

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Werner Rosenstock

HISTORY IN THE MAKING

The historical role of the Balfour Declaration and its impact on world Jewry during the past fifty years were assessed in last month's article by Robert Weltsch.

In the meantime, the jubilee year of the Declaration was marked by many public and semi-public functions in this country and abroad. Fittingly, the first gathering, on October 22, was held in London under the auspices of the Board of Deputies, whose erstwhile vice-president, the second Lord Rothschild, was the addressee of the letter carrying the text of the Declaration. The meeting was attended by the members of the Board as well as by representatives of 21 specially invited major Jewish organisations in this country, including the AJR. The main speakers were the veteran Labour leader, Mr. Emanuel Shinwell, M.P., and the Conservative M.P., Mr. John Biggs-Davison.

The atmosphere of the meeting was, to a high extent, influenced by that morning's announcement of the sinking of the Elath, and Mr. Shinwell especially was carried away by the emotions which this unexpected tragic event was bound to engender. It was an unforgettable experience to witness this widely respected national leader, whose main activities are outside the Jewish sphere, reaffirm his Jewish affiliations and his feelings for Israel. For listeners of Continental origin his speech was also remarkable as an example of non-partisan and independent thinking, which is much more widespread in the political life of this country than it was in Germany. Mr. Shinwell's criticism of the Foreign Secretary went so far that his Conservative colleague on the platform jokingly remarked in his address that he almost felt impelled to put in a good word for Mr. Brown.

The meeting unanimously passed a Resolution expressing British Jewry's pride in the fact that it was a British Government which was first among the Great Powers to declare its sympathy with Jewish Zionist aspirations. The Resolution also called upon the British and other Governments and men of good will everywhere "to help in ensuring the peace, security and continuing constructive development of the State of Israel."

The first public anniversary celebration in London was held under the auspices of the Zionist Federation on November 5 at the Theatre Royal, which was filled to capacity. The most remarkable revelation of the function was the fact that a member of the British Cabinet, Mr. Richard Crossman, M.P., and the Israeli Foreign Minister, Mr. Abba Eban, expressed identical views on two crucial points arising from the present deadlock in the Middle East. A final settlement, they stated, can only be achieved by direct negotiations between Israel and the Arab States, and these negotiations must not be prejudiced by Israel's

retreat to its pre-war frontiers. "The past, including the attempt to substitute interim armistice lines for permanent frontiers and to replace diplomatic recognition by vengeful non-belligerency, is smashed beyond repair. Any attempt to return to it would be fraught with disaster," said Mr. Crossman. Mr. Eban described the idea that Israel should move from the cease-fire lines without a peace settlement as "so irrational that it was amazing to hear it put forward at all." He stressed that a peace structure in the Middle East had to grow from within and could not be imposed from outside.

While any attempts at an assessment of the present situation might be out-dated by the time this issue reaches readers, it may be worthwhile to evaluate some general changes in the Jewish scene which became evident in the course of recent events. Our minds go back to the times before 1933 when the existence of the Yishuv was also frequently in jeopardy. On such occasions the Jews in Germany, with the exception of a few "anti-Colonialist" pro-Arab Communists, were certainly in sympathy with their brethren in Palestine. Yet there was not this general feeling of personal involvement which manifested itself among all Jews in Western countries during this year's emergency situation. This change of approach has many reasons. More often than not the Jews in Palestine under the Mandate were the objects rather than the active partners of the conflict, whereas now the Jews fought as defenders of a Sovereign State under their own flag. Among those Jews, who had found refuge in Western countries as victims of Nazi persecution, the feelings of personal engagement were intensified by the anxiety about their relatives and friends in Israel. On the other hand, the strong emotions among "indigenous" Jews in Western countries, most of whom have no family connections with Israel, are probably attributable to a spontaneous Jewishness which, as children and grandchildren of immigrants from Eastern Europe, they have preserved to a higher degree than the "assimilated" German Jews. A further difference from our pre-1933 situation in Germany arises from the pluralistic conception of the State in countries like Britain and the U.S.A., which makes it less difficult for members of minority groups to foster their relations with their kin abroad. In fact, according to Crossman's address at the anniversary celebration, the security of the Jewish position in Western countries has not been impaired but, on the contrary, decisively helped after the emergence of the State of Israel.

Nevertheless, the question of "dual loyalties" still exists or may arise, though under different aspects than at the time of the Balfour Declaration. At that time, it was

mainly a concern of the well-established members of the communities. Some of them genuinely felt that the spiritual values of Judaism might get lost if Jews entered the political arena and became a nation like any other nation. Others may have used the religious argument because they believed or wanted others to believe that they differed from their non-Jewish fellow-citizens only by their affiliation to a different denomination. Today, many former "anti-Zionists" are enthusiastic supporters of Israel. However reservations may be met among Jews with political Left-wing leanings. This is not the place to go into the arguments of the alleged function of Israel as a "Western" outpost, and as readers will see in this issue, such views are anyhow not shared by the "Socialist International" which, at its conference in Zürich, expressed "full solidarity with the people of Israel". However, just as non-Jewish Left-wing politicians who are not wholeheartedly on Israel's side are not antisemites, it would be an over-simplification if Jews of the same political leanings were branded as "red assimilationists".

Experience has shown that whilst most Jews in Western countries are anxious to support Israel, only few of them are willing to settle there. This may be disappointing for Israel and ultimately even impair the demographic composition of the country, as Premier Eshkol reiterated only recently. Yet the callers for the "Ingathering of the Exiles" should also keep in mind that the disadvantages are partly outweighed by the political support which Jews in the Diaspora may render to Israel. Though in the unlikely case of a genuine conflict of interests they will side with their fellow-citizens, in the ordinary course of political controversies ethnic and religious minorities are not only allowed but even expected to stand up for their people.

There has been hardly a country in which the feelings of sympathy for Israel have been expressed so strongly by the general population as in Germany since the Middle East war. This has certainly contributed to a further decrease of tension felt by the Jews towards that country. As far as the attitude of those Jews who were forced to leave Germany under the Nazis is concerned, it appears that many of them are driven into two opposite extremes. Some feel irrevocably antagonistic because they were cast out by the country which they considered as their homeland. Others lay stress on the formative impact of their past lives in Germany and are prepared to strengthen the good will which exists in sections of post-war Germany. It is, therefore, no accident that, as happened recently, some former German Jews opposed the twinning of their Municipality with a German city, whereas others were in favour. The AJR has to respect both schools of thought and has advisedly refrained from giving guidance in matters of this kind. But a discussion among our readers about the problems involved would certainly be welcomed.

NEWS IN BRIEF

N.P.D. CONGRESS

At the N.P.D. Congress held in Hanover from November 10-12, the chairman, A. von Thadden, told the 1,500 delegates that if the party maintained its current vote, the N.P.D. would enter the Bundestag at the 1969 elections with some 30-50 members, probably becoming the third largest party. Some 5,000 persons in Hanover demonstrated against the Congress, bearing banners inscribed "Nazis out of our City". In Bonn, Foreign Minister Willy Brandt declared that he saw no danger from the party. "If our economy and foreign policy progress favourably, the extreme groups will have no chance", he said.

RIGHT-WING EDITOR SUED

According to the Munich prosecutor's office, Herr Ludwig Rosenberg, the chairman of the West German Trade Union Federation, has brought a libel suit against Dr. Gerhard Frey, editor of the extremist Right-wing weekly *Deutsche National-Zeitung und Soldaten-Zeitung*.

Herr Rosenberg, of Jewish origin, complains that the newspaper published a caricature depicting him as a "typical Jew" squandering German money for Israel and alleging that he was conducting a personal campaign against the paper. Dr. Frey, rejecting the complaint as unjustified, said it was true that the West German trade unions had given millions of marks to Israel during the past years.

In August the Munich prosecutor's office opened inquiries into the activities of Dr. Frey and his newspaper in respect of allegations that it was inciting hatred against the Jews.

NOVEMBER POGROMS COMMEMORATED

A gathering at the Berlin Jewish Community in commemoration of the November 1938 pogroms was addressed by Berlin's Lord Mayor, Klaus Schuetz, who stated that German democracy today was sufficiently powerful to deal with extremism from the right or left. The chairman of the community, Heinz Galinski, paid tribute to the solidarity of the German population with Israel during the Middle East war. Dr. Nahum Goldmann, who met Mayor Schuetz, urged him to convert into a documentation centre of the holocaust the building in Berlin-Wannsee, in which Heydrich, Eichmann and other Nazi leaders held a conference to decide on the extermination of European Jewry.

ERHARD IN ISRAEL

The former West German Chancellor, Dr. Ludwig Erhard, came to Israel for ten days and was met by the Israeli Premier, Mr. Levi Eshkol. He also paid a visit to the Yad Vashem Institute for the Remembrance of Nazi Victims.

At a reception held at the King David Hotel in Jerusalem, Israel's Prime Minister Eshkol paid tribute to Professor Erhard's initiative in the establishment of diplomatic relations between the two countries and his decisive share in the implementation of the Reparation Agreements.

Professor Erhard was made an Honorary Fellow of the Weizmann Institute.

MARTIN BUBER INSTITUTE ON MOUNT SCOPUS

Sponsored by German Friends of University

More than 100 members of the German branch of the Friends of the Hebrew University attended the ceremony on Mount Scopus, when the foundation-stone for a three-floor Martin Buber Institute was laid. The Institute is to provide facilities for pre-University courses as well as for adult education. The means required for its erection have been raised in Germany. The speakers at the ceremony included Professor Rentorf (Heidelberg), who addressed the audience in Hebrew, Dr. Nahum Goldmann, Mr. Eliahu Elath, president of the University, and Dr. W. Hesselbach (Frankfurt), who headed the German delegation.

WORLD SOCIALISTS' SOLIDARITY WITH ISRAEL

The Council of the Socialist International held its conference in Zürich, attended by delegates from 20 countries including Britain, whose delegation was led by Mr. Anthony Greenwood, M.P., Minister of Housing.

After a debate in which the speakers included the West German Foreign Minister, Herr Willy Brandt; the former French Defence Minister, M. Jules Moch; and the former Israeli Foreign Minister, Mrs. Golda Meir, a declaration unanimously adopted pledged support for all efforts to eradicate the roots of friction and conflict in the Middle East. The conference expressed "full solidarity with the people of Israel who are defending their existence and their liberty against aggression."

A report signed by representatives of seven national Socialist parties and presented to the meeting states that the Middle East crisis has revived fears for the well-being and security of the Jewish population in the Soviet Union and that the position of the Jews there may, in some respects, give "greater cause for alarm than at any other time since the Stalinist persecution of the Jews". After a detailed examination of the cultural, religious and social status of Soviet Jews, it is concluded that "much will have to be done before misgivings regarding the plight of the Jewish population in the U.S.S.R.—the largest surviving community of Jews in Europe—can be set aside".

ESHKOL'S CALL FOR IMMIGRANTS

Calling for a new wave of mass immigration, Mr. Levi Eshkol, the Israeli Prime Minister, said that the number of people in the country must be doubled before the end of this century. Israel needed at least 10,000 new young immigrants a year, with professional and technical skills, commercial experience and international contacts. They were wanted for settlement of the Negev and northern Galilee, as well as reunified Jerusalem.

Immigration from Middle East countries was nearing its end and Soviet Jewry was hemmed in by an iron curtain—the only serious sources of the new immigration he was calling for were the countries of the West, said Mr. Eshkol.

ISRAEL'S DEFENCE COSTS

Mr. Pinhas Sapir, the Finance Minister, told a United Jewish Appeal survey mission that Israel's foreign currency expenditure on defence has risen nearly twenty-five-fold since the establishment of the State, and now constitutes nearly 10 per cent of national income. Israel has so far covered only half of the costs of the recent war and the resultant damage.

BANKNOTE PORTRAITS

The new Israeli banknotes to be issued in two years' time will bear the portraits of famous Jews of modern times. Albert Einstein will appear on the I£5 notes, Chaim Nahman Bialik on the I£10 and Chaim Weizmann on the I£50. A I£100 note to be issued for the first time will bear the portrait of Herzl.

AMERICA AND BRITAIN ACCUSED

"While Six Million Died", by Arthur Morse, is to be published in America in February. The book is now being serialised by the American magazine "Look".

Mr. Morse reiterates the charge of inaction by the American and British Governments in the face of the extermination of European Jewry but, for the first time, he is able to fully document the case. A former commentator and now director of the International Broadcasting Institute in West Germany, he was given access to the relevant official records in Washington, London, Geneva and Stockholm.

According to the author, the American State Department was the main culprit. As far as Britain is concerned, the most damning episode relates to a plan to save 70,000 Rumanian Jews in Nazi-occupied Europe in 1943. They were the sole survivors of the 185,000 Jews whom the Rumanian dictator, Marshal Antonescu, had deported to Transnistria. Fearing an Allied victory, Antonescu made it known he was willing to transport the survivors back to Rumania if money were provided for food, clothing and medicines for them.

The British, when consulted, communicated their reaction to the American Ambassador in London on December 15, 1943, who cabled to Washington: "The Foreign Office are concerned with the difficulties of disposing of any considerable number of Jews should they be rescued. . . . They foresee that it is likely to prove almost, if not quite, impossible to deal with anything like the number of 70,000 refugees whose rescue is envisaged."

Eventually, eight months after a rescue plan, including financial undertakings, had first been proposed by the representative of the World Jewish Congress in Switzerland, Dr. G. Riegner, permission was given for the release of the funds. But only about 48,000 of the original 70,000 Jews returned—the other 22,000 had died.

Mr. Morse's findings after three years of research show that rescue programmes suggested to the Roosevelt Administration, especially the State Department, were "obstructed, thwarted and delayed long after recognition by the highest authorities that the Germans were, indeed, carrying out the planned massacre of the Jews of Europe".

In a memorandum prepared for a meeting of Mr. Henry Morgenthau Junior of the Treasury Department with President Roosevelt, three non-Jewish members of his department accused the officials of the State Department not only of having failed to use governmental machinery to rescue Jews from Hitler, but of having used it to prevent such rescue.

Commenting on the references to Mr. Morse's book which were published in the "Jewish Chronicle", Lord Avon, who (as Anthony Eden) was the Foreign Secretary at the time, wrote to the "J.C." that "everything was done that it was humanly possible to do within the limits set by military necessity to prevent this, the most appalling catastrophe of our times". According to Mr. Alec Easterman, political secretary of the British Section of the World Jewish Congress, the Foreign Office was "most helpful in assisting us to maintain communications with New York, but on the general problem of rescue the record of the British Government was not good".

