

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

W. Rosenstock

TOPICALITY OF THE PAST

One of the latest issues of "The Times Literary Supplement" carried no less than twelve reviews of works relating to political trends in Germany during the past 150 years, including evaluations of the Nazi movement and its effects on the German Jews. Similarly, other editions of that valuable paper as well as references in the national press testify to the steadily rising number of publications in this field, both in Germany and in English speaking countries.

This extensive production is mainly due to two sets of circumstances. The one is that the amount of source material, not yet unearthed or scrutinised, is considerably larger than usually assumed and will therefore keep historians busy for a very long time to come. The second reason is an urge of coming to grips with the phenomenon, not to say enigma, of Germany. How could it happen? How far was Nazism rooted in what is called the "national character" of the Germans? Were the counter-forces of radicalism, liberalism, socialism, moderate conservative nationalism or religion negligible, or did they stand a chance of averting the evil? These are the questions which, expressly or implicitly, consciously or sub-consciously, loom behind the research. The efforts at finding the answers are not only essential because they may explain the happenings of the past. They are also of practical importance for the present and the future. They have their bearing on the policy of post-war Germany. Yet they equally have their impact on the policy of other nations because, in our turbulent days, hardly any country is free from the dangers of mass hypnosis or intolerance towards minorities.

At the same time this delving into the past is important for the assessment of the present position of Jews in the Diaspora. The confrontation of the Jewish minority with their environment occurred in Germany earlier than in most other countries. It started at a time when the masses of the Jews lived in Eastern Europe as an ethnic group with a language and culture of their own. Only after their exodus from Russia to America and, to a lesser extent, to Britain had they to come to terms with the problem of integrating into a predominantly Gentile society without losing their Jewish identity. We are used to saying that in this respect the position is easier in present-day America than it was in pre-1933 Germany, because the United States is considered as a pluralistic society in which all immigrant groups and their descendants may develop their own sub-cultures within the pattern of the wider body politic. We are also inclined to stress the difference between the status of the Jews in this country and that in Germany. When Kurt Blumenfeld advised the Jews in Germany to keep aloof from political activities, it was argued that in England Jews held high positions in political life without

harm to themselves or to their community. Blumenfeld did not deny this, but added that in England Jewish politicians acted as "identified Jews" ("deklarierte Juden"). This may have held good a generation ago, and, to a certain extent, it also applies to the present generation. Many Jews who are active in parliamentary life at the same time hold leading positions within the Jewish community.

On the other hand we have, since our arrival, witnessed a process of transformation. Thirty years ago, a high proportion of British Jews were foreign born. Today most of Anglo-Jewry's politically active personalities are British born, though as children of immigrants they still experienced the "Yiddishkeit" of their parents' homes. Now, gradually, a third generation is coming to the fore which is not only of British birth, but also of British born parentage. If we take the mass immigration at the turn of the century as the starting point of contemporary Anglo-Jewish history, the corresponding starting period in German history is the emancipation at the beginning of the 19th century, i.e. one hundred years earlier. This is, of course, a crude statement, because there was already a most active Jewish community in this country before the arrival of the pogrom victims from Russia. Yet their descendants are a minority in comparison with those of the Eastern Jewish immigrants. It, therefore, appears justified to claim that, *mutatis mutandis*, the present position in this country corresponds to that of German Jewry in the 1870s. One difference which comes to mind is the greater degree of

tolerance which the Jews in this country enjoy. This makes it easier for them to retain their identity without being discriminated against. Yet it also has its centrifugal effect because lack of prejudice is bound to further total absorption. The current debates on the increasing intermarriage rate reflect this development, the end of which cannot be foreseen.

The pre-occupation with German history in general and with the position of the Jews within the German orbit is, therefore, not accidental. It only re-affirms the immense topicality of the subject. Under this aspect, the research work for which the Leo Baeck Institute was founded goes beyond the fulfilment of a moral duty towards our own past. It also serves a decisive purpose within the wider context of general historiography, German and Jewish. Every publication of the Institute is an important piece in the mosaic, and under this aspect the latest Year Book of the L.B.I. deserves as wide recognition as its preceding volumes.*

Year Book of Leo Baeck Institute

New light on the role of Jewish politicians during the Bismarck era is shed by Werner E. Mosse in his essay "Conflict of Liberalism and Nationalism". The two main antagonists were Leopold Sonnemann, owner and editor of the Frankfurter Zeitung, a representative of "pure" Liberalism, and Ludwig Bamberger, a leader of the National Liberals. One of the issues on which they clashed was the enforced Germanisation of Alsace-Lorraine after the Prussian-French war. Bamberger acted as Bismarck's main spokesman in defending this policy whereas Sonnemann, consistent with the basic principles of Liberalism, violently opposed it. Equally the two crossed swords on the Sozialistengesetz and, to some extent, in the Kulturkampf issue. Whilst Sonnemann opposed Bismarck's anti-Catholic legislation unreservedly, Bamberger voted for the "kanzelparagraph". Sonnemann's Frankfurter Zeitung dissociated itself from Bismarck's objectives, whereas the National Liberal Berliner Tageblatt published vitriolic attacks against the Jesuits. This divergence dispels the antisemitic sham of a united Jewish political front. From a specific Jewish point of view, Sonnemann was probably more in line with Jewish ideals and also with Jewish self-interests when he fought for the rights of minorities and against exaggerated nationalism. On the other hand, it is one of the yardsticks of full emancipation, whether Jews have a free choice between all political parties of whether, *de jure* or *de facto*, they are barred from some of them on account of their origin, as was the case in the German Conservative (later German National) Party.

* Leo Baeck Institute. Year Book XV. Edited by Robert Weltsch. East and West Library, London, 1969. 320 pp. 26 illustrations. £3. Free of charge for members of the Society of Friends of the L.B.I.

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The Association of Jewish Refugees in Great Britain

herewith invites its members to its

GENERAL MEETING

on Thursday, June 17, at 7.45 p.m.

at Hannah Karminski House,

9 Adamson Road, Swiss Cottage, N.W.3

I

Reports on AJR Activities

Treasurer's Report

Election of Executive and Board

(The list of candidates submitted by the Executive is published on page 16)

No further notice will be given.

II

Dr. Eva G. Reichmann:

DEUTSCHLAND OHNE JUDEN?

Gedanken zu einer deutschen Publikation.

Non-members are not entitled to vote, but are welcome as guests at the meeting.

TOPICALITY OF THE PAST

Continued from page 1

The political scene in the past century also comes to light in a stimulating essay by Arthur Prinz on "New Perspectives on Marx as a Jew." The author has discovered new material from which he concludes that, towards the end of his life, Marx departed from his anti-Jewish bias, which is manifested in many of his well-known writings and utterances. When in Karlsbad for a health cure, he was almost exclusively in the company of Jews, and among the persons with whom he established a particularly cordial relationship was the Jewish historian Heinrich Graetz. Prinz also relates that Marx's daughter, Eleanor, who felt deeply attached to him, considered herself a Jewess and took a great interest in the life of London's East-End Jewry. In Prinz's opinion this is also attributable to the views which her father developed in his later years and conveyed to her. Prinz admits that it might be premature to arrive at conclusions on the basis of the material so far discovered by him, but he expects that further research will confirm his assessment.

Dealing with the position of Jews in Germany two generations prior to Marx, Selma Stern-Täubler describes the intellectual set up at the beginning of the emancipation period, when the dialogue between Jews and non-Jews in the modern sense commenced. Her essay "The First Generation of Emancipated Jews" is a condensed English version of the final chapter of the third volume of her work "Der Preussische Staat und die Juden: Die Zeit Friedrichs des Grossen", shortly to be published by J. C. B. Mohr (Paul Siebeck) Tübingen in the Schriftenreihe wissenschaftlicher Abhandlungen des L.B.I. Starting with the entrepreneurs, like the Itzigs, Ephraims and Gumperts, she goes on to describe the spiritual concepts and educational activities of Moses Mendelssohn, Naphtali Hartwig Wesely, Ephraim Kuh, David Friedlaender and Lazarus Bendavid, all of whom in one way or another strove for the integration of the Jews into the wider society. Several of them, like David Friedlaender, were prepared to do this at the expense of some basic principles of Judaism, but all of them agreed that the adaptation to new requirements, as they saw them, should not result in the entire loss of their Jewish identity.

At the other end of this historical process were those who were the products of the emancipation and who had to experience its limitations. A well chosen example was the poet, writer and educationist Jakob Loewenberg (1856-1929), whose life story is told by his son Ernst L. Loewenberg. Quoting from Jakob Loewenberg's writings, letters and diaries, the monograph conveys a vivid picture of a man who was conscious of the two sources from which his personality had sprung. He was born in a Westphalian village. The paucity of Jews in his immediate surroundings made him particularly conscious of his minority status but at the same time brought him into closer touch with the people in whose midst he lived, and it is no accident that he liked to speak the Lower German ("plattdeutsch") dialect. In Hamburg where he spent his adult life, he was the friend of many well-known non-Jewish authors, among them Detlev von Liliencron and Otto Ernst, and was also widely recognised by them. His Jewishness manifested itself not so much in the observance of the ritual, but in the awareness of his historical roots and of the ethical postulates of Prophetic Judaism. Yet he had to feel the sting of

antisemitism in his early days when his applications for a teacher's job were repeatedly rejected on account of his religion. During the First World War, when he gradually realised the dangers of German chauvinism, he became bitterly disappointed by the rising antisemitism, which even the Jewish soldiers in the trenches had to endure, and after the war, the precarious Jewish position under the Weimar Republic was a constant source of worry to him and also made him revise his attitude to Zionism, though he never associated himself with the movement.

Loewenberg was spared the catastrophe of 1933, and he had not to experience the fate of the subsequent generation, which is exemplified in the Year Book by a profile of Ernst Toller, written by Margarete Turnowsky who was a fellow student of his in Heidelberg. The sensitive poet who, as a reaction to the horrors he experienced as a soldier, transformed his humanitarian outlook into political action, comes to life in Dr. Turnowsky's reminiscences which are interspersed by quotations from Toller's autobiography "Eine Jugend in Deutschland". Both were members of a Pacifist students group, formed in 1917. The fact that most members of the group were Jews is mentioned only in passing by the author, yet it exemplifies the state of affairs at German universities where most of the non-Jewish students were on the Right and where the Left-wing groups with their predominantly Jewish membership laid themselves open to antisemitic slander.

The open confrontation between the various political movements came to an end when the Nazis established their dictatorship in 1933. Yet there remained courageous people who formed underground anti-Nazi groups of one kind or another. Many of them ended their lives in concentration camps. The official Jewish organisations could not join this fight. Yet the victims of the Nazi terror included many Jewish individuals. Names of those who were killed because of their anti-Nazi activities before or after 1933 are mentioned in the monograph by Helmut Eschwege about the "Resistance of German Jews against the Nazi Régime". A citizen of the German Democratic Republic, the author deals in particular with the group of resistance fighters who worked under the leadership of Herbert Baum. With few exceptions, the group was composed entirely of Jews and thus probably represents the only collective Jewish resistance under the régime.* Many members stemmed from the Jewish youth movement. Whilst several of them were Zionists, the unifying political factor for most of them was the adherence to the Communist ideology. Eschwege reports the clandestine activities of the group which included the production and distribution of leaflets, the daubing of anti-Nazi slogans, and regular secret gatherings. Things came to a head when members of the group set fire to the Exhibition "Soviet Paradise" in the Berlin Lustgarten in May 1942. Both the participants of this action and almost all other members of the group were traced and arrested. The action also resulted in the arrest of 500 other Jews as hostages. Almost all members of the Baum group were sentenced to death, and those who were sentenced to penal servitude eventually perished in the concentration camps. Eschwege's monograph is an important contribution to the history of German

* The group activities of a number of Chazuzim who went underground are described in a monograph "Jüdische Jugend im Untergrund" by Jitzhak Schwarsenz and Edith Wolf in the latest issue (No. 45) of the Bulletin of the L.B.I.

Jewry at the end of its darkest period. As, for obvious reasons, written records hardly exist, it is particularly important that the reminiscences of those who were involved have been related and assessed. Yet beyond this, the article is a memento to the heroic deeds of the Jewish resistance fighters.

Recent history is also recorded in Curt D. Wormann's article about the German Jews in Israel and their cultural situation since 1933. For readers in this country it becomes evident that in Palestine the gap between the German language background of the immigrants and the language of the country of resettlement was much wider than in Anglo-Saxon countries. The position was aggravated by the antagonistic attitude of the earlier settlers, most of whom were of Eastern European origin, against the values of German culture, which they were inclined to identify with Nazism. On the other hand, the urge among German Jews to strike roots was particularly strong in their new Jewish homeland.

New vistas of the beginnings of a specific German-Jewish history have been opened by Siegfried Stein in his essay "Liebliche Tefilloh—A Judaeo-German Prayer Book". The work he deals with was published by Aron ben Samuel of Hergershausen at the beginning of the 18th century, i.e. more than 100 years before the emancipation legislation in Germany. The painstaking way in which Professor Stein analyses the linguistic peculiarities of the work and assesses its wider spiritual and social implications deserve the greatest praise. From a general historical point of view it is interesting to note that the idea of saying prayers also in the vernacular, is not the fruit of assimilationist tendencies in the 19th century, but was already put into effect at a much earlier period.

Interest in the German-Jewish past is not restricted to Jewish research workers. For understandable reasons, many German municipalities and scholars have published works about the local or regional history of the Jewish communities which once existed in their midst. The number of such works is rather large, as the article on "Post-War Publications on Jewish Communal History in Germany" by Ernst G. Lowenthal reveals.

The Year Book's traditional bibliography of recent publications on German Jewry has been compiled by Bertha Cohn as comprehensively and reliably as in the preceding volumes.

Last but not least, there is the contribution by the Editor, Robert Weltsch. It is modestly described as an "Introduction" to the book. This title is in so far correct as it introduces the subjects with which the work deals and makes readers aware of the links between the articles, diverse as they may seem at first sight. As always, the editor has succeeded in producing the book as an organic entity. Yet at the same time, his "Introduction" is an essay in its own right, full of ideas and observations as is every work by Robert Weltsch.

Here we should stop, because Robert Weltsch does not like personal tributes. Yet we cannot obey him this time, because the publication of this review coincides with his 80th birthday. What he means to us as a thinker and an author is described in other parts of this issue. As a publicist he is for those who, albeit in a much more modest capacity, work in the same field, the "Master beyond Reach". He has succeeded in setting standards which others can only try to attain. In gratitude, affection and—let's use the word, even if he may object to it—admiration, we extend our sincerest birthday wishes to Robert Weltsch.

HOME NEWS **ANGLO-JUDAICA**

IMMIGRATION BILL

A delegation from the Board of Deputies was promised by the Home Secretary, Mr. Reginald Maudling, that he would give careful consideration to some of the Board's objections in connection with the Immigration Bill. Deputies regard many of the Bill's provisions as "racially discriminatory" and fear they will impede the work of organisations engaged in promoting race relations in Britain. The introduction of the "patrial" and "non-patrial" statute is particularly objected to, as well as certain regulations dealing with the control of immigrants and their possible deportation.

