

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

David Massel

THE RACE RELATIONS BILL

On July 30, the House of Lords completed the committee stage of the Race Relations Bill, and it is expected that the Third Reading will be taken when Parliament resumes early in October. Thereafter, the few amendments adopted by the Lords will be returned to the Commons for their consideration, and by the end of the present Parliamentary session in October there will pass into law a measure of far-reaching significance for the betterment of Community Relations in Great Britain.

The Bill's predecessor was the Race Relations Act of 1965 which made discrimination unlawful in public places, such as hotels, inns, theatres and public transport, and which also included a particularly vital section to the Jewish community in imposing criminal sanctions against incitement to racial hatred. It was soon recognised, however, that the discrimination clauses of the earlier Act did not go far enough. Two reports published in the spring of 1967 respectively by Political and Economic Planning and by the Race Relations Board drew particular attention to the problems encountered by coloured immigrants in the fields of housing, employment and what were generally named "services". It was accordingly announced in the Speech from the Throne at the beginning of the Parliamentary session that new legislation would be introduced to deal with these, and the Bill's purposes were underlined by the Home Secretary during the Second Reading when he said "a society is most healthy and most free from tension when it is based on the simple principle that every citizen within its boundaries shares equally in the same freedoms, the same responsibilities, the same opportunities and the same benefits".

There is, of course, a strong body of opinion in Parliament, and in the country, who claim that good will cannot be gained by legislation, that tensions will be increased, and that freedom of the individual will be threatened. Against this, one can do no better than to quote Mr. David Ennals who, in closing the debate on the Second Reading, referred to the Road Safety Act which was also alleged to militate against the freedom of the individual, and stressed that "one for the road" has become anti-social because it was against the law, so in the same way any exercising of discriminatory practices would also become in due course anti-social.

The Bill commences with a definition of discrimination stating that "a person discriminates against another if on the grounds of colour, race or ethnic or national origins he treats that other . . . less favourably than he treats, or would treat, other persons. . . ." The wording of this clause was proposed by the Home Secretary during the Report Stage in the House of Commons, after it had been

pointed out during the Committee Stage that the previous wording appeared to be far too vague, but even the new wording was felt by many to leave open the possibility of what is known in America as the "separate but equal" treatment. Fortunately, the Government had second thoughts about this, and in the Lords have now accepted an additional paragraph to the same clause which makes it clear that any segregation will be considered as treating a person less favourably than others.

Section 2 quotes some cases where discrimination will be unlawful, such as access to any place open to members of the public, accommodation in hotels and boarding houses, facilities for banking or insurance, facilities for education, entertainment, recreation, transport or travel, and the services of any business, profession or trade or public authority. But this list is not meant to be comprehensive.

The following three sections deal respectively with employment, Trade Unions and employers' organisations, and housing; and Section 6 pronounces on advertisements and notices. It will be unlawful for advertisements to be published which indicate any intention to perform an act of discrimination, and thus we may hope to see the end of advertisements in the classified columns of local newspapers or as cards in the windows of local shops with the offensive words "no coloureds" or "Europeans only". The position of Jewish people in this respect will be dealt with later.

Section 9 is of particular interest to the Jewish community in declaring legal the establishment of a charitable instrument which has as its main object the conferring of benefits for persons of a particular race or particular descent. In its original wording this clause might well have led to the invalidation of such trusts, in that by conferring benefits on one section, they debar other groups. During the Committee Stage the example was quoted as to whether the establishment of a Jewish Old Age Home might be held invalid on these grounds, but the Government undertook to reconsider this, and the present wording is much more satisfactory.

Part II of the Bill outlines the procedure to be followed in considering complaints, and court proceedings when acts of discrimination have been proved. It should be noted that offences which have been proved will not be liable to criminal prosecution, but every effort will be made to ensure conciliation, and if that does not succeed, a person who has exercised discrimination will be liable to have civil proceedings brought against him. The precise responsibility of the Race Relations Board (increased from three members to twelve) and

of local conciliation committees is dealt with in this Section and the Schedules.

Part III of the Bill *inter alia* establishes a Community Relations Commission which also consists of twelve members and whose duties are:

"to encourage the establishment of, and assist others to take steps to secure the establishment of, harmonious community relations and to co-ordinate on a national basis the measures adopted for that purpose by others . . ."

The Home Secretary is also given authority to conduct, or to assist in conducting research into any matter connected with relations between people of different colour, race or ethnic or national origins.

It will be seen from the foregoing that the new measure is intended to cover most foreseeable contingencies in the United Kingdom as a multi-racial society. Members of minority groups in many respects do not, because of prejudice, obtain the same facilities which are afforded to the native born, but the Bill, as was made clear by the Home Secretary "does not seek to put any group in a privileged position". What it does is to remove the disadvantages suffered by minority groups and show by its concern for "equal rights, equal responsibilities and equal opportunities" that it is "a Bill for the whole nation and not just for minority groups".

What is the position of Jews in this Bill? As stated earlier, like its predecessor of 1965 it refers only to "colour, race or ethnic or national origins". The question was raised during the passage of both measures as to whether Jews were included in this phrasing. Indeed it is a matter of endless debate as to whether we are a race, a religion or—the Israelis apart—whether we are a nation. On the introduction of the 1965 measure the Board of Deputies pressed for the inclusion of the word "religion" so as to remove these doubts, but the Government declined to alter the wording it had chosen. During the Second Reading of the 1965 Bill the Home Secretary said:

"It is certainly the intention of the Government that people of Jewish faith should be covered. The words have to be construed in law according to the ordinary canons of construction, as an ordinary person would read ordinary English language. I would have thought a person of Jewish faith, if not regarded as caught by the word "racial" would undoubtedly be caught by the word "ethnic," but if not caught by the word "ethnic" would certainly be caught by the scope of the word "national," as certainly having a national origin. He would certainly have an origin which many people would describe as an ethnic if not a racial origin."

The Board was by no means satisfied with this explanation and further attempts were made during the Committee Stage of the 1965 Bill to introduce the word "religion". During the Committee Stage of that section of the

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THE RACE RELATIONS BILL

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1965 Bill which deals with incitement the Home Secretary went further by saying:

"... Where there is clear evidence however the propaganda is dressed up, whatever the specious arguments are that (a person) has it in mind not to criticise a particular religion but, to use it as a pretence to disguise his intention to stir up hatred against a particular section because of origin, I do not believe that any jury will have much difficulty in coming to a conclusion whether the prosecution have established that intent beyond reasonable doubt."

Doubts, however, continued, and in the first Annual Report of the Race Relations Board this uncertainty was spelled out:

"The limitation of the Act to discrimination on the ground of colour, race or ethnic or national origins may exclude certain groups such as the Jews, the Sikhs, and the Gypsies, which may not be primarily ethnic or racial, but which are so regarded by those who discriminate against them. The position of such groups should be clarified."

A further attempt was accordingly made by the Board of Deputies prior to the introduction of the Bill now before Parliament, but again this was unsuccessful, and the Home Secretary could but repeat the assurances of his predecessor that "we will continue to watch the position of the Jew in this country with very great care, to ensure that as far as possible discrimination is not practised against him as against everyone else".

In these circumstances to what extent will the Bill curb those discriminatory practices which are still exercised against Jews? That they continue to exist cannot be denied, and particularly in the field of employment the files of the Trades Advisory Council, which has dealt with discrimination for more than a quarter of a century, show there to be recurring examples of otherwise well qualified persons being excluded from jobs because they are Jewish. As Mr. Maurice Orbach, M.P., general secretary of the T.A.C., explained in the House of Commons, he had been able to persuade almost 100 per cent of the discriminators that they should not continue in such practices, and now that the full measure of the law is to back up such arguments, one may express the hope that there will soon be an end to them. Allegations of discrimination by some insurance companies have also been dealt with by the Trades Advisory Council, and here again the new Bill gives the full force of law to act against these practices. Discrimination elsewhere has fortunately been rarely noticed, though one or two seaside hotels have been known to do so, and again the new measure should deal with this.

Social clubs which have been known to discriminate against Jews are not, however, covered by the Bill, but it has always been

particularly difficult to prove discrimination in such cases, as none who engage in these practices is honest enough to exclude Jews by its rules, or to admit such discrimination when challenged, and frequently cover allegations of discrimination by admitting one or two Jews to membership.

There is, however, another side to this coin in the way the new law will affect Jewish hoteliers, and landlords of bedsitters or boarding houses. It is to be hoped that members of the Jewish community in these occupations have not until now deliberately excluded non-Jews, for it would be palpably wrong for Jews to claim rights which they are not prepared to accord to others. However, there may well be an argument on religious grounds for Jewish people who let accommodation to ensure that certain religious tenets are observed by their guests. For example, a Jew who lets off rooms and provides cooking utensils may well want to ensure that his tenants do not cook *treifa* foodstuffs therein; an Orthodox Jewish hotelier may well not risk offending the majority of his guests by having one guest openly desecrating the Sabbath in the public rooms of the hotel. Here there can be little doubt that such requirements are purely ones of religion and it would seem to the writer that this should be made quite clear in any advertisement or in any practice after the passing of the Act. Such phrasing as "Orthodox Jewish hotel" or "Kosher cooking only" would probably not fall foul of the Act whereas the words "Jews only" may well do so.

The application of the section dealing with charitable trusts has already been dealt with, but reference is now made to an unfortunate omission from the Act, and that is the lack of amendments to Section 6 of the 1965 Act.

In Section 6 it was made "an offence to intend to stir up hatred against any section of the public in Great Britain distinguished by colour, race or ethnic or national origins" by the publication or the distribution of written matter which was "threatening, abusive or insulting" or to use in a public place or at a public meeting words which were "threatening, abusive or insulting" when the material distributed or the words used were likely to stir up hatred against a section of the public on such grounds.

To a large extent this section of the Act has been most effective and there has subsequently been a marked diminution of the offensive content of the publications of the various racist groups. However, the Board of Deputies has noticed some weaknesses, particularly a loophole whereby the words "publication and distribution" are defined as being "to the public at large or to any section of the public not consisting exclusively of members of an association of which the person publishing or distributing is a member".

