

In and Around the Town.

100, St. George's Street,
Thursday.

ANTI-SEMITISM.

Twelve months ago the existence of the so-called "League of Gentiles" came to light, and was condemned in no uncertain manner by the press and leading men of this country. The object of the League was to persecute the Jews in every shape and form and to boycott Jewish traders and professional men. The movement was severely criticised and ridiculed as an insidious and unmoral agitation which could only lead to serious trouble. In Jewish circles very little notice was taken of the anti-Semitic outburst. Wisely, little importance was attached to it. The League was only another form of anti-Semitism with which Jewry has to contend. In South Africa, generally speaking, there is broad tolerance of the other man's religious beliefs, and, happily there is an absence of that hatred which the League aims at fostering.

ANTI-JEWISH CIRCULAR.

The latest ebullition of anti-Semitism is a circular, reproduced elsewhere in this issue, copies of which I understand were found in compartments of South African Railway trains. That it should come at this time of the year! The bells, ushering in a New Year have scarcely ceased their ringing; the spirit of peace and goodwill is still abroad. Christians are still wishing one another a happy and peaceful year; are looking to months of happiness and tranquility. The circular is addressed to Christians, presumably by Christians. It contains an unreasonable attack on an important, withal peaceful section of the community. It is full of misleading comments and is calculated to stir up strife between Jew and Gentile. It is indeed a strange document in this enlightened age and in this fair country of South Africa. Have not Jews the same right of existence as the authors of the circular claim for Christians?

PEACEFUL JEWS.

The circular would have one believe that the press of this country is dominated by Jews, that the political situation and the Government is controlled by them. The Jewish community, as a section of the general community belongs to no particular political party. There are Nationalist Jews, S.A. Party Jews and Labour Party Jews. They exercise their political rights and privileges according to their own dictates, and no matter to which party they belong, Jews only desire to assist in the building up of this, their adopted country. In this building up Jews have played, and are playing, an important and prominent part for the benefit of the country—for the benefit of the general community, which includes those who, with devil's hatred in their hearts, work with one object—to injure the Jew, whose only desire is to live and work in peace and harmony with their fellow men.

JEWISH TEACHERS.

The circular states that seventy-five per cent. of University students are Jewish. This is a foolish and grossly exaggerated statement. At the same time one can take it as a compliment. Jewish parents undoubtedly sacrifice a lot to give their children a good education and to fit them to act as good and useful citizens of the country; and if it falls to the lot of the Christian child to be taught by a Jewish teacher in school or university, then the advantage, intellectually, is entirely with the child.

When the Great War broke out and before conscription became general, there was no question of percentages as between the different sections of the population. Jews answered the call. Jews fought, bled and died alongside their Gentile comrades. That honour the anti-Semites cannot take from us. Loyalty to the country of his adoption is a characteristic part of a Jew's make up, and this was amply borne out during the recent Armageddon; we have lasting memorials to remind us.

GOVERNMENT ACTION NECESSARY.

If it is true that these circulars were distributed in the trains, then it is obvious an enquiry should be instituted by the Railway Administration. In any case, steps should be taken by the Government to stamp out this insidious and mischievous movement once and for all, and I hope that when Parliament re-opens an early opportunity will be taken by the Jewish M.L.A.'s to bring to the notice of the Government the necessity of issuing an official statement on the matter.

It is practically impossible to trace the origin of the document for even the printer, no doubt through shame, has omitted to place his imprint on it. Whether or not a printer is required by law to place his name on such a document, it is invariably done even as an advertisement. But why do not these anti-Semites come out in the open? Courage is a quality they apparently do not possess.

A MUIZENBERG DANCE.

The annual dance organised by the Muizenberg and Kalk Bay Jewish Ladies' Association and held last Saturday was a very enjoyable affair and local charities should benefit financially as a result. As in past years, Mr. Muller kindly placed the Marine Hotel at the disposal of the Committee, and, coinciding with the "season," there was a large and happy gathering present. Dancing, to the strains of Zabow & Moller's excellent orchestra, was kept up until midnight. The dance hall had been gaily and effectively decorated with carnival bunting and several spot lights helped to introduce a spirit of gala gaiety.

