

In and Around the Town.

58 Burg Street,
Thursday.

1929.

"A Happy New Year," the time-honoured greeting, was heard on all sides on Monday night, when the old year gave place to the new born 1929. It was a hilarious leave-taking, and an equally boisterous welcome to the newcomer. More cheerful news regarding the health of the King had the effect of brightening things up, and there were general expressions of hope that the progress reported in the latest bulletin will be maintained. Midnight in Cape Town on Old Year's night may not be quite up to the standard of, say Argyle Street, Glasgow, or outside St. Paul's Cathedral, London, nevertheless the spirit is the same, and the fraternal feelings just as sincere. Adderley Street was the Mecca of the pleasure seeker on Monday night—that is after allowing for the theatre and bioscope crowds and the gay revellers who thronged the various hotels where New Year dances were held. The last day of the calendar is celebrated in various ways. It all depends upon the celebrant. One prefers to spend the occasion quietly. Another chooses a sojourn at seaside and camp. Others go further afield. There are those who unable to seek pleasures away from the City. But wherever they may be the spirit of the New Year imbues all, and, whilst bidding adieu to the Old Year, they will stretch forth the hand to welcome the New Year, with the prayer that the new born enigma will hold better things in store than did its predecessor. During 1928 some of us were burdened with sorrow and sadness, others were blessed with joy and happiness. My sincere wish is that 1929 will have nothing but good for us all. A Happy and Prosperous New Year.

MUSSOLINI ON JEWS.

I must admit that I have an unusual fascination in regard to Benito Mussolini, the Fascist Dictator of Italy and am always interested in any printed record of his life's work. He has undoubtedly great prestige in the land of his birth, and this outstanding figure in world politics is of peculiar interest to Jewry, particularly from the viewpoint of his treatment of Italian Jewry. He is very sympathetic to the Zionist movement and to other Jewish causes. The manner in which he regards Jews in Italy should be a splendid example to his contemporaries in Austria, Hungary and Roumania. He is deeply concerned in building up a new Italy, and with this aim in mind, he has always endeavoured to be on good terms with Jewry, not only of Italy, but in other parts of the world. Recently I read a book he has written, which is an official biography of his life. Therein are some interesting statements. For instance, writing on the subject of marriage, Mussolini impresses upon us the influence of the family on the individual. *Inter alia*, he states:—

"We have but to study the history of the Jews since the great dispersion at the beginning of the Christian era. Here was a people

whose devotion to family was deeply embedded in their national traditions."

HIS REASONS WHY.

Going into the subject more deeply, I came across his reasons for making such a statement. Mr. Mussolini's view is that a whole family code had been evolved through the centuries of their existence which defined family behaviour in every conceivable circumstance. Emphasis was placed on the duty of all the members of the family—father to the children, the husband to the wife, wife to husband, mother to children, through the whole fabric of family life.

The code was interwoven in the Jewish race, so that wherever there was a Jewish family, there also would be the unbroken traditions and precepts of the Jewish faith and law, the essence of Jewish national life crystallized in every single Jewish family. When the great dispersion came and the Jews were scattered to the four corners of the earth, wherever a single Jewish family went there went also the accumulated Jewish lore of twenty centuries.

Now I can see why Benito Mussolini has given expression of his support of Jewish institutions and objects in Italy, so long as they do not run counter to the principles of Fascism.

FRANZ SCHUBERT AND JEWS.

I have recently noticed that many South African music enthusiasts in common with their confreres in other parts of the world, have been celebrating the centenary of the death of one of the world's greatest composers and song writers, Franz Schubert (1797-1828). Few people in this country know of Schubert's relations with some eminent Jews in his generation. I read somewhere that he was an intimate and personal friend of the great reformer of synagogal music, Solomon Sulzer (1804-1890). This Solomon Sulzer, I may say, was Obercantor of the Jewish community of Vienna. Between Sulzer and Schubert several songs and hymns were composed, which ultimately found their way into the Synagogue. Particularly was this the case with the composition of Psalm 92, which is read at Sabbath services, composed by Schubert to the original Hebrew phraseology of the Psalm in question. This Schubertian composition is a remarkable one as an expression of thanks to Obercantor Solomon Sulzer. It is written in C Major for baritone solo and choir. There is splendid beauty and harmony about it. This masterpiece may be found in Sulzer's "Shir Zion" and is still sung in many modern synagogues. It is interesting to know that Franz Schubert died four months after the composition of Psalm 92.

SOLOMON MOSENTHAL AND SULZER.

