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police hurriedly appeared on the scene and accompanied the demonstrators up the Jaffa road towards the post office. Here the spirit of the Arabs became dangerous, and when they refused to disperse they were fired upon by the police. Subsequently, and throughout the day, many attacks on Jews took place within the old city. In one of these a bomb was thrown.

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Zionist circles in London, there is complete agreement with the proposals made in Secretary Hughes' last note to the Supreme Council, asking for equal commercial privileges and an "open door" in Palestine. The Zionist feels that such an arrangement will be beneficial to the development of the Holy Land and have no objection to its adoption.

The do, however, feel that the mandate in its present form should be ratified immediately by the League of Nations and that then, after negotiations, if the Hughes' proposals are accepted, they can be incorporated in the mandate.

MUSICAL NOTES.

Messrs. J. H. Larway have just issued some very interesting new songs. Two of them, "The Homecoming of the Unknown Warrior" and "Yonder" are being sung by Dame Clara Butt in her forthcoming Colonial Tour. The words of these two songs are by well known writers and instantly appeal. The wording of the former is by John Kendall (Dum Dum) who achieved great fame by his war poetry, whilst the music is by Franco Leoni. A very appropriate song is that of Bayton-Power and Faith O'Brien entitled "When the Sun Shines on Ireland Again." The same composer has a characteristic song dealing with country life, entitled "Tavistock." Miss Dorothy Dickinson and Mr. Herbert Oliver have collaborated in the composing of "Pearls," "The Moon is My Sister" and "The Jolly Old Sun." The second is a somewhat slow and dreamy piece, whilst the third has a jolly romping rhythm. Of the others there are three expressive pieces entitled "Will My Dreams Come True," "The Bells of Home" and "Melissa." The whole of this recent issue are far away in advance of the type of song we have been given for some time past.



Beaumont Mansions,
 Johannesburg,
 22nd December, 1921.

Dear Delilah,

At a social evening some few evenings ago a discussion arose apropos the clothes of women and it culminated in several people declaring that the super-dressed woman is always a Jewess. Naturally, I did not agree with the view in question and the opinions of one of the leading American dress experts will I think, be read with great interest. We sprang this question at a gathering of Jews and Jewesses, writes Jane Ellis, associate editor of "Costumes and Dresses." In order to get

THE GIST OF EVERYBODY'S ARGUMENTS.

we, of course, took the opposition stand in the affirmative—that the Jewish woman is more to be overdressed than her similarly prosperous sister of other heritages.

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"The other day," said the youngish matron in quiet and unobtrusive clothes, "I went to a grocery shop, stood close to two much overdressed women, considerably bediamonded and bedecked to conclude that here were two typical matrons of my own religious clan. But the grocer signed them up as McCharthy and MacGuire. And then there was no room for doubt!" One member of the group argued that "Jewish women, no more than other nationalities of the same economic status are overdressed. A Jewish woman and a German woman—or an American of the same type and economic status will

BEAR QUITE A RESEMBLANCE TO EACH OTHER

in the similarity, not of their specific tastes for color and line in clothes, but in the degree of intensity to which they express this fondness for outward ornamentation. Dressing is not a matter of religion or race. In America, clothes are a matter of the length of time to which one has been accustomed to the economic status at which one finds it comfortable to live without too much

struggle with the environment."

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It is quite obvious that all Orientals have a predilection to more intense colors than those of the West and North. Just as the reds and yellows developed in Spain and the delicate pastel shades developed in Japanese art, so any Southern Oriental will prefer an

INTENSELY BRIGHT SHADE

where a pale one might do the cold Northerner. So much for color inclination as determined by race. Dressing is not so much a matter of national or religious tendency as meeting with the approval of our neighbors and eligible males.

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Granted that the second generation of American Jews assimilates more Americanism than the first generation had either time or inclination to, it is possible to assume that these second and succeeding generations will be less and less distinguishable from those progeny longer on the soil. Dressing becomes, therefore, a matter

OF CHARACTER AND INTELLIGENCE

quite as much as acquired tastes. Once the taste and type of clothing is acquired, the Jewish woman will certainly not stand out with any others. But if the second generation American Jewess should receive her training in so called good taste in the narrow provincial Jewish quarters of New York City, then the difference in dressing will be almost as apparent as if she were not of the second generation.

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Without getting into the debatable question of who is an American, it is obvious that the vast majority of the shiploads of people deposited on our shores decide

EVENTUALLY TO AVAIL THEMSELVES

of what seem to be the accepted standards of dress in America. Unfortunately some of us become rich too rapidly and acquire an obvious dyspepsia in the matter of good taste in dressing. And which dyspepsia is known as the French designer. It is Mrs. Clare Sheridan the English sculptress, who claims that American women dress monotonously because they all have money enough to derive their clothes from French designers, and, therefore, they all wear strikingly similar clothes.