

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Ernest Hearst

A NEW ARCHETYPE IN LITERATURE

The Camp Survivor

It is perhaps a truism to assert that the function and purpose of literature is to inform and extend the range of human awareness rather than to amuse and to entertain. There is, of course, that particular inter-relationship between the author and his material which mercifully makes all great works of literature exciting reading, so that a dull masterpiece is almost a contradiction in terms. Given that literature is in Hamlet's words the "abstract and brief chronicles of our time", how rarely then has it been so understood even by the well informed, the critics and the professors of literature. They are mostly concerned with questions of style, the individuality and artistry of the author, his place and standing among the various movements and coteries of his time and all too seldom with the social and historical relevance of his work. True, Dickens and Tolstoy could be quoted among the obvious exceptions, their descriptions of early Victorian England and the Napoleonic invasion of Russia are somewhat condescendingly accorded documentary status. The studies of the late George Lukacs have also proceeded a little, if only within the confining framework of Marxist thought, towards a wider typology of nineteenth and twentieth century writing. But even so, it is remarkable how remote the living reality of a bygone age remains for the average reader, even of so recent a period as the inter-war years. I do not know of any broadly based attempt to extract from the writings of say D. H. Lawrence, Upton Sinclair, Thomas Mann, Collette, Huxley, Gide, Feuchtwanger, Kafka, Orwell to list only a few random names coming to mind—a comprehensive picture of the mores and manners, the social and intellectual tensions, which gave the twenties and thirties their particular tang and atmosphere. No doubt, if such an effort were made, if literature were treated more seriously as a guide to the political, social and moral predicaments of an era, contemporaries as well as succeeding generations might improve their understanding and also—depending on their rationality—their ability to tackle such or similar problems.

The attempt of a young American to delineate a new archetype and vision of our condition from the writings of those who experienced what threatens to become an increasingly common fate is, therefore, an achievement of more than merely literary interest. Indeed by trying to explore and draw conclusions from the situation of extreme vulnerability to which we all, and Jews in particular, are exposed, the author is led—if only by implication—to reappraise the values by which we live. The experience Terrence Des Pres studies in the twenty page essay

'The Survivor' (*Encounter*, September, 1971) is that of the victim trodden underfoot by the utterly arbitrary, faceless and malevolent forces, which in this age of astronauts and computers consign more and more innocents to a steadily increasing number of concentration camps and penal settlements. The unfortunate inmates of these camps which stress across time and space from Auschwitz to Siberia, represent, Des Pres would argue, not just the unfortunates of history fallen by the wayside on its forward march, but rather the by-product of the arrogant and dehumanized power mechanisms, which under various labels dominate the contemporary scene. They are, in fact, a new type of man.

From among these victims stripped of their human dignity, deprived of every elementary right, indefinitely incarcerated with untold thousands of fellow sufferers to toil away at back-breaking tasks on rations barely sufficient to support life, emerges the archetypal figure of the survivor. He is a newcomer to literature because the fate and the agonies he has to endure are peculiar to our century. While the tragic heroes of previous literature, Des Pres suggests, were essentially self-sacrificing martyrs in the Christian and Byronic tradition accepting or inviting death as the final apotheosis of their endeavours and ideals, the new hero among the victimised outcasts is denied even a meaningful death. To all appearances he is just an ordinary citizen trapped by the ruling power apparatus, he has no new verities to proclaim, he is neither inspired nor sustained by any sense of mission, he is merely acted upon. With no power to direct or influence the forces about to destroy him, self-sacrifice in his near total isolation would not only remain unnoticed and therefore irrelevant, but would almost amount to collaboration with his oppressors by accepting the logic of a situation specifically created to annihilate him. Under the new circumstances of his existence the victims' only opportunity to assert himself, the only gesture of defiance open to him, is to endure, to go on living, to try and survive knowing full well that the odds are heavily loaded against him. It makes little difference to the survivor whether the forces of anti-life confronting him are due to the inexorable workings of fate, as in Camus' *The Plague*, the paranoia of tyrants, or the malice of established authority as in *The Fixer*, Malamud's fictionalized description of the Beiliss ritual murder trial (Kiev 1913). Indeed the purpose and ethos of surviving stands out perhaps most clearly in the otherwise untypical case of *The Fixer*, since his agony was not shared by the multitudes of the similarly afflicted. In what Des Pres calls

"a climate of atrocity" he had been accused of the ritual murder of a Russian child. The government had to prove his guilt and more or less aware of its inability to do so, tried to kill him off by the murderous conditions of his pre-trial imprisonment. Were he to succumb the evidence against him would remain irrefutable and "the Black Hundreds would be vindicated and once more the bloody tide would sweep the ghettos". He had, therefore, to live and to hold on "in conditions opposed to the fragile realm of civilised life", or in Malamud's words "whenever he had been through the worst, there was always worse". Des Pres surveying the literature of people caught in such situations of extreme helplessness and terror emphasizes how much survival depends not only on the spirit and the will but also on the body's resilience to withstand the unceasing assaults on its most elementary needs. Solzhenitsyn's *zeks* (inmates of the Russian labour camps) jealously preserve their physical energies, never move faster than they have to, and for them attention to the body, the full and conscious enjoyment of whatever sustains and nourishes it becomes a ritual in itself, a part of that affirmation of life to which they have dedicated their broken existence. Des Pres quotes the poignant passage in which the hero of *One Day in the life of Ivan Denisovitch* eats his bowl of soup.

"Shukov took off his hat and laid it on his knee. He tasted one bowl, he tasted the other. Not bad—there was some fish in it . . . As it went down filling his whole body with warmth, all of his guts began to flutter inside him at their meeting with that stew. Goo-ood! And now Shukov complained about nothing; neither about the length of his stretch, nor about the length of the day . . . This was all he thought about now; we'll survive. We will stick it out, God willing, till it's over".

The meal is celebrated like a mass and as in the mass food here undergoes a transubstantiation into what Des Pres calls "a physical intuition of a goodness at life's core". Although such rare imitations may well be all the *zeks* or the concentration camp inmates can or ever could experience of the sheer joy of being, it nevertheless provides them, or the strongest among them, with the all important incentive not to despair, to battle on and if possible to survive. On the other hand such near mythical awareness of the ineffable beauty of life imposes severe restrictions on the means by which it can be purchased or prolonged. In the literature of the camps the survivor allows himself the utmost liberty to cheat and defeat his oppressors but resolutely refuses to ease his own position or better his chances of survival by adding to the burden of his fellow victims. "The only way of fighting a plague is common decency", states Camus and this view seems to have been shared by the few who managed to return from the camps.

What makes the survivor whom Des Pres analysed with great perceptiveness so significant a figure is that he, but for the

Continued on page 2

A NEW ARCHETYPE IN LITERATURE

(Continued from page 1)

grace of God, could be you or me. For the prevailing trend towards greater and greater concentration of power and centralisation of control inevitably threatens man's ability to act as a self-directed agent. Indeed, once the inherent despotism of inadequately controlled power systems has won the day, the mere concern for freedom and justice will tend to single out those animated by it from amongst the more indifferent and docile and so greatly increase their chance of falling victim to the conformity demanding modern juggernauts.

Paradoxically enough the tenous structure of our civilization is equally threatened by the exertions of the over-zealous, by an uncompromising and vociferous concern for the absolutes of freedom and justice and the contemptuous rejection of political systems and social orders which fail to measure up to the ideal standard. The enraged pulverisers who distort reality by debasing the meaning of language, who call coloured or other minority quarters, ghettos; prisons, concentration camps; every party to the right of them, Fascist, who endlessly and extravagantly denigrate the inevitably slow and prodding progress towards improvement as irrelevant half-measures, are just as likely to precipitate the triumph of soulless power as the unconcerned, they so ardently denounce. The new innocents, like the chiliastic movements of the middle-ages delude themselves into believing that the paradise of their vision can only be built on the ruins of the present, and like their medieval forerunners they neither care what in terms of human suffering such total destruction implies, nor wonder whether any millennial happiness is likely to arise from the ruthless savagery they advocate.

Perhaps it is unfair to compare the experience of the archetypal survivor and the lessons he drew from it, with the hardships encountered and the remedies recommended by the embattled protesters. It could be argued that just as the need for political change could not be meaningfully assessed *sub specie aeternitatis*, the insights obtained under extreme conditions might prove equally unhelpful in solving the more humdrum perplexities of our existence. Do the survivor's experiences offer any valid answer to racial strife, urban renewal, industrial relations and to the thousand and one problems confronting our ailing society? The bold and improbable answer to this question is, yes they do. They do so in two ways, by furnishing criteria of integrity and endurance against which actual and presumed social ills can be measured and by providing a kind of test for the effectiveness of the proposed cures. In this context it is perhaps per-

missible to ponder what Solzhenitsyn's *zeks* might have made of the Soledad brothers and whether they would have approved of Jackson's decision to opt for martyrdom rather than for survival and the slow and possibly unavailing struggle for advance and amelioration.

The camps are proliferating. Biafra, Bangla Desh, Gaza, Greece, where will they spring up next? They are as dangerous and as ever present a threat to our civilisation as nuclear warfare. The figure of the victim and the survivor—a reminder of things past and things to come—constantly challenges our private and public preoccupations. Before his gaze, which has penetrated to the irreducible essence of life, few of our priorities and values can prevail. Individual man as exemplified by the survivor, whose fate, traits and prospects Des Pres has outlined with such informed compassion, can do little to influence or impede the vast impersonal forces which dominate his life. But the little he can do suggests itself in the survivor's records, and on a personal level that is very much and of incalculable consequence.

GERMANY TODAY

CASE OF LYON GESTAPO HEAD

The chief prosecutor of Munich, Mr. Manfred Ludolph, has announced that investigations will be reopened into the activities of Klaus Barbie, head of the Gestapo in the Lyon region of France during the Second World War.

This announcement came after a written statement was handed to Mr. Ludolph by Mr. Jean-Pierre Bloch, the president of the International League Against Antisemitism and a former French Minister, and Mrs. Beate Klarsfeld, of Paris. The statement by Mr. Raymond Geissmann, a French lawyer formerly the head of the Lyon's Jewish Committee, testified that Barbie had declared in his presence while commenting on Nazi measures against the Jews: "Shot or deported—it makes no difference."

After the Second World War Barbie was sentenced to death in his absence by a French court. He lived undetected in South-West Germany for many years, leaving the country with his family when inquiries were opened in Munich, and is now believed to be in Bolivia.

HOLY-DAY SERVICES IN WORMS

The original Worms synagogue, destroyed by the Nazis in 1938, dated from 1034. Rebuilt after the war and now maintained as a historic monument, only an occasional service or wedding has been held there. High Holy-day services have now been conducted at the synagogue for the first time since the Second World War.

JEWRY IN THE EAST

HOPE FOR EASING MIGRATION

According to Jewish sources in Moscow, the Soviet Government recently made a significant gesture towards world Jewry and Israel in an agreement between representatives of Russian Jews and high Soviet State and party officials in Moscow. The agreement will effectively relax the grip on Soviet Jewry and ease migration to Israel. The immediate object is to reduce hostility of world Jewry against Moscow on the eve of the Soviet leaders' first visit to the West since 1966, and aims at avoiding organised Jewish demonstrations against Mr. Brezhnev and Premier Kosygin.

Soviet Jewish leaders telephoned the main points of the agreement to London, after a memorandum signed by nearly 100 Moscow Jews was delivered at the offices of the Central Committee. The four demands outlined were:

Procedure for issuing exit permits should be regulated; illegal persecution of Jewish applicants for exit permits should be stopped; when applications are rejected, reasons should be given; it should no longer be obligatory for a reference from an applicant to accompany his application.

Much to the surprise of the Moscow Jews, the Kremlin then invited them to send a delegation to discuss their grievances. They were received by five senior officials—the first time a Russian Jewish delegation has been officially received in the Kremlin. Although not all demands were met, significantly permits for exit visas will no longer be decided by the KGB, the secret police, the position of whose head, Mr. Yury Andropov, has been greatly weakened since the disclosure of his agents' activities in Britain.

Applications, it was promised, would be dealt with within two months instead of two years. There would be no persecution of Jews for applying to emigrate, but the delegation was warned that petitions to higher Soviet party authorities or to foreign forums must cease.

JDL METHODS CONDEMNED

Mr. Yoram Gil, for the past two years director of the Jewish Agency's transit home in Vienna and now an appeals organiser for British Ort in London, has stated that Russian Jews have informed him in Vienna that many Russian emigrants in Israel have condemned as harmful the militant methods of Rabbi Meir Kahane and his American Jewish Defence League. The violence used by the American JDL had resulted in many potential emigrants being imprisoned.

BABI YAR COMMEMORATION

A record number of 2,500 Jews from Kiev and other Soviet cities attended commemorative ceremonies to mark the 30th anniversary of the Massacre of Kiev Jewry by the Nazis at Babi Yar on September 29, the day the massacres began, which was the same day as Yom Kippur.

Non-Jewish representatives of the Kiev City Council were among those present. They paid tribute to "Soviet citizens" executed and buried at Babi Yar, without mentioning that the victims were all Jews—Soviet non-Jews were executed at Babi Yar later in 1942 and 1943.

Some hours after the official ceremony, thousands of Jews congregated at the same spot. Apart from Kiev Jewry, representatives came from Moscow, Leningrad, Odessa, Vilnius (Vilna), Riga, Sverdlovsk and from Georgia. The eight wreaths laid were mostly accompanied by Hebrew or Yiddish inscriptions, with only a few in Russian.

The ceremony was watched by three battalions of police militia as well as by "special units" who did not intervene. It ended after half an hour with a decision to send a cable of greeting to President Shazar of Israel, signed by 34 persons—17 from Kiev and 17 from other Soviet cities.

Feuchtwanger (London) Ltd.

Bankers

BASILDON HOUSE, 7-11 MOORGATE, E.C.2

Telephone: 01-600 8151

Telex: London 885822

HOME NEWS

RACE RELATIONS BOARD COMPLAINT

A complaint has been lodged with the Race Relations Board by the head of a Todmorden, Lancs., firm making riveting systems, who alleges "personal abusive and antisemitic" threats against him.

Mr. Werner Townley, a Jewish refugee from Nazi Germany, had his plans for proposed extensions to his works turned down by the local council on "planning grounds". He alleged that antisemitic remarks had been addressed to him by people living in the neighbourhood of his works who, he understood, had lodged objections to his plans on the grounds of increased traffic and noise. The residents deny that their objections had anything to do with antisemitism.

MOSLEY'S PRE-WAR QUARREL WITH JEWS

A recent issue of *Candour*, an extreme Right-wing newsletter, publishes a refutation by Mr. A. K. Chesterton, former leader of the National Front movement, regarding Sir Oswald Mosley's repeated claim that his only pre-war quarrel with the Jews was that they were "pushing this country into war with Germany". Mr. Chesterton, one of Mosley's lieutenants in the pre-war British Union of Fascists, writes that the Mosley assertion is "demonstrably false".

Mosley had claimed that he was so often away from London that he had no knowledge of attacks against Jews on other grounds in the Union's publication, *Action*. Mr. Chesterton contends that this was again false and that Mosley went through page proofs of *Action* every week on the eve of publication. Mr. Chesterton also comments that, although Mosley claimed that if attacks were made the editors were responsible and all he could do was to sack them, no editor had ever thus been sacked.

VISIT OF J.D.L. LEADER

Rabbi Meir Kahane, leader of the militant American Jewish Defence League, whilst on his way to settle in Israel stopped over in London at the invitation of the Committee for the Release of Soviet Jewish Prisoners, an organisation closely associated with Herut, the Right-wing Zionist party. Rabbi Kahane admitted at a press conference that he had been saved from prison by Joe Colombo, reputedly a Mafia leader in New York. Referring to the J.D.L.'s association with the Italian-American Civil Rights League, founded by Colombo, Rabbi Kahane said: "Our only yardstick is what is good for the Jews. And this alliance is good for the Jews."

At a rally in the evening at Speakers' Corner, attended by over 300 people, Rabbi Kahane advocated the constant harassment of Russian personnel in Britain.

