

Malinowsky

I WAS an interested listener at a number of addresses delivered during the recent conference held here of the New Education Fellowship. One of the most striking personalities among the lecturers was Professor Malinowsky, the celebrated anthropologist. He has written some brilliant studies of savage tribes and his knowledge of the native mind and psychology is reckoned to be almost without an equal.

The Professor—although a Pole—is domiciled in England and has a remarkable command of the English tongue, in which he expresses himself eloquently and with great wit. The Assembly Hall of the University was filled with a huge audience at the last of the public addresses delivered by Malinowsky. There was a distinguished chairman in the person of General Smuts.

Malinowsky referred to the intelligence tests which had been inaugurated in the American army during the War. He said he was saddened by the fact that under these tests, the Pole came below the Negro. He gave the interesting information that it was the Jew who came first in the tests.

"As a de-vitalised Pole," declared Professor Malinowsky, "I regret that the race from which I came should have come so low in the tests. I have been made happy, however, lately by the fact that a newspaper here has referred to me as "a Polish Jew." This is a compensation, as no higher compliment could be paid to me."

I noticed that the Jewish members of the vast audience appreciated the humour of this declaration, but the non-Jewish element did seem to be a little puzzled by it all.

Inroads

I AM interested to learn that a number of the South Africans in Palestine are paying a holiday visit to South Africa. I hear that Mr. and Mrs. Louis Policansky are already here and Mr. and Mrs. Jacob Gesundheit are arriving this month. The former have been living in Tel Aviv for the last six years and the latter went to Eretz Israel seven years ago. They have become permanent members of the Yishub, in the activity and development of which they take an important part, to the credit of South African Jewry.

In speaking of South Africans in Palestine, I am reminded that recently one of the finest of them—Mr. Chaim Joffe—celebrated his fiftieth birthday. The idea of "celebrating" such an event in his life would not appeal to a man of the type of Chaim Joffe, who unobtrusively carries out such fine work in Eretz Israel.

The South African Zionist stalwarts in Palestine are shortly to be joined by another in the person of Mr. Benzion S. Hersch. I hear of other "veterans" in our Zionist ranks who contemplate making a permanent home in Eretz Israel. Such journeys are undoubtedly the completion of Zionist lives, but the inroads made into the active Zionist ranks here are indeed serious. This is causing grave concern to the decreasing band of old workers who still remain.

**Current
Communal
Comments**

By
"Hamabit"

For Humanity

A REALISATION seems to be spreading amongst a certain section of our people that only comparative obscurity is the price of toleration and peace. It is pointed out that the rise of Jews in Germany and the important part which they took in the fabric of the life of the country was their undoing.

This theory does not, of course, explain why in England, where the Jew counts for no more in the national life than his number warrants, there is an active Fascist movement arising there, the most striking platform of which is anti-Semitism of the worst sort.

It is further pointed out that a minority of no special attainments may be amiably tolerated. But a minority distinguished above the majority by intellectual qualities, is certain to arouse jealous dislike, which may easily be fanned into fanatical hatred.

I feel that a problem so intimately associated with human progress cannot be dismissed in an airy fashion. Once and for all, it must be realised that the walls of the Ghetto have been broken and not easily can they be rebuilt. It is also futile to speak of the Jew as an Asiatic alien residing temporarily in Europe. The Jew is a European much more than a great many people who claim that name. A Europe with the Jew driven out, will be a sorry Europe indeed. The whole problem of the Jew is a problem of humanity. The present trend of persecution is a blow against the principles of tolerance for all men and women.

I am one of those who believes that today the Jew is suffering for freedom and decency, not only for himself but for the world.

Oberammergau

THE regular repetition of the world-famous Passion Play at Oberammergau, has always been regarded by Jews as unfortunate. At the same time, it was recognised that the performance was a religious spectacle par excellence. In fact many Jews, including the writer, have been present at some of the performances. There are always moments of great solemnity in the truly remarkable scenes.

It is, therefore, regrettable to hear that this year the Passion Play will undergo a complete change, for Jesus and Judas are being played in a spirit which is in keeping with that of the New Germany. Christ has till now been played by Anton Lang as long-suffering, tolerant, enduring, turning the other cheek to the smiter. The new Christ, played by his kinsman Aloys Lang, is a militant spirit. He suffers and en-

dures, too, but he makes it apparent that he does so deliberately, because he is aware of his coming triumph.

When Christ appears before Pontius Pilate, he stands there defiant, proud, scornful, like one who knows that the victory is his. Anton Lang was Stresemann's Germany, suffering and yielding. Aloys Lang is Hitler's Germany, determined, nationally roused, sure of victory.

On the other hand, Judas played by Hans Zwink, is portrayed as a shrewd, critical, sceptical spirit, scoffing at all things, respectful only of money, who betrays Christ because it no longer pays to serve him. And in these anti-Semitic times Zwink has made Judas the personification of all that is evil and despicable in mankind, and puts it forward as a symbol of the Jewish people.

And all this is being done in the sacred name of religion!

Hildesheimer

MANY lovers of orthodoxy — and there are still many in this country — will regret to hear of the passing away in Berlin a few days ago of Rabbi Meier Hildesheimer.

A few years ago Dr. Hildesheimer came to South Africa in the interests of the Rabbinical Seminary in Berlin which his famous father, Dr. Israel Hildesheimer, founded. He made a good impression during his stay here and was much feted by lovers of orthodox Judaism.

It was only recently that the Rabbinical Seminary, of which he was the head, celebrated the occasion of Dr. Hildesheimer's seventieth birthday. Congratulations on the occasion were also received from South Africa.

Hildesheimer always spoke with great affection of his visit to South Africa and hoped to pay a return visit here. Regret will be felt at the passing away of so great a pillar of orthodox Judaism.

Method

BARON EDMOND DE ROTHSCHILD, dean of the living Rothschilds, was out driving in his carriage one morning when a ragged looking Jew threw himself in front of the horses. The Baron quickly pulled up the reins and dismounted to pick up the Jew.

"Why did you try to kill yourself?" Rothschild asked the Jew.

The Jew then told him a sad story about having seven unmarried daughters and no money for dowries.

"What's the use of living?" he asked.

The generous Baron then said: "Why didn't you come to me? I would have helped you."

"You may be an expert in banking," was the reply, "but please don't try to teach me how to *schmor*."

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