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HOME NEWS

BALFOUR JUBILEE

Celebrations were held both here and in Israel to mark the 50th anniversary of the issue of the Balfour Declaration. The Zionist Federation's public rally on November 5 at the Theatre Royal, Drury Lane, was addressed by Mr. Richard Crossman, Lord President of the Council and Leader of the House, Lord Boothby, Mr. Julian Amery and Mr. Abba Eban, Israel's Minister for Foreign Affairs. The function is referred to in the front-page article of this issue.

Among the speakers of the Balfour Dinner at the Anglo-Israel Association were Mr. Anthony Greenwood, Minister of Housing and Local Government, and Sir Alec Douglas-Home, Opposition spokesman on foreign affairs.

Mr. Edward Short, the Postmaster-General, took part in the jubilee celebrations in Israel, where the Conservative Party was represented by Sir Ian Orr-Ewing, M.P. Sir Barnett Janner, M.P., led an all-party delegation to the celebrations.

MINISTER EMBARRASSED?

The honorary officers of the Leeds Poale Zion Fellowship criticised Mr. Patrick Gordon Walker, the Minister of Education and Science, for cancelling at short notice an engagement to address a Jewish audience in Leeds. In their opinion, Mr. Gordon Walker, although he claimed a pressing appointment, had not attended the meeting because he would find it an embarrassment to face a Jewish audience at the present time, due to the British Government's hardening line on the Middle East issue. "He is aware that the Jewish community in this country is very distressed at the developing anti-Israel attitude of the British Government."

JEWS IN ARAB COUNTRIES

Pledge to Deputies

In a letter to the Board of Deputies, the Foreign Office has reaffirmed the Government's "deep concern" at the situation confronting Jewish communities in Arab countries, promising to do everything possible to ease their situation. This followed a resolution on the plight of Jews in Arab countries adopted by the Board and sent to the Foreign Office, together with a copy of a statement on the Balfour Declaration.

LABOUR PARTY POSTS

Mr. Frank Allaun, M.P., and Mr. Ian Mikardo, M.P., are among the successful candidates in the Labour Party elections to the national executive. This is the first time Mr. Allaun has been elected to the national executive, while Mr. Mikardo received over 100,000 more votes than he did last year, achieving second place in the list.

M.P. SUPPORTS JORDAN

According to Amman radio, Mrs. Margaret McKay, Labour M.P. for Clapham, has written to the Speaker of the Jordanian Parliament affirming that she will continue to speak most forcefully to "expose acts which the Zionist authorities were perpetrating on the West Bank, such as violating sanctities and insulting citizens".

The radio account went on to say that Mrs. McKay had stated she had been able to publicise the news of her most recent trip and that this had angered the Israeli Foreign Ministry because the Israelis were writing and disseminating unfounded and completely false reports. She concluded by greeting "the courageous Jordanian people".

ISRAEL FASHION WEEK

Twenty-six manufacturers took part in the first Israel Fashion Week in Britain. Orders taken were nearly double those expected and the figure was in excess of £500,000.

RACIALIST RECTOR

A Church of England rector, the Rev. George Nicholson, of St. Mary's Church, Burghfield, near Reading, writing on "Synagogue of Satan" in his parish magazine, accused Jews of attempting to establish "a Jewish-controlled world government in Jerusalem". Claiming that Jews were rejected descendants of Abraham, Mr. Nicholson stated: "We can be sure that this rejected and evil line is with us." He also called for the repatriation of all coloured immigrants, quoting the Bible in support of his views.

The Bishop of Oxford, Dr. Carpenter, has been asked to investigate Mr. Nicholson's views. He said that he deplored these views but had no power to deprive Mr. Nicholson of his demise. Mr. Nicholson himself has denied that he was propagating race hatred, stating his attitude came from the Bible.

Mr. Nicholson is a member of the national executive of the National Front, a Right-wing organisation created by the amalgamation of the British National Party and the League of Empire Loyalists.

AUTHOR'S PROTEST

The poet and novelist, Emanuel Litvinoff, is no longer to write for the *Guardian*, in protest against the paper's refusal to print letters by him on the Israeli-Arab conflict. In a letter to the editor of the paper he also condemned the manner in which the *Guardian* has dealt with the controversy. Mr. Litvinoff has been a regular contributor to the paper for the past ten years.

TWINNING CONTROVERSY

A plan by the Borough of Sutton to twin with the West Berlin Borough of Wilmersdorf has created some controversy in Sutton. Some of the Jewish members of the council have objected to the scheme, but a survey has indicated that the former German Jewish refugees of Sutton Affiliated Synagogue are generally not against it.

An editorial in the *Sutton and Cheam Advertiser* said that the Jew who still harboured bitterness towards the Germans could not be blamed, but added that every nation had been injured at one time or another by almost every other nation and if everybody adopted the viewpoint of the German-haters no one would speak to anyone. At the same time, the editorial went on, if the Arabs would only talk to the Jews perhaps the situation in the Middle East might become more healthy.

CIVIC EVENTS

In Newcastle a reception was held by the Labour Friends of Israel to welcome the Mayor of Ashdod, Mr. Avner Garin.

Leicester's Lord Mayor and Lady Mayoress, Sir Mark and Lady Henig, led a civic delegation to Strasbourg, Leicester's twin city, during the British Shopping Week held there. The Lord Mayor paid an official visit to the Strasbourg Jewish community.

ATTITUDES TO GERMANY

The Rev. Leslie Hardman, of the Hendon Synagogue, recently wrote an article in the *Jewish Chronicle* entitled "I No Longer Hate Germans". Since his experiences in Belsen, said Mr. Hardman, his condemnation of Germans had been violent, but his views had now changed.

Rabbi Dow Marmur, a Reform rabbi, speaking from the pulpit of the South-West Essex Reform Synagogue, declared that the evaluation of Germany made in Mr. Hardman's article was "totally mistaken".

"I find his dismissal of the issue erroneous and perhaps even more dangerous than his condemnation of Germany. It is offensive to the memory of the six million martyrs", said Rabbi Marmur. It was Rabbi Marmur's invitation to Mr. Hardman last year to meet a group of young Germans which was a factor in the latter's change of mind.

ANGLO-JUDAICA

Financing Jews' College

The Chief Rabbi, Dr. Immanuel Jakobovits, has outlined a plan to put Jews' College on its feet financially and to improve its image. He suggested that one man with complete authority should be responsible for approaching the community and the college should have a minimum annual budget of £100,000.

November Memorial Service

On November 12, the New Liberal Jewish Congregation held its annual service in commemoration of the 1938 pogroms. Rabbi J. J. Kokotek delivered the sermon. The service was followed by the dedication of the memorial panels in which the names of the congregation's past officers and members of the board are inscribed. The list includes the late Dr. Leo Baeck, Dr. Kurt Alexander, former general secretary of the AJR, and Dr. Walter Berlin, a member of the AJR Executive.

Ajex in Difficulties

Seventy delegates from ten centres who attended the Ajex provincial conference at Leicester were told that, with a deficit of £4,000 to £5,000 a year, the Association of Jewish Ex-Service Men and Women faces extinction within four years, unless fund-raising activities improve.

After a report by Mr. H. Morris, chairman of the defence committee, delegates were divided as to whether it was better to play antisemitic outrages down or make public protests. They also discussed the safeguarding of synagogues.

Hebrew University Fellowships

The first 16 graduates from abroad have received fellowships at the Hebrew University in Jerusalem granted by the Israel Foundation for Cultural Relations with World Jewry.

The recipients include two graduates from British universities and one from Dublin University.

The object of the grants is to encourage young Jewish scholars to continue their advance studies in Jerusalem.

Long Waiting-List for Home

The Home for Aged Jews in Nightingale Lane, Wandsworth, has a record waiting-list of over seventy names, steadily growing, and cannot consider any more applications before the end of the year. The deficit for 1966 was almost £3,000 and a £10,000 deficit is anticipated this year as the community's response to the J.P.A. emergency fund resulted in a drastic drop in donations. There are some 230 residents in the Home, the weekly cost of maintenance for each amounting to £12 17s. 6d.

Study Classes

A course of lectures and discussions on Jewish subjects was organised by the evening institute of the Leo Baeck College at the West Central Liberal Synagogue. More than two hundred people enrolled.

C.B.F. in Liverpool

Lord Nathan gave an address on the work of the Central British Fund and British O.S.E. to some forty members of the Liverpool Jewish community. An amount of £3,250 was raised—the target set for Liverpool was £5,000.

Non-Jews in Jewish School

The new academic year at the King David High School, Liverpool, began with 489 pupils—284 Jewish and 205 non-Jewish. Of 89 first-year enrolments 61 were Jewish.

Bradford Club Closed

The Bradford Jewish Club has closed after almost sixty-six years. The building previously occupied had been used for nearly forty years and was renovated and enlarged after the war, when the club was at its peak and when the literary and dramatic sections flourished.

NEWS FROM ABROAD

U.S. SETS EXAMPLE

The "Kol Nidre appeal" of the United Synagogue of America is being gradually eliminated. A survey shows that 57 per cent of the 820 affiliated congregations discontinued the appeal this year and 28 per cent declared that there would be "silent appeals" with the distribution only of pledge cards. It has been explained that the gradual elimination of the appeal is due to a campaign the organization's committee on synagogue administration opened in 1964 to respect the "dignity of the service" by refraining from fund-raising. The practice of selling seats for the High Holy-day services is also being eliminated. Seats for members and families for the High Holy-day services are included in the annual membership fees by 80 per cent of the U.S. congregations.

STEPHEN WISE AWARD FOR GIDEON RAPHAEL

The 1967 Stephen Wise Award was bestowed on Gideon Raphael, Israel's representative to the U.N., "for distinguished statesmanship in the cause of Israel". At the handing-over ceremony the Berlin-born diplomat declared: "We do not insist on the capitulation of those who took up arms against us, but neither can they nor the United Nations expect us to yield to an Arab policy of no peace, no recognition and no negotiation." The other recipient of this year's Stephen Wise Award was Leonard Bernstein "for enhancing human experience through artistic achievement".

SCROLLS FROM RUMANIA

More sifrei Torah have been sent to Israel by the Federation of Jewish Communities of Rumania, making a total of over 3,000 since they were promised to the State two years ago by Dr. Moses Rosen, the Chief Rabbi, with the approval of the Rumanian Government.

ARGENTINIAN PROTEST

Argentinian writers, artists and intellectuals have protested in the press against the use of their names on anti-Israel posters which appeared in Buenos Aires. They said their signatures had been forged, and they had given no authority for the use of their names as they were against Arab policy.

An open letter to Daia, the representative organisation of Argentine Jewry, from Señor Juan Carlos Coral, the leader of the Leftist Socialist movement, was also included, stating that he and his movement were not to be associated with the declarations in the posters.

SOUTH AFRICAN AID TRANSFER

In the Special Political Committee of the United Nations, Mr. Joel Barromi, the Israeli delegate, called for what virtually amounted to a world-wide crusade against South Africa's policy of apartheid. As a result, South African Jews fear that the Government may stop the transfer of money to Israel raised during and after the Six-Day War.

The South African Broadcasting Company, which closely reflects the Government line, has attacked Israel, stating that the Jewish State itself typified separate development.

There was much public sympathy for Israel during the Six-Day War and the Jewish community raised large sums of money. In September the Government had granted permission for the transfer to Israel of £3 million over a period of six years.

MINORITY RIGHTS IN INDIA

The president of the South India Jews' Association has appealed to the Chief Minister of Kerala State for the protection of the legitimate minority rights of Jews in Kerala. The maintenance of Jewish cemeteries and buildings of religious and historic interest and the problem of safeguarding Jewish property is increasing with the growing emigration of Jews from Kerala State.

FRANCE

End of Representative Council

Crif, the Representative Council of French Jewry, has a long record of distinguished service. It attempted to unite both non-Communist and Communist representatives on one platform for at least common discussion. Events in Israel and the attitude of the Soviet Union have, however, shown that any further action in common and even joint meetings would be useless. Jewish Communist organisations play an important role in France. They run a daily paper in Yiddish and a weekly in French and have bodies covering almost every aspect of Jewish life.

BELGIUM REMEMBERS

Representatives of Belgian Jewish organisations laid wreaths in Dossin Barracks, Malines, in memory of 25,000 Jews deported from there to concentration camps by the Nazis.

DUTCH COMMUNITIES

A financial grant from the Dutch Government has enabled the restoration of the 125-year-old synagogue at Maastricht, in southern Limburg. The Maastricht Jewish community today numbers about 100. In 1940 there were 600, half of them refugees from Germany.

A well-documented history of Jewish settlement in Limburg province (Jews were living in Maastricht since 1290) has been published by the Maastricht Jewish community and the Royal Historical Society of Limburg province.

In Veendam, Groningen province, a monument built by the town council was unveiled to the memory of the town's 200 Jews deported by the Germans. Two stones with Hebrew inscriptions from the synagogue demolished by the Nazis are part of the monument, which also includes a stone with a Dutch text.

The town of Edam, north of Amsterdam, has set up a monument inscribed "Those Who Journeyed Together", in memory of its Jewish inhabitants who perished under the Nazi occupation.

NANSEN MEDAL FOR PRINCE BERNHARD

His Royal Highness the Prince of the Netherlands, who presided over the European Refugee Campaign in 1966 which was carried out in 20 countries for the benefit of refugees in Africa and Asia, was awarded this year's Nansen Medal.

UKRAINIAN JOURNALIST'S ANTISEMITISM

"Perets", the Ukrainian counterpart of the Moscow satirical magazine, "Krokodil", recently published an article by Mikola Bilkun, a Ukrainian journalist who has previously written antisemitic articles. Bilkun says that: "German banker - Zionists generously opened the doors of their 'safes' for Hitler" and that the gas chambers of Treblinka were built with the money of the "Aryan" Zionist Mendelsohn, declared "an honorary Aryan" by Hitler.

The article asserts that the Italian Zionists assisted Mussolini to rise to power and that the major crimes against humanity were committed with Zionist participation. In an accompanying cartoon a dog with a Shield of David is shown, held by "American imperialism" and receiving friendly approaches from "Ukrainian bourgeois nationalists."

