

## In and Around the Peninsula.

### A BARMITZVAH.

A large number of friends gathered at the Zionist Hall last Sunday evening to celebrate the Barmitzvah of Master Maurice Toyk, youngest son of Mr. and Mrs. L. Toyk, of Woodstock.

Supper was served in the Minor Hall, which was most tastefully decorated.

The toast of the Barmitzvah was proposed by Mr. Advocate Herbstein. Master Toyk responded in a short speech which made a great impression on the listeners and proved him a worthy pupil of the local Talmud Torah.

Rev. Karmel and Mr. Shnaps spoke in felicitous manner about the parents, who for many years have proved a tower of strength to their community.

The younger folk spent a pleasant evening in dancing.

Amongst those present were Mr. and Mrs. M. Herbstein, Mr. and Mrs. Meyer Friedman, Mr. and Mrs. M. Shnaps, Mr. and Mrs. J. Klein, Rev. and Mrs. Kassel, and Mr. and Mrs. J. Herbstein.

### MRS. RUTH ALEXANDER.

Mrs. Ruth Alexander addressed a very interested audience at the Belgrave Hotel, Muizenberg, on Tuesday night, when she spoke on the life and the prospects of the Jews in Russia.

"South Africa is a country of proverbially short memories," she said. "The speed and the completeness with which the majority of the Russian Jews forget what has happened before in Russia is extraordinary. Is persecution of Zionists or Zionism something new in Russia? It is the boast of the Soviet that since the Soviet regime began there has not been a single pogrom in Russia. That is a fact at least worth remarking."

"If the Jews of Russia were only dead to-day," she said, "how kind we should be to them. Well, they are alive, and healthy, and longing to continue. More Jews are already settled and happily settled in Russia to-day than in South Africa or in Palestine. Whether we give them our help or not they will go forward." Referring to the objection that the Soviet did not encourage religion, Mrs. Alexander said: "If the Jew builds his house first he will build a house for the Melamed next. Surely, surely we need not be quite so tender of Jewish tenacity and religion as all that. Surely the Jew who kept his tenacity in Spain, and in Germany, would still keep it in Russia. But the Jewish colonies are autonomous, and within their own borders Jewish religion will continue."

### CUP FOR HOPE LODGE.

The Junior Boys of Hope Lodge School are to be congratulated on having won the cup for Junior Choir singing at the Afrikaans Eisteddfod

last Friday night. The tone of the choir was singularly sweet and true. Their time was excellent and the interpretation admirable. Indeed so good was their singing that they only lost the shield by half a mark. This is the first time that Hope Lodge has entered into competition in the Afrikaans Eisteddfod. The choir was trained by Miss E. Eirwood, and the accompanist was Miss Elma Feinhols.

### BOYS OF HILLEL COLLEGE.

The boys of Hillel College, Muizenberg, have contributed out of their own pocket money the sum of £20 to the Jewish Colonisation Fund. It is such an act as this rather than the getting correct of sums or spellings by which we judge our children to-day.

### KOTLER'S BUST OF BRYDON.

On Monday there took place in the vestibule of the City Hall a very pleasant little function, when a number of citizens gathered together to present to the City Council Moses Kotler's bust of Mr. Brydon. Notwithstanding the fact that Mr. Brydon was not a member of the City Council, the Mayor and Corporation very graciously accepted the gift on behalf of the City. In a few well chosen words Mr. Jagger presented the bust to the Mayor. He was followed by the Rev. A. P. Bender, who spoke of the many notable services which Mr. Brydon had rendered to the City. He referred, too, to the capable assistance rendered by Mrs. Brydon.

The bust, which is an excellent piece of work and a striking likeness, was much admired by all present.

### ETCHINGS AT DEMPERS.

A remarkably fine exhibition of etchings is now on view at Messrs. Dempers' Gallery in Church Street.

The etchers represented are mainly of the British school, and include names of such distinction as Sir Francis Seymour, Haden, Strang, Laura Knight, Briscoe and Rosenberg.

Considerable interest attaches to the two famous Strang portraits of Rudyard Kipling and Thomas Hardy, both of which reflect the genius not only of the artist but of the subject as well. They are admirable in their restraint and in their vivid yet dignified veracity.

Sir Francis Seymour Haden is well represented by a number of dry paints and several etchings.

The Briscoe etchings are all saturated with the tang of the salt sea spray. They are full of life and the frenzied activity of life aboard a small ship is remarkably well portrayed.

Laura Knight remains constant to the stage dressing room, and her *Gilding the Lily* is very charming and full of individuality. The work of Watson, a new etcher, who chooses air scapes for his plate, is distinctly

worth watching. Messrs. Dempers & Co. are deservedly famed for the high quality of their exhibitions. This one is well up to the standard.

