

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

FOCUS ON ISRAEL

When on Yom Kippur the *Unessane tokef* prayer with its stirring reference to the uncertainty of destiny was chanted in synagogues all over the world, Jews in the Diaspora did not yet know that, at that very hour, the question of "who will live and who will die" had transcended the individual sphere and become a collective issue of life and death for the people of Israel. Our first thoughts have to go to those who lost their lives in the fight for the survival of the country, and to their next-of-kin. We also in humility pay our respects to Israel's young generation as a whole for the bravery they have shown in a fierce two-front war against a numerically superior enemy. Soldiering is for them not a vocation they glorify but a duty which they fulfil out of bitter necessity.

Those of us who experienced the London "Blitz" 33 years ago, remember the sense of solidarity between all sections of the population which emerged in those days. Yet in a small country like Israel, the impact is even stronger: there cannot be the same degree of anonymity which mitigated the feelings of anxiety, because practically everybody has relatives and friends in every town, village and kibbutz and shares their worries.

It is not necessary to give a full report of the happenings during the past eventful weeks, because they were fully covered by the mass media. Like in 1967, most of us listened to the radio at hourly intervals. In a Monthly which reaches its readers ten days after it goes to press, it would also be premature to attempt a general assessment of the situation.

Like the other Jewish organisations, the AJR has been in constant touch with the central bodies, especially the Board of Deputies and the relief organisations at Rex House. It was represented at the meeting held by the Board of Deputies three days after the outbreak of hostilities when, in a unanimously passed resolution, the Jews of this country "affirmed their brotherhood and solidarity with the people of Israel". Leading members of the AJR also attended the mass rally at Trafalgar Square on October 14, at which addresses were delivered by Mr. Hugh Fraser, M.P. (Conservative), Mr. Peter Shore (Labour spokesman for European affairs), Nancy Lady Seear (former president of the Liberal Party), Lord Shinwell, Sir Samuel Fisher (president of the Board of Deputies) and Lord Janner (president of the Zionist Federation). On October 15, a delegation of the Board of Deputies met Sir Alec Douglas-Home and Lord Balniel at the

Foreign Office. The Board's representatives expressed strongest criticism of the British Government's failure to condemn the aggression against Israel by Egypt and Syria and its embargo on war supplies.

One of the most urgent issues at the time of going to press is the exchange of prisoners-of-war and the need for general publication of lists of such prisoners. A spokesman at the Israel Embassy said last week that the Israelis had already given a complete list of prisoners in Israeli hands to the International Red Cross, but that neither the Egyptians nor the Syrians had issued lists of captured Israelis. This failure runs against the regulations of the Geneva Convention, and every effort has to be made to have the situation remedied at the earliest possible time.

The unreserved concern for Israel cuts across all Jewish religious and political party lines. It comprises Liberals and ultra-Orthodox and, on the political plane, people who otherwise widely differ in their attitude to Israel and their views on Israel's policy. Beyond this general concern, the reaction of former German and Austrian Jews is also determined by personal considerations: there is hardly anybody among us who does not have near relatives and friends in Israel. It was therefore only to be expected that from the first day onwards we received innumerable inquiries about the possibilities of rendering assistance. In several Homes, residents took the initiative and arranged special collections, and it is particularly gratifying that the AJR Club raised £230 among its members.

Those who do not contribute through their synagogues or other organisations to which they belong, should send their contributions to: The Joint Israel Appeal, Rex House, 4 Regent Street, London, SW1Y 4PG. The tremendous cost of the war, borne by the State of Israel, depleted the resources required for running the civilian life of the country. Israel did not request that Jews in the Diaspora should join her in the battlefield. But what the Israelis have to expect is that their fellow Jews help them to reconstruct the material foundations of the country. Compared with the risks they took, this is very little. The Appeal is running under the watchword: "Give and give until it hurts". There is every reason to expect that all our members will act accordingly, having experienced in these days of emergency that Israel is much more part and parcel of our own lives than many of us may have cared to admit in "normal" times.

A DAY TO REMEMBER

November 10, 1938

From today's perspective it would seem that the infamous November pogroms of 1938 were, for the Nazis, a failure of some dimension which caused confusion and disarray in their policy against the Jews.

Prepared for a long time and put into operation only after the assassination of Herr vom Rath, Counsellor at the German Embassy in Paris, the pogroms were a departure from previous practices—for the first time, the persecution of the Jews moved from the clandestine into the open. After their enhanced standing as a result of the Munich agreement, the Nazis thought the time was ripe for focusing the limelight of publicity on the Jewish question by a policy of blunt humiliation, oppression and murder. In this way, by demonstrating how to deal with Jews, they hoped to gain political rewards from fostering a virulent antisemitism in other parts of the world.

