

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Robert Weltsch

WHERE DO WE GO FROM HERE?

Reflections on the Yom Kippur War

Coming back from Jerusalem after a month of unexpected shock, heart-breaking experiences and supreme tension, one becomes aware of a momentous historical drama unfolding in breath-taking tempo. It may signal a new turn of events, a new orientation and perhaps the advent of a more promising epoch, if reason, good will and humanity prevail. At this hour, however, the first and foremost emotion involving Israel, and indeed the whole Jewish people, is sorrow for the great number of men who died or were crippled. Innumerable families in Israel are bereaved; thousands of human beings—certainly on both sides of the front—were shattered by their encounter with death and with horrors which only a genius like Goya could adequately describe. Many returning soldiers were unable, or unwilling, to speak of what they had witnessed, and one may assume that the survivors will also be mentally affected for the rest of their lives. In accordance with "progress" in armaments, this war has been more frightening than all the preceding ones.

At the moment of writing these lines—about a fortnight before publication—things seem to be moving in a calmer direction, mainly thanks to the efforts of Dr. Kissinger whose ability as a peace-maker is undergoing a crucial test. But every day may bring a new surprise, and it would be preposterous to comment on the details of developments which are in the making. The actual happenings are anyhow known to the reader from the daily press and the media. In Israel itself, although at first news was scarce and obscure, in the second week already whole battles and the advance of tanks were watched every evening on TV—naturally only from the Israeli side; yet quite a number of people in Israel can also see Egyptian and Jordanian television. It was a nerve-racking sight, more so for people whose near relatives were in the front line—and that means almost all of Israel. There was also no shortage of the sort of reporting which has become a modern feature—and a matter of disgust—since the First World War, and to which Karl Kraus has set a monument.

The terrible shock which the Israeli public suffered on Yom Kippur was not only accompanied by horror and mourning as the news spread of the initial massacre of Israeli troops in the unprotected front line. It also brought an abrupt awakening from over-confidence and from dreams which had been fostered by the prevailing doctrine of underestimating the adversary and overestimating one's own strength. In consequence, it created a resounding crisis of confidence.

It became clear that the Israeli intelligence had failed and that the army had been caught unprepared. Many of the fallen victims had

been mobilised not for war but as a routine deployment of reservists. Fury spread among the public against those responsible for a debacle of a sort which Israelis had been taught would be unthinkable. Later, official spokesmen made contradictory and obviously untrue declarations (such as, to quote only one blatant instance, on the second day of the war the statement that all the twelve Egyptian bridges had been destroyed, while actually in the same night 70,000 Egyptian troops and 900 tanks had crossed the Canal on these "not-existent" bridges). If one Israeli journalist spoke of an "atmosphere of lynch" he may have referred to the widely rumoured outbursts in hospitals, where the heavily wounded and crippled were cursing national figures who only a few weeks earlier had enjoyed general admiration as impeccable and infallible heroes.

As to the prospects of fighting, one paramount anxiety in Jewish minds was the uncertainty about Soviet Russia's real intentions and the danger of direct involvement of Russian troops on the Arab side. In this respect the immediate American reaction to the threat was reassuring, but nobody felt certain how far the Americans would really go to prevent such a fatal step. When in the later stage of the war, after Israel's counter-offensive had reached momentum, cries were voiced about advance towards Damascus and possibly also Cairo, one wondered whether the public was aware of what would be the reaction of Russia—and possibly also America—to such a military adventure, and also what the practical results of such an attempt, even if it succeeded, would be in the long run. To many listeners it was not edifying to hear prominent political figures produce boasting clichés with which the Israeli public had been fed in several variations through over six years. Moreover, politicians could apparently not rid themselves of the influence of the impending election campaign although the elections themselves, originally scheduled for October 30, had to be postponed (for the time being only to December 31). It was, perhaps, the impact of this constellation which induced the various party leaders in the Knesset to outdo each other with nationalistic brag, some of them utterly repulsive.

In this retrospective survey we cannot dwell on details which will become material for the military historian. This article can only be a subjective appraisal of the situation, and it must be made with full candour, even if it may hurt the feelings of some readers (and of the writer himself).

It would be senseless to try to predict the future, but one must assume that in any case this war has produced a tremendous psycho-

logical upheaval from which some lessons will have to be drawn. If this is done, it may help towards the achievement of peace for which Israelis and other Jews are longing. The deep wounds of the past weeks were, perhaps, required to put facts straight which should always have been obvious but were mostly blurred by distorting glasses.

The observer could not rid himself of the impression that the present much spoken-of crisis of confidence, justified as it is, derives only from a short-term event, however grave and painful, and does not go to the root of the matter. The real cause of the crisis is the continuous misinterpretation of Israel's basic situation. In this respect, the great victory of 1967, in spite of its military and political significance as relief from grave danger, had a less agreeable psychological side effect. It led the people to overestimate Israel's power and created a belief in its own permanent military superiority and invincibility. Overnight Israel had become the strongest military factor in the Middle East, a sort of Great Power (*cum grano salis*) in the region. This gave it a strong deterrent position and a feeling of security, but it also created an intoxication with military might without due consideration for other—military and non-military—factors in the conflict. Military strength and the stupendous success in the battlefield were an understandable cause of pride, but also a source of self-righteousness which often affected sober judgement.

In these October days some inveterate illusions were exploded. First of all, the belief in the permanent inferiority of the Arab soldier. In the Six-Day War the Arab armies were badly equipped, badly officered and badly trained. The great military reform carried out in Egypt and Syria under Soviet guidance was underestimated in Israel. Relying on her strength Israel was lulled into a belief that the "status quo", i.e., the Israel occupation of Sinai, of Golan and of the territories inhabited by Arabs in "Judaea and Samaria", would last for ever. The ancient Biblical names were used in order to indicate the historical Jewish connection although we know, in spite of the sentimental impact, that there was no stable political union of these regions in antiquity either. The movement for "The Whole of Eretz Israel" ("Iema'an Eretz Israel hashlemah"), boosted by the slogan of "Not an Inch" (sc. to be returned to Arab sovereignty), although in its organised form representing only a minority of Israelis, had an emotional effect on a not inconsiderable periphery of politically naive people. This created a curious mental climate.

One astonishing thing was that the Israeli rulers treated these territories as though for ever only they had to have a say in the planning for the future. True, the occupation régime was—and is—undeniably more benevolent and in many respects more constructive than it often occurs in similar situations elsewhere. Also, there were some

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enlightened and ingenious political moves such as the policy of "open bridges" between Israel and Jordan which went on even throughout this war—one of the puzzling positive phenomena of these weeks, as was also the complete quiet at the border with Jordan and inside the occupied territories themselves.

Yet often affairs of these lands appeared to be a matter to be settled only between the Israeli political parties, or between the army and other authorities. So it happened that the programme of "hitnachlut", i.e., enforced Jewish colonisation in this occupied Arab region, became part of official policy. Only a comparatively small group of Israelis, though many of high intellectual and moral standing among them, opposed overtly this master attitude. The case of the inhabitants of the two Christian villages of Ikrit and Biram, who were backed by a large number of Jews, as referred to in the October 1973 edition of *AJR Information*, is only a comparatively small example but characteristic as a matter of principle.

There was also the incident of the 45,000 Beduins expelled from the desert in Rafia, the northern region of Sinai near Gaza, under circumstances later condemned and officially described as unjustified action by a non-authorized person, but never repaired. On the contrary, General Dayan ordered the building of a new Israel town on the same spot, with a harbour to be ready in four years; and on the very eve of the Yom Kippur War Israeli papers carried pictures of bulldozers preparing the ground. Many other examples of this mentality could be adduced, including the advancement of big land speculation by Jewish promoters in the Arab region near Jerusalem and elsewhere. Arbitrary decisions, violations of property rights, expropriations and destruction of whole villages by bulldozer embittered the population.

In spite of many warnings—also in the Israeli press which sometimes very sharply criticised the politics and general attitude of the Israeli Government—Israel did not understand the whole weight of the Arab propagandist counter-offensive which on the whole was remarkably successful. It could not be silenced by moralising or by indignation based on the assumption that all the world should *a priori* accept the validity of Israel's claims. The outcome was that, notwithstanding the many faithful friends of Israel, public opinion in the world became to a large extent hostile to Israel, and that on the international scene Israel became increasingly, and finally totally, isolated: one against all. The sad last chapter to this was written during this war when all African countries, once close friends of Israel, severed diplomatic relations as though Israel were an outcast. And from the practical point of view the shrewd Arab weapon of oil curtailment, which had not been taken seriously, proved very effective.

After the 1967 war, when the youth of Israel—and these are the soldiers—suffered from the trauma caused by the horrors of battle, a remarkable literature of Hebrew anti-war novels crept up, some of them very moving, recalling in spirit the poetry of poets like the Englishman Wilfred Owen who was killed at the age of 25 in November 1918 just before the armistice. (Forty-five years later his verses were used by Benjamin Britten as part of the text of his War Requiem.) These Hebrew writers of post-1967 were conscious of the moral aberration and practical danger involved in the fanning of mutual hatred. Even if a settlement about political and legal

questions be reached, no peaceful life and fruitful co-operation will be possible unless the piled-up mountains of hatred and distrust are pulled down. To this end these brave writers can contribute considerably, especially among the youth, and they may find a more willing ear now also among wider circles.

The Occupied Territories

The present ferment will be of lasting value only if it contributes to a rethinking of the whole position. There will come a critical moment in the forthcoming negotiations when the question of evacuation of occupied territories will be on the agenda. This is the central problem, and one has to expect that considerable pressure will be exerted on Israel to conform to the Arab demand of complete withdrawal ("with small alterations"). Much will depend on the details of such a scheme, but undoubtedly it will come as a big blow to Israelis who were so happy with the state of "no peace no war" which left them in undisturbed possession of the conquests, with the military *limes* far away. But actually this is only a reminder that Palestine was always a bi-national country; this is the reality to which Zionism had to accommodate itself. For this reason Mandatory Palestine could not as a whole be constituted as a "Jewish" State but had to be partitioned. The choice was between living together in one undivided bi-national country (with separate national entities), or establishing two sovereign States with some links dictated by geographical and economic necessity, as the official partition schemes of 1936 and 1947 envisaged. This reality has not changed—except that a new generation has arisen on both sides which may be weary of wars and death and may be amenable to living together, even to co-operation in a peaceful manner, instead of fighting and killing each other.

