aviv. I am certain that all those who cherish the memory of Vladimir Jabotinsky will give you their fullest co-operation. I extend to you all my sincerest appreciation and gratitude."

It will be recalled that the late Vladimir Jabotinsky visited South Africa in 1930, 1937 and 1938. All those who may have such materials are asked to communicate with Mr. Harry Kaplan, P.O. Box 2026, or phone 43-1855 (evenings), Johannesburg.

## Proposed Society of Jewish Artists.

Plans are afoot to organise a cultural society which will specialise in Jewish art, music and drama. If a good response is obtained it is proposed to stage major presentations as well as individual items at communal functions. A special appeal is made for vocalists and instrumentalists. Applications from persons who wish to join with a view to becoming professionals will be welcome.

All interested should write for further particulars to Mr. Harry Rabinowitz, c/o the Zionist Office, 85 Plein Street, Cape Town.

## Bible Reading in Jewish Home.

The chapters to be read during the week commencing 14th September (18th Ellul) are Isaiah, 59 to 66.