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JEWRY IN THE EAST

MOSCOW CELEBRATION

Moscow Jews, mainly young people, sang and danced until midnight in front of the city's Central Synagogue on the night of Simchat Torah, while a clarinetist and accordionist played. "Hava Nagila" was the most popular song and the Hora the most popular dance.

About half the congregation of 3,000 at the synagogue were young men, who danced and sang as the older people kissed the Torah. Road blocks were put up by the police near the synagogue to keep out the traffic and the merry-making was allowed to continue unhindered.

BIROBIDJAN HONOURED

To mark the 50th anniversary of the Russian Revolution, Birobidjan, the Jewish autonomous region of the Soviet Union, has been awarded the Order of Lenin. The citation, signed by the President of the Supreme Soviet and its Secretary, says that Birobidjan has been honoured "for the successes achieved by the toilers of the region in its economic and cultural upbuilding."

Only a few Soviet regions were similarly honoured. However, among those receiving the decoration on behalf of the Jewish autonomous region, there was not one Jew—the First Secretary of the Birobidjan Communist Party and other leaders are all non-Jews. Jews form only 8.8 per cent of the region's total population.

WARSAW COURT SENTENCE

Nina Karsov, a 27-year-old crippled Jewess and a graduate of Warsaw University, was sentenced to three years' imprisonment by a Warsaw court on charges of possessing hostile papers and recordings and of preparing material for publication abroad. The prosecution said she wrote a diary and pamphlets. The period Miss Karsov spent in gaol was deducted from the sentence.

Her Jewish employer, the writer Szymon Szechter, told Western journalists in the presence of Polish police that Miss Karsov was the victim of antisemitism and police brutality.

ISRAELI SUPPORTERS ATTACKED

Speaking in Warsaw on the occasion of the 23rd anniversary of the formation of the Polish police, General Mieczyslaw Moczar, the Polish Minister of the Interior, attacked Israeli supporters in Poland. Calling Israel's attack "Hitlerite", the general said that the people of his generation could not understand how, after a short period of inconceivable murders against mankind, committed by the Hitlerites against the Jews, Israel allowed itself to be drawn into a struggle against other nations as an ally of German revisionists.

CZECH EDITORIAL CHANGE

"Literarni Noviny", the Czech weekly against which accusations of deviations from the party line have been made, has undergone some changes. It now appears under a new chief editor and has dropped Jean-Paul Sartre's series on "The Jewish Question". The official news agency, C.T.K., said that the paper wished to continue the publication of a series of essays by Jean-Paul Sartre on the Jewish question, but that the author of the translation had withdrawn his permission for publication.

According to C.T.K., the paper "has been transferred to the competence of the Ministry of Culture and Information". It was previously the official organ of the Czech Writers' Organisation, which was against the country's anti-Israel Middle East policy.

Fritz Friedlaender (Melbourne)

ALFRED KERR

Centenary of his Birth

At the peak of his life, Alfred Kerr entitled one of his books: "Verweile doch, du bist so schön!". This verse by Goethe could be the motto for his own life.

Born Alfred Kempner in Breslau on December 25, 1867, Kerr came from a most distinguished Jewish family. Growing up in comfort, he fell under the spell of the German language and literature. From his home-town university he went to the Berlin University, where he became the pupil of one of the greatest scholars of German, Wilhelm Scherer, graduating with a thesis on Clemens Brentano's "Godwi". He wanted to distinguish himself as a lecturer in German, but Otto Brahm, the epoch-making stage producer, persuaded him to embark on a literary career, for which he chose the pen name of Alfred Kerr. Should he write fiction or avail himself of the opportunities offered by journalism? He began to work on a promising novel, "Ernst Huttens Sendung", and also wrote poetry, but the impulse to participate in the intellectual struggles of his time made him a dramatic critic. Writing for the daily press and also for periodicals, such as the "Neue Rundschau", he was much respected but at the same time feared, especially after his appointment as drama critic of the *Berliner Tageblatt* in 1919.

His ambition was to create a new dimension of literary criticism, to have his critical writings appreciated as works of poetry. He wanted the impossible, but the authority of his well-balanced, critical judgement, his caustic wit and the originality of his style, were so striking that he was considered a foremost drama critic of his time. He stood for everything progressive and *avant-garde*: he championed Ibsen, Gerhart Hauptmann, Bernard Shaw, Wedekind and, later, Ernst Toller. Like every eminent critic he certainly had his limitations, e.g., he was most unjust towards Sudermann, failed to understand Strindberg's peculiar genius and Brecht's importance. He also committed an error of judgement when he tried to belittle Max Reinhardt to the benefit of Otto Brahm.

Kerr's most important critical reviews and essays were collected by him in a volume, "Das Neue Drama" (1905) which was later included in his five-volume collection, "Die Welt im Drama" (1917).

When already over fifty he married an 18-year-old German girl who died whilst pregnant of the post-war influenza and who was deeply mourned by him. A few years later he married a young musician of Jewish descent, Julia, the highly talented daughter of the Prussian State Secretary, Robert Weissmann. Their marriage, blessed with a son and daughter, was a happy one, for Julia shared the interests of her famous husband.

About this time Kerr collected his colourful travel descriptions in two volumes, "Die Welt im Licht", outstanding amongst which is "Jerusalajim", testifying to his strong sense of Jewishness. Though the writer does not agree with Max Brod, who placed Kerr's travel descriptions far above his critical essays, they certainly belong to the best travel tales in German literature.

Kerr was definitely opposed to the aesthetic principle of *l'art pour l'art*: he considered it the writer's obligation to risk an involvement in the political and social struggles of his time. He therefore fought the reactionary

cultural policy of Wilhelm II and later the reactionary machinations which threatened to destroy the shaky foundations of the Weimar Republic.

Warned by some decent member of the Berlin police force, Kerr and his family were able to escape the Gestapo in time (1933). He went to Paris and then to London, and was one of the first to be deprived of German citizenship by the Nazi régime. But the free world was conscious of his importance: he was honoured by being elected president of the International PEN Club in 1941. Believing firmly in the humanitarian and democratic ideals, he violently fought the evils of Nazism with literary weapons, whilst his wife worked as an interpreter. During his exile Kerr also wrote personal reminiscences of his friend, Walther Rathenau. In his old age he still had the satisfaction of seeing Hitler's downfall. Invited to attend theatre performances in Hamburg in 1948, he died there on October 12, full of humour till the last minute.

After his death his star rose again. Through his widow's initiative his most important works were re-published: "Die Welt in Drama", 1954 (2nd ed. 1964); "Die Welt im Licht", 1961; an edition of his selected poems (1955). The West Berlin "Akademie der Künste" established an "Alfred Kerr Archiv" for the purpose of research.

Unfortunately, Julia Kerr, who had done so much for her late husband, passed away suddenly in October, 1965.

"LEXIKON DES JUDENTUMS"

A New Publication

The first Jewish reference book published in Germany after the war, the "Lexikon des Judentums", was launched at a Press Conference held in Frankfurt shortly before the opening of this year's Book Fair. Among the guests of honour were Dr. Gertrud Luckner, Dr. Robert Kempner and representatives of Jewish organisations. The book was introduced by Pater Dr. Paul Eckert and Erich Lueth. Both speakers reminded the audience that the Lexikon had a kind of predecessor in the Philo-Lexikon, published in four editions during the years 1934 to 1938. Pater Eckert dealt with the editorial problems involved in a venture of this type. Features which were essential at the time of the Philo-Lexikon, e.g., the legislation against the Jews, could be dealt with in a more general way in the new Lexikon whereas, on the other hand, the new Lexikon had to carry detailed information about the fundamental changes of Jewish life emanating from the holocaust. Erich Lueth analysed the complex development of the German-Jewish relationship since the beginning of the emancipation. "Today", he said, "we have no partner for a German-Jewish dialogue. We have lost the Jew as our neighbour and fellow-citizen. Hitler succeeded in destroying the correct image of the Jew". It was the task of the Germans, Lueth stated, to recover the image, and he welcomed the Lexikon as a work for which there was a great need among the Germans.

The "Lexikon des Judentums" (448 pp. with 150 photographs, text illustrations and statistical tablets, measurements 17: 23,7 c.m.) has been published by G. Bertelsmann Verlag, Guetersloh (DM 65). The editors are John F. Oppenheimer (chief editor), Emanuel bin Gorion, Ernst G. Lowenthal and Hanns Reissner. A review will appear in one of our next issues.

Old Acquaintances

Home News: Elfriede Ott and Hans Weigel, of Vienna, entertained the members of the Anglo-Austrian Music Society at the Queen Elizabeth Hall with a performance of "Phantasie in Oe-Dur".—Oskar Homolka and Dr. Paul Czinner, Elisabeth Bergner's husband, were the guests of honour at the German Embassy here when they received the Golden "Filmband".

Milestones: Heinrich Fraenkel, chess columnist of the *New Statesman* and author of important books about Nazi leaders, celebrated his 70th birthday. He was interned on the Isle of Man during the First and Second World Wars.—Jarmila Novotna, Max Reinhardt's "Schoene Helena", who retired ten years ago, reached her 60th birthday in Vienna.—Maria Jeritza, the famous opera star, is 80 years old. Born in Bruenn, she now lives in the States.—Luis Trenker, star and director of several ski films, has become 75 years of age. He has published his memoirs under the title "Alles ist gut gegangen".—Hanni Weisse, Bassermann's partner in Paul Lindau's "Der Andere", directed by Max Mack, is 75 years old. She starred in over 100 films, retiring in 1928.

Obituary: Heinrich Eduard Jacob, who wrote books about Johann Strauss and Haydn, and who also wrote the histories of bread and coffee, died in Salzburg at the age of 78. He was the *Berliner Tageblatt's* Vienna correspondent before 1933. Surviving the war in the States after his release from Dachau, he returned to Europe only a few years ago.—Annette Carell (née Erlanger), the German-born actress last seen on the screen in "Our Mother's House" and on TV in "The Prisoner", has died in London; she was married to Gerald Savory, head of the B.B.C. story department.—Ludwig Donath, the 68-year-old actor who took the part of Al Jolson's father in the "Al Jolson Story" and played Sigmund Freud on Broadway, died of leukemia in New York.—Seventy-eight-year-old Auguste Puenkoesky, for 46 years a member of Vienna's Burg, has died.

Austria: For the first time Gottfried Reinhardt will direct "Cyrano de Bergerac" at the Burg, with Roy Gobert.—Leonard Bernstein, whose "West Side Story" will be produced by Alan Johnson at the Volksoper, will conduct "Der Rosenkavalier" at the State Opera.—Ernst Schroeder will play "Churchill" in Rolf Hochhuth's "Die Soldaten", directed by Leon Epp at the Volkstheater.—After his resignation from the directorship of the Burg, Ernst Haeussermann will produce at the Josefstadt and act as adviser to the Burg.—Peter Herz, who was in cabaret during the war in London, wrote a TV solo, "Einsamkeit", for Adrienne Gessner.

Germany: Curt Bois, Rudolf Forster and Hubert von Meyerinck have recorded part of their autobiographies for Deutsche Grammophon.—Mischa Spolianski's "Zwei Krawatten", based on a libretto by Georg Kaiser, was revived in Darmstadt.—Theo Lingen directed and appeared in "Relatively Speaking" in Hamburg.—Trude Kolman produced Deval's "Freude der Engel" at her kleine Freiheit in Munich.—Kitty Mattern, wife of Sigi Arno, appeared in Nestroy's "Talisman", together with Eva Lissa, at Berlin's Hansa-Theater.—Harry Mayen, husband of Romy Schneider, is preparing Shaffer's "Black Comedy" with Blandine Ebinger at Berlin's Komoedie.—Wolfgang Heinz produced Gorki's "Feinde" in East Berlin.

PEM

J. Maitlis

MENDELE MOCHER SFORIM

Fifty Years after his Death

Sholem Yaakov Abramovitch or, as he is popularly known by his *nom de plume*, Mendele Mocher Sforim (Mendele the Book-seller) together with the great J. L. Peretz and the immortal Sholem Aleichem (Solomon Rabinovitch), form the classical triumvirate of modern Yiddish literature. They opened up a new, highly creative era in Jewish writing and helped to pave the way for the cultural rebirth of the Jewish people in Eastern Europe. All three died within a short period during the First World War: Peretz in the spring of 1915, followed a year later by Sholem Aleichem and by Mendele, who died in December, 1917, in Odessa, thus concluding symbolically one of the most fascinating chapters in modern Jewish life.

Mendele was undoubtedly one of the greatest prose masters of his time, an innovator of style and language with a wealth of new ideas and literary tendencies. In modern terms we could describe him as a new frontiersman, the "angry" man of his generation who stood up against the formalism and literary traditions of his time. He took his stand against the well-established romantics in the Hebrew literature with their heavy, bombastic Biblical style on one hand, and the cheap-story literature in the spoken language on the other. As an innovator he started to break new ground and develop a more free, natural variety of style. Mendele is a realist pure and simple. In his stories and novels he depicts Jewish life as it is, often more shadow than light. It was the world of Tsarist Russia in the early nineteenth century, where large masses of Jews lived on the edge of starvation, squeezed into the narrow compound of the ill-famed "Pale of Settlement". It was an old-fashioned, static, socially not yet differentiated life, fixed by old traditions and customs—a world dominated by poverty and insecurity, squalor and suffering. And Mendele, in his highly developed artistic form, presents us with a detailed epic picture of Jewish life as it was then, with all its types and traits. It is the Jewish "shtetl", with its market place and narrow alleys, with small, protuberant houses, the furniture and utensils. We see their apparel and their manner of speech, their facial expressions and the way they move, we participate in their daily life, their workday and holiday. It is, in short, a complete picture painted on a broad canvas which will enable the future historian fully to reconstruct the Jewish life of that period.

True to the spirit of his times, Mendele Mocher Sforim, with great determination and candour lashed the evils and defects of Jewish life, satirising the backwardness and squalor of the masses in the "Pale of Settlement". It was the conception of the Haskalah that the source of all evil lies in the ignorance and backwardness of the people. No sooner will they become educated and start to rationalise than will all woes automatically disappear and the world will then enter a new, happy aeon.