Thinking this over, one feels—at least theoretically—that there are great potentialities in the present situation. True, from the point of view of security the guarantee of the two Great Powers is essential; and so is an overdue Israeli reconciliation with Soviet Russia against which Israel has for many years conducted a violent propaganda campaign in disregard of the actual power relations. Russia is a staunch supporter of the Arabs and their supplier of arms; but they are also totally dependent on her and she may still play the role of a restraining influence on them. Her co-operation with the United States in stabilising peace and making a new beginning possible will anyhow be indispensable.

But much will be contingent upon the spirit in which the new relationship within the Middle East is initiated. In the Jewish camp, one has to beware of destructive and damaging

suicide slogans such as the glorification of "Masada". To prevent this has now to be the principal concern of all who care for Israel's and the Jewish people's future.

It is no use to lament the omissions of the past; but it may be recalled that some of us tried in 1967* to plead for a generous gesture, to be made from a position of strength and while Israel was hailed by sympathy and good will of the world, perhaps in the form of a Manifesto to the Arab people and especially to the Palestinians, proposing a new era of coexistence and co-operation of equals, without victors and vanquished, without humiliations and annexations, in the trend of the declaration made by Prime Minister Levi Eshkol at the outbreak of the June war. It would have been more appropriate to make such a move as part of a voluntary and conciliatory Jewish initiative to place relations on a new basis, instead of waiting for a hardening of the fronts and ultimately for pressure from all sides, risking the gradual pejoration of Israel's image. By the way, this is by no means a new idea. It was strongly advocated by one Zionist faction immediately after the First World War, when Palestine suddenly ceased to be a subject of ideology and entered the sphere of practical politics where attention had to be paid to the reality of circumstances including the inhabitants of the country. A sort of Manifesto to the Arabs was contemplated at the twelfth Zionist Congress in 1921. We were reminded of those efforts of 52 years ago recently when the second volume of Martin Buber's *Correspondence* was published.**

Buber's efforts to carry through a Resolution to this effect were frustrated because Zionists regarded such a step as "renunciation" of just claims. In July 1922 Buber wrote: "If the view I expressed from the Balfour Declaration onward had been accepted, we would have conducted a proper policy towards the Arabs spontaneously and in anticipation of events; that is politically something completely different from doing the same under pressure" (p. 107). This principle still holds.

Perhaps now there is another chance for such an unconventional approach under circumstances very different from those in 1967, both as to the constellation in the Arab world and on the global plane. Hard political bargaining will be unavoidable when a peace conference starts. It will require much time and patience; many disagreements will have to be overcome. But more important than details will be the spirit which animates the talks. Certainly both sides have infinitely more to win by agreement than by stubborn one-sided obstinacy which may lead to overall catastrophe.

* See my articles in "AJR Information" of August, 1967, and May, 1968.

** Martin Buber, *Briefwechsel aus sieben Jahrzehnten*. Band II: 1918-1938. Heidelberg, Verlag Lambert Schneider 1973.

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HOME NEWS

FIDLER ON EMBARGO VOTE

Alderman Michael Fidler, M.P., speaking on "The Middle East" to the Council of Manchester and Salford Jews, said that he was not prepared to make any apology for voting against his Government in the arms embargo debate. It was dangerous nonsense to suggest that the Arabs would be satisfied if Israel were to retire behind the pre-1967 borders. He also denounced Britain's conduct in not allowing America facilities to convey supplies to Israel. During a meeting at the Sedgley Park County Primary School, Prestwich, Mr. Alan Haselhurst, M.P. for Middleton, Whitefield and Prestwich, said that the British Government were wrong not to have condemned the breach of the United Nations' ceasefire resolution by the Arab countries on Yom Kippur. He also said that he believed that the arms embargo should have been total to both Israel and the Arabs and not confined to what were termed "battlefield areas". There had, he thought, been no crisis in supplies to Israel, but there might have been had the war dragged on.

BBC WAR COVERAGE

Both sides have criticised the BBC for its coverage of the Yom Kippur War. In contrast London Broadcasting, the new independent all-news radio station, was complimented by Mr. Gabriel Padon, press counsellor at the Israeli Embassy, for its even-handed reporting, and by Sheikh Najjib Al-Amuddin, president of Middle East Airlines, on the fairness of its coverage.

"JEWISH" M.P.s ?

The B'nai B'rith sent a letter of protest to the BBC objecting to the designation "Jewish Lord" and "Jewish MP" employed on radio and TV reporting of parliamentary discussions on the Government's Middle East policy. The letter said that the BBC did not refer to Protestant or Catholic MPs and, indeed, it would have been improper to do so since Members of Parliament represent their constituents and not the particular religious or ethnic group to which they may happen to belong. It was also pointed out that the strongest protests against the Government's Middle East policies came from two non-Jewish MPs.

LETTER BOMBS

Scotland Yard announced that an Arab terrorist organisation plans to resume the dispatch of letter bombs from various East and West European countries to individuals and organisations in Europe, including this country. The addressees are believed to be West Europeans, including also persons of non-Jewish origin and businessmen who may have been selected as targets because of their support for Israel during the Yom Kippur War.

YOUNG NOBEL PRIZE WINNER

Cardiff-born Dr. Brian Josephson of the Cavendish Laboratories, Cambridge University, is, at 33, one of the youngest men ever to receive a Nobel Prize. He shares the Prize for physics and chemistry for his discovery of a process which some scientists believe will be as important to electronic development as the basic research which introduced the transistor.

HULL FREEMAN

Alderman Sir Leo Schultz, the Socialist leader on Hull City Council for a quarter of a century, has had the honorary freedom of Hull conferred on him. Described as the most powerful man in Hull politics since the Second World War, he was made an O.B.E. in 1945, knighted in 1966 and was Lord Mayor in 1943 and Sheriff in 1968. At present he is a Hull district councillor, a Humberside county councillor and a member of Hull University council.

PLEA FOR STRONGER RACE LAWS

In London the chairman of the Race Relations Board, Sir Geoffrey Wilson, made a plea for stronger race laws giving the board positive powers of investigation. Sir Geoffrey, who criticised both the scope and the power of the 1968 Act, said that its effectiveness rested with the willingness of people to lodge complaints. A complaint-based system was inadequate because of a natural reluctance to lodge formal complaints, because of a fear of victimisation and because most people are unaware that they are being discriminated against. Because of these and other factors, he said, the Act does not bite on discriminatory patterns of employment and housing which help to determine income levels and residential concentrations of population.

THREE-PARTY JEWISH CONTESTANTS

In the Wavertree division of Liverpool, three Jews will contest the next General Election. Mr. Anthony Steen will stand for the Conservatives, Councillor Ian Levin will be Labour's candidate, with Councillor Cyril Carr standing for the Liberal Party.

NATIONAL FRONT IN HOVE

Many Jews living in Brighton and Hove made strong protests because John Harrison-Broadley, the National Front candidate, and his supporters were allowed to use Hove's new town hall for an election meeting. The Jewish community felt that a political party so extreme that they have to have a 100-strong police guard to protect them during an election meeting is not the kind of party which should be accorded the hospitality of the town hall.

VICTIMS IN IRELAND

Two Jewish officers, who had only been in Northern Ireland for two months, were recently the victims of a parcel bomb in their Army camp in Londonderry. One, aged 23, whose home was in Brondesbury, London, was killed, and the other seriously injured. Both officers had served in Germany.

EXPORTS TO ISRAEL

In the first seven months of this year British exports to Israel grew by almost 50 per cent, compared with the same period for 1972, Britain exporting goods and materials to Israel to the value of over £110 million compared with last year's £79 million. The largest part of British exports consisted of machinery and transport equipment, manufactured goods and diamonds. More than half of the Israeli imports were food and live animals, with Jaffa grapefruit supplies for Britain higher than last year.

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ANGLO-JUDAICA

Protest Month for Soviet Jewry

Britain's month of protest for Soviet Jewish prisoners ends on December 16, the anniversary of the first Leningrad "hijack" trial. Communities in London and the provinces synchronised their protests and publicised the plight of Jews imprisoned in the Soviet Union because of their wish to emigrate to Israel.

Strained Anglo-Israel Relations

The last public appearance before returning to Israel of Mr. Michael Comay, the Israeli Ambassador in London since September, 1970, was at the silver anniversary dinner of the Anglo-Israel Association. Speaking in the presence of Mr. Joseph Godber, the Minister of Agriculture, Mr Comay said that, on the official diplomatic level, relations between Israel and Britain were now more strained than they had been for many years. The people of Israel felt let down by Britain at a crucial moment.

Earlier, Mr. Godber had reiterated both the British commitment to the survival of Israel and the British view that she could gain peace and security only by accepting withdrawal from occupied Arab territory.

Appointments

The Rev. Chaim Graniewitz has been inducted into office as reader of the Stanmore and Canons Park District Synagogue. Mr. Graniewitz, who was educated in Israel, received his chazanut training in Tel Aviv.

Thirty-one-year-old Rabbi Jeffrey Newman, a graduate of Leo Baeck College, has been appointed minister of the Finchley Reform Synagogue.

Hendon Liberal Synagogue

According to the annual report of the Union of Liberal and Progressive Synagogues, there has been a substantial increase in membership in many Progressive synagogues over the past year. The report states that steps are being taken to set up a new congregation at Hendon.

Nightingale Home Extension

Work on the £2 million extension to the Home for Aged Jews, Nightingale Lane, Wandsworth, has begun. An amount of nearly £1,750,000 has already been contributed to extend and modernise the home to accommodate at least another 200 residents and to provide the most modern geriatric, medical and therapeutic facilities.

Jewish Community Hospital

The London Jewish Hospital in Stepney has for some years been getting fewer and progressively older patients. It will now become a community hospital, serving the Jewish community, in particular its elderly and elderly disturbed from anywhere in the Metropolitan area; it will serve Tower Hamlets for the rehabilitation of this type of person, and a number of beds will be set aside for community care. The hospital's denominational character will be preserved.

