

## AJR

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Robert Weltsch

## HALF A CENTURY OF DISILLUSION

The year 1918 was a year of destiny. In November, 1918, the two monarchies of Central Europe which—at least for my generation—had seemed the indispensable pivots of European structure fell to pieces. The Russian Empire had collapsed a year before, and the Ottoman Empire—the “sick man of the Bosphorus”—followed suit. A new epoch was in the making. Would it be the dawn of a better world? At that time we did not foresee the revolutions, the new wars, the new tyrannies (by far surpassing the vanished, allegedly oppressive régimes) which were in the offing. The war had at last come to an end; the victors were jubilant, and the vanquished, too, were prone to draw comfort from the message delivered on behalf of the democracies by President Wilson. Had he not said that this war had been fought to end all wars and to make the world safe for democracy? Today all these phrases appear dubious, but at that time the unbearable suffering of the war years, with their harvest of death, misery, hunger and disappointment, gave way to a feeling of relief and to a wave of undisturbed illusions.

This was the mental climate underlying the revolution. The actual situation was sombre, but the common man was swept away by faith in the great ideas, at least generally acknowledged; democracy, equality, social justice, human rights and, above all, prevention of war for ever by a League of Nations. It was only natural that many Jews also joined in this premature enthusiasm. A considerable section of Jews also welcomed the new outlook opened by the Balfour Declaration. The plight of the Jewish people had only now been revealed for all to see by the ordeal of the Jewish masses in war-ridden Eastern Europe, an area only faintly known to Central European Jews before the war. Faced with this problem, the non-Zionist Jews of those days joined in the efforts not only for what was then called “the upbuilding of Palestine”, but also for securing national minority rights for the Jews in the successor States. At home, unfortunately, German Jews encountered an ever mounting wave of antisemitism which had developed during the war and was heightened in the days of the revolution.

The revolution of 1918 is often condemned by one side because it did not go far enough, and by the other side because it happened at all. It is difficult to recall the atmosphere of those days, especially for those born afterwards (who, of course, are now the great majority). Some kind of impression of what the year 1918 involved is conveyed in a volume called *Panorama 1918\**, which lets contemporary documents speak for themselves in

photostatic reproduction. The book belongs to the excellent and useful series of *Querschnitte* (cross sections) of old newspapers, magnificently produced by the Scherz Verlag. It is edited, significantly, by two persons born in 1922 and 1937 respectively, in any case after 1918. Bracher is one of the leading post-Nazi German historians; in his short introductions he tries to bring into focus some relevant points in the convulsion which led from the certain belief in victory to the gradual comprehension of inevitable defeat, with all the revolutionary passions engendered by this tremendous disillusionment. There had already been warning signals reflected in the reports on mutinies and strikes in January, but life still seemed to go on undisturbed, profiteering and black-marketeering flourished, in March the “peace treaty” with Bolshevik Russia inspired new hope, in May the German Parliament rejected a Bill for the introduction of universal suffrage. All this is reproduced here. Apparently, Bracher has the ruling classes in mind when he states that “the November Revolution appears to the observer of our days as a kind of collective nervous breakdown of a people which, exhausted by four hard years of war, could not live up to the cataract of unimaginable changes of its whole existence”.

Yet the main motive of the revolution was undoubtedly the war-weariness and the anger of the masses who discovered that they had been cheated. The defeat had become inevitable after America's entry into the war, but the public was deceived by the apparently irresistible advance of Germany in the East, together with the hope (maintained by Ludendorff still on September 28) that the Western Powers would not demand a German retreat from Russia. The East was regarded as Germany's natural chance for colonial expansion, as the pan-German propaganda had always taught and as Hitler later maintained. While the Germans believed they could crush the Russian revolution together with the West, a considerable part of the discontented soldiers and workers wanted to join hands with the Bolsheviks and establish a similar régime in Germany. Thus December, 1918, brought the uprising of the Spartacusbund, which forced the Social Democratic leaders to seek help from the conservative forces just dethroned.

This is a well-known story and there exists, of course, an extensive literature on these crucial events, but the prevailing chaos and confusion make it difficult to analyse the interplay of causes and results. It is perhaps for this reason that, in 1968, the editors of an excellent little collection of documents\* state in their preface: “It is no mere accident that we still miss a scientific overall description of

the revolution that would deal in an objective way with all its multifarious aspects and uncertainties.”

Documents such as those published in these two collections make it abundantly clear why the old régime could not survive. Nevertheless, as we all know, the 9th of November, the day of the proclamation of the Republic, has later been branded as a day of disgrace. By a mischievous piece of trickery it was soon snubbed as a “Jewish” machination. From the very beginning, nationalist propaganda gave it the defamatory name of *Judenrepublik*. It was a clever appeal to the instincts of the people. But why was it believed? If one tries to disentangle this myth rationally—which is almost a contradiction in terms—one has to ask what facts gave it some kind of credence and made it the most effective weapon in the rise of the Nazis in the following fourteen years. The 9th of November remained an ominous date, up to the Hitler Putsch in 1933 and the “Crystal Night” in 1938.

Let us examine some of the facts underlying the myth of the *Judenrepublik*.

(a) In the eyes of many nationalists, educated in the hundred-year-old anti-Western tradition, all forms of Western liberalism and of democracy were “contrary to the German spirit”. As these “Western” ideas were publicly represented primarily by newspapers owned by Jews, such as the *Mosse* and *Ullstein* papers and the *Frankfurter Zeitung*, they could easily be called “Jewish”. As to Socialism, it was “Jewish” because its founder, Karl Marx, was a Jew, although he was, if ever there was one, a “non-Jewish Jew” (according to the term used in a laudatory sense by Isaac Deutscher, also the title of the recent book\* in which his widow collected his most disputable pronouncements on Jewish subjects).

(b) Another factor was the great number of Jewish intellectuals active in the Russian revolutionary movement, and consequently in the ruling Bolshevik party during the first stages of the Soviet régime. This made it easy to coin the attribute “Jewish Bolshevism”. There is a bitter irony in the fact that almost all leading Bolsheviks of Jewish extraction were eliminated during the Stalin régime, most of them executed during the 'thirties; certainly there was no basis for calling Bolshevism “Jewish” when Hitler came to power. Today we even witness how, inside the party, Jewish intellectuals are condemned as “counter-revolutionaries” by the Communist overlords in Moscow. But, of course, Hitler's slogan had fulfilled its purpose, and there is no point in establishing the truth after the event.

(c) It is likely that during the last stages of the war, and especially in 1918, the Jews were, proportionally, more strongly repre-

\* *Panorama 1918*. Ein Jahr im Spiegel der Presse. Herausgegeben von Karl Dietrich Bracher and Alice Gräfin Wallwitz. Scherz Verlag Bern 1968. 160 S. davon 125 S. Facsimile. Grossformat. DM.19,80.

\* *Die deutsche Revolution 1918-1919*. Herausgegeben von Gerhard A. Ritter und Susanne Miller. Fischer Bücherei 1968. 381 S.

\* Isaac Deutscher: *The Non-Jewish Jew and Other Essays*. Edited with an Introduction by Tamara Deutscher. Oxford University Press, London, 1968. 164 pp. 30s.

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## HALF A CENTURY OF DISILLUSION

Continued from page 1

sented in the group which pressed for a *Verständigungsfrieden* instead of a *Siegfrieden*. The powerful pan-Germans of Heinrich Class, the nationalist societies and later the clandestine underground organisations, regarded as an enemy, if not as a traitor, every one who opposed annexation. It may help us to understand the psychological side of such a controversy if we observe the great debate now raging, of all places, in Israel, naturally under different circumstances. Listening to the heat of the arguments, if not outright insults, employed by some of the propagandists of a "whole" Eretz Israel ("whole" meaning the annexation of the territories occupied during the June, 1967, war) against the—allegedly defeatist—advocates of moderation, one is perhaps better equipped to appraise the feelings of the German nationalists of 1918 towards the "pacifists" and "Jews" (although even then by no means all Jews were moderates). In their self-deception the pan-Germanists saw the obstacle to their programme not in the realities of power nor in the morality of the case; it was all the fault of "the Jews" who had denounced such claims.

(d) Finally, there remains the question of Jews actually taking a leading part in the revolution. Looking back, it must be admitted that many of these idealistic revolutionaries misjudged the position, including their own. Inclined to Utopian thinking, many Jewish intellectuals and youths believed that after all those horrors an epoch of human love and brotherhood had arrived. There may be a few among us who are today critical of the views which we, in our innocence, held at that time. Apart from the rank and file, some very articulate Jewish anarchists and Socialists were overwhelmed by their own ideas and ignored reality. To mention only one case, a very important one, A. J. Ryder in his valuable book on the 1918 revolution\* says of Kurt Eisner:

"A well-known critic, essayist and editor of *Vorwaerts*, a former revisionist whom the war had driven far to the Left, Eisner was a man of idealism and intellectual force (and vanity) who was carried away by ideas he was unable to put into effect. His short career at the head of Bavarian politics was to show that his flair for revolutionary leadership was not matched by a sureness of judgement or administrative ability. That such a man, a Berlin Jew and the leader of a small extremist party, should be able with little effort to depose the Wittelsbach dynasty

which had ruled Bavaria for nearly a thousand years was one of the least predictable episodes in the German revolution, and Eisner himself was surprised by the ease with which it was accomplished."

One only has to look at the two pictures reproduced (among many others) in Ryder's book, one showing Eisner with his big hat and beard, together with his wife, the other showing the marching peasants of the *Freicorps* in their Bavarian costumes, to be struck by the anomaly of the situation. Nevertheless, when Eisner took the much resented step of admitting Germany's war guilt, he did so not for "Jewish" but for patriotic motives; he hoped that he, unsuspected of annexionist nationalism and dissociating himself from the past, would be able to attain more lenient conditions for Germany from the Allies.

Far from stabilising full equality for the Jews and democracy for all, the revolution of fifty years ago has, after a short interval, turned into something much worse than imagination could foresee. It was the prelude to the predicament of German Jews. Reason has not prevailed on any side. Perhaps it was impossible because nations, like men, if they believe to have attained their aims, in their intoxication with the glory of the moment do not see the other side of the coin, and statesmen have no real freedom of action as they depend on public opinion which so easily fuses wishful thinking with demagoguery. Fifty years ago a chance was lost. Looking back on those events is fascinating; it is by no means edifying.