Rabbi Kahane, who was earlier this year expelled from Belgium and who was convicted in New York, had no difficulties in entering Britain, stating that he was treated with great civility.

The Poale Zion conference in London condemned the methods and activities of Rabbi Kahane and the J.D.L., which they described as harmful and embarrassing to Soviet Jewry.

ISRAELI SHOP FIRE

On Yom Kippur, when the Israeli Shop in New Oxford Street, London, was closed, a fire caused several thousand pounds' worth of damage. Two men have been charged with burglary at the premises.

GLASGOW GOODWILL

As an initiative in fostering good race relations with the Glasgow Pakistani community, a meeting is to be held between the executive of the Glasgow Jewish Representative Council and Glasgow's first coloured councillor, Councillor Bashir Maan, and a number of his colleagues.

LEICESTER FREEMEN

The highest honour that the city of Leicester can confer on those who have distinguished themselves in the cause of the city or in the service of the nation is that of honorary freeman of Leicester. This honour was conferred on Lord Janner and Mr. Mac Goldsmith—the first time since the office was instituted in 1892 that Jewish names have been added to the list. Lord Janner was parliamentary representative for North-West Leicester since 1945 until his retirement on being made a life peer and has worked tirelessly for the city. Mr. Goldsmith, a well-known Leicester philanthropist, came to England in 1937 from Germany, pioneering the process of bonding metal to rubber and providing employment for many local people. He also plays a considerable role on committees connected with Leicester's artistic, musical and theatrical life.

GOLDERS GREEN "GHETTO"

Miss Clare Ungerson, senior research officer at the Centre for Environmental Studies and a lecturer at the University of Sussex, spoke at the annual meeting of the British Association for the Advancement of Science at the University College of Swansea. Her lecture was on "Some reflections on the concept of 'the ghetto' and the extent of its existence in London", and she gave the Jews of Golders Green as a good example of a group who have freely chosen to live together.

Dr. Ernest Krausz, senior lecturer in sociology at the City University, London, gave an address on factors of social mobility in British minority groups. Referring to differential mobility rates between coloured minorities on the one hand and white minorities on the other, he gave as clear evidence that, although it took working-class Jews half a century to leave the East End *en masse*, there were indications after the first two decades that they were set on an upwardly mobile course.

LENINGRAD PHILHARMONIC

In the Leningrad Philharmonic Orchestra which was greeted with enthusiasm at its performances at the Albert Hall in London, Jewish string players, who feature prominently in the orchestra, include its leader, Victor Libermann. During intervals at the concerts, protest leaflets were distributed.

Before a concert by the orchestra at the De Montfort Hall, Leicester, banners of protest against the oppression of Jewish people in Russia were displayed by a number of Leicester Jews. The organiser of the demonstration explained to the press that they merely wished to draw attention to the plight of Jews in Russian hands and did not want to disrupt the performance.

Protest leaflets were also distributed at the Astoria Cinema, London, during the showing of a Soviet war film.

"FIDDLER" DEMONSTRATION

A few hours before the final curtain fell on the long-running musical, "Fiddler on the Roof", two nuns and a non-Jewish German girl demonstrated on behalf of Soviet Jewry outside Her Majesty's Theatre in the Haymarket, London.

As it was Shabbat, members of the 35 Group of Women were not able to participate. The nuns, who have often helped the group, joined the German girl, Rosita Klein, in demonstrating for Jewish rights to show that little had changed since the Tsarist days in which the musical is set. In the evening the 35 Group were back again, demonstrating with banners saying "Fiddler goes tonight, but antisemitism in Russia continues".

With acknowledgements to the news service of the Jewish Chronicle.

ANGLO-JUDAICA

C.B.F. Dinner

At the annual appeal dinner of the Central British Fund and O.S.E. held in London recently, an amount of £70,000 was raised. The Duke of Devonshire, who was guest of honour, paid tribute to Jewish generosity, also stating that he was "immensely impressed" by the "marvellous work" carried out by the C.B.F. and O.S.E. Jews, he said, were "a marvellous people and I am proud to be here this evening". Mr. H. Oscar Joseph, chairman of C.B.F., said that it was a sad reflection on present times that, so many years after the war, the C.B.F. was still called on to meet the needs of oppressed Jewry.

Hampstead Holocaust Memorial

In memory of the victims of the holocaust a beautifully designed memorial column was installed in the vestibule of the Hampstead Synagogue. At the dedication ceremony, held on September 26, Rabbi R. Apple recalled the indelible impact left by the destroyed European communities on Jewish culture. We have to remember the catastrophe of the past not only for the sake of the martyrs, he said, but also as an admonition in our present-day fight for Jewish survival. The AJR was represented at the ceremony by its General Secretary, Mr. W. Rosenstock.

Orthodox Law Abortion

In a responsum by Rabbi A. L. Grossnass, senior dayan of the London Beth Din, published in the Beth Din's responsa series, halachic rulings are laid down regarding abortion. According to Jewish law, abortion is permitted only if the birth would endanger the mother's life. The operation, to be carried out only by a Jewish doctor, is also permitted if a married woman has conceived outside her marriage.

Dayan Grossnass states that sterilisation is permitted for women if childbirth will affect their health. It is also permitted where unmarried women "are weak-minded and in danger of being taken advantage of by unscrupulous men". The operation in this case should be carried out by a non-Jewish doctor. For men, however, sterilisation is forbidden.

New Ministers

Rabbi Alan Mann has been appointed minister of the Stanmore Liberal Jewish Synagogue. He graduated in semitics at the London University, and received his rabbinical diploma last July from the Leo Baeck College.

The induction of Rabbi David Goldberg as minister of the Wembley Liberal Synagogue was marked by a service attended by the Mayor of Brent and other civic dignitaries, as well as by representatives of the Protestant and Catholic communities.

More Pupils for Jewish Schools

Most Jewish secondary schools have registered an increasing number of Jewish children in the London area for the new academic year. The J.F.S. Comprehensive School in Camden Town had 70 more pupils than last year, raising the total to 1,390.

Increased numbers were also registered with the Jewish Secondary Schools Movement. The two Hasmonean Grammar Schools now have almost 800 pupils between them and plans are in hand to increase this number to 1,500. At the Yesodey Hatorah Schools, 55 new pupils joined, bringing the total to 700.

Consecration of Ambulance

In memory of the million children massacred between 1940 and 1944, Mr. L. Hulbert, A.R.I.C., (formerly Halle) has donated an ambulance to the Magen David Adom. The consecration ceremony will be held on Sunday, November 14, at 3 p.m. at the New London Synagogue, 33 Abbey Road, N.W.8. The function will include recitals by Esther Salaman of Mahler's Kindertotenlied.

NEWS FROM ABROAD

UNITED STATES

Resignation of Nazi Collaborator

The president of the American B'nai B'rith Anti-Defamation League, Mr. Seymour Graubard, has written to Senator Robert Dole, chairman of the Republican National Committee, calling for the removal of Dr. Joseph Paucó, controller of the Republican Party's national committee ethnic council. Charges that Dr. Paucó collaborated with the Nazis in occupied Slovakia during the war were recently publicised by columnist Jack Anderson. He alleged that Dr. Paucó was a "leading" propagandist for the Nazis in the 1940s under the German puppet régime in Slovakia headed by Joseph Tiso.

Dr. Paucó, now editor of the Slovak-language paper, *Slovak v Amerika*, has been active in the Republican Party's ethnic division for a number of years.

He has now voluntarily resigned as controller of the ethnic council.

Theological Chancellor Retires

Rabbi Dr. Louis Finkelstein, 76-year-old spiritual head of the Conservative movement, has announced his intention to retire next year as chancellor of the Jewish Theological Seminary of America, which appointment he has held since 1951. The movement, with 830 affiliated synagogues, is the largest organised religious "denomination" in America.

ARGENTINA

Increase of Community

The increase in size of the Argentine Jewish community during the past 25 years from 400,000 to 475,000 members is a "natural" one, owing little to immigration since the end of the Second World War. Thus a locally-born generation is replacing the European born leadership. Yiddish is declining and is being substituted by Spanish.

The new community has the main disadvantages of increasing assimilation and an alarming rise in mixed marriages, with no fewer than 50 small communities in the provinces on the verge of extinction. But in the Greater Buenos Aires communities, with a population of 350,000, activities are being promoted, not only to preserve Jewish life, but to invigorate and deepen it in the provinces as well as in Buenos Aires.

The links between Argentina and Israel are excellent, particularly in the cultural, technical and tourist fields. Emigration to Israel is increasing and a total of 2,000 members of the Argentine Jewish community are expected to go to Israel by the end of 1971.

General Attacked

The commander of the Argentine Third Army stationed in Cordoba, General Alcides Lopez Aufranc, whose wife is of Jewish origin and one of whose sons is working in Israel at present, has been the target of a leaflet campaign. He has been accused of "serving Jewish interests" and also attacked for professional incompetence. Reports allege that ultra-Nationalist Army officers are responsible for the campaign in Cordoba, which is the main centre of civil disorders and acts of terrorism in the Argentine.

PLIGHT OF SYRIAN JEWS

The plight of Syrian Jews has recently further deteriorated, and a number of houses in the Damascus Ghetto have been burnt down. According to reports from a traveller recently in the Syrian capital, two Syrian Jewish families caught trying to leave Syria have been arrested and tortured in a Damascus prison. Relatives of the two families were later detained, and a total of 24 people, all of whom have been interrogated and tortured, are now being held in Damascus in connection with the escape attempt.

DANES WELCOME REFUGEES

Since January, 1969, Denmark has received many refugees from Iron Curtain countries, particularly Poland. The majority, 1,400, arrived in 1969; 850 in 1970; 300 in the first six months of 1971; and another 400 are expected by the end of the year. The work of the Danish Refugee Relief (DRR), the one official organisation for the reception of all the exiles, is financed by the Danish State and many charitable and relief agencies. The Danish Jewish community co-operates closely with the DRR, and has been given State grants for its work.

It is not known how many of the refugees are 100 per cent Jews, although many of the refugees left Poland and Czechoslovakia for religious reasons. On arrival no refugees were asked if they were Jewish, but all were given the option to go to Israel. Several hundreds went to that country but, up to May 19 this year, only 22 remained there. All the others returned to Denmark, of these 121 emigrating to Canada; 33 to Australia; 23 to the United States; and 74 to West Germany.

Every refugee who wants work is provided with a job and a flat by the Danish authorities. The major problems of settlement have been overcome and they are given every encouragement to lead Jewish lives. No bitter feelings have been aroused by the arrival of so many Jewish refugees in Denmark, and there have been no signs of antisemitism.

TRIBUTE TO GENERAL KOENIG

Many hundreds of people attended a meeting in the Salle Pleyel in Paris, in memory of General Marie-Pierre Koenig, in 1942 the victor of the battle of Bir Hakeim against the Afrika Korps. He died in September, 1970. Dr. Jacob Kaplan, Chief Rabbi of France, in his tribute said that General Koenig "was the most loyal, most unselfish, and most devoted friend, whose death is still as painful to our hearts as a year ago".

MERIT FOR BELGIAN CHAPLAIN

Yad Vashem, the Martyrs' and Heroes' Remembrance Authority in Jerusalem, has presented the Rev. E. H. Cappart, chief chaplain to Catholic youth in Brussels, with a special merit of award.

During the Second World War, Mr. M. Cappart, then head of an institution for disabled children, hid within its walls Jewish boys and girls who were to be deported to Nazi concentration camps.

DUTCH MINISTER'S APOLOGY

Professor A. A. M. van Agt, the Dutch Minister of Justice, in the course of a press conference about three German war criminals still imprisoned in Holland, stated that he expected to have still more difficulties over their possible release than the previous Justice Minister, Dr. Carel Polak. He added: "And I am an Aryan, which my predecessor was not."

After Dutch newspapers and individuals had protested at this use of Nazi terminology, Professor van Agt apologised in Parliament.

BIBLE ON HUNGARIAN RADIO

The press section of the Hungarian Embassy in London has announced that a ten-part series of the Bible is being broadcast by Hungarian radio. Leading theologians from various religions are taking part, including Rabbi Dr. Alexander Scheiber, the director of the Jewish Theological Seminary in Budapest.

BELSIZE SQUARE SYNAGOGUE

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

VENICE GHETTO IN DANGER

The Ghetto of Venice, with its priceless synagogues, memories and traditions, is not only suffering from the danger facing the rest of the city, but its particular structure, its social and historical background, render it even more vulnerable to adverse conditions. Whereas funds have been allocated for the restoration of Venice's main churches and monuments, the plight of the Ghetto has not been brought to the attention of world Jewry with adequate urgency.

There were Jews in Venice as early as 1090, and in 1366, when the city allowed Jews to change and lend money at a fixed rate, the basis for a flourishing community was established. When, at the beginning of the sixteenth century, a wave of persecution forced Jews all over Europe to seek refuge in an area that would tolerate them Venice, then at the height of its splendour, proved such an area. Since then the Jewish community of Venice has been a melting pot.

The Jewish quarter, prevented from expanding horizontally, was forced to build vertically, overloading the existing buildings. Plans are now being drawn up to stave off the threat that, if the ghetto is not restored in the immediate future, it may be lost as an entity for ever.

HEBREW IN SOUTH AMERICA

The first international conference on the teaching of the Hebrew language and culture in Latin American universities was held at Argentina's Rosario University. The Hebrew University and the Israeli Embassy in Buenos Aires were represented at the opening and the Argentine President and the Minister of Education sent congratulatory messages. The other South American universities represented were Buenos Aires, Cordoba and Bahia Blanca, Sao Paulo and Santiago.

Professor Lila Perren de Velasco, referring to the Spanish Edict of Expulsion against the Jews in 1492, the same year that Columbus sailed to America, said: "We who work for Spanish-American culture, which began in 1492, feel a permanent debt towards one of the most fertile cultures in the world—Hebrew—which was persecuted in the same year of fundamental importance for ours."

Father Professor Roberto Sartor, deputy rector of El Salvador Catholic University in Buenos Aires, referred to the widespread teaching of Hebrew in Latin American universities which "marks a beginning of spiritual peace between us, so I wish shalom to Israel and shalom to Jerusalem".

At the third biennial convention in Rio de Janeiro of the Emigration to Israel Movement, the information was given that more than 5,000 South American Jews will have emigrated to Israel by the end of this year.

CHASIDIC MUSICAL

"Once there was a Chasid", an Israeli musical hit, is opening at the Edison Theatre in New York on November 15. The musical, built around familiar Chasidic songs and stories, has been adapted into English by Dan Almagor and is being staged in New York by an Israeli company.

JEWS FROM WANNE-EICKEL

Addresses Wanted

Before 1933, the city of Wanne-Eickel had 270 Jewish inhabitants. The last teacher and cantor of the Jewish community was Max Fritzlér, who emigrated to the Argentine in 1938. The former chairman of the Community, Dr. Ludwig Leeser, (34 Harlag Str., Jerusalem) has now asked the municipality to arrange for two Memorial plaques. One of them is to commemorate the destroyed Synagogue in the Langekampstr., whereas the other is to list the names of the Jews of Wanne-Eickel who perished. As, however, the municipality knows only few names, Dr Leeser asks for any information which may be of help.

E. G. Lowenthal

"ACHIEVEMENT AND FATE"

Tercentenary of Berlin Jewish Community

Irrespective of whether or not the present Jewish community in Berlin is comparable as to numbers and potential with that of former days, September 10, 1971, was a milestone in its history. On that day the Berlin community marked the 300th anniversary of its foundation. In May, 1671 the Grand Elector granted permission to 50 Jewish refugee families from Austria to settle in Berlin, undoubtedly because, among other things, he expected this measure to benefit his country economically, but the foundation of an official Jewish community was made possible only by the Edict of September 10, 1671.