Blindness no Handicap

Radio Merseyside recently featured two blind men who had overcome their physical handicap. One, Mr. David Levy, who has been blind for 30 years, related how he founded the *Liverpool Jewish Gazette* in 1947, and how he at present successfully copes as the paper's general manager.

Glasgow Synagogue Fire

The second Glasgow synagogue blaze in recent years has occurred at the Newton Mearns Synagogue, which was severely damaged and its communal hall destroyed. The synagogue executive has unanimously decided that the synagogue must be rebuilt as speedily as possible.

NEWS FROM ABROAD

UNITED STATES

New York's Jewish Mayor

Whitechapel-born Abraham Beame has become New York's 104th Mayor and the first Jew ever to hold this office, having obtained more than 60 per cent of the vote in the election. He received the largest majorities in the Jewish middle-class districts of Brooklyn, Bronx and Queens, but he also captured nearly 70 per cent of the vote in the City's Black and Spanish neighbourhoods. Beame was born in London in 1906 as the son of Polish-Jewish immigrants. He went to the United States with his family as a three-month-old infant. A former City Comptroller, he may look back on 23 years in public service. He has also always been active in Jewish communal life.

Last Immigrant Synagogue Burnt

In the lower East Side of New York, a one-time important Jewish neighbourhood, the last of the immigrant synagogues has been burned. Its minister said that the fire was deliberately started by youth gangs determined to root out the last remnants of Jewry from the area, now largely Negro and Puerto Rican. This was the second act of vandalism against the synagogue at 297 East Third Street, and the second fire bombing of a synagogue in the neighbourhood in the past three months.

Second Yom Kippur

Nearly 80 congregations in Southern California participated in "Yom Kippur Sheni" (a second Yom Kippur) as a day of mourning and of solidarity with Israel, commemorating the first victims of the Yom Kippur War.

CHILE

Allegations of Antisemitism Refuted

In a notice, published in the leading Chilean newspaper, *El Mercurio*, Rabbi Dr. Angel Kreiman (Santiago) refutes the allegation that the new military government of Chile is anti-Jewish. He stresses that the Jewish community in Chile enjoys complete liberty and that its cultural and social institutions are unhampered in their activities. He also writes that the relationship between the Government and the Jewish community, especially its rabbinate, is very friendly and appeals to the religious and secular Jewish leaders abroad to contradict allegations, which may prejudice the normal running of Jewish communal life in Chile.

ARGENTINE AND URUGUAY

A joint declaration by the major representative organisations of Argentine Jewry, read out at a mass rally of an estimated 10,000 people in Buenos Aires, stated that the generation which remembers Auschwitz, Treblinka and Maidanek will not allow itself to be exterminated. Argentine Jewry was proud to be in the rearguard of the State of Israel, which was fighting a battle for survival.

Several thousand Jews took part in a pro-Israel rally in Montevideo, Uruguay, attended by many representatives of the Churches and national institutions. A register was opened for people volunteering their services for essential civilian work in Israel.

AUSTRALIA

Jewish Library in Sydney

A library of the North Shore Synagogue, Sydney, was opened recently. It has been named after its Emeritus Minister, the Rev. William Katz (formerly Kassel) who founded the synagogue in 1940. The library, the only one of its kind in Sydney, contains more than 1,000 books. Early in 1974 it will be open to the general public. The reading room has been named after the late Otto Weissmann (formerly Mannheim) who, together with his wife, had been a generous contributor to the project.

AWARD FOR TORONTO CHEMIST

Science's highly coveted Meldola Medal and Prize for 1972 of the Royal Institute of Chemistry has been awarded to Dr. Geoffrey A. Ozin, an associate professor in chemistry at Toronto University, Canada. The prize was established and endowed by The Maccabaeans, of which Professor Raphael Meldola was president, after his death in 1915. Deriving from an ancient Sephardi family of rabbis and scholars, Professor Meldola was one of Britain's most celebrated scientists.

Dr. Ozin comes from Hove, Sussex, and is a graduate of King's College, London, and Oriel College, Oxford, having gone to Toronto University four years ago as a research graduate.

FRANCE

Jewry's Protest

The Representative Council of French Jewry (Crif) conveyed to Mr. Pierre Messmer, the Premier, French Jewry's anger at the Government's pro-Arab policies, particularly the shipment of arms to Arab countries.

Replying to numerous appeals voiced in the Assembly in support of Israel, Mr. Michel Jobert, the Foreign Minister, claimed that Israel was primarily responsible for the situation because she had refused to accept the United Nations' peace formula in 1971. The embargo on arms applied to Israel, Egypt, Syria and Jordan. Libya, Morocco and Saudi Arabia were considered to be outside the category of "battlefield countries".

Libya placed an order for 30,000 air-to-air missiles with a French factory and, during the hostilities, a number of Saudi Arabian cargo aircraft landed at Le Bourget airport to load French arms supplies.

"Superiority Complex"

Le Figaro, the French daily, has stated that the reason for Israel's setbacks is the "superiority complex of the Israeli leaders". The paper claimed that on October 1, five days before the war began, Mr. Moshe Dayan, the Israeli Defence Minister, rejected American intelligence warnings that an Arab attack was imminent. Three days later the Americans asked the Israelis for a new intelligence evaluation of Egyptian and Syrian intentions. Again the Israelis replied that there was no reason to believe that the Arabs intended to attack — Mr. Dayan thought that the Arabs were bluffing.

DUTCH STAND

Dutch public opinion does not appear to have been intimidated by the Arab States oil boycott. Indeed, non-Jews in Holland have been contributing to the United Jewish Appeal, with committees formed in many towns. Support for Israel was declared by prominent Dutchmen, including three former Prime Ministers, in a full-page newspaper advertisement, following the attack by Egyptian and Syrian forces on the Day of Atonement.

Holland's pro-Israel attitude largely stems from her sympathy for Dutch Jews, most of whom were deported by the Nazis and murdered in concentration camps during the Second World War. Despite the choice of Holland from among the European nations by certain Arab States for an oil boycott, both the Prime Minister, Mr. van der Stoep, and the Foreign Minister have announced that there is no change in the Dutch attitude towards the Middle East. Whilst supporting the implementation of Security Council Resolution 242 for Israel's withdrawal from occupied territories, Holland feels that Israel must possess "safe and recognised" frontiers.

TURKISH "MORAL" SUPPORT

Turkey has reiterated her policy towards the Middle East, stating that Security Council Resolution 242 should be implemented and that Israel should withdraw from occupied Arab territory. The Foreign Minister issued a similar statement, adding that Turkey "morally" supported the Arab cause. Soon after Egypt and Syria attacked Israel, the Arab countries had asked Turkey for her support as a Middle East Moslem country.

NORWEGIAN INTELLECTUALS PLEAD FOR ISRAEL

A call on the Government and people of Norway to support Israel was made by more than 50 Norwegian intellectuals. They recalled that, in the U.N. resolution adopted at the end of the Six-Day War, the Arabs supported a resolution recognising Israel's right to live within secure and recognised borders. These borders, said the Norwegian statement, could be achieved only by negotiation, for which Israel had been ready but not the Arabs, and the Arabs must bear the major responsibility for the war.

SOVIET JEWRY

Pro-Israel Demonstrations

Soviet Jews actively demonstrated their support for Israel during the recent hostilities, both by means of public statements and a courageous street demonstration. Three young demonstrators were arrested in Moscow. They carried banners demanding exit visas to Israel for all Soviet Jews who wanted to go there and earlier issued a statement expressing support for Israel. Forty-five Moscow Jews sent a message of solidarity to the Government and people of Israel the day after the fighting started. The signatories included Professors David Azbel and Alexander Lerner and Miss Dina Beilin.

Protests Continue

About 20 Jews were arrested in Moscow while attempting to submit a plea to the Supreme Soviet to reduce the ten-year gaol sentence of Silva Zalmanson (Mrs. Eduard Kuznetsov) who is in poor health.

Alexander Solzhenitsyn, the Nobel Prize-winning author, has accused the Soviet authorities of encouraging the two Arabs who recently threatened the life of Dr. Andrei Sakharov, the physicist, for his support of Israel. Both Arabs have said they are members of the Black September terrorist organisation.

A group of Moscow Jews addressed an appeal to Mr. Sean MacBride, the visiting head of Amnesty International, to intervene with the Soviet authorities for the release of imprisoned Jewish political prisoners. Eighty-five Soviet Jews signed a petition for the release of these prisoners.

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FOLKLORE STUDIES IN ISRAEL

Jewish life in the once flourishing and thriving East European communities, with its creative and homogeneous folk-culture, has for a long time past attracted the attention of many ethnologists and folklorists, and inspired the work of many outstanding writers and artists. At the turn of the century, writers like Peretz, S. An-sky and a host of young folklorists, conscious of the inherent values of the indigenous cultural heritage and the specific features of Jewish traditional life, called for their preservation, collection and study before they would be obliterated and lost in the turbulent changes and rapid transformation of the Jewish pattern of life. Indeed successful attempts were made. In particular the well-organised ethnological expeditions into the towns and villages of the Pale of Settlement in Russia, launched by An-sky in the years before the First World War, proved to be extremely promising. Of great importance for the furtherance of the ethnological and folkloristic studies were the assiduous activities continued in interbellum Poland by the Yiddish Scientific Institute (Yivo) in Wilno, and elsewhere.

Since the destruction of the centres of Jewish life in Eastern Europe, the paramount task of preserving and studying extant material, of tracing its roots and discovering the creative process of Yiddish and other lore has been successfully taken up in the State of Israel. Leading in the field are the Israel Folklore Society "Yeda Am" due to the untiring efforts of Dr. Yomtov Lewinski, who died a short while ago, and, in recent years, the Folklore Research Centre at the Hebrew University in Jerusalem, headed by Professor Dov Noy. The Centre has launched a series of publications whose objects are to collect folklore material and to deal with various aspects of folklore research. The latest two volumes of the series, Nos. 2 and 3,* carry a variety of ethnographic matter and folkloristic subjects. Volume 2 contains a full range of well-preserved collections of Yiddish folk-songs and ballads recorded in Galicia between the two world wars by the young folklorist Shmuel Zanvl Pipe and edited with comparative annotations and a summary in English. Coming from the depth of Jewish folk-life and a homogeneous culture, Pipe was one of the most enthusiastic and gifted field-collectors of valuable material over a period of years. In the years 1935-39 he became a research associate of the Folklore Centre of Yivo in Wilno, publishing some of his interesting findings in scholarly Yiddish journals, mainly in the publications of the Institute.