Racist groups were quick to take advantage of this "let-out" and formed book clubs, ostensibly for the exclusive use of their members who were thereby in a position to be legally supplied with racist literature.

A further point on which the Board was not satisfied was that the prosecution was required to prove "intent to stir up hatred" on the part of the accused as well as that, as the result of the words used, hatred was likely to ensue. It was felt that this placed a double onus on the prosecution, and it would leave a defendant in a position to maintain that in his criticism of another group, while admitting his language could stir up hatred, he nevertheless had no such intention. This was felt to be not in accordance with statutory and common law which is based on the principle that a man is presumed to intend the natural consequences of his action. The words "stir up hatred" were also felt by the Board too strong a requirement to prove, as many speeches and publications could and do refer contemptuously to certain groups while not necessarily inspiring feelings of hate.

Unfortunately, none of these points made both in a memorandum to the Home Secretary and subsequently when officers of the Board called on him, were accepted, and attempts by Members of Parliament to introduce amendments to Section 6 of the 1965 Act were ruled out of order. Whereas the Board is disappointed by these rulings, it should be repeated that the worst excesses of fascist propaganda are no longer available to the public.

There are many injunctions in the Torah to the care of and respect for the "stranger" and the legal and moral responsibility of the Jew is now being reflected in legislative terms by the British Parliament. There are many similarities between the position of the coloured man in 1968, and the Russian and Polish Jewish immigrants of 60 and 70 years ago although it would not be wise to draw parallels in every respect. The Board of Deputies has recently agreed to consider ways and means whereby the Jewish community can help towards the integration and welfare of coloured people and it is not the purpose of this article to go into this most complex subject. What should, however, be the concern of the Jewish community is that its members should closely observe the principles of the measure which will shortly be enforced, and that they should not knowingly permit any breaches thereof.

True, the Bill has some imperfections, but just as the weaknesses of the 1965 Act have been removed, so these imperfections may well be removed by subsequent legislation. Governments cannot force a man to like his neighbour. They can, and should, discourage him with whatever sanctions are thought best, from demonstrating by words, by deeds or by discriminatory action, his dislike of his neighbour.

(Mr. Massel is Secretary of the Jewish Defence Committee, Board of Deputies.)

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HOME NEWS

THE POPE AND BIRTH CONTROL

Jewish religious leaders in London have commented on the Pope's recent encyclical on the use of contraceptives. Chief Rabbi Jakobovits stated that Jewish law on this matter was less rigid and inflexible than the teachings of the Roman Catholic Church. The Jewish people, far from having a problem of population explosion, faced a grave problem of demographic decline. But he thought the Pope's statement was courageous.

The Haham, Dr. S. Gaon, stressed that rabbis placed greater value on the life of the mother than on the unborn child. Speaking in a personal capacity Rabbi Dr. W. Van der Zyl, chairman of the Council of Rabbis of the Reform and Liberal movements, pointed out that the Ministers' Assembly of the Reform Synagogues in Britain in 1965 affirmed the rights of their members to exercise birth control. However, he feared that the Pope's decision might be taken as indicative of religion's backward-looking attitude in general.

RACE RELATIONS BILL

Second Reading in House of Lords

In the House of Lords during the second reading of the Race Relations Bill, Lord Saltoun made an allegation that a provincial firm run by Jews was discriminating against its Christian employees by failing to give them due promotion. The firm did a fine export job and gave very good terms to their employees, but their Christian employees had complained to him that none of them ever got promotion, all the promotion going to Jews.

Lord Hirschfield said that the Jew, having been the victim of propaganda down the ages, was especially interested in the colour problem. This, he said, was the time for the Jew to stand up fearlessly and give an example of humanity towards another minority group.

Schools and Discrimination

In the House of Lords Lord Watson asked how schools which restrict their intake of Jewish pupils would be affected by the Race Relations Act. Lord Stonham, Minister of State, Home Office, replied that schools which continued to restrict the number of Jewish pupils after the Bill became law would have to show that they were not discriminating on racial grounds but had some other justification for doing so. An argument which would indicate that they were not discriminating on racial grounds would be that they had admitted a fair proportion of these children.

I.O.W. ECUMENISM

A service held at the Newport Unitarian Church on the Isle of Wight was attended by Jews, Buddhists, Moslems, Christians and Humanists. The service was held "to encourage the growth of a tolerant and mature relationship between men and women of different faiths and creeds." The guest speaker was the Rev. H. M. Jacobi, minister of the Southgate Liberal Synagogue. The collection was donated to Oxfam for starving children in Biafra.

"NAZI BIBLE"

From the pulpit of the Southend Progressive Synagogue, Rabbi M. Elton, made an attack against the "New Oxford Illustrated Old Testament". The newly published Bible ought to be dubbed the "Nazi Bible", he declared, saying he found some of the illustrations reminiscent of Nazi propaganda. One shows banknotes pouring from Job's mouth, another illustrating Psalm 73 depicts a Jewish plutocrat. The illustrator has picked on such verses as "Behold they are the ungodly who prosper in the world" to clinch his point, alleged Rabbi Elton.

RESTITUTION NEWS

Restitution news is published on page 11.

HONORARY DOCTORATES

The Royal College of Art conferred honorary doctorates on Professor Misha Black and Mr. Berthold Wolpe. Professor Black, professor of Industrial Design Engineering at the College since 1959, received the degree in recognition of his international standing as a designer and an educationist. Mr. Wolpe, formerly full-time on the college staff, is now visiting lecturer at its School of Design.

QUEEN'S HONOURS

The British Ambassador, Mr. Michael Hadow, at his residence in Ramat Gan, presented three Israelis with the insignia of the Order of the British Empire, for their services in promoting Anglo-Israeli relations.

Mr. Solomon Temkin and Mr. Louis B. Paser were appointed O.B.E.s and Mr. Raphael Soskin became an M.B.E.

MIDDLE EAST DIALOGUE

Dr. M. R. Mehdi, an Iraq-born lecturer in mathematics at Birkbeck College, London, addressed the New Jewish Society at Hampstead. He accused the Zionist movement of spreading antisemitism on purpose and of having forced Palestinian Arabs to become refugees after the establishment of the State of Israel. Advocating a bi-national State for Palestine, Dr. Mehdi claimed that the lack of Jewish immigration and the changes in Israel's population structure towards a dominance of the Oriental elements pointed to the possible success of a bi-national State. This solution was strongly rejected by most of the Jewish speakers.

TWINNING WITH HAIFA

The city of Haifa was twinned with the London Borough of Hackney and with Portsmouth at a ceremony at the Hackney Town Hall. On the anniversary of the Six-Day War a memorial light will be kindled in the town hall. A base to hold the light was presented to the Jewish Mayor of Hackney, Councillor S. Clinton Davis, by Mr. Moshe Fleeman, a deputy mayor of Haifa.

A reception was given at the Israeli Embassy in honour of the eleven Haifa municipal representatives and youths who arrived here for the twinning ceremony.

KOL ISRAEL AND BBC

After 19 years, the Foreign Office has decided to close down the BBC's daily half-hour Hebrew Service to Israel at the end of October. The decision was taken against the advice of the BBC. The Parliamentary Secretary of the Foreign Office stated that "our links with Israel can be more suitably maintained in other ways." British cultural activities in Israel would be increased. Although the direct audience of the Hebrew Service in Israel is small, its indirect audience, through retransmission by Kol Israel, is large.

The decision had been condemned by the Board of Deputies as an act of discrimination to please Arab opinion.

FRANKIE VAUGHAN AND YOUTH CLUBS

The singer, Frankie Vaughan, was the power behind the Glasgow weapons amnesty which has led to a marked lessening of tension among teenage gangs in the area. As president of both Edgware Maccabi and the East Finchley Jewish Youth Club and an active youth worker for many years, Frankie Vaughan has done much to stimulate interest in club life. He feels there are insufficient clubs or facilities for youth, and the people who can help financially are slow to do so. Named national president of Boys' Club Week, which begins in October, he will lead a £100,000 campaign to provide better facilities for boys' clubs throughout the country.

ANGLO-JUDAICA

Kosher Food at Palace

A kosher meal was provided for Chief Rabbi Jakobovits when he was one of the guests lunching with the Queen at Buckingham Palace recently.

"Cabinet" Resignation

Rabbi Myer Berman, minister of the Wembley Synagogue, resigned from the Chief Rabbi's "cabinet," because the post increased his work too much. The Rev. Raymond Apple, minister of the Hampstead Synagogue, has been appointed in his place to take charge of the universities' department. He will in particular assist Dr. Jakobovits in directing the newly established board for the appointment of full-time chaplains.

Aid for Biafra

Synagogues, both Orthodox and Progressive, have appealed to congregants to give financial aid to Biafra. In accordance with the tenets of Judaism and Jewish charity, Jews were asked to aid Oxfam, the British Red Cross and other agencies seeking to assist the Biafrans.

Jews' College Students

Rabbi Dr. H. J. Zimmels, principal of Jews' College, has expressed concern at the dwindling number of students entering the ministry. Although the communal demand for ministers is increasing, few students apply to enter the ministry and, if the present trend continues, the outlook for the future of the profession is bleak. During the past few years many practising ministers and rabbis have also left the profession. Dr. Zimmels blamed the attitude of some lay leaders towards their ministers and the generally low status of the ministry.

Damages Against Mohel

The Rev. J. Davidson, a mohel and part-time minister of the West Hackney Synagogue, has been ordered to pay the sum of £12,500 damages and costs arising out of a case involving an infant "maimed for life" during his circumcision. Pronouncing judgement in chambers in the High Court, Master Diamond said that it was not a case of negligence but a case of someone completely unfit to be allowed to practise. He described Mr. Davidson's apprenticeship as a mohel, stating that all he apparently did was to go round and watch somebody else do it. Mr. Davidson, who is 68, has been a mohel for over 30 years, resigning two years ago from the Initiation Society of mohelim in protest against its decision to issue annual certificates of practice to its members instead of the once-and-for-all certificate.

