

## In and Around the Town.

100, St. George's Street,  
Thursday.

### DEVOUTNESS: A QUERY.

Who is the more devout, the poor man or the man who has an abundance of this world's material goods? Generally speaking I am inclined to the opinion that the poorer the man the more religious you will find him. I do not go by outward appearances. I have no time for the man who continually reiterates his "frumkeit," and I am wary of the person who tells you *ad nauseam* how "particular" he is, so far as his religious obligations and observances are concerned. The truly observing Jew does not parade his piety; there is no occasion for him to boast of his religiousness. The man who tells you that he walks two miles to attend synagogue services probably takes a conveyance to a point where he will be unobserved and then has but a few yards to walk! I am led to make these observations through the continued declarations of devoutness by an acquaintance who loses no opportunity to impress one with his Rabbinical knowledge and his learning, his steadfast adherence to his religion and the manner in which he carries out the minutest detail of his faith.

### MAMMON VERSUS RELIGION.

I am not a bit impressed by outward appearances for they do not always count, just as *peoth* and prayers and rhythmic swayings to and fro are no indication of religious sincerity. While I say that the poorer the man in the world's goods, the richer he is in his faith, I have been impressed by the numerous cases of individuals who, as they make their way up the social ladder, drop the customs they have observed in the days of adversity, and as they move from their original habitat to eventually reach a fashionable suburb, their outlook on life, from a religious view-point, undergoes a radical change. Sabbath observances do not appear so important. Minor customs are honoured in the breach, and one by one, in the process of climbing the ladder of social ambitions, their early teachings are ignored and subsequently entirely discarded. When funds are low their faith is all important; when wealth has been acquired Mammon replaces religion. Religion and money-making do not go hand in hand. One must go by the board and unfortunately religion is the pilot that is dropped.

### LIP SERVICE.

Take the case of a co-religionist who arrives in a new country still feeling the effects of religious and racial persecution and of the economic shackles experienced in the land of his birth. His faith is limited and he looks upon the "shool" as a haven after the toil and turmoil of a grinding day. He would rather anything happened than he should fail to observe the customs of the faith of his fathers; the faith in which he was born and reared. But as he begins to "find his feet," commercially, his religious zeal wanes. His spiritual progress cannot keep pace with his commercial advancement and suffers as a consequence. Rigid orthodoxy becomes less taut and eventually relaxes altogether, soon to become a thing of the past. As he accumulates wealth, so step by step he recedes religiously, and he subsequently becomes lost to orthodoxy and although outwardly he may indicate his attachment for his faith, his is but lip service.

### CHANGES OF NAME.

Trace his progress from an environment of poverty and sordidness, where his only comfort is his faith, to the fashionable district, and however distasteful it may be, the truth is that he soon discards the grand old customs and age-worn ritual which were such big things in his life in his "greener" days. A change comes over everything. Abraham Levy becomes Arthur Lee, Solomon Cohen becomes Sidney Carton, Woolf Rabinowitz becomes William Robins and so on. His physiognomy cannot be altered, unfortunately, but he does everything to hide the trace of his origin. He will leave his religion in the Ghetto, but will be a pillar of strength to the fashionable synagogue where with his wealth he will aspire to the much coveted wardenship, and with his newly found power will be handed out the "koved" and "mitzvoths" despite his moral lapses which would not have been countenanced in the old days. His wealth, no matter how acquired, is a cloak to hide unpleasant facts. If we are less religious to-day the tendency is not among our poorer brethren. But is there not a middle course? Must there be but the two extremes. It is a problem that faces our spiritual leaders. But the voice crying from the pulpit is as the voice crying in the wilderness. The money element is displacing the religious aspect. "Mitzvoths" are handed to the highest bidder and congregational dignities are awarded those of money no matter whether the laws of our faith have been transgressed or not. There are those who blame our clergy for the spirit of religion that is in the air, but the fault is not to be laid in that quarter. Other and more serious aspects must be tackled. Indifference to the customs of our faith and apathy among the community must be tackled for the benefit of not only the members of the community themselves but for Judaism generally.

### LETTERS FROM OVERSEAS.

Mr. Ivan H. Haarbarger, the President of the Bloemfontein Hebrew Congregation and a keen supporter of the Zionist movement is taking advantage of his European tour to make enquiries and to glean information respecting movements overseas which have for their aims the advancement of the ideals of Judaism and for the welfare of Jewry as a whole. He has written several informative letters, and if I but briefly refer to them it is only because he may be induced on his return to South Africa to give us *in extenso* his impressions of places he has visited, people he has seen and impressions he has gained. In a letter from London, Mr. Haarbarger gives some interesting details of a conversation he had with Sir Herbert Samuel at the latter's town residence. Sir Herbert, like other co-religionists in Great Britain, realises the immense work done by South African Jewry for the Zionist cause and the generous contributions made to the funds of the Keren Hayesod. He expresses himself in appropriate terms and subsequently tended to Mr. Haarbarger his portrait for acceptance by the Bloemfontein Communal Guild.

