

**CAPE TOWN'S FAREWELL TO DR. OLSVANGER.**

(Concluded from page 3.)

Lastly, it must be said that despite much temptation to act otherwise Dr. Olsvanger has displayed a total absence of aloofness. The head of a less truly modest man would have been easily turned by the praise heaped on him and the respect paid him. Rarely if ever has anyone so captivated the Jewish public. Yet he never sought to take advantage of the position. He never lost his great loveableness. There was always a joke lurking around the corner, and if for nothing else his name will be remembered as that of a wonderful raconteur, whose stock seemed inexhaustible. He has taken part in all our joys and sorrows, in our work and in our play; and this is all the more to be noted when we remember how different our own way of life is from the milieu in which he was formerly situated.

**THE MASS MEETING.**

And so we come to his last days spent with us. One evening was occupied with a lecture to the Maccabean Association (a society whose foundation owes much to his inspiration), on the harmonies of creation to which man should endeavour to attune himself. To finish on the same note on which he had begun, he lectured to the Dorshei Zion on the Prophet Hosea. Both of these lectures have already been reported in the Record. It was now for the masses, who had profited so much from his matchless eloquence, to be given an opportunity of saying farewell. The opportunity was seized to the full, and Dr. Olsvanger's career in South Africa was brought to a fitting close with a huge and sympathetic meeting at the largest hall in the city, on Sunday, November 16th. There could be no doubt about the dominant emotion in that vast gathering. One sensed that every one present looked on his departure as a personal loss. The meeting was held under combined Zionist society auspices. Mr. J. Frank, vice-president of the Dorshei Zion (in the absence of Mr. Schwartz through illness), presided, and offered the tribute of the senior S.A. Zionist society. Followed Mrs. M. Zuckerman, president of the Bnoth Zion, with an appreciation from the women; Mr. J. Gesundheit, vice-president of the Mizrachi, who emphasised that their disagreement with many of the doctor's views did not detract from their admiration and sense of loss; the writer, as president of the Maccabean, and representing the Judean Central Council, who spoke of what the youth owed to the doctor's teaching and guidance; and Mr. D. L. Davidowitz, on behalf of the Wynberg Zionists. Handsomely and with easy eloquence did the Rev. A. P. Bender refer to the outstanding gifts of the man about to leave them, and how those gifts had been dedicated to bringing spiritual values to their community. Not the fictitious international financier, but their friend typified their people,—a dreamer and a poet, who scored material advantage. His words had sometimes evoked criticism, but that was inevitable, and, indeed, a healthy sign. He had made mistakes, but even the youngest of them did!

To Mr. M. Alexander fell the pleasant duty of presenting a beautiful Hebrew address, signed by all the local societies. In doing so he reviewed the career of the doctor, who, though young in years, had yet crowded it with achievement. The removal of a veritable pillar of Zionism could not but rock their communal structure. Nor should his wife be forgotten, who, though she had remained in the background, had played her part loyally. He echoed the previous speakers that their regret was tinged with pride that the doctor would be enabled to enter wider fields of usefulness.

It was now Dr. Olsvanger's turn to speak, and as he proceeded, with that platform mannerism of his, to place his chair before him, spontaneously the audience rose and thundered forth its applause. Then, rising above the din a few voices commenced "Hatikvah," and soon it was taken up by the whole assembly. For some the emotion of the moment was too much, and here and there one saw a bowed head, they were people whose acquaintance with Olsvanger was not only of the platform.

**"Die Bekeerde Jodin."**

From Mr. J. E. Michaelson (Reitz, O.F.S.)

TO THE EDITOR OF THE ZIONIST RECORD.

Sir,—Recently a play entitled "Die Bekeerde Jodin" was staged here by the Christian Students' Association, on which I cannot refrain from passing a few comments. The author is believed to be a Minister of Religion or a Missionary, and the object of the play in unquestionably to proselytise. A Jewess, through the influence of Christian Missionaries, is represented as having joined their faith in order to gain spiritual rest; thereby sacrificing husband and children (from whom she must part as a consequence), and thus disturbing the tranquility of a happy home. In the play are quoted passages from the Old Testament and called prophecies concerning Jesus Christ. The Jewish types as represented are unreal and non-existent.

The play was performed by pupils and teachers of the local school, and it is disappointing to conclude that although theoretically the general education of the country stands under the aegis of the State and practically the Church has no power, yet it is using its influence for spreading religious propaganda. I have no doubt that a play of this nature is invariably found to produce an unhealthy state of mind, especially amongst the adolescent of the community, more particularly owing to the fact that it was produced by scholars and teachers. It is due to this fact that I make these comments, for, had the play been undertaken by a Missionary Society and not by members of a public school, who are expected to work in the interests of the general public, then there would be no misleading, as the object might have been inferred, and no cause for comment occasioned. It is interesting to note, however, that though the striking name of the play attracted a full house, the members of the Jewish community were conspicuous by their absence. This fact, I am sure, has disappointed the promoters, as the object thereof failed in its desired effect. It would be desirable that the S.A. Jewish Board of Deputies should approach the Education Department with a view of censuring the production of such plays by those who are in charge of the youth of the country.—Yours faithfully,

J. E. MICHAELSON.

For the last time a Capetown audience enjoyed the golden voice. There were no trite words of thanks—they were passed with a "moshul"—but an appeal to the loftiest feelings.

They were confronted with insidious dangers, especially in South Africa, with its scattered and isolated communities. Only loyalty could overcome them, loyalty to their innermost selves and to their nation. He had always endeavoured to give expression to what he believed to be the truth, and if he had unwittingly hurt, he asked their forgiveness. He was, however, justified, for he could see that after all no rancour was left. Individually the turbulent sea of life threatened to overwhelm them, but unified like ships in a fleet they could render succour to one another until the haven of rest was reached.

I do not think that Dr. Olsvanger has ever in point of eloquence and picturesqueness of simile, surpassed his address of that night, and the storm of applause which marked the end showed that yet again his words had struck home.

Even the concluding singing of "Hatikvah" displayed unaccustomed fervour.

Mention should also be made of the setting. The hall was hung with Zionist flags, while an illuminated Mogen David had a place on the platform. Pleasing musical items in Yiddish were rendered by Miss Richmond and Messrs. Myerson and Bloom.

In the week which followed, besides several private "At Homes," the Maccabean gave its own farewell, but I do not wish to trespass on that society's own report.

On Friday the boat sailed, and crowds were on board to bid a last adieu, while every now and then a telegraph boy would break through to hand to the doctor greetings from friends in every part of South Africa.

We must now patiently wait for news, confident that our "Olsvanger" is going to appear prominently on the Zionist stage.

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