

AJR**INFORMATION**

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Werner Rosenstock

A VISIT TO NEW YORK**Silver Jubilee of American "Federation"**

Like the AJR, its corresponding organisation in the United States, the American Federation of Jews from Central Europe, also had its Silver Jubilee this year, and to take part in the celebrations this writer spent some days of a private visit to the American Continent in New York.

Looking again at the grandiose silhouette of Manhattan with its skyscrapers—some of them now look almost old-fashioned in comparison to the new steel framed and glass walled post-war buildings—one keeps on pondering about Goethe's dictum in which he expresses envy of the new Continent which is not haunted by memories of the past. Yet it seems that at least some Americans consider the lack of historical roots a deficiency. Otherwise they would hardly have built a kind of museum, called the Cloisters, on the outskirts of the city, an imitation of a medieval building, with ancient furniture, meant to give their people at least some idea of the European past from which their own culture primarily stems. Was Goethe wrong after all when the absence of "verfallene Schloesser" led him to the conclusion "Amerika, du hast es besser?"

Yet since he wrote his poem, 140 years have elapsed and, in the course of several generations, a culture, rooted in the country's own past, has organically grown. As far as this manifests itself in the architectural sphere, one of the latest examples is the Lincoln Centre, with the new Metropolitan Opera, two theatres and a Concert Hall. A vast site at Broadway was made available for the scheme, and, by European standards, everything is on a grand scale. Yet it is tasteful and practical at the same time. To a large extent, the costs were covered by private donations, and the names of the benefactors—quite a few of them Jews—are engraved on the walls. There is also a Theatre Museum with a section for children providing records and earphones. Such educational facilities—we also noticed them in the Metropolitan Museum at Central Park—are particularly attractive and as they are in constant use, museums are not tucked away show pieces, but linked with the everyday life of the city.

Equally gratifying was a visit to the Jewish Museum. It is accommodated in a spacious mansion on Fifth Avenue, donated by the Warburg family which had used it as its residence until 1947. There was a special exhibition under the heading "Lower East Side", depicting the early

history of the Eastern European immigrants after the Russian pogroms. Many features were similar to those of London's East End. There was the same squalor and poverty, the struggle with the new language, the sweat shops and—at the other end of the scale—the flourishing Yiddish culture. There were the problems of welfare, integration and immigration regulations, and it is worth recording that Jews from Germany who were already settled in the country at that time, took a leading part in caring for the newcomers. Quite a few of the new arrivals have made the grade in public life and in the arts; the exhibit of the late Sir Jacob Epstein's autobiography was one of the many examples. Though it was a weekday, the exhibition was extremely well attended, and visitors from all parts of the city commented on the displays, recalling their own youth or their grandparents' dwellings in the narrow streets of the former "Ghetto" now occupied by other newcomers, especially from Puerto Rico. Yet, as in Petticoat Lane, the Street Market is still operating!

Of course, we revisited the Leo Baeck Institute. Like the Jewish Museum, it is also accommodated in a mansion formerly occupied by a prominent Jewish family, in this case the Guggenheims. Again, one is captivated by the atmosphere the house radiates, with its pictures of German-Jewish leaders (including those who perished in the Holocaust), authors, artists and Nobel Prize winners, and with original works by Max Liebermann and other famous painters. A new acquisition is a recently finished bust of Leo Baeck; it is a fine piece of art, but as the sculptress had to base her work solely on photographs, it was, perhaps, unavoidable that the resemblance to Leo Baeck, as we knew him, is only slight.

The unique value of the source material, collected by the Institute was re-affirmed by an experience which, in itself, is of no general importance: looking for particulars about an ancestor who lived in a small West-Prussian town, we browsed through the Library's catalogue; and there it was—"Calendar 1857 of the Jewish Communities in Prussia," and all the required data were recorded in it. Where else in the world is such a wealth of detailed material about our past available? For scholars who carry out research work on subjects related to the history of the Jews in Germany after the emancipation and on general political and cultural trends in

Germany connected with the "Jewish problem", the Institute has become indispensable.

By preserving the records of their heritage in the Leo Baeck Institute the Jews from Germany fulfil a duty of self-respect. At the same time they help to secure an undistorted interpretation of their own history. Beyond this the positive and negative aspects of the history of the Jews in Germany after their emancipation have become increasingly topical for the assessment of the problems with which Jews are faced in our time. The Jewish population in the United States, in Britain and—though not yet to the same extent—in South America no longer consists of immigrants and children of immigrants, but of a third generation which has found its way into the professions and whose members also contribute to the political, literary and artistic life of their country of birth. The confrontation of Jews with their environment which commenced in Germany more than 100 years ago repeats itself in the Western Hemisphere only now. The conditions are certainly different, but there are also many parallels.

Turning to the particular position of those German Jews who immigrated to the United States after 1933, it would be preposterous to pass judgement after a six-day visit. It is even impossible after such a short stay to get sufficient insight into the set-up of their organisations and their position in the general framework of Jewish life. To the outsider, the network of these organisations is bound to appear almost as complicated as that of the New York subway system. With this reservation it can, however, be stated that, as in other countries of resettlement, in the United States the Jews from Germany have succeeded in building up strong and effectively working organisations. The fact that the "American Federation of Jews from Central Europe" may look back on 25 years' activities testifies in itself to their spirit of solidarity.

The structure of the Federation differs, however, from that of the other two founder organisations of the Council of Jews from Germany in Britain and Israel. Whilst the AJR and the Irgun Oley Merkaz Europa in Israel are based on individual membership, the Federation was founded by welfare organisations, congregations and clubs of German Jews, which were already in existence, in order to act as their spokesman in questions of general concern to all of them. This set-up was bound to limit the scope of the Federation's activities, because in the United States many tasks which, in Britain and Israel, have been taken up by the AJR and the Irgun respectively, are not carried out by the Federation itself, but by its affiliates. The Federation concentrated its efforts on safeguarding the legal interests of the former

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A VISIT TO NEW YORK

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German Jews, especially in the field of restitution and compensation. However, as it had its mandate only from its affiliates and not from individual members, its achievements are not as widely known to the German Jews as they deserve to be. This was also stated by the Hon. President, Rabbi Dr. Max Gruenewald, at the Opening Function of the Anniversary Celebration. At the same time, Dr. Gruenewald outlined new tasks with which the Federation had to cope, e.g., the problem of "acculturation" (an American term for integration into the Jewish and general cultural life of the country) and the moral questions connected with the relationship to post-war Germany.

These new tasks were described in greater detail by the new Executive Director, Dr. Herbert Strauss, who had been appointed after the retirement of Dr. Hermann Muller. As a first practical step, Dr. Strauss, a University Professor, had successfully organised a "Lerntag" for members of the comparatively younger generation; further gatherings of this kind are planned in the near future. Dr. Strauss also stressed that the Jews from Germany could make valuable contributions to American Jewish life by studying and spreading the values of their spiritual heritage. His report was followed by brief addresses delivered by representatives of the Federation's main affiliates. Dr. Fritz Schleger spoke on behalf of the New World Club under whose auspices the "Aufbau" is published; he especially dealt with the psychological difficulties a German-language paper for predominantly Jewish readers had to face. The work which is most akin to one of the present main activities of the AJR, namely the care for the aged in Old Age Homes and Flatlet Homes, was dealt with by Dr. Kurt Herz, Secretary of United Help. As in Britain, the high standard of the Homes has been widely recognised. The basic ideas of the Leo Baeck Institute were described by the Institute's Secretary, Dr. Fred Grubel, and Dr. Alfred Einstein, of Cleveland, Ohio, spoke on behalf of the affiliates outside New York. The writer conveyed the greetings of the AJR.

At the Luncheon Session Dr. Joachim Prinz gave a vivid address about "The Hitler Era; Its Moral and Historical Consequences". The fact that the mass annihilation of Jews and also of wide sections of the non-Jewish population in Europe had no parallel in the history of mankind was bound to limit the possibilities of establishing a relationship between the survivors of the holocaust and the present generation of Germans, he stated. The great novel about the catastrophe had not yet been written, and the difficulties of setting up an adequate visible memorial to the martyrs had become evident anew only recently when the erection, in New York, of a monument had come under discussion.

The concluding function was a Public Meeting attended by about 500 persons. For the visitor from abroad one of the most moving experiences was the fact that the greetings of the City of New York were conveyed by a man who was himself a refugee from Nazi Germany and who is now the City's Commissioner of Buildings, Charles G. Moerdler. A member of the younger generation, he stressed his identi-

fication with his community of origin by speaking the first words of his address in German. In the light of their past experience, he said, the Jews from Central Europe had added reason to strengthen the democracy of their new homeland and to make sure that "it never happens again".

Professor Rudolf Callmann, the Chairman of the Federation's Board, pointed out that the lives of the Jews from Germany had been enriched by the opportunity of acquiring a second culture after their emigration. They had also learned to become less dogmatic in their thinking and to value the pragmatic approach of their new environment. Dr. Curt C. Silberman, President of the Federation, stressed that the Federation was not a "Landsmannschaft" which looked backwards, but an organisation which had to cope with numerous vital tasks. Not only was it necessary to be vigilant in the field of restitution, but questions of integration, of the attitude to Germany, and of the second generation, had also to be tackled. The relationship between Jews and Germans was the main subject of the third address which was given by Dr. Nahum Goldmann. It was impossible, Dr. Goldmann stated, to ignore the existence of Germany, and ways of co-existence had to be found. However, patience, especially on the part of the Germans, was necessary. The speaker also stressed that the specific tradition of German Jewry could be of great benefit to American Jewish life.

To sum up the impressions it must be mentioned at the outset that the functions were extremely well organised; this is only to be expected from the *yekkes*, wherever they may live. Due to the fact that many activities are carried out by the Federation's affiliates and not by the Federation itself, the gathering was not a working meeting comparable, say, to the AJR Board Meetings. In a way, this turned out to be an advantage. As there was no need to go into details, there was time—and willingness—to concentrate on the wider issues involved. Quite a few of the leading personalities had already been active in Jewish life prior to their emigration. As they have struck roots in their new homeland this did not engender feelings of nostalgia. Yet one felt at home immediately, because the atmosphere was enhanced by a sense of continuity.

ERHARD'S SUCCESSOR

Dr. Kurt Kiesinger, 62, Premier of Baden-Württemberg, is the West German Christian Democratic Party's Chancellor-candidate to succeed Dr. Erhard.

About his war record as an official in the Nazi Foreign Ministry, Dr. Kiesinger has stated that although he joined the Nazi party in 1933 he left it a year later and opposed it thereafter. He denied having acted as a liaison between Ribbentrop and Goebbels. He also denied having met Hitler or Mussolini or having been photographed with them in diplomatic uniform.

At a beer-hall rally in Munich 2,000 students booed Herr Kotzias of the N.D.P. for denouncing Dr. Kiesinger. Herr Kotzias said Dr. Kiesinger was "an old-time Nazi who now claims to have been a good democrat all the time". The chairman of the meeting, Herr Brandtner, threatened action against anyone who did not behave "like a good democrat".

ELECTION GAINS OF N.D.P.

The extreme Right-wing National Democratic Party made big gains in the recent election of a new State Parliament in Hesse. Over 225,000 votes, or almost 8 per cent, were received by the Party, giving it eight seats in the Parliament. It is the first time that the N.D.P. will be represented in one of the ten West German Land Parliaments.

The Social Democrats, who had been expected to increase substantially their majority in Hesse, only made a marginal increase from 50.8 per cent in 1962 to 51 per cent, giving them 52 seats, one more than previously. The Christian Democrats' support, as expected, dropped from 28.8 per cent to 26.4 per cent, securing 26 as against their 28 seats previously held. The Free Democrats obtained 10 per cent of the votes, losing one seat and retaining 10.

The party won its biggest share in small towns and country areas, especially in Central and North Hesse, which voted strongly for the Nazis in March, 1933. In Frankfurt it received almost 30,000 votes.

A spokesman of the party has conceded that two of the eight members elected are former Nazis, Dr. Gerhard Woitzschel and Herr Gustav Stuertz, but stated that he had no details of their Nazi activities. He denied that the other six had belonged to the Nazi party. The deputy chairman of the N.D.P., Heinrich Fassbaender, also elected, is reported to have been a Nazi Party member from 1933.

Ministry of Interior investigations have shown that there are about 1,200 "old Nazi hands" among the party's 24,000 members. More than half the members are reported to be over the age of 45, but the party claims that 31 per cent are under 30, with a considerable proportion of university students and servicemen.

The increase of Right-wing trends is indicated by the fact that in the election to the Federal Parliament last year the N.D.P. only received 2.5 per cent of the votes in Hesse. Since then the Party gained votes in the municipal elections of several Länder. In the election of the Bavarian Parliament, the results of which were announced when this issue went to press, the N.D.P. won 15 out of 204 seats.

The Federal Interior Minister, Herr Luecke, stated that the gains of the National Democrats were an "alarm signal". "All the strength of democracy must be put into action without delay to counter it". The leader of the Social Democrats, Herr Wehner, predicted that such "crisis symptoms" would become stronger in the near future and said there could be a "return to the 1930s". Dr. Mende, leader of the Free Democratic Party, attributed the results to the lack of progress towards German reunification.

