

In and Around the Town.

58, Burg Street,
Wednesday.

SUPPORT FOR PALESTINE.

"It is more difficult to convince Jews of the future of Palestine than any other friends. It was easier to raise money for Palestine from any Christian firm than from Jewish friends." According to a report by Reuter, which appeared in various South African papers, this remark was made by Lord Melchett at a meeting which was held in London in furtherance of the enlarged Jewish Agency for Palestine. Lord Melchett is the President of the English Zionist Association, and is one of the leading spirits of the extended Jewish Agency Movement. This report had been viewed with mixed feelings in Jewish circles here, and doubt has been expressed as to whether the words as reported were actually used. I notice that Mr. Reubin Brainin has been approached on the matter, and he is also of this opinion. It certainly is a most extraordinary statement to have fallen from the lips of a person like Lord Melchett, particularly, as it is pointed out, nine-tenths of the money subscribed for the upbuilding of Eretz Isroel comes from Jewry in various parts of the world. It is quite likely that what Lord Melchett desired to convey to his hearers was that it is easier to induce non-Jews to invest in commercial and industrial propositions than Jews. It would be ridiculous to suggest that Christians were more ready to subscribe to the National Home than Jews. Lord Melchett qualified his statement, according to Reuter, by saying that the difficulty in obtaining financial support from the English Jews was due to the latter being mixed up in long controversies over Palestine which in 1921 was a romance and in 1928 a practical proposition. Whatever Lord Melchett may have said, however, one thing is certain, and that is that there has been great apathy in Anglo-Jewry towards the Palestine ideal, and it is generally hoped that with the establishment of the extended Agency, this will be entirely remedied, seeing that every section of the Jewish community of England is unanimous in the desire to participate in the extended organisation.

A HYMAN LIBERMAN MEMORIAL.

A special meeting of members of the Cape Town Hebrew Congregation on Sunday unanimously decided to erect a suitable memorial to the late Mr. Hyman Liberman. The first Jewish Mayor of Cape Town, Mr. Liberman held that high office for three years, and was greatly esteemed by every section of the public of the Mother City. During his mayoralty he distinguished himself in many ways. He had a keen sense of duty, and the manner in which he conducted civic affairs was a credit to the City. Mr. Liberman, for a considerable time, was President of the Gardens congregation,

and a generous supporter of all Jewish institutions. It was always his desire that the Mother Synagogue should be enclosed with artistic iron fences. At present these are sadly required. He also wanted stained glass windows provided. It was mentioned in the discussion on Sunday that the Rev. A. P. Bender had given £100 towards this, and had promised to try and procure the balance that would be required. It should not be long, therefore, before the synagogue will be further beautified by these improvements.

THE PHILANTHROPIC BALL.

The tickets for this event, which takes place on the 28th prox., are being posted direct from the office of the Board of Guardians. In past years members of the Committee and friends undertook the sale, but this custom has been altered for this year. I mention this because I understand several good people have returned the tickets sent them with remarks to the effect that they had promised to purchase from someone else. In a couple of cases the reply has been "already bought!" Needless to say, this is not possible, seeing that, as mentioned above, the present system is to post all tickets from the Board's office.

HOSPITAL COLLECTION.

The special collection by Jewish ladies, in aid of the Peninsula hospitals, organised by Mrs. A. Stodel, on the 3rd, was generously supported, and the handsome sum of £708 was raised. Mrs. Stodel has undertaken this mid-week collection for many years, and local Jewish ladies enthusiastically rally round her in order that as much money as possible be obtained for such a deserving object. The Cape Hospital Board has conveyed its cordial thanks to Mrs. Stodel and her helpers, and the money mentioned has been allocated as follows in accordance with the wishes of the organiser: To Somerset Hospital, £582 1s. 7d.; ten guineas each to the following hospitals: Woodstock, Rondebosch and Mowbray Cottage, Victoria Hospital, Wynberg, Simon's Town-Kalk Bay, Peninsula Maternity, Eaton Convalescent Home, Cape Town Free Dispensary, McGregor Convalescent Home, C.H.B. District Nursing Organisation (Ladies' Branch), Free Dispensary, Stellenbosch, and the Kosher Kitchen, Somerset Hospital.