As a conscientious and devoted collector, Pipe has shown great aptitude and a remarkable intellectual curiosity. He wrote down first-hand material such as popular songs and ballads which he obtained from various raconteurs and informants in his Galician home town and the neighbouring villages. He thus produced a valuable model of regional folklore, which mirrors the profusion of creative forces of the Jewish people inside a single section of Eastern Europe.

The third volume of the series is of a different nature. As scholars outside Israel are showing increasing interest in the work of the Centre, a great number of essays and studies is published in languages other than Hebrew. The non-Hebrew section includes contributions in French and English and summaries of the Hebrew studies. Several papers deal with

Jewish folk-material and traditions as they are found in a variety of communities in Moslem and East European countries. In his French paper David Corcos examines certain aspects of the Jewish community in old Morocco, and Harvey E. Goldberg discusses the subject of "The Social Context of North African Jewish Patronymes". In her study on funeral songs recited by Jewish women in Romania, Gisela Soliteanu writes extensively on Jewish musical folklore.

Tamar Alexander, together with Yosef Dan, publishes an interesting version of the old Midrash Vayisa'u (cf. A. Jellinek, *Bet Hamidrash*, III), containing the full text of the stories about the war waged by the sons of Jacob against the Amoraite kings, and the wars between the children of Jacob and Esau. From an historico-literary point of view the third part, based on manuscripts discovered in Hamburg and London, is particularly important. Noam Stillman's essay on Cain and Abel in Midrashic thought should also be mentioned. As the narration in the book of Genesis has left many gaps, the Midrash supplements it with hermeneutical explanations, incorporating some revealing moral and didactic reflections and conclusions in the true spirit of Judaism.

An essay by Abraham Stahl deals with the development of humour, analysing its elements and the gradual transformation of its

concepts throughout the centuries, in particular among different layers of human society. In Israel, where many cultures meet, the level of humour differs considerably among various communities and the strata of divergent origins.

The place of the lion as the king of the animal world in the fable and folk-tale is widely known. Shimon Toder quotes and explains some 362 proverbs and sayings in which the lion plays a major role. He utilises Jewish sources ranging from the Bible, talmudic literature and apocrypha to modern writings.

Haim Schwarzbaum deals with the concept of companionship between man and animal which is common in most ancient and recent cultures. Myth, folk-tale, legend and fable frequently tend to portray human beings as creatures endowed with definite traits and faculties derived from the animal world. Schwarzbaum presents us with an adequate number of forms of zoologically tinged stages of man's existence. In Jewish, Greek and Islamic sources the animal bequeathes certain characteristics to man. The heroes of many a folk-tale live in amity and companionship with animals. Men appear as birds or take the shape of other animals. The eagle has become the symbol of longevity and the phoenix is the personification of rejuvenation as it rises from its ashes. In Jewish, Islamic and Slav folklore animals grant a number of their own years to man, as his original span of life was short. In the Midrash as well as in an Islamic version, the drunk resembles animal types in the various stages of his drunkenness. In the first stage he is like a peacock, then like an ape, a lion and at the end like a hog.

Conversely, there are also folklore motifs, where animals are endowed with distinctive human faculties and features. This trait is old and widespread. The serpent, the fox, the fish—a whole host of the animal world—behave like man. They speak, reason and act, and sometimes are like man—sly, cunning or subtle. The role of the serpent in the Bible is known. In the ancient Mesopotamian myth the serpent snatches away the plant of immortality from Gilgamesh. In Jewish folk-tale the grateful fish teaches the man, who stood by him in his need, knowledge, the languages of the seventy-world nations, and, in addition, the language of animals—a motif also to be found in the folklore of other nations. There exists, it would seem, a reciprocal relationship between man and the animal world which is frequently reflected in ancient sagas and folk-tales.

Thus the third volume of the Folklore Research Centre presents the scholar with a rich diversity of material.

THE FOUNDER OF "DER MORGEN" Centenary of Professor Julius Goldstein

Professor Julius Goldstein, who was born 100 years ago, on October 29, will be particularly remembered by Jews from Germany as the first editor of the Jewish bi-monthly "Der Morgen", published by the Philo-Verlag, Berlin. The periodical was founded in 1925 as a Jewish equivalent to the Catholic "Hochland" and the Protestant "Zeitwende". Professor Goldstein was in charge of the magazine until his early death in 1929. He also contributed to the interpretation of political trends in Germany, especially as far as they (directly or indirectly) concerned the position of the German Jews by his books on "Rasse und Politik" and "Deutsche Volksidee und deutsch-voelkische Idee". Born in Hamburg, he lectured philosophy at the Technische Hochschule in Darmstadt from 1902 onwards, but he became an ordinary professor only as late as 1925.

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* Folklore Research Centre Studies. Vol. 2, edited by Dov and Meir Noy, Jerusalem, 1971. Vol. 3, edited by Issacher Ben-Ami, Jerusalem, 1972.

Hans I. Bach

C. G. JUNG'S LETTERS

Just over 12 years after the death of C. G. Jung, a representative edition of his letters has been published in English and German. The English version, edited by Dr. G. Adler, comprises two volumes, the first of which is available (Routledge, £7.50); the second will follow next year. The German, in three volumes, is already complete (Walter-Verlag, Olten, sfr. 180), edited by Aniela Jaffé who also published Jung's "Memories, Dreams, Reflections." The content in both languages is practically identical. In the English edition, German letters have been translated by R. E. C. Hull, who also translated Jung's "Collected Works". It is more fully illustrated. On the other hand, the editor of the English edition, as he mentions in his foreword, had to reduce the extent of the biographical and factual annotations to the letters. This is greatly to be regretted; as the German edition is spread over three volumes, more latitude was allowed in this respect. Altogether, the care, devotion and learning enshrined in the notes are admirable and, as they also quote from many letters replied to, indispensable for the understanding of the numerous allusions in Jung's letters.

Jung is sometimes still believed to have been a Nazi follower and an antisemite, and the readers of *AJR Information* may be specially interested in this aspect of his letters. They are quite clear: "Concerning my so-called 'Nazi affiliation'" (Jung writes on 29.9.36), "there has been quite an unnecessary noise about it. I am no Nazi, as a matter of fact I am quite unpolitical. German psychotherapists asked me to maintain their professional organisation, as there was an immediate danger that psychotherapy would be wiped out of existence. It was considered as 'Jewish science' and therefore suspect. Those German doctors were my friends, and only a coward would leave his friends when they were in dire need of help. Not only did I set up their organisation again but I made it clear that psychotherapy is an honest-to-God attempt, and moreover I made it possible for Jewish doctors, being excluded from professional organisations, to become immediate members of the International Society at least. But nobody mentions the fact that so many perfectly innocent existences could have been completely crushed if I had not stepped in."

In a letter of 19.12.38 Jung adds: "I have very much to do with Jewish refugees and am continually occupied in bringing all my Jewish acquaintances to safety in England and America", and on 22.5.40 he states: "We all hope and pray for a British victory over the Antichrist". It is in line with this attitude that Jung held strong views on German collective guilt (25.5.45).

As to antisemitism, he states with equal clarity: "I am absolutely not an opponent of the Jews even though I am an opponent of Freud's. I criticise him because of his materialistic and intellectualistic and—last not least—irreligious attitude and not because he is a Jew... Had Freud been more tolerant of the ideas of others I would still be standing at his side today. I consider his intolerance—and it is this that repels me—a personal idiosyncrasy". (26.3.33)

However, he insisted on racial differences: "It is my opinion that the peculiarity of the Jews might explain why they are an absolutely essential symbiotic element in our population. If there actually were no differences between them and other people, there would also be nothing in the charac-

teristic influence, amply attested by history, which they have exerted on their environment. It must after all be supposed that a people which has kept itself more or less unadulterated for several thousand years and clung onto its belief in being chosen is psychologically different in some way from the relatively young Germanic peoples whose culture is scarcely more than a thousand years old". (2.3.34)

To him, Jewish religion in particular was a value not to be despised. "No one who is a Jew can become a human being without knowing that he is a Jew". (26.5.34) Towards the end of his life, he proudly spoke of the many of his students and analysts "who found back to their original faith, including even Parsees who returned to their temple of fire, Jews who recognised again the deep significance of their religion, Chinese and Hindus..." (26.10.56) In fact, Jung had a considerable knowledge of Jewish tradition, in particular of Jewish mysticism, quoting e.g. the Talmud on dreams or midrashim assigning the symbol of the eagle to the prophet Elia.

A few additional details on this subject may be gleaned from a chapter on "Jews and National Socialism" in a booklet by Aniela Jaffé, "From the Life and Work of C. G. Jung" (London 1972). She mentions that in 1936, in a paper on "Wotan", Jung clearly foresaw the trend of National Socialism, though after the war he said that he "really had not thought that man could be so absolutely bad". (20.4.46) In 1940, his books were suppressed in Germany and his name put on the black list. The fact is, however, that in the beginning, like G. B. Shaw and Knut Hamsun, Jung had been fascinated by the "formidable phenomenon of National Socialism", and Mrs. Jaffé also finds the unwise timing of his insistence on psychological race differences regrettable. She quotes a letter to her by Gershom Scholem of 7.5.63 on what Leo Baeck told him of a talk he had with Jung. On his first post-war visit to Switzerland in 1946 Dr Baeck, in view of Jung's reputation, did not call on him and declined an invitation to visit him. Thereupon Jung came to his hotel and they had an animated talk of two hours during which Jung explained his position but also said: "Well, I slipped up". "They parted from one another reconciled again."

The Letters

The letters themselves are enchanting by their humanity and warmth, the deep penetration of the most diverse subjects and, last not least, the simple and unpretentious expression, which does not exclude that some psychological or theological explanation can be quite intricate. In a short review, it is of course impossible to do justice to the wealth of ideas and experiences covering more than half a century. Yet a rough survey of the content of the letters may be given by listing some of the chief categories: psychotherapeutic

practice and interpretation of dreams and their significance; the difference between Jung's empirical psychology and the theological and philosophical identification of God and God image; Jung's travels to Africa, India and America. There are also glimpses of his life in his hideout at Bollingen on the Lake of Zurich where he did his own cooking, grew his own potatoes, chopped his wood himself, wrote, carved, painted and sailed on the lake.