In the light of their own experience in the past the Jews from Germany have added reason for realising the seriousness of the situation, and for endorsing all efforts curbing the nationalistic and expansionistic trends in Germany indicated by the election results. The AJR and the other constituents of the Council of Jews from Germany will follow up the situation with the utmost vigilance.

Alarm at the success of the N.D.P. has been expressed by Jewish organisations in this country and abroad. At a meeting in Berlin on the Anniversary of the November 1938 Pogroms, the Chairman of the Jewish Community described the Right-wing radical organisations in West Germany as an increasing threat to German Jewry.

HOME NEWS ANGLO-JUDAICA

RACE ACT

Mr. Roy Jenkins, the Home Secretary, addressing the Institute for Race Relations in London recently, admitted that the Race Relations Board and its conciliation committees were finding faults in the Race Relations Act. The very process of conciliation was hindered by the lack of powers to compel alleged discriminators even to talk to the local committees.

The first action that the Government could take to improve race relations, he said, was ruthlessly to eliminate discrimination in public service. He promised that a pamphlet explaining the Act and a form on which complaints of discrimination could be made would soon be distributed.

A jury at Middlesex Area Sessions found Christopher Britton, a 17-year-old labourer of Notting Hill, guilty under the Race Relations Act of distributing written matter with intent to stir up hatred against the coloured section of the public. This is the first case to be brought under the Act in London and possibly in Britain.

THE JEWISH IMAGE

An all-day conference was held by the Union of Liberal and Progressive Synagogues on the subject of how the outside world sees the Jews.

The chairman, Rabbi S. Brichto, summing up, said that the image of the Jew was not that of a religious person. It was that of a social and economic character. The conclusion was that the Christian world still sees the Jews more as a race than as members of a religion.

Lady Stocks presented a Gentile view of the Jews. There was a large measure of irrationality in the attitude of Englishmen towards the Jewish community, she stated. Rabbi J. J. Kokotek, who presented a paper on "The Jew—Image and Reality", said that there was a genuine desire among Gentiles to understand the Jews, to see the differences and to explore the possibilities of common ground. Assimilation was not the answer to Jewish exclusiveness, he said. Both Hitler's "final solution" and assimilation had the same result—the extinction of Jews as a distinct group.

YOUNG GERMANS

The Rev. W. W. Simpson, general secretary of the Council of Christians and Jews, at a meeting held at the council offices, reported on his ten-day visit to Germany. He stressed the importance of making young Germans more aware of the European background and traditions of Jewry in contrast to Jews as a nation in Israel. Speaking of the difficulties experienced particularly by young Germans in making contact with local Jewish youth, he said the visit of young Germans to Britain had been followed with interest in Germany.

Mr. Simpson stated that he had been impressed with the tremendous amount of work being done in efforts to trace and apprehend war criminals. He added that in 1968 it was hoped to organise a seminar for Jewish-Christian youth from Britain and Germany at Sonnenberg.

LAUNCHING CEREMONY OF WORLD REFUGEES 1966 WEEK

Representatives of the AJR and many other refugee organisations attended the launching ceremony of the European Campaign for World Refugees held on October 24 at Church House, Westminster. Addresses were delivered by Prince Sadruddin Aga-Khan, the United Nations High Commissioner for Refugees, H.R.H. Prince Bernhard of the Netherlands, Chairman of the Working Group for the European Refugee Campaign, the Lord Chancellor, Lord Gardiner, Mr. Jeremy Thorpe, M.P., and the Leader of the Opposition, Mr. Edward Heath.

All speakers stressed that whilst in Europe the problem of refugees had now more or less been settled, help was now required for refugees in non-European countries, especially in Asia and Africa. Speakers also recalled that Britain had always been the biggest contributor to all campaigns and expressed the hope that this would be so again this year.

The ceremony was followed by an impressive Service at Westminster Abbey.

ABERFAN DISASTER

Preaching at a sermon in Westminster Abbey, the Rev. W. W. Simpson, general secretary of the Council of Christians and Jews, recalled the tragedy of Jewish suffering during the Holocaust in the shadow of the more immediate tragedy of Aberfan. If it was possible for all people to share in the agony of Aberfan and to think of the children who had died, said Mr. Simpson, it was more terrible still to stand before the crematoria of the death camps and think of the millions who died through man's deliberate inhumanity to man.

Prayers for the victims of the Aberfan disaster were recited in synagogues throughout Britain. Jewish doctors, W.V.S. and Red Cross workers from the Merthyr valleys joined in the rescue work at Aberfan. Mr. Ben Hamilton, hon. secretary of the Merthyr Tydfil Synagogue, was the coroner who opened the inquests on the victims. There has been a spontaneous response of emergency gifts from Jewish businessmen, and various Jewish organisations collected funds.

Mr. Levi Eshkol sent a message of sympathy to Mr. Harold Wilson, which the Prime Minister has acknowledged. The Weizmann School in Netanya is to plant a grove of trees in memory of the children who died in the disaster.

TYNDALL'S SENTENCE DOUBLED

John Hutchins Tyndall, leader of the Greater Britain Movement, was sentenced to three months' imprisonment for possessing a pistol and ammunition without a permit. He was also sentenced to three months, to run concurrently, for possessing the gun and ammunition within five years of being released from a six months' prison sentence. When he appealed against the sentence the Inner London Sessions Appeals Committee decided to make the two sentences run consecutively.

Appointments

The Prime Minister announced in the Commons that Sir Solly Zuckerman, the Government's chief scientific adviser, was to be chairman of a central advisory committee on scientific policy to be set up.

Dr. Claus Moser, professor of social statistics at the London School of Economics, is to succeed Sir Harry Campion as director of the Central Statistical Office. Dr. Moser was born in Berlin and came to this country as a child refugee.

Congratulations for Dr. Jakobovits

Messages of congratulation have been sent to Rabbi Dr. Immanuel Jakobovits on his election as Chief Rabbi of the United Hebrew Congregation, by the Archbishop of Canterbury, Dr. Ramsey, and the Archbishop of Westminster, Cardinal Heenan.

Federation of Synagogues

After a brief visit to London, Rabbi Dr. Eliezer W. Kirzner has agreed in principle to let his name go forward as sole candidate for the combined office of Chief Rabbi to the Federation of Synagogues and head of the Beth Din of the Federation.

Board of Deputies

Mr. A. G. Brotman, who retired as secretary of the Board of Deputies at the age of 70, has been succeeded by 44-year-old Abraham J. Marks. Until its closure earlier this year, Mr. Marks was headmaster of the Selim School in Aden.

New B'nai B'rith Grand President

Mr. F. S. Worms, F.C.A., was elected Grand President of the B'nai B'rith District Grand Lodge of Britain and Ireland. He was born in Frankfurt/Main and came to this country before the war at the age of 15.

Israeli Diplomat

The senior staff of the Israeli Embassy in London has been joined by Dr. Dov Schmorak. He comes to London from Stockholm where he served for three years. Dr. Schmorak, born in Poland 36 years ago, survived the Nazis and was taught in the schools of the Jewish underground. After the war he obtained a doctorate in political science at a German university. His family were well-known Zionist leaders in Poland and he himself helped in the organisation of the illegal immigration to Palestine. Settling in Israel in 1950, Dr. Schmorak joined the foreign service two years later.

Dr. Brodie's Library

Leo Baeck College has been given some of the books from the library of the former Chief Rabbi, Dr. Israel Brodie. The library was bought by a trust and contains some 7,000 volumes, now being classified into three categories. The volumes of general interest will be placed in the library of the Westminster Synagogue, most of the Judaica has been loaned to the Hebrew department of University College, London, and duplications and others rejected by the Hebrew department will go to the Leo Baeck College.

Leeds Choir for Hamburg Radio

The Leeds Sinai (Reform) Synagogue choir is to provide the music during a series of four religious talks to be broadcast on North German Radio. This is the first time since the war that a Jewish choir will broadcast on the Hamburg network. The talks, the first of which will be broadcast on January 13, were recorded in German by Rabbi Henry G. Brandt, minister of the Sinai Synagogue, at the Leeds BBC studios.

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NEWS FROM ABROAD

AMERICAN NEWS

Pressure Groups

A group of students were prevailed on to call off a picket line they were planning to put around Madison Square Garden, where the Ukrainian Dance Company was performing. The students were advised not to aggravate the situation started by Betar when some of its members invaded the offices of the Syrian mission to the United Nations. The picketing was to have been carried out by the "Students' Struggle for Soviet Jewry". Rabbi Israel Miller, chairman of the American Jewish Conference on Soviet Jewry, demanded that the demonstration be called off since it might create more problems, help the Arab States and further embarrass the U.S.A. Government.

Nazi Party Demonstrations

At the request of the Jewish War Veterans of the United States, a United States federal judge has forbidden the American Nazi Party in Chicago demonstrating near any synagogue or temple on a Jewish Holy-day.

Mr. Luis Kutner, counsel for the Veterans, stated this was the first time in world history where a rule of law was able to stop an anti-semitic hate programme. The Chicago branch of the American Civil Liberties Union—an organisation with a long tradition of defending the rights of free speech and assembly in the United States, no matter how unpopular—entered the case contending that the right of free speech was involved. Mr. Jay A. Miller, its representative, stated he expected that the A.C.L.U.'s Illinois division would advise George Lincoln Rockwell, the American Nazi Party leader, to appeal.

Communist Conference Cancelled

A conference due to have been held by the Communist Party of America to discuss "the Jewish problem" has been indefinitely postponed. The reason given is that more time is needed to study a draft resolution, but the real reason is believed to be pressure put on the party's general secretary, Mr. Hall, by the Soviet authorities. The draft resolution urged that Soviet Jews should be allowed to practise their religion unhindered and that the restoration of Jewish cultural institutions liquidated by Stalin should be speeded up.

Mr. Hall told a news conference in Rome that the American party was going through some debates on the way to handle antisemitic problems. It was not focused on the way it was handled in the U.S.S.R. but on the general problem of antisemitism, particularly in the U.S.A.

WORLD FAIR PAVILION

A special pavilion at Expo '67, the World Fair in Montreal which opens in April, will have the theme "Judaism as a Religious Philosophy of Life". Foundation for Judaism, Inc., a non-profit-making organisation, has been established to raise funds for the construction of the pavilion. The organisation will run the pavilion and will present a wide programme of activities during the Fair.

It was stated that 65 per cent of the money required had already been raised, and that construction of the pavilion was under way.

EXTRADITIONS

Dr. Gerhard Bohne is being extradited from Argentina to face trial in Frankfurt. He is charged with murdering 15,000 mentally and physically handicapped people during the Second World War.

Dr. Horst Schumann admitted in the Ghana Court of Appeal that he supervised the wartime killing of between 80,000 and 120,000 insane people. But this, he said, was to make room in hospitals for wounded German soldiers. His appeal was rejected and he was extradited to West Germany.

SOUTH AFRICA

In the General Assembly's Political Committee in New York, Russia accused South Africa of preparing to produce nuclear weapons with the aid of West Germany. Dr. Fedorenko, the Soviet delegate, said that "West German militarists" were not only trying to lay their hands on nuclear weapons at all costs, but were pushing "irresponsible circles in other States to embark on the way to nuclear armament".

In Johannesburg three Jews were found guilty of "furthering the object of Communism" and received prison sentences ranging from 18 months to four years. David Ernst, son of Mr. Sam Ernst, director of the Jewish Board of Education in Natal, received two-and-a-half-years' imprisonment; Rowland Arenstein, a Durban attorney, received four years; and Joseph Victor Finkelstein, a Johannesburg student and a paraplegic, received 18 months, 15 of them suspended.

GREECE

Claims by Nazi Victims

After an official visit to Athens by Dr. Gerhard Schroeder, the West German Foreign Minister, it was announced that West Germany is preparing to give favourable consideration to claims by Greek Jewish survivors of Nazi persecution.

About 1,400 claims have so far been submitted, totalling £13½ million. It is understood that the Greek Foreign Minister and the Greek Ambassador in Bonn had been instrumental in pressing the Jewish claims. A special West German committee may visit Greece early next year to assess them.

So far, Bonn has paid Greece about £12 million for Greek victims of Nazi persecution. Of this amount, two-thirds has been paid out to the survivors of the 65,000 Greek Jews. This number consisted of 85 per cent of the country's Jewish population, who perished at Auschwitz.

Swastikas Daubed

A delegation, led by the chairman of the Athens Jewish community, was received by the Greek Minister of Public Order. Complaints were made that those responsible for daubing swastikas on Jewish centres had not been apprehended. The Minister has asked the chief of the Athens police to issue immediate orders for the arrest and punishment of the culprits.

FRANCOISE JORDAN ARRESTED

Francoise Jordan, wife of Colin Jordan, leader of Britain's National Socialist Movement, when arrested in Nice, gave the Nazi salute and shouted "Heil Hitler". In June last year Mrs. Jordan was sentenced in Paris to four months' imprisonment on a charge of placing pro-Nazi leaflets on the walls of the British Embassy.

TOLEDO SYNAGOGUE RESTORED

Toledo's historic Transito Synagogue has been restored to a central position in present-day Iberian Jewish life. The formal first step has been taken towards its becoming a museum of Sephardi culture. The building was handed over at a ceremony under the patronage of the Ministry of Information, attended by 250 guests.