STAGE DECENCY.

Apparently it has been found necessary to inaugurate a campaign in America to "clean up the stage," and certain rules laid down by the Detroit police censor should go a long way to remove many objectionable features introduced both on the stage and on the screen. His "decalogue," quoted the other night in a local contemporary, might with advantage be adopted by other countries. I was particularly interested in his dictum that there should be no ridiculing of any creed or nationality. Too much license has been

granted to so-called humorists and comedians in this respect, and in America representatives of more than one nationality have had cause to complain. The Jew is often the butt of the "low comedian," whose ridiculous "delineations" only cloak incompetence as an entertainer. Let us have "clean-up" campaigns everywhere. There will be plenty of public support.

RECEPTION TO MR. MORRIS ALEXANDER.

Mr. and Mrs. Morris Alexander were honoured by the non-European community in Cape Town, who held a reception in the Banqueting Hall to show their appreciation of Mr. Alexander's long faithful service in the cause of the oppressed people of this country. In clear and feeling

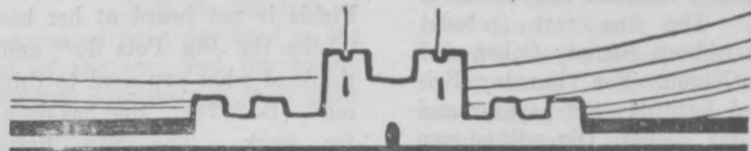
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What Shall I Read?

By Aleph Beth.

Reubeni, Prince of the Jews; by Max Brod.; translated by Hannah Waller. Knopf; Darter Bros.; 5s. 6d.

Technically, this book is one of the finest we have read in a long time. In construction it is almost flawless. The mechanical skill, apart from the qualities of the tale itself, prove the author to be a practised craftsman, and one who, having conceived his design, deviates not at all from it, but adapts all his material to that end. Thus in Reubeni, Prince of the Jews, we have a novel perfectly balanced and artistically executed without one irrelevant detail. The student of literary form will find it well worth his attention.

The casual reader, too, will find here an enthralling tale, picturesque, full of action and strong feeling. The love-story of David, the timid, studious, dreamy son of Simson Lemel, the scribe, and Monica, the beautiful and wayward Christian, is fraught with danger and delight. How the shrinking, word-loving little Ghetto-boy learns courage and confidence and grows to his full mental stature under her inspiration is graphically told.

Very skilfully handed is the psychological development of David, who afterwards, as Reubeni, Prince of the Jews, appears at Venice, Rome and Portugal as the emissary and royal son of the sovereign Jewish State of Chabor, in the deserts of Arabia. His strength, his silence, his diplomacy (all acquired in years of hardship and suffering) make him a figure of hopeful portent, and his ascendancy, though brief, is very powerful.

The leitmotif throughout is the problem: is man justified in serving God with the evil instinct as well as with the good one?

The book opens with the little David poring over his books and puzzling over a passage in the Mishner.

"And thou shalt love the Eternal, thy God, with thy whole heart, with thy whole soul, and with thy whole strength. It should be noted that 'with thy whole heart' means: with both instincts, with the good as with the evil instinct." That question pursues him through his whole career. Only when he has lived and suffered and sinned, when his brilliant life draws to a close, does he realise its full meaning.

"This way or that way—but nothing to be done without sin. No good weighing with scales. Only serving God 'with the evil instinct also.'—He stopped short. It seemed that only now did he understand the sentence. Not that it had a new meaning, different from the meaning of long ago. Every word was the same. Yet it sounded entirely different. After all—a lifetime lay between then and now."

The author gives some extremely good little pen-pictures. The meeting of Jews at Prague, when the whole community is threatened with expulsion, might be the meeting of any Jewish meeting, anywhere.

"It struck David as symbolic of this lack of unified effort that the councillors, instead of sitting on benches, had their own small chairs and desks which could be pulled out of line, backwards or forwards, at will. Thus each one had his imaginary little throne from which to set the world at rights.

"We are the nation of 'I-know-betters,' thought the observant David. No one knows anything well, for no one can see a way out. But we all know better, every one of us!"