The variety of the subjects may be gauged by a random selection: connections between psychology of the unconscious and molecular physics (on which Jung develops ideas still far ahead of our time); correspondence between body and mind (the physiological side of archetypes); illness and suicide; numbers and nature; crystal structure; the nature of belief; the effect of drugs; the psychology of tuberculosis; frigidity; the treatment of alcoholics; psychological interpretation of noise; brain washing; artificial insemination; prayer; astrology and alchemy; ghosts; clairvoyance; parapsychology; "flying saucers"; national characteristics in traffic; the Pied Piper of Hamelin; etc.

A further notion of the range of the letters may be gained by quoting some of the addressees. Meetings are described with Einstein, Churchill, and William James. The correspondents include A. W. Dulles, the chief of the war-time American Information Service, Upton Sinclair, James Joyce, Hermann Hesse, Laurens van der Post, J. B. Priestley, the Zen scholar Suzuki, an Indian guru, the investigator of extrasensory perception J. B. Rhine, "Mountain Lake", the chief of the Taos Pueblo Indians, a good many Protestant parsons and Catholic theologians but, above all, quite a large number of unknown ordinary people to whom Jung never tires to give advice and answer questions, such as to a "simple worker" on good and evil, to a packer in an American government arsenal on the problem of reincarnation, to a recidivist offender asking how to avoid doing the same again, to a young Jewish Liberal in America requesting guidance on how to write a sermon on Jung's book "Answer to Job".

Only a few examples of his deep-reaching and human response to various correspondents can be given here. To an American physician in the early years of psychotherapy: "Analysis is not only 'diagnosis' but, even more, understanding and moral support in the honest endeavour and experience called 'life'. For the individual one can never 'know better' or in advance. One can only help people to understand themselves and to gather up courage enough to try and risk." (19.6.27)

To a lady in England: "If you have the feeling not to do justice to yourself, try nevertheless to accept yourself, even if you don't believe in your being adequate, but make the effort and grant yourself this kindness. You cannot be friendly and understanding with others if you are not with yourself. This is very serious. We are never satisfied with ourselves. It is the burden that each of us has to carry: to live the life which we have to live. Thus be friendly to the least of your sisters—which you are yourself." (24.9.59)

To a rationalistic agnostic: "Religion consists of psychic realities which one cannot say are right or wrong. Are lice or elephants right or wrong? It is enough that they exist." (6.1.43)

Of himself, Jung wrote towards the end of his life to a close friend and fellow-worker: "As the living will of God is always more powerful than I am, I am always finding myself in it: I do not throw myself into it, I am thrown into it... for always God's might is greater than my will. I can only be a servant." (1957)

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DIE GESCHICHTE EINES JUEDISCHEN MUSIKERS

“Daniel” von Margarete Moses

Margarete Moses hat ihrem Roman “Daniel” den Untertitel “Die Geschichte eines jüdischen Musikers” gegeben.* Seine Geschichte spielt sich in den ersten drei Jahrzehnten unseres Jahrhunderts in der noch gefestigten, wenn auch schon vielfach gefährdeten Welt deutsch-jüdischen Bürgertums ab. Daniel Mandelstamm ist der Sohn eines ostjüdischen Philosophen und einer musikalisch begabten Mutter aus deutsch-jüdischer Familie. Sein Vater ist nach einem Pogrom, in dem er seine erste Frau und zwei Kinder verloren hat, aus Polen nach Deutschland geflohen und hat dort seine zweite Frau, sehr gegen den anfänglichen Widerstand ihrer Familie, geheiratet. Daniels Eltern kommen bei einem Eisenbahnunglück ums Leben. Der früh verwaiste Knabe wächst unter der liebevollen Obhut seiner Grossmutter und seiner Verwandten mütterlicherseits heran. In diesem äusserlich noch geborgenen, aber doch auch schon von inneren Spannungen durchzogenen Milieu deutsch-jüdischen Bürgertums durchlebt Daniel all die seelischen, geistigen und physischen Konflikte seines allmählich erwachenden und reifenden Künstler- und Menschentums. Auf der Suche nach sich selbst, nach seiner “Identität”, wie man es heute nennt, tritt er eine Reise nach Polen und damit gleichsam auch das Erbe seines Vaters an: denn nun findet er den Weg, den er zu gehen hat und der ihn in seine wahre Heimat, in das biblische Land seiner Väter führen soll.

In dem Buch von Margarete Moses tritt uns noch einmal, vielleicht zum letztenmal und aufs bewegendste die Welt des deutschen Entwicklungs- und Bildungsromans entgegen. Sie ist hier vielschichtig angelegt und empfängt ihre besondere Bedeutung von der fruchtbaren Begegnung zwischen Ost- und Westjudentum, von den Gegensätzen, die den daran beteiligten Menschen oft schmerzhaft spürbar werden, wie von den gegenseitigen Bereicherungen, die von ihnen dabei in vollem und schönem Mass zuteil werden. In diesem Zusammenhang tritt uns als eine der reizvollsten Figuren des figurenreichen Romans der deutsch-jüdische Arzt Dr. Baum entgegen: er ist es, der, obwohl oder auch weil ein “Freidenker” in der Sprache seiner Zeit, zwischen der tiefen, leidenschaftlichen Religiosität der ostjüdischen und der gelasseneren, weltfreudigen Frömmigkeit der westjüdischen Welt den Ausgleich und die Harmonie herstellt. Damit verhilft er auch dem jungen Daniel zur Selbsterkenntnis und zur Einsicht in sein jüdisches Künstlerleben- und Schicksal. Dr. Baum spielt eine ganz ähnliche Rolle wie die Gestalt des Mittler in Goethes “Wahlverwandtschaften”, die Margarete Moses wohl als Vorbild vorgeschwebt haben mag.

Insoweit ihr Roman auch eine Familienchronik ist, fühlt man sich oft und immer wieder an die Erzählerkunst von Jakob Wassermann erinnert, zumal die “Fabulierkunst”, die Thomas Mann so sehr an ihm rühmte.

* Deutsche Verlagsanstalt, Stuttgart, 1973. DM 20.

Hier, bei Margarete Moses, glaubt man sie in den lebhaft und anschaulich geschilderten, spannend erzählten Vorgängen ihrer Romanhandlung aufs glücklichste wieder anzutreffen. Und noch etwas anderes empfindet man als sehr “Wassermannsch”, vielleicht sogar als einstmals deutsch-jüdisch: den angelegentlichen Ernst nämlich und die Intensität, mit denen sich die Romangestalten von Margarete Moses mit ihren kleinen Alltagsfreuden- und Sorgen sowohl wie mit ihren grossen seelischen Krisen auseinandersetzen.

Gewiss, es ist eine vergangene Welt, in die das Buch uns noch einmal zurückführt. Aber wer ihr entstammt, wer sie gekannt und geliebt hat, der fühlt sich wieder von ihr ergriffen und wird Margarete Moses dankbar sein für den gehaltvollen erzählerischen wie gedanklichen Reichtum, mit dem sie sie noch einmal zum Leben erweckt hat.

F. Hellendall

GERMAN AUTHORS ON HEINE

An Anthology of Assessments

To commemorate Heinrich Heine's 175th birthday and Düsseldorf's Heine Congress last year Professor Wilhelm Gössmann, newly elected President of Düsseldorf's Heinrich Heine Society, has compiled an anthology of statements on their attitude to the poet by approximately ninety German-speaking authors of all age groups except the youngest.* The youngest author quoted is 27-year-old Berengar Pfahl, a student in Düsseldorf writing at a time of his life when Heine had already written some of his most famous works, such as the “Book of Songs” and the “Harzreise”.

Some of the statements made even by well-known present-day authors are truly shattering. Thus Willy Haas, who died recently, admitted that Heine's poems, even the most famous ones,

were dead for him; Carl Zuckmayer confesses that in spite of all his “admiration of his (Heine's) brilliant intelligence and his poetic ability I have never been able to establish contact with him”. (This confession did not prevent Düsseldorf's city administration to bestow on him the Heine Prize on the occasion of the 175th Birthday Celebrations!) Golo Mann, although claiming Heine as part of his own identity, denies that Heine had any message to give and claims that he was responsible to art and not to society. (“The soldier in the fight for the emancipation of mankind” might have spared one of his ironic smiles for this professional pomposity!) Martin Walser had no time to make any contribution as he was too pre-occupied writing a novel, nor had West Germany's Nobel Prize winner Heinrich Böll, from whom the editors were only able to squeeze out the quotation “I see in Heine less the Jew, but rather consider him foremost as a Rhinelander”!

Missing Monuments

Robert Neumann describes the history of the missing Heine monuments and summarises it with the words: “A monument or a commemoration by giving a name to an institution are unimportant matters, only the refusal is important and of political relevance.” The same argument was forcefully put in great detail by Hermann Kesten in his speech made at the Heine Hearing at Düsseldorf University in June, 1972, extracts of which are published in this anthology. The young West German author Klaus Rarisch underlines Neumann's argument: “As long as we conceive the University as a place of enlightenment, it remains imperative to name it after Heine.”

It is impossible to quote in this short note the views even of the better-known authors who have contributed to this anthology. It may, however, be permitted to mention a few. Günter Grass draws an interesting comparison between Heine's poem on the Silesian Weavers and Gerhart Hauptmann's play on the same subject; Hilde Domin writes her contribution in the form of an imagined interview with Heine. A paraphrase of Heine's “Germany, a Winter's Tale” by Wolf Biermann describes a journey by the writer into the Federal Republic, “a German land from whose reactionaries I had fled”—coming from a “comparatively progressive country”, the German Democratic Republic. The “Advertisement in Search of Fatherland” by Arno Reinfrank describes how the author, unable to feel at home in either of the two German Fatherlands, preferred to settle in England; and the Düsseldorf-born Catholic writer Josef Odenthal recalls the Nazi days when he saved a copy of Heine's works from being pulped by a waste-paper merchant to whom it had been sent by the Nazis. Odenthal concludes his story with the words: “The love of freedom and the need for an understanding between the nations—this is what that ‘young man with rejected blood’ taught us in those days.” It is good to hear such a message from Heine's native city.