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AUTHORISED BECHSTEIN RETAILERS

EASTERN JEWRY

Russia Rejects Scholarships

During a visit to Russia a delegation of Hadassah women from America offered to provide scholarships so that 500 young Russian Jews could study in Israel for a year. The offer was rejected by Mr. Aron Vergelis, editor of the Yiddish journal, *Sovietische Heimland*. The president of Hadassah, who reported this at a press conference in New York, said that her group had been accorded the greatest courtesy. But they came away with the conclusion that "Jewish life will be snuffed out within ten years" unless the Jews were given religious and cultural means and opportunities. The group had found some "slight amelioration of the situation" due mainly to pressures from abroad.

Soviet Government Permits Family Reunion

Mr. Leonid Finkelstein, a Russian Jewish journalist, was granted political asylum in Britain a few months ago when in London as a member of a Soviet delegation.

In a letter to Mr. Kosygin, the Soviet Prime Minister, Mr. Finkelstein applied for permission for his wife, his two sons, his mother and his stepfather to join him in England. The text of his letter was published in the "Sunday Telegraph". A representative of the Soviet Embassy visited the editor of the "Sunday Telegraph" to inform him officially of the decision of the Soviet Government. He said that any member of Mr. Finkelstein's family who expressed the desire to leave the Soviet Union was free to do so.

Plea from Rome

A long article on Soviet Jewry published in the pro-Communist Rome evening newspaper *Paese Sera* appeals to the Soviet authorities to denounce antisemitism. The writer, an expert on Soviet affairs, criticised the official attitude towards the Jews and called on the country's leaders to correct "existing deficiencies and discriminations". Anti-semitic manifestations should be punished, those wishing to leave the country should be allowed to do so, Jewish culture should be vitalised on a larger scale and distinction should be made between religion as an ideology and religion as a source of historical-cultural tradition.

Sarajevo Anniversary

Celebrations were held in Sarajevo to mark the 400th anniversary of the settlement of the Jews in Bosnia and Herzegovina. Representatives of nearly twenty Jewish communities and many major communal organisations in the East and West attended. Among the guests were the Haham, Dr. Solomon Gaon, who was born in Yugoslavia.

One of the outstanding events was the opening of a museum illustrating the economic, social and cultural development of the Jews in the area and the rebuilding of the Jewish Centre. The new museum, situated in one of the oldest Sephardi synagogues in the town, was opened in the presence of a number of Sarajevo's leading politicians, including the mayor, who praised the contributions made by the Jews to the cultural advancement of Bosnia and Herzegovina.

Antisemitic Pole Gaoled

The Warsaw Yiddish newspaper, "Folks-Sztyme", reported that an employee of the fire brigade at Walbrzyck (formerly Waldenburg), Lower Silesia, received a six-month prison sentence for antisemitic insults to a Jewish fellow-worker.

The State Attorney said that the antisemitic nature of the accused's remarks ran counter to the Polish Constitution. The judge stressed the necessity of ensuring that the national feelings of any Polish citizens should not be insulted.

Polish courts have a record of punishment for antisemitic remarks.

Hugo Bergman (Jerusalem)

DIE NOBELPREISTRÄGER—S. J. AGNON UND NELLY SACHS

Die Verleihung des Nobelpreises an S. J. Agnon und Nelly Sachs hat eine grosse historische Tatsache geschaffen und zugleich ein gewaltiges Symbol. Wir wissen nicht, wie weit die 18 Mitglieder der Schwedischen Akademie, welche diesen Beschluss gefasst haben, sich jener Symbolkraft voellig bewusst waren; aber bei solchen grossen Entscheidungen spricht auch das, was Hegel den "Weltgeist" nannte und was wir vielleicht bescheidener und juedischer die "Vorsehung" nennen duerfen, ein, den Ausfuehrenden unbewusstes, Wort mit. Unsere Sache ist dann die Deutung dessen, was geschehen ist. In diesem Sinne sei hier eine solche Deutung gewagt und aus ihr einige Lehren gezogen.

1. Der Preis wurde geteilt zwischen dem israelischen Erzaehler und der in Schweden lebenden, in deutscher Sprache dichtenden Frau. Ein juedischer Denker sagte einmal, dass das Judentum sich wie eine Ellipse um zwei Brennpunkte bewegt, und nicht um einen Mittelpunkt wie der Kreis. Vielleicht ist das Judentum zu mannigfaltig, zu reich, um seinen Einheitsgedanken in einer Sprache auszusprechen; es bedarf zweier Ausdrucksmittel, die einander—oft in dialektischen Widerspruechen—ergaenzen und vervollstaendigen: Hebraeisch und Aramaeisch, Hebraeisch und Jiddisch, Jerusalem und Babylon, Jerusalem und Warschau, vielleicht morgen Jerusalem und New York. Der eine Brennpunkt der Ellipse bleibt, der andere wechselt. Aber jeder Versuch, diese Doppelheit aufzuheben, fuehrt zur Verarmung und hat Keime des Untergangs in sich. Kuertzlich verlangte jemand im "Davar", dass das Kaddischgebet in der Synagoge hebraeisch und nicht aramaeisch gesagt wird. Das ist ein kleines Beispiel dafuer, dass unser Reichtum uns oft zu schwer wird. Vor hundert Jahren wollten die Reformer die Gebete um Zions Wiederherstellung streichen: sie scheiterten. Heute gibt es in Israel die "Kanaanaer" und die Partei "Diese Welt", welche alle Bruecken zur Diaspora und Diaspora-Vergangenheit abbrechen wollen und uns zu einem kleinen Volke im vorderen Orient machen moechten. Dadurch, dass der Nobel-Preis zwischen Agnon und Nelly Sachs geteilt wurde, haben die Akademiemitglieder in Stockholm gewissermassen der Diaspora ihr eigenes Recht zugesprochen, obwohl das natuerlich nicht in der Absicht ihres Beschlusses gelegen war. Wir duerfen dabei aber auch daran erinnern, dass zum erstenmal ein hebraeischer Schriftsteller den internationalen Preis erhielt und dass damit wiederum die Auferstehung unserer Sprache ihre grosse offizielle Anerkennung erhielt.

2. Was haben, so wurde ich gefragt, Agnon und Nelly Sachs gemeinsam? Ich antwortete: Die Beziehung zum Judentum und zum juedischen Volk als zu einem heiligen Volke. "Nicht nur Land ist Israel!" singt die Dichterin, "Dieses Land ein Kern darin eingeaetzt Sein Name!" Werner Weber hat in seiner Festrede, als Nelly Sachs am 15. Oktober 1965 den Friedenspreis des deutschen Buchhandels erhielt, darauf hingewiesen, dass zwei Worte immer wieder bei der Dichterin

wiederkehren: "Sand" und "Schofar" (Widderhorn); also: Wueste und Erloesung. Das sind tiefe Erlebnisse juedischer Religiositaet, juedischer Messiaserwartung. Dass bei Agnon dieses Gefuehl der Heiligkeit vorherrscht, ist frueh erkannt worden: Martin Buber schrieb waehrend des ersten Weltkrieges (in Leo Herrmanns Sammelbuch "Treue"): "Agnon hat die Weihe zu den Dingen des juedischen Lebens". Und Max Brod hat in der "Neuen Rundschau" von 1918 in einer enthusiastischen Besprechung von Agnons "Das Krumme wird gerade" sein Schaffen unter dem Gesichtspunkt der nationalen und ueber-nationalen Literatur gewertet. "Das juedische Volk von heute", schrieb er damals, "ist ein kleines Volk. Kleine Literaturen haben einen kleinen Himmel ueber sich. Aber manchmal geschieht das Wunder: Das Geistige sprengt alle Proportionen der Physik und stellt an den Himmel eines kleinen Volkes Sonnen. So sprang etwa Smetana aus der tschechischen Musik hervor. Man kann die Literatur eines kleinen Volkes unter der Kategorie des kleinen nationalen Himmels werten, oder im Aspekt des Unendlichen."

"Perez und Agnon"—schrieb Brod—"haben die ostjuedische Kunst unter den grossen Himmel der hebraeischen Antike der Menschheit zurueckgefuehrt. Eigensinnig juedisch wirken sie und kosmisch zugleich."

Wir duerfen sogar sagen, dass diese religioese Einstellung Agnons (im tieferen Sinne) es dem hebraeischen Leser von heute, der saekularisiert ist, wie wir alle, gar nicht leicht macht, den Weg zu Agnon zu finden.

3. Natuerlich ist die Religiositaet der Dichterin eine ganz andere als die von Agnon. Agnon hat—noch dazu mit seinem bewundernswerten Gedachtnis—die Substantialitaet der ganzen juedischen Tradi-

tion in sich; Nelly Sachs hat nichts davon erlebt. Berlin ist nicht Buczacz. Das merkt jeder Leser sofort. Aber auch hier koennen wir von einer dialektischen Ergaenzung sprechen. Die Religiositaet der Dichterin ist sehr schwach an traditioneller Substanz, aber weltoffen; die von Agnon ist in sich verschlossen, gleich dem ewigen Feuer, das nach innen brennt (Rosenzweig).

4. Es ist fuer die Zukunft des Judentums von entscheidender Bedeutung, ob diese beiden Richtungen in ihm zusammen wirken koennen und wirken werden. Und wieder ein Symbol: Nelly Sachs liest nicht Hebraeisch und kann Agnon bestenfalls in Uebersetzungen lesen, soweit es solche gibt. Agnon sagte in seinem Radio-Interview, er kenne wohl Nelly Sachs von seinem Stockholmer Aufenthalt her, aber er habe nichts von ihr gelesen, da er nur hebraeisch liest. Eine gewaltige Kluft symbolisiert sich da.

5. Indem die Schwedische Akademie Nelly Sachs als Repraesentantin der juedischen Seele in der Diaspora ansah, hat sie unbewusst noch ein Symbol geschaffen: Nelly Sachs ist ihrer Sprache nach eine deutsche Dichterin: das mag fuer viele von uns, angesichts dessen, was uns das deutsche Volk angetan hat, eine schmerzliche Tatsache sein; aber es ist eine Tatsache, der wir uns nicht verschliessen duerfen. Noch einmal wird uns hier vor Augen gefuehrt, dass die Verbindung des juedischen Volkes mit der deutschen Sprache etwas Wesenhaftes ist. Dass das Jiddische ein Dialekt der deutschen Sprache ist, dass die Wissenschaft des Judentums in ihren entscheidenden Anfangen in deutscher Sprache geschaffen wurde, dass Deutsch die Sprache des Zionismus war, dass Hess, Pinsker, Herzl und alle die anderen deutsch geschrieben haben, das alles wird uns noch einmal lebendig. Agnon spricht Deutsch als einzige Weltsprache, aber wird er vor einem Weltforum deutsch sprechen wollen? Wird er es wagen?

Hier tut sich—nicht durch unsere Schuld, aber zu unserem Unglueck—ein Problem auf, das unsere ganze geistige Zukunft bedroht. Wir sind von einem grossen Teile unserer Vergangenheit abgeschnitten. Unsere Jugend in Israel liest nicht mehr deutsch, es gibt so gut wie keine Uebersetzer aus dem Deutschen ins Hebraeische. An keiner isrealischen Universitaet ist Germanistik als Fach vorgesehen. Kein Wunder, dass Nelly Sachs in Israel so gut wie voellig unbekannt ist. (Soweit ihr Name bekannt ist, glaubte man ihr vorwerfen zu koennen, dass sie sich mit den Deutschen "versoehnen" moechte, trotzdem niemand wie sie das Grauen in den Todeslagern, in den "Wohnungen des Todes" geschildert hat. Aber allerdings enthaelt ihr Werk kein Wort des Hasses.)

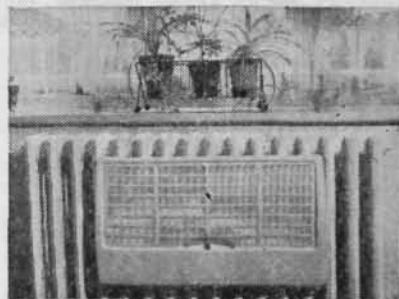
So sind wir also in Israel (und dasselbe gilt von unserer englischsprechenden Diaspora) dazu verurteilt, dass fuer sie der Name der grossen Dichterin unseres Schicksals ein blosser Name bleiben wird.

Die Verleihung des Nobel-Preises an den hebraeischen Erzaehler Agnon und an die juedische Dichterin in deutscher Sprache, Nelly Sachs, ist, ich kann es nur wiederholen, eine grosse Tat und ein grosses Symbol. Vielleicht duerfen wir hoffen, dass diese grosse Tat, die ausging von den geistigen Repraesentanten eines kleinen Volkes, es uns leichter machen wird, den "Sand" unseres Wuestenganges von uns zu schuettern und die "Posaune" des Messias zu vernehmen.

("Mitteilungsblatt", Tel Aviv)

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Robert Weltsch

ISRAEL'S NOBEL PRIZE WINNER AND GERMAN JEWS

It is a cause of great satisfaction indeed that Shmuel Joseph Agnon has now been recognised as one of the great figures of world literature. The award is, of course, also gratifying to his many friends among German-speaking Jews.

That Agnon was a writer of genius has been known to his Hebrew readers, but as often happens with the literature of small nations whose language is not familiar to the wider international public, his work could not penetrate to those who decide on world-wide fame. Very few of his works have been adequately translated into one of the world languages. It is only through a few German translations that Agnon is accessible to non-Hebrews.