Mendele started as a Hebrew writer spreading the ideas and doctrines of the Haskalah, but already in the sixties, he turned to Yiddish as the language of the masses coming back later to Hebrew, translating, indeed *re-creating* his works in that language. Bialik once called Mendele the "creator of the style", meaning naturally his remarkable Hebrew style, which was an amalgam of the Biblical and Mishnaic idioms. His early work in Yiddish was "The

Little Man" (1864), wherein the reformer-moralist depicts some of the elements of social antagonism in Jewish life, the poverty and destitution of the masses and their exploitation by the so-called benefactors, whose sole aim it is to achieve wealth and power.

To all Mendele's faculties as a great writer and master of style comes his power of observation, his sense of detail. Already early in his youth, he had the opportunity to observe Jewish life quite closely in all its facets and phases all over the "Pale of Settlement"—from his native Lithuania down to Podolia, Wolhynia and the Ukraine. As a young man he travelled with a group of wandering beggars, partly on foot and partly in a covered wagon, the "cavalry beggars", drawn by an old, lean, half-lame mare, which became the prototype of his later symbolic "The Mare". The experience thus acquired, the impressions retained, which he depicted with some remarkable descriptions of nature and landscape, are to be found in his masterful story "Fishke the Lame" (Fishke der krummer). Mendele's "Fishke" is the story of the Jewish *vagabondia*, of Jewish beggarmdom, a typical Jewish underworld of the nineteenth century, till then an unknown quantity in Yiddish literature. It is a detailed description of Jewish life, presented with much humour and often biting satire.

The allegory, the symbolic satire, figure prominently in Mendele's writings. Like many English and Russian writers of the period he operates with imaginary names of people and places. A permanent feature is, for instance, the town of Glupsk (Fooltown), or Tuneyadevke, symbolising naïveté and impracticability; Kabtzansk denoting poverty—a foolhardy paradise of grotesque and funny people ready to believe anything forcibly reminding us of the harmless lunatics in the Pickwick Club. With wit and satire Mendele slashes all those creatures of Glupsk and Kabtzansk, ridiculing them often to a point of exaggeration. He enlarges the object of defect in order to drive home its grotesqueness and distortion. This was the philosophy and literary approach of the Haskalah in general. The element of Haskalah is also predominant in Mendele's moving story, "Dos Wintshfingerl" (The Magic Ring). It is a sordid tale of the unhappy childhood of Hershele, of his frustrations and eternal longing for the light of Haskalah, culminating in its fulfilment through the magic ring, symbol of the enlightenment. In another work, "Die Klatsche" (The Mare). 1873, we witness the awakening of the national consciousness of the people. It is a symbolic novel using elements of the Midrashic allegory to present the community of Israel, her untold endurance and sufferings. A bruised, lame mare, she is pursued by street urchins and by a pack of ferocious dogs out for the kill. Some chapters of the "Klatsch" are literary gems, permeated with subtle irony and, at the same time, deep with understanding, love and sympathy for the tragic fate of his people.

One of the outstanding masterpieces of Mendele's writing is, undoubtedly, his artistic parody, "The Travels of Benjamin the Third" (1878). Our Benjamin, unlike the famous traveller of the Middle Ages, Benjamin of Tudela in Spain, is the modern Jewish Don Quixote who, together with his friend Senderl, sets out from Tuneyadevke, the god-forsaken little Russian town, to find the legendary ten

tribes. The hero's imagination is inflamed by stories of the lost tribes, the "red Jews" who live beyond the legendary river Sambatyon. The influence of Cervantes is evident. Here, in satirical vein Mendele assails the impracticability, foolhardiness and credulity of the village people. Benjamin and his counterpart Senderl are two comic adventurers. The one lopsided, enthusiastic and grotesque, the eternal dreamer; the other, Senderl, the embodiment of the simpleton, down-to-earth and faithful, always ready to comply with his master's wish. The adventures of our travellers are described with much detail and subtle humour, seasoned with biting satire. It is dreamland all the way, an unrealistic, Don Quixotic and phantastic world in which our hero-traveller Benjamin lives and acts. No sooner have our two adventurers moved out in the mist of a nocturnal hour than their adventure is over. They are seized by the Tsar's agents and turned over for military service. Great and endless are their trials but finally they are released due to their physical unfitness. . . .

But Mendele Mocher Sforim is not always negative and satirical, denouncing the defects and shortcomings of Jewish life. His writings have also a wholesome and benign dualism. The satirist and scoffer can become poetical and lyrical. He does not always depict the ugly, unattractive exterior of Jewish life, its folly and grotesqueness. Mendele also has the eye of the master-poet for the nobility and inner beauty of Jewish life; he is full of imaginative understanding, of sympathy and love for the sufferings and tragedy, for the often misguided idealism and great devotion of the Jew, for his teachings and generations-old traditions. Jewish life, as Mendele knows it and bears testimony of it in his epic narrative, is not wholly negative, obscure and gloomy. In his autobiographical work, "Shloime Reb Chaims", a mellow and charming book, the former realist and scoffer becomes more attuned to the spirit of the great Jewish past. The artist who once depicted bigotry and ignorance, a host of dreamers, impracticable and foolish people, now discovers a different, a more intimate, a noble and salubrious Jewish world. His eagle eye now spots the greatness of the past, the beauty and inner strength of Jewish life. It is the light which shines so abundantly clear and bright from the forsaken "tents of Jacob". It is no more the dazzling, enticing light of the enlightenment movement with its stress on education and the all-healing knowledge. It is rather a quiet, calm but nevertheless intense light shining from within, from the dark, bleak corners of the ghetto. It is the eternal light of the Jewish people which still holds good for generations to come. A mood of tranquillity and serenity which has its deep roots in the living past has set in Mendele. His apotheosis culminates in comfort and trust. In his "Shloime Reb Chaims" Mendele records for posterity: "The life of Jews, though it seems externally ugly and of dark tint, is inwardly beautiful. A mighty spirit animates it, the divine breath which flutters through it from time to time purifies it, frees all uncleanness which is swept into the 'tents of Jacob' by the storms and whirlwinds from without. . . . Yet under the dust and ashes of the ghetto there burns the flame of the Torah from which emanates light and warmth for the entire people, and all our children are learned and literate. . . ." It is a revaluation of the old and eternal values of Judaism.

The struggles and storms of former years are over. Calm and tranquillity have now descended upon Mendele, freeing his pained and anguished heart.

Laura Blumenau

WOUNDED YOUNG SOULS

A Book on Concentration Camp Children

There is an old Devonshire Nursery Rhyme: "Wednesday's Child is full of woe". "Wednesday's Children" by Charity Blackstock* is a book about Jewish children, survivors of the concentration camps who, in the early post-war years, had been taken care of by French-Jewish organisations and settled in residential homes in France.

For the benefit of these youngsters Bloomsbury House had initiated a holiday-scheme which operated for five years. Every summer, from 1947 to 1952, 150 adolescents were invited over from France to spend two months in English-Jewish households. The idea was to give them a taste of family life which they had never known or had been deprived of under appalling circumstances. The book contains the story of this venture which is told by the secretary of the scheme.

Charity Blackstock, a novelist, is half Hungarian and half Scottish. She is not a Jewess. This fact lends a special flavour to her account of Jewish welfare work to which she had come accidentally through an employment-agency and which she had accepted in an impulse of indignant protest when asked "whether she would mind working for Jews." So little did she know of the Jewish cultural and religious background that she had to learn the strict Jewish customs and rituals, practised by most of the Homes and their children, like a foreign language. She often experienced painfully what it means to be an outsider—which meant in her case to be in a minority of one—and she discovered the phenomenon of "anti-gentilism". However: her courage and resilience, her wry sense of humour and her half-Continental background all contributed in getting her gradually accepted by her young charges, once they had been convinced that they could absolutely and under all conditions rely on her staunch support.

There were plenty of occasions for these youngsters to test her. Looking back on the scheme now the author feels that it was, at least in its conception, a sentimental phantasy. The placing of these uprooted young people with foreign families for so limited a time was bound to lead to unsurmountable difficulties in many cases. Added to the problem of matching the right so-called "child" (who was, in fact, an adolescent between 14 and 19 years of age) to the right foster home, there was the unreliability of the written reports about them, the deceptive character descriptions with which the French Homes labelled their charges. Obviously, these hard-trying institutions felt that they needed a holiday from their most difficult youngsters just as much as these needed a holiday away from the Homes. It was all quite understandable but major crises resulted in many English foster homes whose hostesses had been led to expect a sweet and pretty child to fit into their drawing-room and then found themselves vis-à-vis a suspicious, disillusioned and wildly rebellious adolescent, full of open contempt for their values.

With these situations the author coped with a tact which cannot have come easily to a person who describes herself as impetuous and militant. However: tact, militancy or badgering were all put uncompromisingly into the

service of the children. The author shows her passionate involvement with their welfare. Not a trace of British understatement is to be found in her breathless descriptions of their appalling difficulties, although the problems of the hostesses are acknowledged with good-humoured fairness, as well.

Despite all this, there were successes. Some hostesses *did* want "their" children back, the following year—some permanent relationships *did* ensue from the scheme.

The Home Office was consistently sympathetic and helpful. The local authorities, especially the L.C.C., were extremely generous, opening up the whole of London with free coach and river trips for their young guests. Free theatre tickets were offered. All this was the more welcome as the whole scheme was run on a shoe string and a great deal of the secretary's energy had to be devoted to coaxing money out of benefactors to finance the project.

The middle section of the book describes some of the harrowing experiences the children had been exposed to, as they were revealed to the author. Many more children maintained a total silence about their plight.

The third section describes the Homes in France. Throughout the book we learn a good deal about French Jewry. It is, of course, as impossible to generalise about the French as about the English or about any other community of Jews. The author discovered this very early on in her work when faced with the tensions between Jews of different nationalities, between the Orthodox and the Liberals, between those who accepted their Jewishness and those who resented the fact or even protested against it.

After six years, the scheme gradually petered out. During its final phases the author ran it almost single-handed from her own flat, fighting a losing battle with the ever decreasing funds. Of course the war had then been over for some time—the horrors of the concentration camps were no longer headlines. The early enthusiasm for helping the victims was waning and people wanted to forget.

We know that many of these children have been helped by organisations and by individual workers. Today, great numbers of them have developed into well-adjusted members of the Jewish community. Yet something fundamental remains missing with all those who spent their early formative years in the concentration camps—a basic trust in a benevolent authority who could be loved and relied on in childhood—someone with whom the child could identify, try to become equally loving and reliable. To instil or restore this basic trust in later years has proved an impossible task, in most of these cases. The adaptation achieved must needs be founded on expediency rather than on an ethical sense acquired in childhood. This must be understood and accepted, however much we would like to forget what happened during those years. Wars have not stopped and innocent child victims of these new conflagrations must again be saved, in many parts of the world. But the children who were victims of the Hitler régime were exceptional in one point. Their suffering was due to a brilliantly organised plan to exterminate them entirely. This lesson is brought home to us in this brave, honest and very readable book.

Karen Gershon

"CHILDREN OF THE APOCALYPSE"

For Jews born in Germany between the two World Wars there were two alternative catastrophes instead of a normal childhood: death in a concentration camp or emigration. In "Children of the Apocalypse"* Elisabeth Singer provides examples of such fates: Rudolph and Selma, being neighbours, play together until they are about ten, in 1938; then Rudolph begins his wanderings eastwards, to a mass grave in Poland, and Selma escapes. "Sometimes I think it would have been easier for me to die", are the words of one former child refugee; Selma had occasion to think so, too.

The blurb says that she was adopted by "a highly unsuitable couple". (Though her parents had also come to England, they could not provide for her.) This mis-states the situation; they had brought up their own child and were very well-meaning; not the people but the circumstances were at fault. Elisabeth Singer recreates this problem patiently with everyday details, which those of us with matching experience can recognise as true; others are hereby enabled to imagine it. Written in a minor key, it is a subject for a short story or a chapter rather than for half a book. But to present, successfully for adults, a part of life seen through a child's eyes is a real achievement.

The book begins with an equally vivid evocation of the boy's childhood, in which normal childhood experiences play a far greater part than the rise of the Nazis—as they must have done in actual life, though we may not remember it like that. It reads like a prelude—that it comes to a sudden stop shocks almost as much as it ought to. In another context such a shock would count as a great literary achievement. I believe that Elisabeth Singer has been more concerned with recording life truthfully, and this is what she has done.

* Elisabeth Singer: *Children of the Apocalypse*. Hodder & Stoughton. 18s.



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* Charity Blackstock: *Wednesday's Children*. 207 pp. Hutchinson. 25s.

Herbert Freeden (Jerusalem)

THE STORY OF KFAR ETZION

They have come back. Thirty of them, young people from all corners of Israel. They have come back to a hill in the Hebron Mountains, no ordinary hill though—Kfar Etzion. They have come back not to seek revenge, nor to seek strife, but to build and plant. No house was left standing after the Arabs annihilated the settlement in 1948; no tree was left to grow. Uprooted the plantations, demolished the homes. The stark structures of an Arab Legion camp had taken their place. After almost 20 years the next generation has returned to a piece of land drenched with the blood of their fathers.

Kfar Etzion. In the winter storms sweep over the high slopes, covering them with a pall of mist. In the summer, the air is translucent, and heavy dew freshens the earth. Here between Hebron, City of the Patriarchs, and Jerusalem, City of the House of David, the Hebrew nation was cradled. In this area Abraham, Isaac and Jacob roamed with their flocks, acquired land, purchased their burial place in the Cave of Makhpelah.

In the year 1943 a collective group, affiliated with Hapoel Hamizrachi, accepted a proposal made by the Jewish National Fund to occupy for permanent settlement the land of Kfar Etzion. They came, removed the boulders, uprooted underbrush, built cisterns, laid out terraces—and planted. Vine and fruit trees, vegetables and cereal. The cereal crop failed but the fruit trees took root. Kfar Etzion grew as its first children grew, a happy, well-knit, purposeful community. In October, 1945, its isolation was relieved—one mile to the north-west Massuoth Yitzhak was established, likewise a collective settlement affiliated with Hapoel Hamizrachi. A year later, two more settlements were set up on adjacent hills, Ein Thurim and Revadim.

The bloc occupied an area of nine square miles. Kfar Etzion had 220 inhabitants, the four villages together a total population of 450—a Jewish island within a sea of 85,000 Arabs. Their only link with the greater Jewish community was the tortuous highway, running some ten miles northwards to Jerusalem, winding precariously across the hills.