* Geständnisse, Heine im Bewusstsein heutiger Autoren. Published by Wilhelm Gössmann in co-operation with Hans Peter Keller and Hedwig Walwei-Wiegelmann. Droste-Verlag Düsseldorf. 276 pages. Paperback, DM. 24.

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ISRAEL DURING THE WAR

TANKS AND VIOLINS

The first concert of the winter programme of the Israeli Philharmonic was scheduled for the day after Yom Kippur. However, as the blackout arrangements for the huge Hall of the "House of Nations" (capacity 3,000) could not be completed at such short notice, it was postponed for one week. Though many subscribers—and also cars—had been called up, the concert was well attended. As usual, many members of the audience had brought their torches along, to follow the scores and the programme commentaries. Yet now, these torches had to fulfil an additional function: they also had to be used as guides in the dim foyer. The orchestra was conducted by Zubin Mehta, and the soloist was the French pianist, Jean-Bernard Pommier, whom the audience certainly did not wish to hold responsible for the embargo policy of his Government.

Though 20 members of the orchestra had been called up immediately—one of them served as the commander of a tank unit—every concert, apart from the postponed first performance, took place as planned. This was possible because several musicians, who had already retired from the orchestra, stepped in.

Performances in Military Camps

Performances by the orchestra and its chamber ensemble were also rendered in the military camps. Particularly memorable was a concert in an air force base, with Mehta as the conductor, Isaac Stern as the soloist and some jet pilots overhead as celestial accompanists.

The orchestra also arranged a number of "Prom" concerts with popular programmes in Tel Aviv, Jerusalem and Haifa. The entrance was free, and the audience gladly made volun-

tary donations to the Soldiers' Welfare Fund instead. Most of these "Promenaders" were young women and elderly people. There was a cordial and relaxed atmosphere, especially as the public had been given permission by Mehta to applaud also after the end of a movement of a symphony, whenever they liked it (and they liked it very much). Neither did Mehta mind the noises by the small children, whom their mothers had taken along; some of them may have had good reason for crying, with their "abba" so far away. . . .

One of the special concerts for soldiers was arranged by Danny Kaye, who had gone to Israel by the first available post-Yom Kippur aircraft. Among the other musicians who played to the Forces were, apart from Pommier and Stern, the Israelis Daniel Barenboim, Pinhas Zuckermann and Rafaele Arie. The orchestra received many messages from friends and colleagues abroad, including one from Yehudi Menuhin, who cabled that he was impatiently waiting for his guest performance, planned for January, and promised to play in army camps and to wounded soldiers on the occasion of his visit, of course free of charge. The secretariat of the orchestra also announced that Mehta and Pommier had transmitted their fees (and more) to the Soldiers' Welfare Fund.

It was in the same spirit that, notwithstanding their current strenuous commitments, actors like Hanna Maron, Daliah Levi, Esther Ofarim, Ilana Rovina, Haim Topol and many others helped to brighten the dark weeks of the war and to lighten the grey time since the end of the fighting.

ERICH GOTTGRETU (Jerusalem)

DO THE ISRAELIS HATE THE ARABS?

A the height of the fighting during the "Yom Kippur War", the Israel Institute of Applied Social Research jointly with the Hebrew University's Institute of Communications, conducted a survey on the home front as to the attitude of the average Israeli citizen towards the "enemy". On October 16, 1973, the eleventh day of the war, a sample of people in the three major cities—Jerusalem, Tel Aviv and Haifa—were asked the question "Do you hate the Arabs?" The survey was carried out in 324 homes.

The question, with which the people were confronted, is tied up with a more general one, namely whether it is possible to fight without hating the person you are fighting against. Studies during the Second World War revealed that this is indeed possible. American G.I.'s, it is reported, did not really hate the Germans—on the contrary, their feelings towards their British Allies were in many cases less friendly than those towards the German enemy.

The questioners deliberately refrained from going into greater details. Naturally, in any population there are those whose behaviour is undesirable in the eyes of others. In this sense at least a few members of any large population are "hateful". Accordingly, the answers were formulated in terms of the "percentage" of the population that was hateful.

Yet when the direct question was put "Do you hate the Arabs?" it was found that on the whole, the Israeli public does not hate the Arabs, and—what is more significant—did not even hate the Arabs at the hour of

emergency. 53 per cent of those interviewed replied that they "do not hate Arabs at all"; another 11 per cent said "only a few"; another 15 per cent answered "Yes, some of them". More negative were 6 per cent who said "Yes, most of them", while a mere 15 per cent admitted "Yes, all of them".

Different Reactions

In this connection, there was a difference of reactions between men and women. Somewhat fewer women than men replied "I don't hate Arabs at all" (47 per cent v. 65 per cent). A correlation was also found between the educational level and the degree of hatred of the Arabs—the higher the educational level, the less the all-encompassing hatred. Especially marked were the differences in regard to the countries of origin of those interviewed. Persons of Asian-African origin were most hostile—only 39 per cent of them "don't hate at all" while 22 per cent "hate them all"; "sabras" who were already born in the country hate less—the respective percentages are 48 and 13. With people born in Europe or America the equivalent figures are even more positive—58 as against 12.

There is a close correlation between these answers and a survey conducted in November 1971. When the question then was asked "Would you be prepared to make friends with an Arab?" the replies anticipated the position in the days of the war and on both occasions the distribution of the answers remained practically unchanged. About one-third replied "Decidedly yes," another third "maybe, depends on the circumstances", and the remaining third "unwilling" or "decidedly unwilling".

The lack of hatred against the enemy reminds of the attitudes of the Israelis during the Six-Day War when, in its aftermath, soldiers were asked about their feelings and sentiments. Most of them did not hate so much the Arabs as they hated the war. What a tragic generation!

HERBERT FREEDEN (Jerusalem)

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BIRTHDAY TRIBUTES

JOHN F. OPPENHEIMER 70

Mr. John F. (Hans) Oppenheimer (New York), who celebrated his 70th birthday on November 13, has been associated with Jewish activities throughout his life. In Germany, he held responsible positions with the Central-Verein from the pre-Nazi days onwards, first in Frankfurt, then in Stettin as regional "Syndikus" for Pomerania, and finally in Berlin, where, after 1933, he became head of the circulation department of the C.V.-Zeitung and a member of its editorial staff. He left Germany during the eventful days of November 1938 for the United States. There, as partner of the firm of Wallenberg & Wallenberg, he built up a successful printing and duplicating office. He was also a co-editor of the "Philo-Lexikon", of which four editions were published between 1934 and 1937, and he resumed the idea of a one-volume reference book by editing the "Lexikon des Judentums" (Guetersloh 1967 and 1970), the only German language Jewish lexicon published after the Second World War.

We extend our sincerest congratulations to our friend Hans Oppenheimer and wish him many more years of undiminished constructive activities.

DR. HANS H. KUTTNER 80

The dental surgeon (now retired), Dr. Hans H. Kuttner, who will be 80 on December 7, may look back on many decades of selfless service to his fellow Jews from Central Europe. He has been particularly closely associated with the activities of the Belsize Square Synagogue. He was the congregation's choirmaster until 1953 and, until a short while ago, also the hon. secretary of its Chevra Kadisha. He has also been an active member of the Leo Baeck Lodge and was a board member of the AJR for many years. The occasion of his 80th birthday serves as a welcome opportunity to thank him for all he has done for the benefit of our community and to convey to him our sincerest congratulations.

PROFESSOR HANS LIEBESCHUETZ, 80

Nowadays, it is no longer rare that people are celebrating their 80th birthday; but it still remains a good occasion to pay tribute to the life of a person to whom one would not tell face to face how much one liked him (or her) and what his or her work meant to the world. Hans Liebeschütz, who will be 80 on December 3, is one of those who would never ask for publicity, but he has done a great deal to deserve it.

Born in Hamburg, the most English of German cities, he has always kept his love for it and the 'Waterkant'. The stations of his life and work have been recorded in this paper on the occasions of his 70th and 75th birthdays; this need not be repeated. He is a historian whose chief interest was first in the Middle Ages—partly, but by no means exclusively, in the attitude of Christianity towards Judaism. Later he became immersed in the history of German Jewry, in particular in the mutual influence, since the 19th century, of Germans and Jews. Men such as Hermann Cohen, Georg Simmel, Franz Rosenzweig, however different in their reactions to their German and their Jewish heritage, or on the other hand, such men as Heinrich von Treitschke, Jacob Burckhardt, and Max Weber, are some outstanding examples for his discussion of the co-existence (or the lack of it) which is still a subject of debate, especially with G. Scholem.

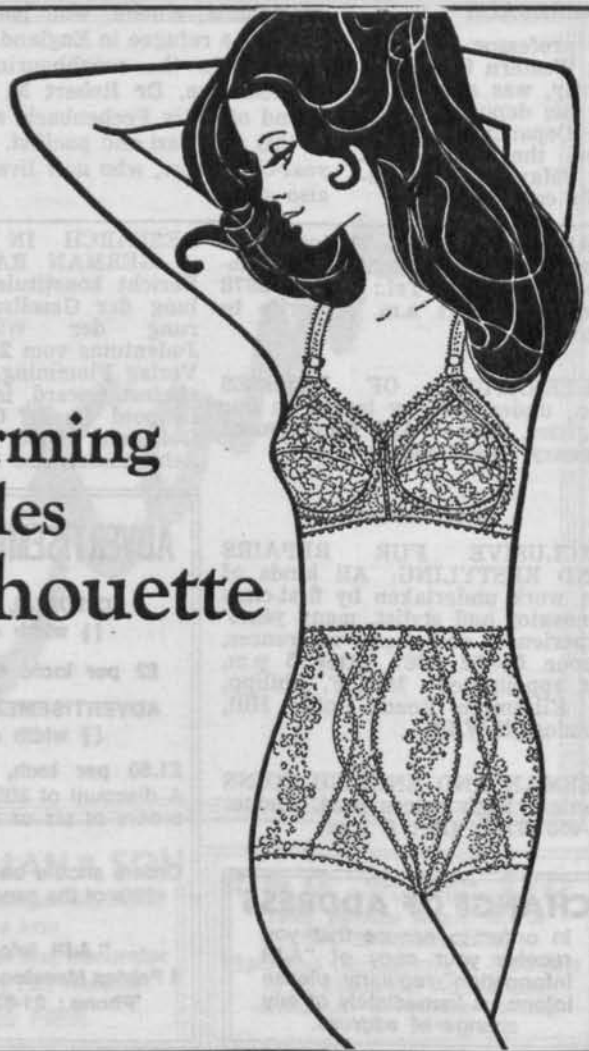
Liebeshütz's sound scholarship is generally convincing. He may deal with men, but more important to him were the ideas behind the men, and as a historian of ideas he became himself a kind of philosopher, he

became a wise man. This is manifest in all his writings, above all in his two main books on the subject: *Das Judentum im deutschen Geschichtsbild von Hegel bis Max Weber* (1967) and *Von Georg Simmel zu Franz Rosenzweig* (1970), both published under the auspices of the Leo Baeck Institute. To that body, in whose work he has taken a leading part since its inception, as well as to the AJR, he always acted as a real friend, and we can do no better than to wish that these relationships may last for many more years. We wish to thank him, and to congratulate him and his wife, Dr Rahel Liebeschütz, who was and is a great support to him. We hope to read many more of the products of his learned scholarship and warm humanity. We wish him well.

