

Echoes

VIOLIN AND BUGLE

(Translated from the Yiddish of Jehosh by Jack Greenburg).
The air with warring tumult rings,
The battle trumpet warning brings,
His voice is loud with terror;
A violin hangs upon the wall,
and envies every bugle call;
What could be nobler, fairer?
On second thought, the violin
Senses its share, its part and kin
To the fruit of war's adorning;
The bugle to the battle calls,
And when in death the hero falls,
The violin does the mourning.



The first total black-out in Prague, which was imposed directly after the American raid on Ploesti, brought unexpected results for the Germans. The following morning every available municipal worker in the town was frantically removing notices pasted on all the lamp-posts, which read: "Maximum weight—four Nazis."
—"Pour la Victoire."



The Two Cities film production of Louis Golding's novel, "Mr. Emmanuel" has begun at the Ter-dington studios. The title-role will be played by Felix Aylmer. Greta Gynt and Walter Rilla also have leading parts, and among other well-known artists in the film are Harry Adner, Helen Misener, Jean Shepherd, and Irene Handl.
—Jewish Chronicle.



AMERICA'S OIL INTERESTS IN THE MIDDLE EAST.—Head-line.

There have been many arguments about Palestine's economic absorptive capacity, but one thing is now clear . . . Haifa's absorptive capacity is 350,000 barrels of oil a day.

and perhaps on this spot, Jews had lived and died and been buried when Yehupetz-Kiev was still waiting for the sons of Rurik and baptism into Christianity. But many of the names that could still be deciphered were those of famous rabbis, scholars, saints, and martyrs. Every century had yielded its quota of martyrs, but the richest harvest had been garnered by the old cemetery of Kasrievky in the days of the Haidamarks, the peasant-rebels of the mists, the peasant-rebels of the more savage Petlura of the 1600's.

Chmelnitzky will be remembered, or at least mentioned, as long as Yiddish is spoken, for he has passed into a folk saying: "Since the days of Chmelnitzky." But, most curiously, the phrase is devoid of horror or resentment, and is generally used as a marker to denote antiquity. The emotion associated with the name has long ago evaporated. The Kasrievkites, like nearly all Jews, felt more strongly about Haman and Pharaoh and Hadrian (may their bones be broken!) than about Chmelnitzky. After all, a people with such a long record simply cannot bother to hate every one of its persecutors.

(To be continued next week)

Serious and Otherwise

* by ben dor *

The "Belzer"

THE Belzer Rebbe, whose dramatic escape from Poland and arrival in Palestine was described in a cable from Jerusalem last week, is one of the outstanding leaders of Chassidism at the present time. The "Belzer" is a descendant of the famous Rzhiner Dynasty who in turn claimed direct descent from King David.

A hundred years ago there was a truly royal atmosphere in the Rzhiner's court. The Rebbe drove in a sumptuous carriage in high style. Some chassidim believed that he was the Messiah.

The "Belzer," grandson of the Rzhiner, was born after his parents had been childless for fourteen years. His father, the "Crown Prince," and thousands of Chassidim were overjoyed when Aaron came into this world, and great was the festivity. He was the favourite of the court, and up to the age of thirteen led a care-free and "frivolous" life. After Barmitzvah there occurred a spiritual change. The boy became steeped in Kabalah, and before long—even prior to his ascending the "throne"—chassidim paid him homage in an unofficial manner. He was appointed official Belzer Rebbe only in 1926, after the death of his father.

Some of the riches of his illustrious ancestor came down to the "Belzer." The photograph on page 5 shows the palace of the Rebbe—the Synagogue and Yeshiva were even more imposing buildings. Yet the Rebbe himself led a very austere life. His nights were spent over books of Kabalah, and he slept only a few hours in the morning. He had only one meal a day, consisting of a scone dipped in milk and water and taken towards the evening. Cooked meals were served him only on Sabbaths and festivals.

As a result, the Rebbe was known to be anaemic and undernourished. He weighed no more than 80 pounds and wore a fur coat in summer to keep warm.

The "Belzer" offers his prayers with amazing speed, though his piety can hardly be disputed. Fanaticism in Belz reached such a high degree that not only Zionism was regarded as sheer heresy—even the ultra-orthodox Agudah organisation was taboo.

'King of Lampedusa'

A MUSICAL comedy in Yiddish by the well-known journalist H. J. Charendorf entitled "The King of Lampedusa," is attracting large audiences to the Yiddish theatre in London.

The play is based on the story of Sergt. Pilot Sidney Cohen, to whom the Italian garrison on the island of Lampedusa surrendered during the campaign in North Africa.

Against this background the author pictures, in a humorous dream-phantasy, the hopes of the Jewish people for national restoration in a post-war world, and proclaims its right to participate as a people in the war.

A Berlin Zionist

DR. ALFRED KLEE, who passed away in a concentration camp in Holland, could have left Germany, and even Holland, in time to save himself, but would not do so as long as there was a job to be done.

At an earlier stage in his life he sacrificed prospects of a great career in German politics and devoted himself to Zionism and Jewish communal affairs. From 1898 until the last war, he was a great figure at almost every Zionist Congress.

During the inter-war period he devoted himself to the task of transforming Jewish religious communal organisations into a national body. He demanded a reform of communal life providing equality for all Jews in the Kehilla, a positive programme of Jewish education, and solidarity with world Jewry in the upbuilding of Eretz Israel. For this purpose he established The Jewish People's Party, which did much to bring German Jewry closer to Jewish values.

By the way, it is of interest to note that Dr. S. Rawidowicz, leader of the Hebrew Movement in England, is a son-in-law of the late Dr. Klee.

A Revolt

IT is well known that in the settlements of Palestine children are given everything of the best, irrespective of the position of the parents. This gave rise to a novel "revolt" staged recently by a party of Jerusalem school children who had gone out to help the settlers in a kibbutz to bring in the harvest of Emek Jezreel.

The sturdy boys and girls, 16-year-olds, complained that they were being discriminated against when they found that the food served to them was better than the settlers themselves were receiving.

"We want the same kind of fare as you are getting," they protested. "No favouritism for us. We've come here to share your life and intend to do it in every respect."

Delighted by this show of independence, the kibbutz managers adjusted the youngsters' diet.

Buber

MARTIN BUBER, that distinguished German Jewish philosopher, who is now one of the outstanding personalities of the Yishuv, is hardly known to the English reader, his works having appeared only in German and Hebrew.

Lately, however, steps have been taken to translate his books into English. It is pleasing to note that "I and Thou" has been a remarkable success in its English translation, especially in theological circles in Britain.

In America, Ludwig Lewisohn is now translating Buber's "Gog and Magog," while in Jerusalem Mr. I. M. Lask is busy on an English version of "Moses."

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