When the news of the honour reached Agnon he stated that it was bestowed on him on the strength of one-fortieth of his work, for of his major books only one is available in a European language: his great novel of 1939, "Orëah natah lalun" (A Guest Staying for the Night)—the one mentioned in his speech of dedication by Dr. Andres Osterling, secretary of the Swedish Academy—was very skilfully rendered into German by Carl Steinschneider, of Jerusalem, and published in 1964 by S. Fischer Verlag,* which was established just eighty years ago in Berlin by Samuel Fischer, a Jew from Slovakia. It is perhaps not without importance either that the German version of his novel was the occasion for an instructive analysis of Agnon's art of writing by Professor Gershom Scholem in an essay which appeared in the respected German quarterly, "Neue Rundschau" last year. There seems to me no doubt that these German-language publications were instrumental in acquainting the Swedish judges with the calibre of the Hebrew writer.

Earlier attempts to translate Agnon into German reached only a restricted audience. Almost fifty years ago a German translation of one of his shorter stories appeared in "Der Jude", the monthly edited at that time by Martin Buber in Germany. Agnon's short novel, "The Crooked Shall Be Made Straight" (Is. 40, 4) was published in German by the Juedische Verlag Berlin in 1919 (second edition 1923), and in the 1920s a few other stories were translated into German, some of them reprinted in 1964 by prominent German publishers.†

It would be wrong to assume that Agnon resents the "disadvantage" of writing in Hebrew. The Hebrew language is his life, breath and spiritual home and from his earliest days he has been a passionate fighter for Jewish national revival and a pioneer of the Hebrew renaissance. His idiom was never a denaturalised secularised Hebrew. He clung to the language of the Bible and the Talmud which in a miraculous way he succeeded in adapting to most subtle nuances of a modern life. There is nothing provincial in his East European background; within the frame of the

* S. J. Agnon: Nur wie ein Gast zur Nacht. Roman. Aus dem Hebraeischen uebersetzt von Karl Steinschneider. S. Fischer Verlag Frankfurt. 454 S. DM.29

† S. J. Agnon: Der Verstossene. Uebersetzt v. Nahum Glatzer und Moritz Spitzer. Inselbuecherei Frankfurt. DM.4.50. Der Treuschwur Deutsch von Tobias Ruebner. Fischer Doppelpunkt Frankfurt. DM.6.80.

Staedtl and around the Beth Hamidrash there revolves in a micro-cosmos the whole scope of human tragedy and comedy.

The astonishing power of Agnon's art is at least partly derived from the fact that although he is deeply rooted in Jewish religious tradition and has remained faithful to the pious way of life of the East-European Jew, his native country was part of a great and tolerant multinational Empire. At the time of Agnon's adolescence, Eastern Galicia was a province of the Austro-Hungarian monarchy which produced a unique overall cultural atmosphere whose impact was felt even in outlying districts where the population cultivated its own particularist nationalism. Another Jewish writer who came from Galicia, not far away from Agnon's birth-place, Joseph Roth, has brought to life this atmosphere in his novel, "Radetzky Marsch". It is not easy to understand Agnon without relating him to this—now vanished—world. What it meant for the Jews, when in 1918 the Austrian Empire collapsed, Agnon himself shows us in his novel "A Guest Staying for the Night", describing in a loving and humorous way the impressions of a man (himself) returning in 1930 from Palestine to his native town which he calls Szibusz (=Buczacz). He finds there helplessness, confusion and disintegration, ten years before Hitler's bulldozers thoroughly destroyed the remnants of Eastern Jewry.

True, Agnon left his Galician home already at the age of 20, in 1908, when as an ardent Zionist he went to Palestine and worked there with Jacob Thon and others in the Palastina-Amt. But basically he remained a European, and he belongs in the context of European literature. Notwithstanding the obvious differences of personality, he came from the same background as Schnitzler, Kafka, Italo Svevo and (to mention also one non-Jew) Robert Musil. It was a world of deep humanity,

of psychological subtlety, grown from the awareness of the erratic emotions and mysterious impulses of the human soul, combined with wisdom and humour and with a slightly ironical and sceptical approach. That is why he is a writer of such moving delicacy.

The Western world was not foreign to such a man, and his links with the West became closer when he lived in Germany for ten years, including the First World War (1913-1924). In Germany he took part in what was called "Jewish cultural work" within the Zionist Movement. He helped the Juedische Verlag to popularise East European Jewish folklore and literature. Most important of all: there he found, 50 years ago, his Maecenas in the person of Salman Schocken (1877-1959), the Zionist millionaire and man of unusual cultural vision, who was eager to promote the Hebrew awakening, and who recognised Agnon's exceptional literary gifts at an early stage. This close connection lasted until the latter's death; all Hebrew works of Agnon were published by Schocken's publishing house (since 1938 in Jerusalem).

I think one can say that the warm relationship which bound Agnon to German Zionists was significant for the special role that this group in Germany could fulfil at that time in building a bridge between Eastern and Western Jews in the literary field, during and after the First World War. Many of that circle, like Ahron Eliasberg, Leo and Hugo Herrmann (with whom Agnon collaborated in producing Das Buch vom Polnischen Juden), Max and Ludwig Strauss (Max Strauss was Agnon's first translator), to mention only a few, are, alas, no longer alive. Nor is Gustav Krojanker who was one of the most enthusiastic champions of Agnon among German-speaking Jews already in the 20s. It should, perhaps, be added that Agnon's wife, Esther Marx, also comes from that German Zionist circle.

In any case, of all "foreign" Jewries the German is closest to Agnon. Many of his stories are set on German soil. He treats his German-Jewish characters with the same loving irony as his other figures (see Kurzweil's essay in Year Book VI of the Leo Baeck Institute).

When Agnon returned to Palestine (now Israel) in 1924, the main set-up of his stories remained East European Jewry, to whom he has erected an affectionate monument in his innumerable masterpieces. But like every true poet, he is primarily concerned with the tribulations of Man, he creates memorable characters and types; his novels reflect first of all the struggle between good and evil, the magic of love and the despair of frustration.

This is also the reason why Agnon is wrong when he sometimes complains—as he did to the Reuter correspondent when the good news reached him—that his books are not read by Israeli youth who live in a totally different atmosphere. Perhaps such remarks are mere coquetry. Actually, he is not only revered and loved in Israel, but also read. It may be the ineffable charm of his Hebrew style and the mystique of his imagination that attract those thirsting for something more meaningful than the trivialities of daily surface life. In any case, that many of the young Israeli generation who have never seen an East European Staedtl and do not frequent Agnon's Chassidic Stuebels, are admirers and readers of Agnon, I can testify from the experience with my own children and grandchildren in Israel.

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RECENT PUBLICATIONS

ETERNAL WANDERERS

At this stage, after so much has appeared about Dan Jacobson's "The Beginners",* yet another review would be pointless. But since it is not so long ago that the readers of this journal were themselves "beginners" in a new country, the book must strike a sympathetic chord if for this reason alone.

Briefly, "The Beginners" is the saga of the Glickman family, covering a period of almost 60 years. In common with the majority of Jewish emigrants to South Africa in the 1920s, they came there from Lithuania, some for a longer or shorter sojourn, others to take uneasy roots. The main character, the older son, Joel, restless and seeking, unable to settle down after his return from the war in 1945, first goes to Palestine and from there to England. Other members of the family disperse, some to Israel and some to England, while the only Lithuanian survivor of the Nazis, after finding refuge in Palestine, opts for the easy life in South Africa.

To this reviewer, whose background and sojourns have been very similar, Mr. Jacobson's strength lies in the atmosphere of the countries against the background of which his characters emerge. The real South Africa is created, with its racial conflicts, its absorption with money-making, its political tensions of which the Jews of the country are so much a part. Woven in is the thread of boredom running through life in South Africa and the panorama of the "parvenu" scenic wealth of the country. The Black and White contrasts, the uneasy co-existence, the menacing undertones, are all there.

Mr. Jacobson understands people: the older generation with their "shtetele" background, the younger generation trying to find a place in a world into which they never quite fit. He can even successfully explore the mind of his female characters. Despite this, however, his characters are slightly vague and undelineated—perhaps the only fault in this otherwise admirable book.

Spanning as it does four countries and three generations, the book may be termed a kind of epic, for it is about life and living as experienced by Jews everywhere. It does not pretend to give any answers or to tell us what life is all about. As Joel expresses it:

"Life, as they said, went on. It did indeed, he thought; in all its tediums, habits, pleasures, irritations, self-importance. So that occasionally one roused oneself to say 'Is that all? Is this life? What's all the fuss about? What does it matter?' And then there were the other moments when one felt it was too much to bear, it couldn't be that something so painful, so complicated, so important, so far-reaching, could be just for creatures like human beings to carry unaided. But from where could aid come?"

Joel Glickman settles in England, marrying an English South African whom he meets again in London and his two children, the fourth generation of Glickmans, will be assimilated.

David, his younger brother, settles in Israel where, although non-Orthodox, he retains his Jewishness. Rachel, the sister, married to a Jew in South Africa who has forgotten his original idealism in the process of becoming a successful businessman, resigns herself to living with her children in that uneasy country. In this way the three trends of present-day Jewry are symbolised: Israel, assimilation or resignation.

ANNE RUBIN.

* Dan Jacobson: *The Beginners*. Published by Weidenfeld & Nicolson. 487 pp. 30s.

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The "con-man" or public trickster whom children nowadays admire on the screen and in their comics, and whose tricks are enjoyed also by large adult audiences, is not just a fabrication of the imagination. He has existed, in flesh and blood, at all times in every country and all societies. If his tricks have now been adjusted to the climate of the 1960s, his characteristics have remained the same. Male or female, driven by greed or ambition, swindlers have always succeeded in impressing and cheating their contemporaries.

In his new book, "The Deceivers",* Egon Larsen has compiled an international rogues' gallery of famous imposters but he has certainly done more than just pen their life stories, which in themselves are highly entertaining and frequently read like thrillers. True to his conviction, that a society by its own weakness and foibles produces the imposter it deserves, Mr. Larsen has brought to life, along with the portrait of the colourful villain of the piece, a convincing episode in social history.

Although some of the "Public Quacks" are old acquaintances like the Captain of Köpenick and Harry Domela (der falsche Prinz), there are many among them who are not so well known.

In his preface, the author when admitting his personal sympathy with the imposters, says that he had to make his choice "from many dozens of deserving cases, for their ingenuity, the dramatic course of their lives, their fascinating characters, or the historic interest in their actions".

Larsen has chosen very well and he has made their meeting with the reader worthwhile.

LUCIE SCHACHNE.

* Egon Larsen: *The Deceivers. Lives of the Great Imposters*. John Baker. 30s. In German: *Die Hochstapler*; published by Georg Weiss.

Old Acquaintances

Milestones: Friedrich Hollaender celebrated his 70th birthday in Ascona. He was born in London where his father, the composer Victor Hollaender, was on tour conducting a circus orchestra. "Friedel", as he is known to his many friends, is best-known as the man who wrote Marlene Dietrich's songs in "Blue Angel". He is one of the few able to write the lyrics to his music. Before his emigration he ran his own cabaret, "Tingeltangel" in the basement of Theater des Westens, producing courageous anti-Nazi sketches and chansons. In Hollywood, where he went via Paris, he scored many films. In 1953 he returned to Germany and now often appears on TV.—Walter Karsch, co-editor of Berlin's daily "Tagesspiegel", has turned 60. Before 1933 he contributed to "Weltbuehne".—Wolfgang Staudte, who directed one of the best German post-war films, "The Murderers Are Amongst Us", also celebrated his 60th birthday.

Germany: Hans Wallenberg edited *Berlin-Kochstrasse* on the occasion of the opening of the Axel Springer publishing house in Berlin.—Ernst Deutsch is touring the country lecturing about "My Friends in Prague".—Michael Rittermann, who only a few months ago returned from London, appeared in Anouilh's "Die Lerche" at Goettingen.

Obituary: Fritz Delius, the 76-year-old actor and member of Max Reinhardt's Berlin ensemble, who survived the war in Switzerland, has died in Basle.—Seventy-seven-year-old Richard (van) Dyck, who was on the staff of Berlin's 8 *Uhr Abendblatt*, *Pariser Tageszeitung* and, until his retirement, of *Aufbau*, died in Mamaroneck near New York.—Kurt Schwabach who wrote lyrics for hit-songs (e.g., "Darf ich um den nachsten Tango bitten") died in Hamburg aged 69. He returned to Germany from Israel.—The 83-year-old novelist Franz Xavier Kappus, better known from Rilke's "Letters to a Young Poet", died in Berlin.—Hermann Hesse's widow, Ninon, died in Switzerland.—The former prima ballerina of Charell Revues, Marianne Winkelstern, died in the South of England at the age of 56.—Franz Herterich, director of Vienna's Burgtheater, died at the age of 89.

Home News: Milo Sperber, who teaches at the Royal Academy for Dramatic Art, and Carl Jaffe, appeared in Kipphardt's "In the Matter of J. Robert Oppenheimer" at the Hampstead Theatre Club.—Eric Charell came from Paris to attend the Sotheby's auction of his late brother's Toulouse-Lautrec collection.

