

adopting the slogan: "Moseley shall not pass." The rest of the story is well known. The marchers were, purely through the efforts of the public, cut off from the main East End thoroughfares, and after a whole afternoon of endeavour, split up and turned back. The demonstration became a humiliating defeat for the Fascists.

The Council is gaining adherents widely. It is gaining a voice in the country. Meanwhile, what are its relations with the Board of Deputies? Efforts have been made to get together and to come to an agreement. They have in every case broken down. The cleavage rests on one important factor; the Board will not identify itself with or against any political party. It holds that Fascism and anti-Semitism do not always go hand in hand, and an official attitude of hostility towards Fascism on the part of a representative Jewish body cannot but tend to harm the position of Jews in Fascist countries as yet free from anti-Semitism. It has, it emphatically states, "no political interest or affiliations, its defensive action is directed solely against anti-Semitism as such, no matter from what party or group it might come, and it deprecates any attempts to identify the Jewish community with any political party." There is a sting in the tail of this sentence. It smacks a little of suspicion. And in truth the Board is suspicious; suspicious that the Council, among whose leaders figure a number of persons of left-wing opinion, is using this fight against anti-Semitism and Fascism merely as a radical ramp.

And the Council's reply? It is succinctly stated in a speech by a member of the Executive Committee: "We are not a political body, but that does not mean that when a certain party calls itself a political party and makes its main plank the fight against the Jews, that the Jews should not retaliate by attacking that party, and the policy it stands for." And again, urging its non-political character: "There are all kinds of bodies associated with the Jewish People's Council; there are all kinds of Jews associated with us, but we wish to retain our platform on the widest possible basis to include *all Jews*; Jews belong to all classes of the community and hold all shades of political opinion."

The divergence of opinion is a very wide one and no meeting point has yet been found. The Council's feeling towards the Board is one bordering somewhat on disgust—it feels that the Board is being deliberately obstructionist towards its work. And the Board's feelings in regard to the Council? They are not quite certain. In the way peculiar to all typical English gentlemen it maintains a polite silence. But one is led to believe that beneath its apparent urbanity, its aristocratic (or rather bureaucratic) carelessness of what strength or numbers the Council attains, its confidence in its own strength and its belief that it is doing its duty as best it

can, there is not quite such a calmness. It is, after all, not pleasant to have one's wisdom, for so long accepted as indisputable, suddenly questioned by what can only appear to be a couple of communal upstarts. It is not pleasant to feel that after one has acted as the unquestioned spokesman of the people for so long, there are other bodies who can of a sudden get up and do the same—and get away with it.

And I am led to believe that it is this question of hurt dignity that is to an appreciable extent at the bottom of the Board's unwillingness to co-operate with the Council. Instead of maintaining an attitude of disregard as to whether the Council was achieving good results or not, it could, without giving up one inch of the ground on which it stands (and it is ground which is certainly substantial and that might have been perhaps better recognised by the Council) have investigated those results and, being satisfied as to their success, given the Council its blessing. There is no doubt of the many limitations imposed on the Board's activities by its position as the more or less official representative of British Jewry; one feels it could have given a little more attention to the results achievable by a body not fettered by the same limitations.

(Continued from Third Column).

Other essays in the first half of the book deal with the Jew in sport, the gesticulating Jew, Jewish Humour, the Hebrew Kindergarten, the Jewish home, the Jewish attitude to colour, etc.

The second half of the book under the title "Art Rhythms," is concerned with the Jew in literature, art and music, and contains striking criticism of the work of Jakob Wassermann, Gustave Mahler, Arnold Schönberg, Samuel Hirschenberg, Marc Chagall and Chaim Soutin. Essays on "The Jew on the Stage," "The Jew in Modern Music," and "The Jew in Modern Art" are highly interesting and informative.

Though the book is obviously written by a philosopher and thinker, it is by no means abstract and beyond the range of the average reader. It is written in a clear fluent style and there are passages of real beauty which make an emotional appeal and which reveal a brilliant command of language on the part of the author. Another characteristic is a certain quiet humour which gives to various passages a particular charm. A reading of the book must indeed prove an enjoyable and valuable experience.

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Book Review.

"BEAUTY AND THE JEW" by Dr. J. Sachs (Edward Goldston, Ltd., London). Review copy from Central News Agency.

Dr. J. Sachs' thoughtful and thought-provoking contributions have for a number of years been a feature of Jewish journals in South Africa and have made his name familiar to a large circle of readers.

A number of these articles together with some new ones have now been published in book form under the title "Beauty and the Jew," which will we are sure be welcomed as a valuable addition to the literature on the Jew and his attitude to life.

The book consists of twenty-four essays each one highly original and interesting in itself and all linked together by the author's desire to reveal the true pattern of Jewish life to-day. The essay "Jewish Life Rhythms" gives a general idea of his philosophy and outlook. "By life rhythm I mean," he says, "the form of man's reactions to his environment, the measured response of man to his surroundings: his modulated answer to the outward pressure of natural and social forces. Man strives to adjust himself to his environment and yet to remain himself: the compromise that results from his efforts to satisfy these two strivings constitutes his life rhythm" and he goes on in a masterly way to analyse the "life rhythm" of the Jew, showing how it was only during the brief period when the Jewish People were on their own soil that they were able to create "universal harmonies that have given the world the moral impetus whose waning strength is the cause of the present decline. Divorced from its soil," he says, "the Jewish people has never found a land and a people whose rhythm of life, and whose moral and intellectual outlook were akin to its own."

He shows how through this the Jew developed an "inferiority complex," the "feeling of the proud recluse, who is too proud to measure himself against the world and dispises it." The only cure for this, he deduces, is self-expression, and the experiment in Palestine is above all an experiment in expression both of the individual Jew and of the national group. "Palestine to-day," he concludes, "is a clearing house for all sorts of outlooks and philosophies

... It is necessary to co-ordinate all this diverse material and subordinate all their varieties of outlook to the common cause of the national task. A greater unity is needed—a more rhythmic march to the national goal."

(Continued in Second Column).

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