

Symbolism

THE expression of ideas by things to look at—that, I think, is Jewish symbolism; it is always fresh and always interesting. Even when it relates to historic events and bygone events, it is still possible to apply it to our own time and invest it with a new meaning. This particularly relates to the symbolism of the festival which we begin to celebrate this evening.

One of the ideas expressed by the *Succah* is human frailty and our dependence on a Power outside ourselves. The frail tabernacle, exposed to the elements, reminds us how much we are exposed to "the slings and arrows of outrageous fortune," how little we can rely on our own strength. There is only one refuge for us, and it is pictured as a flimsy house with a roof open to the skies. "Not by might, nor by power, but by my spirit." When all is tumbling, the *Succah* will stand. The fruits and flowers with which it is decked came from the bounty of One upon whom we depend.

I think it is in the *Succah* that we feel we are safe in a moral and spiritual sense. And that is what counts even to-day in an ultra-material age.

For this reason I particularly regret the diminishing number of *Succahs* in this country. I shall have to make a definite effort to secure the privilege of having a meal in a private *Succah* this year. There are, of course, a number of congregational *Succahs*, but in my opinion, the celebration of the festival is not complete until one takes bread with friends in a private tabernacle.

Nathan

FEW people in this country are aware that a great-uncle of the eminent musician, Harold Samuel, who is now visiting South Africa, was Isaac Nathan. The latter was an Anglo-Jewish composer of repute in his day. Harold Samuel must have apparently inherited his musical ability from his great-uncle.

Isaac Nathan who was born in Canterbury, England, in 1792, is chiefly known to fame as the author of "Byron's Hebrew Melodies." He was also a composer and instructor to Princess Charlotte of Wales. He wrote much on the history and theory of music, and although he composed many light operas none of the latter have survived until this day.

Nathan counted many English celebrities among his friends. In the 1840's he immigrated to Australia, where he died in Sydney, New South Wales, in 1864. In the latter place, too, he achieved some distinction as a musical authority of note. At the same time he was closely connected with Jewish communal affairs in his adopted land. Although he passed the Cape on his way to Australia, the local contemporary press of the day did not report any of his activities here.

Morgenthau

JEWISH genius for finance is well acknowledged in the United States of America in which country the post of Sec-

retary of the Treasury is held by Henry Morgenthau. It was he who discovered on Saturday last that the Russian State Bank had given orders to sell one million pounds "at the best" which means any price, and he thereupon bought a million sterling for his country. This prompt action has aroused the admiration of his countrymen.

Morgenthau has long been intimately associated with President Roosevelt. When the President was Governor of New York, Morgenthau was chosen the conservation commissioner for the State. Morgenthau's later appointment to the high post of the Secretary of the United States Treasury was widely hailed throughout America by the press and public.

Mr. Morgenthau, who is in his forty-fifth year, is the first Jew ever to hold such an important post in a United States Cabinet. He is also the second Jewish member of a presidential cabinet, Oscar Straus having been the first when he was Secretary of Commerce under the late Theodore Roosevelt. It is interesting to note that the only two cabinet posts ever held by American Jews were appointments made during the regime of a Roosevelt.

Leadership

JUDGE JULIAN W. MACK, who was recently elected President of the World Jewish Congress, has just celebrated his seventieth birthday. He was congratulated by all sections of American Jewry, who are naturally proud of his achievements in legal spheres. His services to the cause of Zion were also recalled. At the same time, I notice several Jewish writers in America took occasion to dwell on the fact that Mack had not given of his best to his own people.

America, it is suggested, has no Jewish leadership. Most of its leading men engage in communal work as a part-time occupation. Four and a half million people have to entrust their affairs to men who can only do communal work a few hours a week. Could we imagine a Prime Minister of any of the smallest nations occupying the judicial bench? Amongst Jews such a state of affairs demands enormous sacrifices on the part of communal workers and does not produce the best results in communal activity.

It is difficult to find a solution to this problem. All that can be done is to hope for self-sacrifice on the part of communal leaders, who are expected to give their leisure hours for public work. Some writers suggest that the obvious course would be to entrust communal affairs in the hands of the Jewish ministry. Not all congregations are sufficiently broad-

minded, however, to allow their minister to devote most of his time to general Jewish causes. They expect of him many arduous pastoral duties. Then again one should have to get the best men for the ministry. And people of the type of Stephen Wise and Abba Silver are not exactly showered on us. The question of a suitable Jewish world leadership is a puzzle and is exercising the minds of communal workers in all countries.

Esperanto

I SEE that there was no official Jewish delegation at the Esperanto conference held in Vienna last month. Apparently this was due to the present political crisis in Palestine. Usually there is always a representative from the latter country at Esperanto Congresses. There were nevertheless many Jewish delegates amongst the thousand Esperanto enthusiasts who met in conference.

It is, of course, well known that the author of this international language was Ludwig Zamenhof, a resident of Bialystok. He was a keen Jewish nationalist, a Hebraist and, I believe, he took some part in Zionist work. Since the foundation of the language, Jews have taken a keen interest in its development. To so scattered a people a unifying international language had a great appeal. A large number of Jewish works, including some of Bialik's poems and Sholem Aleichem's stories, were translated into Esperanto.

The present congress was attended by the family of Dr. Zamenhof. Their presence was an ironic commentary on the condition in present-day Germany. For it is well known that the Esperanto association in Berlin is to-day *Judenrein*. An interesting feature of the gathering was the special service held for Jewish delegates in a Vienna synagogue, at which Rabbi Dr. Murrelstein delivered a sermon in Esperanto.

"Re-iterate"

IT all happened because Mr. Yankele Chayim appeared to have insulted Mr. Mendele Zorach at a lodge meeting. How the quarrel had started was not quite known to the other members of the committee. The injured member stood up and complained bitterly.

The chairman made an appeal to the offending members to "play the game" and soothe the injured feelings of his brother on the committee.

Mr. Yankele Chayim arose and after some preliminary remarks said: "With reference to all that I have said against Mr. Mendele Zorach, I now desire to re-iterate." He then sat down.

The chairman rose and declared that as the offending member had "re-iterated" his remarks, the incident was now closed. And everyone was satisfied.