Mrs. Bobby Barnett was the energetic organiser, and she was ably assisted by a Committee of ladies, including Mesdames Claude Salmon, Joe Myers, Guttwoch, Blumenthal, McCarthy and Lippy Barnett. There were many pretty frocks worn. Noticeable were Miss Joyce Barnett who wore a charming white beaded georgette frock, Miss Julie Maris (from Kimberley) in a dainty salmon beaded frock, Miss Pincus (from Johannesburg) in mauve, Miss Flora Marcus in white, Miss Lily Barnett in rose taffeta with gold lace, Miss Freda Lampart in pink georgette, Miss Paula Selby in blue taffeta, Miss Hannah Setzen in mauve and gold, Miss Freda Baris (from Bedford) in mauve and Mrs. B. Salmon in orange lace.

"SHABBOS SHIRAH."

I have received a reply to my query on the custom of putting out food for the birds on *Shabbos Shirah*, and I am obliged for a rather novel interpretation. My correspondent refers to Exodus, Chapter 16, which is read on *Shabbos Shirah*, wherein we are told of the difficult task Moses had in convincing the children of Israel that they would not be forsaken. Proof after proof was given to them that they were the chosen people and that there was a special providence guiding them.

"MANNA."

For instance, in verse 19, dealing with "Manna," Moses said, "Let no man leave of it until morning." Despite these instructions we read ". Notwithstanding they hearkened not to Moses, but some men left it until morning and it bred worms."

In verse 22, we read ". And it came to pass that on the sixth day they gathered twice as much bread and they came and told Moses." The reason for the double quantity was the fact that the following day was the day of rest.

In verse 24, we are told ". and they laid it up until the morning as commanded and it did not spoil . . ." and in verse 25, "And Moses said 'eat that to-day for to-day ye shall not find it in the field.'" Verse 27 states "And it came to pass that there went out some of the people on the seventh day to gather (Manna) and they found none."

MOSES MISTRUSTED.

Now it is peculiar, says my correspondent, that after all the evidence they had before them they should have still mistrusted Moses and still have gone out to gather. Tradition has it that a few who wished to discredit Moses, put their own portions from the supply of the sixth day, outside the encampment and told the Children of Israel that food *was* to be found on the seventh day. It did not matter how little would be found for it would disprove the words of Moses who had said that none would be found.

THE ORIGIN.

My correspondent now arrives at, what in his opinion is, the origin of the custom. In verse 27, he says we read "that some of the people went out to gather but they found none—the birds had eaten it up." As a reward to the birds for having assisted Moses in proving that there was no food to be found on the Sabbath, and saving him from being discredited, it became a custom on *Shabbos Shirah* to put food for the birds.

A BARMITZVAH PARTY.

To celebrate the Barmitzvah of their son, Sydney Meyer, Mr. and Mrs. S. Kirsch (Mr. Kirsch is a director of Messrs. Ackermans, Ltd.), with the permission of the Committee of the Cape Jewish Orphanage, gave a delightful party at the Institution on Sunday afternoon. In this manner not only were they able to entertain the many young friends of the barmitzvah boy, but at the same time to give the Orphanage children a great treat. The large boys' dormitory was used, and this had been prettily decorated by Mrs. Kirsch and many willing helpers. The usually severe aspect of the room had been changed into a veritable flower garden, for in the scheme of decoration had been used many hoops, baskets, garlands and trellis work of beautiful flowers. The tables were arranged as a horseshoe with two placed in the loop and these were loaded with a host of good things, and needless to say, the youngsters "did themselves proud." Mr. and Mrs. Kirsch thoughtfully provided all manner of paper novelties and gifts, and after the tables had been cleared there were dances, recitations, music, etc., until six o'clock.

The celebrations were continued on Monday night when Mr. and Mrs. Kirsch entertained a large gathering of relatives and friends in the Banqueting Hall of the City Hall.

SELF-RELIANCE.

The *Sedra* for this week is Exodus, Chap. 13, verse 17 to end of Chap. 17. "And the Eternal said to Moses, 'wherefore criest thou to me? Speak to the children of Israel that they Journey onwards.'" (Chapter 14, verse 15).

The most valuable lesson that was necessary for the emancipated slaves was self-reliance. When they found that on each side was the desert, the Egyptians behind and the Red Sea in front, they lost courage and murmured against Moses.