However, they miscalculated the psychological and moral effects of the pogroms. To all friends of Germany and crypto-Nazis abroad, the blatant outbreak of barbarism lit up by the burning synagogues, proved a serious setback which isolated them and halted their progress. Especially the partners of the Munich agreement were greatly embarrassed and the world-wide public outcry greatly strengthened the opposition to the "appeasement" policy.

Reaction Abroad

Instead of the international applause or, at least, tacit consent, wire after wire arrived from the diplomatic representations of Germany, led by the Ambassador in Washington, Dr. v. Dirksen, and by the Ambassador in London, Dieckhoff, who reported on catastrophic reactions. Years of hard and steady work in foreign affairs had been blotted out in one night.

No wonder that Goebbels ordered: "The anti-Jewish measures must cease as quickly as they started." Far from advancing antisemitism in the world, the pogroms led to a reversal of the then popular trend. The Nazis took this fiasco to heart and their "Judenpolitik" went underground: the terrible happenings in the years to come occurred behind a wall of secrecy.

Economically, too, the November pogroms were a failure. Notwithstanding the Jewish "Milliardenbusse" and the confiscation of Jewish property, the German economy emerged damaged from this adventure. In their blind hatred the Nazis overlooked the fact that there was no autonomous Jewish sector in the economy and that Jewish enterprises were firmly integrated into the larger German overall structure. Not only were goods destroyed which were part of the national

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A DAY TO REMEMBER

Continued from page 1

assets, also the export trade suffered heavily. Alone the damage from glass breakage amounted to six million mark which had to be replaced from Belgium with hard currency, and most of it was not covered by re-insurances abroad.

Among the few radio speeches deserving to be termed "documents humains" must be counted Lord Baldwin's memorable address which he broadcast 35 years ago:

"Tonight I have to speak for a world's good cause. I have to ask you to come to the aid of the victims not of any catastrophe in the natural world, not of earthquake, not of flood, nor of famine, but of an explosion of man's inhumanity to man. Thousands of men, women and children, despoiled of their goods, driven from their homes, are seeking asylum and sanctuary on our doorsteps, a hiding place from the wind and a covert from the tempest. I do not speak to you tonight as a politician or as a member of a party. I am an ordinary Englishman who is shocked and distressed . . ."

Britain Gives Shelter

It remains one of the contradictions of history that while the British government in those days virtually closed Palestine to Jewish immigration, it permitted more Jewish immigrants to land on England's home shores than the Jewish Agency would have dared to ask for admitting into Eretz Israel. In May 1939, Malcolm Macdonald, the then Colonial Secretary, reduced the flow of immigrants into Palestine to a trickle. Yet at the same time, when all other countries hermetically sealed their gates—safe, within certain limitations, the United States and such remote places as Shanghai—the Home Secretaries made good where the Colonial Secretary failed, first Lord Simon, afterwards Sir Samuel Hoare (the late Lord Templewood) and succeeding him Lord Waverley (then Sir John Anderson). Theirs were not mere administrative decisions; day-to-day contacts amply proved that they acted in the name of the people, whether it was the kind immigration officer, the smiling policeman, the helpful "man-in-the-street", or the family that received refugee children.

Britain has never been a country of large-scale immigration, yet by the beginning of the Second World War, she had given shelter to 90,000 "refugees from Nazi oppression"—as their official status was to be—73,000 from Germany and Austria, 10,000 from Czechoslovakia and 7,000 from other countries, over 90 per cent of them being Jews.

A "Parliamentary Committee on Refugees" with the unforgettable Eleanor Rathbone, Victor Cazalet and Lord Wedgwood as members, took up their case. When at the height of the invasion danger in 1940, a bungling minister ordered the wholesale interment of male aliens, the bewilderment of the British cannot be better explained than by the words of the officer in charge of one of the internment camps: "I should never have believed that so many Jews were Nazis." It will always be to the credit of the British Parliament that, in the fateful days of the summer 1940 when the German Luftwaffe was pounding London day and night, for two full days a debate was held on the rights and wrongs of the internment of aliens—which led to their gradual release.

HERBERT FREEDEN

NEWS FROM GERMANY

REACTIONS TO THE MIDDLE EAST WAR

Federal Chancellor Willy Brandt made reference to the Middle East in a televised interview on October 16. He said that, although his Government was non-partisan, "Germans cannot forget the tragic experience of Jews, and of Germans, in a previous era". In his opening address at the Frankfurt Book Fair, the Chancellor pointed out that both Israel and the Arab States were entitled to security but stressed that in Israel the lives of the last survivors of the Nazi terror were in danger.

