

Sir Lionel . . .

A GREAT South African has passed from the scene in Sir Lionel Phillips, whose death at the age of 81 took place recently. Besides being a great mining leader and a pioneer in the agricultural development of South Africa, the late Sir Lionel was an influential patron of the arts. He was one of the pioneers of the Golden City and throughout his long life was filled with an intense love for this country.

It is strange that whilst it is generally known that Sir Lionel was a product of the Jewish people, not a single reference to this fact has been made in the generous eulogies which have appeared about him in the South African press.

This is probably due to the fact that Sir Lionel took little interest in Jewish affairs for many years past. In the early days he was an occasional attendant at synagogue service and in fact gave a generous donation of four thousand pounds to the old Witwatersrand Hebrew Congregation at the time when Dr. J. H. Hertz was minister. He was later made an honorary life member of the United Hebrew Congregation of Johannesburg.

I note that considerable publicity has been given to Sir Lionel's Christian burial. On Friday last in Port Elizabeth, the Roman Catholic Bishop said mass for the repose of his soul. All this is strange, indeed, in view of the fact that Sir Lionel throughout his life took such little interest in religious matters of any kind.

A "Maskil"

I FEEL deeply the passing away of an unusual character in the person of Dr. S. Mallinick, of Johannesburg. In the midst of a busy medical practice and the humdrum of every-day events, Mallinick managed to lead a highly-charged intellectual life. He was a scholar who had command of some fifteen languages. An omnivorous student, he sat humbly at the feet of great masters of learning.

Mallinick was one of the few people in this country who had made a close study of the Koran. He was known to the small Arab and Syrian communities in this country for his knowledge of their respective literatures. He was also an earnest student of the Talmud and during the last few years he rose each morning at four o'clock in order to learn a "blatt" or two of the "Gemorrah." His Talmudical learning earned for him a great reputation among local lovers of the Torah and recently he was made the leader of an important Talmudical circle.

There are few left here of this particular type of Jewish medical learned personality, which Mallinick so well represented.

Prize Winners

IN connection with the thirty-fifth anniversary of the establishment of the Nobel Prize, the Nobel Trust in Stockholm has published an official register of all the distinguished winners. The register contains details of the winners, but race and religion are not given. As a result we have the curious paradox of Einstein, who is to-

Current Communal Comments

By
"Hamabit"

day an American citizen, and Fritz Habber, who died in exile, being described as Germans.

To a Jew the register makes most interesting reading. Out of the 183 Nobel laureates, no less than 20 were Jews, beginning with Adolf von Baewer, who carried the prize for chemistry in 1905 and concluding with Otto F. Warburg, who took the prize for physiology and medicine in 1931. Both the first and the last on the Jewish list are German Jews.

In this connection, it is interesting to observe that eleven out of the twenty Jewish winners were professors in German universities. There can surely be no better illustration of the Jewish contribution to German culture. Of the others, there are several French names as well as American. Curiously enough, there is not one English Jew on the list of Nobel Prize winners.

As for the achievements of the Jewish Nobel Prize winners, the following list will, I hope, prove of interest:

Six Jews obtained the prize for physics (Michelson, Lipmann, Einstein, Bohr, Franck Hertz); six obtained the prize for physiology and medicine (Ehrlich, Mechnikov, Barany, Meyerhof, Landsteiner, Warburg); four for chemistry (Von Bayer, Wallach, Willstatter, Haber); two won the prize for peace (Asser, Fried) and two for literature (Heyse, Bergson).

Translated Judaism

IN how many languages is Jewish literature being published to-day?

Since the advent of Hitler, assimilated Jews all over the world have had a rude awakening towards a knowledge of Judaism and there is a great demand for translations from Jewish literature in countries where Jews reside even in small numbers. In more thickly populated Jewish centres, "Translated Judaism" is growing by leaps and bounds. In Poland, where only a few years ago almost every Jew read either Hebrew or Yiddish, there is to-day a vastly developing Jewish press in the Polish language. There are at least three Polish-Jewish dailies and scores of weeklies. Dr. Hertz's "Book of Jewish Thoughts" has recently been translated into Polish. Judaica is now being published in Danish, Swedish, Hungarian, Latvian and Estonian languages.

Spanish, which was for many years a forbidden medium to the nationally-minded Jews, is now being used in South America for Jewish publications. In Spain itself there is a movement to start a Jewish periodical, which will cater for the needs of the small community and particularly for the many marranos who returned to Judaism in recent years.

In the East, too, there seems to be a great demand for translations of Jewish works. Turkey has already to its credit several Jewish volumes and it is said that owing to the extreme nationalism of the Turkish rulers there are to-day many young Jews in that country who read no other language. The latest Jewish medium seems to be Persian. The famous novel, "Ahavath Zion," by Mapu, was the first Hebrew book to be rendered into Persian, and it has reached a second edition.

A number of other Persian-Jewish publications are being contemplated and I should not be surprised if in the near future my mail-bag will contain Jewish newspapers published in the Persian language.

The "Dudele"

JEWISH musicians in Europe have a keen interest in the international congress for musical education which took place in Prague recently. The object of the gathering was not only to raise the standard of musical knowledge amongst the youth but to co-ordinate music with general education, so as to make it a spiritual factor performing a psychological function in the life of the growing generation. Run under the motto, "Through Music to Humanity," the congress attracted a large number of Jewish musicians and educationalists, amongst which were representatives of Palestine.

Amongst the various lectures given, there was an interesting address by Robert Mayer on his concerts arranged in London for laymen and children of the slums. These concerts were preceded by introductory lectures and have proved a great success. Professor Sachs, another Jewish authority on music, spoke on the gramophone as a medium for musical education.

Amongst the musical functions there was a demonstration-lecture on folk-music, given by Miss Engel Lund, the well-known performer of folk-songs. She included in the programme two Yiddish songs, the "Dudele," and "The Rebbe Elimelech." In her introductory remarks to the "Dudele," Miss Lund, who by the way, is not a Jewess, said, "the song is so beautiful that every one of us might have composed it—but we have not done it . . ."

The "Dudele," an inspiring Chassidic composition, is often performed by Jewish singers in this country. Some years ago, I remember, Cantor Pinchasowitz sang the song at his farewell concert in the Johannesburg City Hall. He was accompanied by the municipal orchestra conducted by John Connell. The orchestration of the song created a tremendous impression upon the audience and I am glad to note that it has now received international recognition.

Philosophy

MENDELLE and Berelle were climbing the spiral staircase of a lighthouse.

"Ah!" said Mendelle, puffing and blowing, "life is just like a spiral staircase."

"What do you mean by that?" asked Berelle.

"How should I know? Am I a philosopher?"