

## In and Around the Town.

100, St. George's Street,  
Thursday.

### WOUNDING THE MOTHER.

I notice that Clements Kadalie has just returned from Europe. He is the leader of the I.C.U., that Negro-African affair. Kadalie publishes a monthly sheet called the "Worker's Herald," and I notice in the latest issue a silly statement in the leading columns which I here quote: "Only in our last issue an esteemed and straightforward clergyman wrote an inspiring article entitled 'The Church and the I.C.U., in the course of which he says: 'In His own day it was the religious and intellectual snobbery of Judaism that broke the heart of Christ—a snobbery that made it impossible to live and to try and understand the part which other nations played in the economy of God.'"

Despite what eminent authorities like the Rev. Travers Herford, Canon Box and other equally distinguished Christian scholars have said and written about the Jew in the first century of the Christian era, foolish people of the Kadalie type insist on propagating nonsense about Judaism. That great figure in the French Revolution, Montesquieu, wrote, more than a century ago, that "the Jewish religion is the mother whom her two daughters have wounded a thousand times."

### JUDAISM SURVIVES.

Apropos of the above subject, Prof. George Foote Moore, one of the greatest of modern Christian scholars, and a leading light of Harvard University, has just published a book of thirty years' continuous research work. The book has been a help to scholars the world over as a masterly piece of work and most authoritative in every degree. The name of that work is "Judaism in the First Century of the Christian Era." It is a very interesting book and, with acknowledgments to the author, I have culled one or two paragraphs which I think will seriously impress my readers, particularly my non-Jewish friends who do me the honour of reading these notes.

"Of all the religions which at the beginning of the Christian era flourished in the Roman and Parthian empires Judaism alone has survived, and it survived because it succeeded in achieving a unity of belief and observance among Jews in all their wide dispersion then and since. The danger of a widening gulf between Aramaic-speaking Jews and Greek-speaking Jews, which at the beginning of the Christian era was not inconsiderable, was completely overcome. The influential party which we know by the name of Sadducees, who maintained that the Scripture alone was law, denying authority to the traditional law of their opponents the Pharisees, shrunk after the war of 66-72 C.E. to a heretical sect whose distinguishing mark was the rejection of

the doctrine of retribution after death. In the second century Pharisaism was completely triumphant both in establishing the authority of the traditional law and in making its eschatology Jewish orthodoxy. Down to the rise of the Karaites in the eighth century and their revolt against the Talmud there was nothing that deserves the name of schism, and that movement, after a period of vigorous and often violent controversy lasting some four centuries, gradually subsided into an innocuous sect."

### DIETARY LAWS.

Of great interest is that part of the book which deals with unity among Jews and their adherence to the dietary laws of Judaism. This is what the author says: "The ground of this remarkable unity is to be found not so much in a general agreement in fundamental ideas as in community of observance throughout the whole Jewish world. Wherever a Jew went he found the same system of domestic observance in effect. This was of especial importance in the sphere of what are now called the dietary laws, because it assured him against an unwitting violation of their manifold regulations. If he entered the synagogue he found everywhere substantially the same form of service with minor variations. The *Shema* and the *Tefillah* might legitimately be said in any language, but in the public prayers Hebrew seems to have been generally used wherever Palestinian example was followed."

### CATHOLIC JEWS.

Continuing his theme of unity, the following extraction from the book is worthy of note:—

"'The Synagogue of Israel' (*Keneset Israel*)—we should say the Jewish church—might therefore with good right have taken to itself the title catholic (universal) Judaism in an inclusive sense, not, like catholic Christianity, with the implied exclusion of a multitude of sects and heresies."

"This unity and universality, as has been said, was not based upon orthodoxy in theology but upon uniformity of observance. But the same authorities which had regulated and systematized the worship and observance had also set forth the fundamental principles of the Jewish religion and its religious ethics and exemplified its characteristic piety, and these also were disseminated through the schools and the synagogues as an integral part of traditional belief and practice."