On November 19, 1947, the United Nations Assembly meeting in Lake Success, voted for a Jewish State in part of Palestine. Soon afterwards the first shots fell in Jerusalem, ushering in country-wide Arab riots. The first targets were communications with outlying Jewish settlements. The highway to Kfar Etzion came under fire. A Jewish bus was stoned. A passenger car attacked. Traffic began to move in convoys only. A platoon of Palmah soldiers arrived from Jerusalem under the command of Danny Mass to strengthen the defences of the bloc. The guards were reinforced. Patrols sent out. A perimeter fence was built. A state of alert declared: rumours were rife of an imminent Arab attack.

On the fourth day of Chanukah there was a glow of light that did not come from the friendly candelabrum placed on the roof of the Cultural Centre. In the distance a blaze could be seen and the faint sound of firing heard. . . . A convoy of four trucks with 26 people had set out from Jerusalem carrying food and water. Near Salomo's Pools they fell into an ambush. Ten people were killed, six wounded. Kfar Etzion had its first orphans.

A bitter winter had begun. The wind blew fiercely, frequent mists blotted out everything

and rain had turned the ground into clinging mud. So as not to expose the women and children to unnecessary dangers and to save food, water and fuel, it was decided to evacuate them to Jerusalem. A large hall was rented at the Ratisbonne Monastery. Some girls remained behind to do the domestic chores.

On the eve of January 14 a report came in that Arabs were massing in the surrounding hills. What was later described as "the biggest and fiercest battle fought in the country since the outbreak of hostilities" developed with daybreak. For the first time an organised Arab force, about one thousand strong, was mustered. Its planning showed a knowledge of military tactics, indicative of the work of foreign staff officers. The attack was repulsed at the cost of three dead and many wounded.

The bloc had to be strengthened. A detachment was prepared to reinforce its defenders. It was made up of two squads of the Field Force and two of the Palmah—thirty-five men in all, with Danny Mass in command. During the day rumours spread that bodies of Jews had been found in the Judean hills. In the evening the Jerusalem radio reported the killing of all of the thirty-five.

The British Army was preparing to evacuate its camps in the vicinity of the Etzion bloc, and now refused to secure the passage of any more Jewish vehicles. The little single-engined 'planes could neither bring the badly needed reinforcements nor the more massive supplies. There was an urgent need for fortification equipment, fuel and food.

Thus, the largest convoy ever assembled until then in the period of hostilities was prepared in Jerusalem, to be secured by Jewish escorts. It comprised 33 trucks loaded to capacity with 120 tons of supplies and building materials, four armoured buses and 14 armoured cars. The buses carried 136-men reinforcements and a small number of returning settlers. The escort consisted of over 100 soldiers. The convoy arrived unmolested at the scheduled time. There was tremendous excitement in the four villages. As the unloading went on, news came in that the Supreme Arab Committee had given orders to deal with the convoy on its way back. A number of roadblocks were reported and large concentrations of armed Arabs hurrying to points along the road. The return could not be deferred as the escort and the armoured cars were urgently needed on the Jerusalem-Tel Aviv highway. The convoy left on March 27. At Nebi Daniel it ran into an ambush and had to fight against overwhelming odds.

When it became clear that the convoy could not extricate itself, the Jewish authorities in Jerusalem asked the International Red Cross to arrange for the evacuation of the wounded. Chief Rabbi Dr. Herzog called upon the High Commissioner to intervene. Only in the afternoon of the following day did a British relieving force and a Red Cross delegation arrive on the scene. By that time, three thousand Arabs pounded at the few defenders at Nebi Daniel. Thirteen members of the convoy were killed, over 30 wounded. For all practical purposes the Etzion bloc was now completely cut off from Jerusalem. The only line of supply open was the airlift from Tel Aviv.

Spring had come with warm and bright days. All over the country Haganah forces were sweeping ahead. Haifa was taken, so was Tiberias, and the Arabs began to leave Safed

and Jaffa. Strategic points in the Jordan valley and in Western Galilee were captured. But Jewish Jerusalem remained beleaguered. When, on May 1, after 40 hours of heavy fighting, the Katamon quarter in Jerusalem, an enemy stronghold reinforced by Iraqi volunteers, was taken by the Haganah, the men of the Etzion bloc had their share in the victory: at headquarters it was stated that the fighting on the Hebron-Jerusalem road pinned down enemy forces and prevented the dispatch of reinforcements to the Iraqis in Katamon.

The defenders of the Etzion bloc numbered less than 500, men and women who were weakened by the arduous of their long stand. Their equipment was inadequate, their stock of ammunition running low. In the dawn of May 12, 1948, the last battle of the Etzion bloc began. The capture of the eastern outposts by the enemy cut the bloc into three: Kfar Etzion and Massuoth Yitzhak, with virtually no link between them, and the northern sector—Ein Tsurim and Revadim. The airstrip, which was their last chance for reinforcements and supplies, lay under Arab fire. From all sides simultaneously the brunt of the attack was now directed against Kfar Etzion, whose rocky soil had not allowed for the digging of deep communication trenches.

At night the Arabs regrouped. A straw shed was burning, the flames twisting in the darkness. Only a few men had the strength to try and extinguish the flames. There was no more water. Even the turbid liquid from the cattle trough had been used up. The flames gave off a macabre glow. Where only yesterday were the familiar buildings of the village, were broken stones and gaping shell holes. Dark bundles lay about, heaped like the clothing of sleeping people: dead men whom they had not the strength to remove.

Dawn came, the last dawn. There were bugle calls, guttural cries. Armoured cars started moving up towards the village. Behind them troops advanced in battle order.

Message from Tel Aviv: "The Provisional Government and entire Yishuv following with awe and anxiety unequal battle it is your lot to fight. . . . Your stand in previous battles had been glorious and helped to save Jerusalem. . . . Confident you will continue your defence."

Reply to Regional Headquarters: "Arabs advanced from the north but have been beaten back. . . . They are now concentrating in the south and south-west. . . ."

It was the last message from Kfar Etzion. The enemy pressed for the final attack: Ten thousand Arabs against a few hundred exhausted defenders.

At the Ratisbonne Monastery in Jerusalem the wives and children of the settlers were anxiously waiting for news. At nine o'clock in the evening a report came through, an announcement by "Kol Hamagen Haivri", the Haganah Radio Station: "Today, at 1 p.m. the enemy took Kfar Etzion by storm. The settlers fought a courageous hand-to-hand struggle until they were overwhelmed." One hundred and fifty-one defenders fell in the two-day battle, of whom 21 were women.

It was on that same morning of May 14, 1948, that the State of Israel was proclaimed. The sun rose over the Hebron hills heralding a bright summer day. The survivors of the three remaining settlements prepared to go into captivity. The air was full with the raucous voices of thousands of Arabs who had encircled the bloc in a strong, tight chain. All the surrounding hills were beset by vast masses of human forms waiting for their chance to sweep down for the loot.

On the mountain of Kfar Etzion the defenders had died to save Jerusalem.

Ernest Hearst

CONTEMPORARY HISTORY RECORDED

A Documentary on Nazi Culture

Professor Mosse's fascinating attempt at conveying a general impression of the specific style and flavour of Nazi culture by way of translated excerpts from articles and books of that period* will be of particular interest to readers of this journal. For here a distinguished younger historian and an acknowledged authority on the history of ideas deals with events, which not only lie within the living memory of most readers, but which have also become the most powerful and profound single experience of their individual and collective existence.

Inevitably it will come as something of a shock to the victims of Nazi persecution that events, which for them have lost nothing of their dark and horrifying immediacy, should by the ordinary process of passing time have been transmuted into "history". Such transmutation is far from simple. In fact it involves a fundamental change of perspective as the refugee reader is bound to realise when he studies Professor Mosse's introduction to the book as a whole, and to each of its eleven chapters. The perspectives of history, he will be made to feel, do not necessarily coincide with the evidence of his own experience. They may even be at variance with that indefinable feel for an era, which those who lived through it, claim to possess. For the contemporary's view of what happened in history will always be coloured by his knowledge of the "unrealised potential", of what but for a mere accident "might have been", whereas the historian is inevitably confronted with the finality of irreversible facts.

The historical and the experienced truths also diverge at the level of involvement. Whereas the historian is trying to attain impartiality, the contemporary worth his salt had to take sides. He was not witnessing the emergence of the great, impersonal forces of history, but was obliged to make political decisions. While the contemporary's worth and values as a citizen largely depend on his awareness of a moral dimension, historical analysis, quite legitimately, must largely disregard it. And yet everybody who has lived through the Nazi period knows that the basic confrontation was a moral one.

Those who experienced persecution by the Nazis would probably query the title of Professor Mosse's book, "Nazi Culture". Just like that and without qualifying quotation marks? Surely, they will argue, this is a contradiction in terms. Yet it is no contradiction to the detached student of history. To him the manifestations of the Nazi view on racialism, history, religion, women, education, science, etc., represent a specific culture, which can and has to be explored. This sounds legitimate enough. And yet one feels strangely uneasy to learn from Professor Mosse's comments that at the Great Exhibition of German Art in 1937, "in contrast to the uprooted worker, filled with the anxiety of his alienation, the peasant, rooted in the soil, became the prototype of this new man". Or again, when referring to Goebbels's fictional hero, Michael, Professor Mosse states that "the hero is no academic, no man of knowledge, but one who has developed his power of will to the fullest in order to activate his 'healthy' instinct for what is right". One is equally

disconcerted when he explains that "the Nazi system was not to be a mere dictatorship from above, but was supposed to be based on a truly democratic system of government".

These statements, although obviously meant to reflect the Nazi point of view, nevertheless remain somewhat incomplete even in the context of Nazi ideology. The missing quotation marks in the title are perhaps more than a mere semantic quibble. Notions such as "instinct for what is right", "truly democratic principle of government", even of the peasant "rooted in the soil" acquire their particular meaning only when it is realised that these concepts, while accepted in their most facile and kitsch-ridden interpretation, were considered by the system as sufficiently flexible to incorporate also their exact opposites.

The "instinct for what is right" in the famous Himmler speech to the leaders of the *Einsatzgruppen* would not only acquiesce in but positively encourage the murder of defenceless men, women and children in their tens of thousands, and yet allow the executioners to remain "decent fellows". In the same way the clap-trap about the "holiness of motherhood" and the "rootedness" of the peasant were derided and mocked at, when they interfered with the extermination of unproductive, mentally handicapped fellow-Germans, or with the planned, large-scale population transfers.

To the contemporary the total lack of moral, intellectual or artistic integrity was one of the quintessential features of "Nazi culture". Surely such outstanding characteristic cannot get entirely lost in the perspectives of history. When in his preface to the chapter *Toward a Total Culture*, Professor Mosse presents with "some regret" a comparatively tame piece of antisemitic fiction, because, as he assures the student reader, "its bad taste and the blatant glorification of brutality against the Jewish stereotype do belong to the totality of Nazi

culture", the contemporary may well wonder whether here the foreshortening is not too drastic. To those who experienced it, violence, racial arrogance, brutality do not belong to, but are the very essence of the "culture" Professor Mosse sets out to describe.

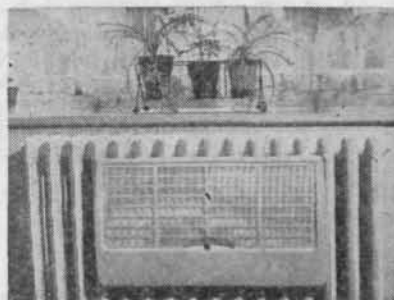
These occasional resentments of the present writer against unfamiliar and possibly unjustifiable reappraisals concern the author's texts rather than the documentation he presents. While large and well selected, it must necessarily fail to abstract from the immense output of speeches, articles, books, public pronouncements, etc., all or even most of the favourites dear to the heart of the knowledgeable contemporary. I was surprised to find Hitler's revealing table-talk largely disregarded, and I badly missed a chapter on the Fuehrer-cult and the glorification of war, as well as on the savagery of the Nazi reality. Some of the quotations from fiction, e.g., Massmann's "A Meeting Hall Brawl" and Streiter's "The Diary of an S.A. Man's Bride", are true gems, their cloying sentimentality manages to evoke something of the intellectual climate of those limbo years. So do the heavy-footed treacheries of the academics.

It is difficult to say, however, whether the American student for whose benefit this anthology has been assembled, will be able to discern these emanations of the *Zeitgeist* through the dense fog of deliberate linguistic ambiguity. For it has become the fashion of late to render Nazi texts in a self-consciously quaint language which prefers literal transposition to meaningful translation. In this new idiom *Volksgenossen* become racial comrades, *Gleichschaltung* appears as putting into gear and *moralische Sauberkeit* as moral cleanliness. This is deplorable because the somewhat contrived alienation effect tends to stamp the original as something so outrageously outlandish as to have no possible meaning outside its own territorial and linguistic borders; a notion which would seem to encourage complacency of the "it can't happen here" variety.

In fairness to Professor Mosse, it must be said that this is the pitfall he tried hardest to avoid. In his concluding paragraph he states unequivocally: "Perhaps far from being far-fetched and almost comical, this ideology appeals to a basic need for an organic community, for historical continuity and for the shelter of a firm and established morality". Again the contemporary, the brutalised victim of the "basic need for an organic community" is deeply shocked. Is this, as Professor Mosse suggests, the "lesson for the present hidden away among these documents of the past?" Confronted with the orgiastic ecstasies enjoyed by the devotees of the Black Muslims, the Cultural Revolution or similar creeds, who would dare to gainsay the historian?

Yet if these were its lessons something would appear to be wrong with either history or its teaching. Perhaps there is. Perhaps neither history nor the historian can operate quite so glibly outside the moral dimension. Perhaps questions of quality, moral integrity, right and justice cannot be totally disregarded, if only because they too impinge on human activities. Admittedly a sermonising historian would neither increase our understanding nor improve our behaviour. But perhaps historians might help us to sense, beyond the dispassionate assessment of images, motivating forces, economic and emotional patterns, etc., the directional ground-swell which propels and informs the human destiny, and which can be outraged but not diverted.

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* *Nazi Culture* by George L. Mosse. W. H. Allen, London, 1965. 50s.