The deputation to the Home Secretary was led by the Board's president, Alderman Michael Fidler, M.P. In Parliament he defended proposals in the Immigration Bill requiring new immigrants to register with the police. His own parents, he said, came to this country and registered as aliens prior to naturalisation. From his father he had the highest commendation of the manner in which he was treated by the police authorities with whom he had to register.

At the annual meeting of the Manchester Association of Jewish Ex-Servicemen and Women, a row broke out when Mr. David Nesbitt in a resolution called for Alderman's Fidler's resignation as president of the Board of Deputies. After a heated discussion an amended resolution was accepted, expressing "serious concern" over the Bill, but without any reference to Alderman Fidler.

RISING FASCISM

The annual conference of Ajax, held at Hille House, London, was warned that the Association of Jewish Ex-Servicemen and Women may have to face greater activity from fascist and racist groups because of the serious unemployment situation in Britain. It was stated that the Immigration Bill could result in a worsening of race relations. The Bill would have the effect of making coloured citizens feel less secure and less wanted.

Ajax this year celebrates its 50th anniversary. The holding of a special anniversary rally at the Royal Albert Hall is being considered, following the annual parade.

YOUNG LIBERALS AND PRO-ARABS

The Young Liberal Movement and the Union of Liberal Students have elected two Liberals with a pro-Arab history as chairmen. The former's chairman is now Peter Hain, a vigorous opponent of apartheid, who signed a recruitment advertisement for the Liberals for Palestine Group. Mr. Andrew Keogh, who also signed the advertisement, is the students' new chairman. However, Mr. Hain and others of their newly elected colleagues have in the past been most concerned with South Africa, and this is expected to become the dominant foreign issue of the movement under their leadership.

RED ARMY ENSEMBLE

Following reports of a demonstration outside the Grand Theatre, Leeds, by Jews, Ukrainians and other minority groups against the Russian Red Army Ensemble of Kiev, the Leeds Soviet Jewry Committee has sent official letters of complaint to television and radio news media, and to newspapers. No Jews were among the ten people arrested, although several reports implied that those arrested and charged by the police with disorderly behaviour inside and outside the theatre at the end of the show were Jews.

The Race Relations Board has been asked to take action against Mr. Maurice King, the impresario, for his alleged remarks that "Jews would not be allowed in the audience" when he brings back the Ensemble for another tour of Britain.

KITCHENER CAMP MEMORIAL

Unveiling Ceremony on June 20

The Kitchener Camp Memorial will be unveiled in Sandwich on Sunday, June 20, at 3 p.m. The ceremony will be performed by Mr. Julian Layton, O.B.E., one of the founder-members of the Kitchener Camp Committee, and short addresses will be given by Mr. L. Kew (Poldi Kuh), the Rev. Dr. I. Levy, O.B.E., and a representative of the Borough of Sandwich. The function will be attended by Mrs. Bentwich and several other personalities who, in the dark days of 1939, helped in saving 5,000 lives from the fate which subsequently overtook six million of our brothers and sisters.

The gathering offers a unique opportunity not only of meeting old friends, but also of paying tribute to all those who, 30 years ago, befriended us as strangers and took us in.



Quite a few former Kitchener Camp men have already responded to our previous announcements by contributing towards the cost of the plaque and expressing their intention to attend the ceremony. Those who have not yet done so should send their donations to the AJR (8 Fairfax Mansions, London, N.W.3) or the Ex-Service (1943) Association (3 Circus Road, London, N.W.8) as soon as possible. If they also wish to attend the ceremony, their notifications will be required by June 9. A circular carrying further details will be then sent to them.

CENSUS OBJECTION

Members of the Board of Deputies have expressed concern over a question in the April 25 census requiring the naming of the country of birth of people's parents. They fear that, in the wrong hands, the information could be wrongly used, as happened in Nazi Germany. Earlier representations by the board on the same matter were rejected by the Government, and the board decided not to press for the question to be deleted.

DEPUTY LIEUTENANT

Major Anthony George Hayek, of Newcastle, Staffs, who was born in Vienna and came to England in 1939, is one of three new deputy lieutenants appointed by the Lord Lieutenant of Staffordshire. Mr. Hayek, a qualified engineer, served in the British and Indian Armies during the Second World War, attaining the rank of major before he was 25. He established his own practice as a management consultant, specialising in the ceramic industry.

Warsaw Ghetto Memorials

The 28th anniversary of the Warsaw Ghetto Uprising, held at the Cambridge Theatre, London, concentrated on admiration for the fighting Jew rather than mourning for the victims of Nazi persecution. The Lord Chancellor, Lord Hailsham, spoke of his pride at attending the meeting. Those who remembered the events both at the beginning and at the end of Hitler were a dwindling number, he said. Those who remained had a duty to perform: a duty to relate our memory of what happened 30 years ago to what is going on today—in Pakistan, in Northern Ireland, in Vietnam—the ever-present danger of members of one community ceasing to regard the members of another as altogether human and as brothers. The Israeli Ambassador, Mr. Michael Comay, and Lord Janner also spoke. Mr. Simon Frisner, Chairman of the Polish Jewish Ex-Servicemen's Association, presided.

The annual Warsaw Ghetto martyrs' memorial meeting in Manchester was attended by about 350 people. Six children of Holocaust survivors lit six candles to the memory of the martyrs. A wooden symbolical menorah bore the names of eight infamous Nazi concentration camps.

Two hundred people attended a rally staged by the youth of the Birmingham community to mark Martyrs' Memorial Day. In the synagogue, Adelaide Road, Dublin, a moving commemoration was performed entirely by the youth of the community. It included readings from the Universal Declaration of Human Rights and poems written by children in the Theresienstadt concentration camp.

Aged, Lonely and Forgotten

In London's East End old Jews live alone and sometimes forgotten, helped to keep alive only by the Welfare State and the Jewish Welfare Board. A TV is often their only enjoyment, the kosher meals-on-wheels service the only square meal they may have. On £5 a week, or a little more if they are lucky, they eke out an existence, going to bed to save heating when it is cold.

Child Art

The 18th Annual Jewish Child Art Exhibition was held at the Ben Uri Art Gallery, London. Eleven prizewinners were chosen out of hundreds of talented and colourful entries. The exhibition was sponsored by the Jewish Chronicle.

Antisemitic Literature

Mr. Paul Rose, Labour M.P. for Manchester, Blackley, tabled a Parliamentary question to the Attorney-General. He asked for legal proceedings to be taken under the Race Relations Act against the publisher of antisemitic literature he had received. The material included extracts from the notorious "Protocols of the Elders of Zion" and an eight-page document entitled "Palestine, a shock report." This talked of "Jewish tortures" and "atheistic Zionists who planned to rule the world from Jerusalem."

Newcastle Flatlets

The Newcastle Jewish Housing Association's £80,000 flatlets scheme is now fully operational, at no cost to the local community. The 19 flats have been allocated but, as reported to the monthly meeting of the Representative Council for Newcastle Jewry, it is too early to say whether the scheme will be entirely self-supporting.

NEW LIBERAL JEWISH CONGREGATION

51 Belsize Square, London, N.W.3

SYNAGOGUE SERVICES

are held regularly on the Eve of Sabbath and Festivals at 6.30 p.m. and on the day at 11 a.m.

ALL ARE CORDIALLY INVITED

NEWS FROM ABROAD

UNITED STATES

Trouble with J.D.L.

The police evicted and charged with illegal trespass 21 members of the Jewish Defence League who occupied the offices of the New York Board of Rabbis. Staff reported they had been terrorised and the offices wrecked.

The Board, with the support of other Jewish organisations, in a statement described the J.D.L. action as "senseless" and reminiscent of "stormtrooper tactics". The time had come to "call a halt to such terrorist activities."

The J.D.L. demonstration was in protest against the transfer from a detention centre to a prison of one of their members serving a five-year sentence for falsifying his passport. A J.D.L. spokesman accused the Board of doing nothing for Jewish prisoners.

Hospital Rabbis Re-instated

Governor Ronald Reagan of California has yielded to heavy public pressure and has rescinded cuts in the Californian State Budget which led to the dismissal of three Jewish hospital chaplains. These so-called "economy cuts" would have left more than 1,000 Jewish mental patients in State hospitals without spiritual succour.

CUBAN COMMUNITY

According to a report to the World Jewish Congress by Mr. Lavy M. Becker, of Montreal, who has just returned from Havana, the Jewish community in Cuba enjoys a full Jewish life. The fact that Cuba and Israel maintain relations is of great value to Cuban Jewry. Mr. Lobel, a long-time member of the Jewish community, is the Cuban Ambassador to Israel.

'JAPANESE AND JEWS'

A recent best-seller in Japan, "Japanese and Jews", has already sold 150,000 copies and is now in its 15th printing. The author has received the Soicha Oya non-fiction award but his identity is unknown. He is said to be Isaiah ben-Dasan, a Jew born and bred in Kobe, who has lived in Israel and the United States. The book is soon to be translated into English.

MOROCCO

Consecration of Synagogue

A new synagogue was inaugurated in Ceuta, Spanish Morocco, just in time for Passover. The Military Governor and Mayor of Ceuta and all the local Roman Catholic priests were among those attending the ceremony. The new synagogue, seating 350 people, supersedes four smaller ones now closed. A banquet hall, class-rooms, a library and a kitchen are included in the building.

SWITZERLAND

Former Diplomat Saved 50,000 Jews

The International Rehabilitation Centre for Victims of Political Persecution has submitted the name of Mr. Carl Lutz, a 76-year-old former Swiss diplomat, for this year's Nobel Peace Prize. Mr. Lutz contributed to the rescue of more than 50,000 Jews from Nazi persecution in Budapest in 1944.

As Swiss Consul-General in Budapest in 1944, Mr. Lutz represented 13 countries. After taking part in negotiations with Adolf Eichmann's office and the Hungarian authorities, more than 50,000 Jews were placed under Swiss protection.

League against Racism

A Swiss League against Racism and Antisemitism is being organised in Geneva to counteract the propaganda distributed by fascist and Arab movements to the many international organisations with headquarters or offices in the city.

ANTISEMITISM IN SOUTH AFRICA

During a provincial council by-election in Witbank, some Nationalist Party supporters resorted to crude antisemitic attacks against Mr. J. Shill, the Jewish United Party candidate. The Rev. M. Badenhorst of Witbank South Church in a sermon referred to the burial on Good Friday of Mr. Shill's father. A number of Nationalist canvassers were reported as saying that Mr. Shill could not be entrusted with the education of local children because he was a Jew.

An anonymous article appeared in Rhodoe, the Rhodes University English-language student newspaper, criticising the Jewish community for sending millions of rands to Israel which, it said, had "oppressed, displaced, robbed and murdered" a whole Arab people.

Johannesburg Jews asked the police to inquire into the activities of the South African Anglo-Nordic Union, which distributed leaflets "proving" that the genocide charge against the Nazis was false. The leaflet distribution coincided with the observance of the Holocaust Martyrs' and Heroes' Memorial Day.

CONDUCTOR OF GERMAN ORCHESTRA

Appointment of Israeli

Moshe Atzmon, Chief Conductor of the Sydney Symphony Orchestra, has been appointed Chief Conductor of the Norddeutsche Rundfunk Orchestra as successor to Hans Schmidt-Isserstedt. He will commence his work in Germany at the beginning of the 1972/3 concert season. Atzmon was born in Hungary in 1931 and studied at the Academy of Music in Tel Aviv. He received several awards, among them the Leonard Bernstein Prize, and was also a guest conductor of English orchestras. He has held his position in Sydney since 1969.

HONOUR FOR CHAGALL

The insignia of Grand Officer of the Legion of Honour has been awarded to Marc Chagall, the painter. The ceremony took place in Paris at the official residence of the French Premier, Mr. Jacques Chaban-Delmas.

POLISH SPIES IN DENMARK

A number of spies have been unmasked among the Jews who found asylum in Denmark and Sweden between 1968 and 1970 after leaving Poland, where they were the victims of anti-Zionist and antisemitic campaigns. Several of these spies have been sentenced to prison terms and expelled. One so-called refugee confessed to the Dutch police that Polish intelligence had ordered him to spy on his former compatriots. This man arrived in the Danish port of Skagen posing as a trawler fisherman.

EMIGRATION FROM RUSSIA

Reuter quotes that, according to informed Moscow sources, over 1,000 Soviet Jews were given permission to emigrate to Israel during March—more than the total for the whole of 1970. About 1,300 Soviet Jews were given permission to emigrate to Israel during April. For the first four months of the year the total figure of Jewish emigrants would thus be 2,500.

Emigrants from the Soviet Union who arrived in Israel have reported that the position of Soviet Jews has deteriorated since the end of the Soviet Communist Party congress on April 9. This is confirmed by Western tourists who have been in Russia on holiday. The Soviet authorities have clamped down on Jews who have applied for exit permits. A number already granted have been revoked and some Jews in the main Soviet cities have had their applications refused. A Kharkov University student has been expelled for asking the university to give her a character reference to attach to her application for an emigration permit to Israel.

EASTERN JEWRY

BABI YAR MASSACRE

In the notorious Babi Yar ravine massacre of Kiev Jews some 34,000 men, women and children were systematically slaughtered by S.S. and police execution squads. The Soviet poet, Yevgeny Yevtushenko, made the story of the massacre the subject of a poem, and Anatoly Kuznetsov, now living in England, wrote a novel about it.

Three former Nazi police officers are now on trial in Regensburg, accused of complicity in the murder of 40,000 Jews in the Ukraine in 1941. The indictment accuses them of taking part in the Babi Yar massacre in September, 1941. The trial is one of the biggest war crimes cases to have been held in Bavaria and is expected to last three months, with more than 60 witnesses.

CENTRAL COMMITTEE ELECTIONS

Following the elections at the 24th party congress, Mr. Benyamin Dymshitz, the deputy chairman of the Soviet Council of Ministers, remains the only Jew on the central committee of the Soviet Communist Party.

Mr. Alexander Chakovsky, editor of the Literary Gazette and a member of the Supreme Soviet, was elected a candidate member of the central committee. Colonel-General David Dragunsky and Mr. Vladimir Peller, the chairman of a collective farm in Birobidjan, were elected members of the central auditing commission of the Soviet Communist Party. Mr. Peller is the first Jewish representative of Birobidjan, since the 'forties, to be elected to a high party office.

JEWISH POPULATION

The recently published results of the Soviet census of January, 1970, show a drop in the Soviet Union's Jewish population. The official number of Jews in the U.S.S.R. was given as 2,268,000 in the 1959 census, whereas the 1970 one gives 2,151,000. The latest census not only shows a decrease in the number of people giving their nationality as Jewish, but the number of Jews giving Yiddish as their mother tongue has also fallen from about 410,000 in 1959 to about 395,000 in 1970.

There has clearly been a certain amount of assimilation, but there must be many Soviet Jews who have not declared themselves as such since Novosti, the Soviet press and information agency, has been using the figure of three million Soviet Jews, also estimated by Western and other experts.