### THE KRUGER MYTH.

Did the late President Kruger use the words credited to him when he opened the old Johannesburg Synagogue many years ago, and which has now been demolished to make room for the new Johannesburg Station buildings? The old rumour keeps cropping up from time to time, and in the last issue of the organ of the Dutch Reformed Church, "De Kerkbode,"

there was quoted a statement from "Die Voog" on this controversial matter. This is what the "Die Voog" says: "Concerning the late President Kruger and the opening of the Johannesburg Synagogue, which ceremony he performed with an uncovered head, he is reported to have said on that occasion: 'I have come to try to attempt to convert you to what I believe is the right religion.'" With the opening of the door, continues "Die Voog," they heard him, prophetic-like, say: "I now declare this church open in the name of our dear Lord Jesus Christ, Amen." Concluding its remarks, "Die Voog" ridiculously states: "That Synagogue did not serve well the Lord Jesus because it had not exalted Him, and it is now being dismantled to make way for Johannesburg's new station; but there is more than one sign in that city that the walls of opposition will collapse."

### NO COLLAPSE.

One wonders to what "Die Voog" refers when it says there are signs in Johannesburg that the walls of opposition will collapse. Does that journal infer that the walls of Judaism are showing signs of collapse? If the wish is father to the thought, then I fear the writer of the particular article is doomed to extreme disappointment. Since the erection of the now demolished Synagogue, Judaism has made rapid strides in the Transvaal Capitol, as witness the magnificent Wolmarans Street Shool and those in the several Johannesburg suburbs as well as Reef towns. Instead of signs of collapse, one might say that Judaism is being reinforced in every way. As regards the alleged statement by President Kruger, Dr. J. L. Landau has issued repeated repudiations, and yet Chief Rabbi Dr. Hertz has given credence to the story. At any rate it is high time this hoary myth is once and for all disposed of.

### DR. BRAMSON DEPARTS.

Dr. Leon Bramson has left Cape Town for Port Elizabeth and Durban, and, after another visit to Johannesburg, will return to Europe. On Tuesday night, at the

Zionist Hall, there was a representative gathering to bid farewell to the eminent emissary of Ort-Oze-Emigdirekt, and during the evening the Doctor delivered an inspiring address, the finest, perhaps, of all those he has delivered since his arrival in our midst. The chair was occupied by Mr. Advocate Alexander, and he was supported by the Rev. A. P. Bender, Mr. H. J. Stodel, and Mr. Isaac Ochberg. All spoke of the self-sacrificing labours of Dr. Bramson on behalf of Eastern European Jewry and how grateful Cape Town Jewry were for the information he had brought as to the conditions under which our co-religionists existed in Russia, Poland, Lithuania and Latvia. Cape Town Jewry had responded to the best of their ability, was the gist of the speeches made from the platform, particularly taking into consideration the many calls made upon them for numerous causes. The amount of money raised, about £2,500, was a satisfactory total, thought the speakers, but Mr. J. M. Cohen, who spoke on behalf of the younger members of the community, thought the result very unsatisfactory, and a disgrace to a

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community like Cape Town. He was very bitter about the poor response made to such an important appeal, and said the Doctor had every reason to be disappointed with the position. It was pointed out that the money raised was given by about one hundred and thirty members of the Community. Mr. Cohen thought this every-thing and hoped that considerably to the present total on the occasion of the house-to-house collection on Sunday.

**MISSION WELL RECEIVED.**

Dr. Bramson, in his moving address, said he was not altogether disappointed with the result of his visit to Cape Town. It was not altogether a matter of the amount of money which had been contributed, and he was glad of the warm-hearted manner in which he had been received in his mission. However, one must never be satisfied, when a cause such as he represented required support, and he hoped that after his departure they in Cape Town would always remember the distress amongst their brethren of Eastern Europe. Before he came to Africa, he said, the true position in Eastern Europe was not fully known and appreciated, and it had been his duty to give them facts and information of the pitiable condition under which Jews there existed.