### NEW PRESIDENT OF BUNDESRAT

Dr. Herbert Weichmann, the Lord Mayor of Hamburg, was elected President of the Bundesrat for one year in succession to Berlin Mayor Klaus Schuetz, who now becomes First Vice-President. Dr. Weichmann, who was born in Upper Silesia into a Jewish physician's family, was Ministerialrat and Personal Aide to the Prussian Premier, Otto Braun, under the Weimar Republic.

### BRAVE GERMAN HONOURED

In Frankfurt the Order of Sylvester awarded by Pope Paul has been presented to Herr Oskar Schindler, a German businessman, for his rescue of about 1,200 Jews from Nazi persecution between 1939 and 1945. At a ceremony attended by distinguished German, Jewish and Israeli representatives, Dr. Kampe, the Roman Catholic Bishop of Limburg, made the presentation. He defended Pope Pius XII who has been accused of keeping silent during Hitler's extermination of the Jews.

### EVIDENCE OF NAZI ATROCITIES

#### West German Investigator Visits Moscow

A report by Dr. Adalbert Rueckerl, head of the Central Agency for the Investigation of Nazi Crimes at Ludwigsburg, has been issued on his return from a fortnight's visit to Moscow at the head of a team of seven prosecutors from the agency. He states that there is so much evidence in Soviet archives of wartime Nazi atrocities in Eastern Europe that it is not possible for West Germany's legal authorities to sift all this material and inquire into its disclosures by the end of next year.

Dr. Rueckerl stated that his team found thousands of hitherto unknown original Nazi documents concerning measures against Jews and other crimes, and he forecast that hundreds of new investigations into Nazi atrocities would have to be opened. He emphasised that the Soviet authorities had been very helpful and had offered access to all available material stored in Moscow and elsewhere.

Since its inception in 1958, the Central Agency has completed inquiries into 1,706 cases of Nazi crimes and has submitted its findings to local authorities to conduct prosecutions. A further 588 cases are under investigation.

Herr Rudolf Schieler, Baden-Wuerttemberg's Minister of Justice, commenting on the report reaffirmed his support for plans to abolish the statute of limitation.

### EX-PRISONERS OF WAR MEET

On October 19, the "Arbeitskreis Featherstone Park" (hon. president, Mr. Herbert Sulzbach, London) held its annual meeting in Duesseldorf. More than 50 former German officers, who were prisoners of war in Featherstone Park (England), took part in the reunion. The main speaker was Herr Rolf Vogel (Bonn), editor of the "Deutschland-berichte", whose address centred around his numerous discussions with Jewish people and his visits to Israel. An ensuing debate reflected the members' strong feelings of admiration and understanding for the State of Israel. It is the object of the "Arbeitskreis" to work for a better relationship between groups and nationalities and to foster Anglo-German Friendship. The chairman, Landgerichtsrat K. Schwedersky, has been an investigating judge in several big war crimes trials since 1957.

### DEATH OF BERNHARD MENNE

Bernhard Menne, chief editor of *Welt am Sonntag* (Hamburg), died suddenly of a virus infection at the age of 67. Born in Fredeburg, Sauerland (Westphalia), he published a local paper in Essen before 1933. His book on Krupp was a big success. When the Nazis came to power he went to Prague where he played a part in the Social Democratic Party. As chief editor of *Prager Mittag*, he created a mouthpiece for thousands of German-speaking exiles. This was quite an achievement. When he came to London after the Munich crisis, he was a group leader in the Czech Refugee Trust Fund where he had to take care of refugee writers and journalists. He worked with the late Walter Loeb in the "Fight for Freedom" Group and contributed to its numerous publications, for instance by a booklet on Bruening. After the war he returned to Germany. He founded *Welt am Sonntag* in August, 1948, and remained associated with that paper up to his end.

### ANNEDORE LEBER

The former member of the Berlin Parliament, Frau Annedore Leber, died at the age of 64. She was the widow of the Social Democratic resistance fighter, Julius Leber, who was executed in connection with the events of July 20, 1944. From 1946-1949, Frau Leber was a licensee of the Berlin daily, "Telegraf". She later founded a publishing firm which specialised in political and educational literature.

\* A. J. Ryder: *The German Revolution of 1918. A Study of German Socialism in War and Revolt.* Cambridge University Press, 1967. 304 pp. 63s.

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# HOME NEWS

## NEW RACE ACT

The new Race Relations Act extending the anti-discrimination laws to such spheres as employment, housing and insurance, has now become law. The Government turned down attempts to include a definite veto on religious discrimination, holding that discrimination against the Jewish community and other minorities is amply covered by the form of words used in the original Act.

During the committee stage of the new measure the Home Secretary, Mr. James Callaghan, said that the Government would "continue to watch the position of the Jew in this country . . . to ensure that as far as possible discrimination is not practised against him as against everyone else". However, such organisations as the Trades Advisory Council, which deal with cases whereby Jews appear to have been debarred from jobs merely because they are Jews, will doubtless be assisted by now being able to invoke the full measure of the law when such cases occur.

The main contents of the Act were described in the September issue of this journal. As stated on that occasion the Act provides for the establishment of a Community Relations Commission. This coincides with the Board of Deputies' recent decision to establish a working party to consider ways in which the community can help the integration of coloured citizens. The duties of the Commission will be to "encourage . . . and to take steps to secure the establishment of harmonious community relations. . . ."

The incitement clause of the 1965 Act served to discourage militant racialist elements and it is hoped that in the same way discrimination, whether by malice or ignorance, will be discouraged by the new Act.

## MR. POWELL'S SPEECH

### Statement by Board of Deputies

The Board of Deputies has issued the following statement: "The Board of Deputies of British Jews, concerned as it is with promotion of racial and religious harmony in this country, deplors the tone and content of Mr. Enoch Powell's speech at Eastbourne. In the Board's opinion the speech is calculated to exacerbate racial prejudice and do great harm to the policies of integration, mutual understanding and tolerance now being carried out, and in the implementation of which the Jewish community is playing its part."

## CONVENTION ON GENOCIDE

In the Queen's Speech opening the new session of Parliament, it was announced that legislation is to be introduced by the Government to give effect to the United Nations convention on genocide, which outlaws attempts at race extermination. This is a personal triumph for Sir Barnett Janner, M.P., who has been campaigning for it for 17 years. The Queen also stated that the Government would continue to work through the United Nations "for a just and lasting peace in the Middle East".

## GERMAN-JEWISH MASTERS

### Exhibition at Ben Uri Gallery

Last month works by six acknowledged Jewish painters, all of whom were of German-Jewish origin or spent part of their creative lives in Germany or Austria, were exhibited in the Ben Uri Gallery. The six masters represented were Max Liebermann (1847-1935); Isidor Kaufmann (1853-1921); Lesser Ury (1862-1931); Ephraim Moses Lilien (1874-1925); Hermann Struck (1876-1944); and Jacob Steinhardt (1889-1968). Altogether, 109 exhibits were displayed. They included Liebermann's "Memorial Service for Kaiser Friedrich", which was lent by the Tate Gallery, and Struck's Eretz Israel landscapes.

## MOSLEY WHITEWASH

The recent James Mossman film for BBC's "Panorama" about Sir Oswald Mosley, aroused anger in many circles. Mossman described Mosley as "an impressive man" who spoke with more brilliance about the current British scene than one had heard for a long time. His political career was traced, interspersed with tributes from Lord Boothby and surprisingly mild comments from Mr. Emanuel Shinwell, M.P.

Mosley claimed that his quarrel was not against all Jews but only those who wanted war and who, in his view, were responsible for it. Any of his supporters who attacked Jews in the street were thrown out of the movement.

Mr. Shinwell told the "Jewish Chronicle" that he had made critical statements on the programme about Mosley but they had been edited out. Like Hitler, said Mr. Shinwell, Mosley had looked around for a scapegoat and had found the Jews.

In a letter to the Editor of *The Times*, Mr. Bernard Levin quoted from several speeches of the 'thirties in which Mosley expressed his violent anti-Jewish feelings and his Nazi sympathies in unmistakable terms.

## RESCUE OF DANISH JEWS REMEMBERED

A distinguished gathering assembled at the Washington Hotel, London, to pay homage to the Danes and Swedes on the 25th anniversary of the rescue operation of the Jews from wartime Denmark.

Silver-covered "Jerusalem Bibles" and a copy of the Hebrew book, "A Test of Democracy", which records the rescue operation that resulted in the transfer of nearly 8,000 Jews from Denmark to Sweden, were presented to the Swedish Ambassador, Mr. Leif Belfrage, and the Danish Minister-Counsellor, Mr. Hans Kuehne.

Making the presentation on behalf of the British section of the World Jewish Congress its chairman, Mr. Halevy, described the operation as "a veritable minor Dunkirk". There were some Gentiles in other countries of occupied Europe, said Mr. Halevy, who took great risks to rescue Jews and to provide them with shelter, especially in Holland and in Bulgaria. "But there was no parallel to the rescue of a whole Jewish community as was the case in Denmark where 98.5 per cent were saved. In Poland 98.5 per cent of the Jews perished."

The Danish Minister said that the action to rescue the Danish Jews was "our first action of resistance on a major scale" and it played a great part in laying the foundations for the highly organised refugee service to Sweden during the later years of the occupation. "The action gave everybody in Denmark a feeling of deep satisfaction and relief that at a time when the world had to watch with horror and helplessness the Nazi extermination campaign, we were able to bring our Jewish fellow-citizens to safety. . . ." The action was possible because due to connections in German headquarters, a warning had gone out in advance, and because of the full and whole-hearted co-operation of the Swedish people. The rescue action was thus a result of a mutual effort of good forces joining hands. It would always be remembered as a beam of light that penetrated the gloom of those days, concluded Mr. Kuehne.

The Swedish Ambassador said that the whole Swedish people watched with compassion the fate of the Jews, and with ever-growing admiration the brave action of the Danes.

## NEXT ISSUE OF "AJR INFORMATION"

Owing to the Holiday Season, there will be a slight delay in the production of the January issue of *AJR Information*.

# ANGLO-JUDAICA

## Leo Baeck College

Professor S. Sandmel, who holds the Chair of Bible and Hellenistic Studies at the Hebrew Union College, Cincinnati, is in London for about a year as visiting principal at the Leo Baeck College.

