

Worcester Bnei Ubenoth Zion.

LECTURE BY
Dr. FELIX GROSS.

Dr. Felix Gross delivered a highly interesting lecture on Sunday evening at a *Conversazione* held in the Zionist Hall, Worcester, under the auspices of the Worcester Bnei Ubenoth Zion. Mr. Louis Volks, the Chairman, in introducing Dr. Gross, said it was a great privilege to welcome Dr. Gross to Worcester.

Dr. Gross, before speaking on his subject "Four Jews and I," referred to anti-Semitism. He said that anti-Semitism had always been used as a political smoke-screen. Some had suggested that anti-Semitism is religious hate, while others have explained it as an expression of economic fear. He considered that Zangwill had provided the most lucid definition of anti-Semitism, by describing it as the "Dislike of the Unlike." Dr. Gross considered anti-Semitism as an artificial creation of political leaders. It was a camouflage of political aims, behind which political wire-pullers manoeuvred for political advantage.

Referring to his subject "Four Jews and I" which dealt with his interviews with four prominent Jews, Lincoln Trebitsch, Charlie Chaplin, Yehudi Menuhin and Einstein, Dr. Gross said that these four Jews, moving in their own particular sphere, had expressed their Jewish genius. Jewish genius expressed itself in the handling of art rather than the creation of art.

The life of Trebitsch, Dr. Gross said, was typical of that of the Wandering Jew. His

career read like a novel. At the age of twelve, he had read the whole of German literature, and devoted himself to the study of Theological and Philosophical works. He was of a religious temperament. Going to Canada, he found work as a dock labourer. His studious disposition was recognised, and later, through influence he became a Dignitary in the Church. His career there afterwards was meteoric. He became a member of Parliament in the House of Commons. Interesting himself in finance, he became a director of several disreputable companies. Everything he touched turned to gold. When the war came, his financial interests suffered. He was then appointed a censor and translator in the War Office, but on account of suspicion was asked to resign. He then left for Holland where he communicated with Berlin, and offered to act as a German spy, but the Germans distrusted him, and he left for New York. A charge was brought against him from London, and he was sentenced to three years' imprisonment. Leaving Dartmoor in 1919, he went to Russia, and then to Berlin where he became Minister of Propaganda. This office he only occupied for a short while. He then went to Switzerland and then to Russia again. He was against England and said that England must be destroyed. He travelled to China where he organized a boycott of English goods. In 1927 he was found in Afghanistan where he was appointed adviser to the King. He tried to stir up trouble there, but had to flee the country. He then went to Tibet where he entered a monastery and later took leave for Manchuria.

Dr. Gross said that we would still hear more of this man Trebitsch. He was a typical Wandering Jew.

Recalling his interview with Charlie Chaplin, Dr. Gross said that he met him in a hotel in Berlin where he had come with a big staff consisting of publicity agents, typists, secretary, etc. At first he had been refused an interview, but after persistent endeavour he was ushered into Charlie Chaplin's suite, where he found him sprawled on the floor, playing with a toy electric train, which he had bought for his son. Charlie Chaplin confessed that it was his ambition to play Napoleon.

Yehudi Menuhin, Dr. Gross said, was a typical Jewish boy. He considered him the greatest violinist living. Menuhin plays Beethoven through Jewish eyes. His favourite study is economics and solving difficult arithmetical problems. Yehudi Menuhin is a cultured young man and a true Zionist.

Referring to Professor Einstein, Dr. Gross said he was a lover of music and played the violin with distinction. Einstein had spoken to him of his disgust with the political affairs in Germany, and had pointed to a bundle of threatening letters he had received. Einstein was a Zionist and believed in Jewish nationalism. He was present when Yehudi Menuhin and Professor Einstein played music together. His interview appeared in his paper the next day, under the headlines: "Yehudi Menuhin teaches Professor Einstein to play the fiddle."

Dr. I. Sagor, in proposing a vote of thanks, congratulated Dr. Gross on his splendid lecture.

Mrs. Weinstein who accompanied Dr. Gross also spoke.

Musical items were rendered by Miss Joyce Volks and Miss Milly Volks.

RELIGIOUS LIFE OF ANGLO JEWRY. — Continued from Page 646.

less than of vital importance. Did the English Jews realise how much depended on the religious loyalty of English Jewry?

"Remember, four million Jews are now under Soviet rule, and another 300,000 in the Baltic States have been cut off from Jewry, and no less than two million of our brethren agonise under the Swastika," he declared.

NEW RESPONSIBILITY FOR ENGLISH SPEAKING JEWRY.

"In consequence nearly every one of the renowned Yeshivoh and seats of Jewish learning on the Continent is closed; and it is the free Jews in English-speaking lands that are henceforth called upon to become the mind, memory and heart of Jewry. Will they rise to the height of their responsibility? English Jews have surprised the world by their philanthropic effort on behalf of the victims of Nazi tyranny. May they, with the help of God, equally surprise the world by their religious loyalty, by their Jewish consciousness, by their Jewish

conscience in this time of Israel's tribulation and woe. They will then revitalise Anglo-Jewry by their spiritual exertions and, by their example, inaugurate a return to the Synagogue among Jews the world over."

Moving the resolution, **Sir Robert Waley Cohen** said that the only thing, it seemed to him, which gave them their place in the world as Jews was that they stood for Judaism, and if they stood for Judaism then surely they must make it a force in the lives of every one of them. In this world of convulsions, when all human relations were being turned up by the roots, it was vital that the Anglo-Jewish Community on whom so much depended for the future of Jewry should make Judaism a real force in their lives, and that could only be done through the synagogue.

Mr. Gordon Liverman said that from the point of view of Jewish organisation and defence, it was vitally important that they should regard their Synagogue as their citadel, and in terms of defence one never deserted one's citadel.

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