According to the Medrash the Red Sea did not divide until the Chief of the tribe of Judah had been immersed in the water up to his neck. It was after this self-sacrificing spirit had been shown that the miracle of the dividing of the Red Sea occurred.

History, it seems, is repeating itself. We are met to-day by various difficulties in the redemption of Palestine. The timid among us are like their ancestors who cried (Ex. chap. 14, verse 12) "Is not this the word that we spoke to thee (Moses) in Egypt, saying 'let us alone that we may serve Egypt'" but our answer to them is "Speak unto the Children of Israel that they journey onwards." Even if you expect miracles to happen some self-sacrifice and self-reliance must be made and shown.

AN ANCIENT CUSTOM.

A Christian friend accompanied me to a Jewish wedding during the week. It was the first time he had witnessed such a ceremony and he was intrigued with the custom of the breaking of the wineglass by the bridegroom. One of our party informed him that on every joyous occasion it is customary for Jews to recall the trials and tribulations of the Children of Israel, and in some manner to symbolise what Jews have endured since the disruption of their hierarchy. In this manner the crushing of the glass symbolises the destruction of Jerusalem.

I have heard another explanation: that it is indicative of the determination of the bridegroom to break with his old habits and customs on embarking upon the new career.

I wonder if any of my readers can offer any other explanation?

THE LATE REV. J. M. EAST.

There passed away on Tuesday a well-known and greatly esteemed member of the Jewish community in the person of the Rev. J. M. East, of Forest Road, Oranjezicht. In his seventy-first year, Mr. East had not enjoyed robust health, but his death was quite unexpected and came as a shock to his many friends. Mr. East had been staying at Muizenberg with his family and it was there that the sad event occurred. Some time ago, the deceased gentleman retired from the ministry and directed his energies in commercial channels, being the head of the firm of East Ltd., trawler owners and fish curers. Mr. East was very charitably disposed, particularly where the Cape Jewish Orphanage was concerned. For many years he was an active member of the General Committee of that Institution, and as Chairman of the Education sub-committee he gave very valuable services in the interests of the Home and the orphans. There he will be sadly missed. The funeral was held at Muizenberg on Wednesday morning and was attended by representatives of every section of the community.

THE LATE MR. ISAAC LEMONSKY

I have to record the passing away of another well known and respected member of the local Jewish community in the person of Mr. Isaac Lemonsky, of "Rosalia," Breda Street, which took place on Saturday last. The deceased was in his seventieth year. Although he did not figure prominently in communal activities he was a generous giver to all charitable and communal movements, and never forgot those less fortunate than himself. Mr. Lemonsky came to this country about forty years ago and during that time steadily rose until, at the time of his death, he had established for himself

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American Jewry.

Specially written for the "S.A. Jewish Chronicle" by Rabbi M. Diamond.

IN TWO PARTS. SECTION I.

Rabbi Morris Diamond has recently arrived in the Union of Africa from Los Angeles, California, where he was engaged in building up a Conservative Congregation. Rabbi Diamond was born in Balta, Russia, and studied in Breslitofsk. In addition to holding *Semichos* from Rabbi Dr. A. Blumenthal, of Chicago, he distinguished himself as a post-graduate of the Conservatorium of Music of Odessa. He cultivated the art of *Chazanuth* and obtained a Medical Certificate for proficiency in *Mohelshaft*. Rabbi Diamond was ordained to the Ministry by the Chief Rabbi of Australasia, Rev. Francis L. Cohen. He served successfully as minister in Australia and New Zealand for a number of years. He is a forceful speaker and fluent linguist, being equally at home with English, Hebrew and Yiddish. He has not received an appointment as yet and seeks affiliation to a congregation in need of a rabbi and spiritual leader.