C. C. Aronsfeld

JACOB HENRY SCHIFF—A CHAMPION OF THE PERSECUTED

Centenary of Kuhn, Loeb & Co.

As Messrs. Kuhn, Loeb & Co., the famous New York bankers, celebrate their centenary this year, it is neither Abraham Kuhn nor Solomon Loeb who are chiefly remembered. Which seems rather a pity, because these two Jews from Germany had much of the chequered career characteristic of many of America's immigrants during the nineteenth century. Loeb, one of 13 children of a poor wine dealer in Worms, came soon after the revolution of 1848, and in Cincinnati he joined Kuhn, a distant relative, who did well in a dry goods business, especially during the Civil War. They became brothers-in-law and having made \$500,000 they moved to New York, where they set up their firm "for the transaction of a general banking and commission business".

So far the story is relatively humdrum, but then, in 1875, a new man entered the partnership, and he was to raise the firm to the eminence which it has since maintained. This man was Jacob Henry Schiff, a 28-year-old immigrant from Frankfurt, who added to his native banking talent the wisdom of marrying Loeb's oldest daughter. His chief distinction, as a man of affairs, like that of his friend Ernest Cassel, was to recognise the importance of the fast-expanding railways, and in his bold undertaking to finance America's development schemes, he scored when his European links attracted German capital.

James Warburg, the banker whose family was long associated with Kuhn-Loeb, described Schiff as "aggressively ambitious, adventurous, opinionated and strong-willed". It was these qualities that kept Schiff at the helm from 1875 until his death in 1920, lifting him up high among those who set the pace for America's rapid industrial progress.

Yet had Schiff devoted himself only to commerce, he most likely would have remained much like the somewhat shadowy figures that Kuhn and Loeb, on the whole, still are. His interests, however, went far beyond business, and his memory shines brightest as a champion of his people. He lived to see with grief the sufferings of the Jews in Czarist Russia; he practised philanthropy on a prodigious scale, but above all he resolved to use what power he possessed to punish the guilty.

When the St. Petersburg Government went begging for loans, between 1890 and 1910, he for his part saw to it that their efforts were frustrated. He might have made his profit, but like his fellow-Jew from Frankfurt, the first Rothschild, he refused to deal with those who had no respect for the dignity of man. For in upholding the Jewish cause, he at once meant to champion "the most sacred of human rights", in the defence of which his country, the United States, he insisted, "should be only too eager and proud to take the first leading step".

As long as Russia oppressed the Jews, Schiff was firmly resolved to deny her access to the American money market, and such resolution, maintained in spite of a plea from the British Government, was to hold good not only during his lifetime: he solemnly bequeathed it to his successors.

So revolted was Schiff by the Czarist abomination, that he willingly engaged upon what proved his most important international undertaking—financial aid for Japan in her war of 1904 which he regarded as a welcome

opportunity to teach the Russian an object lesson. In this respect his policy differed from that of the London Rothschilds, who hoped that there would be no showdown and avowed their sympathy for Japan only after the British Government had signalled agreement.

But Schiff had a wider and perhaps a fierier vision. Realising the moral stakes involved, he called on Jewish bankers all over Europe to follow his example and "not only decline but work with all their might against any Russian loans so long as existing conditions continue". "We in the United States would have to bow our heads in shame (he wrote) and would have to feel that we had no longer the right to seek the goodwill and good offices of our own Government on behalf of our oppressed brethren in race if our influential coreligionists in Europe did not at least use the means at their command to make the Russian Government feel that it cannot for ever continue with impunity its shameful policy towards its Jewish subjects".

Any assurance given by "a Government which treats its Jewish subjects with less regard than the worst pariah" seemed to him "calculated only to deceive European financiers", he warned Sir Ernest Cassel, who appeared to be "convinced of the honourable character of Russian intentions". As late as 1915, when an Anglo-French Mission came to New York to negotiate a \$500 million loan for the Allies, Schiff staunchly refused to countenance a share for Russia. "Come what may", he then declared, "I cannot run counter to my conscience; I cannot sacrifice my profoundest convictions for the sake of whatever business advantage. I cannot stultify myself by aiding those who, in bitter enmity, have tortured my people and will continue to do so, whatever fine professions they may make in their hour of need".

Eventually, he was prepared to join in the loan if the British and French Governments promised in writing that "not one cent of the proceeds will be given to Russia"—a condition which the head of the Mission, Lord Reading, declared impossible of fulfilment.

Schiff took care to guard against any ill-will towards the Russian people as such, but, wrote Japan's Financial Commissioner, Baron Korekiyo Takahashi, who met him in New York, "he thought the Imperial régime of

Russia was utterly antiquated: a system of government which was capable of such cruelties and outrages at home as well as in foreign relations must be overhauled from the foundation in the interest of the oppressed race, the Russian people themselves and the world at large".

Accordingly, Schiff gladly relented when a new Government established itself in March, 1917, and he generously subscribed to Kerensky's "Liberty Loan". He cherished some early hopes of the Soviet régime, but was soon and profoundly disillusioned as he, a humanitarian, could never approve of either the methods or the principles of Bolshevism.

With the same dour determination, however, which championed individual liberty for Jews, Schiff opposed the cause of Jewry's national revival. When the founder of political Zionism died in 1904, he could "only say that what poor Doctor Herzl believed he had accomplished amounted to naught". Zionism seemed to him "a purely theoretical and sentimental proposition", with "no practicable future". As a classic example of the time-honoured Shtadlan, he firmly believed in "our mission in the world". According to him, the Russian Jewish question could only be solved in Russia, while in his own country, he thought, Zionism was "apt to retard the perfect Americanisation".

Like many of the Jews who emigrated from Germany during the nineteenth century, he felt and always retained a deep attachment to the country of his birth. He frequently visited Frankfurt and, in memory of his parents, established funds for the benefit of both general and specifically Jewish causes. Conversely, in America he endowed universities for the promotion of studies in German culture.

When war broke out in 1914, his sympathies were at first staunchly with his native Germany, and this would no doubt have been so even if Germany had not then been fighting the Czar. In April, 1915, when England seemed to him "contaminated by her alliance with Russia", he proclaimed his "conviction that in Germany antisemitism is a thing of the past".

He had no sympathies for "Prussian aspirations and Hohenzollern methods", but he was certain that Germany "did not originally call forth the war", and "both as a man of peace and a man of business", he urged that "a war *à outrance* would be the most fearful thing that could follow".

Gradually, under the impact of "ruthless and inhuman acts of the German Government", he changed his mind. Even before America entered the war, he publicly declared (in a letter to the *Jewish Chronicle*): "I have never ceased to cherish the ardent hope that Anglo-Saxon Government and British political institutions shall receive no setback as a result of the war, even if my very natural and very proper sympathies for the land of my birth, in which my ancestors have lived for many centuries, inspire me with the wish that Germany may not be made to suffer extreme hardship."

His view rested on emotion rather than reason, though he foresaw, dimly, the day when, all things being equal, the victor would not be better off than the vanquished. With this vision, not always unclouded but born of strong and varied loyalties, he stands foursquare across not only the hundred years of Messrs. Kuhn, Loeb & Co., but just as much the dramatic half-century in which American Jewry rose as a champion of its harassed brethren everywhere.

(For his information on the early history of Messrs. Kuhn and Loeb, the author is indebted to Mr. John H. Allan, of the "New York Times".)

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RECENT PUBLICATIONS

A MOSES MENDELSSOHN BIBLIOGRAPHY

Seldom has an important epoch in Jewish history been so closely associated with the name of a single man as the history of Jewish enlightenment in the second half of the eighteenth century with the name of the sage of Berlin, Moses Mendelssohn. His wide learning, sagacity, determination, intellectual penetration and clear and elegant style procured him an outstanding place in two camps: Jewish society and contemporary German culture.

Early on efforts were made to collect the intellectual garner of his extraordinary life. Between 1843 and 1845 his grandson, Georg Benjamin Mendelssohn, son of Mendelssohn's son Joseph, with the assistance of Heymann Jolowicz, edited the writings of his grandfather in eight volumes. Much had already been written before then and has been written since about Mendelssohn's life and influence, and shortly before the National Socialist seizure of power a major attempt was made—with the support of his descendants, the bankers Mendelssohn—to produce an exhaustive and critical edition of his whole literary output, including his correspondence. But this attempt, started with great enthusiasm and initial success, unfortunately had to remain a bare skeleton. Yet, despite the shattering reverse, to which we were all witnesses, interest in Moses Mendelssohn has never waned. This is expressed by the fact that the Historical Commission in Berlin has included in its list of publications an excellent work, the "Moses Mendelssohn Bibliography", by Hermann M. Z. Meyer, of Jerusalem,* and in a comprehensive introduction its chairman, Professor Hans Herzfeld, has made sure that it will occupy a well-merited place in the academic world. This has crowned the unrelenting efforts of collection, description and research undertaken by a man who for almost fifty years has been engaged in research on the subject of Moses Mendelssohn.

For all these years Meyer, who more than forty years ago edited the *Soncino-Blaetter zur Kunde des juedischen Buches*, has been gathering together a comprehensive library on Mendelssohn and his times and preparing an almost inexhaustible bibliography relating to this wide Mendelssohn literature. Now he has transferred the library and bibliography to the Mendelssohn archives of the Stiftung Preussischer Kulturbesitz in the Staatsbibliothek in Berlin-Dahlem.

Superficially, this well-arranged book seems like the catalogue of an antiquarian bookseller, but a closer examination amazes one at the extent of Mendelssohn's literary influence both in his own and in later times, and how many books, essays, reviews and letters he produced. It is amazing to learn into how many languages his writings have been translated, with how many important philosophers, writers and theologians this small hunchbacked Jew was in correspondence and contact, and how rich, elevating and elevated was the life of this accomplished and expert bookkeeper of the silk factory owned by Beerman b. Isaac of Zuelz. This work, with its detailed account of Moses Mendelssohn's literary products, the writings about him, his letters and letters about him and the mass of biographical information, should be in the library both of all experts and of those who have an interest in understanding the whole of the Mendelssohn period.

J. JACOBSON.

* Hermann M. Z. Meyer: *Moses Mendelssohn Bibliographie*. Veröffentlichungen der Historischen Kommission zu Berlin, Band 26, Berlin, 1965.

BOOK ABOUT CARL MELCHIOR

The life of Carl Melchior (1871-1933) is remembered in a symposium of nine articles recently published by J. C. B. Mohr/Paul Siebeck under the heading "Carl Melchior—Ein Buch des Gedenkens und der Freundschaft."

In the introduction the former Mayor of Hamburg, Dr. Kurt Sieveking, who was Melchior's secretary in the Finance Committee of the League of Nations, states that the publication is also meant as an expression of gratitude which especially a city such as Hamburg, owes to its former Jewish fellow-citizens and to their activities in the common weal.

Melchior, originally a judge, joined the banking firm of M. M. Warburg & Co. in 1902 and, 15 years later, became a partner, the only one not a member of the Warburg family. He served as a captain in the First World War and, after receiving severe wounds, joined the war economic administration in Berlin. When the war ended he accompanied German delegations on difficult missions: the armistice negotiations of 1918 and the Versailles peace negotiations in 1919. During the years 1920 to 1930 he attended all major international conferences as a financial expert.

In 1933 Melchior placed himself at the disposal of German Jewry, and became one of the directors of the *Zentralausschuss für Hilfe und Aufbau* the nucleus of the *Reichsvertretung*. His invaluable services during those days of emergency were cut short by his death on 29th December, 1933, at the age of 62.

The centrepiece of the symposium is an essay by Staatssekretär Dr. Hans Schaeffer, who died a few months ago. Schaeffer recalls his long standing co-operation with Melchior, both in the field of international finance policy and, especially in the last year, in the Jewish sphere.

The symposium also includes a lecture on Melchior given by John Maynard Keynes (translated by Dr. Eduard Rosenbaum, London). Keynes records the impression Melchior made on the Allies during the negotiations after the end of hostilities: "Dr. Melchior was their spokesman in moving, persuasive, almost perfect English . . . always deliberately but without pause, in a way which gave one an extraordinary impression that he was truthful. . . . This Jew, for such, though not by appearance, I afterwards learnt him to be, and he only, upheld the dignity of defeat."

Among the other contributors to the book are Geheimrat Dr. Ludwig Kastl, Ferdinand Eberstadt, Siegmund Warburg (London), Erich M. Warburg (Hamburg/New York) and Dr. Hans Meyer (New York).

E.G.L.

"JEWISH HUMOUR THROUGH THE AGES"

"Jewish Humour Through the Ages" is the title of a bibliography prepared on the occasion of Jewish Book Week 1967 by Dr. Elizabeth Eppler and published by the World Jewish Congress, British Section. It records 65 items, exhibited on the occasion, among them works by Saphir, Heine and Sholem Aleichem and also contemporary publications, e.g., George Mikes and Wolf Mankowitz. In a thoughtful postscript "Tales of Tears and Smiles", Dr. Meir Gertner assesses the typicalities of Jewish humour by evaluating four works: "Benjamin's Travels" by Mendele Mocher-Sfarim, "Tevye the Milkman" by Sholem Aleichem, "Mesubin," by S. Y. Agnon, and "Berl Make Tea," by Chaim Bermant.

CHALLENGES TO JUDAISM

A period during which events in the Middle East feed the headlines of the international press and events in Israel add chapters to Jewish history may not, for many reasons, lend itself easily to the meditation of Jewish values in our changing world. On the other hand, renewed discussion of the essentials of Judaism is bound to form part of the background against which the "image of the modern Jew" will finally emerge. Having found himself deeply involved—even beyond expectation—in Israel's recent struggle, the Western Jew has discovered that this very fight for physical survival has accentuated, by dialectical logic, the search for a definition of his Jewish identity and its survival in the diaspora.

In this context a book like "Confrontations with Judaism"* is most welcome and deserves to be widely read. Bringing into focus problems of the Jew as a member of society in the age of secularism and science, this symposium stimulates thought and invites discussion. Contributions include essays on: "The Jewish Intellectual in an Open Society", "Judaism, Morality and the Science of Man", "The Ideal Jewish Woman and Contemporary Society", "The Test of Israel", "Traditionalism and Estrangement"—a choice intended to indicate "the areas of stress for the modern Jew".