VICTOR EHRENBERG

DR. L. G. T. KING 75

The legal adviser, Rechtsanwalt Dr. L. G. T. King, will celebrate his 75th birthday on December 17. Born in Berlin, where he practised as a lawyer, he served with H.M. Forces during the Second World War and, after several years in commerce, established himself as a legal adviser in restitution and compensation matters in 1955. Since then, he has been helpful to many former refugees in settling their claims. His expert advice is particularly sought in the complicated subject of social insurance, about which he also frequently published articles in *AJR Information*. The AJR is particularly indebted to him because he often forfeits charges for advice rendered by him in favour of the Old Age Homes. Dr. King is also a member of the AJR Board and of the Legal Committee of the "Council of Jews from Germany". We extend our heartfelt congratulations to him.



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IN MEMORIAM

PABLO CASALS

Pablo Casals who died at the age of 96, was a dedicated friend of Israel from the day of her establishment. At the age of 84, he made one of his rare appearances at Israel's first musical festival in 1961. He also appeared in the festival of 1969, and the last public performance of his life was in August, 1973, when he conducted Israel's Festival Youth Orchestra in "Hymn of the United Nations" (which he himself had composed) and in a Mozart symphony. At the outbreak of the Yom Kippur War he sent a message of sympathy and comfort to Israel.

DR. N. TUR-SINAI (TORCZYNER)

The Bible scholar and Hebrew philologist, Professor emeritus Naphtali Herz Tur-Sinai (Torczyner), has died in Jerusalem at the age of 87. Born in Lemberg, he lectured at Vienna University from 1913 to 1919 and afterwards at the Hochschule fuer die Wissenschaft des Judentums in Berlin. He left for Palestine in 1933 to occupy the Bialik Chair of Hebrew Philology at the Hebrew University. In 1935, he founded the Hebrew Language Academy and served as its president until 1955. Professor Tur-Sinai's works include a German-Hebrew dictionary. He was also responsible for the publication of the later volumes of Eliezer Ben Yehuda's Hebrew Dictionary.

DR. A. W. DOROTH-DUESTERWALD

The economist, Dr. Avraham (Wilhelm) Dorothe-Duesterwald died in his 73rd year, while he was on a visit to Berlin. Before he emigrated to Palestine in 1934, he was an economic correspondent to the *Vossische Zeitung* and other German papers. In Palestine he was, before the Second World War, most active in helping the new arrivals from Germany. After the establishment of the State of Israel, he became an adviser to several Government departments, a contributor to various papers and also a guest lecturer at universities in several countries. Dr. Dorothe was closely associated with the work of the organisation of Jewish immigrants from Central Europe (Irgun Oley Merkaz Europa) and the Leo Baeck Institute.

FAMILY EVENTS

Entries in the column Family Events are free of charge. Texts should be sent in by the 15th of the month.

Deaths

Engelbert.—Mrs. Hedwig Engelbert (née Fackenheim), of 5 Melbourne Way, Bush Hill Park, Enfield, Middlesex (formerly Kassel, Germany), died suddenly on November 6, aged 86 years. Deeply mourned by her family and friends.

Gumprich.—Mr. Eric Gumprich, of 21 Grosvenor Court, 75 Christchurch Avenue, London, N.W.6, passed away on October 29, peacefully, after a long illness. Deeply mourned by his wife and family.

Kempinski.—Mrs. Melanie Kempinski, of 57 Holmfield Court, Belsize Grove, London, N.W.3, mother of Thomas, died peacefully at home on November 16, aged 67. In loving memory.

Pinkus.—Mrs. Martha Pinkus, of 49 Sylvester Road, London, N.2, passed away on November 19, aged 80. Sadly missed by her family and friends.

Rothschild.—Mrs. Alice Rothschild, of 33 West Heath Court, North End Road, London, N.W.11, passed away on November 14. Deeply mourned by her loving daughter, son, son-in-law, daughter-in-law, sister, grandchildren, relatives and many friends all over the world.

Treitel.—Dr. Theodor Treitel (formerly Berlin), passed away in Otto Schiff House, in his 89th year, suddenly and peacefully on November 17. Sadly missed by his children, grandchildren, daughters-in-law and family.

CLASSIFIED

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

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PROFESSOR DR. EDUARD BEREND

Life-Long Student of Jean Paul

The literary historian, Dr. Eduard Berend, died near Marbach, the seat of the German Literary Archives of the Schiller National Museum. He would have been 90 this month. His research work for almost 65 years was dedicated to the life and work of Jean Paul, about whom he published several books and monographs. He edited a critical edition of the complete works of Jean Paul, first under the auspices of the Prussian Academy of Sciences (1927-1933) and, after the Second World War, sponsored by the German Academy of Sciences. In recognition of his work, he was awarded the Medal of the Jean Paul Society (1956), an honorary professorship (1957) and, on the occasion of his 80th birthday, the honorary doctorate of the University of Berlin.

Professor Berend was born in Hanover as the descendant of one of the oldest Jewish families of that city. Until 1939, he lived as a freelance author in Munich and later in Berlin. He spent the war years as a refugee in Geneva. He was a brother of the conductor, the late Dr. Fritz Berend. E.G.L.

DR. VIOLA KLEIN

The sociologist, Dr. Viola Klein, recently died in Reading. She was born in Vienna and came to this country as a refugee from Czechoslovakia. Some time after her arrival she was awarded a scholarship to the London School of Economics. A pupil of Karl Mannheim, she obtained a Ph.D. degree for a thesis on "The Feminine Character". In 1964 she was appointed Lecturer at Reading University, subsequently (1967) Senior Lecturer and Reader (1971). After her retirement this year she was continuing active work. Dr. Klein was the author of several works on the status of women in society.

DR. LUDWIG MERZBACH

Dr. Ludwig Merzbach, professor emeritus of economics at the South Western University in Texas, who died recently, was a survivor of Theresienstadt. Before his deportation, he worked with the Finance Department of the "Reichsvertretung". When the camp was liberated, he assisted the "Mayor" of Theresienstadt in winding up the camp.

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MIN. RAT I. R. DR. WALTER HUBINGER

Vor kurzem verstarb plötzlich während einer Urlaubsreise in Griechenland, im Alter von 73 Jahren, Min. Rat i. R. Dr. Walter Hubinger.

Dr. Hubinger war seit 1951 bis zu seinem im Jahre 1966 erfolgten Uebertritt in den Ruhestand als Leiter der Abteilung für Angelegenheiten des internationalen Sozialversicherungsrechtes im österreichischen Bundesministerium für soziale Verwaltung tätig. In dieser Funktion war er u.A. auch mit der Anpassung der Bestimmungen des österreichischen Sozialversicherungsrechtes an die berechtigten Erwartungen der zur Auswanderung gezwungenen Naziopfer betraut.

Es war seinem menschlichen Verständnis der Probleme, aber auch seinem juristischen Scharfsinn zu verdanken, dass im Jahre 1954 und in den folgenden Jahren richtige und präzise Gesetzesformulierungen gefunden werden konnten, die den Wünschen und Interessen der Ausgewanderten entsprachen.

Das "neunte Bundesland", die Emigration, ist ihm zu tiefem Dank verpflichtet und bedauert sein jähes Hinscheiden. Der Schreiber dieser Zeilen trauert um einen spät im Leben gefundenen Freund.

C.I.K.

MEMORIAL FOR FELIX FECHENBACH

To commemorate the active Jewish socialist Felix Fechenbach, a memorial stone was unveiled in the forest of Scherfede near Warburg, where Fechenbach had been murdered by the S.A. in August, 1933. The main speaker was the Prime Minister of North Rhine-Westphalia, Kuehn, who had spent the war years as a refugee in England. At a subsequent meeting in the neighbouring monastery of Hardehausen, Dr. Robert M. W. Kempner, a friend of Felix Fechenbach, recalled the work of this anti-Nazi and pacifist. Fechenbach's 78-year-old widow, who now lives in Switzerland, also spoke.

RESEARCH IN MEMORY OF A GERMAN RABBI: Broschüre Bericht konstituierende Versammlung der Gesellschaft zur Förderung der Wissenschaft des Judentums vom 2. November 1902, Verlag Flemming, Glogau, sought, against reward, in memory of Dr. Leopold Lucas, Glogau, by Erna Goldstein, 5430 Wettingen AG, Zehntenhofstrasse 6, Switzerland.

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THE ISRAELI SCENE

MANY VOLUNTEERS

"MISTAKES" PRECEDING THE WAR?

The question is being asked in Israel why the country was caught napping by the Yom Kippur War. Not so much why the Government decided that Israel should absorb the first blow but, if it did have foreknowledge of an impending attack, why no adequate steps were taken to mobilise the reserves and prepare the standing Army for action?

At the outset of the fighting Mrs. Golda Meir stated emphatically: "We were not surprised". The Chief of Staff, Lieutenant-General David Elazar, has thrown the blame on Military Intelligence saying there was "insufficient warning". The former Chief of Staff, Mr. Chaim Barlev, said "there was plenty of reliable information on Egyptian and Syrian preparations for war. It was the evaluation (of this information) which did not stand the test".