'SONS OF ISRAEL'

According to Major Samuel Weiser, an Israeli citizen recently returned to London from a secret fact-finding mission to the Soviet Union, young Russian Jews whose efforts to emigrate to Israel have not been successful have formed resistance groups named "The Sons of Israel" in Moscow, Leningrad, Riga and Kiev. According to Major Weiser, all young Jews want to leave, but the old do not. Protest demonstrations by young Jews are no longer tolerated.

POLISH MICROBIOLOGIST RELEASED

Professor Jozef Parnas, who was sentenced to five years' imprisonment in 1968 on charges which were never disclosed, has been released. A Polish-Jewish microbiologist of international standing, he was until his imprisonment adviser to the World Health Organisation and served the International Labour Organisation as an expert on industrial medicine. He is the author of 300 scientific works, a Fellow of the Royal Society of Medicine, an award winner of the Soviet Academy of Science and former rector of Lublin University. During the anti-Zionist purge he was dismissed from all his scientific posts.

With acknowledgements to the news service of the Jewish Chronicle

Dora Segall

ARTHUR SILBERGLEIT

Erinnerung an einen Vergessenen

Arthur Silbergleit wurde am 26. Mai 1881 in Gleiwitz geboren. Sein neunzigster Geburtstag gibt Anlass, diesen fast Vergessenen in die Erinnerung zurückzurufen. Er entstammte einer angesehenen jüdischen Familie, und der von ihm selbst als "Patrizier" bezeichnete Vater wurde sein "bester Lehrer und Erzieher zur Sprache" und sein "erster Wegweiser zur Literatur". Er besuchte das katholische Gymnasium in Gleiwitz, und der Einfluss eines romantischen Katholizismus ist in seinen ersten Dichtungen: "Don Juans Leiche im Dom" und "Die Magd" (für die er den Ehrenpreis der Stadt Köln erhielt) spürbar. Tiefer und bezwingender jedoch wirkten die Andachtsstunden in der Synagoge auf ihn ein, "die starken Gewissensaufrufe durch das Schofarhorn und die eindringlichen Erzählungen des Vaters vom Zauber der Sabbatfeiern in dessen Elternhaus."

Silbergleit begann—für alle, die ihn später kannten, unvorstellbar—seine berufliche Laufbahn im Breslauer Bankhaus E. Heimann.

"Hier erlernte ich von meinem Freunde Erwin Magnus (dem bekannten Uebersetzer der Jack Londonschen Werke) die Geheimkunst, trotz strengster Aufsicht Verse auf Wechsel — und Quittungsformulare zu skizzieren. Von ihm wurde ich in die "Breslauer Dichterschule" eingeführt."

Er wurde später ehrenamtlicher Leiter der Zeitschrift der Dichterschule, "Der Osten". Berthold Feiwel und Martin Buber, dem er 1905 die Uebersiedlung nach Berlin verdankte, sowie eine Anstellung bei der Zeitschrift "Ost und West", liessen eines seiner ersten Gedichte im "Jüdischen Almanach" erscheinen.

Der Erste Weltkrieg sah Arthur Silbergleit als freiwilligen Pfleger in Russland. Er lernte die "Endlosigkeit russischer Ebenen" und "die Schwermut slawischer Seelen" kennen und eine Sammlung seiner östlichen Impressionen, denen eine besondere jüdisch-religiöse Note eigen ist, entstand in dem Gedichtband: "Die Balaleika", mit Radierungen von Hermann Struck.

Sigmar Mehring, Rudolf Presber und Fritz Engel standen ihm nahe. In Stefan Zweig, der ihn einmal bat, einige Gedichte Verlaines für eine Ausgabe im Insel-Verlag zu übersetzen, fand er einen lebenslänglichen Freund.

Im kleinen, verrauchten Zimmer, in dem sich der Staub auf den Büchern festsetzte, schrieb er seine zarten lyrischen Gedichte und seine weltabgewandten, arabeskenreichen Prosabücher. Immer aber waren auch Stösse literarischer Neuerscheinungen auf seinem

Tisch, die er für das "Berliner Tageblatt" besprach.

Arthur Silbergleit war ein bescheidener, gütiger Mensch, der sein Wissen nicht zur Schau trug. Er sagt von sich selbst:

"... ich war zur Selbstgefälligkeit lyrischer Dandys durchaus unbegabt und färbte weder meine Verse nach den Tupfenreizen neuester Pariser Schlipse oder nach den bunten Mixturen von Cocktails, noch meine Gesinnung nach Konjunkturbedarf." Ein abgeklärter Humor war ihm eigen, und er verstand es, das Leben philosophisch zu nehmen. Im "Romanischen Café", dessen häufiger Gast er war, erzählte er gern Episoden aus seinem "prosaischen Alltag". Zwei davon seien hier wiedergegeben: Ein hochgewachsener Jüngling hatte ihm seine Dienste zu persönlichen Vorstellungen in Redaktionen angeboten, da er "nicht genügend repräsentativ und zu unpoetisch wirke".—Ehemalige Berliner werden sich noch erinnern, dass es eine Zeit gab, zu der man bei "Aschinger" so viele Brötchen zu den Würstchen essen konnte wie man wollte. So mancher "hungrige Poet" hielt sich an die Brötchen unter Verzicht auf die Würstchen. Silbergleit machte ein Gelegenheitsgedicht "auf das brötchenspendende Mäzenatentum der Berliner Aschinger-Gesellschaft" und erhielt darauf einen Riesenkranz aus Bockwürstchen!

"Kummerlose Vergangenheit, sorgenvolle Gegenwart, höchst fragwürdige Zukunft", schrieb er im Jahre 1936, aber er fügte hinzu: "Noch immer herrlich bleibt der Schwung auf der Schaukel wiegsamer Rhythmen". Obwohl er ein Affidavit hatte, gelang es ihm nicht mehr, nach Amerika zu kommen. Er war bis 1943 im Konzentrationslager Auschwitz.

Von seinen Werken sind ausser den bereits angeführten noch zu nennen: "Der verlorene Sohn", das Versepos "Orpheus", die Prosabücher "Das Füllhorn Gottes" und "Das Farbenfest", der Gedichtband "Bajazzo Herbst" und als letzte Veröffentlichung das im Jahre 1935 von der Künstlerhilfe der Jüdischen Gemeinde zu Berlin herausgegebene Bändchen "Der Ewige Tag".

Zu seinem fünfzigsten Geburtstag schrieb Gertrud Isolani: "... sein inniges einfaches Lied verhallt zuweilen im Geschrei betriebssamer Tagesdichtung. Dass er über den Tag hinaus Zeitloses, Ewiggültiges schaffte, dass er ein echter, klangseliger Troubadour, in einer Zeit der kühlen Gedankenlyrik und Gebrauchs-dichtung dem Liede zu einer neuen Blüte verhalf, das werden erst spätere Lesergenerationen zu erkennen, zu schätzen wissen."

Old Acquaintances

Obituary: Eighty-eight-year-old B. F. Dolbin, the Austrian-born caricaturist who captured the faces of an epoch and was art critic of the Aufbau, has died in New York.—Karl Joecken, the popular tenor of the 'twenties, died in Hamburg at the age of 77.—The Viennese disease, Grete Hartwig Manschinger, who appeared in London's pre-war cabaret "Das Laterndl", died in Florida aged 71.

Germany: The Godesberg Theatre has extended an invitation to Camilla Horn and Lil Dagover.—Kitty Mattern, wife of Siegfried Arno, is to appear in Nestroy's "Maedel aus der Vorstadt" at Berlin's Schlosspark Theater.—Paula Wessely, together with Hans Jaray, will play in Molnar's "Olympia" in Hamburg, directed by Peter Loos.—Maria Becker, daughter of Maria Fein and Theodor Becker, will take the part of Iphigenia in the Schwaebisch-Hall open-air theatre.—Elias Canetti's play, "Die Befristeten", was produced in Berlin; the author lives in London.—Peter Huchel, 68-year-old poet and former editor of the East German magazine "Sinn und Form", now out of favour with the authorities, has arrived in West Germany.

Milestones: Walter Mehring celebrated his 75th birthday in Zurich. Son of Sigmar Mehring, he wrote the songs for Paul Graetz in "Schall und Rauch", Trude Hesterberg in "Wilde Buehne" and Kate Kuehl for Toller's "Hoppla, wir leben". His "Seemannschoral" became a classic and his "Lost Library", first published in the States, is a standard work of literary history. His "Kaufmann von Berlin" was produced by Piscator, and his translations of Balzac are widely recognised.—The author, Dr. Richard Friedenthal, will celebrate his 75th birthday on June 9. (A tribute to him will be published in the next issue.—Ed.)

News from Everywhere: Hans Habe, who wrote a book about Israel, was elected governor of the University of Haifa.—Alexander Granach's son, Gad, who lives in Jerusalem, visited Berlin for the opening of the Alexander Granach exhibition at the Academy of Arts, when "Nosferatu", "Kameradschaft" and "Ninotchka", in which his father appeared, were screened.—Anton Diffring has now taken up residence in Munich, made a stage appearance in Stuttgart and will be on location in Dublin for his next film.—Max Colpet adapted "110 in the Shade" for the German stage, with a Kassel premiere.—Over the last ten years Robert Gilbert's stage adaptation of "My Fair Lady" has had 3,914 performances, "White Horse Inn", 2,035, "Feuerwerk", 1,758 and "Hello Dolly", 770.—The programme notes for Berlin's Schiller-Theater on the occasion of its London visit last month, were translated by Michael Stone (formerly Kuh), who some years ago left London for Berlin.

Books and Authors: The manuscript of "Schatten im Paradies", Erich Maria Remarque's last novel, has been handed over by his widow, Paulette Goddard to publisher Willi Droemer, Munich. The book is a story about refugees.—Otto Teich, Darmstadt, has published songs of the late Otto Reutter under the title "In 50 Jahren ist alles vorbei".—On the occasion of his 70th birthday, Werner Finck has had his autobiography, "Alter Narr, was nun?", published by Herbig, in Berlin.—Carl von Ossietzky's articles from 1913 to 1933 are published by Aufbau-Verlag in East Berlin under the title "Rechenschaft".—Otto John is working on a novel about the Secret Services.

PEM

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BIRTHDAY TRIBUTES TO ROBERT WELTSCH

Eva G. Reichmann

UPHOLDER OF MORAL STANDARDS

If those who know and love Robert Weltsch—and this, generally speaking, is a tautology—were to heed his own wishes on his eightieth birthday on June 20, they ought to keep their mouths shut and their pens idle. But, alas, much though they like to please him whenever possible, there are occasions which transcend such otherwise gladly offered courtesies. Though he himself may turn away in irritation from “yet another adulation due to recur every five years”, he cannot escape the reality that he does not belong to himself alone. He belongs to all of us, and it is our good fortune that he does not disdain to acknowledge this fact through the medium of this and other journals. Thus it would be just as well if he braced himself to the “ordeal” of listening for once to the voice of those who love to listen to him, be it even in praise and admiration. How, after all, dare he blame us who himself has acknowledged with an understanding so profound and an appreciation so generous innumerable jubilees of his friends. Perhaps—if this is not hoped for too much—he may at least derive some modest measure of gratification in realising what he means to us.

Robert Weltsch's contributions to Jewish thought—outstanding both in width and depth—do indeed defy the scope of a birthday congratulation. They are, fortunately, appreciated more appropriately elsewhere in this issue. In this age of unheard-of Jewish tribulation of the many and miraculous survival of the few he has been the supreme mentor, interpreter and guardian of what was once German Jewry. Coming from one of its regional and linguistic border-lands, he took to it with what his compatriot Max Brod described as “Distanzliebe”: an affectionate identification made more penetrating and perspicacious through the original remoteness it had to overcome. Now, in his age of maturity, his knowledge of the German-Jewish history, evolution and ramifications, his ability to follow its problems into their most intractable subtleties is unequalled. It is largely thanks to him that the “encounter of civilisations” that took place on German soil before, during and, in its tragic decline, after the epoch of Jewish emancipation has assumed the sombre grandeur of the great tragedy it was. No pretentious censorship, whether proffered in the guise of scholarship or political rebellion, will now be able to distract from either the eminence of its accomplishments or the dignity of its victims. Robert Weltsch, who knows them all, their weaknesses as well as their nobility, their temptations as well as their spiritual conquests, their all too human errors and their features of rare genius—Robert Weltsch has erected their monument aere perennius.

Why then, in the distinction of such achievements, his aversion to being celebrated? “Knowledge is proud that he has learned so much; wisdom is humble that he knows no more” may be one of the answers, albeit given centuries ago by the poet William Cowper. Robert Weltsch's wisdom is of the kind which is always aware of its shortcomings. Perhaps it would not be wisdom without this awareness; certainly it would not be a wisdom worthy of Robert Weltsch. “We all have become more humble” he wrote in one of his inimitable Prefaces to the Leo-Baeck-Institute Year Books with which he has pre-

sented us since 1956. While, surely, he did not need the effort of subduing any exuberance of youthful complacency, he did not spare himself the cathartic ascent to maturity. From it, he emerged even more modest, less inclined to value his own merits, more sceptical perhaps with regard to the human condition in general—but with an intellectual creativity which had, if anything, still gained in perfection.

This perfection has in matters of—particularly Israeli—politics set him apart at times from prevailing public opinion. He has become a controversial figure. This, to a man so kind, sociable and hospitable in his private life, cannot always have been easy to bear. Yet he has accepted his role of dissenting from generally agreed views with serene fortitude—his only concession being some smiling self-criticism now and then and the most generous understanding for the opinions from which he feels compelled to differ. By some of his critics he is considered an ethical utopian, and he himself has few illusions about his power of exerting any tangible influence on the course of events. However, in a country that prides itself on the conviction that “only a person believing in miracles is a realist”, Robert Weltsch's allegedly unrealistic demands may more than once have touched the border-line where miracles become truths and truths look miraculous to less inspired minds. At any rate, whether realistic or not: the upholding of absolute moral standards, even in matters of politics, has its ancient and sublime tradition in Jewry. The rebirth of the Jewish State and its sacrificial self-preservation against odds necessitated so many concessions to harsh reality that its very essence might be affected if the voice of unconditional Jewish values

were not heard in the chorus accompanying its advancement. *Sub specie historiae judaicae* it is an indispensable function which Robert Weltsch's uncompromising attitude performs.

That a man of such self-imposed spiritual solitude should, together with his charming Irene, also be the centre of a close circle of friends is one of the endearing contrasts in Robert Weltsch's personality. In one day, perhaps after having just indulged in one of his erudite studies, we meet him in his utter lack of pompousness, his gentle chivalry and inimitable charm, we may at times wonder how so much rare wisdom and so much human warmth can dwell so harmoniously together.

They do, we are happy to say, in Robert Weltsch. And because this is so, we humbly ask his forgiveness for having let “the mouth speak out of the abundance of the heart” and for wishing him many more years of being the reluctant target of our indomitable admiration.

Hans Liebeschuetz

ROBERT WELTSCH AND CONTEMPORARY POLITICS

This theme does not promise any new discovery to the readers of our paper. We all know and enjoy the fact that a man who, from his active experience, is a leading expert on recent Jewish history writes fairly frequently for this circle. But the jubilee of his 80th birthday encourages us to look back in an attempt to grasp the basic philosophy of his contributions.

