

Green and Sea Point Hebrew Congregation.

FLORAL FETE IN AID OF BUILDING.

The Sea Point Town Hall presented a gay and colourful scene on Tuesday and Wednesday when the Floral Fete in aid of the Building Fund was held. The stalls all looked very bright and attractive while the stage was converted into a veritable flower garden.

There was a large gathering at the opening ceremony on Tuesday afternoon.

Mrs. S. WOLFF, the Chairlady of the Floral Fete Committee, expressed the deep and heartfelt sympathy of the gathering to Lord and Lady Clarendon and Lady Hyde in the great loss they had sustained in the death of Lord Hyde. The audience rose as a mark of respect.

Mrs. Wolff thanked the Mayor and Mayoress for their presence, which was very much appreciated. She thanked all those who had helped in the work of the fete, particularly Mr. Leon Burman, for his great assistance in the decorations.

The MAYOR (Councillor L. Gradner) said that all those who had helped should be congratulated on the enormous amount of work put in for a long period. The funds accruing would greatly help to lessen the bond on the synagogue. Sea Point Jewry were to be congratulated on the wonderful edifice which was a pride to the whole community. It was a most worthy effort to rid the synagogue of the bond and he hoped that this would soon be accomplished and the activities of these energetic ladies and gentlemen would be able to be diverted into other useful channels.

All those who wished to live honest, upright lives had to look to religion and had to carry on on the lines taught by their forefathers. It was gratifying to see so large a body of men and women ready to devote themselves to the interests of the synagogue. He wished the fete every success and said he felt grateful and honoured to have been asked to perform the opening ceremony.

Mr. A. M. JACKSON, on behalf of the Green and Sea Point Hebrew Congregation, thanked the Mayor and Mayoress for attending the opening of the Fete. He was pleased also that Councillor Foster, senior member of the City Council for the area, was present, and reminded him on behalf of every section of the community, that the Town Hall was entirely inadequate for the population of the area.

In the absence of Mr. A. Sacks, President of the Congregation, who left for England last Friday, Mr. A. M. Jackson performed the opening ceremony on Wednesday afternoon.

Mrs. Wolff read out radio messages received from Mr. Sacks and Mr. I. Mauerberger wishing the Fete every success.

Mr. Jackson paid a tribute to the work done by the women in the building of the Synagogue and in the raising of funds, but impressed upon them that their duties did not end there and that they must use their influence in the home towards making the synagogue a lasting monument to the present generation.

Maimonides Lecture by Mr. B. L. Rubik.

Mr. B. L. Rubik delivered an interesting lecture on Maimonides at the Zionist (Major) Hall on Sunday night.

Adv. M. Alexander, M.P., was in the chair. He referred to the tragic death of Lord Hyde and asked the audience to rise as a mark of respect.

Mr. Rubik dealt first with the reasons why the orthodox section of Jewry did not take part in the celebrations. Orthodox Jews, he said, lacked a sense of space and time; for them Maimonides the man had no meaning and they were not concerned with where and when he was born; all that mattered to them was the works he produced. This was a false outlook, said Mr. Rubik; the fact that the 800th anniversary of his birth was so universally observed was proof of the eternal values created by Maimonides.

Mr. Rubik then gave an account of the life of Maimonides in so far as it affected his work and character. He dealt with the question as to whether his family had ever become pseudo-Mohammedans and adduced a mass of evidence to show that this could never have been the case.

The Iggeret Hashmad, said the lecturer, in which the writer urged Jews when persecuted to go to a place where they could practise Judaism openly, had a great effect on the Jewish world.

The commentary on the Mishna was the first and most important work in this field from the days of the Talmud. It enabled every Jew to ascertain what was the law on any particular subject.

The Mishneh Torah or Yad Chasoka, said the lecturer, was the greatest work of Maimonides. It was a work of genius and showed clarity of vision and depth of mind to a phenomenal extent. It is a model of methods and system, which was quite foreign to the Talmudic world. Had Maimonides never existed the Talmud itself would have been eliminated and what we call "Torah" to-day would not have existed. Both he and his opponents were correct and the controversy aroused by his work led to the enrichment of Jewish life and culture.

In the "Guide to the Perplexed" Maimonides showed himself a staunch follower of Aristotle; he accepted all his theories, but not his theory with regard to the creation of the universe. He interpreted the parts in the Bible which refer to God as a body, allegorically. It was wrong to call Maimonides an apologist. He rendered a great service because he made it possible for people not to be afraid of foreign cultures affecting Judaism. He showed that the Jewish religion could stand the test of reason.

Mr. Rubik concluded by saying that Maimonides influenced Jewish life daily and his services would last and be appreciated as long as the Jewish people would exist.

The Chairman proposed a vote of thanks to Mr. Rubik for his masterly and scholarly lecture.

(Continued from Third Column).

Adv. J. Herbstein, Dr. S. E. Kark and Messrs. Kotlowitz and Mirvish took part in the discussion to which Mr. Berman replied.

Mr. Rabinowitz rendered a pianoforte solo and Mr. Gorfinkel a song.

Zionist Conversazione.

The fortnightly Conversazione took place at the Zionist Hall on Tuesday night.

Adv. M. S. COMAY was in the chair, and at the outset referred to the death of Mr. Paktor, a member of the Zionist Socialist Party who had met with a fatal accident during the day. On behalf of the audience he expressed sympathy with his bereaved fiancée.

Mr. Comay then gave a short talk on the J.N.F., the story of which was, he said, a tragedy of lost opportunities from many points of view. The aim of the founders had not been attained since much cultivable soil had not been acquired when it was possible to do so. In spite of the prosperity existing in Palestine to-day, there was need of a strong central body to bring order out of chaos. Speculation could be eliminated even with regard to urban land if it belonged to the J.N.F. Experts calculate that 70 per cent. of the land of Palestine was still uncultivated and a large portion of this could be made available for colonisation if the J.N.F. were able to sink the initial capital. It was a poignant regret that for about fifteen years the Jewish people had not been alive to their opportunities and he hoped that they would now wake up and avail themselves of what still offered before it was too late.

COUNCILLOR A. Z. BERMAN gave an interesting lecture on "The History of Jewish Migration from East to West." Jewish history, he said, was a record of events with certain peak periods. There was no real "Outline of Jewish History," which was not merely a short history. There was a great gap between the destruction of the Second Temple and the rise of Western Jewry, and there was very little information available about this period. There had been a constantly recurring stream backwards and forwards from East to West. Even during the most prosperous days there were more Jews out of Palestine than in it. After the Persian conquest of Babylon there was a continuous stream of Jews returning to Palestine for about two and a half centuries. It was a mistake to say that with the destruction of the Second Temple the Jewish population of Palestine ceased to exist. There was always a strong and numerous Jewish settlement in the land.

The first Jewish settlements outside Palestine were in Cyprus and Cyrene. The Jews in the West did not come from Babylon but from original settlements around the Mediterranean. Jews had established settlements outside long before they were expelled from Palestine. On the Rhine there were large and flourishing communities in the fourth century; they came from Rome and the Mediterranean shores. The long journey could not have been accomplished in one generation and we must assume that large numbers of Jews settled in intermittent places.

When the Jews travelled from the East to the West into Poland and thence into Lithuania, they found another settlement which probably came from Babylon. They knew no Yiddish and did not come from Germany. This would tend to strengthen the theory that the present Lithuanian Jew was a direct descendant of the founders of the Babylonian Talmud.

(Continued in Second Column).