In Berlin, a mass meeting convened by the Jewish community two days after the beginning of the war was attended by several thousand people, including many non-Jews. After the opening address by the chairman of the Community, Mr. Heinz Galinski, Berlin's Governing Mayor, Klaus Schuetz, conveyed greetings from his Jerusalem colleague, Teddy Kollek, and expressed his horror at the breach of the truce by the Arabs. "Our concern for the fate of Israel," the Mayor said, "goes into depths which cannot be reached by political reasoning alone. . . . It derives from history and cannot be separated from the feeling of guilt". The President of the Berlin parliament, Walter Sickert (SPD), and spokesmen of the two other parties, Peter Lorenz (Chairman of the Berlin CDU) and Wolfgang Lueder (Berlin Chairman of the FDP) also expressed their solidarity with Israel.

The Israel Embassy of Bonn received many messages of support and encouragement and offers of help. A number of German doctors said that they were ready to go to Israel.

ARABS SMUGGLED INTO WEST BERLIN ?

According to Mr. Erich Riedl, a Christian Social member of the Federal Parliament, the German Democratic Republic is smuggling many Arabs, including members of El Fatah, into West Germany via West Berlin. Mr Riedl alleged that at least 784 young Arabs had arrived in West Germany by this means during the first six months of the year, most of whom were members of the "hard core" of Fatah.

MUNICH MASSACRE REMEMBERED

On the first anniversary of the Munich massacre, a memorial meeting was held in Munich under the auspices of the Jewish community. The meeting was attended by a very large audience, including prominent members of the Federal and Bavarian governments of the municipality. Addresses were delivered by Dr. Hans Lamm, President of the community, Mr. Eliashev Ben-Horin, Israeli Ambassador to the German Federal Republic, and Rabbi Dr. H. I. Gruenewald. The families of the victims were represented by the widow of Josef Romano, who had especially travelled to Munich for the occasion.

NEW GENERAL SECRETARY OF "ZENTRALRAT"

Mr. Alexander Ginsburg was appointed General Secretary of the "Zentralrat" of the Jews in Germany as successor to Dr. H. G. van Dam, who died several months ago. He has held a responsible position with the Cologne Jewish community for the past 15 years and has been associated with the "Zentralrat" as a member of its directorate and administrative council for the past 12 years. Mr. Ginsburg, who is in his fifties and a jurist by profession, was in no less than 36 concentration camps under the Nazi regime. During the first post-war years, he worked under the auspices of several Jewish and non-Jewish relief organisations and took a particular interest in the welfare of the stateless and political refugees. He also worked for the implementation of the legislation on compensation in the Land Northrhine-Westphalia.

ZWEITBESCHIED

Wir haben bereits fruher darauf hingewiesen (s. AJR Information Maerz und November 1972, Seite 6, und Januar 1973, Seite 12), dass die neue Rechtsprechung es den EntschaeDIGungsbehoerden der Laender der Bundesrepublik ermoeGlicht hat, in gewissen sehr eingeschraenkten Faellen Verfolgten durch sogenannte Zweitbescheide weiter entgegenzukommen, als dies in dem urspruenglichen Bescheid geschehen ist. Neuerdings haben sich die meisten (vielleicht sogar alle) Laender bereit erkluert, ueber den Inhalt der urspruenglichen Richtlinien hinausgehend in wiederum sehr beschraenkten Faellen Verfolgten, die Ansprueche fuer Schaden im Berufsleben haben und eine Kapitalentschaedigung erhielten, aber stattdessen eine Rente haetten waehlen koennen, die Rente durch Zweitbescheid zu gewaehren.

Solche Antraege sollten keinesfalls ohne vorherige Beratung mit dem Anwalt des Verfolgten oder mit der URO gestellt werden. Sie muessen vor Ende Januar 1974 beim EntschaeDIGungsamt eingehen. In aller Regel werden solche Antraege bei Verfolgten, die in selbstaendiger Berufstaetigkeit geschaedigt worden sind, nur dann Aussicht auf Erfolg haben, wenn es sich um Verfolgte handelt, die in die Gruppe des "hoeheren Dienstes" eingestuft worden sind. Fuer die in unselbstaendiger Berufsausuebung Geschaedigten gilt diese Einschraenkung nicht. Auf weitere Einzelheiten einzugehen ist nicht moeglich, da das Gebiet zu kompliziert ist. Unsere rechtskundigen Leser werden auf die Entscheidungen des BGH (RZW 1970, S. 232, 282, 285) und insbesondere auf die Fussnote des Senatsrat Dr. Brunn in RZW 1973, S. 356/7 hingewiesen. Wir wissen aus der Praxis, dass sich zum Beispiel das EntschaeDIGungsamt Berlin nach Dr. Brunn's Hinweisen richtet.