One problem dominates all his reports, historical reflections and book reviews: how does reality transform those ideas which form the original impulse to action and what can be done to control this process and preserve the integrity of the initial intention? In 1909 Robert Weltsch, as an undergraduate in Prague, heard Buber's historical first speech on Judaism, and played a part in creating a lasting link between the lecturer and his audience, the students' fraternity Bar Kochba. The message seemed to fill a “gap in the soul” of the audience. Its programme promised to safeguard an existence to the Jewish people which would exclude alienation. The starting point was with the individual, who by this decision would bring truth and dignity back to his life. This did not mean that social obligations were overlooked. The establishment of an ideal order of society was a permanent topic of discussion among these young intellectuals, as it had always been important in Buber's thinking. But there was less interest in the concrete problems of the land in the Middle East which would be transformed by the realisation of the Zionist aims. However, the reaction of Palestine's 700,000 inhabitants did not remain long hidden. Already in June, 1914, Richard Lichtenheim, the representative of the Zionist organisation in Constantinople, reported growing and, as he considered, unavoidable antagonism by the Arab population against new Jewish settlements.

From early days Weltsch has felt this rising conflict as a call to settle a moral account. He was convinced that the purity of the idea for which Zionism stood could only be preserved by a realistic judgement on the country's situa-

Continued on page 7, column 1

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ROBERT WELTSCH

Continued from page 6

tion. From this point of view the image on which Herzl had founded the movement seemed to him, in retrospect, similar to literary creations of the Viennese circle, in which the borderline between dream and reality was blurred. During the 'twenties Weltsch found a formula for solving the perplexing problem of a Jewish home in Arabic land: Zionism must be interpreted as Jewry's return to the nation's cradle, the Orient. This process ought to go deeper than a mere movement from land to land.

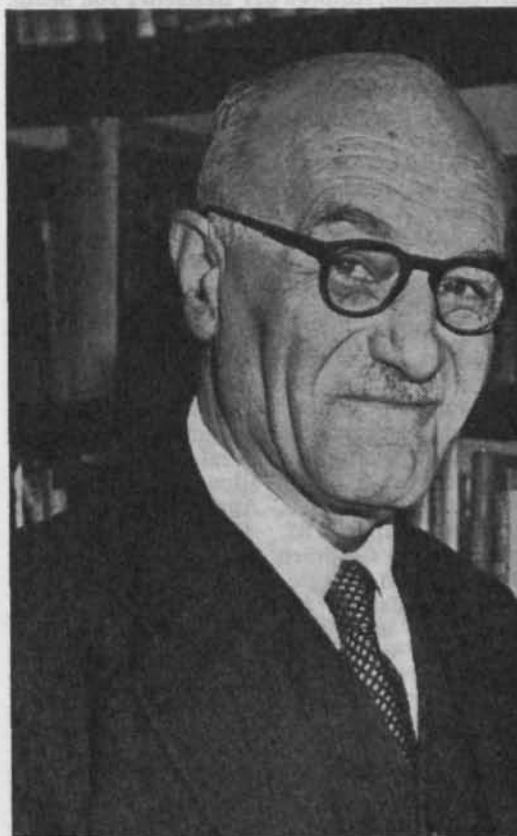
In 1913 Buber, as the result of comprehensive studies of mystical thought, had proclaimed a synthesis of East and West. Weltsch gave ethical content to such a programme. For him it was, in the first place, a command to humility by which he intended to draw a clear line separating the movement from the arrogance of European colonialism. But the people of the Orient, whose entry into the modern world seemed to depend not only on the adoption of European technology but to a certain degree also on the introduction of political attitudes from the West, would never have accepted the adaptation of the new immigrants to native ways as genuine. Moreover, the Jewish movement needed the whole arsenal of European practice and thought to establish themselves in the country. Such experience could not be overlooked, but nothing could shake Weltsch's conviction that the Jewish people in their ancient homeland must follow a course different from those struggles and rivalries of nations with which the annals of history are filled. Nevertheless the recognition of power as the controlling factor in the life of human societies remained always essential for him. This admission formed an important part in his respect for reality and truth without which in his view political judgement lost validity. But he was convinced that in the end the Jews would never be the carriers of that power which would determine the fate of the Middle East. In this region the British Empire was replaced in the function of ruler by America and Russia. This change still leaves the fate of Israel under the decisive influence of forces outside the control of the Jewish people.

In this analysis of the contemporary situation objectivity plays an important part as an instrument of understanding. The attitude of Weltsch the politician is clearly related to the way in which he guides the work of the Leo Baeck Institute in London. In both fields he tries to prevent a form of thought by which single events or social phenomena are seen in isolation and described with the aim of exciting emotional reaction. In this journal we have recently read his plea to apply a certain amount of understanding even towards the Russian ruthlessness in dealing with emigration to Israel. Weltsch emphasises the necessity to see this great denial in the context of Russia's constitution and social organisation. Each licence granted under these circumstances would be a privilege. Passionate protest, especially comparison with Nazi atrocities, might sound satisfying to our side, but would necessarily bring the reaction of an additional impetus to Russian antagonism against Israel; quiet negotiation might help to a modest progress.

Such advice may be taken as an example how Weltsch applies "raison d'état" to controversial issues. But pragmatic considerations do not circumscribe the essential meaning of his attitude. Genuine understanding of the Jewish

situation serves him to show up the illusions of any nationalistic propaganda which pretends power and expansion to be a safer guarantor than justice. In this way realistic reflections are used to preserve the integrity of the Zionist idea.

In pursuing this line his thinking shows a certain parallelism to that of Franz Rosenzweig who, in the 'twenties, had warned the movement, with which he sympathised, not to follow a course whereby an additional "Balkanstaat" would be the outcome of the Jewish Renaissance. He was afraid that the replace-



ment of the "existence outside the world" by political normality would mean the end of the specifically Jewish spirituality. Weltsch, as a critic of the political scene, does not enlarge on this great aspect of the Jewish question; he has no system of religious thought to offer by which the conflict of modern secularism and biblical belief could be solved. But the conviction that the search for a living contact with the religious past will remain an important task for the younger generations, can be traced everywhere behind the surface of his arguments and is sometimes clearly articulated. At this point the relation to Leo Baeck is relevant. For Weltsch he is the believer without commitment to any party or attitude, the rabbi who was capable of passing critical judgement on the very people who composed his audiences in the synagogues of the Berlin West End.

In the situation after the war of 1967 Weltsch saw an opportunity of suggesting to public opinion an act of conciliation which would eliminate the pride of victory. He felt encouraged in this by the impressive address given by General Rabin at an academic function on Mount Scopus. The man, who as chief of staff had directed the campaign, told his audience that the Jewish fighting men had remained unmilitaristic in their thought, because they could not overlook the suffering caused by the war, which had been most intense for the Arabic soldiers. Weltsch looked

for the adequate translation of such feelings into a political programme which even in this late hour might bring the conflict to an end. He renewed the proposals of his friends in the "Alliance of Peace": Palestine would be organised as a bi-national community composed of Israel and an Arabic State on both sides of the Jordan valley. We may guess that the element of optimism, which obviously is a precondition of such an act of political generosity, has its roots in happy memories from the days of Imperial Prague. Here the three nations, Jews, Germans and Czechs, had lived together, not without friction, but in an atmosphere stimulating creative faculties. We sometimes find hints that the replacement of the Habsburg rule over the basin of the Danube by a group of independent nation-states had not resulted in a better realisation of humanitarian values.

No student of past and present, and certainly not Robert Weltsch himself, would doubt that his attempt to reverse, or at least to modify a process by which ideas threaten to lose their original direction, offers no easy prospect of visible success. But he has once told us the story of a Chinese historian who refused to pass judgement on the results of the French Revolution, because at present the time was not yet ripe for such a final decision. This is true, because among the various factors which shape the course of history, some remain hidden for a long time. In this field there are no laws which can be calculated. We may hope that the political judgements, which we have attempted to recall, will become the seedcorn of the future. This is the sincere wish we present to Robert Weltsch on his 80th birthday.

GERMAN BOOKSHOP IN PARIS

Anniversary of Fritz Picard's "Calligrammes"

The bookshop, "Calligrammes," at 15 rue du Dragon, Paris, recently celebrated the 20th anniversary of its establishment. Its founder and owner, Fritz Picard (born 1888 in Wangen, Lake Constance) was, until 1933, associated with the German publishers, Bruno Cassirer, Hegner, Bremer Presse and Lambert Schneider. Originally concentrated on rare and old German publications, "Calligrammes" added a department for current German literature in 1965. Throughout the years the bookshop has also served as an informal meeting place for authors and artists, among them Walter Mehring, Ernst Juenger and Hans Arp, and as a venue for functions at which writers, e.g., Paul Schallueck, Robert Jungk, Yacov Lind and Klaus Wagenbach, read from their own works.

ISRAEL HONOURS DUCKWITZ

Rescuer of Danish Jews

A tree in the "Alley of the Righteous" at the Yad Vashem Centre near Jerusalem was planted in honour of the former Secretary of State of the Federal German Foreign Office, Georg Ferdinand Duckwitz. At the ceremony, Gideon Hausner, Director of Yad Vashem and former chief prosecutor at the Eichmann trial, praised Mr. Duckwitz as a man "who had a decisive share in the rescue of the Jewish population of a whole country". When Denmark was under German occupation, Duckwitz was attached to the occupation authorities as a shipping expert. As soon as he learned about the planned deportation of the Danish Jews, he informed members of the Danish resistance movement, and the Jews were secretly evacuated by boats to Sweden. In his reply to Mr. Hausner, Mr. Duckwitz stated that he accepted the honour in the name of many others who had also tried to mitigate the sufferings. He had come to Israel as the member of a delegation to participate in the opening ceremony of the Otto Hahn Wing of the Weizmann Institute.

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Geburtshelfer einer Literarischen Epoche

Willy Haas 80

Das war einmal möglich, und deshalb nennt man diese Epoche "die goldenen Zwanziger": dass nämlich ein junger Mann in Berlin ankam, durch einen Bekannten aus Prag, den er zufällig im "Café des Westens" traf, eine kleine Stellung als Bürohilfe beim "Filmkurier" bekam, eines Tages ins Kino geschickt wurde, weil nur sechs Kritiker für sieben Premieren zur Verfügung standen, durch seine kluge Besprechung so auffiel, dass der Verleger sein Gehalt verdoppelte und ihm noch Jahre später eine Pauschale zahlte, für die er gelegentlich und nur wenn es ihm passte eine Kritik schrieb. Denn inzwischen war Willy Haas, jener junge Mann aus Prag und Freund von Kafka, Werfel, Max Brod, Ernst Deutsch und Hofmannsthal, ein gesuchter Drehbuchautor und Chefredakteur der "Literarischen Welt", die richtunggebend und einflussreich für eine Generation war.

Seinen 70. Geburtstag hat Willy Haas in Wien gefeiert, als Ersatz für seine Prager Heimat gewissermassen. Seinen 75. auf dem "Hilton"-Dach in London, den 80. wird er wohl am 7. Juni in Hamburg erleben, wo er jetzt zu Hause ist und für "Die Welt" einen Montagartikel unter dem Namen Caliban schreibt. Bis zum Aufkommen des Tonfilms gehörte Haas zur ersten Garnitur der Manuskriptautoren: "Brennender Acker", "Die Weber" und schliesslich für G. W. Pabst "Die fremde Gasse", der einzige deutsche Garbo-Film. Er verliebte sich in die "Göttliche" und schrieb ihr einen Brief, den der eifersüchtige Aufnahmeleiter unterschlug. Ob der kleine Mann wohl Glück gehabt hätte, wenn sie seine Zeilen erhalten hätte?

Auf Ernst Rowohlts Anregung entstand dann die "Literarische Welt", deren Namen ein Landsmann von ihm, nämlich der "rasende Reporter" Egon Erwin Kisch, gestiftet hatte. Willy Haas erfüllte alle Voraussetzungen für die Leitung. Er hatte schon als Student die "Herderblätter" herausgegeben und durch Vermittlung Franz Werfels vor dem ersten Krieg beim Kurt Wolff-Verlag gearbeitet. 1924 arbeitete er noch für S. Fischers "Neue Rundschau". Ein Jahr später startete Haas seine Wochenzeitschrift im Zeitungsformat. Sie gab den Standard für eine Generation, die durch Persönlichkeiten wie Werfel, Rilke, Hofmannsthal, Hesse, Döblin, Benn, Musil, Joyce, Eliot, Proust, Gide, Valéry und Thomas Mann repräsentiert wurde. Cocteau schrieb einen Aufsatz über das Verhältnis zwischen Deutschland und Frankreich, und Ernst Robert Curtius gehörte zu den regelmässigen Mitarbeitern. Willy Haas liess das Blatt niemals oberlehrerhaft werden, sondern druckte z.B. Hans Tasiemkas Rundfragen bei Prominenten: "Wie stellen Sie sich Ihren Nachruf vor?" oder "Als wir uns noch zehn Pfennige pumpten. . ."

1933 war das alles zu Ende. Haas ging in seine Geburtsstadt zurück, aber eine deutsche "Literarische Welt" im Exil musste am Mangel an Lesern scheitern. Als Hitler einmarschierte, blieb ihm nur die Flucht nach Indien, wo er wieder Filme schrieb. Nach dem Krieg ging er dann nach Deutschland zurück und half beim Wiederaufbau der deutschen Presse. Als "Die Welt" in deutsche Hände überging, blieb Willy Haas. Gleichzeitig schrieb er Bücher, die Zeugnis für eine Generation, für eine Epoche ablegen. Er gab "Briefe an Milena" heraus, seine Erinnerungen erschienen unter dem Titel: "Die literarische Welt", sein Buch "Nobelpreisträger der Literatur"

beweist die Vergänglichkeit des Ruhms. Er verfasste auch charakterisierende Bemerkungen zu den Stenogramm-Portraits des kürzlich verstorbenen B. F. Dolbin im "Gesicht einer Epoche". Sein Name erscheint im Index aller Bücher, die sich mit dem künstlerischen Schaffen in der ersten Hälfte unseres Jahrhunderts befassen. Auf ihn werden sich die Literaturhistoriker berufen, wenn viele seiner Zeitgenossen, Autoren der Bestseller von heute, längst vergessen sind.

E. G. Lowenthal

KURT PINTHUS 85

Eine Auflage von mindestens 78.000 Exemplaren hat die revidierte Ausgabe von Kurt Pinthus' "Menschheitsdämmerung — Ein Dokument des Expressionismus" (bei Rowohl) im Jahrzehnt 1959/69 erlebt. Erstmals war diese Sammlung 1920 mit dem Untertitel "Symphonie jüngster Dichtung" erschienen.

Wer heute den kenntnisreichen Literaturhistoriker, den aufgeschlossenen Theater- und Filmkritiker und immer noch rüstigen Buchautor in seinem Arbeitszimmer in Marbach am Neckar aufsucht, unweit des ihm so vertrauten Deutschen Literaturarchivs, begegnet nicht etwa einem alten Herrn — selbst wenn dieser am 29. April, dem Kalender gemäss, seinen 85. Geburtstag begehen konnte. Das Gespräch ist so lebhaft, wie es stets zu sein pflegte, in den zwanziger und dreissiger Jahren in Berlin und danach in New York und Washington. Der Arbeitstag, der fast unausgesetzt Anfragen an den begehrten und hilfsbereiten Polyhistor heranträgt und ihn, wie er, nicht etwa resignierend, klagt, zuweilen von seiner literarischen Produktion abhält, wird ihm zur "Lesenacht".