Co-Educational Carmel

Referring to the establishment of Carmel College as a co-educational community the headmaster, Mr. David Stamler, said at the college speech day that boys and girls could enjoy "a happy and natural relationship based on firm standards." There was in society today, Jewish and non-Jewish, an almost total breakdown of accepted moral standards. At Carmel, said Mr. Stamler, they were in a position to do something about it, even if the contribution would be only a small one. Mr. Stamler praised the generosity of Mr. Charles Wolfson and spoke of the school's considerable achievements.

School Closure

The Yavneh Grammar School, Willesden, has closed. Its teachers, under notice since February, have found other jobs. Most of the pupils at the school have found places elsewhere and several, through the intervention of the Chief Rabbi, have been placed at Jewish schools. Parents had been told the school did not have enough money to pay staff wages. Some accused the trustees of not supporting the school and of giving greater attention to the North-West London Jewish Day School. Parents refused to provide further funds unless there was a change of trustees.

NEWS FROM ABROAD

UNITED STATES

Negroes and Jews

Mr. John Hatchett, a Negro teacher who taught in Harlem, wrote in the November-December issue of the "Afro-American Teachers' Forum" that Negro pupils were being "mentally poisoned by Jews who dominate and control the education bureaucracy of the New York city school system. . ."

He was dropped from the city's school system for these statements, but now it is learned he has been appointed director of New York University's new Martin Luther King Afro-American Centre.

According to the findings of new supplementary studies released by the National Advisory Commission on Civil Disorders, Jews are "proportionally over-represented in Ghetto trade" and a large proportion of such retail merchants "exploit" and "mistreat" negroes.

Communists Condemn Antisemitism

A special American Communist Party convention in New York has condemned racialism, including antisemitism. Mr. Herbert Aptheker, the party's leading ideologist, said that deep, chronic and endemic antisemitism was widespread in the U.S.A. It was imbibed with "mother's milk" and in the richest circles and inner sanctums of the ruling class it was a required belief. He told the convention that the clubs which dominated the top ruling class were practically devoid of Jews, except for one or two assimilated individuals, and that frequent overt manifestations, such as threats against Jews and bombings of synagogues in Mississippi, generally went unreported.

The party called for the unequivocal condemnation of antisemitism and demanded that it should be outlawed in all its manifestations, laws being passed to make them serious crimes.

The issue of antisemitism in Communist countries was not raised at the convention.

Pro-Arab Rabbi Goes

Dr. Elmer Berger, a founder and ideologist of the American Council for Judaism, has resigned as executive vice-president after his appearance on the BBC television programme "Your Witness," when he was a spokesman for the Arab cause.

Although the American Council for Judaism officially announced that Rabbi Berger had long felt the time had come to retire, reliable sources reveal that the real reason was dissatisfaction among a powerful faction in the organization with the image Rabbi Berger was projecting of the A.C.J. as anti-Israel and pro-Arab. This faction feels that the Council should not get involved on either side but should concern itself with protecting the position of American Jews and their loyalty to the United States.

NEW BRAZILIAN DICTIONARY

The new edition of the Portuguese dictionary published by the Brazilian Literary Academy has had all definitions insulting to Jews removed. Like other Portuguese dictionaries, previous editions contained such definitions as "Jew: a swindler, a devil," "Synagogue: a place where shady business is conducted." A campaign was launched by a Brazilian lawyer and writer, Dr. Fernando Levinsky, twelve years ago to have such definitions eliminated.

But the dictionary which is used in all Brazilian schools still carries anti-Jewish definitions. Its publishers feel that any expression which has come into the language and is used in everyday speech should be included in their dictionary.

SANTIAGO CONFERENCE ANGERS MOSCOW

Moscow radio broadcast in Portuguese to Brazil about a conference held in Santiago, Chile, to discuss the situation of Soviet Jewry. The conference was described as reflecting the "usual efforts of the Zionists to denigrate the U.S.S.R. and also revealing their anxiety to discredit Soviet support for the Arab people's struggle against Israeli aggression." It was claimed that another and hidden aim was to divert Latin American attention from recent events in the United States, including the Negro riots and the murder of Dr. Martin Luther King.

AUSTRALIA

Tribute to Former Refugee

To mark the retirement of Mr. Ernest Platz (Melbourne) as General Secretary of the Jewish Council against Antisemitism, a function was held at which tributes were paid to his 20 years of service to the council as well as to his work as an executive of the Victorian branch of the Australian Labour Party. Mr. Platz arrived in Australia as a refugee from Germany in 1941, after having stayed for some time in Shanghai. In its report on the function, *Fact*, a newspaper of the Australian Labour Party, states that Mr. Platz has been able to show the Australian community what Nazism and Fascism really mean and to contribute to the education of the Australian community on these menaces.

DREADFUL FIND

In Italy, 50 bars of soap were confiscated from a Merano shop. They were identical with those distributed in German concentration camps during the Second World War. According to the police, the trade mark on the soap, "Rif" corresponds to the designation "Reichsindustrie Fett" and the registration number 00081 is that of a Nazi factory known to have used human ingredients in its manufacturing process.

CEMETERIES DEMOLISHED

News has been received that Jewish cemeteries have been demolished in Soviet Lithuania. They include the cemetery at Panieviezhis (formerly Ponieviez), until 1941 the seat of a famous yeshiva, and the one at Shauliay (formerly Shavli). During the Second World War the large Jewish population of Shavli was almost entirely exterminated by the Germans and the Lithuanian police.

SWEDES CRITICISE POLAND

Mr. Torsten Nilsson, the Swedish Foreign Minister, at the Social Democratic Party congress voiced the "astonishment and alarm" of Swedish public opinion at the recent anti-semitic campaign against "the small number of Jews in Poland who survived the massacres of Hitler's time". As a result of this criticism, Mr. Josef Cyrankiewicz, the Polish Prime Minister, has postponed an official visit to Sweden.

JEWRY IN THE EAST

PRAGUE ELECTIONS

Three deputies of Jewish origin who are amongst the elected members of the Czechoslovak National Council are Professor Edouard Goldstuecker, the president of the Czechoslovak Writers' Association; Professor Ota Sik, a deputy Premier; and Dr. Erich Springer, a member of the Rumburg town council, and director of the regional hospital. The council will operate as a legislative body for Bohemia and Moravia under Czechoslovakia's planned federal State arrangements.

The Order of the Republic has been awarded to Mr. Artur London, a former Deputy Minister of Foreign Affairs, by the Government of Czechoslovakia. Mr. London, who is of Jewish origin, was imprisoned during the political trials in the early 'fifties, and later rehabilitated.

POLISH EXODUS

According to tourists who have arrived from Poland, some 6,000 of Poland's 25,000 Jews have applied for exit permits and most of them have already left. It is believed another 10,000 will try to leave at the end of the school year. The exodus started after the general secretary of the Polish Communist Party, Mr. Gomulka, stated that all Jews wishing to leave could do so.

It is reported that anti-Jewish propaganda in Poland has slowed down but that Jews are still being dismissed from their posts, and none of those arrested during the student disturbances last March has been released.

RUMANIA'S CHIEF RABBI

On the occasion of Rabbi Dr. Moses Rosen's 20th anniversary as Chief Rabbi of Rumania, three leading non-Jews concerned with religion in the country sent him the warmest greetings. They were the leaders of the country's Moslems, the Mufti of Constanza; Patriarch Justinian, the head of the Rumanian Orthodox Church; and Professor Dumitru Dogaru, the head of the Government's department of religions.

YIDDISH POETRY

"In Answer", a new Yiddish book of poems and ballads by Ziaman (Zalman) Telesin, has been published in Moscow, in an edition of 6,200. The same publishers, Sovetski Pisatel (the Soviet Writers' Association publishing house), have also promised a second collection of Yiddish poems, "The Fourth String", by Ovsei Driz, to appear shortly in an edition of 10,000.

RUSSIAN JEWESS VISITS NEW YORK

The first direct flight from Moscow to New York carried a Russian-Jewish grandmother, Mrs. Lisa Kleinerman, from Kiev. She is on a three-month visit to her daughter and son-in-law, Mr. and Mrs. Leonard Hochman, and their two children. The Hochmans, who live in the Bronx, left Russia in 1957 and settled in the United States in 1961.

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TRIBUTE TO AN OCTOGENARIAN

Nobel Prize Winner S. Y. Agnon

On the 9th day of the Hebrew month of Ab (the 4th of August according to the secular calendar) the writer, Shmuel Yosef Agnon, resident in Jerusalem, celebrated his 80th birthday. He probably was not in a very good mood because he hates interruptions which the hordes of visitors on such a day inevitably bring. He loves working at an old-fashioned standing-desk—and feels that he still has a great deal to say. "I find working easy," he once explained. "I merely set down what God has enjoined me to write."

When I repeated this humble confession to Guenter Grass on the occasion of the latter's visit to Israel, he rejoined jokingly: "Then he's better off than I am. I have to do it all by myself. . ."

After the death of Chaim Nachman Bialik in 1934 Jewish popular expression undoubtedly bestowed the literary accolade upon Agnon among the Hebrew poets. There was and is a definite communion between Bialik and Agnon although they differ markedly in their outlook and expression. Both can be described as "Ostjuden", Bialik coming from Odessa and Agnon from Buczaz, which until the First World War formed part of the Hapsburg empire. Both began writing in Yiddish in their youth, but later turned to Hebrew, recognising that it was their duty to assist in reviving the language of the Bible and so ensure a firm cultural basis for the physical and spiritual renaissance of the Jewish people. Nevertheless, good intentions would have assisted neither of them, Bialik nor Agnon, if they had not also been writers of outstanding merit, both inspired and inspiring, and as deeply Jewish as Shaw was Irish-English or Thomas Mann German.

It is not easy to provide a summary of Agnon's work. It comprises hundreds of pieces, mainly short stories but also several full-scale novels. They are mostly concerned with popular Jewish life in Agnon's original homeland—a life that was weakened by the advance of civilisation and increasing assimilation and then completely destroyed by the Hitler hordes in the Second World War. In this twice-vanished world Agnon seeks—through characters taken from real life—his past, the past of his ancestors, truth, God.