Professor Sandmel advocates more courses in psychology, social welfare and other secular subjects and feels that, to have a dialogue with his Christian colleagues, the rabbi of today must be *au fait* with the life, times and teachings of Jesus.

## Jews' College

The new academic year started for Jews' College with an additional 22 entrants, bringing the total of students to 68.

Mr. Frank H. Levine, executive director, stated that since his appointment last year he had received donations totalling £12,500 including £8,500 from Mr. Jack Cohen, of Tesco. A special memorandum presented to the college council stressed the need for adequate funds to put the college on a sound footing.

## Sephardi Pronunciation

The London Board for Jewish Religious Education has taken a decision to use the Sephardi (Israeli) pronunciation of Hebrew in all classes run by them.

## Few Jewish Delinquents

Park House School, Godalming, Surrey, the only approved school in this country for Jewish juvenile delinquents over the age of 15 is, for the first time, without a single Jewish pupil. The proportion of Jewish boys in the school has greatly decreased during the last few years and now the last boy has left. None has been admitted to the school in the past two years. Of 10,000 boys and girls of all ages in approved schools, only one is Jewish.

The headmaster of Park House attributes the disappearance of Jewish delinquents from his care to the security offered by traditional Jewish life. The school may soon widen its scope to take in Jewish handicapped children or those in need of care and protection for various reasons.

## Knightsbridge Library

Named after Rabbi Dr. Harold R. Reinhart, minister of the Westminster Synagogue, and his wife Flora, a new Jewish communal library has been opened at the synagogue in Knightsbridge. The library has a large collection of Torah scrolls, originally belonging to synagogues in Czechoslovakia. About 1,600 were brought over to London four years ago, over 1,000 of which are still at Westminster whilst the others are in use at other synagogues.

## BBC Time for Religious Minorities

In a letter to "The Times", the Chief Rabbi advocated more time for minority religions, including Judaism, on BBC television. Dr. Jakobovits said the projection in depth of religious values and experiences may well be of supreme significance in determining a nation's character, ideals and security, in an age when the very stability of society is threatened by violence and vice.

## Synagogue Housing Trust

In an attempt to alleviate the wretched housing conditions in which some London Jewish families are forced to live, a group of members of the New London Synagogue have set up their own housing trust. The Newlon Housing Trust will purchase large Victorian houses, mainly in the North London area, and convert them into self-contained flats. Four units have already been completed intended primarily for families with young children, although a number of single rooms are also being made available to old people living alone.

## NEWS FROM ABROAD

## JEWRY IN THE EAST

### UNITED STATES

#### Presidential Election

Despite the wooing of the Jewish vote by both Mr. Humphrey and Mr. Nixon before the presidential elections, it may be that Jews did not hold the balance of power credited to them. Most American Jews previously "doubtful" apparently decided to vote for Mr. Humphrey, but their votes in some States were not sufficient for a Democratic victory.

The well-known Jewish Republican, Senator Jacob Javits, had an easy victory in New York State, with his personal vote far ahead of that for his party leader. Senator Abraham Ribicoff, Democrat, of Connecticut, was re-elected, with a greater majority than six years ago.

The new President, Mr. Richard Nixon, in a pre-election speech undertook to reiterate America's firm and unwavering commitment to the national existence of Israel, stating that the United States must take the lead "in forging an acceptable settlement in the Middle East".

#### Negro Antisemitism

A group of Jewish leaders have held meetings with New York's Mayor, Mr. John V. Lindsay, and his aides. They expressed dissatisfaction with the administration's "apathy" towards manifestations of Negro antisemitism, particularly in relation to the school crisis and physical attacks on Jews and their businesses. More than half the city's teachers are Jews and Negro leaders have exploited this fact in antisemitic statements. Jewish leaders have now formed an ad hoc committee.

#### New York Martyrs' Monument

What would appear to be the final design for a monument to the Six Million Jewish Martyrs has been approved by a group of sponsoring Jewish organisations, together with New York City's Art Commission. The design is by Mr. Louis Kahn, the eminent architect, and will consist of seven rectangular glass pillars, each ten feet square and eleven feet high on a granite pedestal. In the centre the seventh block will open into a small chapel where there will be inscriptions in English, Hebrew and Yiddish. Mr. Kahn explained the symbolism as "the one, the chapel, speaks; the other six are silent."

The memorial will stand in Battery Park near the point where immigrants arrived in New York after leaving Europe. The Committee to Commemorate the Six Million Jewish Martyrs felt that this site appropriately symbolised a connection with Europe. An appeal to raise \$1,500,000 (about £625,000) for the memorial is planned.

#### TRIBUTES TO CHARLES JORDAN

At the Palais des Nations in Geneva, the Nansen Medal was posthumously awarded to Mr. Charles H. Jordan, former executive vice-chairman of the American Joint Distribution Committee, for his work for refugees. Prince Sadruddin Aga Khan, the United Nations High Commissioner for Refugees, presented the Medal to Mrs. Jordan.

Tribute was paid by Mr. Ruegger, the Swiss Government's representative to the Nansen Medal Award Committee, and a message was read from U Thant, the U.N. Secretary-General.

Mr. Samuel Haber, Mr. Jordan's successor, said in Geneva that it was "without question" that Charles Jordan had been murdered in Czechoslovakia last year. He stated that the "Joint" had "been on the trail" of the real cause of Mr. Jordan's death before the Soviet invasion of Czechoslovakia but the truth would never come out as long as the occupation continued. The Czech Government, he said, knew who was responsible but would not tell.

### NEO-NAZIS IN NORWAY

An attempt to form a neo-Nazi party in Norway under the leadership of Olav Hoass, a high school teacher in Floro, is being made by a group mostly of students and other young people.

Hoass has published a paper saying that the group would provide an alternative to "Marxist-nihilism, bureaucracy, the party machine and the isolation from the general public of the people's representatives". It would fight to clean press, radio and television of Marxist influence. In international policy "nationalism must be developed in territories culturally and socially related to each other in race". A Nordic national State was the first objective. Strangers must be removed and anyone not of Aryan race would be excluded. Communists and "other traitors" would be shown no mercy and there would be no aid for developing countries.

#### ANTWERP VIOLENCE

During Flemish extremist demonstrations in Antwerp, four young Jews were beaten up and taken to hospital. Windows of the Romi Goldmuntz Synagogue and of Jewish shops were broken, and the walls of the synagogue were later found daubed with the word "Buiten" ("Get Out").

About 7,000 people from Flanders took part in the demonstrations organised in support of the Flemish national extremist movement in support of their demands for an amnesty and the reinstatement of civic rights for former Nazi collaborators. It was the biggest display of antisemitism in Belgium since the Second World War.

Belgium's anti-fascist committee, consisting of all organisations of former resistance fighters, denounced the racist character of the demonstrations and the provocations against the Jews and the members of its constituent organisations. The Anti-Defamation League of B'nai B'rith has been asked to cooperate with the authorities to bring to justice those responsible for fomenting racial hatred, and to take steps to prevent a repetition.

#### CZECH REFUGEES FOR AUSTRALIA

Among the first group of Czechoslovak refugees admitted to Australia by the Immigration Department, were seven Jews. Another 25 Jews were included in the groups of refugees later flown to Australia by special aircraft. Accommodation was arranged by the Jewish welfare societies in Sydney and Melbourne.

The Australian Immigration Department introduced quick entry procedures for refugees after the Soviet invasion of Czechoslovakia.

#### THERESIENSTADT STAMPS

A series of three stamps have been issued by Czechoslovakia's Postmaster-General. They reproduce drawings by Jewish children sent to Theresienstadt concentration camp by the Nazis, and mark the 30th anniversary of the Munich agreement. The reproductions bear the names of the children and the name of the camp, with the inscription "Mnichov (Munich) 1938."

#### DEATH OF CARDINAL BEA

Augustin Cardinal Bea died in Rome at the age of 87. The Cardinal, who was born in Germany, played a leading part in the adoption of the Vatican Council's document by which the charge of deicide levelled against the Jewish people was removed.

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### POLISH INQUISITION

In Poland a search has been instituted into the genealogies of a number of prominent Poles, in an effort to prove that they have some Jewish blood and therefore deserve to be discredited.

General Mieczyslaw Moczar, secretary of the central committee responsible for security within the Polish Communist Party, in his efforts to gain control of the Polish Communist Party from Mr. Wladyslaw Gomulka, its general secretary, has used antisemitism as a lever against some of Mr. Gomulka's supporters and others who oppose the Moczar faction. The "Zionist" (Jewish) affairs department, after having failed to find any Jewish forebears for President Marian Spychalski, formerly the Defence Minister, are now endeavouring to prove that Mr. Jozef Cyrankiewicz, the Polish Premier, has a Jewish grandmother or great-grandmother. But the Prime Minister's forebears seem to have been absolutely Gentile.

Tadeusz Walichnowski, in charge of the "Zionist" affairs department, has published six anti-"Zionist" booklets and pamphlets during the past year, with allegations against "world Zionism" and the "Bonn-Tel Aviv axis". He also alleges that the Berlin Zionist Organisation had a representative on the High Command of the German Freikorps in the 1920s. These, he says, formed "the future units of the Nazi S.A. and S.S."

#### WARSAW SHOW TRIAL

The Warsaw show trial, postponed from September, will now take place later. One of the students involved has already been tried and convicted. The accused students, including one non-Jew, are charged with instigating or leading the student disturbances in Warsaw in March of this year. Six Jews will be in the dock at the time of the trial.

The accused have been charged with plotting in the interests of a foreign government or organisation. A minimum penalty of five years' imprisonment, but no maximum, is laid down in the relevant penal code.

In separate proceedings, four other students, three at least Jewish, will go on trial, also arrested after the March disturbances.

Unconfirmed reports talk of an impending third student trial in Lodz, but those involved have not been named.

#### DEMONSTRATORS EXILED

Of the five persons sentenced in Moscow recently for demonstrating in Red Square on August 25 against the Soviet invasion of Czechoslovakia, two are of Jewish origin. Pavel Litvinov, a 29-year-old physicist, was exiled to a remote province for five years. Mrs. Larissa Bogeraz-Daniel was exiled for four years. Dr. Litvinov is the grandson of Mr. Maxim Litvinov, the former Soviet Foreign Minister; Mrs. Bogeraz-Daniel is the wife of Mr. Yuli Daniel, the imprisoned writer.