Whilst on this subject of the centenary of Franz Schubert, I must recall the name of Solomon Hermann van Mosenthal in this connection. It will be recollected by my readers that some weeks ago there appeared in these columns an article on the life and works of Solomon Mosenthal, one

of whose brothers arrived in South Africa in the early thirties of the nineteenth century. This Solomon Mosenthal, author of the famous dramatic piece "Deborah," showed how keen was Obercantor Solomon Sulzer to introduce some Schubertian compositions within the precincts of the synagogue. On the occasion of the fortieth anniversary of Sulzer's musical connection with Jewish Vienna, which was in 1886, Solomon Hermann Mosenthal penned these lines:—

"Wer gab wie er (Sulzer) Franz Schubert's Weisen Wieder?
Die nur dureh ihn so deutungvoll erklang;
Den 'Morgenruss' sang er zum Saegling nieder,
'Wohin' rief er dem Juengling bang,
Der Brant sang en 'Rastlose Liede' Lieder,
Den Greis eiwlullend sang er 'Schwanengesang'
Des Freundes Grab selbst schmueckten seine Toene.
Dost sang er leis den 'Wanderer,' die 'Traene.'"

Thus from the last two lines of this epilogue of Mosenthal, one realises that Sulzer also participated in connection with the funeral of Schubert. The above lines were also sung on the celebrations of Sulzer's Viennese Precantorship by Madame Amalie Haiginger, one of the leading actresses of her day.

A GERMAN PRINCE.

The other day, a funny story concerning the ex-Kaiser's second son, Prince Eitel Friedrich, was prominently reported in the Berlin press, causing all sorts of suggestions to be made. It was said at the time that this Prince was desirous of marrying Madame Clara Schwarz, the widow of the world famous opera singer, Joseph Schwarz, a Riga Jew, who died in Berlin in November, 1926. This proposed marriage, I am informed, has been reported on several previous occasions, six months ago and last month. Madame Schwarz has always denied that she had married or intended to marry the Prince. "This is terrible nonsense," she said, "and most annoying." I quite believe Madame Schwarz, for even royalist circles would strongly object to the Prince marrying a Jewess and in these reports in the Berlin newspapers, it was stated that the ex-Kaiser had been urged to use his influence on his son to prevent the marriage. I do hope that the whole affair is but a newspaper canard.

BARITZVAH PARTY—NEW STYLE.

A new note was struck in the Barmitzvah celebration of Norman Behrman, eldest son of Mr. and Mrs. E. Behrman, of the Selborne Hotel, Gardens. Instead of the usual proceedings when numerous relatives and friends foregather for the usual feast of good things and the speeches, Norman had planned out a little programme of his own for a few of his particular school friends. The selected few assembled at the Great Synagogue, where the Barmitzvah boy read his portion of the Law. Following the ceremony there was lunch at the "Selborne," and then a matinee at the Tivoli. At the conclusion of the "show" the party returned to the "Selborne" where dinner had been

prepared. It was an unique way of celebrating one's "coming of age" and the manner in which it was arranged will be long remembered by each of the fortunate boys who participated in it.

A DISTINGUISHED VISITOR.

A year ago it was the intention of Councillor S. Finburgh, M.P., J.P., C.C., to pay a visit to this country, but unforeseen circumstances prevented this at the time. On Monday next, however, we will have the opportunity of welcoming this distinguished co-religionist to these shores, for he will arrive by the mail boat on that day. He will be met by representatives of the local Jewish community, and in the evening there will be a



Councillor S. Finburgh, M.P., J.P., C.C.

reception in his honour at the Zionist Hall. It will be the first time that a Jewish M.P. has paid a visit to South Africa, and it is right that the event should be marked by an official welcome by the leaders of Cape Town Jewry. Although I have previously recorded details concerning Mr. Finburgh's political, municipal, civil, communal and commercial activities in England, I repeat these particulars for the benefit of those who are unacquainted with Mr. Finburgh's interesting career.

AN INTERESTING CAREER.

Born in 1867, the subject of this reference is a Councillor for the City of Salford, of which place he is also a Magistrate. After three attempts to enter Parliament he defeated, in 1924, Mr. Ben Tillet, the Labour candidate for the North Salford seat. Since his election he has gained much prominence in political circles, notably in regard to his activities with Alien Naturalisation. It is not so long ago that Mr. Finburgh was at variance with the Home Secretary, Mr. Joynson-Hicks, on this matter, and his memorable bout on the floor of the House with that Minister has been the means of introducing great improvements and more sympathetic consideration at the Home Office.

DEFENDING SHECHITA.

Mr. Finburgh, in defence of Shechita, opposed both the English and Scottish Bills which sought to impose the use of the "Humane Killer." As a result of his efforts, certain amendments were embodied in the Scottish Bill, which now precludes the Jewish community from any operations of the Bill, and he is striving hard to achieve similar privileges so far as the English Bill is

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concerned. Mr. Finburgh was one of those who believed Oscar Slater innocent of the charge on which he was found guilty and for which he served about eighteen years imprisonment. Mr. Finburgh took a great interest in the case, and with others pressed for the enquiry which was granted by the authorities.

A COMMUNAL WORKER.