Wie kaum ein anderer hat er es verstanden, seine Neigung zum Künstlerischen mit der Fähigkeit zur Lebenskunst in Einklang zu bringen. Ob dies das Geheimnis seiner geistigen Vitalität ist? Und wenn er auch heute manchmal etwas langsamer "gehen" mag — es soll, das sei unser Wunsch, lange so bleiben!

In Erfurt geboren, studierte Pinthus Literaturgeschichte, Philosophie und Geschichte und promovierte in Leipzig zum Dr. phil. Von 1910-1925, als er den Rowohlts- und den Kurt-Wolff-Verlag literarisch beriet, hatte er Gelegenheit, manches junge Talent zu entdecken und zu fördern. Vorübergehend war er Dramaturg bei Reinhardt. Aber immer wieder trieb es ihn zu Schrift und Druck, in sein eigentliches Metier, zurück. Sein "Kinobuch" (1914) zeigt, dass er die Möglichkeiten des Films früh erkannte. Von 1923 an war er ständiger Theaterkritiker am Berliner "8-Uhr-Abendblatt". Daneben sah man ihn als Mitarbeiter führender literarischer Zeitschriften und als Dozent an der Lessing-Hochschule in Berlin.

1933 traf ihn der rapide Ausschluss aus dem

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Beruf und die drohende Vernichtung seiner Existenz besonders hart. Einige Jahre half er sich durch Mitarbeit an jüdischen Zeitungen, so an der C.-V.-Zeitung, durch. In Amerika bot ihm die "New School for Social Research", New York, erstes geistiges Asyl in Form einer Dozentur. 1941 wurde er an die Kongressbibliothek in Washington berufen, in deren Theatersammlung er den Posten eines Consultant einnahm. Und 1946 trat er ein Lehramt für Theatergeschichte an der Columbia-Universität in New York an. Dort fand Pinthus so viel Anklang, dass er erst mit 74 Jahren, lange nach Erreichung der offiziellen Altersgrenze, emeritiert wurde. Jetzt aber lebt er am Neckar, inmitten seiner durch viele Kostbarkeiten ausgezeichneten Bibliothek, nicht wie ein stiller Gelehrter (auch wenn ihm zum Achtzigsten das Land Baden-Württemberg den Professortitel verlieh), sondern mit dem Tag und mit der grösseren Welt.

RABBI DR. S. NEUFELD 80

Rabbi Dr. Siegbert Neufeld (Ramat Chen, Israel) will celebrate his 80th birthday this month. Prior to his aliya, he was rabbi in Insterburg and, later, Elbing. Dr. Neufeld has always taken a particular interest in the history of the Jews in Germany. His doctor thesis dealt with the history of the Jewish community in Halle and, from then onwards, the results of his widespread research work have been reflected in several monographs and numerous articles. At the same time, Dr. Neufeld is also a faithful chronicler of events in Jewish life about which he can write from first-hand experience. In this way, he has saved many happenings from oblivion and also helped to keep alive the memory of outstanding Jewish personalities. We extend our sincerest birthday wishes to Dr. Neufeld

DR. GUIDO SCHOENBERGER 80

The art historian, Dr. Guido Schoenberger, recently celebrated his 80th birthday. He was born in Frankfurt and, prior to his emigration, was a lecturer at the University of that city and a custodian at the Historical Museum. In the United States, where he has been living since 1939, he was for many years Professor at the Institute of Fine Arts at New York University. Professor Schoenberger's work includes research on the history of the Frankfurt Dome as well as on ancient Jewish monuments.

PERSONALIA

Law Appointments

Believed to be the first Jewish woman to hold such a post, Miss Deborah Rowland, of London, has been appointed a county court judge.

Four new Jewish Queen's Counsel have been called to the Bar. They are Mr. Samuel Stampler, a governor of Carmel College; Mr. Greville Janner, M.P., the Labour Member for Leicester, North-West, his father's former constituency, and a member of the Board of Deputies; Mr. Brian Appleby and Mr. Gerald Godfrey, believed to be the youngest barrister to take silk since the war.

High Sheriff

The Queen has picked as High Sheriff of Greater London, Mr. William Woolf Harris, chairman of Bow Street magistrates' court and a Freeman of the City of London. Mr. Harris was appointed an O.B.E. in 1961 for public and political services and has been a J.P. since 1962.

Peerage for Sir Solly Zuckerman

Sir Solly Zuckerman, who has retired as chief scientific adviser to the Government, has had a life-peerage conferred on him. Sir Solly was formerly scientific adviser to the Foreign Secretary and from 1964-66 to the Defence Secretary. He was for 25 years professor of anatomy at Birmingham University and was awarded the Order of Merit in the last Government.

Herbert Freedman

THE "QUIET" STUDENTS OF ISRAEL

The magazine of the Technion, the Institute of Technology in Haifa, the other day published an interesting enquiry into student psychology in Israel. The question was posed why are the 7,000 students of the Technion "quiet", and what, precisely, does this "quietness" mean?

The sample group which was interviewed was made up of male and female students, born in Europe—in Germany, Holland, Poland—but all had come to Israel early, and had been brought up here. The others were Sabras, native-born Israelis. One was an Israeli Arab from the village of Mi'ilya, near the Lebanese border. They range in age from 20 to 26, some are married and have families. Most of them have already done their army service, with the exception of the Arab youth, of course.

What do they think about student rebels? Their answers are so similar that they reveal a good deal about Israeli students in the aggregate. They have little regard for American students, especially for campus rebels. Life is easy for the American, so they say, there's lots of money. "They have excess energy, they have to spend it", says Ze'ev First, 24, a second-year student of chemical engineering.

"We don't understand them, some of their actions are just hysterical", offers Hana Chowers, 21, a student of aeronautical engineering. Jacob Alcaly thinks American students are "negative types". He is 25, studying electrical engineering, having come to academic life late after army service and four years of work. "All the costumes", he insists, "the beards, the dirt, the drugs—all that it means is that something is missing from their personalities".

Avner Mandelman knows what he wants but American students, in his opinion, don't. Their system of education, he feels, is good, and they are just "destroying things". He has a more sympathetic attitude to German and French students. "They have more reason to rebel", he asserts, "their system is ancient". Iri Kahn is a Sabra. At 26, a father and a student of civil engineering, he expects to go into town planning. He shares Avner's view on European students. "They're more intellectual", he says, comparing them with American students. "Their motives are more logical. They don't join the mob because the mob is running".

The last word on this subject comes from Yoram Oron, 22, a former Chairman of the Technion Student Association. Technion students demonstrate, too. "But with us", he declares, "it must be important. There are no strikes within the Technion against the Technion—there's no need. We have the tools to get through the changes we want. Many of our professors are understanding. Of course", he adds, "we think we ought to be on the committee that selects the Dean of Students, who is the link between the students and the administration. We ought to have a say in who holds the office".

If you ask these young men and women why they think they are different, they start by giving you the usual reasons. "We're older", they say. "Most of us come to school after the army". They believe that explains it. Iri Kahn, a reserve officer, puts it this way: "The army changes you. A lot of temperament goes in the army. You can calm down a little, and you have to. Last time I was on duty, we lost five boys. That makes you grow older more quickly".

Another one says that most of the students work—20 or 25 hours a week—and study full time. They tutor, or are guides, or they do physical labour. Perhaps it comes down to this: students in Israel feel that they are part of the "establishment", and consequently, they do not feel powerless in relation to it. They are not ranged against authority merely because it is authority, and they are not pitted against teachers and parents. Hana Chowers puts it like this: "We are not rebellious because we are doing what our parents did. My parents were fighting for and building a country. I'm doing the same".

"A lot of things disturb me", Iri Kahn says, "I'd like to change them. It's a small country, you know, and the smaller a country is, the easier it is to change. If I were in America, I'm not so sure I could change things". Ruth Ayalon, 20, a civil engineering student, Polish-born and Israel-bred, agrees. "The student group has weight, they can change things. In our situation, it is the only way". Ze'ev First sums it up crisply: "We students, if we want something we just go to the administration, and if it's logical, we get it. And if it were not logical, we wouldn't ask for it".

Beneath all this, there is always that undercurrent expressed in words like "In our situation" . . . "We can't afford to break up from the inside" . . . "We cannot allow ourselves the luxury of revolt. Our state must fight for its existence". All of them, including Shaheen Anico, an Arab student in his third year of mechanical engineering (there are 62 Arab students at the Technion) believe that Jews and Arabs misunderstand one another.

Shaheen insists upon talking about the political problems of the Arabs. He says of Israeli Arabs: "We have different customs, different manners. The relationships here are not so good. And I would lie if I said I felt Israeli; I feel like an Arab in Israel". But he says "in spite of these differences between our people,

it's possible to reach understanding through a human approach, and by using common sense. The ultimate solution", he concludes, "is peace. But the Israelis aren't doing enough. They could have had peace after the Six-Day War, surely they wanted it, but they didn't take the steps necessary for peace then. But maybe it doesn't depend on the Israelis and Arabs alone. It depends on the U.S. and Russia. We're not interested in being puppets or victims in the East-West conflict. In the final analysis, it's our problem, it hurts us, and we have to solve it".

Alfons Rosenberg

TWO EXHIBITIONS

Trude Bunzl and Stephen Cohn

No greater contrast is imaginable than that between the recent exhibitions by Trude Bunzl and Stephen Cohn. Two generations, two diametrically opposed conceptions of life and therefore of art confront each other.

Trude Bunzl lived in Vienna before the Second World War. Starting as a medical student, she soon found that art, in every sense of the word, was the stronger pull. She studied music, was engrossed by literature, and wrote poetry. Then in 1958 began a new era in her search for beauty and truth. She became a student at the Chelsea Art School where her teacher, the distinguished sculptor, Bernard Meadows, exerted a decisive influence. But, additionally, all her work is permeated by music and by Mahler in particular. This is apparent in the rhythmic flow of her sculptural creations. Her statues are pervaded by human and poetic feeling. "Pietà" and "Cradle Song" were created with the victims of Belsen in mind (and heart); "Moses" is a testimony to the immortal seeker of truth and the prophet of God. Mrs. Bunzl considers "Oedipus" as her master work but, unfortunately, only a photograph was seen at her exhibition.

A verse of one of her poems is at the same time her credo

Mine is a flame
I need not kindle.
Burn to ashes
it will

When my time is up.

Trude Bunzl and the younger Stephen Cohn, in spite of all the enormous differences, have one thing in common: their work is genuine, free of all make-belief and of pandering to fashion. Cohn was born in Frankfurt am Main in 1931, coming to this country as a baby, where he was educated at a public school. He served in the British Army for two years and then received his training as a sculptor at the Royal College of Art where he edited its magazine "Ark". He now teaches sculpture at the Leicester Polytechnic, living with his family in a romantic and rambling rectory in the country.

First and foremost Cohn is interested in the relationship of form, colour and space. His exhibition consisted mostly of water-colours and etchings. The difficulty for us spectators is to find our way into the very private sphere of the painter's world of ideas and imagination. One thing stands out: every work is done with infinite care. The water-colours with their strong yellows, reds and oranges give us a feeling of *joie de vivre*, somewhat reminiscent of the early Kandinsky.

The black and white etchings, however abstract, show depth and touches of a sense of humour (echoes of Paul Klee?).

Also shown were transparencies of photographs of multicoloured sculptures too large to be transported. These were certainly most interesting.

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J. Maitlis

A BIBLICAL NARRATIVE IN MODERN GARB

From time to time poets and artists have turned to Biblical subjects and motifs for inspiration and improvisation. The artist's imagination has often been charmed by the simplicity and candour of the Biblical narrative with its ease and quaintness. Though told in a restrained and controlled manner, condensed and scanty, it grips us with its deep emotion, its dramatic tension and great passion.

We all know the exciting and moving story of the misfortune that befell King David's daughter, Tamar, and the melancholy, painful repercussions it brought about in consequence. We refer to Chapter 13 in the Second Book of Samuel, where we are told the tragic story of how Amnon, David's eldest son and heir to the throne, brutally violated his young, innocent half-sister, Princess Tamar, a misdeed which was later revenged by her full-brother, Absalom. The scene was well-staged. It happened at the sheep-shearing festival in Bal-Hatzor, where Absalom had his servants slay Amnon in vengeance. A short, captivating story which, by the sheer force of its tragic account, establishes a dramatic unity.

This is the historical background, re-created by Dan Jacobson in his full-length novel, "The Rape of Tamar."* It is an imaginative, well-written piece of modern fiction, composed on a broad historical canvas, which skilfully portrays the events of the past and the complexities and subtleties of man.

The central figure of Jacobson's plot is his narrator, Yonadab, a member of the King's family and a close, trusted friend of Amnon. He, the ghost of the past, is a shrewd and cunning observer of men and situations, of conflicts and sufferings which he describes vividly and interprets in a modern terminology. Yonadab, in Jacobson's presentation, is the malcontent, maladjusted man who tries to unravel the most complex phenomena in society with his sharp and witty tongue. In a sense it is his own depravity which he mirrors in the actions and reactions of the characters whom he derides and against whom he continuously conspires and intrigues. Yonadab, the narrator in Jacobson's presentation, is the *bête noire* of the plot, a combination of malice and cowardice, of jealousy and vindictive feelings against the society in which he lives and flourishes. His vindictiveness is based largely on purely personal grounds. It is his *amour propre* which has been hurt. He bears a grudge against the lovely young Tamar for her inattention of him, and for this reason he is ready to incite Amnon and involve innocent Tamar in this despicable sexual crime, with all its tragic consequences.

We can even hear the sinister and deriding laughter of the Mephistophelian seducer: Yonadab's voice quivers with malicious delight during and after the repulsive performance of the rape which he had staged. It is his revenge, not only on Tamar but also on the society of his time. In a sense it is a challenge to society in its present form. Soon the next stage will be set for Absalom's deadly revenge and final challenge to David's author-

ity. Indeed, Amnon's crime is repulsive, but it is only part of the wider complex problems of a socially troubled society.

Yonadab, the shrewd and cunning observer, notices with delight the political events at court, the indiscretions and subtle intrigues, ambitions and discords which lead up to a final clash. He is aware of the internal conflicts, of the dissatisfaction and frustration which have taken hold of some of his characters. Human behaviour has not changed, and so his reactions remain the same. After a period of ruthless and bloody wars and conquests by David and his generals, the country is at last at peace. It enjoys internal security and material prosperity. A lucrative trade goes on with East and West, between the Mediterranean and the Red Sea. But peace and affluence, Jacobson implies, can produce a dangerous combination which leads to boredom and discontent, and which breeds unrest, resentment and defiance towards the established order. Here we have already all the elements of our contemporary society with its inherent social and political contradictions. In our particular case, they herald a turbulent confrontation between an ageing, ruling father and his ambitious young, reckless and assertive son, Prince Absalom.