The five defendants are to appeal. The relative mildness of the sentences passed on Dr. Litvinov and Mrs. Bogeraz-Daniel is attributed to the publicity their cases received in the West and to the competence and courage of their defence lawyers.

#### MOSCOW EMIGRATION

A small group of Jews, the first for a long time, has been allowed to emigrate from the Soviet Union. They were seen off by hundreds at Moscow Airport, who besought the emigrants to appeal abroad for all Soviet Jews to be allowed to emigrate if they wished to.

Some of those who left said that tension among Soviet Jewry was steadily growing in the wake of events in Czechoslovakia and antisemitism in Poland.

Egon Larsen

## THOMAS MANN AND THE "STUPID BEAST"

It is one thing to hold a beautifully printed, carefully annotated volume of a great man's letters in one's hand—such as those of Thomas Mann, painstakingly edited by his daughter, Erika; but quite another when one is allowed to browse and rummage in a cardboard box full of hand-written letters and postcards on the day before they are auctioned. The box was Lot 43 of Sotheby's sale of October 22, 1968. "The Property of Mrs. G. R. Crompton," said the catalogue. "Mann (Thomas), Fine Series of 24 A.Ls. s., two typed Ls. s., 16 lettercards s. and 25 postcards s. . . . 1901-1941, with 28 original envelopes, to his friend Georg Martin Richter."

Hardly any of Thomas Mann's friends knew of the existence of this treasure; difficult to read (he wrote throughout his life in an old-fashioned, Gothic hand), many with stamps of the late *Königreich Bayern*, the letters and cards seem to have escaped the notice of his biographers. Yet they help to round off the picture of a fascinating personality; and they are witnesses of a time that was none too kind to Germans of the mettle of Thomas Mann. Even his friendship with Richter is all but overlooked in the innumerable accounts of his life; yet it appears to have been quite close, and to have lasted from their student days to Richter's death in 1941.

Richter was a German born at San Francisco in 1875—the same year as Mann; the two met when Richter was studying art in Munich around the turn of the century. Richter made his name as the author of some excellent works on Italian art, such as his book on Giorgione (Oxford University Press published it in 1930). He had a house in Florence where the Mann family were often his guests. Later, in America—where Thomas Mann settled in 1938—they met again. In his letters, Mann usually calls him "Lieber Onkel"; in fact, they had entered into a mutual *Wahlverwandtschaft*: Richter became the godfather of Mann's son Michael, called Bibi, and Mann the godfather of Richter's daughter, called Gigi. Now she is Mrs. Crompton, lives near Cambridge, England, and commissioned Sotheby's to auction Mann's letters addressed to her late father.

There may be no sensational revelations about the author's private life in these letters, but there is much about his attitude towards friends and critics, about his own work and, in the years of exile, about the war and the Nazi leaders. In one of the earliest letters (1902) he says how gratified he is with the friendly reviews of his *Buddenbrooks*, and particularly with the favourable comparison with d'Annunzio: "That people like myself are to be taken more seriously than that *falscher Dionysos*, that's what I want to hear!" he admits.

Over two decades later, he is much concerned about the reactions to his *Magic Mountain*. "I am happy that it engrosses you", he writes to Richter. "There seem to be more people who feel the same, and I must confess—when I look into the book I am myself engrossed". A year later, in 1926, he writes, "Our Germans are still chewing the cud over the *Magic Mountain*, partly sneering and partly praising; at any rate, they're chewing . . ."

Another fifteen years later, Thomas Mann has preceded his friend to the U.S.A.; when Richter arrives, Mann welcomes him "to this country, where there is much evil stupidity but also an honest good will which thoroughly makes up for it". He seems to have been depressed by his experiences on lecture tours,

by his difficulties in finding his feet in America: "It is hard for me to grope my way back into the *Joseph*, whose last volume won't be at all as good as the previous one. I've grown tired of the whole game. However, even Tolstoy writes, 'That silly, boring *Anna Karenina* which I just have to finish' . . ."

The war and Germany under Hitler occupy his mind like that of every refugee. "The war will last for another two years," he predicts in 1941, "but even before the end, Hitler will die from rage that things don't go as he wishes. The stupid beast is so spoilt".

Shortly before Richter's death in the same year, he writes from Pacific Palisades, California, about the new house he is having built: "It's funny, but this will be the most beautiful home we've ever had . . . If only Dr. Goebbels could see it"!

It was not the first house that the Mann family had built. Already in 1908, when Richter was sick and asked his friend for a loan, Mann replied, "I'm no Fafner, if only for the reason that I have no hoard to guard. . . . The building of the house has eaten up my savings completely." However, Richter got the loan, but he had to promise to repay the money soon.

Thomas Mann kept moving house a great deal in his life. The letters to Richter were written from half-a-dozen addresses in Schwabing, Munich's artists' quarter, from Venice and Oberammergau, from the "Landhaus Thomas Mann" in Tölz, from Switzerland and Princeton. They record Erika's birth and, much later, the grandfather's pleasures in California: "We have now Bibi's little son here, a charming child called Fridolin, 16 months old, *sehr heiter*. . . . We feel transported back into youthful days." *Der heitere Fridolin*: Mann was recalling the famous German children's magazine of the 'twenties.

His handwriting varies over the years, reflecting his mood: sometimes compact and urgent, full of zest and eagerness to work; then again the words drop downward at the end, and often the gaps between them are much longer than the words themselves—as though there were a great emptiness in the writer's mind. Perhaps his happiest days were the "rich, enjoyable" ones with Hofmannsthal, Schnitzler, and Wassermann in Vienna, sixty years ago: a vanished world which comes to life again in these letters. Will the anonymous customer for whom the American dealer John Fleming bought them for £1,250 at the auction, be able to savour that taste of a bygone age?

## Old Acquaintances

*News from Everywhere*: Kurt Pinthus gave a lecture in Muenster about Berlin as the theatrical capital between 1918 and 1933.—William Dieterle has taken over Hamburg's Theater am Besenbinderhof for the next three years.—Robert Jungk moved from Vienna to Berlin, to become lecturer at the Free University and Technische Hochschule.—Lilli Palmer visited Berlin to star in "The Marquis de Sade", under the direction of Artur Brauner.

*U.S.A.*: Lotte Lenya has again taken over her part in the musical "Cabaret" on Broadway.—Rolf Gerard will design the décors for "Orfeo" at the Metropolitan Opera.—"Minna von Barnhelm" and Kafka's "Das Schloss" were presented in German at New York's Barbican Plaza, sponsored and financed by Gert von Gontard.

*Obituary*: Joseph Gielen, 77-year-old director of Burg-Theater from 1948 to 1954, died in Vienna. He was born in Cologne, surviving the Hitler régime in Buenos Aires. In 1933 he put on the first production of Richard Strauss's "Arabella".—Rudolf Forster, the last grandseigneur of the German stage, died in Bad Aussee at the age of 84; born in Austria, he played opposite Elisabeth Bergner in her films, also taking the part of "Mackie Messer" on the screen.—Sixty-eight-year-old actor Harry Gondi, banned by Dr. Goebbels in 1935 and imprisoned by the Gestapo in 1941, died in Hamburg.—Rolf Jahn, director of the Volkstheater between 1932 and 1938, died in Vienna at the age of 70.

*Germany*: Fritz Kortner will direct "Antonius und Cleopatra" at Berlin's Schiller-Theater.—Grete Mosheim will appear in "Glasmengerie" on T.V.—In Berlin, Ernst Deutsch gave a recital of Jewish poetry.—Hildegard Knef will tour through 38 cities with her own songs; she is now a recording star.—Walter Firner adapted E. Hornsey's "Die Gastspiele" for Viktor de Kowa.—Opera singer Frida Leider became an honorary member of Berlin's State Opera.—K. H. Stroux produced Duerrenmatt's adaptation of "King John" in Düsseldorf.—H. Kramp has succeeded F. G. Starke as editor of Hamburg's daily *Die Welt*.—Sonja Ziemann is in Sartre's "Kean" at Berlin's Volksbuehne.—Ida Ehre will play in Frank's "Sturm im Wasserglas" and in Brecht's "Frau Carrar" at Hamburg's Kammerspiele.

*Milestones*: Richard Katz, author of numerous travel books and the first editor of Ullstein's *Gruene Post*, celebrated his 80th birthday near Locarno; he survived the war in South America.—Ewald Balsler, born in Elberfeld, who started his acting career in Düsseldorf and is now a leading actor at Vienna's Burgtheater, is 70 years old.—Hans Scharoun, the leading German architect who built Berlin's new Philharmonie, is 75.—Karl Anton, who directed "Peter Voss" and "Rose von Stambul", is 70 and has now retired.

*Austria*: Blanche Aubry and Ewald Balsler received this year's Kainz Medal.—Heinrich Schnitzler directed "Liebelele" at Vienna's Josefstadt.—The Burg's new director, Paul Hoffmann, opened the theatre's first season with Grillparzer's "Juedin von Toledo".—Otto Schenk will produce Alban Berg's "Lulu" at the State Opera.—Marika Roekk and Karl Schoenbeck will star in "Hello, Dolly", adapted by Robert Gilbert at Theater an der Wien.—Leopold Lindtberg will produce "Glasmengerie" with Kaethe Gold in Bregenz next year.—Paula Wessely, Vilma Degischer and Leopold Rudolf helped celebrate Friedrich Torberg's 60th birthday at Josefstadt.

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## TWO BIRTHDAY TRIBUTES

### HUGO BERGMANN AT 85

At the age of 85 (on the second day of Hanukkah), Shmuel Hugo Bergmann stands out as the unrivalled Grand Old Man among Jewish philosophers of our age. He comes from Prague (Max Brod lists him as a prominent member of *Der Prager Kreis*); there he was before the First World War librarian at the Imperial University Library, and a leading member (*resp. Alter Herr*) of the Jewish Students' Organisation Bar Kochba. He went to Palestine shortly after the war, and from a number of dust-covered boxes of books he built up the National Library in Jerusalem, now a super-modern university library comparable to the best of its kind, housed in a magnificent building on the Jerusalem campus. He was Director of the Library from 1920 to 1935, then professor of modern philosophy from 1935 to 1953, and the first Rector of the Jerusalem University, an office he held for three subsequent years. Now—in retirement—he still holds a regular seminary on such subjects as Hegel, with a small circle of disciples.