### NEEDLEWORK AND ARTS.

The Girls' Central School again carried off a large number of prizes in the handwork section of the Afrikaans Eisteddfod.

In Class 75 (open) Anne Rosenthal took the third prize for a washing frock costing not more than 7s. 6d. It seems a great pity that the committee have not seen fit to provide a class for school girls, especially as a frock is one of the garments they are expected to make in Standard Six.

In Class 86, requiring a petticoat for a child, the awards were:

1st Prize: Annie Gedalowitz.

2nd Prize: Jessie Figur.

3rd Prize: Annie Reiff.

In Class 87, demanding a dressed doll in every-day clothes, the first prize was awarded to Clara Bresch, who entered a charming doll in a gymnastic costume, girdle, shirt and school hat, complete with badge and school colours.

In the Art Section the girls carried off three prizes:

1st Prize: Goldie Fialkov.

2nd Prize: Jeanette Levto.

3rd Prize: Hilda Carlin.

### JEWISH PRIZE-WINNERS.

Quite a number of Jewish competitors carried off honours in the Afrikaans Eisteddfod. Recitation, girls 11 to 12: Keen competition resulted in the selection of winners, of whom the third was Ida Shoolman, La Rochelle High School, Paarl. Duet for Soprano and Alto: The second prize, a silver medal, was awarded to Miss H. Cuchet and Miss R. Goldblatt, Cape Town.

Opera Solo: Mr. H. Garfinkel, 1st prize.

Solo: Mr. B. Garfinkel, 2nd prize.

School Choir, under 14: Central Girls' School, 2nd prize.

School Choir, 14 to 18: Central Girls' School, 2nd prize.

Duet for Mezzo Soprano and Baritone: Miss R. Goldblatt and Mr. H. Littlewort.

Recitation for boys, 11 to 12: Josef Lazarus, 3rd prize.

Reading, children, 11 and 12: Ida Shoolman, Paarl, 3rd prize.

### JAN KUBELIK.

It is not often that the City Hall is filled in order to hear a musician. Such is usually only the case when admiring families turn out to see the youngest member dance.

On Tuesday night Cape Town did honour to Jan Kubelik, the world-famous violinist. The City Hall was full, even the orchestra seats were packed. An eager and enthusiastic reception greeted the master-violinist.

Kubelik opened his concert with Mendelsohn's Violin Concerto. This beautiful concerto is a great favourite with Cape Town concert-goers. Kubelik's interpretation of it pleased even the most fastidious. Technical perfection, ease and brilliant playing brought the violinist enthusiastic applause.

It was a delightful innovation to hear a Bach Prelude played unaccompanied.

So much was the concert to the people's taste that the Opera House for Thursday and Saturday is a success. These are the first of the dancing is the second. His piano solo pieces were received with much appreciation, so that he was recalled again and again.

Cape Town audiences are not shy when it comes to asking for more.

### ENGAGEMENT.

The engagement has just been announced between Miss Renee Harris, ward of Mr. and Mrs. Julius Friedman, of Cogill's Hotel, Wynberg, and Dr. Louis Cohen, son of Mr. and Mrs. Cohen, of Cape Town. The young couple have only known each other a month, and they hope to be married at the end of this year.

### STUBBORNNESS.

In this week's Sedra, Deuteronomy, chapter 9, verses 7 and 24, we read: "Remember, and forget not, how thou provokest the Lord thy God to wrath in the wilderness; from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord. . . . Ye have been rebellious against the Lord from the day that I knew you."

From these verses, as well as from similar ones that we come across in the Five Books of Moses, we can see that Moses knew the character of the Children of Israel, none the less he pleaded their cause time after time although he knew them to be guilty.

A famous preacher once said that it is difficult to be a Rabbi on a week day, still worse on a Saturday, as the community have no business worries on the Sabbath, and have therefore got time to start communal quarrels. Even worse than that is the festival of two days; there is more time to quarrel. The worst time for the Rabbi, however, was on Passover, when his community was provisioned for eight days and had no business worries.

Most of the *Machlokoth* in the Russian and Polish communities used to begin on Passover. Now, is it any wonder that the Children of Israel were continually rebellious while they were in the wilderness, when they were well provided for throughout the 40 years of their wanderings?

So rebellious were the Children of Israel that they were actually labelled with the name "Am Kasha Oreph"—"a stiff necked race," and Moses in his pleading on their behalf terms them as such (verse 27) "Look not unto the stubbornness of this people."

One would expect that Moses, who acted as counsel for defence, should not have dwelt on their failings, but rather on their good qualities. In reality stubbornness, stiff neckedness, in the Jew has acted as a good quality. This has been proved throughout ages. Had it not been for the determination which is possessed by the Jews as a nation, Judaism would probably have been a thing of the past. The Jew might be inclined to be rebellious under

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# The Agony of Israel.