A trustee and founder of two of the leading synagogues of Manchester, Mr. Finburgh finds time to give a helping hand to all who seek his aid. He is very active in Jewish communal affairs. He is one of the founders of the Manchester Victoria Memorial Jewish Hospital, a guardian of the local poor, and he represents Manchester as a member of the Board of Deputies of British Jews. Mr. Finburgh is a very prominent Zionist and a frequent speaker at Zionist gatherings. It will be recalled that on his initiative a Pro-Palestine Committee was formed in the House, composed of members of all political parties. His idea was to spread a knowledge of the true state of affairs in Palestine and to counteract the anti-Zionist tendencies in certain quarters in the House and certain sections of the Press.

A PROMINENT BUSINESS MAN.

In business Mr. Finburgh is a cotton manufacturer, with mills at Burnley, and a calico printer. A keen man of business, he has established his cotton wares so successfully that they are now known throughout many of the world's markets. A member of the Manchester Chamber of Commerce, Mr. Fin-

burgh's opinions are sought for as an authority in the trading community of the Lancashire area. He has written many articles and has spoken very frequently in the House of Commons on industrial and commercial matters. It is long since such a prominent Anglo-Jew paid a visit to these shores, and I am sure many will be keenly awaiting his arrival.

A HAPPY RE-UNION DINNER.

An annual event keenly anticipated by the outside representatives of Messrs. The African Clothing Factory is the dinner given by the firm, which is followed by a visit to a local theatre. On Saturday, the hosts, Messrs. Simon and Toby Roytowski, entertained about a dozen of their emissaries at the Opera House Restaurant, following which a visit was paid to the Tivoli Theatre. It was a jolly affair, at which the flag of the makers of the popular "Ensign" suits was hoisted amid much mirth and merriment. Following an excellent menu, toasts were tendered, the principal one—that of "The Firm," was given in an appropriate manner, by Mr. Jerry Jackson. He extolled the virtues of their hosts, and Mr. S. Hockin, who seconded, referred to the camaraderie which existed between employers and employees. Both Mr. Simon and Mr. Toby Roytowski responded and modestly acknowledged the references about them and the good wishes expressed. The ramifications of the African Clothing Factory are very vast to-day, and there is very little territory in the Union which is not covered by their men. Once again this shows the enterprise of a Jewish firm of manufacturers, whose wares are a household word throughout the country.

Yeshiba College of America.

(Jewish Telegraphic Agency).

New York.

A big gathering of prominent American educators and Presidents of Colleges throughout the United States was present at the dedication of the new buildings of the Yeshibah College of America. About twenty thousand people were present to view the new buildings which have been erected in what is described as a Jewish architectural style, and is hailed as a contribution to the New York sky line.

The dedication of the new buildings, the construction of which was started in August, 1925, marks the conclusion of an effort undertaken

three years ago by the Orthodox Jews of America in launching a campaign for an endowment fund of five million dollars to establish the first college in the United States where Jewish studies and secular learning will be combined for the training of Rabbis and Jewish community leaders. The freshman year in the Yeshibah College was opened this autumn at temporary headquarters in the Jewish Centre of New York.

Dr. Bernard Revel is the President of the Faculty of the Yeshibah College. The Advisory Council includes Dr. Frederick B. Robinson, President of the College of the City of New York, Professor David Eugene Smith, Professor Emeritus of Columbia University, and Professor Charles C. Torrey of the Department of Semitics at Yale University.

**BEFORE THE ECHO
DIES AWAY**



Obtainable
in nips
now.

Even as the bells ring in the New Year, you realise with gladness that Castle in 1929 is just as good as it was in 1928.

HAPPY NEW YEAR.

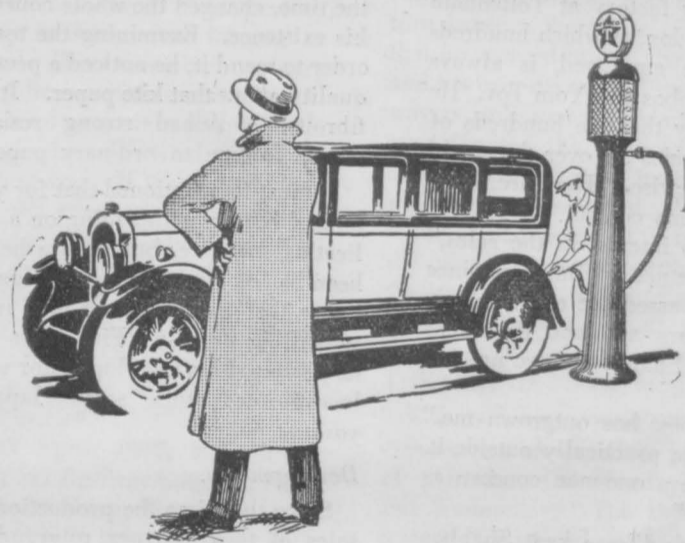
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