Those who want to get an idea of Bergmann's literary and scholarly work in German, Hebrew and English, may glance at the Bibliography which was published in Jerusalem a few months ago.\* One thousand seven hundred and eighty-six items are listed there. Apart from the philosophical works which appeared in German before the First World War, e.g., a book on Bernard Bolzano (which, incidentally, has been republished recently in Germany in a photostatic print), Bergmann's concern with modern philosophical teaching in Palestine resulted in the production of innumerable learned papers, essays and lectures in Hebrew. He had to break new ground, a genuine pioneer's work. As examples we may mention only his great Hebrew book on the philosophy of Immanuel Kant and his writings on Bergson, Schelling, Schopenhauer, Eduard von Hartmann, Husserl, Rudolf Steiner, Cohen, Ernst Cassirer, Buber, Franz Rosenzweig and many others.

One philosopher to whom Bergmann paid special attention was Salomon Maimon, the Lithuanian Jew who after his arrival in Germany in the seventeen-eighties became one of the admirers and most penetrating critics of Kant. Bergmann's book on Maimon appeared last year in a new edition both in Hebrew and in English\*\*, a contribution to the history of philosophy and of Jewish enlightenment at the same time.

A greeting on the occasion of a birthday cannot possibly give a full appreciation of such a man's thought and of his stature as a philosopher. But a few words must be said about his standing in Jewish life. From the very beginning of this century Bergmann was active in the Zionist movement; that meant to him primarily re-activation of Jewish values through the study of Jewish history and literature from the Bible to the Zohar and to modern Hebrew writings. If Zionism was to be a fundamental turning point in Jewish life, it had to be fused with the highest ethical and human ideals. The most important documents of this period are the essay *Kiddusch Haschem* (In *Vom Judentum*, 1913) and the book *Worte*

*Mosis* (in the series *Die Weisheit der Voelker*, Minden 1913). Although written in circumstances very different from those of today, they have lost nothing of their freshness and appeal. Many learned from him to beware of the superficial battle of slogans which characterised Jewish so-called political life at that time. In Bergmann's interpretation Zionism appeared not merely as a political programme or nationalist creed; it was the way to self-discovery, to study, to humanity and loving understanding. It was, above all, a warning against self-righteousness and self-illusion. Bergmann is one of the great educators of a whole generation of friends and disciples. His modest house—in harmony with the modesty of the man—is a centre of pilgrimage for those seeking moral guidance and scholarly advice, also for a great number of Christians who are eager to find a common human ground in spite of the partition of faith. Bergmann has always been a man of profound religiosity, concerned with the deeper meaning of life; his interest extends to anthroposophy and Indian philosophy. He deplores the decay of Jewish religion in the hands of the rigid orthodoxy which reigns in Israel. He set his hopes on such great figures as the late Rav Kook; to him Bergmann devoted several reverential essays. A little volume, published in English by the B'nai B'rith Hillel Foundation in America in 1961, could be regarded as a popular extract from Bergmann's immense work. Under the title "Faith and Reason—An Introduction to Modern Jewish Thought", it contains, in English translation, Bergmann's papers on six representative personalities: Hermann Cohen, Franz Rosenzweig, Martin Buber, A. D. Gordon, Rav Kook and Judah Leib Magnes.

The main thing that we wish the Jubilar—in addition, of course, to personal well-being, health and continued freshness of mind—is that his word should find response in the mind of the new Jewish generation, in Israel and elsewhere, and bear fruit, so that his teaching may become a blessing.

### HANS LIEBESCHUETZ AT 75

At the youthful age of 75, it seems to me, Hans Liebeschütz is at the peak of his achievement as a historian and as an interpreter of the period of German-Jewish co-existence and intellectual confrontation mainly in the nineteenth century.

I am not enough of a medievalist (an understatement) to judge his earlier works in the field which was his original subject and on which he lectured at English and German universities. But on this occasion of a three-quarter-century birthday I may be allowed to express my admiration for the work he has done and is doing on the subject mentioned above, mainly within the framework of the Leo Baeck Institute of which he has been a leading member from its very foundation fourteen years ago. One only has to read his Introduction to the new edition, sponsored by the L.B.I. of Leo Baeck's *Aus Drei Jahrtausenden* (1958), or the Introduction to his own recent

(1967) volume *Das Judentum im deutschen Geschichtsbild von Hegel bis Max Weber* (both Verlag J.C.B. Mohr, Tuebingen) to become aware of his supreme ability to express in a concentrated manner the very essence (*das Wesentliche*) in a problem, or in a representative man who himself reflects the problem. The whole historical and sociological background, the impact of social and technical conditions in addition to philosophical and theological trends, the interplay of ideas at a certain period, are made intelligible here with lucidity and exemplary objectivity. This is characteristic of the man in his uncompromising scholarly integrity, basing his judgments on documented facts and on the understanding of an intellectual climate which must not be ignored, as no cultural phenomenon can be appreciated in isolation. In this respect his presentation of the attitude of German nineteenth-century historians to Judaism, and his parallel work—now in *statu nascendi*—on the reaction of Jewish thinkers in Germany to the challenge of the encounter, are, in my view, real masterpieces. This is not said to flatter a Jubilar but to give a larger circle, which perhaps has not followed his work so closely, an idea of why we are proud to have him among us.

A characterisation of Liebeschütz as a teacher, especially in the difficult time of the Nazi régime, when he was a lecturer at the Berlin *Lehranstalt fuer die Wissenschaft des Judentums*, has been given by Richard Fuchs in his praiseworthy and brilliant essay on the last days of the *Lehranstalt* in Year Book XII of the Leo Baeck Institute. It needs no repetition here. Apart from his knowledge, Liebeschütz appears as a man of humanity and friendliness, yet in matters of principle or truth he is not to be trifled with. Even towards friends he does not, as so many people do, take refuge behind the curtain of some non-committal friendly words if he thinks he has ground for criticism. This shows that he takes the matter seriously, and the criticised love him the more for that. Sometimes he says jokingly that he cannot get rid of his habit of being an old schoolmaster, a little bit pedantic and obstinate, I guess. Just the same, may he remain so for many more years. We need such men. And I would like to add a word of appreciation for his wonderful companion, Dr. Rahel Liebeschütz, herself a physician and social worker, who must be an immeasurable support to him. May they both be congratulated on this festive day.

\* The Writings of Shmuel Hugo Bergman. A Bibliography, 1903-1967. By the late Baruch Shohetman and Shlomo Shunami. Jerusalem, 1968; The Magnes Press; the Hebrew University; the Jerusalem Philosophical Society.  
\*\* Shmuel Hugo Bergman. *The Philosophy of Solomon Maimon*. Translated from the Hebrew by Noah J. Jacobs. Jerusalem, 1967; Magnes Press. 326 pp.

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## CULTURE WITHOUT "KULTUR-PROPAGANDA"

### German Book Exhibition in Israel

The German Book Exhibition in Israel, shown under German Embassy auspices, was a remarkable feat of German cultural representation and yet no plumpish effort of obtrusive "Kulturpropaganda" as might have been expected in former decades. This had probably something to do with the obvious change of the German national character since the collapse of the Third Reich. The narrow-minded reactionary "Oberlehrer", the arrogant second-lieutenant and the nationalist beer-garden politician no longer plays any important role in the creation of the German reality and image. Better men are now at the educational top.

The book exhibition consisted of two parts. There was the modern section brought here through the efforts of the Foreign Trade Department of the "Boersenverein des Deutschen Buchhandels" and the historic section, for the assembly of which the "Deutsche Bibliothek" in Frankfurt—the biggest library in the Federal Republic—is responsible.

In the modern section of the exhibition about 4,000 books were presented. This was approximately one per cent of all publications printed in Western Germany since the end of the Second World War.

The extraordinary recovery of post-Hitler Germany in the West—East Germany was not represented—was clearly discernible on these shelves. It was not only the number and variety of subjects dealt with which was so bedazzling, but also the first-rate quality of book production. This was especially evident on the tables showing "the most beautiful German books of the last three years". They were the pick of the last three annual intra-German competitions in this field. And it is also worthwhile to study the German-Hebrew catalogue printed for the occasion in 25,000 copies, though its unintelligible cover design makes it look like a new "Guide of the Perplexed". This catalogue, entitled "The New

German Book", is introduced by warm greetings from the German Ambassador to Israel, Mr. K. H. Knoke, and a thoughtful, though perhaps somewhat controversial, essay by Max Brod, the Grand Old Man of German-Jewish Letters, who, more than anyone else, has pondered on the mysterious interplay between German and Jewish thinking and creation through the ages.

The second section dealt exclusively with German exile-literature written between 1933 and 1945. This special exhibition of some 360 items—books and periodicals—has been selected from the 12,000 titles of exile literature compiled by the "Deutsche Bibliothek" from many sources, including some in Israel. After the initial exhibition in Frankfurt in 1965, the collection was shown in many towns inside and outside the Federal Republic, even in Prague at the time of the big thaw where it attracted a crowd of 55,000 within a few weeks. When it was sent to Israel, a few items of local interest were added from the general stock in Frankfurt. They refer to the production of some Jewish authors who had emigrated to Palestine and continued to create in German as the language of their youth, their education and their only literary means of expression.

Represented in this group of authors are the late Else Lasker-Schueler (today considered as one of the greatest lyrical poets who ever wrote in German since the days of Hoelderlin), Max Brod (who has been living in Tel Aviv since 1939 and, now 89 years old, is still putting out one thought-stimulating work after another), the famous novelist Arnold Zweig and the lyrical author Louis Fuernberg, as well as the poets Manfred Sturmann and Ludwig Strauss, the essayists Werner Kraft, Heinz Politzer and Shalom Ben-Chorin and the fiction writers Leo Perutz and Jacob Klein-Haparash.

Most of these Jewish writers of Central-European extraction had settled for good in what was then still Palestine. They were, or eventually became, Zionists in spite of their urge to express themselves in German. This justified their classification as "exile authors", even in those cases where their writing was non-political: linguistically, they were exiles, irrespective of whether they mastered some everyday Hebrew or not. There were, however, also some who stressed their growing anti-Zionist attitude. Among them were Arnold Zweig who was an ardent Zionist theoretician in his early years in Germany but later felt constrained to revoke his initial belief, and Louis Fuernberg who came from Prague originally as a Communist. Both eventually left Palestine to settle in the DDR. Finally, there were also some who steadfastly refused to be listed among exile authors—just because of their Zionist conviction. The most prominent among them was Martin Buber, who is therefore only casually mentioned in the famous catalogue "Exil-Literatur 1933-1945" put out by the Deutsche Bibliothek. The late Ludwig Strauss belonged to the same category. When it comes to Zionism and Israel, matters are really a bit complicated for a foreign bibliographer.