The editor, Philip Longworth, has selected his authors—most of them laymen—from different countries, age groups and backgrounds. Particularly interesting in the light of recent events is Eliezer Livneh's view of the relation between Judaism and the establishment of Israel. He holds that Jews originating from "the societies of abundance" need to be attracted to an Israel that can offer them a Jewish identity while, in his opinion, wide circles in Israel have only begun to realise that secular nationalism without the spiritual content of Judaism will fail to be fertile.

Without claiming to present the only valid answers to the problems, this symposium is honest and provocative, seriously concerned with formulating the challenge Judaism has to meet in the twentieth century.

LUCIE SCHACHNE.

* *Confrontations with Judaism*. Edited by Philip Longworth. 231 pp. (The Great Society.) Anthony Blond. 21s.

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KAETHE KOLLWITZ EXHIBITION IN LONDON

Kaethe Kollwitz! To many of the older generation of German Jews (and non-Jews) her work and her very life was a challenge and also a comfort. She reminded us at one time of the sufferings of the poor in our midst, but later, when fanaticism, hatred and intolerance were gaining ground in Germany, her silent outcry, her personal integrity and humanity was a beacon of light in that darkness which was closing in.

How does it feel to come again face to face with her work after nearly 40 years? The first impression: what a great artist, what a superb craftsman. Her artistic output presents one entity, is at the service of one idea only. Here lies the concentrated strength and the weakness of her achievement. And the second impression, which comes almost as a shock: she was a classical artist. We never find in her works the exaggerated gestures and explosive feelings of expressionism. From a very early stage of her career she expresses the message she wants to convey with the most economic means. Her figures, single or in groups, have a very definite outline, the composition is compact, the background simple—all this comparable to the typical works of classical art. Lastly: the older Kaethe Kollwitz grows, the more "silent" her pictures become. The persons seem immersed in their own misery or grief, taking no notice of the outside world nor of the spectator.

Her classicism is particularly striking in a lithograph "Nachdenkende Frau" so obviously inspired by Rodin's "Thinker". She must have seen Goya and yet her cyclus of prints on war refrains from showing bloodthirsty or cruel details. Altogether, hers is to a great extent a symbolic art. And that's where Kollwitz' art touches on the Romantic. She discards formal beauty in favour of emotional intensity; she subordinates reason to emotion and atmosphere; she is in a sense mystical rather than rational.

Her work is pervaded by an almost unrelieved sadness and gloom. I think in the last resort she did not really understand the

"proletariat". She was the daughter of middle-class parents in Koenigsberg. She married the physician Dr. Carl Kollwitz and although they lived in a poor district of Berlin, she led a "bourgeois" life with friends like Barlach and Max Liebermann. The poor have always known how to get a somewhat coarse pleasure out of life. The Dutch painters of the seventeenth century were aware of this.

The exhibition held at the Bethnal Green Museum, under the auspices of the German Art Council, marked the centenary of the artist's birth in 1867. What happened to her in the Third Reich? In 1933 she resigned from the Academy. Her flat in Berlin was bombed out in 1943, but by that time she had already left the capital. And now the paradox: the old socialist, the champion of proletarian revolution was given her last asylum by Prince Ernst Heinrich von Sachsen. She died in the Ruedenhof in April 1945. Her ashes are now interred in the Zentralfriedhof Berlin-Lichtenberg.

A. ROSENBERG.

(The exhibition will be open until December 10 from 10 a.m. to 6 p.m. on weekdays and from 2.30 p.m. until 6 p.m. on Sundays.)

THE STORY OF S. FISCHER VERLAG

In the latest issue of the *Neue Rundschau* (78. Jahrgang 1967, 3. Heft) the head of the S. Fischer Verlag, Gottfried Bermann-Fischer (son-in-law of Samuel Fischer, the founder of the publishing house) presents the first instalment of his autobiography which is of highest interest also from the Jewish point of view. He gives a short sketch of the period after the First World War, when at the university he had many clashes with antisemitic fellow-students and got a foretaste of things to come. He mentions the various trends which shaped the intellectual life of that time, including the growing National Socialism and the ideas of the circle around the authoritarian monthly *Die Tat*. In spite of all the menacing signs, the liberal and Jewish circles underestimated the danger. He states that the term "assimilation" did not suit his generation because they considered themselves quite naturally to be nothing but Germans. There was no trace of Jewish nationality in their consciousness. They were completely perplexed, when the nationalist terror swept the country.

The author describes the deliberations and consultations about the possibility of continuing the work of S. Fischer, which took place in 1933. Of special interest is the record of a meeting of German writers and intellectuals—most of them Jews—in Italy, where Gerhart Hauptmann was also present. When the injury done to the Jews in Germany was discussed in a general way, Hauptmann suddenly said: "My dear Bermann, as it happens I am not a Jew." He was not an antisemite but he dissociated himself instinctively. This revealing remark is apt to throw doubt on some of Bermann's own interpretations of the Jewish position. Readers will be looking forward to the further instalments of this story. The work of the S. Fischer Verlag was one of the greatest Jewish contributions to the intellectual life in pre-Hitler Germany, to which many of us remain gratefully attached. The publication of Bermann's autobiography as a book is announced for the end of this year.

The same issue of the *Neue Rundschau* also contains other contributions of special Jewish

interest, among them a political diary of Golo Mann, covering the time of end of May to the end of June and dealing primarily with the Six-Day War in Israel. Golo Mann takes an unequivocal pro-Israeli stand although he deplores some Israeli actions, especially some pronouncements by General Dayan. Another contribution, by Professor Kurt Sontheimer, is also devoted to Israel (*Israel—ein Staat wie jeder andere?*); the article, *inter alia*, refers to the book by Georges Friedmann which was also discussed last month in AJR Information, and to many other recent publications on Israel. Finally, we want to mention an essay by Elias Canetti, *Besuch in der Mellah* (Moroccan Ghetto), and some letters by Franz Kafka are taken from the recent book *Briefe an Felice*.

R.W.

JULIUS BAB REMEMBERED

Excerpts of a doctor thesis by Ilse Bab about "Die Kritik im Dienst des Werkes—Grundsätze und Praxis des Theaterkritikers Julius Bab" (Berlin 1880—New York 1955) have been published in the periodical "Publizistik" (Munster 1967/1). The essay surveys Bab's achievements as an author and producer and his efforts to educate the public. Unfortunately, it does, however, not refer to Bab's leading and constructive work for the "Juedische Kulturbund Berlin" from 1933 to 1938. Julius Bab's new form of theatrical criticism, his relationship with the stage and his importance as a writer are thoroughly assessed by the author.

E.G.L.

CALL FOR "BEVERIDGE REPORT" ON ANGLO-JEWRY

A day-long conference at the London School of Economics was held under the auspices of the Institute of Jewish Affairs, the research body associated with the World Jewish Congress. All major national Jewish organisations were represented and social scientists from five universities participated. The Chief Rabbi called for a comprehensive study of the Anglo-Jewish community on the lines of the Beveridge Report. Such a study would survey the community's over-all resources, needs and services with a view to modernising its structure and securing its future.

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BIRTHDAY TRIBUTE TO ARNOLD ZWEIG

Arnold Zweig, who celebrated his 80th birthday on November 10, is one of the few remaining outstanding Jewish writers of pre-Nazi Germany.

He laid the foundations to his fame by his "Novellen um Claudia", published before the First World War. At that time he was already very conscious of the Jewish problem, both as an author, to which his works "Die Familie Klopfer" and "Die Sendung Semuels" (Ritualmord in Ungarn) bear witness, and as a participant in many important ideological discussions. Yet his main success came after the war with his novel "Der Streit um den Sergeanten Grischa". There have been few other works of fiction published under the Weimar Republic which made such an impact on the reading public, especially on young intellectuals, as the Grischa with its passionate call for justice to the under-dog and its subtle delineation of the various strata of German society. Jewish aspects are interwoven in the plot. They are partly based on the author's own experience as a soldier of the German army. By his service in occupied Poland Zweig became deeply involved in the fate of the Jewish masses in Eastern Europe. One of the fruits of this encounter was the work (in co-operation with Hermann Struck) "Das Ostjuedische Antlitz". His later "Jewish" works include "Caliban", an elucidative and masterfully written analysis of antisemitism, "Juden auf deutscher Buehne" and after his emigration "Bilanz der deutschen Judenheit".

Zweig was one of the few German-Jewish authors of stature who, when forced to leave Germany, decided to settle in Palestine. That

he suffered many disappointments in that country was, perhaps, not always his own fault. In 1948 he returned to Germany, and he now lives in East Berlin. He has identified himself with the Communist cause and some of his friends were sometimes puzzled by his political attitude. On the other hand, one has to understand that Zweig has always been first and foremost a fanatical fighter for humanity, and this meant for him a fight against what was called fascism and/or capitalism. We know that, in the course of time, all these concepts have become a little shaky and that idealistic slogans are sometimes misused for political propaganda purposes. Yet in the present situation it cannot be our business to quarrel with a man who had to defend his intellectual honesty, sometimes perhaps in difficult circumstances.

It is worthwhile noticing that, according to reports, Arnold Zweig was one of those who refused to endorse the anti-Israel declaration which was submitted to prominent Jews in all countries of the Eastern block for their signatures. In spite of imposed doctrine, Zweig also kept his loyalty to his adored Sigmund Freud, as shown in his—partly autobiographical—novel, "Traum ist teuer" (1963), the latest I have seen of his books. In this novel, located in war-time Palestine and on the North African front in the Western Desert, he gratefully appraises the battle of El Alamein and pays tribute to Winston Churchill's statesmanship and the British war effort which saved the world from Hitler, no less than did the simultaneous Russian victory at Stalingrad. The curious recent newspaper polemics about an invented letter, allegedly written by

him but later denied, are certainly deplorable.

A birthday is not an occasion for political controversy. Arnold Zweig remains one of the greatest German-Jewish novelists of this century, and many of his former readers on this side of the Iron Curtain extend to him their sincerest congratulations with best wishes for many happy returns.

ROBERT WELTSCH.

JOSEPH LEFTWICH HONOURED

A reception to mark the 75th birthday of the writer, Mr. Joseph Leftwich, was held under the auspices of the Jewish Cultural Society at the Cora Hotel, London. Tribute was paid to Mr. Leftwich who, it was stated, had done more than any other person to acquaint Anglo-Jewry with the treasures of Jewish literature and culture.

PERSECUTION OF AUTHORS REMEMBERED

Exhibition in Berlin

Jewish authors whose works were publicly burnt in Berlin and other German cities in 1933 were commemorated in a documentary exhibition held in the Berlin Jewish Community Centre, Fasanenstrasse, under the heading "Dem Scheiterhaufen entgegen" during the Berlin Festival Weeks in October. The displays included books, letters and photographs of well-known writers who were forced to leave Germany under the Nazis. In the preface to the catalogue Dr. Walther Huder, Archivist of the Academy of Arts, states that the effects of those days are still noticeable. The expulsion of the authors is often described as "exodus", as if the emigration had been a voluntary one. The exhibition was attended by many school classes and their teachers and thus also helped to make the younger generation aware of the past happenings.



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IN MEMORIAM

WILLI HOFFER

Dr. Willi Hoffer, the prominent psychoanalyst who died in London on October 25, was in his early days closely linked with the Jewish youth movement in Austria. Born in Luditz (Bohemia) in 1897, he was already a member of a Zionist pupils' association in his high-school days, and at the end of the First World War he became in Vienna one of the closest collaborators of Siegfried Bernfeld who at that time emerged as a meteoric youth leader of a special order. Bernfeld attempted to solve the pedagogic problem of the then East-European refugee children by establishing a children's village, combining the ideas of Wyneken, Buber and Freud in application to Jewish education. On the failure of this experiment he later wrote a book "Kinderheim Baumgarten" (1921). Hoffer has told the baffling story of his association with Bernfeld in his essay "Siegfried Bernfeld and Jerubael" in Year Book X of the Leo Baeck Institute (1965). Following Bernfeld, Hoffer later devoted himself completely to psychoanalysis and became a member of the Psychoanalytic Society in Vienna in 1923. When Hitler entered Austria, Sigmund Freud together with a small group of associates was brought to London in 1938. Among them was Willi Hoffer, and he was one of those who

prepared the new edition of Freud's writings after they had been destroyed by the Nazis. He soon became a leading psychoanalyst in London and was editor of the International Journal of Psychoanalysis (1949-59), and president of the British Psychoanalytical Society (1959-62). From 1957 onwards he was also vice-president of the International Psychoanalytic Society. Hoffer was a man of unusual humanity and kindness. At the cremation Anna Freud delivered a very moving eulogy.

R.W.

LUTZ WELTMANN

Dr. Lutz Weltmann passed away in his 67th year on November 6. In Germany he attained an early reputation as a literary critic, author and producer. Yet it was not easy for him to adapt himself to the different conditions of this country. He became a schoolmaster but was not always happy in this profession. At the same time, he acted as a cultural intermediary between Germany and his adopted country. He translated works by English authors and also contributed to German literary periodicals. The heart disease by which he was afflicted during his last years made it even more difficult for him to retain contacts with his former friends and acquaintances. All those who knew Lutz Weltmann will remember him as a sincere, modest and gifted man.

The author, Jacob Picard, died in Konstanz at the age of 84. He was born in Wangen (Bodensee) where his family had been living for many generations. The landscape in which he grew up shaped his personality, and the peaceful co-existence of Jews and non-Jews in his home district also served as the background of most of his literary works.

His career as a lawyer, first in Konstanz and later in Cologne, was cut short by the rise of Nazism. After the outbreak of war he managed to escape under great difficulties to the United States. However, after the war he returned to Europe and stayed partly in The Hague, where his daughter and her family lived, and partly in his beloved Wangen. It was therefore in keeping with his personal feelings that, after he had become ailing, he was given the opportunity of spending the last period of his life in the Hebelhof, a Home for the Aged in Konstanz.

His contribution to German literature was recognised by the awards of the Literary Prize of Ueberlingen and of the German Federal Cross of Merit. Those who knew Jacob Picard will always remember his upright and sincere personality with affection and respect. In the history of German Jews he has secured a niche for himself as an author who was deeply rooted both in his Jewish heritage and in the landscape into which he was born.

W.R.

FAMILY EVENTS

Entries in the column Family Events are free of charge. Texts should be sent in by the 18th of the month.

