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(Continued from fourth column.)

"It is well known that ever since the practice of saying Kol Nidre on Yom Kippur Eve has been in vogue, some of the greatest authorities in Judaism have tried their utmost to combat that custom. The only excuse for the retention of that custom has been

blind and undirected sentimentalism. If, however, we want our religion to have that vital appeal which will earn the whole-hearted allegiance of thinking men and women, we must eliminate from it all those elements which cannot stand the test of spiritualised intelligence.

DR. LEON BRAMSON.
 (Continued from Page 951.)

nite connections with the Ort Society. They send representatives to the Ort conferences. They have a member on the General Council of the Ort, Mr. Dobkin, and in accordance with a decision of the Ort Council 10 per cent. of the budget for agriculture is assigned for the support of the Chaluzim groups in Lithuania, Poland and Bessarabia.

Another bright youth organisation, Hamakbi, the Maccabean, a society for the promotion of sport and physical training, is in direct connection with the Ose Society. They publish jointly propaganda literature, and have some common undertakings.

The Societies Ort and Ose are also in constant contact with the Jewish students' organisations, particularly with the student organisations of Germany and France. They are represented on the conferences of the Ort, and at the last world congress of the Ort in 1926 a resolution was carried to the effect that a more definite link should be created for mutual co-operation.

"Youth cannot remain indifferent to the motives that have brought into play and strengthened the reconstruction movement," said the speaker. These are threefold. Firstly, there is the political issue. The Jewish people have too few manual labourers and producers. This fact evokes anti-Semitism, and even humbles the position of the Jew himself. Now the Jews in the States of Eastern Europe feel that, as citizens, they cannot rest content without having a representative number of them giving their countries the benefit of their productive work.

Secondly, as a result of the recent upheavals, the psychology of the Jewish masses is changed. Tired of being the everlasting middleman, and desirous of securing a firmer foundation, the Jewish masses are now eager to replace the shop-counter by the plough or hammer. To this change of thought modern Jewish literature and direct propaganda have contributed much.

Thirdly, comes the economic question, which is the most important. An avenue of relief had to be found to overcome the grave situation in which the Jewish masses found themselves after the war. The intolerable conditions of poverty, unemployment and helplessness made a strong appeal to the conscience of the world at large. Now it is a question on the agenda of the conferences of the League of Nations.

In concluding, Dr. Bramson appealed to the Jewish youth of Capetown to become better acquainted with the movement, and to be prepared to sacrifice a little of their time for the cause.

Advocate H. M. Bloch, president of the Capetown Maccabean Association, made a strong appeal to those present to become enrolled as canvassers for the "Reconstruction Day," when a house-to-house collection will be made. He said that the statistics brought forward by Dr. Bramson were an eye-opener to every Jew. Mr. Bloch moved a hearty vote of thanks to the lecturer.

Mr. Rubik, on behalf of the Kadimah, seconded the vote of thanks.

Kol Nidre Eliminated.

ACTION BY AMERICAN CONSERVATIVE CONGREGATION.

"DE PROFUNDIS" SUBSTITUTED.

The J.T.A. New York correspondent states that the Society for the Advancement of Judaism, the New York Conservative Congregation, of which Dr. M. M. Kaplan is the leader, decided to eliminate the recital of the Kol Nidre formula from the Yom Kippur Evening Service. The board of that society discussed the matter, in which opinions *pro* and *con* were expressed. Eventually it was decided to substitute the 130th psalm, Shirr Ha'Maaloth Mima-makin (De Profundis) for the Kol Nidre. The psalm was sung by the Cantor to the traditional Kol Nidre melody. Orthodox circles are greatly perturbed over this innovation.

Dr. Kaplan has explained his position in the following terms:—

"The Society for the Advancement of Judaism has in its Yom Kippur services substituted the 130th psalm for the text of Kol Nidre, retaining, however, the Kol Nidre Chant. It has introduced this change in keeping with the principle in its platform, in which it declares that 'We want the Synagogue to enable us to worship God in sincerity and truth.'

"When we gather in our Synagogue on Yom Kippur Eve, we ought to have an opportunity to give vent to our deepest religious yearnings. The opening prayer ought to sound the key-note of the day. In it we should voice our sense of helplessness in the presence of life's perplexities and failures, and our consequent dependence upon God for guidance and courage.

"If we were to make use of music instead of words as a means of prayer, we could not conceive of any music more appropriate for the Yom Kippur mood than the music of Kol Nidre. Let us, therefore, by all means conserve it. But as prayer is also to depend upon the use of words, no text could be more inappropriate and less in keeping with the spirit of Yom Kippur than the text of Kol Nidre. It is a dry, legalistic formula couched in ancient Aramaic to be recited in matter-of-fact fashion in the presence of an improvised Bethdin of three men for the purpose of absolving one from ritualistic vows. All that talk about it having been recited by the secret Jews to absolve them from their acceptance of Christianity is mere rubbish, since it is known to date back to the Gaonic period before the Spanish persecution.

"It is poor religious taste, to say the least, to resort to a legalistic formula for the articulation of our emotions on Yom Kippur Night when we have ready at hand so divine a poem as the 130th psalm, which opens with the outcry 'Out of the depth have I called thee, O Lord,' and contains those matchless words, 'My soul waiteth for the Lord more than the watchman for the morning.' Set these words to the music of Kol Nidre and you have a perfect combination of thought and feeling.

(Continued in First Column.)