### INTERESTING DETAILS.

Writing at a later date from Liepzig, Mr. Haarbarger had some very interesting things to say of Professor Einstein, the celebrated scientist and ardent Zionist, whom he met in Berlin. The Professor evinced a great interest in South African Jewry in general and in the Zionist activi-

ties in particular and he expresses the hope that one day South African Jewry might be privileged to welcome the great leader Dr. Ch. Weizmann. I am sure that Mr. Haarbarger will be glad to give some very interesting and instructive information regarding the eminent scientist. In Berlin Mr. Haarbarger met some renowned people, and writing from Grindel Wald, Switzerland, he says that recently Dr. Weizmann was received in audience by the German Chancellor, and one can easily surmise what their conversation was about. He also mentioned that Prof. Max Warburg, one of the most enthusiastic Zionists, expressed himself full of confidence in the ultimate destiny of the Jewish National Home, although he realised the difficulties of the economic situation with which the country is temporarily confronted. I shall be, no doubt, favoured with further communications from Mr. Haarbarger and will at some late date use some extracts for this column.

### THE PONEVIZ YESHIVAH.

There are many ways of raising money for worthy causes, but that adopted to provide an income for the Poneviz (Lithuania) Yeshivah is quite new, at any rate so far as the Yeshivah is concerned and the local activities on behalf of that institution. It will be recalled that a few months ago Rabbi Kahaneman arrived out here for the purpose of raising funds to maintain the Poneviz Yeshivah, and during his stay out here he was able to raise a considerable amount of money. The Rabbi, however, was desirous of establishing a capital fund which should provide sufficient interest to pay for the upkeep of the Yeshivah.

### A PROPERTY ACQUIRED.

He, therefore, conceived the idea of acquiring a property and appealed to his friends who had assisted him in the collection of funds, to assist him to devise a scheme by which a property should be acquired and the income or a substantial portion thereof should be devoted to the Yeshivah. With the assistance of his friends a scheme was devised that a company should be formed, the share capital be found by the Jewish community, who should get a dividend of three per cent. per annum on the amount invested and the balance of the profits should go to the Yeshivah. The Company was thereupon formed and a certain number of shares sold. Rabbi Kahaneman himself used some of the money which he required for the Yeshivah to take up some shares and with the assistance of friends who advanced certain monies, a sum of £3,500 was raised and a building known as Barclay's Arcade, at the corner of Market and West Streets, Johannesburg, was bought for £13,500; of this amount £3,500 was paid, and the balance of £10,000 is still owing. The nett income of the property per annum is over £1,500, and it may be taken for granted that the nett income will not be less than £1,500 for a considerable number of years. The idea, therefore, is to sell shares of the Company up to an

amount of £10,000 within two years and to pay off the bond so that that income should not have to be used to pay interest on the bond. The income of £1,500 will then be used to pay an amount of £300 to the shareholders, being three per cent. on £10,000 and the balance of £1,200 per annum would go to the Yeshivah.

### MISS JESSIE ZUCKERMAN.

Music lovers should not miss the piano recital which this talented young lady is giving in the Banqueting Hall on Monday next, assisted by Miss Ivy Philips, the well-known and popular local vocalist. Miss Jessie Zuckerman will reveal herself as an artist whose technique and interpretation is perfect and who has a wonderful command over her subject. She was fortunate that during her European tour she heard many world famous artists, and there is no doubt that she has benefited considerably in polish and execution as a result. Her recital will be a musical treat which should not be missed.

### MISS ADA WOOLFSON.

Oudtshoorn's popular singer has just returned to South Africa after two years' study in London and Paris. Miss Woolfson was a pupil of Mr. Frederick Keel, F.R.A.M., at the Royal Academy, and she also studied under Miss Anne Williams, of the Melbourne Conservatoire, eventually gaining her L.R.A.M. degree. After such an excellent training she should make a great success in the career she has chosen—that of a concert singer. She is also opening a studio where her experience will be of much value to aspirants for musical honours.

### PHILANTHROPIC BALL.

This popular event takes place next Wednesday night at the City Hall and, seeing the worthy cause which will benefit from the proceeds—the Cape Jewish Board of Guardians—it is to be hoped that it will receive the support of the whole community. Just recently the Board were forced to undertake a special campaign to raise much needed funds and, although there was a fair response, the money contributed has been practically disbursed in relief. Therefore much depends upon the annual ball and the amount realised from that source. A social success it will, as in the past, be, for the "Philanthropic" is perhaps, the most outstanding social function of the season. Marks' perfect orchestra has been engaged and a pleasing inter-

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IN AND AROUND THE TOWN.

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lude will be an exhibition of the "Trebla" by Miss Frances Harrison, one of Cape Town's dainty dancers, and her partner Mr. Raath. Mrs. E. Nussbaum, the chairlady, assisted by a large band of ladies are leaving no stone unturned to provide a very enjoyable evening.

A BRILLIANT CAPETONIAN.

