

# In and Around the Town.

100, St. George's Street,  
Thursday.

## CARD PLAYING: PRO AND CON.

My remarks, in last week's notes, on card-playing elicited several replies which are to be found in another part of this issue. I would like to refer to some of the statements in these replies. For instance, "Revoke," whilst admitting that card-playing is very prevalent in the community, and that it is often done to excess, points out that there are large numbers who play for relaxation. Agreed, and I think I made it quite clear that I saw no reason why a harmless game should not be indulged in. At the same time I repeat that the evil lies in the practice of card-playing when a business is made of it. "Revoke" wants to know why I do not refer to horse racing. My answer is that I am attacking excessive card-playing. "Sufficient for the day is the evil thereof." Perhaps at some future date I will oblige him in that respect. But I will say this, that one goes to a race course on specified days, but card gambling is becoming a feature of every day life. Private houses are turned into miniature casinos, ordinary social amenities are giving place to card games, the whole art of entertaining is being lost.

## DRINK VERSUS CARDS.

"Revoke" talks of youths lounging over bar counters at public functions, becoming "disgustingly and foolishly drunk," when they might be sitting down quietly to a game of cards. I am afraid my contributor is losing the point entirely, and when speaking of public functions he forgets that there are other ways of enjoying oneself than either at the bar or the green baize tables. In the first place drinking to excess is as big an evil as playing cards to excess, but, at the moment, I am dealing with the latter evil only. It is not fair of "Revoke" to pit one against the other. They are both bad. But surely at a public function the "impressible youths" of whom he speaks, have no excuse to indulge in either one or the other. One other point to which I would like to refer. He infers that I would prefer receiving a cheque for a charitable institution collected through a card party than by means of a "drunken orgy." Seeing the financial position of all our charitable organisations, they would not be justified in refusing to accept money realised by means of a card party. At the same time there is a world of difference between a card party arranged to aid a charitable institution and the game played in the manner I condemn.

## LACK OF AMUSEMENT.

"Mother of a Family" puts forward the plea that, whilst agreeing with me in many respects, she thinks the reason for a deal of the excessive card-playing lies in the lack of places of amusement in this country. With this I cannot concur. During the "season," there are many ways of obtaining entertainment for old and young alike. There is hardly a night that one cannot find something in the way of amusement. Then what about musical evenings at home? Music, singing, dancing; surely there is plenty of scope here. But has the art of conversation entirely died out? Topical matters there are in abundance, without having to resort to the jargon of the card table. There are other things to talk about than "two hearts," "abundance" or

"double." For the young folk there are the Guild and other young people's formations. There they will find entertainment of a healthy sort. Literary evenings, lectures, orchestral concerts, debates, etc. Oh no, I cannot agree with "Mother of a family" that there are no substitutes for cards.

## HOME ATTRACTIONS.

Another correspondent, "Snakes and Ladders," in supporting my attitude, touches upon the great harm that is done through the lateness of the hour people play their favourite game. To him this harm is greater than even the monetary interest involved, but to him I would say that a far greater evil is that people who are not financially able to risk a loss, indulge in the habit of joining card gambling, and the larger the stake the better they are pleased. If fate is good to them they are in clover, but it often happens that Dame Fortune smiles not on them, and then there is trouble. Then there is this I would conclude by saying to the many "Mothers of Families" who have succumbed to what is to them a great fascination. Have they not a duty to perform? Their home and children? Surely these are of far greater importance than the excitement and the thrill of the card table. There was a time when the home had a great attraction, when it was a source of pride to be called a good housewife and a capable mother.

## OFF TO DURBAN.

Next Tuesday about two hundred university students leave Cape Town to attend the All-Students Congress at Durban, which will open on the 10th July and close on the 17th. It is estimated that some 750 students, male and female, will attend and a great success is anticipated. Local students will leave by the "Kenilworth Castle," and they are sure of a rousing send off. I understand that the Union-Castle Steamship Co., with their usual kindness, have allowed an appreciable reduction on their usual rates, which concession is greatly esteemed. The Congress has been arranged by the National Union of South African Students, and apart from plenty of "talkie-talkie," there will be all sorts of social entertainments. Dances, sports meetings, etc., have been arranged, and the Durban trip will be a unique opportunity for South African university students to come into closer contact with one another. The arrangements for the departure of the Cape Town contingent are in the hands of Mr. R. P. Stafford, the local secretary of the National Union of South African Students.