Austria: Curd Juergens, who together with Adrienne Gessner received the Josef Kainz Medal, this year took the lead in Brecht's "Galileo" at the Burgtheater.—Paula Wessely will take the part of Emilia in Fritz Kortner's production of "Othello".—Karl John will direct the musical "The King and I" at Theater an der Wien.—Adolf Rott will produce "Tiefeland" at the Volksoper.—Grete Zimmer appeared in Frank Marcus's "The Killing of Sister George", directed by E. Zbonek, at the Volkstheater. Hilde Spiel's adaptation of Saunders' "Duft von Blumen" was also successfully shown there.—Theo Lingen directed "Generationen", starring Josef Meinrad, at the Akademie-Theater.

U.S.A.: Lilli Palmer will play Anne Frank's mother in David Suesskind's TV production, with Max von Sydow as the father.—The Association of Cinema Owners voted Berlin-born Mike Nichols "Director of the Year" for his first film, "Who's Afraid of Virginia Woolf?"

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TRIBUTES TO GAL AND WELLESZ

Two Austrian Monographs

When Egon Wellesz celebrated his 80th birthday last October, Martin Cooper, chief music critic of the "Daily Telegraph", emphasised in his tribute to his old teacher that, as a result of Nazi persecution, "this country received and assimilated a large number of the most gifted musicians—composers, scholars and performers—from Vienna and Berlin. It has largely been their influence during the last 30 years that has liberalised English musical life and brought it up to date . . . there is hardly a musical field in this country which has not benefited enormously" (AJR Information, November, 1965).

Besides Wellesz, the newcomers included Hans Gal, another prominent composer who had already established his reputation on the Continent. As it happens, both composers have also in common their high standing as musicologists whose academic careers began with lectureships at Vienna University and culminated at Oxford and Edinburgh. Both have continued to stay in this country although their music has not lacked recognition in post-war Germany and Austria where many honours have also been bestowed on them.

One might welcome as further proof of this tendency to make amends the two handsome monographs published by Oesterreichischer Bundesverlag* although the racial reasons which led to emigration are only just hinted at. Both volumes combine a sympathetic biography with an equally appreciative discussion of the works. Here, both authors are refreshingly undogmatic in their approach: they are less concerned with criticism based on inapplicable musical ideologies (such as serialism) than with an evaluation which accepts each master's artistic intentions and springs from imaginative insight into the essence of each work. Thus, if Waldstein examines technical details in Gal's music, the focus remains always on their significance within the whole artistic edifice. Both books provide a generous supply of quotations in music type—an essential addition to their value for the student.

Each in his own way, Gal and Wellesz are both carriers of the great Viennese tradition: Gal as a pupil and later collaborator of Brahms's friend Mandyczewski; Wellesz (who received a decisive stimulus after hearing Mahler conduct), as a Schoenberg pupil, although his adherence to the "Second Viennese School" has been temporary. As musicologists, both had their mentor in Guido Adler. But their names are likewise linked with two of the greatest English musical scholars: as

* Wilhelm Waldstein: Hans Gal. oeS.52; Robert Schollum: Egon Wellesz. oeS.52. Oesterreichischer Bundesverlag and Musikverlag Elisabeth Lafite, Wien.

early as 1906, Wellesz, on a visit to Cambridge, began his friendship with Edward Dent, while Gal, after the Anschluss, found a sponsor in Tovey, who tried his best to secure for him a post at Edinburgh University. However, Tovey died in 1940, and Gal had first to experience internment. Even this ordeal could not silence his Muse: among his fellow internees at Huyton Camp, he discovered a flautist and two violinists for whom he wrote his *Huyton Suite*, later published in New York. After his release, Gal's career proceeded from fire-watching for an evacuated girls' school to his appointment at Edinburgh University! Wellesz, more fortunate, was able to continue with composition and research at Oxford.

"Wellesz hatte das Glueck, vom Anbeginn seines Aufenthaltes in England in das englische Wesen geborgen zu werden, so dass zunaechst eine starke innere Angleichung erfolgen konnte. Diese erste englische Periode steht daher auch im starken Gegensatz zu fruherer und unterbricht geradezu die zuletzt am Kontinent eroberte kompositorische Welt." Even if this was a transitory stage—Schollum's observation seems to confirm Martin Cooper's hint at "assimilation". Alone the fact that both Gal and Wellesz have produced successful settings of English poetry points to the establishment of a fruitful relationship with the culture of this country.

In the January issue of "Composer", Anthony Ridley (who conducted Wellesz's Fifth Symphony last year) discusses Wellesz's most recent works which were published after Schollum's book; meanwhile, the octogenarian's Sixth Symphony has had its first performance.

EIN BUCH ERINNERT

Leo Hirsch's "Judentumskunde"

Urspruenglich war Leo Hirsch's "Praktische Judentumskunde" im Jahre 1935 erschienen, im Vortrupp-Verlag in Berlin. Das kleine Buch war eine Einfuehrung in die juedische Wirklichkeit fuer jedermann. Es war kein Lehrbuch alten Stils, sondern "heutig-ewige Lehre von juedischer Wirklichkeit". Des Autors Epilog schloss mit diesen Worten: "Die Juedisckheit kennt keine Grenzen der Dialekte und Dialektik, und wenn das Buch noch einigen Menschen zur Juedisckheit verhilft, wenn es nur eine Bruecke zum Alltaeglichsten und Allgemeinen und grossen Ganzen des Judentums ist, wenn es demjenigen, der das Judentum verwirft, nur einen Schimmer davon gibt, was er verwirft, so ist die Heimat wirklich entdeckt!"

Siebenundzwanzig Jahre danach kam dieser

"Baedeker durch das Judentum", wie dieses Kompendium bei seinem ersten Erscheinen zuweilen genannt wurde, etwas umgearbeitet, mit einigen geeigneten Illustrationen versehen, auch mit einem Vorwort des Erlanger Religionshistorikers Hans-Joachim Schoeps, neu heraus, in der Reihe "Bildung und Wissen" des C. Bertelsmann-Verlags, Guetersloh/Westf., unter dem Titel "Juedische Glaubenslehre".

Nach wie vor ist es das handliche Buch, das Juden und Nichtjuden manche nuetzliche Belehrung ueber Sitten, Gebraeuche und Kultformen, wie sie mit dem Haus, mit dem Tag und mit dem Jahr der Juden verbunden sind, vermittelt. In diesen Tagen ist es, wieder bei Bertelsmann, in einer besseren Ausstattung, in einem groesseren Format und in Ganzleinen gebunden erschienen. Das Titelbild auf dem Umschlag, das ins Auge faellt, zeigt einen auf Kugelfuessen stehenden, glockenfoermigen Kidduschbecher, dessen Original sich im Besitz des Mainfraenkischen Museums in Wuerzburg, befindet.

"Juedische Glaubenswelt" erinnert, immer wieder, an Leo Hirsch, den Verfasser. Er war weder Wissenschaftler noch Lehrer oder Rabbiner, sondern ein auch juedisch universell gebildeter deutscher Journalist. Autor zweier Romane, "Lampion" (1928) und "Vorbestraft" (1929) sowie der Biographie "Elisa Radziwill", war er vor 1933 zuletzt der Leiter des Feuilletons des Berliner Tageblatts. Damals war er ganze 30 Jahre alt. Mit 21 hatte er mit Theater-, Film- und Buchkritiken begonnen. Vor und, vor allem, nach 1933 war er staendiger, feingeistiger Mitarbeiter der juedischen Presse in Berlin, wegen der Qualitaet dessen, was er schrieb, und wegen seines zurueckhaltenden Wesens ungemein geschaetzt. Als Julius Bab, der Dramaturg des Theaters des Juedischen Kulturbundes in Berlin, Deutschland verlassen hatte, wurde Leo Hirsch sein Nachfolger. Den Namen "Leo Israel Hirsch" fand man von Anfang 1939 an auch unter der kleinen Zahl freier Mitarbeiter des nach den Novemberpogromen in Berlin und im Reich allein noch zugelassenen Juedischen Nachrichtenblattes. Obwohl leidend, wurde er 1942 als Transportarbeiter zwangsverpflichtet. Am 6. Januar 1943 ist er im Juedischen Krankenhaus in Berlin elend zugrunde gegangen, kaum vierzig Jahre alt. Er war in Posen geboren, hatte das Gymnasium in Ostrowo besucht und spaeter in Muenchen studiert. Die Umstaende aber zwangen ihn, das Studium aufzugeben: tagsueber arbeitete er in der Baeckerei der Eltern, die von Posen nach Berlin verzogen waren, aber die Nacht gehoerte seiner schriftstellerischen Arbeit, an der er mit allen Fasern seines Herzens hing.

Seine Erzaehlungen, Kritiken und Berichte, in ihrer Mehrzahl kleine Meisterwerke eines begabten jungen Juden, sind untergegangen. Es wuerde sich lohnen, sie zu sammeln. Aber wenigstens haelt sein Buch, das er mit Recht eine "praktische Judentumskunde" nannte, die Erinnerung an ihn wach.

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J. Raphael

CURTAIN-CALLS FOR HEINRICH HEINE?

Critics of Heinrich Heine, scholars and curious readers will be glad to find a good deal of new material about the poet. A number of hitherto unknown letters, sent to him during the years 1832-1850 or so, are now quoted by Fritz H. Eisner, London, in a remarkable study printed in the "Heine Jahrbuch 1966".* The full collection of this correspondence (so far, alas, rather one-sided only, as Heine's replies are still missing) will be published in Weimar, in a new edition of all letters written to Heine.

As can be imagined, letters from that period are mainly concerned with the strained relations between Hamburg and Paris, although the poet had been quarrelling with uncle Salomon and his circle in a more or less "friendly" manner from the start of his unpopular career. In fact, both—nephew and uncle—produced qualities of a singular similarity: they suffered from a kind of super-sensitivity, were easily offended ("broiges"), hardly anticipating the annoyances caused by pseudowitty statements and quips. Uncle Salomon was a full-scale, self-made man in the area of his activities. So—in his own—was nephew Harry. Yet—there was, frequently, not much diplomatic skill in their mutual contacts. Things, however, got out of control after the death of the banker-uncle in December, 1844. Harmless family friction turned into a serious feud about financial arrangements (made or not made) in the late uncle's will.

Letters now available show that Heinrich Heine was by no means alone responsible for the nasty conflict. There had been, at least from 1838 onwards, a sincere friendship between him and cousin Carl, son and heir of Salomon Heine. But the climate then changed quickly. Carl's letters, addressed to the poet six years later, were cool and formal, business-like notifications and proposals, partly, no doubt, the result of empty family gossip, distrust and greediness. Only much later, when receiving the news about Heine's failing health, cousin Carl, now the head of the Hamburg branch, came to Paris and consented to a "final settlement" in the

* Heine Jahrbuch 1966, herausgegeben vom Heine-Archiv Duesseldorf (Schriftleitung: Eberhard Galley). Hoffmann und Campe Verlag, Hamburg.

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legacy affair. This was concluded by the end of February, 1847.

Another story, related to about the same period in Heine's life, is also told in the "1966 Jahrbuch". It is a story with no happy ending. Gerhard Weiss, Kaiserslautern, produces an essay titled "Die Entstehung von Heines Doktor Faust". The Faust idea occupied Heine's mind since 1824. But it was in 1846 when, on a suggestion of Benjamin Lumley, the manager of Her Majesty's Theatre, London, Heine became the author of a ballet—"Doktor Faust—ein Tanzpoem". Lumley was the man who wanted to introduce the "romantic ballet", then most fashionable in Paris, and negotiations with Heine had reached the point that the London "Morning Advertiser" could announce the 1847 opening of the theatre season with the performance of "an original grand ballet by the celebrated poet, Henri Heine . . .".

Great (and mostly financial) expectations shook Heine's mind. The poet was enthusiastic about future prospects to conquer the stage, not only in London, but perhaps in Berlin and St. Petersburg. He even agreed to "alterations" in the libretto, and planned, for a while, to attend, with wife Mathilde, the London première. His disappointment was therefore boundless when Lumley, presumably in mid-June, 1847, abandoned the project. Had Heine been let down? There were rumours that the Heine Ballet was "too highbrow" and too difficult to be understood by a London audience. In his "Reminiscences" much later, Lumley indicated that "the audience only wanted dancing, not acting". In addition, Lumley's good intentions seemed to have met with financial worries. Whatever the reason: The "Tanzpoem" was not produced. It appeared in print, in French, in the "Revue des Deux Mondes", and was published, in German, by Hoffmann and Campe (1851).**

Supplementing Heine's brief encounter with the London theatre world, Jews in Britain may be interested in the following few details about Benjamin Lumley (a fuller report must be reserved for another occasion). Born in 1811, he was the son of a Jewish merchant from Canada, named Louis Levy, was educated at King Edward's School, Birmingham, and admitted solicitor in 1832. Earlier he had changed his name to Lumley—not the only change in his life story. By a coincidence of circumstances he also changed his occupation and became a great impresario and manager (until 1858) at the Haymarket Theatre. Then, however, he returned to the legal profession and was also engaged in literary efforts and novel writing. He died, at the age of 64, at his home in Kensington Crescent.