Remarkable and justified attention was paid by the public to the 300th anniversary of this event which was an important one for the city as well as the Jewish community. Among the messages of congratulation received by the Jewish community was one from Federal Chancellor Willy Brandt, who, during his term of office as the city's governing mayor, had ample opportunity of observing and promoting the development of the community, newly constituted in 1945. Federal President Dr. Gustav Heinemann took over the patronage of the exhibition, "Schicksal und Leistung—300 Jahre Jüdische Gemeinde zu Berlin", organized by the Berlin Senate in the "Berlin Museum," which is dedicated to the city's history. An oecumenical service was held in the Liberal Synagogue in the Pestalozzistrasse with the participation of Dr. Werner van der Zyl (England) and Dr. Joachim Prinz (America), former Berlin rabbis; Dr. Kurt Scharf, Evangelical Bishop of Berlin; Prelate Dr. Wilhelm Albs, Berlin Vicar-General; and Rabbi P. N. Levinson (Heidelberg). Various lectures (in the House of the Jewish Community and the Berlin Museum) dealt with the theme of the jubilee. Above all, the Berlin population is being given a great opportunity over a period of two months to learn of the fate and achievements of its Jewish fellow citizens, especially during the recent and very recent past. The press, radio and television placed themselves as the disposal of this work of enlightenment from the day of the official inauguration, the opening of the exhibition.

The art historian Dr. Irmgard Wirth, director of the Berlin Museum, prepared the well arranged exhibition with much care and artistic taste. It contains more than 300 items, among them religious objects, documents and autographs as well as books and pictures of all kinds. Obviously all this cannot amount to much more than a representative collection of examples illustrating the chequered development of the Jewish community in Berlin for three centuries. Yet the number of exhibits means much if one takes into account the extent to which important material on the history of the Jews in Berlin was destroyed during the Nazi period and how difficult it is to procure in a short time only a fraction of what is still available. Public cultural institutes, libraries, museums, archives and some private lenders have helped a lot.

It is gratifying that the catalogue which is beautifully made up not only lists the exhibits, but also contains good reproductions of some of them including the pictures of Jewish personalities who were once of importance to the city's cultural life. In

addition, by way of an introduction to the subject matter, the catalogue contains 10 essays outlining briefly the history of the Berlin Jews from 1671 to the present day and the contributions made by Jews to the main spheres of the city's cultural life. It must surely be due to the short time available for the preparation that such important sectors as municipal politics, economic life and welfare services had to be left out.

Dr. Klaus Schuetz, Governing Mayor of Berlin, opened the exhibition in the presence of Mr. E. Ben-Horin, Israeli Ambassador in Bonn, the President of the West Berlin Chamber of Deputies, numerous members of the Jewish community and guests from at home and abroad. He referred not so much to the ancient history and the persecution, but dwelt rather on the work of reconstruction since 1945. "The Jewish community in Berlin has always been and still is a part of our life and existence in Berlin", he said and added that the "basis of our existence in freedom has been safeguarded by the Four-Power Agreement on Berlin". Dealing with another topical issue, Schuetz denied emphatically that "our policy of relaxation of tension with Eastern Europe might weaken the relationship with Israel. . . . We Berliners have a particular understanding for Israel's demand for safe frontiers".

In an address chiefly devoted to the reborn Jewish community, Heinz Galinski, its chairman, described the exhibition as a testimony to the great periods of Jewish life and Jewish culture in Berlin. He availed himself of the occasion to reiterate his thanks for the fruitful co-operation with the Senate and the Chamber of Deputies. These speeches as well as Frau Dr. Wirth's expert introduction to the exhibition were governed by the motto "Achievement and Fate" so that, perhaps quite intentionally, the history of the mass annihilation took second place to the epoch of emancipation which began with Moses Mendelssohn.

Within the framework of the celebrations marking the Community Tercentenary the Berlin Oecumenical Council, the Society for Christian-Jewish Co-operation and the "Church and Judaism Institute" jointly gave a reception in the ante-room of the Kaiser-Wilhelm-Gedächtniskirche.

The "Jewish Community of Greater Berlin" (East) too commemorated the historic date in a ceremony.

Old Acquaintances

Germany: Grete Mosheim and Kaethe Haack appeared in "Arsenic and Old Lace" at Berlin's Renaissance-Theater.—Edward Rothe, formerly of the B.B.C., Bush House, is to direct "Stephan Orbok" at Hamburg's Kammerspiele.—Ania Hauptmann, granddaughter of Gerhart Hauptmann, has adapted the religious revue, "Glory Halleluya", for production at Berlin's Kaiser-Wilhelm Gedächtniskirche.

Israel: Dr. Benno Frank, American theatre officer in Berlin after the war and lately consultant to the Rockefeller Institute, has taken up residence in Jerusalem where he is art advisor to the Martin Buber Institute at the university.—Dr. Werner Kraft, an author for S. Fischer Verlag, was invited to visit Darmstadt for the award of the Academy for Poetry and Languages' Freud Prize.—Berlin's Schiller-Theater is staging Ernst Schroeder's production of "Emilia Galotti".—Hannelore Schroth, daughter of the late Heinrich Schroth and Kaethe Haack, went to Tel Aviv for a try-out of "Meine Mutter, die Generalin", by Israeli author Eli Saagi. She will later appear in the play in Munich.

News from Everywhere: London's Elias Canetti has been awarded an amount of 8,000 DM by the Association of German Industry.—Heinrich Boell whose latest novel, "Gruppenbild mit Dame", is a best-seller in Germany, has been elected president of the International P.E.N. Club. He is the first German to be so honoured.—An exhibition was held in Berlin of Elli Marcus's photographs of the theatre of the 'twenties. She now lives in New York.

Austria: Marika Rokk stars in Paul Abraham's "Ball im Savoy" at Vienna's Raimund-Theater.—Harpist Anna Lekes is the first woman to play with the State Opera orchestra in the history of that famous institution.—Salzburg this year had 132,408 visitors, who spent 35 million schillings patronising the theatres at the Salzburg Festival. This is one million more than last year.—After Karl Farkas' death, Vienna's famous cabaret, "Simpl", was taken over by Hugo Wiener, Maxi Boehm and Peter Hey.

Obituary: Dr. Ernst Adam who fought in the Spanish Civil War against Franco, escaped to Britain from a French internment camp, and who worked with Sefton Delmer on "Soldatensender Calais", has died in London. After the war he became London correspondent for Nord-West German Radio and for the Stuttgarter Zeitung.—Ninety-six-year-old Austrian comedian, Turl Wiener, who appeared in Robert Stolz's "Sperrsehserl" 2,000 times, has died in an Old Actors' Home.

Home News: Following the success of her one-woman charity midnight performance at Drury Lane, Marlene Dietrich will perform in London for a limited season.—Irene Prador is to take part in the TV feature film, "Auschwitz".—Anton Diffring, now living in Munich, came to Leeds on location for "Place in the Sun", a forthcoming TV presentation.

New Books: List of Munich has published "Traumtaenzerin", by Claire Goll, widow of Ivan Goll.—Viktor de Kowa's new book, "Achduliebezeit", has been published by Deutsche Verlagsanstalt, Stuttgart.—Golo Mann's "Wallenstein" has been published by S. Fischer in Frankfurt.—A biography of Louise Dumont, by Wolf Liese, has been published by Econ-Verlag in Duesseldorf.

PEM

Your House for:—

**CURTAINS, CARPETS,
FLOORCOVERINGS**

SPECIALITY

**CONTINENTAL DOWN
QUILTS!**

ALSO RE-MAKES AND RE-COVERS
ESTIMATES FREE

DAWSON-LANE LIMITED
(Established 1946)

17 BRIDGE ROAD, WEMBLEY PARK
Telephone: 904 6671

Personal attention of Mr. W. Shackman.

Eva G. Reichmann

DEUTSCHLAND OHNE JUDEN?

Die folgenden Ausführungen sind eine gekürzte Wiedergabe des Vortrags, den Frau Dr. Eva Reichmann auf der Jahresversammlung der AJR am 17. Juni 1971 hielt

Vor einiger Zeit ist in Deutschland unter dem Titel "Deutschland ohne Juden" ein Buch aus der Feder von Bernt Engelmann erschienen, das in der Januar-Ausgabe von AJR Information besprochen wurde. Der Autor ist Nicht-Jude, noch nicht 50 Jahre alt. Er gehört zu den Verfolgten, er war in mehreren Konzentrationslagern. Der Titel enthält keine Wahrheit. Es gibt kein "Deutschland ohne Juden".

Bernt Engelmann hält die Tatsache der Judenaustreibung eindeutig für ein Unglück. Auf den etwa 430 Seiten seines Buches hat er fleissig eine Fülle von Namen und Leistungen deutscher Juden (oder solcher, die er dafür hält) zusammengetragen und versucht, mit druckerschwachen "Keulenschlägen" seinen deutschen Lesern immer wieder einzuhämmern, was sie verloren haben. Aber der letzte Satz des Buches lautet: "Und das Schlimmste ist: Die Bürger scheinen garnichts zu vermischen...".

Vielleicht erinnern sich noch einige Leser, dass in den 20er Jahren in Deutschland bzw. Oesterreich zwei Bücher erschienen sind, beide von Juden geschrieben, die die Austreibung der Juden prophezeiten. Das eine stammte von einem Manne namens Bettauer und hiess: "Die Stadt ohne Juden" — es handelte sich um Wien. Das andere war von Arthur Landsberger und hiess "Berlin ohne Juden". Beide Bücher waren schwach und kitschig. Aber es ist doch der Erwähnung wert, dass derartige negative "Utopien", d.h. Unheilsprophezeiungen, damals geschrieben und gelesen wurden. Beide Bücher kommen zu dem Ergebnis, dass die beiden "judenreinen" Länder, Deutschland und Oesterreich, ohne Juden nicht existieren können. Eine furchtbare Verarmung, Verdünnung, Hungersnot treibt die Menschen zur Verzweiflung, und schliesslich verlangt die Volksmeinung gebieterisch die Zurückholung der vertriebenen Juden. Es kommt dann auf parlamentarischem Wege—in beiden Büchern bleibt eine Art Demokratie intakt—ein Gesetz zustande, auf Grund dessen die Juden in einem ehrenvollen Triumphzug heimgeholt und von der Bevölkerung begeistert begrüsst werden.

Hier ist der Punkt, der uns bei unserm Thema interessieren muss. Lange Zeit, das wissen wir, war in Deutschland der demokratisch-parlamentarische Apparat ausser Kraft gesetzt. Als er schliesslich vier Jahre nach Kriegsende mit dem Grundgesetz der Bundesrepublik Deutschland wieder eingesetzt wurde, ist eine grosse Geste historischer Bedeutung, die weit über die Landesgrenzen als die repräsentative Rücknahme der Austreibung sichtbar geworden wäre, nicht erfolgt. Es gab eindrucksvolle, ja erschütternd grossartige Erklärungen von Einzelpersonen und Personenkreisen; es gab vor allem das geschichtlich einmalige Werk der Wiedergutmachung, das—trotz unvermeidlicher und vielleicht auch manchmal vermeidlicher Unzulänglichkeiten—jeder von uns als den Akt einer zweiten Lebensrettung an uns Ueberlebenden im Bewusstsein trägt. Was es aber im Unterschied zu jenen Utopien der 20er Jahre nicht gab, war einmal: der kulturelle und materielle Untergang Deutschlands, und andererseits: ein radikaler Wandel der öffentlichen Meinung, die schliesslich nach einer Massenrückwanderung der Juden geradezu geschrieben hätte.

Beides ist natürlich eng miteinander verknüpft. Ich erinnere mich an viele keineswegs romanhaft aufgeputzte, sondern sehr

nüchterne Gespräche in den sorgenvollen 20er und 30er Jahren, in denen wir uns darüber Rechenschaft zu geben versuchten, ob und mit welchen Folgeerscheinungen Deutschland wohl den totalen Verlust seiner jüdischen Bürger würde ertragen können. Wir waren keineswegs so optimistisch wie die beiden genannten Romanciers. Aber wir erwarteten doch ernste wirtschaftliche Schäden, ausser den schwerer wägbaren geistig-kulturellen.

Einige der erwarteten Schwierigkeiten sind sicherlich in dieser oder jener Form fühlbar geworden. Immerhin war von einer Hungersnot keine Rede. Dass ausserdem in der Meinung aller freiheitlich gesinnten Individuen in der ganzen Welt Deutschland damals zu einem gefürchteten und verachteten Paria-Staat herabsank, dürfen wir ruhig annehmen. Dem internationalen Ansehen Deutschlands aber konnte — zu unserer namenlosen Enttäuschung — die Schreckensherrschaft kaum etwas anhaben. Uns, die wir noch in Deutschland lebten, war das nahezu unverständlich. Wir registrierten mit Genugtuung einzelne Proteste, die da und dort laut wurden und die sehr wenig bedeuteten. Dass man aber Deutschland weiter wie irgendeine andere Nation behandelte, dass hochgestellte Persönlichkeiten sich von Hitler und seinen Hencknechten einladen liessen und nachher in diplomatischen Höflichkeiten über ihre Eindrücke berichteten; dass vor allem Deutschland weiter bündnisfähig blieb bis zu dem verhängnisvollen Pakt von München—das charakterisierte die eigentliche politische Wirklichkeit.

Doch wie stand es mit der öffentlichen Meinung? Stellen wir zunächst fest, dass es während der Nazi-Diktatur eine öffentliche Meinung, die sich hätte dokumentieren können, nicht gab. Sie war ihrer Ausdrucksmittel beraubt. Wir wissen sehr wenig davon, wie der "Mann auf der Strasse" auf die Entrechtung, Austreibung, und schliesslich auf die Verschleppungen und Massenmorde reagierte. Diese letzten entsetzlichen Untaten waren sicher nicht allgemein bekannt; aber es waren doch zweifellos unheimliche Tatsachen genug durchgesickert, die man sich zuraunte.

Fest steht jedenfalls, dass die frühen Stadien der Verfolgung in voller Öffentlichkeit vor sich gingen. Wie wurde auf sie reagiert? Hüten wir uns, mit einer gefühlsbedingten radikalen Abwehr zu erklären: Alle waren damit einverstanden, oder zumindest: Alles wurde widerspruchslos hingenommen. So ist es bestimmt nicht gewesen. Zum Beispiel kam der Autor eines der besten Bücher über den Nationalsozialismus, Franz Neumann, "Behemoth", "The Structure and Practice of National Socialism", zu dem Ergebnis: "The writer's personal conviction, paradoxical as it may seem, is that the German people are the least antisemitic of all".

Ich erwarte nach allem, was geschehen ist und was Franz Neumann damals noch

nicht wissen konnte nicht, dass Sie diese Auffassung teilen. Auch ich stimme ihr nur mit Abstrichen zu. "Die" Deutschen — soweit eine solche Verallgemeinerung überhaupt zulässig ist — waren keineswegs etwa empört über das, was man den Juden vor dem Kriege antat. Es ist kaum anzunehmen, dass sie sie — wie in den zwei Romanen geschildert — zurückgeholt hätten, wenn sie die Möglichkeit dazu gehabt hätten. Von den Schrecknissen, die folgten und die bei freier Meinungsbildung und -äusserung ganz zweifellos andere Reaktionen ausgelöst hätten — denn nicht ohne Grund wählte man für die Deportationen meist die Nachtstunden — spreche ich absichtlich nicht, weil sie nicht mehr zu der Parallele, von der ich ausging, gehören.

Wie nun sieht es mit der Haltung zu diesem Problemkreis heute aus? Ich sagte eingangs, dass Engelmanns Titel nicht den Tatsachen entspricht. Es gibt kein "Deutschland ohne Juden". Es wohnen etwa 25 bis 30,000 Juden in Deutschland. Sie sind nicht unter überzeugenden Sympathiebeweisen zurückgerufen und nicht in Triumphzügen empfangen worden. Sie kamen langsam und vielfach unter Ueberwindung starker innerer Widerstände. Sie kamen aus den verschiedensten Motiven. Sie kamen aus fast allen Ländern, in denen sie Zuflucht gefunden hatten — nicht wenige aus Israel.