## VALUE OF A NAME.

Some time ago I referred in these notes to the habit of many co-religionists changing their names and thus hiding their Jewish origin. This habit is particularly applicable to our intelligentsia for reasons best known to themselves. The American *Jewish Monitor*, in a recent issue, contains an article by Rabbi Jasin on the subject, and he expresses surprise on learning that Sir Sidney Lee was a Jew whose name was Levy. Rabbi Jasin says that this hiding of Jewish origin is "typical of a vast number of Jewish scholars, artists and geniuses of every description who, while enriching the culture of all nations of the earth, are wholly lost to the Jewish people, from whom they derive their intellectual and spiritual greatness."

The Rabbi continues: "Perhaps when the Hebrew University on Scopus, the crowning glory of the Jewish Renaissance movement is fully established it will no longer happen that a Yudel Olshewitz will be known as Jules Verne, Morris Cohen as George Brandes, Isadore Cohen as Allan Dale, or Sidney Levy as Sir Sidney Lee. Then we ourselves as well as the rest of humanity will learn that we are in the truest sense a creative people and have still, as we had of old, very much to give to the world. May that day come speedily, in our time!"

A sense of Jewish self-consciousness and pride in being of the Jewish race should be awakened in those who try to hide their identity behind adopted names and un-Jewish actions.

## DELVILLE WOOD DAY.

On Delville Wood Day, July 17th, a Jewish ex-soldier will lay a wreath, in the City Hall, in memory of those Jews who fell in the Great War. In the past a member of the Cape Coloured Corps has performed this ceremony on behalf of South Africans who fought in Palestine, but through the efforts of Mr. A. Jacobs, the military tailor of Plein street, himself an ex-soldier, the organisers of the Delville Wood Day Memorial Service have agreed that a Jewish ex-soldier represent not only the Judeans who rendered such noble service in the Holy Land but the large number of South African Jews who fought and fell in the various theatres during the Great War. In my notes of the 27th May, I asked for information of any South African co-religionists who fought in Palestine. There are a number in the Union, but they are scattered in inaccessible parts of the country, and they would not be able to attend the City Hall Memorial Service.

## JEWISH SOLDIER CHOSEN.

In the circumstances it has been decided that the wreath be laid by Mr. Joe Hayes, who, by the way, is a brother-in-law of Mr. Sam Kirsch, of Messrs. Ackerman's, Ltd. Mr. Hayes went to Egypt with the 1st S.A. Brigade, afterwards being transferred to France, where he saw considerable active service. The wreath, which will be in the shape of a Mogen David with the national colours worked in flowers, and bearing a suitable inscription, has been presented by the local Zionist societies. Mr. A. Jacobs has kindly presented Mr. Hayes with a uniform for the occasion. It is to be hoped that there will be a good attendance of members of the local Jewish public at the City Hall on the 17th, which will indicate the satisfaction which is felt that the claim of the Jewish community has been recognised in this matter. Unfortunately, the Rev. A. P. Bender, who had been invited to attend, will be unable to be present, as he will not be in town on that date.

## MR. A. JACOBS.

Mr. Jacobs is to be congratulated upon the success that has attended

the movement which he initiated to gain recognition for the Jewish community at the Delville Wood Day Memorial Service, and the relatives of those who fought and fell, as well as by the general community, will undoubtedly appreciate his efforts. The great part played by Jewish soldiers with the South African forces during the war is not as generally known and appreciated as it should be, and the laying of a wreath by a Jewish soldier in memory of Jews who made the supreme sacrifice is only what is due to them. A word as to Mr. Jacobs. As I mentioned above he is an old campaigner. As far back as 1892 he attended the first Chanukah service organised in London by the Rev. Francis Cohen, now minister to the Sydney (Australia) Jewish community. He was then a corporal in a Grimsby volunteer regiment. He served in the Bechuanaland campaign in 1897, for which he received the medal and clasp. During the Boar War he was attached to the Imperial Intelligence Department. He served from the beginning of 1899 until the beginning of 1902, and he was awarded the Queen's medal with three clasps. He missed the King's medal owing to his taking his discharge just before the close of operations, and in view of this was given an extra clasp to his Queen's medal. During the Great War he was a member of the Cape Peninsula Garrison Regiment. Mr. Jacobs, who is now close on sixty years of age, commenced his military connection as

(Continued on Page 606.)