Over and above any personal responsibility for Israel's unpreparedness, it is felt that some of the strategic and political concepts governing the conditions under which Israel might have to fight a war in the post-1967 situation were faulty. One of these was that the strategic depth of the pre-October 5 lines made them the most convenient to hold. But the Arab armies were so ranged on the other side of them that they could open fire whenever they chose. Israel had subscribed to a policy of almost static defence lines which, although they were held, were done so at a terrible cost.

FOREST DESTROYED

The night before the ceasefire came into force terrorist rockets destroyed a forest of some 80,000 trees near Kirvat Shmona. Planted about ten years ago, the damage to the forest is estimated at £100,000.

Overseas volunteers will help to plant a new forest in the same area of Galilee bounded by Kirvat Shmona and Misgav Am.

HARD TIMES AHEAD

The Israeli economy faces a grave strain in the coming months and perhaps years. This will have its effect on manpower, supply and foreign exchange. With about one-quarter of the labour force fully mobilised, Israel's output suffered and, since the ceasefire, the economy is probably operating at no more than 75 per cent of its normal capacity. Since direct defence needs will have to remain at a high priority for a long time to come, economic activities will necessarily suffer.

The Government is taking action designed to lower the standard of living, and two war loans are already being collected to ease the situation. Part of the cost of rearmament will also be covered by U.S. Government grants. Also, much of the country's non-military expenditure will have to be borne by Jewish communities throughout the world.

REACTIONS IN GERMANY

The German-Israeli Parliamentary Group of the Bundestag, which has 100 members of all political parties, sent a message of sympathy to the Knesset. In a telegram to the Histadrut, the Executive Committee of the Federation of German Trade Unions expressed their unreserved support for Israel's right to a peaceful life within secure borders. The Land Hesse donated DM 500,000 to the Magen David Adom (the Israeli equivalent of the Red Cross).

The Protestant Bishop of Berlin sent a message to the Chairman of the Berlin Jewish Community, Heinz Galinski, and the mayors of the Berlin districts of Wedding, Steglitz and Neukoelln telegraphed to the mayors of their respective twin cities, Holon, Kiryat Bialik and Bat Yam.

Israel appears to be able to absorb a total of about 5,000 volunteers, although the number may be enlarged later and more than 40,000 people have enlisted all over the world for voluntary service in Israel. This was stated by Mr. Moshe Rivlin, the director-general of the Jewish Agency, in London on a one-day visit. Mr. Rivlin emphasised that the volunteers must go to Israel when the State requires them and should be patient if their departure is delayed.

There is a particularly urgent need for volunteers to drive trucks or pick oranges. The export of Jaffa oranges is seriously endangered by shortage of labour in the citrus orchards. The Jewish Agency intends to send at least 1,200 British volunteers to Israel in the next six months. They are expected to stay in Israel for at least four months and must pay their own fares. Priority is given to those who might stay in Israel for longer than the minimal period.

In addition to kibbutz workers, skilled tradesmen are sought for work in more than 20 kibbutz factories, engineers are required to maintain export production, and medical personnel are also being recruited.

Urgently needed as well are supplies of good second-hand clothing, particularly for children.

PEN CONGRESS CANCELLED

The international congress of the PEN Club planned in Jerusalem this month has been cancelled. The president and secretary of the world organisation notified the Israel PEN centre of this decision.

In the second week of the October War the Hebrew Writers' Association asked literary associations in different parts of the world to express support for Israel's struggle for her existence. However, the association reports that it has not received a single reply to its appeal.

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ORGANISATIONAL NEWS

ANNIVERSARY OF CLUB 1943

To mark the 30th anniversary of its foundation, the Club 1943 held a social gathering at Hannah Karminski House on October 28. It was not a birthday party in the usual way because the thoughts of all present were bound to be concentrated on the events in Israel and on the victims of the war.

The Club has every reason to be proud of its achievements. Founded during the Second World War by a group of intellectuals who seceded from the Free German League of Culture because they did not wish to be associated with the League's prevalent Communist sympathies, the Club has become part of the history of the Central European immigrants. For 30 years it has held regular weekly meetings with talks on a wide range of subjects, including, among other things, literature, politics and Jewish themes. The undiminished need for the Club's activities is reflected in the fact that it has over 130 members and that a steady influx replaces the unavoidable natural losses. Yet the members do not only benefit from the give and take of the talks and discussions. They have also found a home from home in a close community of people of the same background. The achievements are, in the first place, due to the unrelenting efforts of its chairman, Hans Jaeger, who also briefly surveyed the past and present activities of the Club.

At the function the greetings of the German Ambassador were conveyed by Herr Boettcher, army attaché at the Embassy, and gratitude of the members was expressed by the senior member of the Club, Rabbi Dr. G. Salzberger, whose frequent expert talks at Club meetings are always particularly appreciated. Dr. W. Rosenstock said that the AJR was very happy to provide a congenial venue for the Club at Hannah Karminski House.

SELF AID CONCERT

The soloist at this year's Self Aid Concert on November 6 in the Queen Elizabeth Hall was 15-year-old Marius May, who mastered the difficult passages of Haydn's Cello Concerto in D with great virtuosity. He also played the charming Rocooco Variations by Tchaikovsky. The orchestra was the London Mozart Players under Harry Blech, which also played the beautiful Symphony No. 29 by Mozart and a symphony by Haydn.

The artistic success of the concert was matched by a most gratifying financial result. The hall was sold out, and the benefit for Self Aid from ticket sales and programme advertisements amounted to £5,300.

At the same time the annual concerts continue to serve as a welcome opportunity for meeting friends whom one usually does not see during the year. Thus, also under this social aspect the Self Aid concerts play an important role for London's former refugees.

LONG-STANDING FAITHFUL SERVICES

Retirement of Mrs. Stella Epstein

After several decades of unrelenting services, Mrs. Stella Epstein, Secretary of the Jewish Refugees Committee, recently retired. She was associated with the Committee from the pre-war days onwards and thus played a responsible part in the work for the Jewish refugees from Germany and Austria during the most critical years of their history. After the war, she also had to take charge of the new arrivals who were victims of the upheavals in Egypt, Hungary and Czechoslovakia. As a Jewish refugee from Austria, she knows the human difficulties with which a refugee is faced in his struggle for settling down and striking new roots. She excelled by a deep insight into the needs of those in her charge, and she was at their disposal—office hours or no office hours. Her compassion is coupled with the proficiency of a level-headed "case-worker". Links between her and the AJR have been particularly strong since the inception of the Old Age Homes as the result of her membership with the Committee in charge of interviewing new applicants. Fortunately, she will continue her work on this Committee, but as she is now relieved from the burden of the day-to-day work at Woburn House, we welcome the opportunity of thanking her for all she has done for her fellow-refugees and wish her happiness in her well-deserved leisure.

CBF AID

The annual dinner of the Central British Fund and British Ose was held at the Dorchester Hotel, London. The chairman, Lord Nathan, reported that the CBF spent £105,000 in the past year on assisting Jews in the Soviet Union and East European countries. A large number of parcels had been sent to Jews in Eastern Europe.

Just over £100,000 of a target of at least £1½ million was raised at the dinner for the 1973-74 appeal.

GRANT FOR NEW YORK LEO BAECK INSTITUTE

The reputation which the New York Leo Baeck Institute as a unique collection centre has established for itself is reflected in the award of a grant of \$30,185 by the National Endowment for the Humanities (Washington D.C.). The amount may be amended by a further \$30,000 next year. The money will be used to complete and complement the Institute's existing collection of historically important Jewish periodicals of the nineteenth and early twentieth centuries. The library of the Institute includes more than 700 different periodicals published for and by Jews from 1800 to 1943. However, because of their rarity, the fact that many of them had been destroyed, and because the Institute began gathering them long after they had been issued, the collection is not complete.

BERLIN-BORN M.P. ADDRESSES GERMAN EX-PRISONERS-OF-WAR

This year's reunion meeting of former German prisoners-of-war at Featherstone Park (Northumberland) was held in Duesseldorf on October 27 and addressed by Mr. Peter Rost, M.P. (Con.), who was born in Berlin in 1930. Mr. Rost, who is half-Jewish, came to this country in 1937. He is the only German-born Member of Parliament. The subject of his address was the strengthening of Anglo-German relations by Britain's entry into the EEC.

The gathering was the fourteenth meeting of "Arbeitskreis Featherstone Park". The Hon. President of the "Arbeitskreis", Mr. Herbert Sulzbach, was British education officer in the camp. He has unceasingly worked for the promotion of a new relationship between Germany and Britain and between Germany and Jewry.

A report on the reunion was given by Mr Norman Crossland in the "From Our Own Correspondent" programme of the BBC.

FORMER "HYPHEN" MEMBERS

Addresses Required

Mr. Peter Johnson, a founder-member of the, now defunct, "Hyphen" has in his possession the first membership lists of the group and would very much like to bring them up to date. Naturally, many former members have meanwhile changed their names and residences. Ex-Hyphen members are asked to notify him of their current names, former names (if married) and present addresses. Replies should be sent to: Mr. Peter Johnson, 290 Grove End Gardens, London, NW8 9LL.

GOLDEN HAGADA EXHIBITED

The exhibition of Oriental manuscripts and books at the British Museum, has been extended until the end of December. Eighteen of the 270 items are Hebrew works—Bibles, siddurim, machzorim, hagadot and halachic codes. Exhibit No. 1 is an early tenth-century Pentateuch written on vellum, coming from somewhere in the Near East, and one of the oldest Hebrew Bible codices known. The fourteenth-century Golden Hagada is on display, a reproduction of which was recently published at a price of 200 guineas.

HISTORICAL SOCIETY CONFERENCE

A Jewish Historical Society conference will be held in July, 1975, on the subject of the provincial communities of Anglo-Jewry, particularly of the period after 1840. It is hoped to deal with the rise and development of Victorian provincial Jewry, especially covering the impact outside London of the arrival of the large-scale immigration of the fourth quarter of the nineteenth century, and it is intended to obtain a contribution about every community in existence around the year 1910.

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