ALEPH BETH.

IN AND AROUND THE TOWN.

(Continued from page 245).

little speeches, the heads of the different sections of the non-European community expressed their thanks and their trust in his continued championship in the future. For the last twenty years, one speaker said, no meeting of Indians had been complete without the presence of Mr. Alexander. They had frequently called upon him to speak at the last moment, but he had never disappointed them either in the matter or the manner of his speeches. In reply Mr. Alexander briefly outlined the huge strides by which the coloured races had progressed. He indicated his ideal of a country in which there were equal opportunities for all sections of the community irrespective of race, creed, or colour. "The voiceless and voteless people—it is these I want to help." Among the Europeans present were: Pro. and Mrs. Plant, Rev. Balmforth, Messrs. A. Abrahams, I. Ochberg, A. Blumberg, J. Frank, M. Warsaw, Zondt, Hirschberg, Mr. and Mrs. Hoffman and Miss M. Johns.

GEORGE ROBEY ON THE JEWS.

Quite surprisingly George Robey appeared at close quarters as a rather tall, broad-shouldered man, with a florid complexion and grey hair. Again quite surprisingly he displayed an alarming tendency to be philosophical about the Jews. At first, I thought he was joking, and laughed. Fortunately, before I had time to grow serious, he did become flippant and so I continued to laugh. George Robey finds Jews very appreciative and he says they make the best audiences. "Any theatre where Jews don't come—God help it." Strangely enough, Mr. Robey has studied Hebrew and Arabic languages, having intended at one time to take up a post as engineer in East Africa. He speaks Yiddish so well that I asked whether he had any Jewish blood in him. "I must have to have earned the money that I have done." "But," he continued, "I certainly should have made more if I had had Jewish blood." George Robey related some of his inimitable stories and then perpetrated the biggest joke of all. He showed me his latest book, "What Men Know About Women," by F. E. Male, The Catch of the Season. I opened the book to glance at its contents. On the pages was printed—absolutely nothing. The heartiest laughter was George Robey.

A BRILLIANT CHILD DANCER.

Little Miriam Geffen, of Sea Point, is a clever mite. Aged 9, she has passed Grade 4, with honours, and has also passed the Elementary Examination at the recent Operatic

Association Examination in Dancing. Miriam is the only child in South Africa who has as yet passed this examination. She is now a member of the Operatic Association of Great Britain.

A YOUNG GENIUS.

I understand that there will shortly be arriving in this country a young Jewish pianist from England, who will tour South Africa under the auspices of the African Theatres, Ltd. He is a brilliant artiste despite his tender years (I hear he is but fourteen years old) and, although he has lived in England for some years, originally hails from Russia. On his arrival here he will proceed direct to Johannesburg, where he will make his debut. Further announcements will undoubtedly be watched with much interest.

THE CROSSING OF THE RED SEA.

The coming Wednesday will be the seventh day of Passover. In the reading of the Synagogue Exodus, chapter 19, verses 22 and 29, are as follows: "And the children of Israel went unto the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left. . . . But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand. . . ."

Once more we celebrate the great festival of freedom and again we read about the miraculous departure from Egypt. Some of the Rabbis found it difficult to explain the difference in the above two verses. In one verse we read "that the children of Israel went into the midst of the sea upon the dry ground, while in the next verse we read that the children of Israel walked upon the dry land in the midst of the sea."

In accordance with the Midrash the tribe of Judah was the first to attempt the crossing of the Red Sea before it was divided, and it was only when God saw how ready the tribe of Judah was to offer its life, that He caused the sea to divide. It seems that the children of Israel consisted of two classes. One class was prepared to die for its principles and therefore marched into the sea before they saw dry land, while the others waited until the dry land was seen and then marched across.

Times have not changed much. We have still in our midst a great number of those who think of safety first. They are not prepared to sacrifice their lives for the great principles of our nation, and if it were not for the few enthusiasts in our midst, who are always ready to contribute of their best to the cause of the nation, we as a people, would have disappeared long ago. Thanks to Providence, which has

decreed that the Jew was never to vanish; in the words of Malachi, chapter 3, verse 6, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

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