Reverting to the "Jahrbuch 1966", a valuable essay, using unpublished manuscripts, on Heine's literary dispute with Gutzkow is presented by Dr. Eberhard Galley. W. Kubacki, Cracow, writes on the subject "Heine and Poland", and an interesting article by W. Noethlich deals with the old question "Was geschah mit Heines Nachlass?" It should be mentioned that these Year Books, all of them lavishly

** An English translation ("Doctor Faust—a Ballet Poem") can be found in "The Sword and the Flame" (edited with an introduction by Alfred Werner). New York/London, 1960.

illustrated and offering lists of current Heine literature, have been regularly appearing since 1962. They are most attractively produced. No one, who has ever been "infected" by Heine, would like to miss them.

The Duesseldorf "Heine-Archiv", founded 1905, an outstanding factor of Heine-tradition and an Institute of learning, has on its shelves more than 4,000 volumes. It possesses several thousands of Heine manuscripts, letters, notebooks and other souvenirs, and is naturally constantly out to enlarge these unique collections. From more recent publications of this "Archiv" are to mention here: the "Festschrift" issued in 1956 on the occasion of Heine's death centenary, and the participation in compiling the comprehensive Heine-Bibliography (1960 Arion-Verlag, Weimar), two major parts, covering the whole period 1817-1953. A special literary team of the "Archiv" is at present preparing a new critical edition of Heine's complete writings.

WHO ARE THEY NOW?

The Next Generation

In 1936, Josef Feingold (born 1920), grandson of one of the best-known Jewish butchers in Berlin, Loewenthal, entered Gross-Breesen, the Jewish agricultural training farm in Silesia.

As very few will know, in 1938, a Lieutenant-Colonel, C. F. Knaggs, visited Germany on behalf of the Kenya Government, with the task of encouraging farmers to emigrate to that country. Feingold signed on and arrived early in 1939 with a debit balance of 5s. For one year he worked as a farm trainee. Soon afterwards he became manager of an estate. He worked hard and saved and, with the help of the Plough Settlement Association, bought 750 acres of forest in 1947. He supervised the clearing work at week-ends and on holidays. By 1955 his piece of forest had become a mixed farm with a herd of Jerseys and vegetables, especially potatoes. He left his job and built himself a house.

Two years later the owners of a big tea estate wished to purchase his farm. Feingold agreed to sell and bought an utterly neglected farm of 1,250 acres. After three years there were acres of maize, vegetables and a herd of 50 Ayrshires. His wife who came from the same background as he, and who had been a secretary in London, planted four acres of strawberries. Now the Feingolds are among the leading growers of strawberries in Kenya, and their produce is amongst the first to arrive in England. Their customers include Fortnum & Mason. Feingold also experimented with seed potatoes and is now a successful exporter of these.

His achievement did not go unnoticed. He is on the board of the Horticultural Co-operative Union and on the executive of the Farmers' Association, and he is also considered as an expert on potato growing. A fellow farmer said of him: "Feingold is endowed with a quiet strength of purpose, an originality of ideas and an ability to work harder than most. He meets the ups and downs of Kenya farming with equanimity and good humour." Such qualities would ensure his success as a farmer in any country in the world.

His grandfather, Loewenthal, and his father, Feingold, remained in Germany and were both murdered. His sons, Peter and Michael, attend an English boarding school.

GABRIELE TERGIT.

Dr. Rudolf R. Levy

SOCIOLOGY OF THE JEWISH PEOPLE

It is indeed remarkable to find such a statement as: "Today there is no sociology of the Jewish people," in a book by Zvi Rudy entitled "Soziologie des jüdischen Volkes" (Rowohlts Deutsche Encyclopädie, Vol. 217/218). "Sociological research on the Jewish people is still in its infancy," he says.

The author comes from a Russian Jewish background and, unlike Arthur Ruppin, from the field of natural philosophy. After studying at several European universities he was for about 25 years (1935-1959) Professor of Sociology and Political Philosophy at the School of Law and Economics in Tel Aviv; and he has produced an extensive array of publications.

The volume in question indicates that for the main part it is a compilation of lectures. After a period devoted to monographs dealing with the individual events that had such a profound effect on the fate of the Jewish people, the author has made the attempt to undertake a comprehensive investigation of the whole contemporary picture. He starts with the demographic changes arising from the Continental redistribution of Jews after the great catastrophe that befell European Jewry, and states: "The Jewish people has now become more of an American people, whereas previously it was an European people." He stresses that European Jewry was not only a geographical, but also a social and cultural concept. "The efforts and accomplishments of Jews in Germany in all aspects of culture and civilisation have left just as many ineradicable traces on the whole of Jewry as have the accomplishments of Russian and Polish Jewry." In Rudy's opinion the two new centres, North America and Israel, have, however, not become the full beneficiaries of the social and cultural heritage left by annihilated European Jewry.

Rudy goes on to examine the general historical and sociological aspects of Jewish migration. In his view there is no evidence in the facts and figures that Jews are a migrant race by nature. For "Jewish wanderings over the last 1,900 years cannot be traced back to an urge for conquest of other countries or expulsion of other people, nor to an inherent nomadic urge, but to external pressures, economic factors and a specific hatred towards the Jews—facts that stand in bald contrast to the foundations of political morality." As far as immigration to Palestine is concerned, the author indicates that closer investigation belies the initial impression that Jewish immigration to Palestine lags far behind that to other countries; for developments since 1919 show that since then little Palestine has

absorbed as many Jewish immigrants as all other countries put together. The stream of immigrants to other countries, he writes, dries up as soon as there is no longer freedom of movement in other parts of the world and, accordingly, immigration to Palestine is exceptionally heavy at such times.

In the introduction to the chapter on Jews and Economic Life, Rudy points out that ground is being currently gained by the view "that the continuity of Jewish history is primarily to be explained by the biological urge of the Jewish people for survival, which has manifested itself in countless ways throughout the centuries."

The author denies the viewpoint expressed by many nineteenth-century sociologists and by Werner Sombart that the driving force of Jewish history is their pronounced capitalistic outlook and that this was imported by them into the countries of the Diaspora. He points out that the theocratic element of Biblical-Talmudical times did not encourage free and unrestrained economic activity, but on the contrary restricted it by means of rigid laws and rules, and that agriculture played a dominant role in the life of the Jews. Nevertheless he does admit that the Jews of Western Europe and the United States of America have made a substantial contribution to the internal development of capitalism, although this development already existed in a fairly advanced state.

In the section dealing with antisemitism the author describes the various theories about the origins of hostility towards the Jews. He investigates tension with the majority population as a social-political phenomenon and also the relationship between dissimilarity and xenophobia. He shows that the Jew in particular is condemned to a many-sided "hyphenated existence" and declares: "Hostility to the Jews, as expressed in the Nazi form and the exceptional success of Hitlerite propaganda, which has persisted beyond the Second World War, shows how different in the case of the Jews the

hyphenated link with other nations is and how foolish it would be to put Jewish heterogeneity on the same level as any other."

The author also analyses the political, cultural and biological aspects of assimilation. In this connection the link is traced between religion and Jewish survival and he comes to the following conclusion: "Religion did not preserve Judaism, but the former has been preserved as a result of the national preservation of the Israelite nation, which in its turn can be traced back to the peculiar social and historical development of Judaism."

The author's observations end with a survey of the importance and problems of the State of Israel. He calls the establishment of the State "the most momentous turning point in the history of this people, for when a people without a State, without even a country of its own, becomes an independent political nation, a new chapter is started in the political and social structure of the Jewish people in general." This is a reference to the unique sociological process of unification and annealing of the different Jewish races from the Diaspora on the "scene of two opposing and to some extent conflicting cultural streams, namely European and Afro-Asian." The author goes into the change in the international status of the Jewish people and the importance of the concept of sovereignty. He mentions the problems arising from "double loyalties" as well as from the geopolitical situation, and criticises the tendency in many developing countries to consider the biggest and most expensive as the best, a tendency that can do more to hinder than to foster the natural process of development. Finally, he draws attention to the tension between the freethinkers and the Orthodox, as well as the close co-operation between private capital and the trade unions.

A perusal of this book shows that the introductory remark, about the lack of a sociology of the Jewish people, is justified. Rudy has conducted a survey of the state of sociological problems and trends. It is to be hoped that a comprehensive scientific and systematic sociological analysis of the present state of the Jewish people will not be too long delayed.

P.E.N. RESOLUTION

A meeting of the international P.E.N. Executive Committee in Arnhem, Holland, adopted a resolution proposed by the Yiddish P.E.N. Centres. The resolution, whilst recognising various improvements in the situation of Yiddish literature in the Soviet Union, calls upon Soviet writers and all who have responsibility for the publishing industry "fully to restore the prerogatives of Yiddish literature to a status equal to all others in this great nation."

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IN MEMORIAM

RUTH FELLNER

It is learned with deep regret that Mrs. Ruth Fellner-Puritz suddenly passed away in London. She was only 51 years old. Her name is inseparably linked with the work of the Jewish Refugees Committee during the most critical period of our history. Woburn House, and later Bloomsbury House, were the headquarters for the rescue work which was started by British Jewry in 1933 and reached its peak period between the pogroms of November, 1938, and the outbreak of war. Ruth Fellner was Joint Secretary of the Committee and, under the Chairmanship of the late Otto Schiff, took a leading part in the hectic activities of those crucial months. Only those who were also engaged in this work, in this country or on the Continent, can assess the tremendous political, human and administrative difficulties involved. Ruth Fellner did not spare herself and devoted all her energy and time to the work on our behalf, driven by deep feelings of responsibility as well as by an understanding of the background of the Jews from Germany with whom she was connected by family ties. We shall always gratefully remember her.

DR. EUGEN NETER

Dr. Eugen Netter, the last chairman of the Mannheim Jewish community, died in Dagania at the age of 90. Though he was exempted from deportation because his wife was of non-Jewish origin, he voluntarily accompanied his community to Gurs when, in 1940, the Jews in Badenia were evacuated. He spent the war years in camps and, due to his outstanding human qualities, gave strength and hope to his fellow-internees. In 1946, he and his wife went to Israel to join their son, who later fell in the War of Liberation. Dr. Netter was a pediatrician who was well known through his research work and educational activities.

PROFESSOR ERNST LEWY

Professor Ernst Lewy, formerly Professor of Linguistics at Berlin University and Professor at the Royal Irish Academy, died in Dublin at the age of 85. His most important book, "Der Bau der Europaischen Sprachen", was published in the original German by the Royal Irish Academy (1940). After the war, a collection of his outstanding treatises on subjects of comparative philology was published by the Deutsche Akademie der Wissenschaften, of which he was also a corresponding member.

Professor Lewy was an interested member of the AJR and on several occasions expressed his views on articles published in *AJR Information*.

DR. WILHELM KOCHMANN

The scientist, Dr. Wilhelm Kochmann, died in London at the age of 81. The holder of two doctorates—one in Chemistry and one in Economics—in Germany, he was the inventor and patentee of many new devices and helped to open the gates to new avenues in technology. Emigration unfortunately abruptly shortened his professional career and, due to age and circumstances, he could not adequately build up his life anew in this country. He was a member of the AJR and also took an active part in the work of the Club 1943. In the tribute, paid to him at a recent meeting of the Club, Mr. F. A. Ruhemann, F.R.I.B.A., recalled Dr. Kochmann's versatility and extreme sense of justice and fairness. Dr. Kochmann was well known to many former refugees, especially in Hampstead, who will remember him with gratitude and affection.

MR. ALFRED STRAUS

Mr. Alfred Straus (Edgware, formerly Frankfurt) passed away recently. He was an interested member of the AJR for many years and, for some time, served on its Executive Committee, until he had to resign for reasons of health. He will be gratefully remembered by all who knew him. We extend our sincerest sympathy to his widow.

PETER ILLING

After a long illness Peter Illing died in London last month at the age of 66. During the war he broadcast translations of Winston Churchill's famous speeches to Germany. He and the late Dr. F. Wendhausen were the voices of the witty BBC "Kurt and Willi" dialogues.

Born in Vienna of Turkish parentage, he went to Berlin in the early 'twenties where he rapidly made his mark at the Volksbuehne, under the name of Peter Ihle. He also directed Rosa Valetti's "Rampe". After 1933 he returned to Vienna, founding "Die Stachelbeere", a cabaret with strong political tendencies.

When he came to London, where he changed his name to Peter Illing, he first appeared in the West End during the war in Julius Gellner's production of "War and Peace". He was then already working for the German BBC section in Bush House. Soon he was established and appearing on stage, screen and TV.

Among his most successful and best remembered performances are those in the film "The Overlanders" and in Terence Rattigan's "The Deep Blue Sea". He was last seen on the stage as one of the "Twelve Angry Men" and on TV only a few days before his death. This outstanding actor and good colleague will be missed by many.

PEM

DR. LOUIS OUNGRE

The former Director of the Jewish Colonisation Association (Ica), Dr. Louis Oungre, died in Paris, aged 86. He was an authority on questions of Jewish colonisation and, based on his practical experience, published several books and many articles on this subject. He was also a contributor to the five-volume "Juedische Lexikon" (Berlin, 1930).

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GERMANY AND AUSTRIA

COMMUNITY WITHDRAWS INVITATION TO BRANDT

An appointment to speak at a Jewish ceremony was cancelled by Herr Willy Brandt, the Mayor of West Berlin. This was the result of Jewish opposition which arose because Herr Brandt sent flowers to the daughter of Albert Speer, the Nazi war criminal, on his release from Spandau prison.