There is at present at Jews College, London, a young South African who is steadily gaining a reputation as a brilliant Hebrew scholar among his many friends in London and in South Africa. He is Mr. A. Shrock, whose birthplace is Cape Town and who has just gained the B.A. (Hons.) degree of the University of London in Semitics. Mr. Shrock had his early education under the Rev. J. Levine, of Pietermaritzburg. He is the first South African Jew to be a student of Jews' College and his future career as a ministerial candidate will be watched with interest by his many friends in this country. Among other honours Mr. Shrock is the first holder of the South African Jewish Scholarship established by Mr. E. H. Cotton and Sir Lewis Richardson. Mr. Shrock has just come out to South Africa on a three months' vacation and left on Tuesday for Indwe where his family resides. He is returning to Jews' College after his holiday there to finish his studying with a view to becoming a rabbi.

HOME INFLUENCE.

In this week's "Sedra," Deuteronomy, Chapter 11, verse 19, we read: "And ye shall teach them to your children, speaking of them when thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou risest up." The verse quoted is from a well known chapter as it belongs to the daily prayer and is considered as one of the most important of the prayers. It is one of the chapters in the "Tephilim" as well as in the "Mezzuzah" and its importance is to be found in the following few words: "And ye shall teach them to your children . . . ." The greatest idea or ideal becomes obsolete without the tradition being handed down to the younger generation. The chapter preceding it in the prayer book has a similar statement. Deuteronomy, Chapter 6, verse 7: "And thou shalt teach them diligently to thy children and shalt talk of them when thou sittest in thy house . . . ." It seems quite clear that you cannot inculcate these great ideals to your children unless you first observe the principle "And thou shalt speak of them when thou sittest in thy house." Every orthodox Jew will admit that the orthodoxy he possesses is what he learned in his own house. Jewish schools and Jewish hostels no doubt can have some influence, but only if combined with home influence. Jewish schools and Jewish hostels without home influence would be useless. Unfortunately in this country a great attempt is always made at having an exhibition of Judaism at some central place, but very little at a house. For instance, we find that the modern congregation of to-day puts up a communal "Succah" and this suffices for the whole community, and it seems that an attempt is being made at having a Kosher hostel, and this will suffice for the "Kashuth" at home. We shall soon have a suggestion of having a communal "Seder" where every Jew will be able to taste a piece of "Matzo" or only see the "Matzo." So where is this going to end? The right way is in accordance with the above text: "And ye shall teach them to your children speaking of them when thou sittest in thy house . . . ."

MR. GOSSIP.

MATTERS COMMUNAL.

(Continued from Page 745.)

been raging in the Jewish Community of Warsaw over the demand of one of the leaders of the Jewish Socialist Party Bund, Town Councillor Alter, that his son, whom he has refused to have circumcised, should be entered on the books of the Jewish Community. Councillor Alter insists that the Jewish Community is a secular and not a religious body, and that it has no right therefore to force a religious observance upon him.

The Minister of the Interior, General Skladkovski, recently ordered the child to be entered on the books of the Jewish Community. The Board of the Jewish Community has now decided to resist the Minister's order and to refuse to enter the child on the Registers of the Jewish Community. The Warsaw Rabbinate has held several meetings this week to consider the question, and has decided to draw up a memorandum for submission to General Skladkovski.

DEATH OF MR. SOLOMON

J. SOLOMON, R.A.

The death took place on the 28th ult, of heart failure following a long illness, of Mr. Solomon J. Solomon, R.A., the famous painter. Mr. Solomon, who was 66 years of age, exhibited for the first time at the Royal Academy in 1881. He was elected an Associate of the Royal Academy in 1894, and a member of the Academy in 1906. In 1919 he was elected President of the Royal British Artists. He first established his reputation with his painting "Samson and Delilah." He painted the portraits of several leading Jewish personalities, among them Israel Zangwill, a portrait for which he was awarded the Grand Gold Medal by the Budapest Academy, which acquired the picture for the State; Professor Graetz, the historian; Professor Solomon Schechter and Joseph Jacobs. He also painted Lord Oxford and Asquith, Mr. Ramsay Macdonald and many other prominent personages. In 1914 he was appointed to finish the picture of the Coronation luncheon at the Guildhall, which had been commenced by Mr. J. H. Bacon, who died while the picture was still in its early stages.

Mr. Solomon distinguished himself during the war by initiating camouflage in the British Army. He was appointed a Lieutenant-Colonel in the Royal Engineers, and was made Commandant of the first Camouflage School. He also did much work in connection with the tanks.

Several of his paintings have been acquired by public galleries in Liverpool, Leeds, Melbourne, Port Elizabeth, Dunedin and elsewhere. He was author of several books, among them "Practice of Painting," and "Strategic Camouflage."

Mr. Solomon J. Solomon took a close interest in Jewish affairs in England, and he was one of the founders and for the first ten years was president of the Maccabean Society, an association of Anglo-Jewish artists, writers and professional men. One of his daughters is married to the Hon. Ewen Montague, second son of the late Lord Swaythling and brother of the present peer.