Agnon's other great accomplishment lies in his efforts to collect the treasures of ancient Jewish legends from post-Biblical literature. In this he has been helped by his encyclopedic Jewish learning and phenomenal Talmudic-trained memory, but he also had the interest of the late Salman Schocken, the German-Jewish business tycoon, publisher, philanthropist and bibliophile. This aspect of Agnon's work at first hardly seemed to promise material rewards, but from the start Schocken supported him with optimism and complete disinterest long before the award of the Nobel Prize assured universal interest for Agnon's books.

Agnon, in company with Martin Buber and many others, realised early on that Judaism might physically disappear if not regenerated by national concentration in its original homeland. Like many of his literary characters from the forests, villages and prayer-houses of Galicia he, too, dreamed of "Aliyah", the ascent to the land of his ancestors, a dream that was first realised in 1907 when he settled in Jerusalem. He was surprised by the outbreak of the First World War whilst on a visit to Germany. Accord-

ingly he resided for a time in Berlin and later settled in Frankfurt/Main where he made a living as a free-lance writer and Hebrew teacher. During this period he enjoyed intensive exchanges of views with Martin Buber, Gerhard (Gershom) Scholem (since 1926 at the Hebrew University in Jerusalem), as well as Franz Rosenzweig. The work of this circle in revealing the forgotten cultural sources of Judaism is of no little significance in the history of its renaissance.

In 1924 Agnon eventually returned to Jerusalem. He settled down in a cottage in Talpioth which lies to the south of the city on the heights from which there is a view over the Judaeon Hills to the Dead Sea. He loves Jerusalem with every fibre of his being and is himself, as it were, part of the fabric of Jerusalem. He once said to me during a discussion in the 'forties: "It could never leave this city again, not even if they were to fetch me with a golden coach. . ."

In January, 1967, I saw him after his return from the Stockholm Nobel Prize ceremony. A children's orchestra was assembled to greet him in the foyer of the congress hall, which lies on the outskirts of Jerusalem—such a loud festive note had never previously been struck in that building. "I hope you will be playing here when the Messiah comes", the beaming Agnon thanked the children. Then he strode along the red carpet to greet the waiting dignitaries—and hurriedly left the building, as if he could scarcely wait to feel the soil of the city beneath his feet, to get back to his home and garden, once again to stand at his desk.

JERUSALEM PEACE CENTRE

Arthur Goldberg Chairman

The former American representative at the United Nations, Mr. Arthur Goldberg, has been appointed chairman of the board of trustees of the Harry S. Truman Centre for the Advancement of Peace, in Jerusalem. Dr. Julius Stone, professor of international law at Sydney University, will become the academic director.

Professor Stone stated that a substantial part of the Centre's programme should be focused, for a time at least, on the material needs and aspirations of developing States.

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Old Acquaintances

Home News: Elisabeth Bergner will make her TV debut on BBC-2 in Brecht's "The Jewish Wife".—Martin Miller appeared in "Daphne Laureola" in Edinburgh.—Tania Lieven, who was married to Albert Lieven, is to join the new David Frost Show on ITV.—Wanda Rotha was in de Musset's "Teacups and Caprice" and, with Wolf Frees, in Ionesco's "Handgrenades Frency for Two or More" at Guildford's Yvonne Arnaud Theatre.—J. Haas-Heye, son of the late O. Haas-Heye, who lived in London during the war, has resigned after only two years as press attaché to the German Embassy; he will go to New York in the same capacity, where he will be attached to the German observer to the United Nations.

Germany: Yvonne Georgi is arranging the choreography for "Parsifal" in Bayreuth.—Liselotte Pulver and her husband, Helmut Schmid, are touring in Nash's "Regenmacher", the decors for which have been designed by H. M. Crayon-Krehan.—Hanne Hiob, Brecht's daughter, starred in her father's "Heilige Johanna" in East Berlin.—Peter Zadek, who directed Bond's "Gerettet" in Berlin, will produce his first film, "Der kleine Luther", featuring R. Muench.—Willy Fritsch and Gretl Schoerg will take part in the TV production of the operetta "Koenigin einer Nacht".—H. Kautner is directing Hasenclever and Tucholsky's "Christoph Columbus" on TV.

Obituary: Dr. Willy Meisl, sports journalist and one-time secretary of Maccabi, died in Lugano. He served in the British army during the war.—A film comedian of the early days, Paul Heidemann, died in Berlin at the age of 83.—Kaethe Kruse, inventor of the famous dolls, died in Murnau aged 84.—The London-born darling of the German films, Lillian Harvey, has died in Antibes at the age of 63.—Juergen Fehling, the director especially known for his production of Barlach's plays, died aged 83 in Hamburg.—The 72-year-old Berlin cameraman, Mutz Greenbaum, died in London. He was known as Max Greene in his productions here.

Austria: Fritz Kortner, who has not acted since 1962, took the part of Shylock in Otto Schenk's TV production of "The Merchant of Venice".—The Israeli Yossi Jadin, will star in "Anatevka" ("Fiddler on the Roof") next year at the Theater an der Wien.—Albert Lieven will be in Shaffer's "Black Comedy" at the Josefstadt.—Marikka Roeck and Karl Schoenback will star in "Hello Dolly" at the Theater an der Wien.—Curd Juergens will appear in W. Kraut's production of "Liebelel" at the Josefstadt.

Milestones: William Dieterle, who was first an actor with Reinhardt, then a film star in Germany, and eventually became a successful director in Hollywood, celebrated his 75th birthday in Lichtenstein where he now lives.—The conductor and musicologist, Klaus Pringsheim (Tokyo), Thomas Mann's brother-in-law, has reached the age of 85.—Alice Hechy, one-time Berlin operetta star and reputedly Heinrich Zille's last model, turned 75.—Julius Berstl, Viktor Barnowsky's lector, celebrated his 85th birthday in Los Angeles. During the war he worked for the BBC in London.

News from Everywhere: Eric Burger has left New York to live in Zurich.—Thomas, son of Willy Fritsch, has signed a Hollywood contract with Universal.—The following artists received the Golden "Filmband" at this year's Berlinale: Hanns Ralph, Margarete Schoen, Willi Forst, Brigitte Helm, Hubert von Meyerinck, Walter Jannsen and Erich Kettelhut.

PEM

BOOK REVIEWS

CONTEMPORARY JEWISH ISSUES

"Explorations"* is an "Annual on Jewish themes" which is published in association with "The Institute of Contemporary History and Wiener Library". A venture like this has to be welcomed, but is only successful when contributors of some stature are available. This is partly the case and makes the publication a success. I would highly recommend the vivid description of underground life by "Two Survivors" ("Mother and Child", by Ilse Lotte Themal, and "Escape to Sweden", by Kurt Lindenberg). David Vital's "Light and Levantism", although written before the Six-Day War, is of great importance. In this article we find the idea of a "Jewish Mission"—usually preached by non-Zionists—welcomed in reference to the Israeli assistance rendered to new developing African States. "The combination of an enhancement of Israel's national prestige and political relations with service in an impeccable cause has been irresistible" (p. 50).

Marie Syrkin writes in her contribution, "Diaries of the Holocaust": "We have learned a special vocabulary—Auschwitz, gas-chamber, crematorium, transfer point. . . . Though this new vocabulary colours the consciousness of modern man, none of it has been assimilated" (p. 74). She points to the importance of filling the psychological gap in the generation of contemporary mankind. Mankind needs the full knowledge of what has happened. If the details of the horrors are suppressed, mental health of humanity is in jeopardy.

The various contributions are divided into five sections (Ideas, Arts, Sciences; The Community; Persons and Places; The Past Recaptured; Fiction and Verse). I must confine this review to this summary, but would like to mention Murray Roston's "The Agnon Paradox". Roston overlooks the key to the evaluation of Agnon: the German romanticism with

* Explorations, edited by Murray Mindlin with Chaim Bermant, Barrie & Rockliff, 35s.

which Agnon was inflicted when living in Germany. Chaim Bermant's "Anatomy of Glasgow" is vivid and real, as can be expected from this skilful writer. Cynthia Osick's "The Pagan Rabbi", an exercise in a novel constructed according to Freudian rules, is interesting but not to everybody's taste. Cyril Domb's "The Orthodox Jewish Scientist" explains his personal case as that of a scientist who is at the same time an Orthodox Jew. He recommends a "regular occupation with the humanistic [sic] literature of the Bible and Talmud" to ensure "that he (the Jew) does not become obsessed by his limited professional interests" (p. 63). The clash between "the two cultures", science on the one hand and the world of letters, be they specifically religious or only humanistic, on the other, does not worry him.

Domb's plea to modern man not to succumb to specialisation, was certainly in the mind of the two editors, Messrs. Murray Mindlin and Chaim Bermant, when choosing the various articles and offering them to the Jewish public as a good introduction to the modern situation outside the day-to-day limitations of a mere newspaper reader. The publishers gave this book, which deserves full praise, a pleasant appearance.

IGNAZ MAYBAUM.

PORTRAIT OF A WARRIOR

A Dayan Biography

Mr. Lau-Lavie wrote an orthodox biography of an utterly and decidedly unorthodox man,* and it becomes clear from the very beginning—the scholarly account of Dayan's family background—that this is the only way to treat the subject. A subject which is bound to grow and proliferate beyond all objectivity once an attempt is made to assess and judge what has become the "controversial personality" *katexochen*.

And yet . . . one feels that just this sober and expert reporting of tremendous events somehow misses the point, namely the role of an outstanding individual in making history. Perhaps there are only two ways of treating idols: to throw them off their pedestal or to worship them. No serious writer—and Mr. Lau-Lavie most definitely belongs to this category—would do either, but Dayan is one of the very few people who would both justify and condone a lack of objectivity. Thus, by doing him justice Mr. Lau-Lavie deprives him of his most marked feature: the uniqueness of character, hardly lovable, certainly admirable, but exceptional beyond comprehension.

Lau-Lavie's tale covers events in Palestine and Israel from 1891—the year Dayan's father, Shmuel, was born—until the Six-Day War, and the double wedding of Dayan's children, Yael and Assaf, a few weeks after the cease-fire. We have become accustomed to look at once for new information on old topics when a book of this kind is published: Does he know more of French Foreign Minister Pineau's feel-

* N. Lau-Lavie: Moshe Dayan, a Biography. Vallentine, Mitchell, London. 216 pp. 30/-.

ings before Suez than we do? What does he want to add to the Lavon affair?

