

A Professor

I REMEMBER meeting some years ago, as a fellow-guest in the home of the Rev. A. P. Bender, a young Jewish doctor whom my host held in very high esteem. He was Dr. F. Forman. I was told that he was considered an unusually gifted medico, for whom a brilliant future was predicted. The doctor himself appeared somewhat shy and reticent and a person of reserve. At the same time, there was something in his personality that left a deep impression.

I am, therefore, interested to learn that Dr. Forman has recently been made a Professor at the Capetown University. The appointment is to the Chair of Clinical Medicine in the Medical School of that Institution.

The choice has been cordially welcomed, not only by many old students of Professor Forman, but also by his colleagues in the medical profession. For some years he was lecturer in the department of which he now becomes the head.

From the last issue of the "South African Medical Journal" I learn that the University has decided that there should be two chairs of medicine, one to be called the Chair of Practice of Medicine and the other the Chair of Clinical Medicine. It is for the latter post that Dr. Forman has been chosen.

The new Professor is not only a fine teacher of medicine, but has also built up a reputation for himself as a keen investigator and research worker.

"Husbands" and "Widows"

AS a result of the remarkable activities of the various branches of the Hadassah organisations in America, a new species of male has arisen. He is known as the "H.H." or "Hadassah Husband." The implication is that owing to the many meetings with which the Hadassah women are inundated, the husbands can but rarely get glimpses of their wives.

This reminds me of certain suffering Jewish women in Zionist circles in South Africa, who for many years have been known as "Zionist widows"—in the sense that they too rarely see their husbands, who are engaged continuously in attending meetings.

I extend sympathy to the "Hadassah Husbands" in America and to the "Zionist Widows" of South Africa. These folk should be happy in the realisation that they, too, contribute their share towards Jewish National resurrection.

Dancing

SOME time ago I had occasion to comment on the absence of a distinctive Jewish school of dancing. I now hear that an interesting dancing competition was held under prominent auspices in Tel-Aviv recently. The municipality of the all-Jewish city, which always tries to encourage literature and art, offered the first prize. A number of other prizes

Current Communal Comments

By "Hamabit"

were given by interested societies and individuals.

There was a large number of entries for this dancing competition and about half of the dances were on Jewish subjects, Oriental, traditional and modern. The first prize was awarded to a performer who was quite unknown in Palestine. She excelled in a Jewish wedding dance, as a wailing woman and a village boy. The second prize was given to a group of Yemenite dancers, conducted by Rina Nikova.

When in Palestine recently, I saw this fine artist perform. She is a gifted exponent of the grace of the dance. In the Tel-Aviv competition, there was a young dancer by the name of Else Dublon, who was a well-known performer in Germany in the pre-Hitler period in that country. This dancer is to-day a member of a "kibbutz," and spends her days in the tilling of the land.

A friend writes to me that the dancing competitions evoked unusual interest in Tel-Aviv, and the sessions were attended by large and enthusiastic gatherings.

One hopes as a result of such stimulus that a characteristic Jewish dance—symbolic of the national revival—may be evolved.

A "Trick"

SOME American newspapers are rather jubilant over the "trick" which Isidor Genet, a newspaper vendor from the Bronx, played recently on the Nazis of Berlin. Genet is the head of the Society of Jewish War Veterans in the Bronx. Recently he went on a trip to Europe and spent a few days in Berlin. Whilst in the Nazi capital, he took the opportunity of placing a wreath at the central war memorial. With their usual love of display and pomp, the Nazis gave him an orchestra and a guard of storm troopers and a military detachment.

A few hours later, German newspaper men came up to the memorial and read an inscription on the wreath. They discovered that the organisation which Genet represented and in which name he placed the wreath was a Jewish society. The embarrassment was great, and Genet was interrogated for several hours by the secret police and given a hint to leave Germany.

The Hearst newspapers have featured the story in bold headlines and New Yorkers had something to chuckle about over their breakfast tables.

Toscanini

THERE is a project on foot in Palestine for the establishment on a tract of land—already given to Arturo Toscanini—of a music hall to be called the Toscanineum.

It must be remembered that for the sake of freedom, Toscanini made himself an exile from his native land and became a citizen of the world. For the sake of justice, he came to Palestine to lead an orchestra of exiles from Germany. For the sake of righteousness, he abstained from appearing in the land of the oppressors, although a warm invitation was extended to him. Toscanini is a gentle spirit, glowing brightly in a world of arrogance.

I understand that the money for Toscanineum in Tel-Aviv is being collected in America, where the conductor is greatly admired. It is a fine way of paying tribute to a gifted musician and a great man.

Toscanini is a name to conjure with in Palestine where he has become a deeply beloved personality among all sections of the Yishuv.

A Retort

THE beautiful Luise Rainer is well remembered by her many fans for her fine acting in that unique picture "The Good Earth," in which she appeared with Paul Muni recently on the South African screen. The gifted actress has married Clifford Odets, the brilliant young playwright.

There is in New York a certain "court jester" in Zionist circles. When the young couple appeared some weeks ago in a well-known New York café, frequented by leading Jewish personalities, this jester elbowed his way through the admiring throng surrounding the couple, and seated himself beside Miss Rainer.

With his customary "graciousness," he waved the film star aside, muttering: "Geh in der erd arein."

Whereupon Miss Rainer, with her sweetest smile, retorted: "Oh, but your advice is quite unnecessary. I'm already in 'The Good Earth.'"

Lucky

"WHY was it that the Almighty took everything away from Job, except his wife?" asked Chayim.

"It is written," replied Zorach, "that Job was finally recognised as a tzadik and all his worldly possessions were returned to him twice over—a double portion of everything. Had his wife been taken from him, then Job would have had to be given two wives. Such a punishment the Almighty in His goodness did not wish to inflict upon a man who had already suffered so much."

Chayim listened carefully and appeared to be satisfied with the explanation.



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