Absalom, the full-brother of dishonoured Tamar, demands justice of his father, the King. It should be a harsh punishment of Amnon for the shame and sufferings he has caused his sister. But David is vain, cunning and ambiguous. He is self-deceiving and unjust. He discriminates in meting out justice. He does not punish Amnon, does not even rebuke him. He keeps silent, as if nothing had happened. It is one of the weaknesses of the strong and harsh ruler that, out of fatherly love to his children, he never scolds them. Absalom is outraged. He considers the King's attitude as an open provocation. As he cannot find justice in the highest quarters he will have to take the law into his own hands. Yet for the time being he waits. He keeps silent. It is a sinister, conspiratorial silence. After a while, however, he decides to take action. His plan is well calculated. At the festival of sheep-shearing on his estate, Amnon is murdered. His crime is avenged. It is an outrageous act, but as the highest judge in the country refused to administer justice, it had to be done by Absalom. Absalom's recklessness and defiance lead "towards the adoption of an intransigent and irreconcilable position" between father and son, which could explode at any moment and topple David's throne.

In his humorous and satirical way, Jacobson poses a number of problems which are not only relevant for the period he describes, but also for present-day society. It is largely the confused, agitated and ailing society of today, with its difficulties and complexities, which is reflected in Jacobson's historical novel. One even doubts whether the novel is actually meant to refer to a distant by-gone age. Be this as it may, Jacobson is an intelligent observer of human action and behaviour. With his imaginative, creative mind he brings to life the distant Jewish past, the land and its people. Occasionally we also get a glimpse of the beautiful scenery, in par-

ticular the atmosphere of Jerusalem with its eternal glitter. We see the people and their habits, the court of David with the daily meetings of the Council of Ministers and Princes, headed by the King. Jacobson gives us a vivid description of the women's quarters of David's palace, with their domestic respectability, almost "suburban", to quote the author's terminology. Even Absalom's bodyguards "have a disaffected middle-class look about them". There are descriptions of colourful public festivals, sacrifices and parades. At the same time, we hear of all sorts of court intrigues, favouritism and scandals.

We can also observe the manner and action of some of the complex and tragic characters. We feel the growing discontent, the hazards and dangers. There is Amnon, an impulsive, violent and thick-headed fellow with craving desires; Tamar, attractive, lovable, but "much too young, too slight, too simple in appearance"; King David, paternal, generous but fierce, indulging but severe at times, a man who knows "all the tricks of the governing trade". In fact, Jacobson sees the King, through the eyes of his malicious and cynical Yonadab, as an ambiguous, deceitful man, an exacting master devoted to his own pleasure, vain and cunning. On the other side, there stands Absalom, the glamour boy of the court, tall and lovely, brave but reckless, honest but violent, a passionate schemer and friend of the poor. The coming rival to the throne, he is obliging and flatters the people. In Jacobson's language, he is a progressive, who hates injustice. In short, an enemy of established authority, "not least that of his father and the priests". He emerges soon as the young rebel who challenges the unjust rule of his deceitful, ambiguous father, and is about to overthrow him. It is the eternal confrontation between the young and the old, a far cry from the distant past into the uproarious confused present.

Does Jacobson, by his portrayal, want to destroy some of our conceptions of the historical past and in particular of our image of David? Surely, conditions and complexities of life in the Jewish antiquity cannot be so easily disentangled and explained with the clichés of our time. The image which the Jewish people have preserved of this great King and his manifold national achievements as the unifier and builder of a nation, is quite different. Naturally, like any other human being, David was of a complex nature, with shortcomings and defects, which even the Biblical tradition does not conceal. We know, however, that he was a just and merciful ruler, pious and righteous, loving and devoted to friend and kin. He was also the great poet of the past, whose emotional sentiments and deep lyricism still strike the cords of our hearts. He does not only live in the memory of his people as a great ruler of the nation, loved and admired, but in the course of centuries has also become the symbol of the coming redemption, the *David redivivus*, the King Messiah of a distant future.

Still, the artist is entitled to his own views and to his own philosophical conception of the past, of time and people. It is the *licentia poetica* which we have to respect, even if we are not always of the same mind with some of his inferences and artistic characterisations. I, for one, have enjoyed reading Jacobson's humorous, exciting and brilliantly written novel. He is doubtless a highly gifted and imaginative writer. His lucid style and vivid descriptions of sophisticated situations and men, his witty remarks and ironical observations, have a charm of their own for the reader of today.

* Dan Jacobson: *The Rape of Tamar*. Weidenfeld & Nicolson, London, 1970. £1.50.

Egon Larsen

THE MAN WHO LOVED HIS MURDERERS

Walther Rathenau—Tragic Hero of Assimilation

No full-scale biography of Walther Rathenau appeared, in Germany or elsewhere, to mark the centenary of his birth in 1967; in fact, there has been no such publication since Harry Graf Kessler's standard biography of 1928, apart from an "unsuccessful" volume (as the reviewers called it) in 1958. The omission seems puzzling in view of the eminence of the man who, in June 1922, was murdered by a gang of right-wing fanatics convinced that he was one of the "Elders of Zion", after a vicious campaign by the Nazi and pre-Nazi papers. Rathenau the Jew, they declared, had deliberately plotted the starvation of the German people during his service as economic director in World War I, and its "sacrifice to Jewish world power" by concluding the Rapallo Treaty with the Soviet Union when he was Foreign Minister from 1920 until his assassination.

His accomplishments had made him a prominent figure of his time. "A man of extraordinary abilities," Norman Cohn, the Anglo-Jewish historian, called him ("Warrant for Genocide", London 1967), "who made his mark in the applied sciences, in engineering, in philosophy, in political and economic theory, in addition to being one of Germany's greatest industrialists (President of the AEG, founded by his father Emil Rathenau), an outstanding administrator, a remarkable foreign minister." There is no doubt that he enabled Germany to hold out against the Allied blockade throughout the war by building up a huge organisation for administering raw materials, and by an invention that has come to stay—food rationing in periods of national emergency. "After the war," Cohn continues, "he worked tirelessly to overcome Germany's isolation and to secure a lightening of the burden of reparations; at the same time he strove to unite the nations of Europe, still bitterly divided by the experience of the war, in a collective effort at reconstruction."

Surely a man of such calibre should have deserved a new comprehensive assessment, especially in post-Nazi Germany. Why has it not been forthcoming? We can find the answer—not a pleasant one—in Peter Berglar's new work, "Walther Rathenau: Seine Zeit, sein Werk, seine Persönlichkeit" (Schönmann Universitätsverlag, Bremen 1970, 416 pp., DM 17). It is not, in the strict sense, a biography; yet it brings to light the amazing quality in Rathenau's character and thinking.

Berglar has organised his wealth of material under two main headings: "The world in which Walther Rathenau lived" and "The world which Walther Rathenau was seeking", and one of the most relevant chapters, at least for us, deals with Rathenau as a German and Jew. In fact, this theme occurs throughout the book; and what emerges is the terrible truth which already Graf Kessler had put in these words: "In his heart, this Jew was, right from the beginning, on the side of his enemies." This makes him, one might say, the tragic hero of assimilation.

"One does not have to work hard to distil, from Rathenau's own writings and sayings, the mentality of his murderers, and to obtain the plea for their defence," says Berglar. "While he was ever ready to treat Marx, the Social Democrats, democracy and the political parties with harsh criticism, caustic irony, and sarcastic derision—the expression of a secret,

irrational antipathy—and wished not to belong to them but to the 'seelenadligen Todesmutigen' (as he called them in his *Reflexionen*, 1908)—he maintained a most affectionate friendship with the *völkische* educational reformer, Wilhelm Schwaner, and accepted every insult and infamy from his beloved, wonderful Aryans—even his own assassination, against which he might have been able to protect himself . . ."

These are frightening aspects of a great man, and one wonders if Berglar has not gone too far. But he gives chapter and verse from Rathenau's published work and his contemporaries' testimonies. Nietzsche, Gobineau—the French racialist writer—and the Richard Wagner of the "Nibelungs" fathered many of Rathenau's ideas as expressed, for instance, in his aphorisms, penned not in his youth but at the mature age of forty: "Aristocracy was invented by the *Germanen*. . . . Nothing is more disgusting than the envy of the slaves, which calls for equality. . . . In the northern sagas the artisans are always subterranean, dark, dwarfish, an alien race: proof that the men of courage and light were not active in the arts. . . . The romantic idea of race will glorify the pure northern blood and create new concepts of virtue and vice. . . . The racialist concept will be fought by the desperate ones who fear for their extinction, until there comes cognition that the free tribes became noble only by shedding fear and desire. Every individual can achieve this in himself." Or from Rathenau's "Reflexionen", "The weak one envies the strong one and his strength. In the knowledge that his own being prevents him from exercising strength, he tries to substitute power for force. Born amidst slavery, he wants to command slaves; riddled with fear, he wants to instil fear. . . ."

This is the *Herrenmensch* dogma pure and simple; later, Alfred Rosenberg, the Nazi mythologist, said much the same thing. But how could Rathenau the Jew accept and publish such poisonous, pseudo-philosophical balderdash? Had he, with his sharply logical mind and gift of foresight, no fear that the dogma of the Germanic superman might furnish the "justification" for a wholesale attack on the Jews? Or did he not care? What, in fact, was his feeling about his Jewishness?

Berglar sees at least part of the answer in Rathenau's constant demand for Jewish assimilation, complete and unconditional—yet, intrinsically hopeless, for how could that "alien race" ever merge into the master tribe of blonde, blue-eyed Aryans whom Rathenau adored with an almost traumatic yearning? "Look at yourselves in the mirror!" he commanded his fellow-Jews ("*Impressionen*", 1902). "It's no use just to state the fact that your south-eastern appearance in itself does not make you sympathetic to the northern tribes. You have to make sure, all the more, that amidst a strictly militarily raised and educated race your slovenly, lopsided, spineless sauntering does not make you a laughing-stock. . . . You will have to work on your exterior rebirth for a few generations. . . ." And so on, gibe after gibe.

Would he have, then, approved of the present-day young generation of Jews in Israel? In another publication ("*Harden und Rathenau*", 1969), Berglar quotes a rather scurrilous letter which Rathenau wrote to Maximilian

Harden while they were still friends: "Herzl has offered me a post as guardian of Zion, with the rank of a first lieutenant and *Ober-Chasen* under the condition that I would curse the Saviour in the *Neue Freie Presse* each *Schabbes*, and give an intimate little dinner of Christian babies à la Béarnaise at *Pessach*. However, that may not be his last word on the matter, and I think we may settle simply on the basis of *Peijes* and *Kaftan*."

Rathenau liked himself better in the rôle of a Prussian *Garde-Kürassier*—there is a splendid photograph of him "in sparkling breast-armor and white gauntlets," but "they cover a wound," as Berglar writes: "As a Jew, he was not able to become an officer in the reserve. Today's young readers can hardly imagine what a humiliation that meant for such a sensitive, ambitious, nationalist upper-class scion." Berglar also mentions an audience which Rathenau had with the Kaiser in 1900; there is a verbatim record by Rathenau himself of their conversation, showing him as a "devoutly eager electric engineer. . . . It strikes a modern reader as half comical, half embarrassing. . . . Amazing how Rathenau managed to adapt himself rapidly, chameleon-wise, to Wilhelm's mentality. . . . It confirms his weakness of a vanity that is well-nigh painful: a vanity which was his mainspring for seeking admission to the court and the circles that ruled the State. . . . Yet Rathenau never succeeded in gaining as much influence with the Kaiser as Ballin."

Hatred of German Jews

No doubt, Rathenau hated the German Jews as he saw them in his time, and he hated himself for being one of them, of the "Asiatic horde in the sands of the Mark Brandenburg" ("*Höre, Israel*", 1897). Berglar confesses that such words make a cold shudder run down his spine. "You have remained strangers," Rathenau tells his fellow-Jews, "yet you demand complete equality?" Even baptism would not mean "the end of the Jewish question;" and he accepts the aim of the Wilhelmian establishment, to prevent the *Verjudung* of public life, as justified.

Berglar sums up: "For Rathenau, his Jewishness represented something like an unavoidable, beloved enemy—something he had to fight in himself and in others." Faced with the contradicting aspects of Rathenau's personality, says Berglar, the terms "sincere," "natural," "honest" have little meaning: "We are not used to seeing an electric engineer write essays, a writer managing banks, a big industrialist penning philosophical books, a philosopher trying to be admitted at court, a man of the world who despises society . . . an exponent of capitalism planning a collective economy, a Jewish liberal who, in the part of a Prussian monarchist, designs an authoritarian-socialist people's state, a patriot who welcomes the war which he abhors, who works for the victory in which he does not believe, and who cannot come to terms with the defeat which he recognizes as necessary; who looks a century ahead in his theories, yet tries to put the brake on developments in his actions: this man bewilders us. . . . We cannot say what really touched his heart."

His murderers never knew whom they had killed, or why. To them, says Norman Cohn, he was "offered up as a human sacrifice to the sun-god of ancient Germanic religion. The murder was timed to coincide with the summer solstice; and when the news was published, young Germans gathered on hilltops to celebrate simultaneously the turning of the year and the destruction of one who symbolized the powers of darkness." They were the "men of courage and light" whom Walther Rathenau had loved throughout his life.

H. I. Bach

A NEW HEINE EDITION

New, complete centenary editions of Heine's works are being prepared in both West and East Germany. One wonders whether such scholarly endeavours might not perhaps have been combined, but co-operation in the scientific field seems to be as difficult as it is in other fields.

While I have not yet seen the West German edition the first two volumes of the East German work have been published (Akademie—Verlag, 108 Berlin, DDR). Compiled by the former Goethe-Schiller-Archiv in Weimar, now restyled "Nationale Forschungs—und Gedenkstätten der klassischen deutschen Literatur", 30 quarto volumes are envisaged, arranged in groups of Heine's German poems and prose (12), French writings (7), letters from and to Heine (8), documents (2), and index. The edition will thus comprise all of Heine's works and their translations as well as correspondence, contemporary appraisals and conversations. It is based on the collections of the Bibliothèque Nationale, Paris, the Heine Archives of the Düsseldorf Library, the material held at Weimar, the Strauss and Schocken collections and 70 unpublished letters made available by Dr. Fritz H. Eisner, London.

Of the two volumes published so far, both edited by Fritz Mende, Weimar, one is the seventh of the German-language series carrying Heine's essays on French art and politics, 1831-37; an appendix contains the first version of one of the essays and a newspaper report inspired by the writer, but there is no editorial introduction. (East Mark 27—.)

The other volume provides a "chronicle" of Heine's life and works (East Mark 15—). In month-by-month and often day-to-day entries the factual data are set out, such as work on his writings, their publication and reviews, people met, excerpts from letters, books read and travels. Contemporary political and cultural events are added in small type. Extensive appendices allow quick reference to details and thus make this chronicle a most valuable aid for students of Heine's life and work. They comprise a genealogical table of his family; the places and addresses where he stayed; separate alphabetical lists of the cycles of his poems, their titles and first lines, and of his essays; an index of the (ca. 1800) persons mentioned in the volume; a register of periodicals; page references to some main topics, including Heine's remarks on his writings; translations, negotiations with publishers and chief editions; love affairs and marriage; literary feuds and duels; illnesses; Judaism and "Kulturverein"; portraits; musical compositions of his poems; prohibitions and confiscations of his books, etc.