It should be noted that the official Germany of today endorses the humanitarian and anti-fascist principles of the exhibition of German exile literature. This is reflected in Amba-

sador Knoke's preface to the general catalogue: "We consider these documents of German literature not as a memorial, but as part of German literature—not to be separated from German modern writing. The exile literature has helped to rescue and to maintain the continuity of the German genius through the darkest years of our history."

### INGE SACHS—PAINTER

We tend to forget that behind any activity or achievement is a human being or, expressed in old-fashioned terms, a human soul. We are possibly made more aware of this by looking at children's art. Somewhat clumsy, the purely human element is much less hidden by technical perfection or, worse, by clever striving for effect. Growing up mostly means that your "soul", your immediacy, your simplicity, is "growing down". For that reason the most dangerous thing a creative artist can do is to become an "adult".

Inge Sachs came to this country from Berlin in 1947. The first thing that strikes one when looking at her paintings is that she has preserved the sense of wonder, of dream, of not accepting reality as adults do. Her works stem from a world of pure imagination and wonder. In some of her paintings a thousand eyes seem to be staring out like a butterfly's wing under a microscope, or a peacock's fan. Strange fishes swim through dark and uncanny waters. Her work is questioning and disturbing as though laying bare the most intimate experiences, the unconscious. Not surprising that Mrs. Sachs feels indebted to Dali.

The urge to paint of this entirely self-taught artist is so strong that she sometimes gets up at night to work. Yet there is nothing nightmarish about her paintings. On the contrary, they are serene, joyful, delighting in strong colours. Where have we seen these wriggling lines, these protuberances and excrescences before? Art nouveau? Baroque?

There is something—to use the fashionable jargon—psychedelic about her work. Rhythm is everything. It is as if an idea, a dream, a vision is striving to express itself.

Paintings by Inge Sachs will be exhibited until December 24 at the Ansdell Gallery, 19 Ansdell Street, Kensington.

A. ROSENBERG.

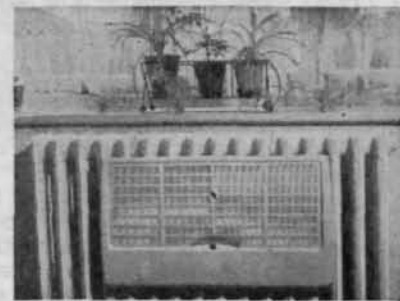
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## AN ENGLISH APPRECIATION OF SCHOENBERG

A glance through the volumes of the *Radio Times* and through present-day concert programmes leaves no doubt that in this country, too, Schoenberg's music has "arrived". This is in keeping with the general trend in British musical life: the former conservatism which was very noticeable to musicians with a Continental background has made way for a growing commitment to the more radical movements in 20th-century music, and this has included the *Second Viennese School* represented by Schoenberg, Berg and Webern.

Schoenberg died in California in 1951, too early to witness the ever-growing adoption of his serial "Method" which he had always predicted. Emigration had its special hardships for him who had at least secured partial recognition in Central Europe—and an adequate position as an Academy teacher in Berlin. The events of 1933 changed all that, though it helped the composer on his way back to Judaism, the religion which, in some of his later works, he glorified as no other composer of his rank had done.

It is perhaps worth mentioning that as late as 1937 a Nazi writer did include in an attack on Schoenberg these words: "Wir achten den Koenner, den zu keinem Zugestaendnis bereiten Fanatiker", (Otto Schumann, quoted in Joseph Wulf, *Musik im Dritten Reich*, p. 444).

Until now, the English student in search of information on Schoenberg's life and music has had to depend on articles in periodicals and on translations of foreign books. A start in filling this gap has now been made by Anthony Payne (*Schoenberg, in Oxford Studies of Composers; O.U.P. 1968; 21/-*).

His scholarly book is not for the layman, though: it presumes technical prowess in following the difficult scores and a thorough familiarity with the terminology of music. The biographical aspect is completely excluded, and, with equal deliberation, the analytical study focuses on a number of selected works, omitting, for instance, all the early tonal works before the *First Chamber Symphony*. Mr. Payne's main concern is with the period of free atonality which represents Schoenberg's expressionism, and with the serialism which became the guiding principle of all his later works. The apparent return to tonality in some of the works written in America is dealt with in a bracketed paragraph which draws a firm line between this and the traditional kind of tonality. (These works include the *Kol Nidre*.)

In his preface, the author clearly defines his approach. He is not oblivious of the fact that Schoenberg's style and form grew out of his psychological and expressive needs; hence the obligation to probe "beneath the music's surface". Without saying so he has the composer's authority when he feels that the "linguistic discoveries", i.e., Schoenberg's new musical idiom and method, have "too often been allowed to overshadow the artistic content of the music itself". Comparative evaluations have been ruled out, for "each work is a law unto itself, attempting to symbolise a unique expressive concept . . . and not merely a further stage in the composer's stylistic development".

Likewise, Schoenberg's position in musical history is only hinted at: his background (Wagner, Brahms) is briefly sketched, while his influence on others is not discussed at all, not even with regard to his most prominent pupils, Berg and Webern. In his final sentence, however, the author offers the apt conclusion that Schoenberg's work, "like that of all great

composers, constantly refers back as it presses forward, and it does so in an unpredictable way".

A propagandistic appeal is not attempted: the author's conviction of Schoenberg's greatness is everywhere in evidence. Much detailed analysis is presented and will be found useful, notwithstanding Schoenberg's wish that his music should be accepted as such, independent of analytical probing. It must be conceded that Mr. Payne is not unaware of this, and his fine artistic insight comes to the fore when he speaks of the "new expressionist aesthetic" as "dependent . . . on motionless dreamscapes which erupted from the confining walls of the subconscious", or when he sums up the new serialism: "In depersonalising his material in this way, Schoenberg won a spiritual victory comparable to that of Beethoven in his last period". And again, he steps beyond the technical sphere in his comment on the unfinished *Jakobsleiter* (recently performed in London): this work "concerns itself with a spiritual problem which was to occupy the composer at various times for the rest of his life: 'learning how to pray', a process which requires complete submission of the ego."

From the high level of such observations and their thought-provoking quality the book derives much of its value and its dignity. On the other hand, its self-imposed limitations and also the lack of an index, a bibliography and discography leave room for a more extensive study by a British musicologist which would supplement the existing foreign Schoenberg literature.

On December 7, Dr. Hans H. Kuttner will celebrate his 75th birthday. He was born in Hohensalza, but having come to Berlin at the early age of five, he can be regarded as a true Berliner. He served in the First World War and after completion of his studies established a flourishing practice as a dental surgeon in 1921. He resumed his professional activities after his arrival in this country.

At the same time, Dr. Kuttner has always taken a most active part in Jewish communal affairs, and the organisations which benefit B'nai B'rith Lodge and the AJR of which he has been a board member for many years. *Suaviter in modo—fortiter in re*, he enjoys bearing a high measure of human responsibility and generously dedicates his precious leisure time to Jewish tasks, especially to the New Liberal Jewish Congregation. He was the congregation's choirmaster until 1953. He also has been the hon. secretary of its Chevra Kadisha for many years, and without his devotion the work of this noble institution would not be possible. A believing Jew, he practises brotherly love and charity at all times.

Dr. Kuttner is a devoted family man. Two years ago he lost his beloved wife, Hanni, after a happy marriage of more than forty years. But the love of his children and grandchildren and the respect of his relatives and friends helped him to adjust his life to the changed circumstances and to continue striving for his and his late wife's ideals. We express our sincerest congratulations to this untiring man-sided and modest man, and wish him health, happiness and contentment from his experience and devotion include the for many years to come.


H.B.

### MR. LUDWIG LOEWENTHAL 70

Mr. Ludwig Loewenthal recently celebrated his 70th birthday. Scion of a family of rabbis, he has always unselfishly rendered his services to the Jewish community. Unlike most of his fellow refugees he was able to start rebuilding his career in this country already before the outbreak of war. Yet when, in 1940, the refugees, then still unsettled, formed a club in the Golders Green district, he put himself at their disposal as an active committee member. Equally, he later associated himself with the AJR and the Leo Baeck Lodge immediately after their foundation. His practical approach has made him a most valuable member of many committees. Yet his activities are based on a deep-felt loyalty to the eternal values of Judaism and enhanced by human kindness and a fine sense of humour. The AJR, of which he has been a board member for many years, joins his numerous friends in extending its sincerest birthday wishes to Ludwig Loewenthal.

### SALOMON HEINE MONUMENT

On the occasion of the 125th anniversary of the foundation of the Hamburg "Israelitische Krankenhaus", a monument of the hospital's founder and benefactor, Salomon Heine (1767-1844) was unveiled. In his address, the Mayor of Hamburg, Professor Dr. Herbert Weichmann, stressed that Salomon Heine's spiritual legacy was the personal responsibility of every man for his fellow man. This postulate is of the greatest topicality today. Heine, the Mayor said, had left an indelible mark on the history of Hamburg. "And he was a Jew", he added. "This brief sentence recalls the secular ambivalence which determined the position of all German Jews, independent of whether or not they were willing to face up to it". In the course of his address Dr. Weichmann described Salomon Heine as a man who still had his spiritual roots in the German ghetto, but whose aspirations were at the same time designed by the ideas of emancipation and liberalism of his time. He devoted his generous support to Jewish and Christian institutions alike. "Auschwitz was beyond his imagination", Dr. Weichmann said.




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## IN MEMORY OF FRANZ REIZENSTEIN

It was in 1935 that I first heard the name of Franz Reizenstein. The occasion was a piano recital of his at the Wigmore Hall when he played, together with classical works, some of his own compositions. This was significant of Reizenstein. The combination of creative and performing musician was to be the hallmark of his entire career, a career which he pursued with indefatigable energy and zest and a rare self-application up to only a few days before his death last October. He was an admirable pianist for whom technical problems did not seem to exist—I recall tremendous performances of his of Beethoven's *Hammerklavier* and the B minor Sonata by Liszt: in this astounding command of the keyboard Reizenstein proved himself a most worthy pupil of Solomon with whom he studied for some time.