Unter den Juden, die wieder in Deutschland leben, habe ich persönlich — aber ich kenne nur wenige — kaum einen getroffen, der sich rückhaltlos wohl dort fühlt. Aber doch einige, die ihren Entschluss keineswegs bereuen, eben weil er — im ungünstigsten Falle — die Wahl des kleineren Übels war. Einige halten ihren Aufenthalt in Deutschland immer noch für ein Provisorium, wengleich ich daran zweifle, dass sie dem Provisorium ein andersartiges Definitivum werden folgen lassen. Wieder andere lassen ihre Kinder im Ausland erziehen und haben den Wunsch, dass sie im Ausland bleiben. Aber ich würde doch sagen: diese Menschen führen ein normales Leben, äusserlich oft ein recht behagliches. Da ihnen bei ihrer Rückkehr nicht unwesentlich geholfen wurde, haben sie meist schöne Wohnungen. Sie verkehren vorzugsweise untereinander, wenn auch freundschaftliche Beziehungen zu wohlgesinnten Nichtjuden bestehen. Es gibt wieder ein jüdisches "Establishment", den Zentralrat der Juden in Deutschland mit Dr. van Dam als Geschäftsführer. Es gibt neben einigen lokalen Gemeindeblättern die vielbeachtete, in Düsseldorf erscheinende "Allgemeine unabhängige Wochenzeitung der Juden in Deutschland", gegründet von dem leider verstorbenen Karl Marx und jetzt geleitet von seiner Witwe Lili Marx und Hermann Lewy.

Es ist in Deutschland nicht zu dem "Cherem", zu dem Fluch gekommen, der rund 4½ Jahrhunderte die Niederlassung von Juden in Spanien verhinderte. Ich verrate kein Geheimnis, wenn ich sage, dass die Gefühle der Juden in der Welt dem jüdischen Neuaufbau in Deutschland gegenüber alles andere als freundlich waren. Aber die Schärfe der Reaktionen hat sich fortlaufend vermindert. Mehr und mehr hat sich die Auffassung durchgesetzt, dass die Entscheidung, ob zu bleiben oder ob zurückzukehren, jedem einzelnen anheimgegeben werden muss. Es ist ein Neuanfang vor düsterstem Hintergrund, dem man seinen Respekt nicht versagen sollte. Aber verglichen mit dem, was einst war, ist das, was heute ist, eine Existenz, die von der einstigen lebens- und kraftvollen, schöpferischen Wirklichkeit zu einer schattenhaften Symbol-Existenz herabgesunken ist. Ein solcher Symbolcharakter allerdings ist ihr eminent zueigen.

Continued on page 7

BECHSTEIN STEINWAY BLUTHNER

Finest selection reconditioned PIANOS.

Always interested in purchasing
well-preserved instruments.

JAQUES SAMUEL PIANOS LTD.

2 Park West Place, Marble Arch, W.2

Tel.: 723 8818/9

DEUTSCHLAND OHNE JUDEN?

Die Juden in Deutschland sind ein Mahnmal — ein viel wirksameres Mahnmal als alle anderen aus Bronze und Stein. An dem Verhalten der nichtjüdischen Mehrheit zu ihnen kann man ablesen, wie weit die innere Demokratisierung in der Bundesrepublik vorangeschritten ist. Man darf daher nicht überrascht sein, wenn gelegentlichen anti-jüdischen Ausbrüchen eine unverhältnismässig starke Beachtung zuteil wird.

Die Ursprünge dieser Ausbrüche konnten häufig nicht aufgeklärt werden. Das Novum daran war, dass man sie nicht in erster Linie in rechts-, sondern in linksradikalen Kreisen vermutete. Seit über 100 Jahren hat es in Deutschland keine linksgerichtete Studentenschaft gegeben, der mehr als eine ganz untergeordnete Bedeutung zugekommen wäre. Heute aber gibt es eine rebellische Linke, ganz besonders unter der akademischen Jugend. Es handelt sich dabei bekanntlich nicht um eine typisch deutsche, sondern um eine globale Erscheinung. Sie wird mit Recht ausserordentlich ernst genommen — diese radikale Verneinung der Gesellschaft, in der wir gross geworden sind, deren Grundlagen wir — trotz vieler Kritik im einzelnen — zu bejahen geneigt sind. Ja, gerade wir, die wir die totale Zerstörung der Grundlagen dieser Gesellschaft in den Schreckensjahren des Dritten Reiches schon erlebt haben, haben die natürliche Tendenz, ihre positiven Errungenschaften anzuerkennen, ihre Fortschritte zu grösserer Freiheit, zu umfassenderem Recht und zu beachtlichen Erfolgen im Kampf gegen die Massenarmut.

Was uns an dem Phänomen der Neuen Linken vor allem interessieren muss, ist, dass sie der jahrtausendelangen jüdischen Leidensgeschichte ein neues Kapitel hinzuzufügen im Begriff steht. Nicht allein haben die meisten Ostblockstaaten eine Position bezogen, die sie "anti-israelisch", bezw. "anti-zionistisch" nennen; sondern auch die rebellierende Jugend, mag sie sich nun sowjetisch, oder maoistisch, oder trotzkistisch, oder anarchistisch verstehen, hat sich dem gleichen Kurs verschrieben. Es ist eine naheliegende, viel diskutierte Frage, ob es sich bei dieser neuen Anti-Bewegung im Grunde um den sehr alten Antisemitismus handelt, oder ob wirklich ein gültiger Trennungsstrich zwischen Antisemitismus und dem neuen Anti-Zionismus zu ziehen ist.

Ich möchte hierzu Folgendes erklären: Die Konstruktion eines theoretisch-ideologischen Unterschieds zwischen Antisemitismus und Anti-Zionismus ist durchaus vollziehbar. Ich halte es für sehr wahrscheinlich, dass einige jüdische Wortführer der Neuen Linken — bekanntlich, gibt es deren recht viele — aber ebenso nicht-jüdische ehrlich überzeugt sind, dass sie nicht das Geringste gegen Juden haben, dass sie aber zusammen mit dem, was sie amerikanischer Imperialismus nennen, auch dessen sog. "Satelliten" Israel und die für Israel arbeitenden Zionisten bekämpfen müssen. Diese Unterscheidung kann logisch-gedanklich ohne Schwierigkeit getroffen werden und wird bestimmt von einer Anzahl links-radikaler Führer ernst genommen.

Das aber ist m.E. auch alles, was für die Unterscheidung gesagt werden kann. Denn ich bin genauso überzeugt davon, dass sie in der Phraseologie der von diesen Ideologen bewegten Anhängerschaft in keiner Weise ernst zu nehmen ist. Sie ist dort weder exakt durchdacht, noch zum Anlass einer verantwortlichen, alle Gesichtspunkte gegeneinander abwägenden Stellungnahme gemacht worden. Ich fürchte sehr, dass dem Einschwenken der links-rebellischen Mitläuferschaft auf

den anti-israelischen Kurs ganz andere Motive zugrunde liegen: Gefühlsmotive, Abreaktionen von Schuldgefühlen, Ressentiments, die sich mit jedem Scheinargument "rationalisieren" lassen, böse, alte Vorurteile. Ich fürchte sehr — und ich sage das in Trauer, nicht in Zorn — dass man nach einer für viele Menschen recht schweren und schmerzhaften Periode der "Umerziehung" ihnen jetzt plötzlich wieder "erlaubt" hat, antisemitisch zu sein, und dass sie von dieser Erlaubnis, ein wenig zu rasch und gern Gebrauch gemacht haben. Einen "ehrbaren Antisemitismus" hat man diesen Anti-Zionismus genannt. Man hat ihn mit weltpolitischen Argumenten respektabel gemacht. Aber zugrunde liegt der alte schmutzige Bodensatz, den wir nur zu gründlich kennengelernt haben, ja vielleicht sogar — um mich einmal selbst zu zitieren — eine neue "Flucht in den Hass".

Es handelt sich hier — ganz besonders, weil ja die Erscheinung keineswegs auf Deutschland beschränkt ist — um ein Phänomen, das gar nicht ernst genug genommen werden kann. Wir mussten leider die Vermutung aussprechen, dass es schon zu Gewalttaten geführt hat. Aber trotzdem würde ich annehmen, dass es im Leben der Juden in Deutschland heute keine grössere Rolle spielt. Dieses Leben orientiert sich kaum noch an den Linien der grossen historischen Entwicklung. Es ist enger geworden, privater, stärker persönlich-familiär gerichtet, so wie es sich früher oft in einer entschieden feindseligen Umwelt entwickelte. Aber missverstehen Sie mich nicht: die Umwelt ist nicht entschieden feindselig. Ein Land, in dem Juden zahlenmässig kaum noch eine Rolle spielen, in dem der Antisemitismus unter Strafe steht und die immer vorhandenen Ressentiments in Ostflüchtlingen und "Gastarbeitern" wirksame Ersatz-Objekte finden — in einem solchen Land ist offener Antisemitismus selten, wenn auch ein unterschwelliger Antisemitismus sicherlich vorhanden ist. Aber man braucht ihn — ausser dem auf der Neuen Linken neu aktualisierten Potential — nicht als eine unmittelbare Gefahr zu betrachten. Dafür sprechen auch die jüngsten Wahniederlagen der NPD, die doch allem Leugnen zum Trotz recht stark auf das antisemitische Pferd gesetzt hatte.

Ein ernsteres Problem für das Zusammenleben von Deutschen und Juden bildet vielmehr der gänzliche Mangel an Unbefangenheit zwischen ihnen. Es herrscht eine sehr fühlbare Spannung, und sie besteht auf beiden Seiten. Sie ist natürlich nur allzu verständlich, und sie äussert sich paradoxerweise vor allem in einem Phänomen, das wir betrachten müssen: im Philosemitismus. Merkwürdig, nicht wahr? dass im Zusammenhang mit der herrschenden Spannungssituation vom Philosemitismus die Rede sein muss. Oder ist es vielleicht gar nicht so merkwürdig? Ich habe von jüdischer Seite sowohl hier wie in Deutschland viele kritische Bemerkungen über diesen neu-deutschen Philosemitismus hören müssen, ironische, ungläubige, schlechtin abfällige. Mir ist, wenn ich sie höre, niemals wohl dabei. Gewiss gibt es aufdringlich und selbstgefällig

vorgebrachte judenfreundliche Beteuerungen, die peinlich und verdächtig wirken. Man erzählt — oder erzählte, denn die Dinge fangen an, sich zu normalisieren — dass es z.B. unmöglich sei, einem jüdischen Autor ein Manuskript, selbst wenn es noch so schlecht sei, zurückzuschicken: Er sei doch Jude! Und ich selbst bin für ein einschlägiges Bonmot dankbar, das mir einmal von zwei zu Gastvorlesungen in Deutschland anwesenden jüdischen Professoren anvertraut wurde. Ich hatte meinem Erstaunen darüber Ausdruck gegeben, dass einige Bundestagsabgeordnete jüdischer Abstammung in Debatten, die mit der Nazi-Zeit zu tun haben, sich immer als "politisch", aber niemals als auch "rassisch" Verfolgte deklarieren. Beide riefen wie aus einem Mund: "Natürlich! Sie wollen doch nicht unter die Käseglocke gesetzt werden!" Auf meine weitere Frage, was denn die "Käseglocke" sei, wurde ich belehrt, dass eine Persönlichkeit, die im öffentlichen Leben eine Rolle spiele, sich möglichst davor hüten müsse, als Jude oder Judenstammling zu gelten, weil sie sonst sofort von einem unsichtbaren Schutzapparat, eben jener "Käseglocke" umgeben würde, der sie für ernsthafte politische Auseinandersetzungen ungeeignet mache. Eine Wendung um 180 Grad gegen früher, wo man nur jüdischer Beziehungen "verdächtig" zu sein brauchte, um der Gefahr einer verleumderischen Hetze ausgesetzt zu sein. Aber doch gleichfalls ein Abweichen von der unbefangenen Einschätzung eines Menschen um seiner Persönlichkeit und seiner Leistung willen, wie sie anzustreben wäre.

Und doch sollten wir das Phänomen des überbetonten Philosemitismus richtig zu würdigen versuchen. M.E. ist es das unvermeidliche, ja sogar das natürliche und wünschenswerte Zwischenstadium auf dem Wege zu der anzustrebenden Objektivität. Hätten die unfassbar entsetzlichen Enthüllungen über die Nazigreuel, deren höllische Abgründe doch erst nach Kriegsende allgemein bekannt wurden, zu keiner traumatischen Wirkung, d.h. nicht zu der neurotischen Reaktion eines übertriebenen Philosemitismus geführt — wirklich: es hätte uns vor der seelischen Robustheit der Deutschen bange werden müssen! Sie hätte eine kollektive Gefahr offenbart, die Europa und die Welt aufs neue hätte erzittern lassen müssen. Aber es setzte eine Erschütterung ein, bei den nicht allzu zahlreichen Besten eine tiefe, aufwühlende Erschütterung, bei dem weit überwiegenden Durchschnitt war sie wahrscheinlich nicht tief und nicht umfassend genug. Aber es gab diese Erschütterung. Sie war eine Mischung hoffnungsvoller Reaktionen, die man als den teuflischen Untaten gemäss bezeichnen könnte, mit andern, die ins Pathologische abwichen. Daran ist nichts Erstaunliches, kaum etwas Beklagenswertes. "Wer über gewissen Dingen den Verstand nicht verliert, der hat keinen zu verlieren", heisst es schon bei "Emilia Galotti."

Eine andere Frage ist es, ob 26 Jahre nach dem furchtbaren Erwachen mit seinen heil- und unheilvollen Folgen es nicht an der Zeit wäre, den psychologischen Normalisierungsprozess, der unterdessen eingesetzt hat, kollektiv — therapeutisch zu fördern. Ich würde diese Frage bejahen. Deutsche und Juden befinden sich in ihren Beziehungen zueinander auch heute noch im Stadium der Rekonvaleszenz. Dass es so lange währt, will mir nicht unnatürlich erscheinen. Aber das schuldbedingte Tabu der Juden verzögert den Gesundungsprozess und ist auf die Dauer untragbar. Wir wollen als Juden, auch in

Continued on page 8

STAMPS
GERMANY AND TERRITORIES
 Bought and sold. Mail only. No callers please.
PETER C. RICKENBACK
 14 Rosslyn Hill, London, NW3 1PF. Tel: 01-435 0231
 25 years of Philatelic experience

DEUTSCHLAND OHNE JUDEN?

Continued from page 7

Deutschland, endlich wieder Menschen unter Menschen sein, weder mit Schmutz beworfen, noch in Watte gepackt.

Es ist ein ganz abenteuerlicher Zickzackkurs, den unsere Betrachtung über das angebliche "Deutschland ohne Juden" einschlagen musste. Antisemitismus von links, ein Philosemitismus, der uns bedenklich stimmt, und als die solche einander entgegengesetzte Stimmungen auslösende Menschengruppe ein stark reduzierter, aus heterogenen Elementen zusammengesetzter Bevölkerungsteil, der—um mit einem etwas abgegriffenen Schlagwort zu sprechen—die Vergangenheit ebenso wenig "bewältigt" hat wie die ihn umgebende Bevölkerungsmehrheit. Die Propheten der 20er Jahre hatten unrecht: es ist durch den Fortfall der Juden unter Hitler weder zu einer Hungersnot gekommen, noch zu einer universellen moralischen Achtung. Was nach Hitler folgte, war das Wirtschaftswunder und der Aufstieg Deutschlands zum ersten Platz unter den europäischen Nationen. Dass natürlich auch die von den Nazis als "spezifisch jüdisch" bezeichneten sog. Schädigungen des öffentlichen Lebens nicht verschwunden sind, sei nur am Rande vermerkt. Wir ersparen es uns, etwa hier zu beweisen, dass der angeblich so jüdische Handel seit dem Ende des Dritten Reiches enorm zugenommen hat, dass die Warenhäuser, die Reklame—auch die Pornographie—alles von den Nazis als "jüdisch" verschrien, blühen. Nein, in eine solche törichte Apologetik einzutreten, sei fern von uns.