The "chronicle" provides the scaffolding for a biography but it is not a biography in itself. One would have to read Heine's poems and prose in their chronological sequence to relate them to the circumstances in which they arose. This might be a worth-while though limited study, since Heine himself arranged them wisely in cycles and books. The hundreds of persons mentioned in the "chronicle" are merely names unless the reader knows of them already. The presentation thus lacks depth even for Heine's own time, let alone for any assessment of his significance for our age. Nevertheless, within its, so to say, two-dimensional focus, the day-by-day picture of the poet's life illuminates the contemporary scene with some unexpected highlights.

Even those who know Heine's writings reasonably well may be surprised by the span of his interests. He wrote on a wide compass of political and cultural events, the latter including not only his famous description of Paganini's violin-playing but also reviews of e.g., a concert by the Swedish singer Jenny Lind, a performance of one of Verdi's early operas and a picture by Delacroix. The range of Heine's acquaintances, friends and admirers is astounding. In Germany he knew, apart from nearly all the leading poets and writers of his time, Alexander v. Humboldt, Rahel Varnhagen, Schleiermacher, Jacob and Wilhelm Grimm, Robert and Klara Schumann, Richard Wagner, Liebig and Ranke to quote only some examples; in Paris, Lassalle, Marx and Engels, as well as Thiers, George Sand, Chopin, Liszt, Berlioz, Meyerbeer, Halévy and, in the literary world, Balzac, Lamartine, Dumas, Theophile Gautier, Alfred de Vigny, Gerard de Nerval, Eugène Sue and Alfred de Musset. From Austria, Grillparzer and Hebbel wrote to him, from Hungary Petöfi sent him an admiring letter, from Denmark Hans Christian Andersen came to visit him in Paris. De Gobineau, better known as a racial antisemite, reviewed Heine's book "Deutschland, Ein Wintermärchen" in France, George Eliot wrote about the poet's wit in England, Longfellow translated the North Sea cycle in America, Lermontow rendered one of his poems into Russian. Heine was a good European long before Nietzsche coined this phrase.

Unknown Material Recorded

The chronicle includes a great amount of new material. For instance, it gives details of Heine's stock exchange transactions and his financial circumstances. Moreover, concise excerpts from his correspondence enable the reader to follow the development of his attitude to major problems. This may be illustrated by his views on religion. In his student days he had, as is well known, atheistic leanings and felt to be "the born enemy of all positive religions". He confessed (to Wohlwill, April 1823): "I too do not have the strength to wear a beard, to have sheeny (Judenmauschel) shouted after me, to fast, etc." Yet he made a sharp distinction between his attitude to Judaism as a religion and the struggle for the emancipation of the Jews: "that I shall be enthusiastic for their rights

and civic equality, that I avow; if you thought that the cause of our brethren is no longer as near to my heart as hitherto, this would be a colossal error" (to Moser, August, 1823, February, 1824). There follows a gap of 24 years until religion is mentioned again in the excerpts. In September, 1848, he wrote to Campe: "I do not say anything about the political events; this is universal anarchy, world confusion (Weltkuddelmuddel), divinely sent madness (Gotteswahnsinn) becomes visible". He "composes prayers addressed to the God of our fathers" (to Maximilian Heine, 3.12.1848), "begins to notice that a very small bit of God might not harm a poor man" (to Muloz, 17.4.1849) and confirms the rumour that, "fed up with all atheistic philosophy", he has "returned to the humble belief of common man in God" (to Lassalle's father, 30.4.1850). Writing of "the most dreadful hopelessness with attendant moral tortures", Heine yet continues: "There has not been such a great change in my religious mode of feeling after all, and the only inner event consists in that in my religious views and thoughts, too, a February Revolution has taken place. Instead of a former principle which still left me fairly indifferent, I have established a new principle to which I do not adhere too fanatically either . . . namely that I have given up the Hegelian godlessness and, in its place, pulled out again the dogma of a real, personal God who is outside nature and the human mind. . . . Hegel has very much come down with me, and old Moses is in floribus" (to Laube, 25.1.1850).

Ever mindful of what would now be called his image, he protests: "I have not become bigoted . . . however near I have come to the Deity, heaven is still fairly far from me—do not believe the circulating rumours that I have become a pious lamb"; his illness, he emphasises, has "little part in his religious change" (to Campe, 1.6.1850). Even so, a certain connection is evident: "I am sicker than ever . . . moreover, morally too a certain religious mood consumes me which I cannot master" (to Gustav Heine, 21.3.1851). There is even the feeling of being punished: "I am suffering truly Promethean pains, by rancour of the gods who are angry with me for having brought to humans some little night lights, some penny candles" (to Campe, 21.8.1851). Yet he is detached enough to look at himself objectively: "I am in great pain and began again to pray a lot which is always a bad sign" (to Campe, 8.10.1851). There is still, or again, the old ambivalence: on the one hand, he declares that he "dies as a poet who needs neither religion nor philosophy and has nothing to do with both" (to Homberg, 5.11.1851), on the other hand, he refers to his "religious confessions" as "a most important document of life which will cause a great stir in the world" (to Campe, 15.4.1854).

The two volumes are mere beginnings of a large-scale enterprise which, all the more as there appears to be no visible bias in the editing, one wishes to continue steadily till its eventual completion.

A REMARKABLE GATHERING

At the initiative of the journalist, Mr. Paul Einzig, a number of personalities whose names were included by the Gestapo on a black list for instant arrest if the Germans conquered Britain in 1940 recently met at the Reform Club in London. The guests included Lord Janner, Lord Shinwell, Sir Henry d'Avigdor-Goldsmid, M.P., and Mr. George Strauss, M.P., Lord Chandos, Mr. Duncan Sandys and Mr. Vernon Bartlett (who had flown especially from Italy). There was a special toast to "The Jews."

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Lucie Schachne

THROUGH THE EYES OF A EUROPEAN

Although her name as a writer may only be familiar to the initiated in this country, Martha Hofmann has consistently published her work since the early 'forties. Her language is German and apart from poetry she has written novels and essays on Jewish historical themes. "Begegnungen-Helldunkel" is her latest book; a collection of poems which she has subdivided, for good reasons and with the sure touch of the craftsman, into three cycles: Weite Welt, Welt der Naeh, Naerrische Welt.

The poems reflect Reise-und Stimmungsbilder, and I feel that it is her approach that could be taken as the connecting theme of the cycle. Martha Hofmann's scenes gain meaning and content as she looks at them as a writer who bears witness to the cultural traditions and literary education of a European.

Mastery of language and a marked talent for rhythm become creative tools for her style of descriptive lyric. She has a strong feeling for atmosphere and thus can evoke scenes in nature, about people and historical associations which have an intense appeal.

Mrs. Hofmann has travelled extensively. Whether she gives glimpses of contemporary strife in America against the nocturnal background of Harlem and Chicago in a poem entitled "Gross ist der Himmel ueber Manhattan" or describes the Golan Heights in "Heroische Rhapsody", she always succeeds in creating her own picture. It is a mixture of

* Martha Hofmann: *Begegnungen-Helldunkel*. Bergland Verlag Wien, 1969. S.58. 124 pp.

the abstract and concrete against the living landscape, painted with the sensitive brush and resourceful palette of the impressionist.

Dort wo die Hoehe
der Golanberge—
der Syrer Schanze,
der Siedler Tod einst—
jetzt kuehn bewacht wird
von jungen Kriegerern
der Davidsfahne;
wo Quellen stroemen
vom Blut geroetet
ins Jordanbecken,
das stets bedrohte—
da, ueber Unheil und Kriegsgemetzel,
erstrahlt das Wunder
des silbernen Bergs.

As the critic, by definition, also has to find fault, one might have to complain that Mrs. Hofmann tends too often to give reign to merely personal situations and moods and on occasions comes dangerously near to triviality.

BETWEEN COLOGNE AND SIEGBURG

Jews in the Porz Area

Under the heading "Die Zuendorfer Judengemeinde", a 50-page monograph by Oberstudienrat Dr. Reinhard Rieger was recently published as a special issue of the periodical, "Unser Porz". The work covers the history of the Jewish settlements in the small places of the Cologne district, Zuendorf, Porz, Wahn and Ensen. It records that the synagogue in Zuendorf was consecrated in 1882 by the

rabbi of the separate Orthodox Cologne Synagogue, "Adass Jeschurun", Dr. Hirsch Plato (Halberstadt 1822-Cologne 1910). The synagogue existed, however, for only 55 years; in February, 1938, when probably a "minyan" had already ceased to be available for a considerable time, the site was sold. On the other hand, negotiations about the compulsory sale of the joint cemetery of the small neighbouring congregations to the municipality of Porz dragged on until 1944, without resulting in a proper conveyance; today the cemetery is owned by the Cologne Jewish community, and its maintenance is supervised by the Porz municipality.

The historical survey is supplemented by a nominal roll which, without claiming to be complete, lists 250 Jews who were resident in Zuendorf/Porz and adjoining places at one time or another. The list begins with the year 1750, but most of the Jews moved into the district in the middle of the last century. In a way, the list which also carries personal data, is also a memorial to those who were expelled or deported under the Nazi régime.

The publication is enhanced by several photographs. One of them depicts a tombstone with a Hebrew inscription, dating back to the 14th century and preserved in the wall of the Catholic cemetery in Porz-Libur. It seems to indicate the presence of Jews in the district during the Middle Ages. Attempts at identifying the tombstone were made by the former Cologne municipal custodian, Dr. Hanna Adenauer (a niece of the late Dr. Konrad Adenauer) and the late Dr. Zvi Avneri (Dr. Hans Lichtenstein), editor of the second volume of the "Germania Judaica," published under the auspices of the Leo Baeck Institute by J. C. B. Mohr/Paul Siebeck (Tuebingen, 1968).

E.G.L.

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FROM THE ISRAELI SCENE

INDEPENDENCE DAY

The Jewish State celebrated its 23rd Independence Day with a main opening ceremony on Mount Herzl. The ceremonial kindling of torches and the handing over of Israel Defence Forces colours from the southern command to the armoured corps was watched by national leaders and senior officers. There was no major military parade, but there was a naval display off the Tel Aviv sea-front, and a display of parachute jumping. Haifa also had a naval review, and in Jerusalem the main event was a parade of contingents drawn from the para-military youth corps, reviewed by Mrs. Golda Meir and other Cabinet Ministers.

RUSSIAN GREETINGS

A group of 75 Soviet Jews conveyed Passover greetings to President Shazar and the Jewish people. "Belonging to this people is a great honour to us and the greatest happiness is to live amid our people... we repeat and say today: 'This year in the land of our ancestors'" they said in their cable.

Sixteen Georgian Jewish families arrived in Israel together with a large group of other Jews, including four families from Estonia. The group was the tenth to arrive from the Soviet Union since March 1.

CANCER DRUG

Professor A. Goldblum, head of the department of virology at the Hebrew University Hadassah Hospital, has stated that a team of scientists headed by Dr. Emmanuel Heller, was working on the application of rifampicin, an antibiotic drug, in the treatment and possible prevention of leukaemia. Their work has shown that the drug tended to attack an enzyme believed to be responsible for the spread of cancer cells in the blood.

FAMILY EVENTS

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

Deaths

Boehm.—Mr. Henry Boehm, of 234 Grove End Gardens, London, N.W.8, passed away on April 28. A wonderful husband, dad and grandpa. Missed, we cannot say how much, by his beloved wife Helen, son Eddie, daughter-in-law Barbara, grandson Stephen and granddaughter Nancy. May his dear soul rest in everlasting peace and his memory rest with us forever.

Galliner.—Mrs. Paula Ali Galliner passed away on April 25, to the great sorrow of her daughter and son-in-law Gabriella and Eugene Gros, granddaughters, sister, nephews and nieces.

Korn.—Mrs. Toni Korn died on April 22, in New Malden, in her 89th year.

Mangold.—Miss Carola Gustave Marianne Mangold of Walhatch Hotel, Forest Row, Sussex, formerly of Colwyn Bay, tragically found dead on March 17. Deeply mourned by her brother, Walter Mangold, her niece Gerda Tchalenko and her other relatives and friends.

Miller.—Mr. David Miller (Otto Mueller) of 27 Victoria Road, Whalley Range, Manchester 16 (formerly Vienna), died after a short illness on April 30 in his 81st year. Deeply mourned by his wife Marianne, brother-in-law Erich, sister-in-law Charlotte and niece Vivien Grossmann.

NEW IMMIGRANTS

A group of 102 immigrants who landed in Haifa from Marseilles included 50 French-Jewish settlers, 16 from Britain and eight from the United States. An Egyptian Jew was included in the group, together with his family. He was among the last group of 80 Jewish internees freed by the Egyptians in June, 1970, after three years' detention, arrested with hundreds of their co-religionists during the 1967 Six-Day War. Of the 80 Jews freed last June, eight opted to stay in Egypt and signed a declaration that they would never leave. All Egyptian Jews detained after the Six-Day War have now been released.

CHILEAN RECOGNITION

In an interview with the French weekly newspaper, L'Express, President Salvador Allende of Chile has acknowledged Israel's right to exist. He stated that, whilst not always approving of the Israeli Government's actions, Chile had always recognised the rights of the Jewish people. Chile also recognised the rights of the Arab people, but believed that the struggle must be seen within the perspective of the Jewish State's right to existence.

OTTO HAHN WING FOR EUROPE HOUSE

The foundation-stone has been laid in Rehovot for the Otto Hahn wing of Europe House, a Weizmann Institute residence for visiting scientists. The West German and Israeli Governments are jointly providing the money to build the wing.

At Tel Aviv University this summer, an institute of German history will open. The Volkswagen Works Foundation at Wolfsburg is contributing £180,000 to it for a period of five years.

SOUTH AFRICAN TIES

A New York Times report of close military and other co-operation between Israel and South Africa states that South Africa manufactures the Uzi sub-machine-gun under licence and points out that "the Uzi is an Israeli invention and the licence was granted through Belgium". Also repeated are "wholly unconfirmable rumours" that the Israelis secured plans of the French Mirage jet engine, "improved it and made blueprints available" to South Africa.

This has been strongly denied by Israeli sources, which state that the last time Israel had even vague military connections with South Africa was in 1955, when the Belgians supplied Uzi sub-machine-guns to the Pretoria Government, after which Israel's sales contracts specifically forbade the sale of weapons to South Africa. Foreign Ministry sources stress that Israel's relations with South Africa over the past 23 years have been a reflection of the intimate ties existing with South African Jewry. Israel voted against the principles and practice of apartheid in the United Nations and, since 1963, in response to a UN resolution, her representation in Pretoria has been at Chargé d'Affaires level.

The Jewish Chronicle correspondent reports that according to Israel's Consul-General in Johannesburg, Mr. I. D. Unna, relations between Israel and South Africa have become deeper and stronger during the past year.