Forthcoming Marriage

Lawton : Fisher.—The wedding of Miss Irene Ruth Lawton, only daughter of Dr. and Mrs. H. Lawton, 6 Dorset Drive, Edgware, Middlesex, and Mr. Robert S. Fisher, M.A., B.A., B.Comm., C.A., of Vancouver, Canada, will take place on Sunday, January 7, 1968, at Edgware Reform Synagogue.

Birthdays

Loy.—Mr. Kurt Loy (frueher Leubuscher, Peiskretscham, O/S), 22 Orchard Court, Stonegrove, Edgware, Middlesex, will be 70 on December 23.

Moses.—Mrs. Emma Moses, 35 Wessex Gardens, London, N.W.11, will celebrate her 85th birthday on December 14.

Deaths

Bier.—Mrs. Charlotte Bier (née Hackenbroch), of Otto Schiff House, passed away on November 8 in her 90th year. Much loved mother, grandmother and great-grandmother.

Bloch.—On October 26, Mrs. Klara Bloch (née Klein), widow of the late Dr. Siegmund Bloch, of Prague, passed away peacefully, aged 88, in London. Deeply mourned by her sister, Mrs. E. Wetzler, London, her daughter, Mrs. Alicia Spalding, of Caracas, and her grandson, Thomas Bloch, of Addis Ababa.

Cripps.—Mr. Ernest Teddy Cripps (Krebs), aged 66, of 620b Finchley Road, London, N.W.11, passed away on October 28. Deeply mourned by his sister, Henny Samuely, brother, relatives and friends.

Ostwald.—Mrs. Rosalie Ostwald (widowed Pinn, née Segall), died on November 11, aged 79, after a long illness bravely borne. Deeply mourned by her husband, Dr. Walter Ostwald, 58 Hamilton Road, London, N.W.11, brother-in-law, nieces and cousins.

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Miscellaneous

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Personal

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YOUNG MASTER OF SCIENCE (Chemistry), working abroad, 33 years old, seeks acquaintance with a charming lady with connections with chemistry industry of pharmaceutical products; willing to live in England; object matrimony. Box 891.

WIDOW, 58, seeks cultured gentleman as companion for occasional theatre, concert, restaurant, etc., visits; pays her own share. Box 892.

FAMILY RESEARCH

Mr. Henry Sergevich, 214 West 96th Street, New York, N.Y. 10025, U.S.A. (son of Sergius Simonowitz and Zerline, née Mendelsohn) seeks descendants of the following, and genealogical data pertaining to their families:

Friedlaender—Mitau. Courland: direct descendants of Councillor David Friedlaender (born ca. 1780 in Königsberg, Pr., in Mitau since ca. 1810), author of several pamphlets against antisemitism, younger cousin of his better-known namesake. **Schoenfeld—Brandenburg a.d. Havel:** descendants of Samuel Schoenfeld, until 1889 member of the Repraesentantenversammlung of the Jewish Community of Brandenburg, probably a son of Aron Sch. and Johanna, née Elias (Luckenwalde, Nauen). **Liebethal — Fuerstenberg** and **Mirow** in Mecklenburg, descendants of the four (?) children born between 1848 and 1855 in Fuerstenberg to Michaelis Liebethal and Friederike née Mendelsohn, daughter of Casper M. and Sara, née Potzernheim.

MISSING PERSONS

Personal Enquiries

Frank.—Hedwig Frank, daughter of Samuel Frank; born about 1888; first woman High Court judge in Germany, 1929. Would she or her relations please contact Mr. L. Hulbert, 28 Fillebrook Road, London, E.11, to help in family research.

Marcus.—Gerda Marcus, formerly Berlin, at one time owner of an hotel in Gardone, Italy, last heard of in September, 1939, at 42 Colney Hatch Lane, London, N.10. Wanted by Maly Glass, Weizmann Street, 86, Tel Aviv, Israel.

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Birthday Tributes

GERHARD SCHOLEM AT SEVENTY

Gershom (Gerhard) Scholem, one of the greatest Jewish scholars of our time, will be 70 on December 5. His was unquestionably one of the most remarkable and certainly unparalleled careers of the present Jewish generation, characteristic also of the profound changes in the whole Jewish situation.

Scholem was—and has remained to the present day—a true *Berliner Kind*, unmistakably Berlinish in his behaviour and wit; but in the world of Judaistic and Hebrew scholarship he has attained the highest and most respected position. Son of an assimilated family (two of his brothers were the owners of a famous Berlin printing press while another brother was a Communist deputy who was later murdered by the Nazis), Gerhard went his own way already as a very young man, after he had come in touch with Zionism. Intuitively he grasped the radical revolutionary meaning of the idea of restoring a Jewish identity. Yet in contrast to all his colleagues, and also to the Zionist Youth Movement, he rejected all half-way solutions and superficial political attitudes and devoted himself to thorough studies of Hebrew and of Judaism. Within the Jewish society of that time (including his Zionist friends) the fanatical young man appeared almost as a monomaniac eccentric. That period, the time of the First World War, was in many respects a time of profound intellectual upheaval, which is partly reflected in Scholem's fascinating edition of Walter Benjamin's Letters (Suhrkamp 1966).

At the age of 26, Scholem went to Palestine. He soon became one of the leading figures of the developing Judaistic Institute of the Hebrew University, and has remained so until his retirement last year. As everyone knows today, Scholem specialised in the research of Kabbalah. He is now acknowledged by the whole international community of scholarship as the unrivalled expert in this field. One of the striking results of his research is the complete reversal in the evaluation of Kabbalah and Jewish mysticism as a whole. In the nineteenth century this was regarded as an aberration, even as a contemptible relapse into superstition, and men like Graetz could not abuse it enough. Thanks to Scholem, it is now regarded as one of the most important manifestations of Jewish religiosity. Of Scholem's principal works and innumerable essays in various periodicals in Hebrew, English and German we mention only "Major Trends in Jewish Mysticism" (also in German) and his two-volume Hebrew work on Shabatai Zvi, the pseudo-messiah of the seventeenth

century. Among his most conspicuous pronouncements are his almost annual lectures at the Eranos gatherings in Ascona, regularly published in Eranos Jahrbuch (Rheinverlag Zürich).

Scholem is a supreme master in the use of language and a brilliant polemic. During the last years the wider public was stirred primarily by his critical lectures on Buber (published also in *Neue Zürcher Zeitung*) and, of course, his controversial fundamental paper on German-Jewish relations read at the Brussels Conference of the World Jewish Congress (together with Golo Mann, Eugen Gerstenmaier and others).

At the age of seventy, Scholem still appears as a vigorous youth who has not changed much since his early Berlin days though, of course, he has matured and is now a senior Academician in Israel. He is in the prime of productive life, and his friends who congratulate him today know that they may still expect from him surprising and provocative contributions to the knowledge of Judaism. This is not the age of *otium cum dignitate* to an unremittingly searching mind like his.

ROBERT WELTSCH.

RABBI DR. G. SALZBERGER 85

Those who have the good fortune of being in personal contact with Rabbi Dr. Georg Salzberger will find it hard to believe that on December 23 he will reach the age of 85. He is active in many spheres and only recently paid another visit to Germany where he is widely respected by Jews and non-Jews as an eminent lecturer and preacher. On the happy occasion of his birthday his signal services to the Frankfurt Jewish community and, later, to the New Liberal Jewish Congregation in London are remembered with feelings of deep gratitude. "Retirement" does not mean a life of leisure for him, and in a way the AJR has benefited from the fact that he is no longer burdened by official duties. The Friday evenings he and his wife frequently spend in one of the Homes are highlights in the lives of the residents, and his lectures at Hannah Karminski House are greatly appreciated, because they are informative and thought-provoking at the same time. By his work on the Committee for the History of Frankfurt Jewry he helps to preserve the spiritual heritage of German Jewry. The AJR is proud that it may regard him as one of its Board members. We sincerely wish Dr. Salzberger many further years of happiness and health.

W.R.

GEORGE GOETZ 75

What was once the German-Jewish "Establishment" is irredeemably becoming an array of persons undergoing noteworthy round anniversaries. George Goetz, who was 75 on November 13, is one of them, one of the friendly, smiling, unassuming variety which it is not quite easy to associate with a weighty date like this.

However, it is without any doubt just this little incongruity which he will like to see mentioned in connection with his jubilee. There has never been anything pompous or ceremonial about him. When, on the rare occasions of our reunions, we think back to the years spent together in the office of the *Central-Verein* in Berlin, we keep, above all, laughing at the funny episodes and odd little recollections we share. And yet nobody should mistake the strong moral fibre and intellectual seriousness which George Goetz so amiably hides behind his cheerful demeanour. He was and is a determined and knowledgeable supporter of liberal Judaism, not of the sort that exists by subtraction and mutilation, but of the constructive Liberalism that seeks legitimate and organic adjustment of the eternal Jewish substance to the forward march of time. He was editor-in-chief of the *Juedisch-Liberale Zeitung* in Berlin up to the day of its prohibition in 1938. He was a well-loved lay-preacher in a number of smaller Berlin synagogues, the so-called Hermann Falkenberg Synagogues. These were houses of prayer which, during the tormented thirties, when Jews in Germany were in need of special spiritual comfort and mutual support, were founded as preliminary meeting-places in addition to the well-established community synagogues. At the same time, he gave lectures in small communities in the provinces on behalf of the *Preussischer Landesverband Juedischer Gemeinden*.

Goetz is a valiant champion of the German-Jewish philosopher, Constantin Brunner. He is the President of the International Constantin Brunner Institute in The Hague, whose purpose it is to re-edit the philosopher's writings and save them from undeserved oblivion. Goetz lives in Denmark, but is a regular contributor to the religious broadcasts of the North German Radio on Jewish subjects.

All old friends of George Goetz, and many new ones, wish him and his charming wife lasting health and vigour and many more happy, jovial jubilees.

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ORGANISATIONAL & CULTURAL NEWS

SUCCESSFUL SELF AID CONCERT

In the course of time, the annual concerts arranged by Self Aid of Refugees have become fixed features in the lives of many in our midst. This year, the promoters of the function in so far departed from the tradition as they chose a new venue, the Queen Elizabeth Hall. The misgivings of some of their friends that this might spoil the more intimate atmosphere which the smaller Wigmore Hall had to offer turned out to be unfounded, and the hall was filled to capacity.

For the first time after a long break, Max Rostal, who now lives on the Continent, could be heard again in this country, together with the other two members of his trio, Siegfried Palm (cello) and Heinz Schroeter (piano). Their performances of the vigorous C major Trio by Brahms and the soothing D minor Trio by Mendelssohn were outstanding. Elisabeth Soederstroem beautifully sang Schumann's *Frauenliebe und Leben*, and her great artistic accomplishments became particularly evident in her recitals of Beethoven's arrangements of British folk songs.

The proceeds of the concert from ticket sales and advertisements in the souvenir programme amounted to £7,000, about £1,000 more than last year.

GERMAN BOOK TRADE PEACE PRIZE

Award to Professor Ernst Bloch

The 1967 Peace Prize of the German Book Traders Association was awarded to the philosopher Professor Ernst Bloch. Born in Ludwigs-hafen, Professor Bloch lived in Heidelberg and Berlin until he was forced to emigrate in 1933. He found refuge in the United States but returned to Germany after the war. From 1949-56 he was Professor at the University of Leipzig. In 1961 he left Eastern Germany and settled in Tuebingen.

HELP FOR ISRAEL'S CHILDREN

Among the indefatigable non-Jewish supporters of the cause of Israel is Miss Barbara Bowler, known to many in our midst as the principal of the House-on-the-Hill kindergarten. During the Six-Day War she raised money and clothing for Israel and, at the request of the Embassy, left for that country on the first aircraft available at the end of the fighting, taking with her vast quantities of medical supplies and equipment.

Her special interest throughout the years has been devoted to the John F. Kennedy Center for cerebral palsied, retarded children in Jaffa, run under the auspices of the Israel Foundation for Handicapped Children (Ilan).

Miss Bowler is also a permanent supporter of the AJR. She started her professional career after the war when she took charge of children who had been brought to this country as survivors of the concentration camps. Her House-on-the-Hill has been the location of many television and radio documentaries, and was also the background for the film "Bunny Lake is Missing" produced and directed by Otto Preminger in 1965 with Sir Laurence Olivier in the lead.

ISRAELI ARTIST'S EXHIBITION IN GERMANY

Woodcuttings by the 50-year-old Israeli artist, Jacob Pins, a pupil of Jacob Steinhart, were exhibited in Hoexter, his home town. At the opening ceremony the artist and his family were welcomed by the City's mayor, and the main address was delivered by Oberstudienrat Klemm. The exhibition was widely acclaimed in the German regional press. Works by Pins are exhibited in many museums, e.g., in Jerusalem, New York, Tokyo, Warsaw and Moscow.

POSTHUMOUS AWARD FOR CHARLES JORDAN

This year the Leo Baeck Prize, annually awarded by the "Zentralrat der Juden in Deutschland" on the anniversary of Leo Baeck's death (November 2), was posthumously bestowed on Charles Jordan, the vice-chairman and director-general of the "Joint", who died in Prague under mysterious circumstances. The Prize—the monetary value of which is DM 3,000—will be handed over to Mr. Jordan's widow to be used by her for the benefit of a humanitarian cause which would be in keeping with Charles Jordan's interests.

MENUHIN CONCERT FOR ARABS

Yehudi Menuhin, his sister Hephzibah and Sir John Gielgud participated in a concert at the Royal Festival Hall, London. The proceeds of well over £1,000 were for the Palestinian Arab Relief Fund.

The Ambassador for Jordan, the wife of the Lebanese Ambassador and Princess Irene, sister of King Constantine of Greece, were in the audience. Mr. Menuhin had received a letter from Mr. A. Remez, the Israeli Ambassador, saying he would have attended had the concert not fallen on the Sabbath.

MONASTERY'S DONATION TO THE AJR

For the second time the AJR received a generous donation from the Carmelite Monastery, Quidenham, Norwich. The money will be used for our charitable activities.

In her accompanying note the Sister Procuratrix, who had heard about our work from an AJR member, expressed the hope that the gift will be of use to people under our care and added: "What a joy to be able to bring something of joy into the lives of others." While we have already expressed our thanks to the Sister Procuratrix, we feel that this noble gesture and, above all, the spirit by which it was prompted, should also be made known to our members.

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