America has at present a Jewish population numbering some three to four million souls. They are scattered all over the United States—you will hardly find a small town east or west, north or south, in which the Jew cannot be found. Any growing village has seen Jewish settlers, and owes its growth in a large measure to his co-operation. But the bulk of American Jewry prefer the thickly populated cities for their domicile. They are attracted there in the first instance by their friends and relations who live there, and have in nine cases out of ten helped them to leave East European poverty and oppression and come on to the land of freedom and prosperity. The newly arrived find a ready welcome awaiting them; friends, acquaintances, and a congenial social circle. The language question does not disturb them there. They can get along very well with Yiddish, Russian, German or any other language spoken by big numbers of East European Jewry. They soon learn a trade, and find employment. Or they may venture out on their own in business. They are helped on to realize their ambitions by friends. As time goes on, they earn their living; acquire homes, furniture and automobiles, and are very happy and thankful to America and Columbus. Congested and cooped up as is New York, nevertheless hundreds of thousands of these European settlers would not exchange it for any other place in the world. A great number, however, of the emancipated settlers seek larger freedom, greater opportunities and more elbow-room. They comprise the adventurous, enterprising element. They are largely recruited from intellectual classes whom the mailed fist of militarism and autocracy sought to enslave and use for their own ends. They make a strong effort to master the English language, enter the professions, or strike out for larger fields and pastures new. And even if the work of the pioneer dulls refinement, yet it sharpens their wits, develops initiative, stamina, and self-reliance and good business acumen.

It goes without saying that the Jew plays an important part in the development of the country. The spirit of discontent through holding a subordinate position, the ambition to get on and excel spurs the Jew to explore and invent and create new channels of industry and manufacture. He is ever on the alert to turn

every new improvement, every new discovery, to good advantage. He is largely represented in the building trade; there are many Jewish contractors. Many of the finest courts and terraces are the result of Jewish brains and creative ambition. They have acquired their knowledge and skill in the New World. There are many Jewish manufacturers. They have developed the cigar trade into a rich industry and employ countless thousands to provide the American citizen with a tolerable cigar at a very reasonable price. They manufacture footwear. The clothing trade is owned and controlled by them. New York supplies the whole of America with clothing. And it is worked by Jewish hands. The two million odd Jews who live in New York and surrounding cities are no idle fellows. Every one works from early morning till late in the night. The working hours are forty-eight per week, except when it is necessary to work overtime to fulfil an urgent order. For overtime, the worker gets double pay. A skilled worker may earn from forty to sixty dollars per week. Carpenters, plumbers and painters earn even more. Work is more or less steady the whole year round. There are occasional slack periods, owing to over-production. But as soon as the economic equilibrium is restored, wheels revolve, machines thunder, and "hands" are again in full demand.

The lot of the worker is on the whole not an unhappy one. He seldom finds himself on the verge of starvation; his family is in no danger of having to go without bread. Generally speaking, he feeds and clothes his children respectably and gives them a fair education. Schooling in the primary institutions is free of charge. And there are bursaries and privileges for the student of mark, ability and promise.

Stores are open at all hours and that puts a great strain on storekeepers. It also robs the storekeeper of the leisure necessary to keep in touch with the scientific progress and the higher thought. Since he may be interrupted every minute, he cannot possibly concentrate on deep problems. He prefers to read light stuff. The newspapers cater for him sympathetically in this respect, and supply him with sensational material enough, and more than enough, to fill in the blank moments. There are gifted writers, but they must beware not to overburden the minds of their readers, or they may lose their popularity and hold. The intellectual section is treated to translations, which lose heavily in the process. There is no originality; no philosopher of note. Everything is borrowed or influenced by French or German schools. Pure Jewish thought as such has not yet crystallized. There is imitation and the effort to copy.

The theatrical creations are of an entertaining nature only. A single familiar slogan or catchword may often spell the triumph of a play. Repetition does not lead to weariness but to better appreciation. The music is a mixture of jazz, opera and oriental tunes modified and modernized to catch the ear with its quaint weird innovations. The great art has been prostituted to gain and profit. The feature of superficiality is stamped every every detail. There is a plethora of words and meaningless phrases forcibly joined together to the point of repugnance.

The Jew excels in the professions; he is eminent in medicine and law. The best surgeons and the most brilliant jurists are Jews. As educators, they are second to none. They form the backbone of the teaching faculty. And were America to lose their service in this direction, the loss would be serious. There are some eminent Jewish actors and actresses on the American stage, and some of the best dramas have been written by Jews.

The biggest newspapers are edited and controlled by Jews. The films are financed and managed by Jews. In Hollywood, Los Angeles, California, Jewish minds scheme, plan and produce the most modern and most wonderful means of entertainment and recreation. The film as an educative factor has incalculable potentialities. But at present the plea is for enjoyment. Work and eat and eat and work epitomizes the restless push and nervous tension of the American life.