Well, whatever Mr. Lau-Lavie may know, he does not want to add anything. He is wise enough to restrict himself to well-defined outlines, where details or even judicious distribution of light and shade would only detract from his subject, which is, after all, Dayan and Dayan alone.

At all times, the author reports what Dayan (and Ben-Gurion and Peres and Sharett) *did*, not what they thought or felt, and this dispassionate, highly "English" way of passing on information has its own marvellous rewards: There is hardly a more moving story than the account of the fighting in Vichy-occupied Lebanon, where Dayan lost his left eye, standing on a roof and exposed to the snipers' bullets. He reached Haifa eighteen hours after being wounded, after a horrible journey over difficult terrain in a truck. ". . . he neither ate nor drank a thing during all that time. Nor did he bother any of his men or ask for aid or comfort."

There are battle reports which would make exciting reading in any fiction book for adolescents, and tactics decisions taken in action which could be (and probably are) paragraphs in military textbooks. The strange thing is that the battles were fought and the decisions taken in our times by a Jew whose upbringing made him a farmer and his inclinations an archæologist. . . . There cannot be much room for humorous stories in a book like this, but a few glimpses at the accessories of history are very funny indeed: Thus, Lau-Lavie relates how, in August, 1957—after Suez, and Eden's downfall—Dayan and Peres came to India and found in one town that the hotel rooms they had booked were taken by Harold Macmillan and his entourage. Dayan sent the receptionist upstairs and told him to ask Macmillan whether he could give up two of his rooms for the man who had made him Prime Minister. . . .

Mr. Lau-Lavie has written not only a valid and competent account of a very important man's life, but also a highly readable and partly thrilling book.

F. THORN.

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SAMY, A NEW SUIT AND EAST JERUSALEM

Samy's tailor shop is in East Jerusalem. One reaches it through Jaffa Gate, passing the Bazaars of David Street, and climbing up the stairs of a narrow lane. Samy is a slender, carefully dressed man in his thirties, with a friendly smile. Whenever one opens the door, he tunes down the radio which is blaring forth speeches from Amman.

"What a beautiful day", he welcomes me in his passable English. We exchange courtesies, inquire after the well-being of our families and then he gives his assistant a hint to bring the customary Turkish coffee.

One must have time to enjoy Samy's tailoring. Although I see that my suit is ready for trying on, it would be bad manners to refer too soon to the cause of my coming. Till June, 1967, Samy had four assistants and he himself did only the cutting. After three of them had left for Jordan, he himself must sew, for there is not enough skilled labour to be had and business has recovered. His brother, with whom he shares a house on the way to Ramallah, was manager of a travel agency with a clientele from the Arab countries. He is out of work and a job has been promised to him in the municipal service.

Till last year Samy and his brother had a car each, petrol had cost only a few agorot. "But petrol in Israel is not more expensive than in Western Europe", I said. He concedes this . . . but it is not only the petrol. The rich neighbouring States not only poured in crude oil, they also balanced the Jordanian State Budget, saving the Jordanians from paying taxes. "Now you pay a quarter of what the Israeli citizens of the city pay".

Samy does not argue this point, but nothing is less than a quarter. As a matter of fact Arab businessmen in East Jerusalem cannot complain—the customers from Arab countries have been replaced by Israelis from the Western part of the city and from Tel Aviv. Not a few of the refugees have returned and, according to the official estimate, there are in

Eastern Jerusalem not more than one hundred empty homes and twenty abandoned businesses. The city has now 200,000 Jews and 75,000 non-Jews of whom 55,000 are Moslems and the rest Christians affiliated to 24 denominations and Churches. Nevertheless, the civic status of the Arab inhabitants is unsettled, even paradox. They are citizens of Jerusalem and possess full municipal rights but formally they remain Jordanian nationals. They are allowed to move freely in Israel and, what no Israeli can obtain, get permits for trips to Amman to visit their families or to make business arrangements.

The Municipal Council of Eastern Jerusalem refused to co-operate with the Israeli authorities and was disbanded, but its 500 municipal officials and employees have continued to work under the new administration, and so have the majority of teachers. Even former police officers are reinstated, and it is said that they have never been so polite and efficient as now.

Worse off are bank clerks, for the central banks in Amman have refused permission to re-open their branches in Jerusalem; the lawyers who refuse to appear before Israeli courts; some hotels which had a purely Arabic clientele (restaurants are flourishing and more and more have sprung up). Doctors, too, are dissatisfied. Under the Jordanian régime their income was twelve to fifteen times that of an unskilled labourer—today the differential has shrunk: the worker gets far more and the doctor far less. These and other changes have shaken the social pattern of the Arabs in Jerusalem.

"Imagine what would have happened to the Jews had the Arabs won the war", I ventured to interrupt. Samy's smile never vanishes. He did not want the war, he cannot even handle a rifle. But the radio continues with the speech-making from Amman, or is it from Cairo? Then he admits that he is worried. His house is on the way to Ramallah, his shop in the Old City, ten miles from his

home. What would happen should the Israelis have to return to Jordan the territory outside the city, and East Jerusalem remain in Israeli hands . . . either he would lose his house or his shop.

I try to soothe him, assuring him that the Israelis would not permit a border from which one could again at will shoot into the Jewish city. Nobody believes in earnest that Jerusalem will once more be divided and that in place of the crowded streets connecting the two parts of the city, barbed wire, minefields and walls will be put up—at least that's what Jerusalemites think. And they have turned students—the Jews learn Arabic and the Arabs Hebrew, a busy exchange of linguistics. In the West, like in the East, language courses have sprung up, all of them overcrowded—the State radio, churches, schools, monasteries have joined in an attempt for a better two-way understanding. With surprising speed Arab shopkeepers have switched over from their broken English to basic Hebrew when talking to their customers.

Meanwhile we have finished our cup of coffee and the suit is taken off the hanger. On the inside of the jacket there is a big label with picturesque Arabic lettering, and beneath "English Tailor for Ladies and Gents" Samy intends to add some Hebrew wording.

I wonder what it will be. "Yiheyve Tov", he says, it will be all right. And only he knows what he means by this.

GERMAN AID TO ISRAEL

A new economic agreement providing for West German aid to Israel of 140 million marks (about £14½ million) this year has been signed in Bonn. This amount is roughly equivalent to the aid given in the past two years.

AMBASSADOR PAULS INSCRIBED IN GOLDEN BOOK

On the occasion of the departure of Dr. R. F. Pauls, the first Federal German Ambassador to Israel, the Organisation of Immigrants from Central Europe (Irgun Oley Merkaz Europa) expressed its recognition of Dr. Paul's work by inscribing his name in the Golden Book of the Jewish National Fund.

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MUSICIAN AND SCHOLAR

A Posthumous Book by Ludwig Misch

Dr. Ludwig Misch, until 1933 music critic of the *Berliner Lokalanzeiger* and subsequently of the *Berlin Juedisches Gemeindeblatt*, died in New York in April last year, shortly before his 80th birthday; an obituary appeared in *AJR Information* in June, 1967. He did not live to see the publication of his last book, a collection of essays and studies (*Neue Beethoven-Studien und andere Themen*—Beethovenhaus, Bonn; G. Henle Verlag, Muenchen-Duisburg).

The volume is presented by the *Beethovenhaus* in Bonn "im Gedenken an den Menschen, den Musiker und den Wissenschaftler Ludwig Misch," and the book does indeed justify this threefold tribute to this German Jew who had not been able to emigrate in time and had found refuge in New York only after the war.

A preface by a fellow musicologist, Paul Mies, portrays the warm personality of Dr. Misch.

As the title indicates, the majority of the chapters consists of Beethoven studies, mostly dating from the last 20 years. They had been published in leading German musical periodicals. Of the few that were written in the 1920s, two are dedicated to Mozart while a third offers an evaluation of Hanslick, whose merits Dr. Misch, as a fellow practitioner in Hanslick's profession, could appreciate more clearly than was perhaps customary at the time.

The Beethoven studies concentrate exclusively—and quite deliberately—on detailed questions of a biographical, philological or analytical nature. They are the results of intense research which leaves no stone unturned. An extreme case: the investigation of the accuracy of a certain note in the *Hammerklavier Sonata* occupies over seven pages! But over all this painstaking spadework, the author never loses sight of the cause which he intends to serve, and interspersed remarks such as "in dem unbeschreiblichen Ausklang dieses Teils" or "es ist, als ob die Rhythmen ueber die Grenzen der Variation hinwegfluten, um . . . ihren gewaltigen Impuls weiterzutra-

gen" see to it that the reader, too, remains aware that the object in question is the late A-minor Quartet and the Ninth Symphony respectively.

The habit of some writers to hurl off-handed criticism at the works of the great is alien to Dr. Misch. He stands in awe before these works, and the humility of his approach grows out of his fundamental enthusiasm. Although he can be an unperturbed champion even of lesser works he refrains from practising hero worship in the biographical field. But it is hardly surprising that he has little time for the Sterbas' attempt at Beethoven defamation (in their book "Beethoven and his Nephew"): he fights back passionately, but with the weapons of the scholar.

One of the essays was first published in the *Festschrift der Privaten Waldschule Lessler* (1937), a Jewish private school in Berlin-Grunewald. Entitled "Ein Kritiker, den Beethoven schaezte," it assesses the work of the Jewish-born Adolf Bernhard Marx, who became the first Professor of Music at Berlin University (after Mendelssohn had declined the post) and was also a co-founder of the *Sternsches Konservatorium*. His Beethoven reviews in the *Berliner Allgemeine musikalische Zeitung* (which he founded in 1824) met with the warm approval of the composer, who was anxious that Marx should get hold of—and, presumably, review—some of the last quartets. Beethoven writes about Marx ". . . ich wuensche, dass er stets fortfahre, das Hoehere und Wahre im Gebiete der Kunst immer mehr und mehr aufzudecken," and Dr. Misch enlarges on this by emphasising Marx's "heilige Begeisterung fuer den dargestellten Gegenstand" and by adding ". . . ein wahrhafter Idealismus, der Geist eines starken, freudigen Bekennens zu allem fuer gross und des Selbsteinsatzes wuerdig Erkannten adelt den Autor und reisst den Leser mit."