West Berlin's Jewish Representative Assembly recommended that Herr Brandt stay away in his own interest from a ceremony commemorating the Nazi burning of synagogues. The city press office announced that Herr Brandt had asked the Jewish community to withdraw his invitation.

WANNSEE RESEARCH CENTRE

Dr. Nahum Goldmann, president of the World Zionist Organisation, announced to the Foreign Press Association in West Berlin that an international centre for the study of National Socialism and its effects would be set up. The headquarters would probably be the building in Berlin-Wannsee used as the venue of the conference on the "Final Solution of the Jewish Question" in 1942.

The centre would operate under the auspices of an international governing body and the participation of scientists from East Germany and other Communist countries was planned. The collection of documents on the trials of Nazi criminals would be an essential feature of the work.

EAST GERMANY ON REPARATIONS

A recent issue of the foreign affairs bulletin of the East German Foreign Ministry defends their refusal to pay reparations for Jewish losses during the Nazi régime. Allegedly, stated the bulletin, West Germany was supplying millions of marks for reparations to Israel. But the money was in fact being used for "the political, economic and military consolidation of an imperialist bastion in the Middle East". East Germany had done better than make financial recompense. The roots of fascism and racialism were stamped out completely and this was the most essential element of reparation.

PUNISHMENT OF WAR CRIMES

A special commission of 18 West German jurists met to discuss problems of Nazi crime and its prosecution. In a unanimously adopted resolution the commission termed the punishment of Nazi criminals imperative and criticised the mild sentences passed by a number of courts on persons found guilty of war crimes.

A report of the commission's deliberations was given to the national conference in Essen of about 1,400 West German jurists. At the meeting Dr. Adalbert Rueckerl, who was recently appointed head of the Central Agency for the Investigation of Nazi Crimes at Ludwigsburg, criticised the view that persons accused of Nazi crimes should no longer be prosecuted because so long a time had elapsed.

The West German Parliament last year extended until December 31, 1969, the date when the statute of limitation to end the prosecution of Nazi war criminals becomes operative.

GAOLED FOR NAZI PLOT

The Karlsruhe Federal High Court sentenced Reinhold Ruppe, 24, an Austrian-born New York telephone engineer, and Erich Lindner, 34, a German bricklayer, to two years' imprisonment each for taking part in a conspiracy to restore a Nazi régime to Germany. Ruppe's sentence was the highest a foreigner has been given in West Germany for neo-Nazi activities. The six months he spent in custody before the trial will be deducted from his sentence.

Both men, it was said, acted in complicity with a German-born American, Kurt Reinheimer, 26, who was not prosecuted and is believed to be in America. Charges were dropped that the two had conspired to kill the Opposition leader, Herr Willy Brandt, and the Frankfurt Prosecutor, Dr. Fritz Bauer.

The sentences, said the judge, were to prove that West Germany could not tolerate attacks on her constitutional democratic order. The two men had planned to sacrifice lives recklessly to restore a Nazi-style authoritarian régime.

VERSTEUERUNG VON OESTERREICHISCHEN SOZIALVERSICHERUNGSPENSIONEN

Gemaess einer Verlautbarung im Amtsblatt der oesterreichischen Finanzverwaltung (Nr. 151/66) hat das oesterreichische Bundesministerium fuer Finanzen im Einvernehmen mit der britischen Steuerverwaltung verfuegt, dass alle Pensionsbezuuge aus der oesterreichischen Sozialversicherung unter Artikel XI des Abkommens zur Vermeidung der Doppelbesteuerung vom 20. Juli 1956 fallen.

Der Unterschied gegeneuber der bisherigen Regelung ist, dass auch Personen, die oesterreichische Staatsbuenger sind und im Vereinigten Koenigreich leben und der Einkommensteuer unterliegen, in Oesterreich von der Besteuerung ausgenommen sind.

Bisher fiel diese Gruppe von Personen unter Artikel IX des Abkommens zur Vermeidung der Doppelbesteuerung und war in Oesterreich steuerpflichtig. Da der Grossteil der oesterreichischen Emigranten inzwischen die britische Staatsbuergerschaft erworben hat, betrifft diese Neuregelung nur einen sehr beschraenkten Kreis von Personen.

AMERICAN STUDY OF NEO-NAZISM

The American Jewish Congress issued a study, "Austria—Lingering Shadows: an Examination of Ultra-Rightist and Antisemitic Tendencies in the Republic of Austria." Dr. Joachim Prinz, chairman of the Commission of International Affairs of the A.J.C., told Herr Ernest Lemberger, the Austrian Ambassador to Washington, that "the impact of extremist influence in Austria has become too pronounced to be disregarded". He accused the Austrian leaders of failing "to admit their country's past, atone for antisemitic excesses" or create a new national mood invulnerable to Nazism.

Herr Lemberger denied the charges. He told the A.J.C. that he would reply in detail to their study.

VIENNA'S CHIEF RABBI PROTESTS

Whilst Vienna celebrated Austrian Independence Day, Viennese Jews crowded into the Great Synagogue for a memorial service to the victims of Nazism. The Chief Rabbi, Dr. Akiva Eisenberg, comparing Vienna with Sodom and Gomorra, said that when Nazis were free to celebrate Jews could only mourn.

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ROUND AND ABOUT

THE NOBEL PRIZE WINNERS

Appraisals of this year's Nobel Prize for Literature awards to two Jews, Nelly Sachs, the German-born poetess, and Shmuel Yosef Agnon, Israel's foremost writer, are published in this issue. They will share equally the £20,000 award.

Nelly Sachs was born in Berlin in 1891, the daughter of a Liberal Jewish family. With the help of Selma Lagerloef, together with her mother, she was able to emigrate to Sweden as late as 1940. Thus she still experienced the impact of Nazi persecution until the first year of the war.

Nelly Sachs is the first German-Jewish Nobel Prize Winner for literature. She has received many Swedish, German and international prizes for her works, including a Peace Prize sponsored by the German Book Trade and presented to her in the Paulskirche (Frankfurt) in 1965. On the occasion of her 70th birthday the City of Dortmund established a "Nelly Sachs Fund" for young authors. It is as a poetess of the Holocaust upon which her fame mainly rests and which gained for her the Nobel Prize. In the official citation reference is made to "her outstanding lyrical and dramatic writing which interprets Israel's destiny with touching strength".

Seventy-eight-year-old Agnon was born in Galicia, and has twice won the Israel Prize and the Bialik Prize as well as the Ussishkin Prize and the Literary Prize of New York University. He is an honorary citizen of Jerusalem.

Only one of his books has been published in this country—"Two Tales", brought out by Gollancz and largely ignored by the critics. Yet Agnon was twice previously nominated for

the Nobel Prize, and in Israel his books have long been regarded as classics. Agnon's relationship to Jewish cultural work in pre-war Germany is described in a special article published in this issue.

While the decision of the Nobel Prize Committee is due to the outstanding artistic achievements of the two laureates, it may certainly also be interpreted as an expression of reverence towards the sufferings of the Jewish people which were perpetrated by the Nazis, but have also increasingly shaken the conscience of the whole world.

ECUMENISM

Mr. Philip E. Hoffman, chairman of the American Jewish Committee's board of governors, visited Belgium, Holland, Austria and Switzerland to study inter-faith developments since the ending of the Ecumenical Council. In Rome he stated that significant steps have been taken in several European countries to improve Christian-Jewish relations.

Both Cardinal Suenens of Belgium and Cardinal Koenig of Austria, had supported studies undertaken by Catholic scholars into the manner in which Catholic literature portrays Judaism. Already as a result of this work, said Mr. Hoffman, Catholic scholars were convinced that it is essential not only to eliminate negative references to Jews in catechism, missals and other literature, but also to present a much fuller and more accurate picture of Jews and Judaism. Methods for suggested modification were being adopted in Austria, West Germany and other countries. An impressive number of inter-faith conferences had been held in Western Europe during the past year.

Letters to the Editor

THE LEON BLUM BIOGRAPHY

Sir,—Referring to Dr. H. G. Reissner's lucid review of Joel Colton's biography of Léon Blum, published in your September issue, I should like to confirm his statement that "the Nazi government did not permit propagandistic considerations to interfere with diplomatic issues", by quoting from the "Dresdner Anzeiger" (3/6/1936) which welcomed Léon Blum as the man "den die Poincaré nahe-stehenden Blaetter nicht anders nannten als 'Advokat Deutschlands', der das Ruhrabenteurer (Poincaré's) bis aufs Messer bekaempfte . . ."

On the other hand, I find it difficult to share Dr. Reissner's conviction that "we hold no brief for posthumously criticising Léon Blum for reasons of shortsightedness, hesitation, or mission to act". In all modesty, regarding his I agree with Simone de Beauvoir who, speaking also on behalf of her friends, passed this judgement on Blum's policy of non-intervention during the Spanish civil war: "Blum's neutralism was all the more disgusting in that Hitler and Mussolini were openly supplying the rebels with both men and material. . . . Blum's caution sickened us, and we were far from regarding it as a contribution to peace". ("The Prime of Life", Penguin ed. 1965).

Yours, etc.

(Dr.) FRITZ FRIEDLAENDER.

North Caulfield, S.E.7, Victoria, Australia.

CARL VON OSSIETZKY

Sir,—The interesting article by my friend, Erich Gottgetreu, "Wiedersehen mit Berlin" carries an error in so far as the group of left-wing intellectuals which bade farewell to Carl von Ossietzky did not meet near the Plötzensee Prison, but, as I also reported in my book, "Ossietzky, Ein deutscher Patriot", in front of the Tegel Prison.

Yours, etc.

KURT R. GROSSMANN.

New York.

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THE ARAB QUESTION: ANOTHER APPROACH

Some stir was caused in the country by the publication of a lecture which the late Moshe Sharett had given in November 1957, a year after the Sinai Campaign. That this speech, delivered at the labour movement's study centre, was suppressed, is not to the credit of the powers that be. That it has now been published in the Alignment quarterly, could be interpreted as a first sign for the unfreezing of the dogmatic attitude to the Arab problem.

In his lecture Mr. Sharett, who had resigned from the office of Prime Minister several months before the Sinai Campaign in 1956, castigated the policy of reprisal actions. In his view, grave processes were set into motion which widened the gulf and thrust Israel's neighbours into the extremist camp, when military actions in their severity outstripped the events that caused them. If Israel had adopted a different approach, Mr. Sharett argued, if it had sought to minimise incidents rather than to play them up, the political deployment of the other side would have assumed a different pattern. Nasser, he ventured to say, might not have been pushed into the Czech arms deal and the Soviet Union might not have found such an easy opening for its penetration of the Middle East.

Speaking of the period preceding Statehood, Mr. Sharett pointed out that while Zionism was based entirely on national consciousness, and considered social and economic advancement only as its by-product, we offered the Arabs material progress, but totally disregarded their national interests. "We offered them a mess of economic and social pottage . . . and expected them to sell their national birthright". This attitude, Mr. Sharett said, insulted the Arabs and injured their pride. They resented the view that they were lower orders and interested only in bread and medical services. While for the Jews economic progress ran parallel with national progress, an Arab knew that by selling a part of his land to the Jews he would benefit materially, but betray his nation.

In Mr. Sharett's opinion, the Arabs underestimated the force of the Zionist movement, and the measure of their earlier ill-judgement became the measure of their shock when the Jewish State became a reality. A similar shock, so he goes on, was suffered by Israel. "The Armistice Agreements formally signed with the Arab nations after the War of Independence had left us with 80 per cent of the country. . . . The Arab States signed this

revolutionary agreement with the State of Israel, explicitly, in the name of their countries, and this agreement was understood as an intermediate stage to peace. We thought the Arabs had accepted it, even if its finalisation might take a few years still. We thought that the Arab world was ready for peace, and this became our greatest disappointment".

The question was not, Mr. Sharett argued, whether the Sinai Campaign was necessary but whether the developments that led to the campaign were inevitable. In his judgement, the activist policy of Israel, from Gaza and Khan Junis to the trial in Egypt, had fostered the build-up of the Egyptian forces in the Sinai Peninsula which then became the base for terrorist activities. Mr. Sharett utterly rejected any concessions whatsoever for the sake of peace. But, so he said, peace might be bought at the price of mutual advantages, and he quoted two examples—an offer to Jordan of a corridor to the Mediterranean for people and goods and of a free port area in Haifa, controlled by the Israeli police where no customs dues are levied; and free passage for passenger trains from Cairo to Lebanon, and vice versa.

Comments "Jerusalem Post": "It is a tragic aspect of Sharett's honest approach for a better climate of understanding that in the end it led him back to offering more of the 'material advantages' whose fatal flaw he himself pointed out earlier."

FAMILY EVENTS

Entries in the column Family events are free of charge. Texts should be sent in by the 15th of the month.

Births

Greene.—A daughter (Catherine Julia) was born on October 29 to Evelyn (née Loewenthal) and Brian Greene, of 23 Branksome Way, Kenton, Middlesex. (A grandchild for Dr. and Mrs. H. Loewenthal and Mr. and Mrs. H. Greene.)

Lowe.—On October 22, to Sylvia (née Kaska) and Robert Lowe, a daughter, Rachel Anne. 119 Vista Way, Kenton, Middlesex.