The American Jew is not less loyal to the Stars and Stripes than are his co-religionists to other flags of their adopted countries. He is benevolent, charitable. He responds readily and liberally to every urgent call. And he often sets a fine example to others by his spontaneity and munificence. He helps to maintain the charitable and philanthropic institutions of the general community. But he never calls on other denominations to help his own sick and his own poor. Special funds are raised yearly to alleviate Jewish suffering and poverty. Every city of note has its own home for the aged. Sanitation, wholesome food, care and sympathy are prominent features in these homes. Hospitals for the sick, built by Jewish money, attended by Jewish doctors, provided with kosher foods, are all over the country. There are many sanitoriums to cope with virulent diseases like tuberculosis and syphilis. The sanitorium of Denver (Colorado) and Los Angeles (California), cater for thousands of victims to congested sunless dwellings, fatigued bodies and overwrought nerves. And there are institutions in the East. The moneys are raised by donation and regular yearly contributions. Field secretaries traverse the whole country, advocating the cause of the sick and canvassing for new subscribers. There are everywhere large homes for the incurables. There is no governmental pension aid to the aged in America. The burden falls on the shoulders of the community. The American Jew needs only to be stirred and convinced of the necessity. He seldom refuses to give altogether. Far from altruistic, he is nevertheless not merciless. Millions are raised for local needs and many more millions of dollars flow yearly from the pockets of American Jewry to help to relieve distress in Europe, to establish agricultural settlements in Russia, to build up the Jewish homeland in Palestine. Old associations are still dear. The memory of them is vivid and keen. Distance and time have so far only blunted the edge. East European agony reacts on the settlers in the New World. Hunger in Russia spoils the dinner of the enfranchised emigrant of the ghetto. What time will bring no one can tell. Speculation is unprofitable. Prophecies may be falsified. There is the tendency to fuse and amalgamate to the point of loss of identity. Imported conceptions may find themselves in the melting pot in a generation or two. A new outlook will mould and shape character. Already the dollar is mighty beyond words. Financial success atones for defects and delinquencies. Refinement and culture are mere memories. But America is still in a state of transition. She has not found as yet her soul. The unborn days will unveil the mystery and exhibit the new metal forged in the cosmopolitan foundries of the New World.

(To be concluded.)

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IN AND AROUND THE TOWN.

(Continued from Page 125.)

a sound business career. He was well thought of by Jews and non-Jews by whom he was greatly esteemed for his integrity and straight dealing. The funeral took place on Sunday and the cortege was followed by a large gathering of representatives of institutions, business circles and personal friends. Mr. Lemonsky has left a widow and several children.

GUILD NOTES.

Despite the close atmosphere, there were, I am told, upwards of three hundred members and friends present at the Guild Rooms on Tuesday night, when a very successful "flannel dance" was held. There were many visitors from various up-country Guilds, including several members of the Kimberley Guild Committee. The visitors were welcomed by Councillor S. Bernstein, in a happy little speech. During the evening Miss Bessie Stein gave two songs in her usual charming and effective manner, and these were greatly enjoyed.

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On Sunday, I am told, there is to be a picnic at Melkbosch Strand. Buses will leave the Guild Rooms at 8 a.m., and members are asked to turn up in good time.

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Mr. Sam Rosenberg has returned to Cape Town after a trip overseas, and has been welcomed back by his fellow members of the Guild.

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"EN PASSANT."

Mrs. Jack Brodie (née Stodel) has arrived in Town from Johannesburg. She will stay in the Peninsula for about six weeks.

Rufus, the eldest son of Mr. and Mrs. Nathan Bloch, celebrated his *barmitzvah* reception on Saturday and read his Portion of the Law at the Roeland Street Synagogue. A reception was held on Sunday at the residence of his grandparents, Mr. and Mrs. M. Bloch, at "Parkside," Hof Street, and was attended by many prominent members of the local community.

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A reception was given on Sunday by Mr. and Mrs. M. Meyerowitz, Salt River, to mark the *barmitzvah* of their eldest son, Louis. There was a large gathering of friends and relations present.

MR. GOSSIP.

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