INCREASE OF PROSTITUTION

Police in Tel Aviv rounded up 22 street-walkers in one night, in an effort to try and stamp out prostitution in the city. The police are, however, the first to admit that this is unlikely to halt what has become one of Israel's fastest growing "industries".

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Personal

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WIDOWER, young 65, would like to make the acquaintance of an attractive lady not over 50. Photos promptly returned. Box 212.

MISSING PERSONS

Personal Enquiries

Baruch.—Mr. Manfred Baruch (formerly Stettin) who came to London in the 'thirties. The address is wanted by the Vereinigung ehemaliger Bismarck-Schueler Stettin for the 50-year Abituriententreffen on June 12, 1971. Replies to: Walter Sommer, 303 Walsrode, Wurzelfoerde 11.

MISSING PERSONS

AJR Enquiries

Feller.—Mrs. Margot Feller, last known address: 11a Maresfield Gardens, London, N.W.3.

Neustein.—Mrs. Susi Neustein, last known address: "Aldourie", Strathyre, Perthshire.

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IN MEMORIAM

MRS. PAULA A. GALLINER

Mrs. Paula Ali Galliner died on April 25. Born in Bamberg, she married the artist and art historian, Dr. Arthur Galliner in Frankfurt in 1922. She was devoted to him and of enormous help in his literary work. Like her husband, she was active in the B'nai B'rith Lodge and various other organisations and welfare institutions. She also wrote articles for a number of magazines, often dealing with questions of specific interest to women. In this country, where she arrived three days before the outbreak of war, Mrs. Galliner did valuable work for the B'nai B'rith, the New Liberal Congregation and the Day Centre and, especially after her husband's death in 1961, devoted a large part of her time to welfare work. She continued writing for papers in this country, e.g. for AJR Information, and abroad e.g. Aufbau and Allgemeine (Duesseldorf). The subjects were of wide variety but with particular emphasis on well- or lesser-known Jewish personalities.

Mrs. Galliner will be gratefully remembered by all who knew her, and we express our sincerest sympathy to her daughter and the other members of her family.

MRS. SENTA GOERITZ

Mrs. Senta Goeritz who passed away recently was, prior to her emigration to this country, a co-director of the firm of Sigmund Goeritz A.G. She always took a deep interest in the well-being of the workers and generously helped them in cases of need. Her house in Berlin, where famous people were regularly guests, proved a blessing for many unknown young artists, as she used her social standing to help them along, often financing their studies and bringing them in touch with people who would give them commissions.

After the Nazis had come to power, particularly in 1936, she helped hundreds of people, Jews and Left-wingers, to get out of Hitler's Reich. In this field, she co-operated with Mr. Rudolph Hellendall, a close friend of the British Passport Officer in Berlin. Together with Mr. Hellendall, she also contributed to the emigration expenses of the persecutees. Mrs. Goeritz was also a generous supporter of Youth Aliyah.

In this country, her house, adorned by paintings by Liebermann and Corinth, provided an island of continuity for her fellow refugees. We mourn the death of a highly intelligent, kind, understanding and beautiful woman whom we shall always remember with love.

NELLIE FRIED.

MRS. BERTA FLESCH

Mrs. Berta Flesch, the widow of the world-famous violinist Carl Flesch (1873-1944), died in New York in her 89th year. She was a trusted friend to the pupils of her husband who taught in Berlin, Philadelphia (Curtis Institute of Music), Baden-Baden and Zurich. She also helped him in editing his writings. In 1939, Mr. and Mrs. Flesch, then living in London, travelled to Holland where Mr. Flesch had a concert engagement. They could not return due to the outbreak of war. Arrested after the German invasion, they were only freed after the intervention of Wilhelm Furtwaengler, a great admirer of Carl Flesch's art. They first fled to Hungary and were later admitted to Switzerland. After the war, Mrs. Flesch joined her daughter and her family in the U.S.

Mrs. Flesch was the mother of our friend, Mr. Carl F. Flesch, member of the AJR Executive. We extend our sincerest sympathy to him and the other members of his family.

MR. HARRY SACHER

Mr. Harry Sacher, who died on May 10 at the age of 89, took a leading part in the rescue and resettlement of the Jews from Central Europe after the Nazis' ascent to power. He gave much help to the Central British Fund, for some years as joint chairman. Mr. Sacher started his career as a journalist and worked for the Manchester Guardian from 1905-1910 and again from 1915-1920. Together with other members of the so-called "Manchester Group", which also included Israel Sieff and the late Simon Marks, he played a decisive role in the efforts which resulted in the Balfour Declaration. In 1920 he went to Palestine to be editor of the Palestine Weekly. He took up legal practice there and was one of the country's leading lawyers. In 1927, he became a member of the Executive of the Zionist Organisation and of the Jewish Agency. On returning to England in 1931 he joined the firm of Marks & Spencer as a director. Mr. Sacher is survived by his wife, Miriam (who is a sister of the late Lord Marks and Mrs. Rebecca Sieff) and two sons.

HOMAGE TO MARTYRS

To mark the eve of the Holocaust Martyrs' and Heroes' Memorial Day, Israel's annual homage to the six million Jewish victims of the Nazis, all places of entertainment were closed. A service was held at Memorial Mount in Jerusalem, with President Shazar and Cabinet Ministers leading the nation's tribute.

MRS. MARGARETE LIEBMANN

Mrs. Margarete Liebmann, née Blumenthal, died at Osmond House on April 15, in her 98th year. She grew up in a small German town and the impressions of her childhood influenced her poetry, which is remembered by many who listened to her readings, even in recent years. A small volume was privately published on the occasion of her 90th birthday, and the Cambridge University Library applied for a copy. Married to Martin Liebmann, she had two sons who died before her, the elder in 1926 and the other, Dr. Gert Liebmann, a brilliant scientist, 15 years ago. She leaves two highly gifted grandchildren.

THE LATE GERHARD HIRSCH

In the report on the suicide of the managing director of Hamburg's Schauspielhaus (AJR Information, February, 1971, "Old Acquaintances" column), it was stated that the reason for the suicide was unknown, but that it might perhaps have been due to the fact that Mr. Hirsch was not appointed as successor to Intendant H. Lietzau who had resigned. We have been asked to state that this assumption is without foundation, and that Mr. Hirsch's suicide should rather be attributed to the general artistic and personal difficulties with which the Hamburg Schauspielhaus was faced.

REMEMBRANCE DAY

Israel's annual homage to her war dead began at the Western Wall, where President Shazar, after receiving the torch from a bereaved mother, kindled a memorial lamp. At full-dress parades in Army camps the Last Post was sounded and El Molé Rachamim recited. Shortly after dawn armed guards took up positions in military cemeteries on either side of memorial lamps. Families of soldiers killed in action passed through the cemeteries and thousands of other Israelis paid homage to their war dead.

AWARD TO "UNsung HEROES"

The Federal Cross of Merit was awarded to the sisters Rosa Mayer and Dora Lethnar, who, at risk to their own lives, for three years hid the Jewish physician, Dr. Sophie Mayer, in their flat.

SUICIDE RATE IN ISRAEL

Last year about 100 Israeli Jews committed suicide, and at least the same number attempted to do so. The Suicide Prevention Service, a mainly voluntary organisation manned by psychiatrists, psychologists, psychiatric social workers and students, is now operating to alleviate the problem.

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ORGANISATIONAL NEWS

AJR GENERAL MEETING

As readers will have seen from the front page of this issue, the AJR General Meeting will be held on Thursday, June 17, at 7.45 p.m., in the hall of Hannah Karminski House, 9 Adamson Road, N.W.3. As usual, reports on the activities during the past year will be given. However, in accordance with many suggestions received on previous occasions, this time the formal part will be followed by a talk on a topical general subject. We are happy to announce that Dr. Eva G. Reichmann kindly agreed to speak about "Deutschland ohne Juden?" The publication from which the title was chosen and which was reviewed in the January issue of "AJR Information" will serve as a starting point for a critical evaluation of the position of German Jewry before 1933 and of trends in post-war Germany. The distinguished speaker will base her observations on her thorough studies of German Jewish history as well as on her experience as a frequent visitor to Germany during the recent years. It is hoped that many members and their friends will attend the meeting.

The proceedings of the General Meeting will include the elections to the Executive and Board of the AJR. The following proposals are submitted by the Executive.

Committee of Management (Executive): The members of the present Executive stand for re-election. They are: Mr. A. S. Dresel (Chairman), Mr. W. M. Behr (Vice-Chairman), Dr. F. E. Falk (Treasurer), Dr. E. Rosenstock (General Secretary), Dr. E. A. Lomnitz (Deputy General Secretary), Mrs. R. Anderman, Mr. S. Bischeim (Trustee), Dr. Eric Dux, Mr. C. F. Flesch, Mr. H. S. Garfield, Mr. E. K. Heyman, Mr. V. E. Hilton (Trustee), Dr. A. R. Horwell (Trustee), Mr. F. Kolmar, Mr. C. T. Marx, Mr. R. Schneider, Mr. L. Spiro, Mr. F. W. Ury.

Board: It is proposed to re-elect the members of the present Board. They are: Mrs. R. Abels, Mr. R. Apt, Mrs. A. Berent, Mrs. R. Berlin, Dr. J. Bondi, Dr. W. Breslauer, Dr. R. Bright, Rabbi I. Broch, Mr. F. Dannen, Dr. W. Dux, Mr. R. Elton, Mr. L. Eschwege, Dr. H. Feld, Dr. A. Fleiss, Mr. O. Franklyn, Mr. R. J. Friedmann, Mr. F. Godfrey, Mrs. Elisabeth Goldschmidt, Dr. Erna Goldschmidt, Dr. E. Gould, Mr. R. Graupner, Sir Ludwig Guttman, Mr. S. F. Hallgarten, Mrs. G. Hambourg, Mr. E. Haymann, Mr. Herbert M. Hirsch, Mrs. Susanne Horwell, Mrs. M. Jacoby, Dr. A. Kaufmann, Mr. E. C. Kent, Dr. L. G. T. King, Mrs. F. Kochmann, Rabbi Jakob J. Kokotek, Dr. H. W. Kugelmann, Dr. H. H. Kuttner, Dr. H. Lawton, Dr. G. Leon, Dr. Julius Loeb, Mr. Ludwig Loewenthal, Dr. E. G. Lowenthal, Dr. E. Magnus, Rabbi Dr. I. Maybaum, Mr. H. C. Mayer, Mrs. L. Meyer,

Mr. Perez Mosbacher, Dr. H. Neufeld, Mr. E. Philipp, Mr. E. Plaut, Mrs. M. Pottlitzer, Dr. Eva Reichmann, Mr. Z. M. Reid, Dr. E. Reifenberg (Gabriele Tergit), Mr. A. Reimann, Mr. J. Sachs, Rabbi Dr. G. Salzberger, Mr. F. Samson, Dr. H. G. Sandheim, Mr. F. Schonbeck, Mrs. M. Schurmann, Mrs. D. Segall, Dr. W. Selig, Mr. P. E. Shields, Mr. E. Speyer, Dr. Fanny Spitzer, Mr. Julius Strauss, Mr. G. Streat, Mr. G. L. Tietz, Dr. U. Tietz, Mrs. Eva Trent, Dr. Valerie Wills, Dr. Charlotte Wittelhofer, Mr. H. Wreschner.

It is proposed to elect as new Board members Mrs. Ann Fleiss (Otto Schiff House Committee member) and Dr. Laura Stein (Otto Hirsch House Committee member).

The Board also includes representatives of the provincial groups.

'THANK-YOU BRITAIN' FUND

Lecture by Jonathan Miller on June 9

We are particularly happy to announce that this year's "Thank-you Britain" Fund lecture will be given by Jonathan Miller. His subject will be "Censorship and the Limits of Permission". The function will take place on Wednesday, June 9, at 5 p.m., at the British Academy, Burlington House, Piccadilly. It is expected that in view of the personality of the speaker and the topicality of the subject many readers and their friends will attend.

90th ANNIVERSARY OF F.W.V.

Dinner on July 17

On June 23 the members of the former "Freie Wissenschaftliche Vereinigung" (F.W.V.) in Great Britain will celebrate the 90th anniversary of the foundation of the original fraternity. The traditional banquet will take place jointly with the F.W.V. New York on July 17 at the Europa Hotel in London.

At the end of the 1870s the moral uplift resulting from the foundation of an Empire and a victorious war had evaporated and the glorious period of German liberalism had come to an end. Reaction raised its head and brought in its wake an outbreak of anti-semitism, which found its way also into academic life. Students' fraternities which had formerly been liberal and progressive would no longer admit new Jewish members and made it impossible for the old members to stay. However, under the inspired leadership of Max Spangenberg, and with the active support and help of Professor Virchow and Professor Mommsen, the "Freie Wissenschaftliche Vereinigung" was founded as a parity students' association. Its aim was the foster-

ing of a happy students' community life, combined with serious cultural and scientific activities. The F.W.V. fought for freedom, progress and tolerance, having as its motto "Einigkeit, Recht und Freiheit".

In the course of time "Freie Wissenschaftliche Vereinigungen" were also founded at other German universities and technical high schools, and merged to form an Alliance, from which many great personalities of intellectual, civic and academic life emerged, as for instance, the Nobel Prize-winner, Professor Sir Hans Krebs (Oxford). Many famous university professors of those days were honorary or active members of the fraternity.

When the Nazis seized power, the F.W.V. had to disband their fraternities at the various German universities and also the associations of its former members. Many F.W.V.-ers took refuge in other countries, where they founded associations of former F.W.V. members.

It is unfortunate that no active F.W.V. Verbindung is in existence in Germany today; however, the ideas and maxims of the old fraternity are as alive today as they ever were in the past all over the free world.

DR. H. G. SANDHEIM

Letter to the Editor

KULTUSGEMEINDE HAGEN

Unter der Leitung des ehemaligen Vorstandes der Israelitischen Kultusgemeinde Hagen in Westfalen (Justizrat Nassau, W. Leser, H. Rosenthal, L. Rosenberg und Dr. jur. David) wurde mir das Amt eines stellvertretenden Vorbeters ab 1933 bis zur endgültigen Zerstörung der Gemeinde im Jahre 1938 übertragen. Die meisten der ehemaligen Gemeindeglieder sind umgekommen, und einige sind durch Flucht dem Tode entronnen. Unter den noch Lebenden dürften sich die Herren Martin Löb (U.S.A.) und Ernst Rosenberg (Wuppertal) befinden.

Ich vollende am 2. Juni mein 90. Lebensjahr und gedenke in Wehmut und tiefer Trauer dieser Zeit und der umgekommenen Gemeindeglieder. Vielleicht werden diese Zeilen einigen der noch Lebenden Gelegenheit geben, nach so langer Zeit mit mir in Verbindung zu treten.

In dieser Hoffnung verbleibe ich.

SALOMON NEUHAUS

3 Rondou Road,
London, N.W.2, 3HB.

(Wir benutzen die Gelegenheit, Herrn Neuhaus, der seit vielen Jahren ein treues Mitglied der AJR ist, unsere herzlichsten Glückwünsche zu seinem 90. Geburtstag auszusprechen.—Die Red.)

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