



OUR MEDICAL MEN.

To the Editor,

S.A. Jewish Chronicle.

Sir,—I cannot express strongly enough my surprise at the attitude taken up by "Josephus" and his supporters in last week's issue of your paper on the question of our medical men. Our Jewish doctors, complain these worthies, are not sufficiently cultured. "They have no desire to keep abreast with current movements of literature and art and they shun discussion on these topics. There is only time for one diversion, and that is cards and nothing but cards." Dampening evidence of all this is the fact that "nowhere do we find them guiding public opinion or taking any part in the many communal activities which adorn the Jewish life of this town."

Personally, I have never noticed this deficiency in our medical men. Many of the most cultured persons I have met have been doctors who have read and studied much not only in connection with their own particular professions but widely and generally, even on that very art and literature to which Mr. Jacob Wiseley so unwisely refers. They are able to converse easily on most subjects and prove on the whole very pleasant company.

As to the complaint of all your correspondents re the inactivity of Jewish doctors in public life, I cannot at the moment consider a more ill-conceived statement. There are to-day but a handful of Jews in Cape Town, or South Africa for that matter, who are active at all in matters of public or Jewish interest and we have heard only too often the cry for "new blood" among them. In this handful the proportion of Jewish doctors is by no means insignificant. Many of our best communal workers to-day are doctors. What of men like Dr. Kark, Dr. Resnekov, Dr. Bernstein, Dr. Sive and Dr. Isaacson, to mention only a few? What in general public life of men like Dr. Cheifitz, for instance, who is at present a candidate in the forthcoming City Council elections?

It may be argued that these men are the "old war-horses" who do not come in the category of those attacked and that it is the younger men at whom the attack was levelled. But, after all, Mr. Editor, one cannot expect young doctors who have just qualified and are still possessed of all that youthful rawness which even six years at a university college has not been able to remove, to jump immediately into the public eye. Why, you, Mr. Editor, would be the first to decry such action as *chutzpah*. And not only this, which would not be so important in itself, but do you not realise that such action would imply immediate ruin of their careers? And the importance of this is inestimable. For not only would it mean that men like Mr. Jacob Wiseley, whose daughters hope to marry doctors, will be either very sadly disappointed or very heavily taxed when the wedding bells are rung, but that public work at any time will be out of the question as far as these doctors are concerned. It will after all be admitted

that no one can creditably take part in public work without some kind of material security to back him.

There are to-day a large number of young doctors who are interested in Jewish and public matters. Give them a little time, Mr. Editor, another few years, and you will see that they will come forward and play their part in our communal and public life.

I am, etc.,

B. GORDON.

UPPER BUITENKANT STREET.

The Death of a Scheme.

To the Editor,

S.A. Jewish Chronicle.

Sir,—I am very sorry I entered the lists against Mr. Lonstein in the matter of the new Shool. It was so obviously a case of kicking a fallen warrior that a little thought would have brought my natural chivalry to the surface and led me to bring succour to the wounded and not salt to his wounds.

From the beginning the foolish scheme was doomed to failure. There was no need for a new Shool and I am afraid many years will pass before the Shools now in existence will prove to be inadequate to the needs of the community.

May I, however, give Mr. Lonstein a promise that on the day when the need for a new Shool becomes clear and evident he will find me amongst his staunchest supporters and most enthusiastic advocates. I do not know whether I am now entitled to ask Mr. Lonstein for a promise of support when the day arrives for the election of Gabbaim for the new institution. I don't want to be unfair, but I really think I am entitled to some consideration. Is it a pact, Mr. Lonstein?—I am, etc.,

"ZIKATZ."

[This correspondence must now cease.—Ed.]

WHAT OF OUR ARTISTS?

To the Editor,

S.A. Jewish Chronicle.

Sir,—We have been very fortunate recently in being afforded the opportunity of listening to performances from world-renowned artists who have paid us the compliment of visiting our shores. Never before, perhaps, has there been such a galaxy of famous stars in South Africa within so short a period.

It may perhaps be an accident—though many would regard it as characteristic—that most of these artists have been Jewish as their very names imply. Benno Moisevitch, Isadore Epstein, Giorgio Giorini and Victor Chenkin have been listened to with rapt attention by vast audiences, and their performances rank as great events in the artistic history of Cape Town. Yet what attention has been paid to them as Jews? None whatever. The Jewish community—as a community—has entirely ignored their visits. No hospitality has been extended them, no appreciation of the lustre they have shed upon the Jewish name has been shown. They might as well have belonged to any other nationality for all the interest that has been shown in their visit by our community.

Other visitors who come to our shores in the interests of some campaign or other—be it a mere Yeshiva of which no one has

heard—go away well satisfied both in the material results achieved and in the friendship and hospitality shown them. Indeed the number of such visitors increases from day to day, for each one who leaves South Africa has a glowing tale to tell of the wonderful way in which he has been treated, and encourages his friend who has some pet theory to expound and put into practice to follow his example. Indeed, South African hospitality has become proverbial overseas. Receptions are accorded these people, they are asked to address meetings, and generally their names are on the tip of everyone's tongue.

In the case of artists, however, our community remains passive and indifferent. If the general community wish to honour them, well and good, but as Jews they remain unhonoured and unsung.

Do we not well deserve the charge of Philistinism so often levelled against us? It may be argued that the fact that these artists are Jewish does not necessarily mean that they are proud of the fact—that it is merely an accident of birth, that they have not done anything to merit any appreciation as Jews. Of three, at least, that cannot be said. Benno Moisevitch, it will be recollected, offered to give concerts in aid of a scholarship at the Conservatorium of Music at Jerusalem (an offer which was never taken advantage of), while anyone who has heard Giorini singing of Palestine, or seen Chenkin in his remarkable Chassidic studies, will know at once that they are true sons of their people.

It is therefore no very great credit to us that we have held ourselves aloof as a community, and I trust that when the next Jewish artist pays us the honour of a visit we shall show him at least a little hospitality, and that we also know the old proverb, "Kol Yisrael Chaverim."—I am, etc.,

LILY GOODMAN.

A MAJORITY AT ALL COSTS?

To the Editor,

S.A. Jewish Chronicle.

Sir,—At one of the fortnightly informal gatherings which are now such a happy feature of Zionist life in Cape Town, one of our most prominent local leaders raised a problem which at any rate created a sensation. He stated no less than this: "We must have a majority in Eretz Israel. £1,000 invested in land, which can keep going a family of, say, five, can without doubt nourish twenty men employed in a factory. So let us drop our land policy, let the Arab do this part of the job which he can do best, and let us invest our money solely in industry."

Now the only excuse for arriving at such an opinion when one is a convinced Zionist, and more than that, when one intends to continue working for the Cause, is that in a time of despondency one lets oneself employ means which one would not use if one had not lost confidence.

But I think it must be established once and for all that our aim in Zionism is to have a complete renaissance of the Jewish people, and to give Israel its old land, with all the possibilities it involves, is the surest way of making this renaissance a happy one. The prayer "Renew our days as of old" is