He was 23 when on account of the Nazi régime he left his native Germany and settled in London. For us musicians it was highly interesting to see how this former pupil of Hindemith (who considered Reizenstein one of his most talented students) would in time respond to the influence of the English musical climate—then so different from that of the Continent. A first step in this direction was Reizenstein's decision to have further composition lessons with Vaughan Williams at the Royal College of Music. But it was some time before an appreciable change occurred in his style. Reizenstein's earlier works, though for the most part already written in England, were all instrumental and in their contrapuntal complexity as well as their markedly detached and objective attitude still echoed—and very strongly—the manner of Hindemith. It was really not until the early 1950s, in such

splendid works as the cantata, *Voices of Night*, and his opera for radio, *Anna Kraus* (whose heroine was a German refugee), that Reizenstein showed the extent to which he had absorbed the tradition of English music which was largely vocal. Moreover, in his setting of the English words he demonstrated great sensitivity to their characteristic accentuation and inflexions. Equally important, the detachment and deliberate avoidance of emotionally charged music was gone and replaced by a more personal, more self-expressive mode of utterance in which one felt that Reizenstein the man, as distinct from the professional composer, was gradually coming to the fore. His full maturity stood under the sign of a pervasive humanity. This was by no means invalidated by an occasional return to more abstract music, as in the Twelve Preludes and Fugues which he modelled to some degree on Hindemith's *Ludus tonalis*.

Like his great teacher, Reizenstein saw in the tonal system with its well-defined key relationships the only way of achieving viable and purposeful music. He rejected Schoenberg's 12-note method of composition as going against the very nature of music, just as he later rejected the, for him, entirely abstruse experiments of the present *avant-garde*. In occasional articles he gave courageous and articulate expression to his views although he knew that his was "a voice in the wilderness". Reizenstein was contemporary in the sense that he freely availed himself of the rhythmic and harmonic devices of modern music. But he was a traditionalist in his close adherence to tonal music and the logical, cogent development of the musical thought in which he followed the example of the great classical

masters. Perhaps the outstanding work to show this inspired conservatism is his Piano Quintet in D major. Here style and idea, matter and manner are fused into a complete organic whole, not to mention the brilliant exploitation of the medium. Indeed, his insight into and understanding of every medium he chose to write in—chamber music, works for orchestra and chorus, and pieces for solo instruments—was most remarkable and ultimately sprang from an intuitive and keen ear for sound.

In Reizenstein's company one felt stimulated and exhilarated, for his was a most lively personality—he infected everyone with his immense vitality and *joie de vivre*. With this he combined a sense of sly humour which was almost ubiquitous, and no doubt this made him such a successful contributor to Gerald Hoffnung's musical fun and games at the Festival Hall some years ago. For his family and intimate friends his sudden death at the age of 57 is a tragedy—for the world of English music it is an irreparable loss.

The AJR has added reason for mourning the untimely departure of Franz Reizenstein. He was one of those outstanding artists who came to this country as Nazi victims and who by their achievements enhanced the standing of our community as a whole. At the same time, he always identified himself with the work for the benefit of former refugees and on various occasions generously put his services at their disposal. He gave several concerts at Leo Baeck House, where his late mother was a resident, and he also rendered a memorable recital when the hall of the AJR Club at Hannah Karminski House was inaugurated. He will be gratefully remembered by all who knew him.


W.R.



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## ORGANISATIONAL NEWS

### CHARLES JORDAN HOUSE OPENED

On November 3, a Home for Mental After Care was opened at 283 Finchley Road, Hampstead. It provides accommodation in single, double and four-bedded rooms for 25 persons who are victims of Nazi persecution and who, after their discharge from mental hospitals, require the care of a home for a transitory period. The establishment of the home answers a great need because quite a few patients at mental hospitals have to be kept there longer than necessary due to the lack of sufficient after-care homes. The erection costs amounted to £100,000 of which £80,000 was defrayed by the allocations committee of the C.B.F. out of the heirless Jewish property in Germany recovered by the Jewish Trust Corporation, and the balance of £20,000 by the Claims Conference. The home will be administered by the Jewish Welfare Board and the house committee will include two representatives of the AJR.

The home has been named after the late Charles Jordan, the executive vice-chairman of the "Joint" who lost his life under mysterious circumstances in Prague last year. At the opening ceremony a memorial plaque was unveiled by his widow, and tributes to the outstanding services of Charles Jordan, a leading figure in international relief work, were paid by Mr. H. Oscar Joseph (chairman of the Central British Fund), the Right Hon. Lord Nathan (president of the Jewish Welfare Board), Sir Henry d'Avigdor Goldsmid (chairman of the Jewish Trust Corporation) and Mr. Edward M. M. Warburg (hon. chairman of the "Joint", New York). Several speakers also thanked the officials of the Borough of Camden for their most helpful and understanding co-operation and the Mayor, Councillor N. Oatway, conveyed good wishes on behalf of the borough.

### GERMAN MINISTER ADDRESSES LONDON LAWYERS

Under the auspices of the Anglo-German Lawyers' Association, the Minister of Justice of the Land Nordrhein-Westfalen, Dr. Josef Neuberger, spoke about "The Role of the Administration of Justice in the Weimar Republic, in the Third Reich and Today". Dr. Neuberger was active in Jewish communal work in the Rhineland before he emigrated to Palestine. He returned to Dusseldorf several years after the war and practised as a lawyer until he was appointed Minister of Justice. He is also a board member of the "Zentralrat" of the Jews in Germany.

In his address, Dr. Neuberger recalled that, after the 1918 revolution, most judges, due to their background, were antagonistic to the Weimar Republic and that, by their attitude in political trials of that period, many of them contributed to its downfall. Quite a few of them became enthusiastic supporters of the Nazi régime and even more lent a hand to the distortion of justice between 1933 and 1945. At the same time, the speaker paid tribute to those members of the judiciary, who had the courage to refuse co-operation. Turning to the present situation, Dr. Neuberger pointed out that a new generation had grown up and that of the judges now in office 70-80 per cent had qualified after the end of the Nazi régime. There was also a re-appraisal of the numerous contributions made by outstanding Jewish scholars and practical lawyers to jurisprudence.

The lecture which excelled by its clarity, thoroughness and sincerity, left a great impression on the audience. Mr. R. Graupner was in the chair.

### ARTHUR MORSE AT C.B.F. DINNER

The main address at the dinner of the Central British Fund for Relief and Rehabilitation and British O.S.E. recently held in London, was delivered by Arthur D. Morse, author of "Why Six Million Died". Mr. Jo Grimond, the Liberal statesman, also spoke. Mr. Edmund de Rothschild presided.

Mr. de Rothschild said that generally Western countries were more inclined now to admit refugees, but there was still great need for the most elementary means of existence for these refugees when they were on the move, and this is what the C.B.F. supplies, together with other great Jewish organisations in this field.

Mr. Morse said in his address that, during his researches for his book, he came to the conclusion that people are kind but governments are heartless. The examples he quoted of the callous and even merciless attitude of various governments, notably the American but also the British and others, when people were clamouring for rescue, should serve as a warning. The threat to one group of people is a threat to all. Today we witness the failure to come to grips with terrible suffering in Biafra. Here is another shameful chapter. A Biafran girl in an attic, hiding from Nigerian troops, may be writing a diary at this very moment. . . .

### PROFESSOR LISE MEITNER

Professor Lise Meitner, the nuclear physicist, died in Cambridge at the age of 89. She was born in Vienna as the daughter of a Jewish lawyer and was one of the first women to graduate at the University of Vienna. She later went to Germany and became head of the physics department of the Kaiser Wilhelm Institut in Berlin. She managed to escape to Sweden in 1938 where she worked at the Nobel Institute until her retirement, when she went to England. In Germany she closely co-operated with the late Professor Otto Hahn, and, like him, was one of the small group of scientists whose discoveries led to the invention of the atom bomb.

### FAMILY EVENTS

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

#### Birthdays

**Freudmann.**—Mrs. Martha Freudmann, of Heinrich Stahl House, The Bishop's Avenue, London, N.2, celebrated her 88th birthday on November 11th.

**Sefzik.**—Mrs. Paula Sefzik formerly Dresden, of Otto Hirsch House, 2-4 Priory Road, Kew Gardens, Surrey, will celebrate her 85th birthday on December 17th.

**Teitz.**—Mrs. Friedel (Freda) Teitz (née Schloss), of Clara Nehab House, 15 Leaside Crescent, London, N.W.11 (formerly Kitzingen), will celebrate her 80th birthday on January 2, 1969.

#### Wedding Anniversary

**Russell.**—Mr. George and Mrs. Hertha (née Reiner) Russell, of 5 Strathray Gardens, London, N.W.3, celebrated the 40th anniversary of their marriage on November 30th.

#### Deaths

**Bourne.**—Mrs. Margaret Bourne (née Kerpen), of 2 Eland Road, Croydon, Surrey, beloved wife of Dr. Curt Bourne, passed away peacefully on October 20th, after an operation, at the age of 68. She was a real Viennese, possessed of grace and charm, liked and respected everywhere. She will always be remembered by her husband, relatives and friends.

**Fischer.**—Miss Cecilia Fischer, of 69 Wakeman Road, London, N.W.10, passed away on October 31st after a short illness. Deeply mourned by the members of the AJR Club and her many friends.

**Kaufmann.**—Mr. Max Kaufmann, formerly Essen, passed away on October 24th in his 85th year. Deeply mourned by his wife, Mrs. Betty Kaufmann, of Flat 6, 14-18 Springfield Lane, London, N.W.6, daughters, sons-in-law and granddaughters.

**Mendel.**—Dr. Henry Mendel, of 45 Avenue Crescent, Harehills, Leeds 8 (formerly Wunstorf, near Hannover), passed away very suddenly on October 22nd, at the age of 70. Deeply mourned by his wife, daughter, relatives and friends.

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### MISSING PERSONS

#### Personal Enquiries

**Halberstadt.**—Hans Halberstadt, born about 1904. Won gold medal for Germany in fencing at Olympic Games 1928. Sought by Mr. L. Hulbert, 28 Fillebrook Road, London, E.11.

