

Third "Chronicle" Seaside Camp.

SUBSCRIPTION LISTS OPEN- NEXT WEEK.

Preparations are now in hand for the 1934 "Chronicle" Seaside Camp, the subscription lists for which will be opened in our next issue.

This will be the third camp of its kind to be held. The first, held in 1932, accommodated about one hundred of Cape Town and the Peninsula's poorest Jewish children, all of whom enjoyed a delightful ten days at the Strand during the summer. The second took place last year, this time two hundred children being provided for.

The number of children in need of the benefits provided by the "Chronicle" Seaside Camp has by no means diminished. There is still a large number of them to be found in the poorer quarters of Cape Town, compelled to spend the hot summer days in airless streets and unhygienic surroundings. Ten days at the seaside will put the colour into the palest little cheeks and restore the vitality which should be the possession of every normal child. In this admirable work the Jewish public is asked to co-operate. Subscriptions of any amount—no matter how small—will be welcome, and will be valuable in promoting the great work.

It is sincerely hoped that a generous response will be made to the third "Chronicle" Seaside Fund appeal. Subscriptions should be sent to the Hon. Secretary, "Chronicle" Seaside Fund, P.O. Box 2000, Cape Town.

Bus Crowding in Tel Aviv.

Jerusalem.

The rapid growth of Tel-Aviv is indicated by the following figures issued by the "Hamaavir" Co-operative Society, holding the concession for operating the Municipal buses.

1,700,000 passengers were carried by buses of the "Hamaavir" during the month of July or 65,000 passengers daily.

Traffic needs are by far greater, states the Company, and many more buses are needed, but the Government refuses to grant additional licenses on the ground that the streets of Tel-Aviv are not planned for such intensive traffic.—(*Palcor*).

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The Neilah Service.

WHAT IS ITS SIGNIFICANCE?

Three services are prescribed for every day of the week. On Sabbaths and holidays a fourth service, known as Musaf, is added. On the day of atonement, a fifth service is added, which is designated as Neilah. The term literally means closing or shutting and the service was known by that name because it was said at the time of the shutting of the gates of the Temple, after the long service of the day was completed. Others, however, have interpreted it to refer to the closing of the gates of heaven, which stood ajar during the day to receive the prayers and supplications of the contrite and repentant sinners. The service thus assumed additional solemnity since it was regarded as the last opportunity for reconciliation and atonement. While the gates are being shut, the people, exhausted by fasting and praying all day long, make another supreme effort to penetrate the gates of mercy and obtain the favour of gracious Providence.

It is for this reason that the custom arose of having this service chanted by the Rabbi, or another pious and learned man of the community. The prayers often repeated during the ten days of penitence, asking to be inscribed in the book of life are changed during Neilah for the prayer to be sealed in the book of life, since the idea was that at the end of the day the fate of each individual is sealed and unchangeable. The ark is kept open throughout the service and the congregation is supposed to remain standing. Even those who had to leave the synagogue during the day are careful to come back in time for this service so that the synagogues are crowded at the exit of the great day as they are at the entrance of it, at Kol Nidre. There is also a revived enthusiasm among the worshippers, culminating in the ecstatic proclamation of the unity of God at the very close of the services. In many synagogues, a special sermon is preached before Neilah, in order to get the people attuned to the solemnity and spiritual exaltation of this closing service of the greatest day in the Jewish calendar.

Special tunes have been provided for the service which breathe hopefulness and confidence. The Sefardim have an introductory hymn, ascribed to Moses Ibn Ezra, which is set to such spirited music, in which the

whole congregation joins with ardour and zest. In many reform synagogues special hymns are chanted to the melody of this song. In the latest edition of the Union Hymnal the poem is given in an English rendering by Dr. Solomon Solis-Cohen, attuned to the original melody. In the Ashkenazic service, a departure from the minor key that predominates all the services of the New Year and the Day of Atonement is introduced here, giving the chants a more cheerful tonality.

The long confession of sins, characteristic of all the services of the day is omitted at Neilah, only the shorter form being retained. Instead of that, however, there are inserted two paragraphs of exceeding beauty and tenderness, containing an appeal for forgiveness, since this is one of the attributes of God who desireth not the death of the wicked, but rather that he repent and return to God. The weakness of man, the shortcomings of even the wisest and most powerful of them is stressed and this is offered as an additional reason for granting pardon to them. It appears that originally the Neilah did not form a distinct service and contained only this paragraph, and it was only through the influence of Rab, the organiser of Babylonian Jewry in the third century, that it developed into a complete and separate service.

The most impressive part of the service is its conclusion. After the final Kaddish is recited, the reader and the congregation jointly proclaim the unity of God by chanting in unison the Shema. Then the phrase: "Blessed be the name of His glorious kingdom for ever and ever" is chanted three times, and finally the exclamation used by the people at Mount Carmel, when Elijah performed the miracle which confounded the priests of Baal, "The Lord He is God," is proclaimed seven times by the entire congregation. It is suggested by the kabbalists that during the recitation of these pronouncements each worshipper should have in mind the thought that should he be called upon to suffer martyrdom for his faith he would be ready to submit to it without any hesitancy. The blast of the Shofar then declares that the day has come to a close.

"The Jewish Exponent."

Polish Nazism.

FINANCED FROM GERMANY.

Warsaw.

Evidence that the National Radicals, the Polish Nazis, are being financed from abroad, has been discovered as a result of a house search which took ten full hours, carried out by the police at the home of the National Radical leaders, says a report in the Government paper "Kurjer Wilenski."

The funds are believed to come from Berlin, it says. There is no doubt, it adds, that the German Nazis in Lodz (which has a large German population), are financed from German sources.

Arrests of National Radicals continue to be made in Warsaw, Lodz, Siedlice, Sieradz, Lawicz, Prusko and other places.

Dr. Max Naumann's Protest.

Berlin.

Dr. Max Naumann, the President of the National Union of German Jews, the ultra-patriotic body of German Jews, has wired to Chancellor-President Hitler, protesting against any resolutions on the German situation adopted by the Geneva Jewish world Conference.

"Uprooted Zionists and all-Jews have no right," he says, "to speak for national reliable German Jews, who do not want any outside interference in German affairs, and hope for an early solution of the Jewish problem on the basis of national trustworthiness."