

Greetings !

ONCE again I note that the non-Jewish daily press of this country is issuing striking announcements asking its Jewish readers to insert Rosh Hashonah greetings. I have no doubt that many thousands of our good folk will respond to this appeal and during the Rosh Hashonah period we shall see how many of our people will be publicly extending greetings to their relatives and friends throughout the country.

The custom of extending greetings during the Holy Festival period is a pleasant one indeed. When such greetings, however, are shouted over the housetops for all the world to hear, it is an undesirable practice. When a New Year greeting is inserted in a Jewish paper it gives to the gesture an intimate touch. On its being published, however, in full blast for the attention of the *goyim*, much of the charm is lost. The publication of columns of Jewish greetings in prominent daily newspapers must also cause considerable amusement to the readers of these publications.

Incidentally, the income from these greetings is a financial asset, and it is but fair for Jews to support their own press, which is going through so severe a crisis at the present moment.

At the Olympiad.

IT is to be regretted that in the South African delegation to the recently-held world Olympic Games at Los Angeles no Jews were included. There are some fine athletic Jewish young men and women in this country, but none of them appear to ever reach championship class.

I was interested recently to learn from a friend in Los Angeles that the Jewish community in that city gave a reception during the Olympiad to international Jewish athletes who had come to compete from various countries. Amongst these were Charles Kellner of Budapest, wrestler of the Hungarian Olympic team; Zoltein Duckstein of Budapest, manager and coach of the Hungarian Olympic gymnastic team; Abraham Kurland of Copenhagen, Denmark, wrestler of the Danish Olympic team; Nickolas Hirschl of Vienna, member of the Austrian Olympic team and champion wrestler of Europe; Oskar Heks and Andre Engel, of the Czecho-Slovakian Olympic team; and Baratha, a young lad of the Hungarian water polo team.

All these were champion Jewish athletes of world-wide reputation. The visitors were cordially welcomed by the leading Rabbi of the Los Angeles Jewish community. In responding to the toast, Nickolas Hirschl, champion wrestler of Europe, said: "I have always been a

Current Communal Comments

By
'Hamabit'

good Jew and I am very proud of this welcome." Thanks were accorded to Prince Ferdinand von unde zu Lichtenstein for having allowed Nickolas Hirschl to attend the reception.

May I express the hope that when the next World Olympiad takes place in 1934 a Jewish athlete in the championship class will represent South Africa.

Lilienthal.

IT will be admitted that no vocation demands greater physical and moral courage than that of aviation. From the early days of flying our people have contributed their share not only on the side of invention, but in the exhibition of flying courage.

I am reminded of this by the monument which was unveiled recently at Karpfenteich, near Berlin, in memory of Otto Lilienthal, the Jewish pioneer aviator. Government and municipal authorities were represented at the ceremony and there were many delegations of aviation societies. Wreaths were deposited at the foot of the monument and the Lord Mayor of Berlin spoke eulogistically about the man who was being honoured. It will be recollected that Lilienthal paid for his pioneering work with his life.

The monument to Lilienthal commemorated, at the same time, the German flyers who had fallen during the War, as well as the living German flyers who are still carrying on in the spirit of Lilienthal. The dead man's brother, who is 82 years of age, was present at the ceremony. Lilienthal is generally regarded as the "father" of aviation and was killed while flying as far back as 1896.

This belated recognition to a Jew of great courage is a striking commentary of the respect with which the dead Jewish heroes are held in comparison to the hatred which living ones arouse.

Idelson.

THE arrival in Johannesburg of a famous Cantor to officiate at one of the local synagogues during the forthcoming Holy Days makes me think of other equally renowned chazonim and composers of synagogue music. I could name many in this line, but at the mo-

ment I am musing over the career of one Abraham Z. Idelson, who has family connections in Johannesburg and who visited us some years ago. This A. Z. Idelson is Professor of Jewish Music and Liturgy at the Hebrew Union College, Cincinnati, the pioneer reform rabbinical seminary in the U.S.A.

Idelson has just celebrated his 50th birthday, and that happy event seems to have passed unnoticed. A bibliography of his published books and periodical contributions would surprise many. Ever since 1908, when he first issued his *Schire Zion*, he has been very energetic in informing the world, both Jewish and otherwise, of the ramifications of the history and growth of Jewish music and liturgy in many lands, especially the Orient. It is the "Oriental" feature of his labours which strikes me. Already he has published his tenth volume of his *Hebräisch-Orientalischen Melodienschatz*, a work which he must have commenced in 1908, when he wrote *Poesie und Gesang d. Jemenitschen Juden*, followed by that of similar tunes on the music of our brethren in North Africa and the Near East. All these volumes are invaluable, and Professor Idelson has done us a great service in preserving the tunes of forgotten Jewries. He also has written on *The Features of Jewish Sacred Folk Song in Eastern Europe* and the more general aspects of our characteristic devotion to musical knowledge and advancement. Such a personage must be accorded lasting credit for what he has achieved in his vocation.

Advice.

A Hebrew teacher in Johannesburg became ill recently, so he made an appointment with a prominent medical practitioner.

The latter—an extremely busy man—gave the *melamed* a very careful examination and finally offered him a considerable amount of extremely important advice. The *melamed* listened most carefully and having dressed himself took his hat and stick and was about to leave.

The medical practitioner—to whom the Hebrew teacher was a stranger—said:

"I am sorry, but I must point out that you have forgotten to pay me for my advice."

"That's all right," said the *melamed*, "I have decided not to take it."

And he walked out.

PLACE YOUR
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ANNOUNCEMENTS
in the
Zionist Record