Walters.—A son (Simon Malvin) was born on November 13 to Irene (née Jackman) and Gerald Walters (Warschauer), of 70 The Fairway, Mill Hill, London, N.W.7.

Birthday

Glass.—Mr. Karl Glass, of Flat 5, Tarranbrae, Willesden Lane, London, N.W.6, will celebrate his 80th birthday on December 8.

Engagement

Spitzer-Hirsch.—The engagement is announced between Frank Raphael Joseph Spitzer, B.Sc. (Eng.), only son of Fanny and Richard Spitzer, of 815 Finchley Road, London, N.W.11, and Felice Hirsch, B.Sc. (Econ.), elder daughter of Ruth and Fritz Hirsch, of 20 Sunny Bank, Epsom, Surrey.

Deaths

Dreyfuss.—Mr. Arthur Dreyfuss (formerly Berlin) passed away after a short illness on October 25. Deeply mourned by his wife, family and friends.

Hirsch.—Mr. Bernhard Hirsch, of 2 Victoria Road, Harrogate, passed away on November 3, aged 67. Beloved husband, father and brother-in-law.

Jamenfeld.—Mrs. Regine Jamenfeld, of 4-18 Northwood Hall, Hornsey Lane, London, N.6, passed away suddenly on November 13, aged 79. Deeply mourned by her husband, Norbert Jamenfeld, her brother, Dr. R. Spira, relatives and friends.

Kramer.—Mrs. Emma Kramer (formerly Mainz), of 28 Beaumont Court, Chiswick, London, W.4, passed away on November 14. Deeply mourned by her children and grandchildren.

Lustig.—Mrs. Helene H. Lustig (née Lieberg), formerly Leipzig, passed away on October 12, aged 89. Deeply mourned by her family and many friends.

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WIDOWER, 53, living in Israel, would like to remarry. Box 773.

TWO LADIES, friends, early 50s and 60s respectively, own homes, wish to meet two gentlemen, retired professionals preferred, view friendship. Box 774.

SOLICITOR (5 ft. 7 ins.), bachelor with wide interests, would like to meet attractive lady (32-35) of culture and refinement. Please write in strict confidence. Box 768.

ATTRACTIVE VIENNESE WIDOW, 39, with 5-year-old son, non-Orthodox, music lover, interested in travel, etc., wishes to meet gentleman of integrity. View friendship/marriage. Box 775.

DOCTOR, middle 60s, legally separated from his wife, in good financial position, would like to meet lady in similar circumstances, object friendship eventually marriage. Box 778.

MISSING PERSONS

Personal Inquiries

Eisenberg.—Will Miss Irma Eisenberg, last known address somewhere in Maida Vale, London, in 1950, please contact Mrs. E. Buchdahl, Highsett Hills Road, Cambridge. Phone 55314.

Haushaltsschule Auguststr.—Would anybody who could give information about the present address of teachers at this school, especially about Kaethe Meyer (worked there 1937/38, formerly of Breslau), contact Dr. Hans C. Meyer, c/o Steiner, 26 Woodstock Road, London, N.W.11.

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CULTURAL NEWS

BERLIN HONOURS BRUNO WALTER

On the 90th anniversary of the birth of Bruno Walter, the Borough of Steglitz named the former Blumen- and Gartenstrasse in Lankwitz after the great conductor. At the ceremony, Dr. Wolfgang Stresemann, Director Bruno Walter's outstanding contribution to the musical life of pre-1933 Berlin, and the "Philharmoniker" played under the baton of Sir John Barbiroli. Among those present were the Mayor of Steglitz, Mr. Hoefler, Bruno Walter's daughter and the Chairman of the Berlin Jewish Community, Mr. H. Galinski.

TRIBUTE TO LEON ROTH

A volume of scholarly essays in memory of Professor Leon Roth has just been published in London, more than three years after his death. "Studies in Rationalism, Judaism and Universalism" is edited by Mr. Raphael J. Loewe, lecturer at the Hebrew department of University College, London, who also provides the biographical sketch of Dr. Roth and a bibliography of his writings. An advance copy of the book was presented to the widow and son of Dr. Roth at a special ceremony at University College. Professor Norman Bentwich presided, and tributes to the late Dr. Roth were paid by Professor David Daube and Professor Edward Ullendorff.

LITERARY WOMEN'S PRIZE

The Women's Union of the Anglo-Jewish Association is to award an annual literary prize to a promising Jewish authoress. The prize, to be known as the Betty Miller Prize, has been donated by Dr. Emanuel Miller in memory of his wife, an authoress, who died last year. Dr. Miller is the father of Jonathan Miller, the producer and satirist.

IDA KAMINSKA THEATRE

The Jewish State Theatre of Poland is to visit America. Ida Kaminska, its star and producer-director, and the 24-member company will spend a month on Broadway in March, thereafter touring the United States and Canada for a further month. A number of non-Jewish personalities of the Broadway stage, including Helen Hayes, Harry Belafonte and Ossie Davis, are among the sponsoring committee for the tour.

STAMP OF COMMUNAL CENTRE

One of the recently issued new stamps of the German Federal Republic shows the Jewish Communal Centre in Fasanenstrasse, Berlin.

1966 LEO BAECK PRIZE

On November 2, the tenth anniversary of Dr. Leo Baeck's death, the Leo Baeck Prize of the "Zentralrat der Juden in Deutschland" was awarded to Ludwig Woerl (Munich) who, at the risk of his own life, saved Jews persecuted by the Nazis. By taking this decision, the Zentralrat also wanted to draw the attention of the German public to the fact that the courage of people who resisted the régime was not sufficiently recognised.

DOCUMENTARY EXHIBITION IN HAMBURG

Under the joint auspices of the Kuratorium fuer staatsbuergerliche Bildung and the Forschungsstelle fuer die Geschichte des Nationalsozialismus in Hamburg an exhibition depicting the fate of the Jews, especially in Hamburg, under the Nazi régime was held at Rothenbaumchaussee 5. The displays reflect the gradual elimination, systematic degradation and final destruction of the Jewish population. However, as the motto "Selbstbehauptung trotz Verfolgung" indicates, stress is laid on the cultural and constructive vocational activities launched by the community during that period. There were many guided tours for school classes.

JAKOB STEINHARDT EXHIBITION

The Foerderkreis Kulturzentrum Berlin held an exhibition of the works by the painter Jakob Steinhardt in the Haus am Luetzowplatz. The 80-year-old artist, who has lived in Jerusalem since he left Berlin in 1933, was present at the opening ceremony.

KAFKA YIDDISH MANUSCRIPT

Word has been received in Paris that the manuscript of a play in Yiddish by Franz Kafka, "The Fly and the Lamp," has been found in an old house in Prague. The manuscript has been given to a publishing house in Vienna for translation and publication in German.

"NATIONALISTIC" FOLK SINGER

Recent visitors to the Soviet Union report that Nehama Lifshits, a leading Russian-Jewish folk singer, is being prevented from giving recitals. She had been criticised as being "too nationalistic" in her performances. Of late no mention has been made of her performances in the Soviet press.

RESEARCH INTO CATHOLIC TEXTS

A 15-month study of French-language Roman Catholic texts which may promote anti-Jewish prejudice, is in progress at Louvain University. Mr. Philip E. Hoffman, a leader of the American Jewish Committee, met Catholic theologians and sociologists at the University. He was then received by Cardinal Josef Suenens, the Belgian Primate.

Such research could have significant practical results for Catholic teaching, said the cardinal, and he expressed the hope that there would be similar studies in other countries. It was necessary for young children to have texts which were positive and accurate in attitude, in keeping with the declaration on the Jews adopted by the Vatican Council.

The cardinal told Mr. Hoffman that Jews should make clearly known what in their opinion is inappropriate or harmful in the Christian presentation of Judaism.

MEMORIAL REQUIEM

Based on the text of the Kaddish, Wilfred Josephs composed a requiem in memory of the six million Jews killed by the Nazis. The requiem won first prize at the first International Competition for Symphonic Composition of the City of Milan in 1963, and had its international première at La Scala last year. It recently had its British première by the Halle Orchestra and Choir at the Sheffield City Hall and the Manchester Free Trade Hall, sponsored by Granada. The requiem will receive five performances in America early next year.

FILM OF "TEVYE"

Novosti, the Soviet information agency, announced in London that Sholem Aleichem's "Tevye der Milchiker" is now being filmed in Leningrad. In an interview with Mr. Leonid Trauberg, a noted Soviet director, in the Moscow Yiddish publication "Sovietish Heimland", Mr. Trauberg, who wrote the script for the film, says it was conceived as "a blow against the evil that this accursed problem (the Jewish problem) carried with it" in the West. According to Mr. Trauberg "Tevye" illustrates and describes the friendship between "the Russian, Ukrainian and Jewish peoples."

The title role will be taken by Yuri Tolubeev, a non-Jew, under the direction of one of Russia's most distinguished directors, Yosif Heifetz, a Jew. The film, to be shot in Russian, will be the first Soviet film on a Jewish theme for some 30 years. There was a flourishing Yiddish film industry in the Soviet Union in the 1920s and 1930s. Isaac Babel adapted Sholem Aleichem's Menachem Mendel stories for these films.

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ORGANISATIONAL NEWS

AJR MANCHESTER BRANCH

Social Gathering

The AJR Manchester Branch held a highly successful social gathering on Sunday, November 6. About 180 persons, members and non-members, met in the Albert Levy Hall of the Reform Synagogue, Albert Square, for an informal afternoon and evening, when, in a most congenial atmosphere, they were able to renew old friendships as well as make new acquaintances. Refreshments were served by Mrs. O. L. Einstein and Mrs. F. Kahn.

The unqualified success of the function was due to the initiative of the joint chairmen of the Manchester Branch, Mr. O. L. Einstein and Dr. R. Friedlaender, and other friends on the committee.

UNITED JEWISH APPEAL

Two hundred American Jewish leaders gathered in Geneva for the 12th annual United Jewish Appeal study mission. They were told by Mr. Edward Ginsberg, a national chairman, that Jews in Germany need no material aid. They wanted the "hand of friendship from Jews in the rest of the world, to be accepted and recognised by world Jewry". The Jews of Germany, he said, "feel that they should not have to accomplish what Hitler tried to do—and failed to do—that is, eradicate the Jewish community in Germany".

Because of the 25 per cent cut in "Joint" income following the end of allocations from the Claims Conference, programmes of aid for the aged in Poland and Yugoslavia had been reduced, and cuts had affected assistance in many other instances. Perhaps the most painful were the cuts made in the Moslem countries, where children living in the most acute poverty have suffered.

CONFERENCE OF EUROPEAN RABBIS

A meeting was held in London of the standing committee of the Conference of European Rabbis and Associated Religious Bodies. The committee expressed satisfaction at the election of Dr. Immanuel Jakobovits as Chief Rabbi of the United Hebrew Congregations. Plans for the forthcoming conference to be held in Rome next May were formulated. In addition to the rabbinical conference there would be a parallel conference of lay leaders representing synagogal bodies throughout the world. The theme of the rabbinical conference will be "Contemporary Moral Challenges and Jewish Family Law." The lay conference will deal with the role of the synagogue in modern society, and joint sessions will be held.

CONTEMPORARY HISTORY

The Institute of Sociology of the Free University of Brussels and the Hebrew University are sponsoring a conference on "Jewish Life in Contemporary Europe". The conference, to be held in Brussels from January 9-13, will have special emphasis on aspects of demography and Jewish identity, and is a continuation of a similar conference held in London in 1962.

The first international conference on the study of contemporary history in Europe was recently held in London, under the auspices of the Wiener Library's Institute of Contemporary History. Historians from Britain, America, France, Holland, West Germany and Switzerland attended. Reports were given on the state of research into contemporary history in Western and Eastern Europe, and there was an informal exchange of opinion on problems.

MEMORIAL SERVICE FOR LEO BAECK

This year, the memorial service annually held by the New Liberal Jewish Congregation on the anniversary of the November pogroms was linked up with the commemoration of Leo Baeck on the occasion of the tenth anniversary of his death. In his impressive sermon, Rabbi J. J. Kokotek paid tribute to the courage and humility of that great leader of German Jewry. The service was attended by many leading personalities of Anglo-Jewish life. The AJR was also represented.

JENNIE LEE AT C.B.F. DINNER

Miss Jennie Lee, Minister for the Arts, was guest of honour at a dinner held by the Central British Fund and British Ose a few days before the official opening of Refugee Week.

Lord Goodman, chairman of the Arts Council, who presided and conducted the appeal which raised £30,000, paid tribute to Miss Lee and to her late husband, Aneurin Bevan, for their sympathy and support for Jewish causes.

FRIENDSHIP CLUBS FOR ELDERLY

Over 30 delegates, representing France, Germany, Belgium, Holland, Switzerland, Britain and America, attended a seminar for volunteer leaders of friendship clubs for the elderly, held in London.

"ARBEITSKREIS FEATHERSTONE PARK"

The Union of former German prisoners-of-war at Featherstone Park (England) held its annual meeting in Duesseldorf. Addresses were delivered by the Hon. President, Mr. H. Sulzbach, who was the camp's education officer; the Chairman, Landgerichtsrat Schwedersky; Lord (formerly Sir Brian) Robertson, the former British High Commissioner; and the author, Rudolf Hagelstange.

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