#### AJR Enquiries

**Rosenthal and Schweitzer.**—Dr. M. Rosenthal and Dr. C. Schweitzer, last known address: 29 Fredericiastrasse, Berlin Charlottenburg 9.

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# TWO CENTENARIES

## OBITUARY

### MAHATMA GANDHI

Tribute by Professor Norman Bentwich

To mark the centenary of the birth of Mahatma Gandhi, a meeting of Indians was held at Friends House. Professor Norman Bentwich was invited to address the gathering on behalf of the Anglo-Jewish community. However, he could not do so because the meeting took place on the Day of Atonement. Therefore, at the request of the promoters, he sent the following message which was read at the function:

"The Jewish prayer book includes a special blessing to be said on seeing a sage distinguished for his knowledge of ethics. 'Blessed art thou, O Lord our God, King of the universe, who hast imparted of thy wisdom to those that fear thee'. On the two occasions when I was privileged to be with Mahatma Gandhi in London I felt deeply the significance of that blessing. In his company one was conscious of the presence of the Divine spirit.

We spoke about the possibility of his going to Jerusalem, in order to bring some understanding between groups of Arabs and Jews who were then already locked in conflict. To my deep regret he was not able to do that, because he was totally engaged in the immense effort to win independence for the people of India without violence. He gave to humanity an old-new evangel, to pursue peace without any flinching, and without yielding to any provocation, and to work for justice within the nation and between nations by ways of peace.

"This day, which marks the centenary of his birth, is for the Jewish community all over the world the most solemn day of the year, the Fast of Atonement, Yom Kippur. All their communities spend a day of prayer and meditation in the synagogue. We make confession collectively of our sins and transgressions and pray for God's forgiveness and pardon. That solemn dedication prevents me from coming to your assembly. Jews believe, as the Mahatma did, in the virtue of fasting as the symbol of sincere repentance. And we venerate his memory as one of the saints of all time."

### EMANUEL LASKER

World Chess Champion

Among the numerous leading chess players of Jewish origin, Emanuel Lasker was probably the greatest. He was born at Berlinchen (Neumark) on December 24, 1868, as the scion of a good Jewish middle-class family. It was his elder brother, Berthold Lasker, who, himself a masterly chess player, introduced Emanuel to the royal game. Berthold embarked on a medical career, whereas Emanuel studied mathematics and philosophy. However, his success in chess playing was so striking that he could afford to dedicate himself completely to this vocation. He obtained the first prize in nine international chess tournaments and, by defeating Wilhelm Steinitz, became world champion in 1894. He defended his title victoriously until, in 1921, he lost it in Havana to the Cuban, José Raoul Capablanca. It must be said in Lasker's favour that on that occasion he did not command his full strength, because he still suffered from the privations of the 1914-18 war, and was also affected by the hot climate in Cuba. Later, he had a marvellous comeback and kept the rank of one of the strongest chess players up to his old age. When the Nazis came to power, he left his homeland and, via Moscow and London, went to New York, where he found a congenial environment.

Comparable to the two souls inside Goethe's Faust, Emanuel Lasker's immense power of intellect was balanced by a distinct inclination to get emotionally involved. Two of his main publications outside the realm of chess prove this dichotomy: his philosophical work, "Die Philosophie des Unvollendbar" (1919), which propounds a kind of agnosticism, and his treatise, "The Community of the Future" (1940), written shortly before his death, which revels in the utopian dream of an ideal society.

When he died in New York on January 13, 1941, his wife, Martha, thoroughly acquainted with his work, began to write his biography. After her premature death, the book was completed by Dr. J. Hannak, a faithful pupil of Lasker's. It represents a lasting monument to an outstanding, perhaps the greatest, master of chess.

F. FRIEDLAENDER.

### MR. H. J. REIFENBERG

The architect, Mr. H. J. Reifenberg, passed away after a long illness at the age of 74. In Berlin, where he lived prior to his emigration, he built some of the most up-to-date houses in the Grunewald district. He emigrated to Palestine in 1933 and came to this country shortly before the outbreak of war. His professional works in London included the design of the pavilion "Power and Production" for the 1951 Festival of Britain. Yet the main beneficiaries of his activities in England were his fellow refugees. He designed the beautiful and dignified synagogue of the New Liberal Jewish Congregation and two Homes for the Aged, Otto Schiff House and Heinrich Stahl House. If the residents of these Homes may spend the eves of their lives in comfortable and congenial surroundings, they owe it to the great amount of thought with which Mr. Reifenberg planned every detail of the buildings. The exemplary standard of the Homes is also reflected in the fact that Heinrich Stahl House was included in the Civic Trust Awards for the best architectural works in London between 1964 and 1967.

Like his wife, the author Gabriele Tergit, Mr. Reifenberg took an active interest in all affairs concerning the former German Jews, last but not least the work of the AJR. Many in our midst have lost a sincere friend and devoted fellow worker and we feel united in our sorrow with his wife and the other members of his family.

### PROFESSOR ERNST LEVY

Professor Dr. Ernst Levy, the well-known authority on Roman Law and History of Law, died in California at the age of 87. Before 1933 he taught in Germany at the universities of Frankfurt, Freiburg and Heidelberg. He was a member of the Heidelberg Academy, which also included Radbruch, Max Weber, Jaspers and Gundolf amongst its members. For some time he was the dean of the university's law faculty. Professor Levy emigrated shortly after 1933, and became professor of history at Washington University in Seattle. After the war he stayed for some time in Heidelberg and Basle, but later returned to the U.S.A., where his children lived. An outstanding lecturer, Professor Levy had many scholarly works in German and English to his credit. He was awarded the Great Federal Cross of Merit in 1956.

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# THE MIDDLE EAST

## "HOLY WAR"

After a ten-day conference in Cairo, religious and cultural leaders representing 750 million Moslems in 34 countries called on all their followers to declare a "holy war" against Israel. They issued a statement declaring that the conditions existed as laid down in the Koran "which make fighting and struggling compulsory". Moslems, said the statement, had "a religious duty in liberating Jerusalem, in preserving its sanctity and Arab character."

## ANOTHER NUCLEAR STATE

A recent edition of Jane's "All the World's Aircraft" implies that Israel will be capable of delivering a nuclear missile within two years against targets as far away as Cairo and Damascus, and that the Jewish State is developing a nuclear warhead at her reactor in Dimona. Reports say that the missile was built by the French aircraft firm of Dassault and was tested in the Mediterranean, with the warhead entirely of Israeli manufacture.

## BEN-GURION INTERVIEW

During a television interview to mark his 82nd birthday, Mr. Ben-Gurion said that Israel must abandon her illusions and understand that Middle East peace is possible only through a Soviet-American understanding.

Sadly, the ex-Premier admitted that although one of his ambitions—the ingathering of a million Jews—had been realised, another ambition, to make Israel a "light unto the nations", had still not been achieved.

## LUFTHANSA FLIGHTS

The West German national airline, Lufthansa, has now acquired central offices in Tel Aviv. The airline has just inaugurated regular flights between Germany and Israel, with two flights per week between Lydda and Munich, and Lydda and Frankfurt.

## HOSTAGES IN EGYPT

The remnant of the Egyptian Jewish community, numbering about 1,000, cannot leave the country. A high Government decision has virtually made them hostages. Since the Six-Day War, about one-quarter of the total have been held in prison.

The European office of the American Jewish Committee revealed these facts in a report issued in Paris, disclosing that documents permitting those Jews still in prison to be released were placed before President Nasser for signature some months ago but were never signed by him. Prior to September 19, said the committee, Jews not held in prison could leave the country but none have left since.

Twenty-six Jews are said to be held in prison by Iraq. Egypt, Iraq and Syria are stated to have "adopted a whole set of measures discriminating against their Jewish minorities, flagrantly violating basic human rights. In effect, they are treating their Jewish populations as alien or enemy."

## APPEAL FROM LITHUANIA

A secret letter from 26 Jewish intellectuals in Vilna to the Lithuanian Communist Party was made public in New York by the newly elected chairman of the Academic Committee on Soviet Jewry, Professor Nathan Glazer, of California University. The writers ask for the right to emigrate to Israel because "we are not wanted here". Photocopies of the original letter dated February 15 of this year were shown to a press conference. The names of the signatories were not listed for obvious reasons.

The writers spoke of a "rising wave of antisemitism in a certain part of the Lithuanian nation" sparked by anti-Israel propaganda in the Soviet-inspired press.

## CZECHOSLOVAK AUTHOR IN ISRAEL

Mr. Ladislav Grossman, 47-year-old author of "Shop in the High Street", the film version of which gained the first Oscar for the Czechoslovak film industry, has arrived in Israel and is studying at a Haifa ulpan.

## "WHO IS A JEW?"

A case in Jerusalem again brings up the controversy over "who is a Jew?" a question which has never been settled.

Nine of the Supreme Court's ten judges are hearing a request by an Israeli naval officer for his children to be registered by the Interior Ministry as "Jews by national group and of no religion". The officer is a psychologist, Lieutenant-Commander Benyamin Shavit, aged 33, born in Israel and a member of a Riga Jewish family called Shalit. In 1958 in Britain he married a grand-daughter of Sir Patrick Geddes, the town planner, who was a friend of Israel's first President, Dr. Chaim Weizmann. Sir Patrick was not a Jew and Mrs. Shavit's other grandfather was a French anarchist. She, like her husband, states she has no religion and refuses to embrace Judaism.

Lieutenant-Commander Shavit applied to the Supreme Court for his two children to be registered as the offspring of a Jewish father and a non-Jewish mother. Under Jewish religious law, the children are not Jewish because their mother was not born a Jewess and has not undergone conversion to Judaism.

The issue is most complex. The Attorney-General said that, in Israel at present, only a Jew by religion is considered a Jew by nationality. The Knesset, supreme in Israel, has authorised the Ministry of the Interior to publish regulations laying down that Jewish nationality and religion are inseparable. Judge Sussman said that the refusal to register Lieutenant-Commander Shavit's children as Jewish by nationality was an affront towards his past. In an exchange between another judge and the Attorney-General, the latter said that children born of a non-Jewish mother, who did their military service and complied with the mitzvot, would not be Jews unless they underwent conversion. Said Judge Sussman: "Do you really want to break families into atoms? Then the solution for those concerned may lie not in conversion but in emigration". The Attorney-General replied that he accepted the alternative that they would not live in Israel. The case was adjourned.

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