This appreciation reveals a sense of kinship, and it may not be inappropriate to apply similar thoughts to the work of Ludwig Misch.

AN INTERESTING ANTHOLOGY

Dr. Hans Sachs, New York, who recently celebrated his 87th birthday, is a most versatile personality. By his own choice, he followed his grandfather and father in their profession and practised as a dental surgeon until he reached the age of 80. In 1966 he wrote in the *Zahnärztliche Mitteilungen* a series of articles, under the heading "Aus der Geschichte der Zahnheilkunde. Drei Generationen Sachs", and a fuller history of the family is deposited with the Leo Baeck Institute in New York. His special knowledge of graphic art made his collection of posters one of the most comprehensive. It was thought lost and irreplaceable, but fortunately came to light again after the war.

For almost 65 years Dr. Sachs has been writing down quotations which appealed to him, expressions of "worldly wisdom" ("kleine Lebensweisheiten"), aphorisms and poems which touched a human chord in him. These and some of his own thoughts have now been presented in a slender volume: "Gesprochenes, Geschriebenes, Gedrucktes, Gedachtes" (Verlag Albert Welm, 1968, Frankfurt a.M.). We find a wide range of names of people from many lands. There is Goethe besides Brecht, Wieland besides Kaestner, Albert Schweitzer and Papst Pius XII, Mark Twain and Vladimir Nabokov, to name just a few. The anthology is subdivided into seven chapters: Mann und Frau; Kinder; Gesundheit, Glück und Unglück; Jugend, Alter und Zeit; Berufe; Erfahrung; Nachdenkliches. In a postscript the author briefly describes the history of anthologies and raises the question of whether the times of the anthologies, the "Blütenlesen", have gone for good. He expresses the hope that one day the young generation will again find pleasure in pondering over them. It is our hope that he will see his wish fulfilled and find appreciative readers.

As far as he himself is concerned, there could hardly be a better birthday wish than the following quotation from his anthology:

"Der amerikanische Staatsmann Bernard Baruch sagte einmal, als er 90 Jahre alt war: 'Für mich bedeutet Alter immer 15 Jahre älter als ich selbst bin.'"

D. S.

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BRANCHES IN MAIN TOWNS



IN MEMORIAM

MR. KURT FRIEDLANDER

It is learned with deep regret that Mr. Kurt Friedlander, for many years legal adviser in the United Restitution Organisation (London), passed away on August 12, a few weeks prior to his 80th birthday. He had been ailing for some time.

Mr. Friedlander was born in Bromberg, where his family had been well known for several generations. After having completed his legal studies he became a civil servant and attained high positions at an early age. He was Regierungsdirektor in Stettin and arbiter in labour disputes ("Schlichter") for the Province of Pomerania. When he was dismissed in 1933, he put himself at the disposal of the Jewish Central-Verein, where he was a senior adviser, especially in questions arising from anti-Jewish measures in the field of economics and employment. In this capacity he helped many fellow-Jews during the years of distress and persecution. His sound legal mind was coupled with deep human understanding, and he also displayed great personal courage in dangerous situations.

When he came to this country in 1939, he first had to cope with many difficulties, especially as, like many educated refugees of his generation, he could not easily overcome the linguistic obstacles. With equanimity and courage he took up work as a factory worker. However, some years after the war, in 1949, he could revert to work in the legal field by joining the London U.R.O. Office. Many clients owe the settlement of their compensation claims to his wise counsel and effective assistance. At the same time, he gave valuable

advice whenever the representative bodies of the Nazi victims submitted requests for legislative measures to the German authorities, and he also explained the contents of newly enacted laws to the readers of *AJR Information* in a number of special supplements to this journal. He retired from U.R.O. in 1965, but retained his contacts with his colleagues at the office as long as he was able to leave his house.

As a personality, he was a civil servant in the best sense of the word. Yet these qualities were enhanced by widespread interests in many spheres and a fine sense of humour. By his unassuming manners, his sincerity and loyalty he endeared himself to a large circle of friends who will sadly miss him. W.R.

MR. JULIUS ISSERLIS

A few weeks after his admission to Osmond House, the well-known pianist, Mr. Julius Isserlis, died at the age of 78. He was born in Kishinev and at 16 won the Gold Medal of the Moscow Conservatoire, where he later became Professor of Piano, its youngest professor ever appointed. He settled in Vienna after the Russian Revolution and came to this country in 1938. "As a virtuoso", *The Times* writes, "he toured throughout Europe, the British Isles and the United States, winning special acclaims for his performances of Chopin." In 1960, when the 150th anniversary of Chopin's birth was celebrated, the BBC chose Isserlis to give a special recital. He also appeared with most of the world's leading orchestras and had a number of compositions for the piano to his credit. In his later years he spent a great deal of his time teaching. He also did much to help up-and-coming young pianists.

DR. FRED S. WEISSMAN

Dr. Fred S. Weissman died in New York at the age of 79. He was actively associated with the work for former German Jews in the United States since he arrived in that country in 1940 after a short stay in England. He was General Secretary and, after his retirement, Vice-President of Self-Help and a co-founder of Newark House, a Home for elderly former refugees. He was also a member of the Executive Committee of the American Federation of Jews from Central Europe and of the Board of Directors of United Help.

Born in Offenburg, Dr. Weissman was a high official with the State Ministry of the Interior and Education in Karlsruhe. After his dismissal in 1933 he became the Head of the Federation of Jewish Communities of Baden. By his strong Jewish leanings, his gifts as an outstanding administrator and responsible social worker and his endearing personality he was liked and respected by all who knew him.

MRS. MARIA DEWIDELS

On June 20, Morris Feinmann House (Didsbury), suffered a great loss. One of its most beloved residents, Maria Dewidels, died suddenly at the home of her daughter, Mrs. Weiner, in Birmingham, where she had celebrated her 92nd birthday. She was highly gifted, musical and interested in the literature of several countries. Born in Prague, she spent, after her marriage, the greater part of her life in Vienna, where she met great musicians and writers. She had a son, whose early death cast a shadow on her old age, and a daughter, whose visits she enjoyed as much as those of her grandson with his wife and three sturdy great-grandchildren. Nobody who met Maria Dewidels will ever forget her, and her friends at Morris Feinmann House—Matron, residents and staff—will always remember this lady with the heart of gold.

CECILIA MARX

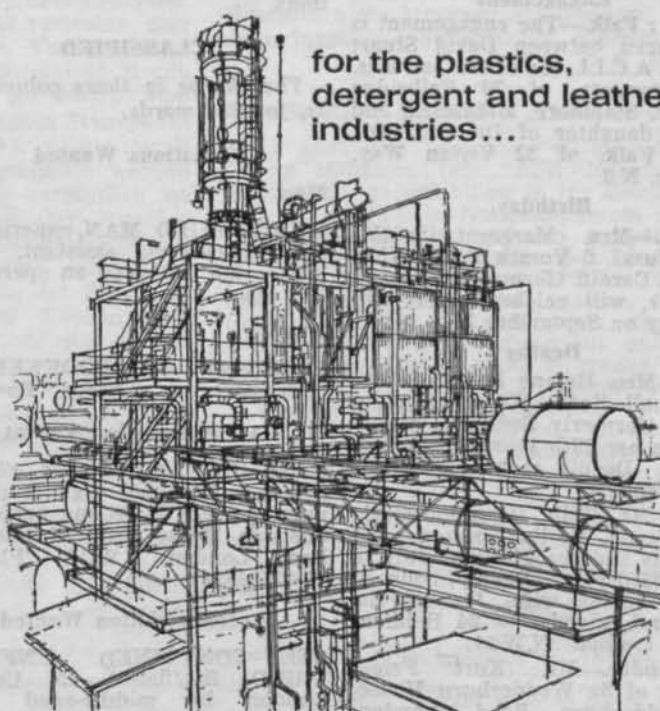


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ORGANISATIONAL NEWS

AJR CLUB

Besuch aus Israel

"Ich habe mir nie traumen lassen, dass ich einmal das Glueck haben werde, im Hannah Karminski House als Hannahs Schuelerin sprechen zu duerfen." Mit diesen Worten leitete Frau Ullmann, Leiterin des Ahava-Kinderheims (frueher Berlin, jetzt in Kiriath Bialik, Israel) am 1. August ihren Bericht ueber das Heim ein.

Die damalige Berliner Leiterin, Frau Berger, erkannte rechtzeitig die Gefahr, die dem Heim seit 1933 drohte und brachte den grossten Teil der Kinder nach Israel. Das Heim liegt in einem Bezirk, der von Einwanderern aus Deutschland, meist Akademikern, in harter Arbeit aus der Wueste in einen wunderschoenen Vorort von Haifa umgewandelt wurde. Die 130 betreuten Kinder kommen aus gefaehrdetem Milieu von Eltern, z.T. aus Marokko, Algerien, Yemen, die ihre grosse Kinderzahl entweder verkommen lassen oder unfaeig sind, ihnen eine zeitgemae Erziehung zu bieten.

In lebendig, von Frau Ullmann aufgenommenen Lichtbildern zog das Leben der Kinder im Ahava-Heim vorbei, bei Unterricht, Spiel und Sport, betreut von Schuelerinnen der an das Heim angeschlossenen Ausbildungsschule fuer Jugendfuersorgerinnen. Ein reizendes Bild zeigte 20 Maedel mit ihren Puppenwagen, ein Chanukahgeschenk der Ahava, andere Bilder die Synagoge mit einer aus Deutschland geretteten Torahrolle und die herrlich

gedeckte Tafel fuer 500 Gaeste zu Rosch Haschana. "Ahava" bedeutet Liebe, und die strahlenden Kindergesichter zeugen von der Hingebung und verstaendnisvollen Liebe mit der Frau Ullmann sie umgibt. Ihre farbige Darstellung des Lebens im Ahava-Heim machte einen tiefen Eindruck auf die zahlreichen Zuhorer.