Bernt Engelmann, hat in seiner Darstellung manche grössere und kleinere Fehler unterlaufen lassen. Aber er ist einer derjenigen, die sich des Verlustes, den sich Deutschland trotz seiner äusseren Blüte zugefügt hat, tief bewusst sind. "Da gab es . . . etwas nur schwer Erklärbares" sagt er an einer Stelle von dem jüdischen Beitrag zur deutschen Kultur, "etwas Buntes, Schillerndes, den Gebildeten und den Aufgeschlossenen

Faszinierendes, die Subalternen, Bornierten, Dampfen und Verspiesserten oft Abstossendes. Die Atmosphäre dieser Gesellschaft, die Josef Goebbels, der so gern dazugehört hätte, hasserfüllt eine 'durch und durch verjudete Gesellschaft' nannte, war eine Atmosphäre voller Geist und Witz, Toleranz, Humanität und voller Noblesse. Der Verlust ist unermesslich, das Verlorene unwiederbringlich." Aber ich habe eingangs auch noch einen andern Satz von ihm zitiert: "Das Schlimmste ist: die Bürger scheinen gar nichts zu vermissen . . .".

Hiermit sind wir bei dem Punkt angelangt, der mir als der wesentlichste erscheint. Er ist mir so wesentlich, weil er weder die unwiederbringliche Vergangenheit noch die Gegenwart der Juden in Deutschland betrifft. Der Punkt betrifft vielmehr nichts anderes als die jüdische Existenz unter den Völkern der Welt, die mit ihr verbundenen Zweifel und Gefahren, aber auch die ihr innewohnende schöpferische Funktion. Denn diese Existenz unter den Völkern wird fort dauern, neben der Existenz des Staates Israel, in einem, wie wir hoffen, fruchtbaren, beide Daseinsformen fördernden Dialog.

Als in einer Umfrage der Interviewer die Meinung aussprach, dass offenbar den meisten Deutschen die Juden gleichgültig seien, gab einer der Befragten die nicht uninteressante Antwort: "Mir nicht. Und zwar nicht um der Juden willen sind sie mir wichtig. Sondern um meinetwillen. Ich muss wissen, was für ein Mensch ich bin." Hier dämmert etwas auf von der Erkenntnis dessen, was ich die Funktion der jüdischen Existenz in der Welt nannte. Viel deutlicher ist sie natürlich bei einem so ausgezeichneten Menschen wie dem Professor der protestantischen Theologie Helmut Gollwitzer, dem verdienstvollen Förderer des neuen jüdisch-christlichen Gesprächs, in dem ja gerade die evangelische Kirche eine so rühmliche Rolle spielt. "Überall in Deutschland fühlt man den Mangel des jüdischen Einflusses", sagte er. "Wir vermissen ihre Kritik, ihr Engagement in Politik und Gesellschaft. Wir haben keine Tucholskys, keine Maximilian Hardens. Niemand rührt mehr die Trägheit auf". Aber wenige, sehr wenige und fast nur noch Menschen der älteren Generation tragen den Verlust als Trauer in ihrer Seele. Nicht selten begegnet man Menschen, die uns etwas Freundliches zu sagen glauben, wenn sie versichern, sie hätten von den meisten ihrer Freunde nicht einmal gewusst, ob sie Juden waren oder nicht; es habe für sie nichts bedeutet. Auch diese Menschen haben von der Funktion der jüdischen Existenz in der Welt keine Kenntnis genommen.

Wir aber, glaube ich, sollten es tun. Ja, gerade wir sollten es tun, denen diese ebenso fragwürdige wie schöpferische Existenz zum Schicksal geworden ist. In und mit der Umwelt zu leben, alle ihre Werte mit liebevoller Hingebung in sich aufgenommen zu haben und trotzdem ein unterscheidbares Besonderes geblieben zu sein, mit einer eigenen Identität und der auch von ihrer Tradition gebildeten Seele; dieses Eigene da, wo es geboten erscheint, einzusetzen auch mitunter als Masstab für die umgebende Allgemeinheit—das war und das ist jüdische Aufgabe. "Weil ich als Knecht geboren, darum liebe ich die Freiheit mehr als ihr" sagte Ludwig Börne und erklärte so die Neigung der Juden, sich für die Entrechteten einzusetzen. Dass er "ein Abkömmling jener Märtyrer (sei), die der Welt einen Gott und eine Moral gegeben, und auf allen

Schlachtfeldern des Gedankens gekämpft und gelitten haben," bekennt Heinrich Heine und weist damit auf die schöpferische Qualität der jüdischen Religion und des jüdischen Geistes hin. "Weil ich Jude war, fand ich mich frei von vielen Vorurteilen, die andere im Gebrauch ihres Intellekts beschränken," sagte Sigmund Freud und bezeichnete damit das Vorwärtstreibende, unkonventionell Anregende des jüdischen Gedankenbeitrags. Von den Juden als den grossen "Non-Konformisten" der Weltgeschichte hat Rabbiner Dr. Baeck gesprochen in dieser wundervollen Formulierung: "Wir haben immer die Wahl gehabt, zu der grossen Sprachverwirrung zu gehören, oder Eigene zu sein, die Gemeinde, die sich nicht beugt vor der Anschauung des Tages. Darum sind wir so oft die Einsamen gewesen. Aber in der wahren Welt der Geschichte sind wir mit den andern und für die andern. Man kann andern nicht etwas sein, wenn man nicht ein Eigenes ist."

Mehr, viel mehr solcher erhabener Deutungen der Aufgabe, um derentwillen wir Juden in der Welt sind, könnte ich anreihen. Nur von einer möchte ich noch sprechen, weil sie dem deutsch-jüdischen Sonderfall dieser Aufgabe gilt, von einem Worte Martin Bubers aus dem Jahre 1939. Er sprach von der Nazi-Katastrophe als von "einer tieferen Zerreiung des Deutschtums als sich heute ahnen lässt"; und er zitierte das Wort eines deutschen Denkers, das vor der Katastrophe gesprochen worden war und das er sich zueigen machte: "Das jüdische Prinzip ist unser eigenes (deutsches!) Schicksal geworden. Eine 'secessio judaica' wäre eine Trennung von uns selbst."

Ich habe nicht den Eindruck, dass eine nennenswerte Anzahl von Deutschen die Tatsache, dass Deutschland heute ein Land fast ohne Juden ist, in diesem Lichte sehen. Und damit ist das Thema des Abends erschöpft. Es klingt nicht in eine Anklage aus—die Anklage gehört Gebieten an, die hier nicht zur Debatte standen. Es endet in Resignation.

Ein Frommer des Mittelalters sagte, es sei über die Juden verhängt, dass alle Völker der Welt sie versklaven, damit sie aus den Völkern jene göttlichen Funken herausholen, die unter sie gefallen sind. So werden vielleicht so manche göttliche Funken unter den Deutschen fortan unsichtbar verglimmen und schliesslich verlöschen. Aber "das Schlimmste ist: sie werden sie garnicht vermissen."

HOUSE OF HALLGARTEN

Specialist



Shippers

Fine Wines

Unique Liqueurs

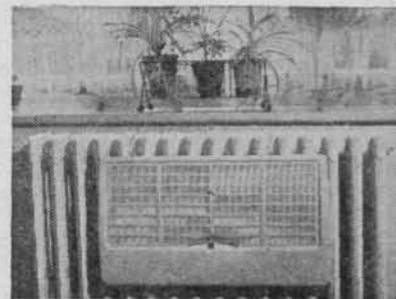
*If you enjoy wines
write for our latest free list
which is full of fascinating
information, maps, vintage reports
and charts, descriptions, wines
for laying down*

HOUSE OF HALLGARTEN

1, Crutched Friars, London, E.C.3

Choose Hallgarten—Choose Fine Wines

Don't suffer from the effects of DRY AIR caused by
Central-Heating



INSTALL A HUMIDIFIER

on your Radiator and be free from an unpleasant
and unhealthy atmosphere.

INEXPENSIVE—NO RUNNING COSTS

Ask for details from:

The Humidifier Co.

25 Bridge Road, Wembley Park, Middx
904 7603

Peter Pulzer

JEW, GERMANY AND THE FIRST WORLD WAR

It is probably a platitude by now that interest in the detailed history of the German-Jewish community is in inverse proportion to its size. But it is also a truth. Does anyone believe that we should be in a position to welcome this scholarly series by the Leo Baeck Institute, of which the present is the twenty-fifth volume,* if it had not been for the holocaust? It is the very fact that the "German-Jewish symbiosis" is a closed chapter that has stimulated, indeed created, so much non-Jewish as well as Jewish interest; and it is the scattered survival of scholarly Jews from Central Europe that has made the recording of this chapter possible.

The present volume is companion to the earlier *Entscheidungsjahr 1932*, which appeared some years ago, also under the editorship of Professor Mosse, and with some of the same contributors. Like its predecessor, it is important, not merely for the reminiscing exile but for anyone concerned with the central events of our times. It is more even in the quality of its analysis than *Entscheidungsjahr*, because its authors recognise more clearly the extent to which the Jews were the objects rather than the prime movers of German history. Individual Jews have undoubtedly been influential: but for Ferdinand Lassalle and Gerson Bleichröder, Ludwig Bamberger and Maximilian Harden, Walter Rathenau and Kurt Eisner, German history might have been different, however marginally. But that the German-Jewish community could collectively affect the course of events, or could dictate the terms on which it might co-exist with the German nation within the State was a fantasy shared only by the more extreme antisemites.

As a consequence, only one contribution in this book specifically covers the situation within the Jewish community, namely Eva Reichmann's essay on the transformation of Jewish consciousness. The remaining essays that start from a Jewish perspective—Werner Angress's on politicians, Hans Tramer's on writers and artists, and Professor Wilhelm Treue's on economic life—concentrate on these Jews' public function, and their effect on the Jewish community's external image. In doing so, these authors surely get their perspective right.

It does not follow from this that the sole policy for Jews to pursue was one of quietism and resignation. What it does mean is that they could achieve nothing without allies. In the last half of the nineteenth century and the first third of the twentieth there were three possible allies: liberal democracy, the official political structure of Imperial Germany and the revolutionary socialism. But would these forces be willing to act as the Jews' allies? And, if willing, would they be strong enough?

In many ways the Liberal movement was the most obvious ally, and it had, indeed, been the agent of emancipation. But the dominance of Liberalism did not last very long: though legal equality and economic opportunity remained intact until 1914, the political atmosphere changed towards more strident nationalism, more frenetic imperialism

more anxious conformity. The most successful Jews, the so-called *Kaiserjuden*, like Max Warburg, Emil Rathenau or Albert Ballin, could adapt to this new wave, even profit from it. The majority could not. Though not republicans, still less revolutionaries, they belonged predominantly to the "loyal opposition" of the Progressive Party, the *Berliner Tageblatt* and the *Frankfurter Zeitung*.

That is why the outbreak of war, seen by so many as the magic cure for the domestic ills of the Empire, also appeared to many Jews as the golden opportunity for integrating themselves. But the old order, it was soon clear, was not anxious to reciprocate. As the *Burgfrieden* disintegrated under impact of military stalemate, Jews became more vulnerable than ever. The prominence of Jews in the economic management of the war; the physical contact with Eastern Jews, both in occupied Poland and wherever they were imported as labourers; above all, the growing public debate on war aims and the conditions of peace, were the pretexts for revived anti-semitic agitation. This culminated in the so-called "Juden-zählung", the special census of Jewish military participation. The disastrous effect that this measure had on community relations, and in particular on the morale of serving Jewish soldiers, is well documented both by Professor Saul Friedländer, in his chapter on wartime politics, and by Eva Reichmann.

It was not only the renewed hostility of the Right that caused the "Judenpresse", and the majority of Jewish citizens, to support the Reichstag's "peace resolution" of 1917 and to welcome, however cautiously, the revolution of 1918. Not merely common sense but a long-established moral commitment to non-violence and civil rights led them in this direction, as that most intelligent of Conservatives, Hans Delbrück, perceived:

"Nun sind eben jene Schichten an die Stelle getreten, die ehemals zurückgesetzt waren, im Kriege aber einen richtigen politischen Instinkt gezeigt haben . . . weil der internationale Zug ihres Denkens sie behütete vor dem nationalen Wahnsinn, der die anderen umnebelte."

The revolution of 1918 did not merely

promise what 1871 and 1914 had failed to provide, it enabled Jews for the first time to take the lead in government and administration. Though few Jews held high political office after 1920 they were undeniably dominant in the revolutionary period. In December, 1918, two of the six members of the provisional government were Jewish, as were the prime ministers of Prussia and Bavaria, the Prussian and Bavarian ministers of finance, the Prussian and Saxon ministers of justice and the head of the Berlin municipality. They were even better represented in the Spartakus group round Rosa Luemberg and the Bavarian Soviet republic round Eugen Leviné, not to mention the Russian, Austrian and Hungarian revolutions.

Such sudden prominence was not, by itself, a major cause of the antisemitic "backlash"—that had much deeper causes—but it provided superficially plausible evidence for many unthinking persons of a Jewish plot, or at least of excessive Jewish zeal. Not least, in fear of such a backlash, it caused considerable Jewish embarrassment. "Zu viel Juden an der Spitze", the *Deutsche Israelitische Zeitung* of Munich complained.

Whether the antisemitism of the post-war years would have been less violent and less vicious if individual Jews had been less conspicuous is a different question, best answered in the highly detailed and scholarly contribution by Werner Jochmann on the spread of antisemitism. One might have thought that all that needed to be known had already been discovered on his subject, and for the years before 1914 and the later Weimar Republic that is probably true. Where Dr. Jochmann fills a gap is in demonstrating how well organised and active extreme Right-wing groups were during the war, how ready to seize every opportunity to press their authoritarian and demagogic propaganda.

The chief instrument was the Pan-German League, not notably racist before 1914, inspired by the retired Bavarian general, Freiherr von Gersdorff. It used its connections with government officials and its links with *völkisch* publishing houses to resist any liberalisation at home or abroad, thundering against the "Reichstag der Judenwahlen" that would bring a "Judenfrieden". It was the far Right, as Jochmann puts it, that "systematically torpedoed the . . . 'spirit of 1914';" it was they who were able to step into the vacuum left by the discredited moderate Right in the chaotic years after 1918, through the indoctrination of the returning troops (this was Hitler's first political appointment), the free corps and the murderous *Deutschvölkischer Schutz-und Trutzbund*, founded under the Pan-Germans' auspices.

Liberals and Socialists argued reassuringly that much of the antisemitism in the post-war years was directed at democracy generally, and not at Jews specifically. So it was; though with each escalation of anti-democratic hysteria the position of Jews became more vulnerable.

It is evident from this book that neither 1914 nor 1918 was a clear watershed. The growth of authoritarianism during the war emphasised the Liberal decline in the preceding decades. The all-or-nothing desperation of the post-war Right can be detected from 1916 onwards. The old régime had rejected partnership with the Jews; the socialist revolution had been defeated, and was, in any case, not attractive to many middle-class Jews. That left Weimar democracy as the sole available ally. The near-fatal wounds that it suffered, often with antisemitic weapons, in the years between the armistice and the inflation, are clearly described in this volume.

J. C. Gilbert Ltd.



Columbia House
Aldwych
London, W.C.2

* *Deutsches Judentum in Krieg und Revolution, 1916-1923*. Ein Sammelband herausgegeben von Werner E. Mosse unter Mitwirkung von Arnold Paucker. Schriftenreihe wissenschaftlicher Abhandlungen des Leo Baeck Instituts, 25. Tübingen: J.C.B. Mohr. DM65.- (boards) 72.- (cloth)

H. W. Freyhan

A COMMITTED JEW

New Schoenberg Biography

As he himself had always predicted, Schoenberg's twelve-tone method of composition has become a decisive influence in twentieth-century music, at least in Western countries, and his own works, if still "difficult" for many a listener, have secured their place in the international repertoire. In fact, the creations of today's *avant garde* have so much outpaced Schoenberg's own radicalism that his music may sound almost traditional in comparison.

"Ich bin ein Konservativer, den man gezwungen hat, ein Radikaler zu werden." This quotation provides an apt motto for Willi Reich's recent biography ("Schoenberg oder Der konservative Revolutionaer"; Molden Verlag, Wien-Frankfurt-Zuerich, 1968. DM 26.) and also accounts for its subtitle. It thus underlines the present emphasis on Schoenberg's links with the Viennese musical tradition, as defined in the current description of Schoenberg and his disciples as the "Second Viennese School".