Dr. Bramson has undoubtedly done good work in his efforts to awaken South African Jewry to a sense of their duty to their less fortunate brethren overseas, and, in addition to holding numerous meetings and conferences, personal canvassing and valuable propaganda work, he has formed branches of his organisation in various places. Whilst the financial support given so far is not as great as he might have expected, one thing is certain: he has enlisted the assistance of many ardent social workers in town and country and has found many keen sympathisers with the reconstruction movement. He has left Cape Town with the best wishes of local Jewry.

**THE ORPHANAGE BALL.**

The Gala Ball in aid of the Cape Jewish Orphanage, which was held at the City Hall on Wednesday night, was a brilliant affair, and a fitting finale to Cape Town's Gala Season, of which it was a prominent event. Notwithstanding the great heat there was a large attendance, but, as the floor was never crowded at any time of the evening, it was possible to dance in comfort. Many were content to watch the proceedings from the gallery and the bays from where they enjoyed the animated scene below. The hall was artistically decorated with rainbow coloured streamers and paper flags, the work of Mrs. Phil Marcus, Mrs. Wynick and Mrs. Lavender. There was a treat for the patrons during the evening, for a "Tip-Toes Cabaret" was presented by members of the Tip-Toes Company appearing at the Opera House. The whole floor was cleared and here an attractive display of dancing was given, whilst the dancing and singing act of the principal comedian was delightful. Zabow and Moller provided the music during the evening.

**WELL ORGANISED.**

Mrs. A. Stodel worked very hard to make the ball a success, and in her efforts she received valuable assistance from many ladies. It was no light task to prepare the supper with which the patrons were regaled. It meant days of hard work, and the excellence of the arrangements made for the comfort of all showed how much care had been given to every little detail. The supper was served from 10 p.m. onwards in both the banqueting and minor halls, whilst most of the bays were occupied by private parties. It was an extremely well-organised affair, and Mrs. Stodel and her workers deserve every praise. One hopes the Orphanage will benefit considerably as a result of the ball.

**Back to the Land.****JEWISH SETTLEMENT IN  
RUSSIA.**

Dr. Rosen, in a report presented at the Conference of the United Jewish Campaign held in Chicago, in dealing with the work done by the Joint Distribution Committee in Russia, declared that 35,000 Jewish families have settled in 180 colonies. Of this number 27,000 were aided in their back-to-the-land movement by the funds of the Joint Distribution Committee. All this work had been accomplished with the aid of the appropriation made by the Joint Distribution Committee in the past two and a half years, amounting to 3,700,000 dollars.

Eighty per cent. of this fund was given to settlers in the forms of loans which will have to be repaid. The administration cost of the work in Russia amounted to about five per cent. of this sum.

An indication of the course which may be followed in the near future with regard to the Jewish colonisation in Russia was given by Dr. Rosen when he declared that there are still opportunities for settling Jews on the land there. By next year the plan, as adopted at the Philadelphia Conference, will have been completed. American Jews will have to decide whether this work is to be continued or to be stopped on its large scale and to permit the continuation only on a small scale on the basis of the revolving fund. Dr. Rosen added, however, that he had reason to believe that it will be possible to arrange for settling an additional twenty or thirty thousand families on the land.

He did not come to the Conference to ask for money, he said, but he was of the opinion that a great opportunity is still awaiting Russian Jews in this direction. He stated that it may be possible to conduct this work in the future on the basis of a loan. Such a loan, with sufficient guarantee, could be arranged with the Comzet, the Russian Governmental Committee for Settling Jews on the Land. The Comzet would be prepared to take fifty per cent. of the bonds issued. "I hope to be able to do so," he declared. "The work accomplished in Russia has removed any form of opposition to this plan which had existed."

The Roumanian Dowager Queen intends to visit Palestine next spring, states the "Mokattam." She wishes in particular to see Jerusalem, Haifa and Acre.

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