By RABBI DR. STEPHEN S. WISE.

"The Agony of Christianity," by Unamuno, is the mystic wall of a joyless exile, involuntarily driven from his land and a voluntary exile from his religious patrimony. Out of the deeps of utter misery this great seeker after truth finds some comfort in the truth laid down by another seer and rebel of yesterday: "We must be content to resist without winning, and to safeguard for an unknown future the two-flamed torch of religion and true civilisation."

Defeatism is a terrible thing, for it means that, however valiantly one battles, one knows in advance that defeat is sure to perch upon one's banner. But there may be a certain measure of nobleness in defeatism, the nobleness of preferring death to surrender. That defeatism has in a sense been the glory,—never the shame,—of the Jew, for the Jew could hardly look for victory or triumph in a world which disarmed him. But something worse than defeat or defeatism has come. To lose the hope of winning may be the part of reason, but to resist not, that is treason! And that is happening, and, it may be, without the hope of cure or alteration. Not to resist,—that is the newest tragedy of Israel! Not only to accept defeat as inevitable, but to accept it without resistance and without hope, and something worse and more terrible has come to discrown the brow of Israel.

"To safeguard for an unknown future the two-flamed torch of religion and true civilisation!" The Agony of Israel is that we bear ourselves for the most part as if there were nothing to safeguard, nothing more to cherish, nothing left to preserve, and as if there were to be no future,—this the end! When the Jew loses the sense of an unknown future, he has lost all. The Jew never lived wholly in the present, he lived ever in as well as for the future. "My kingdom is not of this world" is only a symptom of that perennial Messianism of the Jew, which moved him to live by and for an unknown future.

If there is to be no future, known or unknown, how can we be expected to safeguard the "two-flamed torch of religion and true civilisation?" Religion! Are we not becoming its destroyers rather than its guardians? There is something, which calls itself religion, current in certain smug circles of Jewish life here and in other lands. For the most part, it is nothing more than a poor, pulseless imitation or simulation of a decorously unvital mysticism. And, save for this, there is little, if any, so-called religion in the household of Israel,—orthodoxy being almost as dead as reform, in its waning life, even like reform, a pale simulacrum of something alien. Religion we are abandoning, save for our middle-class initiation of a de-souled and socially pulseless Christianity with its cathedrals great and small,—the synagogue of Reform Judaism being oftentimes some sort of a Jewish cathedral for those who have not yet quite taken themselves out of the Jewish racial bond.

The real tragedy lies if possible even deeper than that. Not only do we fail to safeguard the flame of religion, but also that of true civilisation. What is true civilisation? Community life with values and standards! Is not that true civilisation? For civilisation is not the addition of things or the multiplication of comforts and conveniences. True civilisation means not the having of much, but living by standards whether one have much or little. Except for isolated spots in the world, it is the tragedy of Israel that the Jew is losing the will to safeguard the torch of true civilisation. Suffering his faith to perish, he is at the same time assenting to the extinction of the torch of true civilisation. Not the mathematics of our monotheism but the distinction of our mono-moralism kept Israel a force in the world. Safeguarding the flamed torch of true civilisation, we stood for something; we were something; we wrought something. We impressed ourselves and our standards upon alien generations. We did not prate about sterile, monasticism, but we kept the beauty of the family life unsullied and the holiness of the home undefiled. We cherished the hope of a juster order among men and, as far as we could, we lived by it and for it. We were the torch-bearers of a true civilisation. We were the lettered and reasoning sons of faith, and, Matthew Arnold's sophistications to the contrary, we were the passionately insistent moralists or ethicists of the ages.

To-day there can hardly be any doubt of the truth that "the two-flamed torch of religion and true civilisation" is being extinguished together. Whether it be sign of weakness or strength, the Jew will cease to be a contributor to and enricher of true civilisation, if he forswear religion. The Jew's contribution to true civilisation is and has been religion—nought else fundamental. If that pass, he will be as other men are, and even poorer. For the substance of his life will have vanished, and only contentless forms will remain.

The agony of the Jew is one and a lesser thing; the agony of Israel is another and greater. The Jew at worst endures agony which comes from without, but Israel endures agony which comes from within—the agony not of failure to understand on the part of the world without, but of failure to prize and cherish the highest on the part of them that are within the agony of knowing that it has all been without plan or purpose and that that for which others have nobly died is ignobly to perish, that because of one feeble link the chain is to be broken forever.