Schoenberg himself was at all times anxious to deny that his—apparently total—break with tradition was a symptom of destructive radicalism. He saw himself as driven by an inner "must". Often stern and rigid in his pronouncements, he could yet refer to his artistic mission in a more amiable and typically Austrian manner. During his military service in the 1914-18 war, he replied to his comrades' curious question whether he was really the Schoenberg, that controversial composer: "Ich muss schon ja'sagen; aber die Sache ist so. Einer hat's sein muessen, keiner hat's sein wollen; da hab'ich mich halt dazu hergegeben."

Schoenberg, the great teacher who insisted on sound knowledge of traditional harmony and analysed with his pupils the works of the classics, the composer who orchestrated music by Bach, Brahms and Johann Strauss, and whose later output included again several "tonal" works—it all goes to confirm that here was no iconoclast, bent on denying or destroying the heritage of the past. His profound admiration of the classics and their successors up to Mahler was in no way affected by his own break-through into uncharted territory.

His eventful life and his creative path are described with great sympathy and understanding in Willy Reich's volume. The author's credentials are considerable: now Professor of Musicology at Zurich University, he was a pupil of Alban Berg and a member of the Schoenberg circle. He can thus draw on his personal memories of Schoenberg, and he has written with the co-operation of the composer's widow, who provided him with material not previously published.

He has not attempted a non-partisan approach, but he presents his facts without indulging in tiresome hero-worship, leaving the reader to his own conclusions. His study of the music meets the needs of the layman by the avoidance of technicalities yet offers inspiring guidance all the same.

His up-to-date knowledge of the Schoenberg literature and of important recent performances makes the volume a valuable source of reference. His commitment—the "partisan" approach—has its advantages in this particular case: it is doubtful whether the time for a critical assessment of Schoenberg's position in musical history has yet arrived, although

there may be even now some room for a more detached view of the biographical aspects.

One can hardly overrate the fundamental importance of Schoenberg's return to Judaism, soon combined with Zionist convictions. What matters here infinitely more than the biographical aspect is the impact on Schoenberg's creative work. Its result has been a series of masterpieces on Jewish subjects, unsurpassed by any Jewish composer. *Moses und Aaron* stands unique as a musical glorification of Judaism by anyone of Schoenberg's rank. "Die Jakobsleiter"—left incomplete, like the opera—"Kol Nidre", "A Survivor from Warsaw"—these works have long found international recognition. They still have to capture the large Jewish public to whose special affection they are more than entitled, and this is likely to happen when the problems inherent in Schoenberg's musical language have vanished, as they are bound to within the course of time.

An innovator like Schoenberg could not have accomplished his aims without possessing the qualities of a proud, and even arrogant, fighter. This pride was also evident when he encountered antisemitism. Yet his earlier outlook was remote from Jewish nationalist leanings. In 1921, after developing his twelve-tone method, he told his (Jewish) pupil Josef Rufer: "Ich habe eine Entdeckung gemacht, durch welche die Vorherrschaft der deutschen Musik fuer die naechsten hundert Jahre gesichert ist." In 1934, when he was already a refugee, Alban Berg, dedicating his "Lulu" to him, wrote: "... und auch die deutsche (Welt) soll in der Zueignung dieser deutschen Oper erkennen, dass sie beheimatet ist in dem Bezirk deutscher Musik, der fuer ewige Zeit Deinen Namen tragen wird." But by that time, Schoenberg had also severed his inner links with Germany: he planned to attend the Zionist Congress in Prague and wrote to Webern about "Wege fuer eine Aktivisierung des nationalen Judentums".

The Viennese journalist who (in 1933) called in question the sincerity of Schoenberg's return to Judaism was not—and could not be—aware of "Die Jakobsleiter" and "Moses und Aaron", for which the composer had written his own libretti. Like his great contemporary, Igor Stravinsky, he was to create some outstanding religious works in a century of religious crisis, Stravinsky as a Russian Orthodox, Schoenberg as a Jew whose commitment to Judaism had grown gradually but was then to extend beyond any preoccupation with liturgical settings to the very foundations of Jewish monotheism.

As early as 1926, Schoenberg wrote a play, "Der biblische Weg", which he did not intend to set to music. As he later (1933) wrote to Jakob Klatzkin, this play "behandelt in aktuellster Weise die Volkwerdung der Juden". Its hero, Max Aruns, envisages "ein Neu-Palaestina, ein neues Reich, das allmaehlich alle Juden der Erde an sich ziehen und den Gottesstaat erfuehlen soll" (from David J. Bach's report on its contents). An Italian translation appeared in 1967, but the original still awaits publication. There are strong links with the libretto of "Moses und Aaron".

"A Survivor from Warsaw", written in 1947, is based on a report which Schoenberg received from an eye-witness. It culminates in the singing of the "Shema Jisroel" by the victims.

Already in 1938 Schoenberg had taken as the subject for a composition another Hebrew prayer, the "Kol Nidre". His own comment is significant: "Eine meiner Hauptaufgaben war, die Cello-Sentimentalitaet der Bruch, etc. wegzuvitriolisieren und diesem Dekret die Wuerde eines Gesetzes, eines 'Erlasses' zu verleihen".

In 1950, following a suggestion by Chemjo Vinaver, he set the Hebrew text of Psalm 130 and dedicated this "De profundis" to the State of Israel.

During his last year (1951), Schoenberg worked on a series of "Modern Psalms" on texts of his own. He began the composition of the first but died before it was completed. A quotation from its text reveals how profoundly he had identified himself with the fundamental conceptions of Jewish monotheism as experienced by a twentieth-century believer:

"Wenn ich Gott sage, weiss ich, dass ich damit von dem Einzigen, Allmaechtigen, Allwissenden und Unvorstellbaren spreche, von dem ich mir ein Bild weder machen kann noch soll. An den ich keinen Anspruch erheben darf oder kann, der mein heissestes Gebet erfuehlen oder nicht beachten wird. . . . Trotzdem bete ich, denn ich will nicht des beseligenden Gefuehls der Einigkeit, der Vereinigung mit Dir, verlustig werden. O du mein Gott, Deine Gnade hat uns das Gebet gelassen, als eine Verbindung, eine beseligende Verbindung mit Dir, als eine Seligkeit, die uns mehr gibt, als jede Erfuellung."

JEWRY AND "NEO-BARBARIC" CIVILISATION

Dr. George Steiner, in his T. S. Eliot memorial lecture last year, advocated the thesis that the reaction of antisemitism is provoked by Judaism as embedded in Christianity. This view has been disputed by Mr. Hyam Maccoby, the writer and historian, although he shares Dr. Steiner's deep concern with the present state of Western civilisation which the Nazi Holocaust showed to be in an age of neo-barbarism. In an article in the *Jewish Quarterly* Mr. Maccoby writes that, far from preventing the Holocaust, this civilisation helped to promote it by its Christian-inspired view of an essential evil in men.

However, Mr. Maccoby challenges Dr. Steiner's view of the essence of Judaism, and denies that it shares fundamental religious concepts with Christianity. He states that "the extraordinary paradoxes of monotheism have not yet been explained or understood, except by Jews who understand them through their history and culture, through their myths and ceremonies, through the pores of their communal life". But Jews, he adds, have not yet been able to translate this instinctive understanding into a Gentile vocabulary so permeated by Christian dualism (of good and evil) that every Jewish idea becomes falsified by being expressed in a European language.

Gorta Radiovision Service

(Member R.T.R.A.)

13 Frognal Parade,
Finchley Road, N.W.3

SALES REPAIRS

Agents for Bush, Pye, Philips, Ferranti,
Grundig, etc.

Television Rentals from 40p. Per Week

Mr. Gort will always be pleased to
advise you.

(435 8635)

C. C. Aronsfeld

THE FOREIGN SHIPWRIGHT OF BELFAST

Harland's Partner, Gustav Wilhelm Wolff

The mournful news of Ulster casts its deep shadows also on the famous shipwrights of Belfast, Harland & Wolff, who only a few years ago were saved from disaster by the Government assuming control of all the firm's operations. In these trying circumstances, it is easy to forget the remarkable service rendered to Britain's economy by a Jewish immigrant—Harland's partner, Gustav Wilhelm Wolff. He was "one of a group of men that made Belfast renowned throughout the world as a great shipbuilding and shipping centre", writes Herbert Jefferson, biographer of Viscount Pirrie (another partner), while describing the German Jew as "a master of industry, incomparable organiser, a generous employer, a model citizen".

Gustav was the son of Moritz Wolff, a respected Hamburg merchant, and he came to England in 1848, at the age of 14, to train as an engineer at Liverpool college. He served his apprenticeship with a Manchester firm and in the 1850s left for Belfast to join Messrs. Hickson & Co., the forerunners of the great undertaking with which his name was to become associated. Hickson's was a relatively small concern, employing at the most 150 and building vessels of no more than 2,000 tons.

This firm was taken over in 1859 by Hickson's manager, Edward Harland, a Yorkshire man, assisted by G. C. Schwabe, director of a Liverpool ship-owning company, who happened to be Wolff's uncle. He obliged Harland with an urgently wanted loan of £5,000 to buy Hickson's yard, on condition that a job was found for the nephew. Wolff was, in fact, appointed manager of the new business, and a few months later, in 1861, Harland took him into partnership. Thus came about the firm of Harland & Wolff—"names", said the *Belfast Telegraph*, which will endure for all time in the history of the industry". From then on, especially as Schwabe enlarged on the original bargain by securing orders not only from his own company but also from the White Star Line, the firm never ceased to make progress.

As he enquires into the causes of their success, Jefferson says: "They had a good start—Harland & Wolff possessed an unexcelled, minute acquaintanceship with these two arts: ships and engines. From boyhood days, each was enthusiastically immersed in them. . . . Neither was himself afraid to work; they, at the top, set the example. They were men of the highest honour and integrity".

In 1892, when another native of Hamburg, Sir Otto Jaffé, joined the City Council, Wolff entered Parliament as a Conservative representing Belfast East. He defeated Sir William Charley, member of an old local family, and such was the name he had established in the community that he was returned unopposed in four subsequent general elections, until he resigned the seat in 1910. He was granted the Freedom of a City grateful for his services as a shipbuilder and a Parliamentarian, "in recognition also of the deep interest he had in the welfare of the city and of his noble benefactions to her charitable institutions". There were, in fact, few charities in Belfast, especially hospitals, that had not had the benefit of his unwearied generosity.

By then he had retired from the firm. The fast growing international tension affected no

industry more directly than the shipwrights and no one in circumstances more peculiar than Harland & Wolff. The navies of Britain and Germany were racing for supremacy, and the playful hand of Fortune so loaded the dice that in the waging of the feud two German Jews were concerned. For Harland & Wolff nowhere encountered bolder rivalry than in the Hamburg-Amerika Line under the captaincy of Albert Ballin, though this man of course cannot be compared to Wolff. They never met either, Ballin's opposite number in commerce being Pirrie and in diplomacy Sir Ernest Cassel.

In parliament Wolff spoke rarely and never on business other than strictly Irish. Though of German origin, he found nothing to say on the crisis in Anglo-German relations, and though of Jewish descent, the cruelties committed by Czarist Russia did not seem to arouse him.

Wolff was himself aware of his oratorical limitations which he endured with good humour. On one occasion, when another ship's launching called for suitable utterance, he tersely declared: "Mr Chairman, Sir Edward Harland builds the ships for our firm, Mr Pirrie makes the speeches and as for me, I smoke the cigars for the firm," and he modestly sat down, having punctuated the few words with vigorous puffs of his favourite long cigar.

After seven years of retirement, he died in London in 1913, aged 79, a bachelor as he had remained throughout his life.

JEWISH GOLDSMITHS IN OLD BERLIN

A Recent Monograph

The Year Book 1970 of the Verein für die Geschichte Berlins carries a monograph by Bernhard Brillung: "Das jüdische Goldschmiedegewerbe in Berlin 1700-1900." The work is dedicated to the memory of the late Dr. Jacob Jacobson, whose editions of the Berlin Jewish community's marriage registers and of the Berlin Judenbürgerbriefe are frequently quoted as source material.

When the Jews were readmitted to Berlin in 1671 their activities were first restricted to trade and commerce. They were not permitted to work as artisans, mainly because the guilds objected to it. However, gradually the position was eased and concessions were made for crafts ancillary to the work of goldsmiths, e.g. elimination of scrap gold ("Kraetzauswaescher") and refining ("Goldscheider").

The first "Goldscheiders" were Levin Veit, Nathaniel Fürst (born Hamburg 1683, died Berlin 1740) and Aron Abraham, who received his licence in 1718. The first "Kraetzauswaescher" were the brothers David and Joseph Lazarus.

After the enactment of the Emancipation Edict in 1812 Jews were permitted to work as proper goldsmiths. The first Jewish goldsmiths were Simon Imberg of Prenzlau, Mayer Ascher of Soldin, and Abraham Baumann of Wriezen. It took, however, a further 40 years until Jews were admitted into the master goldsmiths guild. The monograph ends with a list of almost 70 Jewish goldsmiths from 1809-1898, denoting their biographical data and activities.

W.R.

Gabriele Tergit

DOUBLE STANDARD?

I would like to say something about a phenomenon upon which Rabbi Louis Jacobs touched in an address at last year's Jewish Book Week: "One of the things that always puzzles me is that non-Jewish reviewers when they get hold of . . . Jewish books it would seem—really do rave. . . . I think it is partly to be explained because these books do introduce a Jewish flavour with which our non-Jewish friends are unfamiliar, and they like it partly because it's esoteric and unfamiliar, but partly because, for the first time perhaps, they are introduced to Jewish life."

In 1920, Professor Friedrich Gundolf (Gundelfinger) was sneering at the famous Jewish women of the German Romantic movement from Henriette Herz to Dorothea Schlegel-Mendelssohn, calling them "blue stockings," "preposterous," etc. On the other hand, Professor Edward Spranger said: "None of these great Germans would have become what they were without the loving understanding of these Jewish women."

The most amazing examples of this discrepancy were the reviews of Schnitzler's recently published diary, "Youth in Vienna". Peter Gay of the *Guardian* writes: "Schnitzler the psychologist could draw on the wide ranging sexual experience that Schnitzler the man-about-town gathered with a kind of ferocious industry. . . . 'Youth in Vienna' remains a remarkable historical document. Besides, to be introduced into a society by one of its best observers, who neither boasts nor apologises, is to gain a privileged insight that more formal expositions often fail to provide. And there is at least one subject that pervades that autobiography that was anything but trivial in Schnitzler's own youth, and has gained terrible relevance in our day: antisemitism. There was antisemitism in medical school, there was antisemitism in the army: 'Among the army medical students', Schnitzler writes 'as in almost every unit of those serving for one year only . . . there was a clean cut division between Gentiles and Jews . . . and any private socialising was very narrowly circumscribed'."

And now Hans Keller on the same book in the *Sunday Times*: "Schnitzler devotes most of his 270 giant pages to his youthful love affairs, sexual and romantic. The romantic ones are even more boring, while not all of his sexual adventures can be read before meals, unless you can eat with your stomach upside down. The translation alternates between sheer error and stylistic murder, and Schnitzler's style is, in fact, the only attraction of his original text. The one fascinating aspect is its marketability. Our insecure, transitional civilisation is frantically nostalgic, and Vienna's cultural history, especially its two musics, serious and light, tends to channel much homesickness towards the city, above all its *fin de siècle* stage, though not for those of us whose home it actually was. We seem to be cured; for the others, particularly those who were never there, it's a case of *déjà-vu*."

Is Dr. Jacobs right when he claims that Gentile reviewers take a more favourable view of Jewish works because they admire the values of Jewish life? Or is the more lenient approach of the non-antisemitic Gentile due to a condescending attitude which applies a different standard when it comes to Jewish publications? On the other hand, is the more critical attitude of Jewish writers an expression of Jewish self-hatred or is it the result of deeper insight into the subject?

