

Indifference

IT is interesting to hear that a series of lectures to ladies on Jewish topics is now being given by Dr. J. L. Landau, after the regular Sabbath morning services at the great synagogue in Wolmarans Street. I hope these will prove popular and that the lectures will be well-attended.

I am glad that here we have a definite cultural contribution on the part of an orthodox synagogue. The claim I make is that the time has arrived for orthodoxy not to be merely satisfied with the conducting of public worship and purely ecclesiastical affairs. An effort should be made to attract to the synagogue various elements which remain today outside of that organisation.

I should like to see young folks' activities organised in the shuls. I would like to see libraries established. It would not be a bad idea to hold a series of lectures explaining the basis of Traditional Judaism. All kinds of vigorous activity could be instituted. Such activity might do away with the present extraordinary indifference existing in our midst towards the synagogue and Judaism in general.

An Artist

TRAVELLING on the high seas on his way to South Africa is Nahum Guttman, a prominent Palestinian artist and illustrator. He is one of the foremost exponents of the new school of art in Eretz Israel. Guttman was born in Russia in 1898 and reached Palestine at the age of seven. He was educated at the Herzlia High School in Tel-Aviv and later at the Bezalel School. He served in the Jewish Regiment during the war.

Bialik's legends, Bialik's songs for children, Sh. Ben-Zion's works, Tchernichowsky's songs for youth, the Book of Esther, the Passover Haggadah, and some seventy to eighty other Hebrew works have been illustrated by Guttman. His illustrations to Bialik's legends received first-class mention at the international exhibition of illustrated works held recently in Vienna.

Brought up in the Hebrew literary atmosphere, Guttman has imbibed the spirit of that environment, which he produces in his art. The arrival of so gifted an artist in South Africa is an event of some considerable importance.

A Tennis Champion

IT is not generally known that the comely lady tennis champion of America—Miss Helen Jacobs—is a Californian Jewess. A few weeks ago she again won the national tennis championship for the third year in succession after forty-three minutes of play. She has just declined an offer of twenty-six thousand dollars a year to turn professional.

I mention the above fact in view of the cable announcement made last week that Miss Helen Jacobs is to tour the world early next year. South Africa will be included in the itinerary.

Current Communal Comments

By

"Hamabit"

This magnificent player can be assured of a great reception from tennis players in this country. The fact that she is a Jewess is a matter of some pride to us and is a further indication of the remarkable strides made in sport in various parts of the world by our youth.

"Mother of Exiles"

IT is an irony of fate that whilst the gates of America are closing themselves against Jewish immigration, it was a Jewess who gave "tongue" to the famous Statue of Liberty in New York. The late Emma Lazarus wrote the following significantly beautiful sonnet:-

Not like the brazen giant of Greek fame,
With conquering limbs astride from land
to land,

Here at our sea-washed, sunset gates
shall stand

A mighty woman with a torch, whose
flame

Is the imprisoned lightning, and her
name,

Mother of Exiles. From the beacon hand
Glows world-wide welcome, her mild eyes
command

The air-bridged harbour that twin cities
frame.

"Keep, ancient lands, your storied
pomp!" cries she

With silent lips, "Give me your tired,
your poor,

Your huddled masses, yearning to be
free;

The wretched refuse of your teeming
shore—

Send these, the homeless, tempest-tossed
to me—

I lift my lamp beside the golden door!"

The above is inscribed on the Goddess of Liberty.

Emma Lazarus was born in 1849 in New York City and died November 19, 1887. She was a self-sacrificing benefactress to many thousands of penniless refugee immigrants; a staunch defender of her race, a patron of the arts, a great poet, essayist, translator and novelist. Her literary work was recognised and acclaimed not only in her country but abroad as well. She counted among her friends many of the most celebrated writers of her time, and at her death she was mourned by Jew and Gentile alike.

Where is the Jewish poetess to-day who can adequately describe the poignant tragedy of the hundreds of thousands of Jewish immigrants in unfortunate countries, who are ready to immigrate to the "land of the free" and who are unable to do so?

Hebrew Records

IT was a good idea on the part of the H.M.V. people to take advantage of the presence in London recently of the talented "Ohel" players, to secure records of a number of songs from the repertoire of Lea Deganith, the star of the company.

Lea Deganith's voice is melodious and charming. Her Hebrew enunciation is, I understand, so perfectly sweet that it arouses the same emotions when listening to her songs as when witnessing the

superb performances of the "Ohel." Acquaintance with the Hebrew language appears to be unnecessary in order to become spellbound by the sheer beauty and creative talent displayed by this rare artist.

I hope that the Hebrew records will shortly be arriving in South Africa and that they will be heard in Jewish homes.

Hate

ONE of the most fair-minded of religious leaders is undoubtedly Dean Inge, who recently retired from his high position in St. Paul's Cathedral in London. Lately the Dean who is certainly not an anti-Semite and has always asked for the fair treatment of the Jew, has stated publicly that he considers the Jew "a terrible hater." The Dean bases his judgment on certain psalms and passages in the Old Testament that have a ruthless ring about them.

I feel that the point which the Dean has raised is not the psalms and passages in themselves, but the manner in which they have been wrongly interpreted. Let me take the passage so often quoted: "An eye for an eye, a tooth for a tooth." This sounds ruthless enough, but in its proper interpretation, it sets a certain measure of value, signifying that anyone suffering a loss should be compensated according to the loss sustained.

My own experience has been that the Jew cannot really hate. As a matter of fact, no people appear to be more ready to forgive their enemies than the Jew. Persecution appears to have softened, rather than hardened his heart.

Pride

AFTER much persuasion a traveller was induced to stay on at a tavern over the Sabbath, so that the proprietor might have a *minyan* to celebrate the *brith* of his newly-born son.

On Sunday morning, when the stranger rose to go, the owner of the hostelry presented a bill for fifty roubles.

The traveller strongly objected and as a result the tavern proprietor took him to his rabbi. The latter awarded the owner of the tavern twenty-five roubles. When this sum was paid, the plaintiff returned it to the defendant.

"What's the idea?" asked the latter, greatly bewildered.

"I simply wished to show you," replied the tavern proprietor, "what a fine man our rabbi is!"