

# Large Crowd at Third Seder.

## Successful Function at Zionist Hall.

The Zionist Hall, as well as the gallery, was crowded to capacity at the Third Seder celebration which was held under the auspices of the Western Province Zionist Council on Sunday evening, 6th April. The main hall was decorated with blue and white streamers and the tables laid with white tablecloths, were decorated with Pesachdike refreshments, including an ample supply of mead. In an atmosphere pregnant with enthusiasm and festivity, Dr. A. Birnbaum, the Ba'al Haseder, welcomed the many participants. The function opened with a recital of popular and topical songs sung by Mr. Harry Rabinowitz, which was greeted with much applause by the audience.

**The First Question**, put by one of the many youths present, was: "The Haggadah says: that this year slaves, next year free men, this year in galuth, next year in Jerusalem." Does this mean that we cannot be free in the galuth? This question the Ba'al Haseder himself replied to.

### DR. BIRNBAUM'S REPLY.

Dr. A. Birnbaum, referring to the celebration of Yetziat Mizraim, which was a festival of freedom, pointed out the difference between cultural and material freedom. After the Roman destruction of the Jewish National State, the Jews were materially enslaved but they remained throughout many centuries spiritually free. With the advance of emancipation in the 18th century, the process was reversed. In some countries it reached dangerous proportions. Emancipation freed Jews of Western Europe materially but enslaved them spiritually. The advent of Theodor Herzl and Achad Ha'am stayed this tendency to a certain extent. Herzl set as his task the material liberation of Jewry while Achad Ha'am emphasised the importance of cultural freedom. Referring to local affairs, Dr. Birnbaum remarked that the very existence of the Board of Deputies, which had to defend Jewish rights, indicated the lack of material freedom among South African Jewry. The existence of the Board of Education, which has to disseminate Jewish culture, showed the lack of full spiritual freedom. He stressed, however, that while the activities in the sphere of Jewish education could but be of benefit, activities carried on in the name of the material freedom of the Jewish community could have harmful repercussions when emphasis was laid on the mere defence of rights to the exclusion of national reconstruction in Eretz Israel. It caused us to lose sight of the truth that life in exile could never be full. As an example he referred to the idea recently propounded in South Africa under the title "Communal Budgeting." If it implied that the national financial resources of the Jewish people be diverted from national upbuilding in Palestine to the fostering of more knowledge about the Jews among the non-Jews, the running of Jews and Christians societies and propaganda material of that type, that idea had in it the inherent danger of assimilation. Such activity could be a mere palliative or drug and not a cure for the Jewish problem. We had to concentrate on national liberation in the first place and not on the liberation of the individual, which always depended on the former. That was the message that the Festival of Freedom had for us Jews to-day.

### OPERETTA.

After the first question followed the pretty scene of an operetta (enacted

round the Seder table) on the theme: "In every generation there arose an enemy who tried to destroy us, but the Holy One, blessed be He, saved us from them." The main features of this item were the negro spiritual, "Let my people go," and the popular "Ich Fohr Aheim," sung by Herzl Konwiser. The choir consisted of many members of the Zionist Youth Movement. The commentary was read by Mr. S. M. Levin.

**The Second Question** was: "How can Jews continue to celebrate the Festival of Freedom although suffering persecution—e.g. the Marranos, who had to hold their Seder underground?"

### DR. MIBASHAN'S REPLY.

Dr. J. Mibashan, replying, referred to the martyrdom of the Jewish nation. Jews had always been persecuted and had always suffered and it was for this very reason that they appreciated freedom all the more. Throughout the many centuries of bitter exile they lived in the ultimate hope of redemption. The Messianic dream was their spiritual sustenance. Other nations would not have survived under similar persecution. Dr. Mibashan referred to the importance of the Sabbath. For six days during the week Jews would do the menial

tasks of the lowliest citizen, but on the Sabbath day the despised Jew became a prince in his own home. Pesach did not only mean the celebration of our freedom in the past but was a symbol of our future liberation in the anticipation of which Jewry could celebrate Pesach in a traditional festival mood.

**The Third Question**: "What is the message that Pesach has for other nations of the world?" was answered by Mr. Melamet.

### MR. MELAMET'S REPLY.

Referring to the gift that Jews made to humanity in the form of the Sabbath, Mr. Melamet hoped that Passover would one day be presented to humanity in the form of a Freedom week. The Jewish contribution to civilisation was indeed a great one, but its importance could best be gauged by the great teachings Jewry offered to humanity through its Bible and Judaism. The Passover in particular conveyed the great idea that freedom was not only the privilege of the few but that it was due to every human being. In these modern days of economic instability the experience of the Jewish nation in its struggle for the redemption of Eretz Israel conveyed another message to the people of the world. It was the lesson of the inverted pyramid. This clearly showed that everything had to be based on the superstructure of the ordinary man—of the worker. In conclusion, Mr. Melamet interpreted the famous passage in the Haggadah, "B'chol Dor Va'dor" to mean that every generation had to struggle for its freedom. Freedom could not easily be won, it was indeed like a torch

handed down from generation to generation which had to be borne aloft.

**The Fourth Question**: Mr. Laden provided some excellent entertainment in his humorous reply to the question: "How did it come about that Jews were driven into Galuth?"

At the end of the function many members of the Youth Movement stayed to dance the Horah.

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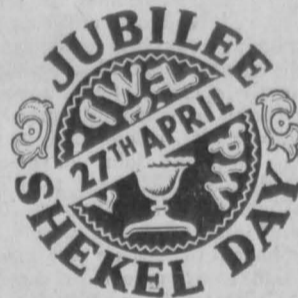
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You will only be permitted to vote in the Congress elections next year if you will take the Shekel both this year and next.

# BECAUSE

**THE SHEKEL**

is the symbol of Zionist citizenship.

**THE SHEKEL**

serves as an annual membership fee to the World Zionist Organisation for every Jew who accepts the Basle programme.

**THE SHEKEL**

serves as the instrument of Zionist census and enables every Jew who acquires the Shekel to demonstrate that he shares in Zionist aspirations and in the redemptive activities of the Movement.

TAKE AND SPREAD

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on

# APRIL 27th

and strengthen the Zionist Movement for its hard fight ahead.

Those only taking their Shekel in the election year and not this year, will be deprived of their privilege of exercising a vote in the Congress elections.