It's only a small aspect of a gigantic theme, but I feel it opens fascinating vistas.

A. Rosenberg

TWELVE PORTRAITS

Exhibition at Brod Gallery

You can look at an exhibition of portraits from several points of view. You can consider the almost sudden beginning of portraiture in the early Renaissance when man dared to assert his individuality, his pride, his thirst for fame. And then you may like to find out how the painting of human beings developed throughout the centuries. The classicists looked down upon the painting of portraits because it forced the artist to be "realistic", disregarding the ideality of true and high art. Should this be an explanation of the statue-like quality of early portraits?

In chronological order, the first painter in the exhibition* is Tintoretto. Even in his religious canvasses the human life is at the heart of the story. Thus it could not have been difficult for him to be interested in the personality of his contemporaries. The "Portrait of a Venetian Senator" is a beautiful example of the way he combines dignity and humanity in a famous sitter. But his quality of compassion and humility is brought out best in "Portrait of an Old Man". It bears an odd resemblance to a caricature of Tintoretto, a wood carving by Pianta il Giovane in the Scuola di San Rocco.

With Rubens we enter a different world. Although deeply influenced by the Venetians, he was not only a prince among painters but also a painter and a prince. His "Elderly Man" is entirely matter-of-fact. He is rosy and round like an apple into which one would like to bite and its taste would be wonderful.

* Brod Gallery, 24 St. James's Street, London, S.W.1. Open to the end of this year.

There was a young man working in Rubens' big workshop who later became the famous Van Dyck. Not a few will find some of his all too noble portraits a trifle cold and aloof. But "Portrait of a Nobleman", although class outweighs the impression of individuality, engages our admiration because it is painted so brilliantly. It is hardly believable that "Sketch for Adoration" is by the same hand. The charming rose colour looks forward to Watteau and Renoir. The loose and nervous brushwork seems almost impressionist.

Frans Hals (he influenced Liebermann) is often misunderstood. He is supposed to be a kind of forerunner of the camera. But the present exhibition teaches us that he is infinitely more than the dashing and virtuoso painter creating a laughing cavalier. The exhibited "Portrait of a Cavalier" is the centre-piece of the show (even if its price were not £250,000). The sitter's importance is enhanced by the massive outline and the serious and thoughtful expression of his face. Two other, smaller portraits by Hals prove how deeply and sympathetically the Dutchman can penetrate the psychology of a scholar and a "lady", a worthy contemporary of Rembrandt.

SELF AID CONCERT

November 9 at Queen Elizabeth Hall

The 24th Self Aid Concert will take place on Tuesday, November 9, at 7.45 p.m., at the Queen Elizabeth Hall. The Male Voice Ensemble, "The Scholars", will render recitals and the Fine Arts Trio will play works by Haydn and Brahms.

THIRTY YEARS' DEVOTED SERVICE

Mrs. Raymonde Weil

Probably few of those receiving help from Self Aid of Refugees realise the indirect debt they owe to Mrs. Raymonde Weil who is celebrating her 30th anniversary as Self Aid's Appeals Organiser on November 21.

When she joined three-year-old Self Aid in 1941, it had been kept going mainly by contributions from its founders, high-minded business and professional men anxious to give practical help to fellow refugees in need. However, by that time it had become clear that the problem was far too great to be solved in this way, and Self Aid suffered from a perpetual shortage of funds largely frustrating its aims.

Mrs. Weil's unique personality—combining a capacity for hard work, organising ability, burning compassion, and last not least abundant charm—transformed the situation and has been one of the major factors in Self Aid's development ever since. The financial success of Self Aid's annual concerts—one of her responsibilities—is the object of admiring envy by other charitable organisations who know the enormous difficulties and work entailed in an operation of this kind.

The annual contributions received from the Allocations Committee of the C.B.F. out of Heirless Jewish Property, generous though they are, have in no way diminished the importance of her task, since they alone would not be sufficient to meet the many calls for help Self Aid receives.

We sincerely congratulate Mrs Weil on her wonderful achievement and wish her many more years of success.

BROD GALLERY

SEASONAL GIFTS EXHIBITION

17 NOVEMBER—23 DECEMBER

Prints, Drawings and Watercolours

at prices from £5 to £250

Our current Exhibition "Twelve Portraits"

is now extended until 31 December

24 ST JAMES'S STREET, LONDON, S.W.1

TELEPHONE: (01) 839 3871

TELEGRAMS: RESTAFF, LONDON, S.W.1

Herbert Freedman (Jerusalem)

THE PRESIDENT AND HIS PALACE

The new edifice of the "Presidential Residence" in Jerusalem is ready—but the President hesitates to move in—although, in the opinion of the architects and engineers, just his personal wishes are at the root of the trouble which beset the new palace even before it is put into service.

It all began with the selection of the site. The first choice was an area next to the Knesset, the Prime Minister's Office and other Government Departments, on undulating hills which would have provided a picturesque and suitable setting. However, Zalman Shazar, the present incumbent of the highest office in the State, is a modest man, a "man of the people," a genuine democrat who, though being the first citizen, considers himself a citizen first. He did not relish the idea of living in a part of the city which is not in walking distance from the residential quarters. Visitors should be able to call on him on foot on Sabbath and Holy-days, without infringing on the religious law. Being a traditional Jew, he also did not want to forego the "mitzvah" of praying with the others in a communal synagogue, instead of being confined to a service at the private prayer room which has been included in the new building, just big enough to hold a "minyan."

After much rethinking, another site was chosen, a few dunams in the middle of the residential district of Talbieh, flanked on one side by the fortress-like "Academy of Humanities" (The Van Leer Institute) and on the other side bordered by private dwelling houses. Two problems arise from this

choice—the security task has become more difficult and protecting the palace will call for greater efforts and expense; and secondly, the "dignity" attached to the Residence of the President of the State will have to be preserved in spite of a lack of privacy, aggravated by the fact that the site is sunk below the level of the adjoining houses and the structure itself is so low that it is dwarfed by its vicinity.

After the first President, Dr. Chaim Weizmann, had resided in his villa in Rehovoth and his successor, Yitzhak Ben-Zvi lived in a modest flat in Rehavia—for ceremonial purposes a wooden hall with reception rooms was built just below, which is now to become a museum for his folkloristic collections—the intention was not to treat the accommodation for future Presidents as the private affair of the present office holder, but to settle the matter once and for all.

The task of the architect Abba Elhanani whose plan was accepted among 47 entries, was to combine the representative functions of such a place with the dwelling requirements of the President and his family, and to make one acceptable whole of the ceremonial, the administrative and the private sections.

So as not to present to inquisitive neighbours the sight of the head of state in pyjamas, the President's bedroom was left windowless to the outside world, the light coming through an opening from the inside patio. President Shazar is not agreeable to being shut off and is resolved to move to another room, even against the design of the

architect. However, none of the rooms will have the coveted view over the Judean mountains or over the copulas of the Old City, although such a view in Jerusalem is generally a criterion for any building site. The President will look only at the walls of the surrounding houses.

Objections were also raised because the palace is faced with Eilat granite instead of the famous pink Jerusalem stone, as would have been befitting. Yitzhak Navon, acting Speaker of the Knesset in his criticism even suggested that the State could cut its losses, offer the whole building for sale and start anew on a site on a Jerusalem hill-top. There would be a scandal, Mr. Navon admitted, but he preferred a scandal of a few months to "weeping for generations."

Israeli artists have adorned the interior with frescoes, paintings and sculptures and, at the entrance, forged a gate of heavy bronze. In order to protect the ceremonial atmosphere from the unpleasant leavings of civilisation, a small building was set aside for the refuse, almost on the pavement. "No doubt thinking that this is a sentry-box similar to that at Buckingham Palace, the visitor goes up to admire the smart sentry, only to find himself face to face with the presidential rubbish," writes Philip Gillon in Jerusalem Post. This little box, however, and even more so the odours which it emits, have given rise to complaints on the part of the neighbours who allege it violates municipal building regulations.

Should President Shazar overcome his hesitations—as it is to be assumed—and finally move into his new residence, the neighbours will be amply compensated—their balconies are the best observation posts at state ceremonies and they can watch garden parties from close quarters.



Hidden away behind this crossover panel is a secret, non-stretch fabric that flattens your tummy irresistibly.

The Little X Hideaways. New Pantees and Bras from Silhouette

**Superb Design
Superb Action**



Colibri 

BIRTHDAY TRIBUTE TO PROF. VICTOR EHRENBERG

ERNST FEDER DIARIES
Latest L.B.I. Publication

On both sides of the Atlantic the world of learning will take note of the twenty-second of November. On this day Victor Ehrenberg, professor emeritus of Prague University, will celebrate his eightieth birthday. For many years London University has been the headquarters of his teaching and of his studies. But his activities have linked him to many other important institutions, distant in location and different in history as Brandeis University and Heidelberg Academy.

In 1924 both he and his wife Eva Ehrenberg, the companion of his life and thought, corresponded with Franz Rosenzweig, a second cousin and friend of long standing, about the question what education could do to preserve Judaism. This exchange of opinions did not divert the course of Ehrenberg's life. Nor did the impact of events, through which our generation had to go, reduce the hold classical Antiquity had on his heart and his mind. He has become an authority on the character of political thought expressed by the constitutional forms, actions and literature of ancient Greece. But this field of professional studies gave him an appropriate point for surveying his Jewish inheritance. He had always been convinced that the interplay of East and

West formed a decisive factor in the development of Antiquity. In his concept of universal history the Jewish community, united by the stern belief in pure Monotheism, appears in clear cut contrast to the Greek city-state and its Olympian gods. Nevertheless both must be taken together to obtain an adequate frame for the appreciation of humanity's potentialities.

This consideration points to the fact that also specialised studies were broadly based on the situation of the diaspora during the period of emancipation in Germany. Mediterranean civilisation was a field where no denial could be taken seriously of the Jews' right to be at home; at the same time the occupation with this period of a remote past had obviously the power to intensify and make more intimate the student's contact with his contemporary environment.

Victor Ehrenberg represents the fourth generation of a family which became prominent in education and scholarship with Samuel Meyer Ehrenberg, the teacher of Leopold Zunz. At present the fifth generation of this dynasty of scholars is flourishing in England. We may summarize our good wishes with the words: *In multos annos!*

HANS LIEBESCHUETZ

To mark the publication, under the auspices of the Leo Baeck Institute, of the diaries of the editor and publicist, Dr. Ernst Feder (1881-1964), a reception was held in Berlin, which was attended by leading personalities of the University, press, broadcasting, libraries and archives. The guests were welcomed by the co-editors of the Diaries, Mr. Arnold Paucker, Director of the London Centre of the Leo Baeck Institute, and Dr. Cécile Lowenthal-Hensel, who spoke about the life and work of Ernst Feder. His diaries, they stated, reflected the position of a personality who, as a Liberal German politician and a Jew, was representative of a period of German and Jewish history. On behalf of the publishers, Director Felix Berner of the Deutsche Verlaganstalt (Stuttgart) referred to the special importance of the publication of memoirs and to his firm's co-operation in this field with the Institut für Zeitgeschichte and the Leo Baeck Institute. The historian, Professor Dr. Thomas Nipperdy of the Free University of Berlin, expressed the thanks of the guests.

The fascinating book has been published under the title "Heute sprach ich mit . . . Tagebücher eines Berliner Publizisten." (DM 30). It will be reviewed in one of our next issues.

FAMILY EVENTS

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

Engagement

Gummers-Zeff.—Both families are delighted to announce the engagement of Andrew Peter Gummers, B.D.S., younger son of Dr. and Mrs. J. Gummers, 10 Firwood Road, Newton Mearns, Glasgow, to Sharon Jacolyn Zeff, younger daughter of Mr. and Mrs. A. Zeff, 7 Forrestfield Crescent, Newton Mearns, Glasgow.

Jackman-Orlander.—The engagement is announced between Robert, son of Mrs. Wera Marshall of "The Bungalow," 2 Crest View, Pinner, Middlesex, and the late Mr. W. Jackman, and Miriam, younger daughter of Mr. and Mrs. Jakob Orlander of Sao Paulo, Brazil.

Birthdays

Bandman.—Mr. Rudy A. Bandman of 9 Mapesbury Court, Shoot-up-Hill, London, N.W.2. will celebrate his 65th birthday on November 7th.

Graetz.—Dr. Martin Graetz, c/o Kreisaltersheim, Eimeldingestrasse 55, D 7858 Weil am Rhein (formerly of Berlin and Buenos Aires) will celebrate his 85th birthday on November 4th.

Deaths

Deutschkron.—Ella Deutschkron (nee Mannhalt) of 15 St. Lawrence House, Melville Road, Birmingham, 16, passed away on September 15th. Deeply mourned by her husband and daughter Inge.

Lewin.—Mr. Arnold Lewin of Leo Baeck House, The Bishops Avenue, London, N.2, passed away on September 27, aged 87. Deeply mourned by his family and friends.

CLASSIFIED

The charge in these columns is 15p for five words.

Situations Vacant

UNIQUE OPPORTUNITY for a highly intelligent adaptable person, fluent German/English typing, possibly shorthand, technically minded, who can carry on and increase business of small old-established export and import firm. Must be able to work on his or her own. Near Crystal Palace bus station. Telephone 01-653 7247 for personal appointment.

Situations Wanted

Men

FREELANCE, or Part-Time, Bookkeeper, available as required, for your current Account books. Former Company Secretary, quick, experienced, reliable. Box 234.

TEMPORARY: Absolutely reliable gentleman, with large experience in directing industry and commerce, dynamic personality, best references, would deputise for owner or manager of business during absence in cases of illness or long vacations. Box 241.

Women

LADY, 59 years old, living in Germany, half Jewish, cultured, attractive, with relatives living near London, seeks position as companion (light housekeeping) with elderly lady or gentleman. Box 240.

Accommodation Vacant

MIDDLE-AGED GENTLEMAN wanted for sharing flat with another in a large block in Kensington. Fully furnished, 3 rooms, central heating, H/C, telephone, T.V. Box 236.

Accommodation Wanted

RESPECTABLE BUSINESS LADY requires large furnished room, use kitchen and bath in C.H. flat or house. Moderate rent. N.W. London. Highest references available. Box 245.

Miscellaneous

A TEACHER OF MODERN HEBREW will give lessons in your home or in West Hampstead. Trial lesson free. 'Phone 01-346 6400.

SMALL ORIENTAL RUGS expertly repaired. 01-435 9806.

TREATMENT FOR RHEUMATIC PAIN, poor circulation, etc. Keep fit by regular body massage and exercise. Also facials, skin care, spot reducing, etc., by qualified beautician. For appointment 'phone evenings, Mrs. Edith Friedman, 3 Hurstwood Road, Henlys Corner, Golders Green, London, N.W.11. 01-455 6606.

EXCLUSIVE FUR REPAIRS AND RESTYLING. All kinds of fur work undertaken by first-class renovator and stylist, many years' experience and best references. 'Phone 01-452 5867, after 5 p.m. for appointments. Mrs. F. Philipp, 44 Ellesmere Road, Dollis Hill, London, N.W.10.

VOLUNTARY HELPERS needed by AJR Social Service Department for home and hospital visits. Ladies able to shop and cook in emergencies especially welcome. All expenses will be refunded. Please 'phone Mrs. M. Casson, 01-624 4449.

Personal

YOUNG-LOOKING Continental lady, 50ish, financially self-sufficient, wishes to meet gentleman with view to friendship/marriage. Box 233.

LIVELY, YOUNG LOOKING LADY, 50, own flat, car, financially independent, wishes to meet kind gentleman for companionship. Hobbies bridge-playing, dancing, theatre, travelling. Box 235.

WIDOW, attractive, many cultural interests, especially music, independent, seeks gentleman companion 60s with similar background and interests. Box 237.

INDEPENDENT LADY, widow, fifties, wants to meet gentleman up to 65 years for companionship. Later marriage would be considered. Box 238.

WIDOWER, 70s, good appearance, 5 foot 10 inches, would like to meet a charming lady in her 50s, living in London area for companionship. Box 239.