To resist without the hope of winning! I remember the noble word of Walther Rathenau, the utterance of which he did not long survive, for he was foully and treasonably assassinated. Entering upon the most difficult and thankless of tasks, that of Minister of Reconstruction in his own country, and

facing a world of foes after the war within his own national house, Rathenau said: "The demands made upon us by the Allies can be met, if we have the will to meet them . . . there is no such thing as the impossible . . . there is no such thing as inability to fulfil our obligations. The only question is how great a sacrifice we are willing to make . . . if a man has a hard task before him, he must tell himself: 'I shall do it regardless of every thing.'"

Thus spake the Jew schooled in suffering and sacrifice, whose last will and testament this word was destined to be, and then in noble strain he concluded: "Beethoven's Fugue begins with a question, 'Must it be?' and concludes, 'It must be.' A man whose will does not rise to its duty will never more than half perform that duty." In all literatures, I know no word that I would rather lay upon the heart of Israel than this word of Rathenau, the Jewish statesman—his valediction, though he knew it not. "The question is not how did our obligation arise, but since it is here, how can we fulfill it?" And what is the obligation? "To resist without the hope of winning, and to safeguard for an unknown future the two-flamed torch of religion and true civilisation."

## CAPE JEWISH ORPHANAGE.

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Policansky, Mr. and Mrs. I. M. Goodman, Councillor and Mrs. L. Gradner, Dr. and Mrs. B. Bernstein, Dr. Gelb, Mr. M. Warshaw, Advocate and Mrs. J. Herbstein, Mr. and Mrs. D. Getz, Mr. and Mrs. J. Carasov, Dr. B. Berelowitz, Mr. and Mrs. H. Bashew, Mrs. T. Saphra, Dr. D. Epstein, Mr. and Mrs. B. F. Crasnow, Mr. and Mrs. L. Segal, Mr. and Mrs. M. Schach, Mr. and Mrs. S. Schach, Mr. and Mrs. J. Ginnes, Mr. and Mrs. J. Folk, Mr. and Mrs. L. Spiro, Mr. and Mrs. W. Robinson, Mr. and Mrs. Wynnck, Mr. Jimmy Stodel, Mr. and Mrs. R. Lewis, Mr. and Mrs. C. Tucker, Mr. and Mrs. Henry Herman, Mr. and Mrs. P. Marcus, Mr. and Mrs. Eilenberg, Mr. and Mrs. R. Asherson, Mrs. and Misses Pevsner, Mrs. L. Schrire, Mr. and Mrs. H. Marks, Mr. and Mrs. Shnaps, Councillor and Mrs. J. Frank, Mr. and Mrs. L. Tuchten, Dr. Cristol, Mr. and Mrs. M. Bloch, Mr. and Mrs. Beck. Among the younger set were: Mr. B. Gradner, Miss Molly Gelb, Miss Marion Tyfield, Miss M. Harris, Miss Neuman, Mr. O. Buirski, Miss L. Barnett, Miss S. Cohen, Miss H. Symons, Miss E. Levin, Mr. L. Kessler, Miss C. Tobias, Miss D. Kossuth, Mr. A. Kirschnef, Miss D. Bashew, Mr. H. Stolpinsky, Mr. L. Raphaely, Miss Z. Leveson.

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## IN AND AROUND THE TOWN.

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comfortable circumstances, which is a failing, but the same inclination is turned to benefit whenever others attempt to deprive him of his great principles.

## OBITUARY.

I regret to record the death, at Muizenberg, of Mrs. Molly Clarke, widow of the late Mr. Jacob Clarke, which sad event occurred on Sunday last, the 18th inst. The deceased lady was a well-known figure in Muizenberg, where she took a leading part in all Jewish communal affairs and at the time of her death was President of the Muizenberg Jewish Ladies' Association. When the need for a Synagogue at Muizenberg was emphasised, Mrs. Clarke entered heart and soul into the project and, largely owing to her activities, the present holy building was erected. She was indefatigable in her efforts to raise funds and it was a source of gratification to her when the Synagogue was opened. The funeral took place at Muizenberg Cemetery, and the cortege was followed by many prominent members of the Peninsula Jewish Community. It had been suggested that a *Hesped* be held at the Synagogue, but seeing that preparations had already been made for the holding of a wedding, it was not possible to take advantage of this signal honour. However, the procession made a *détour* in order that it could pass the Synagogue en route to the cemetery, where the Rev. Frank officiated, and spoke highly of the deceased lady at the graveside. The late Mr. Clarke, who died in Palestine in 1915, was a native of Liverpool, England. He was an ardent Zionist and had visited Eretz Israel on four occasions prior to his death there.

The late Mrs. Clarke has left two sons, one of whom is in London, and one daughter, to mourn their loss. Her brother, Mr. Max Clarke, arrived in Cape Town from Europe the day after the funeral.

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