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### IN AND AROUND THE TOWN.

(Continued on Page 605.)

a member of the 1st Lincoln Volunteers when he was twenty-four years of age.

#### SLANDER CASE WITHDRAWN.

The washing of a lot of dirty linen in the law courts has been obviated by the eleventh hour settlement of the action brought by Mr. A. Z. Berman, the local accountant against Mr. Moses Zieve, of Breda Street. He sued the latter for £2,000 damages for slander and defamation of character. The action was an echo of the last Provincial Council election when Mr. Berman stood as Labour candidate in the Liebeck Division and was defeated by the South African Party candidate. It was alleged that certain defamatory statements were made by Mr. Zieve, who, in his pleas admitted using certain words. Despite the efforts of several prominent members of the local community the case came on at the Supreme Court on Tuesday, but shortly after the jury had been sworn in, Counsel for plaintiff, addressing Mr. Justice Van Zyl, who was on the bench, said that, at that late hour, negotiations had been made and a settlement arrived at. The jury was then discharged, and what would have been a *cause celebre* collapsed. In this connection those who took part in reaching the settlement are to be congratulated on their successful efforts to keep out of court a case that would assuredly have caused much pain to the Jewish community.

#### A BARMITZVAH.

The barmitzvah of Lionel, eldest son of Mr. and Mrs. Phillips, of Bloem Street, took place on Saturday last, when the Gardens Synagogue was well filled by many relatives and friends to hear the barmitzvah boy read his portion of the law. A reception and dance was held in the Goede Trouw Hall on Tuesday night. Here there were representatives of the masonic order and friendly societies, whilst the Pierhead Amateur Swimming Club was represented by Dr. Robert Woolf. The Rev. E. S. Walt was in the chair and he it was who proposed the health of the barmitzvah boy. The latter suitably responded. After the health

of the parents had been drunk, a presentation to Lionel was made by Mr. Joseph Cohen, on behalf of the Lodge Goede Verwachting, and who was on Monday night, installed to the Worshipful Master's chair of that lodge. Then followed a speech by Mr. H. Benson, the I.P.M. of the Goede Verwachting, one by Mr. A. Lipman, representing the Hebrew Order of David, Mr. N. Benson on behalf of the Hebrew Dividing Benefit Society and Dr. Woolf representing the swimming club mentioned above. The father of the barmitzvah boy responded. When the refreshment tables had been cleared there was dancing until midnight, to music provided by Mark's able orchestra. The sum of five guineas was collected at the function for charitable institutions.

#### THIS WEEK'S "SEDRA."

The opening verse of the "Sedra" for the week, Numbers 19, verse 2, reads: "This is the statute of the law which the Lord hath commanded . . ."

Unkalus and Rashi, as well as other commentators, draw the comparison between "Chukim" and "Mishpotim" and say that "Chukim" are injunctions which carry no logical reason for their observance, while "Mishpotim" are injunctions which carry logical reasoning. It has been asked why we were given statutes, laws with no logical reasoning behind them, such as the law of "Porah Achumah." Would it not have been far better if every law were easily understandable? It would certainly have ended towards greater observance. The answer lies in the above text: "This is the statute of the Lord." We live to-day in an economic age, reasons are sought for the most trivial of matters and the Jew remains the everlasting puzzle. Nations that were stronger, both physically and numerically have long since perished and are known to the world only by lately discovered ruins, while the Jew whom they have oppressed and tried to exterminate is marching ever forward with renewed vigour. Mathematically, this should not have happened. The answer is the Jew just like his precepts does not exist by logic only; he is the chosen of the Lord, and despite oppression, hardships and difficulties must exist.

MR. GOSSIP.



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many a mile—**

**because it always  
has been polished with**

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NT 6