CONTINENTAL BUSINESS GENTLEMAN, 47, wishes to meet attractive Continental lady, 30-35 with view to friendship and marriage. Interests include art, music, sailing, etc. Recent photograph appreciated and returned. Box 242.

INDEPENDENT LADY with nice home, (48), wishes to meet gentleman 50ish. View to friendship/marriage. Box 243.

INDEPENDENT CULTURED LADY seeks acquaintance of serious minded gentleman in the 50s, preferably widower with children, with view to marriage. Box 244.

JUDAICA BOUGHT

Spice Boxes, Pointers, Menorahs, Hagadahs, Magilles, Engravings, Oil Paintings, Etchings.

ROBERT KIRSON

13 Bracewood Gardens, East Croydon, Surrey. 01-685 2607 evenings after 8.

IN MEMORIAM ALFRED HIRSCHBERG

"Lord, what is man that thou regardest him, or the son of man that thou takest account of him?"

When reciting these words of awe and humility on Yom Kippur they rang in our hearts like a farewell greeting for Alfred Hirschberg. Five days before his 70th birthday he had been buried in Sao Paulo. The September issue of this journal carried an eloquent birthday tribute to him from the pen of E. G. Lowenthal—now it reads like his obituary. It told us of Alfred Hirschberg's literary projects for the future which then still seemed to lie ahead of him unlimited and promising. And it ended with these words: "The only thing he needs is time, much time and leisure."

The time was not to be granted him. Out of the midst of life and activity he was called away to a rest that was to be for ever. Perhaps he would have wished it to happen just like this, though, had he been given the choice, his unbending spirit would have joyfully and amply extended his life-span. Alfred Hirschberg was not the man to take easily to "much time and leisure". His energy was of the stirring kind. It prompted him to unceasing exertion and wakefulness in the service of the Jewish community to which he had devoted himself. His achievements, variegated and numerous, were exhaustively described in the birthday article. They need not be repeated. What remains is to recall the image of his personality and the essence of his endeavours which have come to such an unexpectedly sudden conclusion.

Alfred Hirschberg's life centred round two main poles: Jewishness and friendship, the latter including his close and loving family ties. His roots lay in the fertile Jewish atmosphere of the former German province of Poznan. To it he owed his unquestioning Jewish loyalty within the ever-widening horizon of the realm of German civilisation. While duly—and so-to-speak professionally—pondering on the problem of dual allegiance

which was pervading the entire epoch of Jewish emancipation in Germany, it never was to him a real stumbling-block. He lived the creative duality as a matter of course, of that course indeed which his very nature led him to pursue. Yet in grateful memory it should be stated that whenever a crossroad demanded his decision he would choose the decidedly Jewish alternative as against a possibly more expedient neglect of Jewish values. Called upon to bear a good measure of responsibility for the policy of the "Central-Verein" as a young man already, he thus became a standard-bearer for its distinctively Jewish wing and an encouragement to that younger generation that had outgrown the assimilationist preferences of their fathers and were striving for a renewed Jewish identity within the European world.

An encouragement to his friends and colleagues he also remained under the blows of Nazi attacks which struck at both the organisation and its leading personalities. He was one of those who during those years of treacherous twilight between outward hostility and inward Jewish revival experienced a strange exhilaration in finding ever new ways of self-expression, spiritual self-defence, and of morally uplifting his stricken community high above the surrounding abomination. Repeatedly he was arrested, summoned to the Gestapo and eventually taken to a concentration camp. But nothing could break his courage, optimism and indeed his deep-seated enthusiasm for life.

So he emerged into the uncertainties of the emigration, saddened certainly and wiser for his sadness, but undaunted and eager as ever. A man of such gifts and earlier accomplishments could not fail to make his imprint on his new surroundings. The sub-continent of Brazil gave him ample scope. The new wave of immigrants from Central Europe that had settled there needed guidance, both organisational and intellectual. With the help of other eminent men and women he gave them both.

While avoiding a repetition of details reported in the birthday tribute, it should be stated that the German-Jewish congregation in Sao Paulo established with the decisive help of Alfred Hirschberg is an organism so thriving with Jewish vitality that it occupies a unique position among similar communities. No doubt, apart from the zeal of the founders, circumstances contributed to this outstanding success. This does not, however, detract anything from the merits of those who, realising the chances of the environment, turned them to the best possible results. Among them Alfred Hirschberg occupied pride of place. May the collective life he helped create long outlive his individual one.

The second centre of his life was love and friendship. No one who knows his wife, Eva, her devotion, her resourcefulness, her charm can possibly doubt that she was the greatest treasure he owned. Together with their daughters, son-in-law and grandchildren, she performed the feat of taming Alfred's exuberance of spirit for many a good hour and making him a placid, happy family man. He was a loving and beloved husband and father. Nor was his affection limited to his family circle. His abundant warmth, loyalty and reliability as a friend will be sadly missed by all those who were favoured to enjoy his friendship during his lifetime. Although he was far away, the occasions of a reunion with him and Eva recurred to the joy of all of us at not too infrequent intervals. We were expecting him here in the near future. Now, our sense of loss is even more acute because this joyful anticipation has irretrievably ended.

EVA G. REICHMANN

MR. Z. M. REID

Mr. Z. M. Reid recently died at the age of 75. He was a member of the AJR Board for many years and always displayed great interest in our efforts. He also took an active part, for a time as a Vice-President, in the work of the Leo Baeck Lodge. A patent engineer by profession, he frequently lectured at Lodge functions on problems of science. We extend our sincerest sympathy to his widow and the other members of his family.

AJR EMPLOYMENT AGENCY AND SOCIAL SERVICES DEPARTMENT

Has on its register:

- Part-time office and shop personnel;
- Home helps for the aged and infirm (part-time);
- Alteration and mending workers (in your, or their, homes).

Requires:

- Furnished and unfurnished accommodation (at reasonable rentals);
- Voluntary assistants for emergencies and regular visits to hospitals, the aged, etc.

Welcomes all callers seeking employment.

AJR EMPLOYMENT AGENCY & SOCIAL SERVICES DEPARTMENT, Room No. 2, 8 Fairfax Mansions, London, NW3 6JY. Telephone: 01-624 4449.

Space donated by: Messrs. J. B. Sachs & Co. Ltd., Queenhithe House, 18/19 Queenhithe, Upper Thames Street, London, E.C.4.

Catering with a difference

Foods of all nations for formal or informal occasions—in your own home or any venue.

LONDON AND COUNTRY.

Mrs. ILLY LIEBERMAN

01-937 2872

Hotel Pension ARLET

MRS. L. SCHWARZ
77 ST. GABRIEL'S RD., LONDON, N.W.2
Tel.: 452 4029
Exquisitely furnished rooms for visitors and permanent guests.
Central heating, TV, Radios, Garden.

SELECT RESIDENTIAL PRIVATE HOTEL

Exquisite Continental Cuisine

H/c. C/h. Telephone in every room. Large Colour T.V. Lounges. Lovely Large Terrace & Gardens. Very Quiet Position.

North Finchley, near Woodhouse Grammar School.

MRS. M. COLDWELL
11 Fenstanton Avenue
London, N.12
Tel.: 01-445 0061

SWISS COTTAGE HOTEL

4 Adamson Road,
London, N.W.3
TEL.: 01-722 2281

Beautifully appointed—all modern comforts.

7 mins. from Swiss Cottage Tube Station

Do you want comfort, security and every convenience First-Class Accommodation

room with own bath, excellent Continental food, TV lounge, gardens?
Mrs. A. WOLFF,
3 Hemstal Road, N.W.6
(624 8521)

YOUR FIGURE PROBLEMS SOLVED

... by a visit to our Salon, where ready-to-wear foundations are expertly fitted and altered if required

Newest Shades in Hosiery

Mme H. LIEBERG

871 Finchley Rd., Golders Green, N.W.11 (next to Post Office)
01-455 8673

ADVERTISEMENT RATES

EDITORIAL COLUMNS
(½ width of page)

£2 per inch, single column.

ADVERTISEMENT COLUMNS
(½ width of page)

£1.50 per inch, single column.

A discount of 20% is granted for orders of six or more insertions.

Orders should be received by the 10th of the preceding month.

"AJR Information,"

8 Fairfax Mansions, London, N.W.3

'Phone: 01-624 9096/7

CHANGE OF ADDRESS

In order to ensure that you receive your copy of "AJR Information" regularly, please inform us immediately of any change of address.

SCENE FROM ISRAEL

COMMON MARKET

The Commission of the European Economic Community (Common Market) has, together with Israel, been examining problems likely to arise if and when Britain and the other applicant countries join the Common Market. A report has been submitted to the Council of Europe. Although still unpublished, it is learned on good authority that the Commission thinks Israel has some grounds for concern and that the agreements concluded earlier between Israel and the Common Market should be adjusted.

Should the Common Market be expanded to include Britain, Israeli exports to this country could particularly suffer, such as plywood, of which some 80 per cent of all that exported by Israel is bought by Britain. The Common Market tariff on imported Israeli goods would in many cases be much higher than the present rate of British customs duty. Fresh fruit juices and oranges would also be hit, especially as Moroccan and Tunisian oranges are granted an 80 per cent reduction in the tariff by the Common Market.

PRODUCTION OF NUCLEAR MISSILES

According to the New York Times, Israel is producing up to six new nuclear missiles a month. The New York Times said that, although American experts were far from certain that Israel had nuclear warheads, several analysts suggested that the missile, called "Jericho", was too expensive to use as a delivery system for conventional high-explosive warheads. Israel had repeatedly promised not to be the first country to use nuclear weapons in the Middle East, but the paper said that analysts believed that Israel might have a number of nuclear weapon components that could be assembled quickly in a crisis for use on the "Jericho" as well as on jet fighter-bombers.

TOURISM

Israel's Deputy Minister of Tourism, Mr. Yehuda Shaari, expects the total number of tourists who will have visited the country to reach 575,000 by the end of the year. His Ministry is preparing for the arrival of about 850,000 visitors next year. Already in October the number of tourists had topped half a million.

LYDDA AIRPORT INQUIRY

An inquiry ordered by the Communications Minister, Mr. Shimon Peres, into the cause of bad labour relations at Lydda, resulted in an official report. This found that neither Mr. Itzhak Vardi, the director of Lydda airport, nor other officials in key posts at the airport are "capable of running an international airport in the 1970s".

Mr. Peres has asked a high-ranking Air Force officer, who has accepted, to take on the job of director.

SMUGGLED ADOPTIONS

The Ministry of Social Welfare is demanding amendment of the adoption procedure to prevent the smuggling abroad for adoption of Israeli children by childless couples. Israel, unlike other developed countries, has a considerable number of children available for adoption, and cases of smuggled adoptions are reported to be on the increase.

BRITISH EXHIBITION IN TEL AVIV

The British agricultural and food processing exhibition is to be held in Tel Aviv on November 16. It will be opened by Mrs. Margaret Thatcher, the Secretary for Education and Science, who will represent the British Government.

The exhibition, organised by the British Department of Trade and Industry and the British National Export Council, will have more than 50 firms showing their products.

FIRST "TWINNING" WITH GERMAN TOWN

For the first time, a "twinning" between a German and an Israeli town has been arranged. As a result of a visit to Israel of the Mayor of Andernach, Herr Werner Klein, his municipality will "twin" with the city of Dimona in the Negev.

ISRAELI ORCHESTRA IN BERLIN

The concert tour through Germany of the Israeli Philharmonic Orchestra under its conductor Zubin Mehta commenced with a performance in Berlin, where the musicians received a standing ovation. Concerts were also given in Bonn, Stuttgart, Munich, Hamburg and Essen.

Obituary

LORD SORENSEN

Lord Sorensen, who died on October 8, aged 80, throughout his long public career sponsored causes which aimed at promoting mutual understanding between people and groups of different backgrounds. During the war, he took an active interest in the refugees from Nazi oppression and was one of those parliamentarians who helped to improve their legal status. A man of deep religious feelings, he also worked for Christian-Jewish co-operation. After the war his humanitarian approach prompted him to work for the establishment of a new relationship between Britain and Germany; his services in this field were recognised by the award of the German Federal Grand Cross of Merit to him. He frequently lectured to young Germans at meetings of the "Arbeitskreis 1961", established in London at the initiative of the late Dr. A. Wiener and now working under the chairmanship of Mr. Herbert Sulzbach. Lord Sorensen's manifold activities also resulted in personal bonds between him and former refugees, who will remember his unassuming and helpful personality with gratitude and affection.

MR. OTTO LUCAS

Mr. Otto Lucas, who was one of the victims of the recent BEA Vanguard crash in Belgium, was founder and owner of a leading millinery firm in London. Appreciations of his achievements both at home and as a promoter of export were published in the national press after the tragedy. Mr. Lucas had come to Britain as a refugee. In summer 1940, he was a spokesman of the internees who were detained in Lingfield at that time.

DR. ALBERT WASSERMANN

The list of victims of the air crash in Belgium also includes Dr. Albert Wassermann, formerly Reader in Chemistry at University College, London. He was born in Austria and in the early 1930s was at the Max Planck Institute in Heidelberg. He came to this country as a refugee. In the obituary, published in The Times, Professor Sir Ronald Nyholm writes that Dr. Wassermann "enjoyed a wide circle of friends . . . because of his genuine concern for and courtesy towards other people."

JEWISH BOOKS

of all kinds, new & second-hand. Whole libraries & single volumes bought. Talsim, Bookbinding.

M. SULZBACHER

JEWISH & HEBREW BOOKS (also purchase)

4 Sneath Avenue, Golders Green Road, London, N.W.11. Tel: 455 1694

MADE-TO-MEASURE

Double-knit Jersey wool and drip-dry Crimplene. Coats, Dresses, Suits, Slacks, Trouser-suits. From £4.95p inclusive material. Outsize our speciality. Please phone for appointment

SCALA MODELS

8 AVERY ROW (near CLARIDGES), W.1
Tel.: 01-493 8837

L. A. PREECE

Experienced Decorator

Reduced prices during the Winter Season

67 Highview Gardens, Edgware, Middlesex Tel.: 958 5835

HABANA

Continental Restaurant, Fully Licensed Morning and Afternoon Coffees and Teas 3-course set luncheons 35p—unbeatable value. Live music nightly

11 Goldhurst Terrace, N.W.6 (adjacent to John Barnes, Finchley Road) 624 5774

THE DORICE

Continental Cuisine—Licensed

169a Finchley Road, N.W.3 (624 6301)

PARTIES CATERED FOR

HIGHEST PRICES

paid for

Gentlemen's cast-off Clothing, Suitcases, Trunks, etc.

WE GO ANYWHERE, ANY TIME

S. DIENSTAG

(01-272 4484)

PHOTOCOPIES

QUICK and RELIABLE

GOLDERSTAT

Phone: 01-455 5643

54 GOLDERS GARDENS, N.W.11

Phone: 01-254 5464 (5 lines)

25 DOWNHAM ROAD, N.1

R. & G. (ELECTRICAL INSTALLATIONS) LTD.

199b Belsize Road, N.W.6
624 2646/328 2646

Electrical Contractors & Stockists of all Electrical Appliances

OFFICIALLY APPOINTED HOOVER SERVICE DEALERS

"HAR"

Welcomes you

- ★ Cleanliness is our Motto
- ★ Top Stylists
- ★ All Day Saturday
- ★ Easy Parking

47, Fairfax Road,
Swiss Cottage,
N.W.6

328 2063/5024

LUGGAGE

HANDBAGS, UMBRELLAS AND ALL LEATHER GOODS

TRAVEL GOODS

H. FUCHS
267 West End Lane, N.W.6
'Phone 435 2602

AJR MEALS-ON-WHEELS SERVICE

urgently needs more DRIVERS WITH CARS for deliveries in N.W. and Wembley areas.

Only light weights, no messy containers. Mileage allowance if wanted.

Also required

ESCORTS FOR DRIVERS.

Please phone Mrs. S. Panke, AJR, 01-624 9096/7.

For delivery of emergency meals phone 722 6168 between 10 and 10.30 a.m.