Dr. A. Levy begruesste in herzlichen Worten Mrs. Ullmann und ihre Begleiterin, die Fuersorgerin Mrs. Kaphan, Mrs. M. Jacoby ueberreichte Frau Ullmann in Dankbarkeit eine Gabe fuer das Heim, mit dem der Club schon frueher in fuersorgender Verbindung stand, und dankte auch Mrs. E. Goldsmith fuer die wundervolle Wiedergabe der Lichtbilder.

M.J.

DOMESTIC HELP FOR THE SICK

An Urgent Appeal by the AJR Employment Agency

The AJR Employment Agency receives a constantly growing number of urgent requests from handicapped, sick, old and lonely people who need help in shopping, cooking, light housework or simply want a companion—temporary or permanent, in most cases part-time.

Many women who retire at the age of 60 in order to qualify for an Old Age Pension are still fit enough to work for a few hours. It would be gratifying if they could help others who are less fortunate in their health.

Anyone who is prepared to respond to this "S.O.S." should contact the AJR Social Services Department, 8 Fairfax Mansions, London, N.W.3 (Tel.: MAIda Vale 4449).

FAMILY EVENTS

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

Engagement

Jacobs : Falk.—The engagement is announced between David Stuart Jacobs, A.C.I.I., son of Mr. and Mrs. B. Sprengers, of 76 Felbridge Avenue, Stanmore, Middlesex, and Susan, daughter of Dr. and Mrs. F. E. Falk, of 32 Vivian Way, London, N.2.

Birthday

Seidler.—Mrs. Margaret Seidler (née Huss), 5 Yorath Road, Whitchurch, Cardiff (formerly Brno and Vienna), will celebrate her 70th birthday on September 27.

Deaths

Baer.—Miss Helene Baer, of 110a Tettenhall Road, Wolverhampton, Staffs. (formerly Breslau), passed away in her 69th year after a long illness. Deeply mourned by her many friends.

Dean.—Mr. Willy Dean (formerly Dienstfertig, Berlin), passed away suddenly and peacefully on July 18 in his 83rd year. Deeply mourned by his loving wife, Jenny, relatives and friends. — 24 Belmont Court, London, N.W.11.

Friedlander.—Mr. Kurt Friedlander, of 3a Wedderburn House, 1 Wedderburn Road, London, N.W.3, husband of Mrs. Bertha Friedlander, passed away on August 12 in his 80th year.

Rindskopf.—Mrs. Claire Rindskopf, 7 Chalton Drive, London, N.2 (formerly Fuerth/Bavaria), passed away peacefully on August 3. Mourned by her daughter, son-in-law and grandson, relatives and friends.

Sandys.—Mr. Bernard Martin Sandys, of 12 Leaside Crescent, London, N.W.11 (formerly Danzig), died suddenly and unexpectedly on June 21. Deeply mourned by his wife, Margot, his friends and relations.

CLASSIFIED

The charge in these columns is 3s. for five words.

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MIDDLE-AGED MAN, experienced hospital catering assistant, seeks lighter job following an operation. Box 969.

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AJR Needlewoman Service

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Miscellaneous

MORITZ OPPENHEIM.—Would anybody in possession of works, data, autobiography of painter Moritz Oppenheim, Frankfurt am Main, kindly contact Hildegard Shelton-Freund, 45 Temple Fortune Hill, London, N.W.11, or telephone evenings 01-458 1898.

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Personal

INDEPENDENT WIDOW would like to meet gentleman aged between 60 and 70, object companionship/matrimony. Box 966.

WIDOW, young 55, wide interests, including country walks, music, helping our fellowmen, seeks gentleman friend, object matrimony. Daughter 14, son 18 (both financially independent). Willing to take on one more youngster. Box 967.

WIDOW, early 50s (London area) wishes to meet cultured gentleman for companionship/matrimony. Box 975.

ERIC GOODMAN 60

On September 2, Mr. Eric Goodman will celebrate his 60th birthday. The son of the well-known Oberkantor of the Potsdam Jewish Community, Samuel Guttmann, he received a comprehensive religious training at an early age and studied liturgy, Jewish music and philosophy under Arno Nadel and Rabbi Dr. H. Schreiber. He could not realise his wish to take up a career in the religious field, though he occasionally substituted as Cantor for his father. In Germany he held a promising position with the Hermann Tietz combine.

In this country he had a number of business appointments. At the same time he has been actively associated with the New Liberal Jewish Congregation. He sometimes deputised for the late Oberkantor Magnus Davidsohn, and has been the Congregation's Choirmaster for the past 15 years. He is also a member of the Board and of the Chevra Kadisha of the Congregation. Happily married to Franzi Koschell, he is well known for his sense of humour which, combined with his talent for poetry, made him a much applauded entertainer in his Congregation. We wish him many more happy years together with his devoted wife.

H.H.K.

RABBI DR. G. KANTOROWSKY 85

Rabbi Dr. George Kantorowsky (San Francisco) celebrated his 85th birthday on August 24. From 1917 to 1940 he was Minister of the Jüdische Brüdergemeinde in Berlin-Neukölln. He managed to emigrate as late as 1940 and found refuge in Shanghai where he acted as the Rabbi of the Community of Central European Refugees. After the war he went to San Francisco and became the founder and spiritual head of Bne Emunah, a congregation of Jews from German-speaking countries.

GENTLEMAN, 52, Continental background, wishes to meet lady aged between 40/50. Object friendship/matrimony. English correspondence, please. Box 970.

WIDOW, Continental background, would like to meet Jewish gentleman aged between 60/68. Object friendship/matrimony. Box 971.

LADY, Continental background, young-looking widow, independent, with many interests, would like to meet gentleman between 55 and 65 for companionship/matrimony. Box 973.

WIDOWER, middle sixties, perfect health, would be pleased to meet pleasant Jewish lady, financially independent (not over 5 ft. 2 inches tall). (Midlands preferred, but not essential.) Object matrimony. Box 974.

MISSING PERSONS

Personal Enquiries

Schönhof.—Mr. Heinz Schönhof, born 1907 in Offenbach, businessman, younger brother of Walter Schönhof, a lawyer. Box 965.

Enquiries by AJR

Schott.—Mrs. Luise Schott (née Mayer), widow of Professor Schott, residence before 1939: Bockenheimer Anlage 36, Frankfurt/Main. Known to have emigrated to London in 1939.

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DEUTSCHE SOZIALVERSICHERUNGSRENTEN FUER FRAUEN

Berufseinkommen bei "vorgezogenem" Altersruhegeld

Frauen, die noch nicht das Alter von 65 Jahren erreicht haben und eine britische Old Age Pension beziehen, duerfen zur Zeit woeentlich £6.10. verdienen, ohne dass deswegen ein Abzug von ihrer britischen Old Age Pension gemacht wird. Wenn sie auf Grund des deutsch-britischen Gegenseitigkeitsabkommens eine deutsch-britische Gemeinschaftsrente erhalten, so sind aber auch die deutschen Vorschriften zu beachten, da sonst die deutschen Rentenanteile in Wegfall kommen und dadurch die Gemeinschaftsrente gefaehrdet werden koennte.

Die deutschen Vorschriften weichen von der britischen Regelung ab. Sie beschraenken nicht nur die Hoehe des erlaubten Einkommens, sondern auch die erlaubte Arbeitszeit. Die Arbeitszeit darf im Jahre nicht mehr als drei Monate oder 75 Arbeitstage betragen; wenn man den Arbeitstag mit 8 Stunden ansetzt, so bedeutet dies nicht mehr als 600 Stunden im Jahre. Das Einkommen darf nicht mehr als ein Achtel der "fuer Monatsbezeuge geltenden Beitragsbemessungsgrenze" oder bei hoehere Entgelt oder Arbeitseinkommen ein Fuenftel des gesamten Einkommens betragen.

Hieraus ergeben sich folgende Berechnungen:

- Die Beitragsbemessungsgrenze wechselt von Jahr zu Jahr. Fuer das Jahr 1968 ergibt sich auf dieser Grundlage bei einem Gesamteinkommen innerhalb der Bemessungsgrenze ein erlaubtes Arbeitseinkommen von DM 2.400.—d.h. etwa £250 jaehrlich fuer die deutsche Versicherung.
- Fuer die britische Rente ist ein Arbeitseinkommen von £6.10. woeentlich, d.h. etwa £340 jaehrlich erlaubt.

Bei einem Einkommen, das die Bemessungsgrenze uebersteigt, verstehe ich die deutschen Bestimmungen dahin, dass von einem Gesamteinkommen jeglicher Art (an Zinsen, Pensionen, Renten, Mieten usw.) ein Fuenftel auf Arbeitseinkommen entfallen darf, also z.B. bei einem Einkommen von £1.500 jaehrlich auf Einkommen aus Arbeit £300 (immer vorausgesetzt, dass die Arbeitszeit von 600 Stunden jaehrlich nicht ueberschritten wird). Dabei ist aber darauf zu achten, dass zur Sicherstellung der britischen Old Age Pension in voller Hoehe das Arbeitseinkommen den Betrag von £6.10 woeentlich oder £340 jaehrlich nicht uebersteigen darf.

Renten wegen Berufs- oder Erwerbsunfaehigkeit

Renten aus der deutschen Sozialversicherung wegen Berufsunfaehigkeit oder Erwerbsunfaehigkeit sind unabhaengig vom Alter des Versicherten zu zahlen, wenn die Voraussetzungen fuer solche Renten gegeben sind. Hingegen ist Altersruhegeld aus der deutschen Versicherung, auch fuer Frauen, in der Regel erst ab Vollendung des 65. Lebensjahres zahlbar. Es ergibt sich aber fuer Frauen, die schon vor Vollendung des 65. Lebensjahres eine britische Old Age Pension beziehen, haeufig die Moeglichkeit, auf Grund des deutsch-britischen Gegenseitigkeitsabkommens eine gemeinschaftliche ("composite") Pension an Stelle einer nur-britischen Old Age Pension zu beziehen. Dies fuehrt zwar zu einer Verringerung der von Grossbritannien zu zahlenden Rente, doch ist die Gemeinschaftsrente in der Regel hoeher als die britische Old Age Pension allein. Wenn nun aber die Rentnerin eine deutsche Rente wegen Berufs- oder Erwerbsunfaehigkeit bezieht, so steht sie sich meist guentiger, wenn sie auch weiterhin diese Rente bezieht und daneben die unverkuerzte britische Old Age Pension.

Die fuer die deutsche Rente zustaeundige Bundesversicherungsanstalt fuer Angestellte, Berlin, und die Landesversicherungsanstalt Hamburg haben aber in solchen Faellen den Standpunkt vertreten, dass sie berechtigt sind, die Versicherten zu zwingen, eine deutsch-britische gemeinschaftliche Altersrente zu beziehen anstatt der ungekuerzten britischen Old Age Pension zuzueglich der deutschen Rente wegen Berufs- oder Erwerbsunfaehigkeit. Ich habe stets den Standpunkt vertreten, dass diese Ansicht der deutschen Versicherungstraeger falsch ist. Das Sozialgericht Berlin hat numehr durch Urteil S 1 An 4006/67 vom 16.5. 1968 den von mir vertretenen Standpunkt gebilligt. Da diese Frage aber noch niemals vom Bundessozialgericht entschieden worden ist, so wird in dieser Sache vermutlich im gegenseitigen Einverstaendnis der Parteien Sprungrevision beim Bundessozialgericht eingelegt werden, um eine endgueltige Klaerung herbeizufuehren. In der Zwischenzeit kann ich in solchen Faellen nur empfehlen, unter Berufung auf das vorstehende Urteil gegen die Umstellung von selbstaendigen deutschen Renten wegen Berufs- oder Erwerbsunfaehigkeit auf eine deutsch-britische Gemeinschaftsrente Klage zu erheben.

DR. L. G. T. KING.

VERSORGUNGSBEZUEGE DER FRUEHEREN ANGEHOERIGEN DES OEFFENTLICHEN DIENSTES

In der urspruenglichen Fassung des Gesetzes zur Regelung der Wiedergutmachung nationalsozialistischen Unrechts fuer Angehoerige des oeffentlichen Dienstes vom 11.5.1951 war die Nachzeichnung der Laufbahn von frueheren Angehoerigen des oeffentlichen Dienstes nur bis zum 8.5.1945 vorgesehen. Durch das 6. Aenderungsgesetz vom 18.8.1961 wurde dies geaendert. Es war nunmehr die Dienstzeit bis zum 31.3.1951 nachzuzeichnen aber nur auf entsprechenden Antrag, der bis zum 31.12.1962 gestellt werden musste. Ich bin nun in letzter Zeit mehrfach auf Faelle gestossen, in denen ein solcher Antrag nicht gestellt worden ist. Die betreffenden Versorgungsempfaenger, die meist selbst ihre Wiedergutmachungsangelegenheiten erledigt hatten, glaubten, ihre Angelegenheit sei endgueltig erledigt nachdem sie den Bescheid erhalten hatten, durch den ihnen Versorgungsbezeuge zuerkannt worden waren. Den weiteren Gang der Gesetzgebung hatten sie nicht verfolgt.

Fuer die Vergangenheit kann diese Unterlassung nicht behoben werden. Eine spaetere Antragstellung kann aber moeglicherweise immer noch eine Verbesserung fuer die Zukunft bewirken. Eine solche Verbesserung waere dann moeglich, wenn dargelegt werden kann, dass der Berechtigte in der Zeit zwischen dem 8.5.1945 und 31.3.1951 z.B. als Beamter befoerdert oder als Angestellter in eine hoehere Tarifklasse aufgestiegen waere. Dies muesste bei der Antragstellung im einzelnen ausgefuehrt und glaubhaft gemacht werden. Eine allgemeine Regel laesst sich hierfuer nicht aufstellen. Es laesst sich auch nicht uebersehen, ob ein solches Aufruecken tatsaemassig moeglich gewesen waere, da dies davon abhing, ob auch eine solche hoehere Stelle frei gewesen waere.

Diese Ausfuehrungen beziehen sich nur auf fruehere Angehoerige des oeffentlichen Dienstes, nicht hingegen auf fruehere Bedienstete juedischer oeffentlicher Einrichtungen.

DR. L. G. T. KING.

MORITZ HEIMANN EXHIBITION

To mark the centenary of the birth of Moritz Heimann (cf. "AJR Information", July, 1968), an exhibition in his memory was held in the Schiller-Nationalmuseum in Marbach. The exhibits included an edition of Heimann's Collected Works (published by S. Fischer), manuscripts and letters. Of particular interest is a small volume, clandestinely published in 1935, on the 10th anniversary of Heimann's death under the heading "In Auftrag eines Freundes". The booklet was printed in only 30 copies and sent to a selected number of friends, together with the following accompanying note: "The acceptance of this booklet obliges the recipient on his word of honour never to pass it on to anybody else."

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LETTERS TO THE EDITOR

"THE GERMAN CHALLENGE"

Sir,—Whereas I, of course, appreciate the necessity of critical reviews of the German scene which you publish from time to time in "AJR Information", the leading article by C. C. Aronsfeld in the June issue prompts me to a protest against both its spirit and the presentation of recent political developments in West Germany.

My observations will be limited to a few points. First, there is a reference to the "shortcomings" of the Grand Coalition. Whether such strictures are justified or not is of course a matter of political opinion, and at that one primarily under party-political aspects. It appears that your contributor has only too willingly adopted the current criticism so fashionable in radical left-wing quarters against a stabilising factor in German policy which was unfortunately unobtainable in the Weimar Republic. It would seem quite incontestable that the economic situation in West Germany has considerably improved since the second half of last year and the far larger section of the German population, including the majority in the S.P.D., is definitely in favour of maintaining this coalition.

As far as special Jewish interests are concerned the present Government have not deviated from an approvable policy and in regard to Israel both the Government and the overwhelming part of the people have—as distinct from some other European States—shown a definitely positive attitude to Israel. I, therefore, fail to understand why you allow such criticism expressed in a rather hostile tone, to be uttered in a leader in your periodical inasmuch as it is not the task of "AJR Information" to take sides in German party politics unless special Jewish interests are at stake.

Secondly, still stronger objections must be taken against some statements on page 2 of the issue. It is rather strange to note the writer's explicit view that the students' movement "can be regarded as an extra- (not anti-) parliamentary opposition", when not only the own pronouncements of the German (and many other) leaders of these movements have stressed the political-revolutionary character which is mainly directed against present-day parliamentary democracy. Further, I refer to the slur on what the writer calls "the faint-hearts of Weimar who ran away from the tests

(i.e., the fight against its opponents) will ever be remembered with ignominy". This sweeping condemnation shows a most deplorable lack of knowledge of the real distribution of political and economic power in the Weimar Republic and amounts to a contemptible calumny of those men and women who defended the Republic and often paid dearly for their courage.

He then proceeds to expound that even after the First World War Germany did not evolve her own system of government but waited for one to be imposed. With all due allowance for the defeat Germany suffered in 1918, it seems rather preposterous to say that the Weimar Constitution was imposed upon Germany from outside. I remember, however, that a similar argument was used by Hitler in order to defame the Republic.

Lastly, it is rather strange to find in your publication an unqualified praise for the "young rebels of today" after their openly anti-democratic aims and their danger to organised society has become only too obvious. Had your contributor limited his observations to noticing a new spirit in German youth which is much different from that in earlier times one would gladly agree with him, but when he chooses to praise "young rebels of today" with their Maoist and anarchist tendencies and activities I wonder whether such contentions ought to have a place in "AJR Information".

Yours, etc.,

R. GRAUPNER.

London, W.C.2.

DE GAULLE AND THE GERMAN JEWISH IMMIGRANTS

Sir,—The "cri de coeur" of your "Paris Correspondent" fails to move me. France and Israel are sovereign States. Unfortunately, it is not uncommon for different States to disagree strongly on major aspects of policy.

It strikes me as a little naïve on the part of your correspondent to expect de Gaulle, of all people, in the formulation of his major policy to take account of the susceptibilities of those French Jews who stand with one foot on both sides of the fence. And to search for evidence of de Gaulle's anti-semitism without finding it.

It is tempting to identify oneself with

Zionist ideologies and at the same time enjoy the unrivalled opportunities and amenities of the major Western capitals. Dual loyalties inevitably lead to a mild form of persecution complex. The resultant attitude of mind cannot do anything but harm to the causes of Israel, France and Jewry.

Yours, etc.,

F. W. URY.

London, N.W.8.

THE FEUCHTWANGERS

Sir,—In the interesting letter from Mr. J. Raphael about the Feuchtwangers in your last issue, he mentions the origins of Lion Feuchtwanger's pseudonym, "Wet Cheek". He may like to know that one of the more ebullient scions of the Feuchtwanger clan was always known in my family as "Damn Cheek" (Damp Cheek).

Yours, etc.,

WALTER M. SCHWAB.

London, N.W.3.

GUSTAV HEINE'S LAST GRANDSON

The death occurred in Vienna on May 25, 1968, of Professor Dr. Robert Freiherr von Heine-Geldern, the last grandson of Gustav Heine, younger brother of the poet Heinrich Heine. Dr. Robert von Heine-Geldern, born in Vienna on July 16, 1885, was the son of Maximilian von Heine-Geldern and Marie Freiin von Seidler. He was a distinguished scientist, and as a result of his important research activities in the fields of ethnology and anthropology, a number of honourable degrees and awards were bestowed on him. Among others, he became a member of the Austrian Academy of Sciences, the Royal Anthropological Institute and the Royal Asiatic Society in London.

Immediately after the "Anschluss" in 1938 he left his home country and emigrated to the United States. In 1949 he returned, with his three children, to Vienna.

His ancestor, Gustav Heine, had arrived in Austria from Hanover about 140 years ago, started a brilliant career in the then Austro-Hungarian army, and made his name in the world of journalism when, in the troubled years of 1848/1849, he founded the "Wiener Fremdenblatt". In 1870 Emperor Francis Joseph elevated him to the rank of a "Freiherr" which he was permitted to use in connection with the combined family name of both his parents, Heine-Geldern.

J. RAPHAEL.

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