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ANGLO-JUDAICA

WIENER LIBRARY ANNIVERSARY

On the occasion of the 40th anniversary of the Wiener Library, Mr. Willy Brandt, the West German Chancellor, paid warm tribute to the work of the institute. In his message he said that the library had made a decisive contribution towards the understanding of the Nazi tyranny and had at the same time been instrumental in studying the history of German Jewry, reminding Germany of what it had lost. It was encouraging that from the study of the tragic past an Institute of Contemporary History had developed, concerning itself with the present and looking ahead to the future.

Professor Ralf Dahrendorf, director-designate of the London School of Economics, praised the work of the library also as an institute and a forum of discussion and publication in a significant manner. He looked forward to many more decades of fruitful work by the Wiener Library.

Tributes were received from many other personalities, among them Mr. Maurice Edelman, MP, who described the Wiener Library as "probably the most important Anglo-Jewish institution to be created in this century".

The Wiener Library was founded in Amsterdam by Dr. Alfred Wiener who, as Syndicus of the Central-Verein of German citizens of Jewish faith until summer 1933, for many years stood in the forefront of the fight against the rising Nazi movement in Germany. The collection of documents which he built up in Amsterdam during the pre-war years and which provided evidence, albeit unheeded, of the imminent danger to the world, was transferred to London in time before the invasion of Holland. Here, it was constantly brought up-to-date and became indispensable to the British authorities during the war. After the end of hostilities, the International War Crimes Tribunal was provided with more than 40,000 prosecution documents. The number of authors, scholars and journalists, who have availed themselves of the library facilities in the years since then are countless. Dr. Wiener died in 1964 and now the organisation, named "Institute of Contemporary History and Wiener Library", is headed by Professor Walter Laqueur.

Whilst the achievements of the Wiener Library are, in the first place, due to the initiative and expert knowledge of Dr. Wiener and the members of the staff, past and present, the community of Jews from Germany at large may also take pride in it as a contribution by the former refugees to this country and Anglo-Jewry.

INDUSTRIALIST'S GOOD LABOUR RELATIONS

Mr. Konrad Bud, who died at the age of 81, left £37,000 to 22 workers of his company, English Numbering Machines Ltd. The particularly good relationship between Mr. Bud and his staff, reflected in these legacies, was described in several obituaries of national and local papers. Mr. Bud came to this country from Germany in 1936. He took over the firm in 1944, when it was a small business. At the time of his death it had 1,000 employees. Mr. Bud was a member of the AJR.

STEEL CORPORATION CHAIRMAN

The £27,750 post of chairman of the British Steel Corporation has been given to Dr. Harold Montague Finnieston, acting chairman since the death of Lord Melchett in June. Dr. Finnieston was previously deputy chairman of the BSC, with responsibility for development. He is a member of the New London Synagogue and is on the governing board of Carmel College, having also appeared on Anglo-Jewish Association and Technion platforms.

With acknowledgement to the news service of the Jewish Chronicle.

BRITAIN AND AMERICA

During a public lecture at Jews' College, Chief Rabbi Jakobovits analysed the Jewish scene in Britain and America for both "comparisons and contrasts". Dr. Jakobovits recently revisited the United States, where he spent eight years as rabbi of the Fifth Avenue Synagogue in New York. The 6,500,000 Jews in the United States could bring to bear a much stronger influence on American politics than the comparatively small Jewish community in Britain, said the Chief Rabbi, but American Jewry has still not reached the full measure of integration and acceptance into the political fabric of their native land which the Anglo-Jewish community has been enjoying for many years. At the same time, there are many more Jews in prominent positions in public life in Britain than there are in America.

Another striking contrast between the two largest Jewish communities of the English-speaking world, said Dr. Jakobovits, was in their internal structure. Both had grown out of the wave of East and Central European mass immigration in the last century, yet each had developed on different lines. We here have a highly centralised communal structure and in the United States Jewish life is highly decentralised and fragmented on every level. Both in terms of synagogal affiliation and in the influence of tradition on Jewish life and in Jewish public affairs, Anglo-Jewry remained vastly superior. However, in the United States every synagogue, institution or organisation in the community was a complete sovereign entity. Thus there was a degree of competitiveness and enterprise in many of them entirely and sadly lacking in our own community here, and which gave American Jewry a tremendous sense of vibrancy and vitality.

MISSIONARY TACTICS CONDEMNED

The Ashkenazi Chief Rabbi of Israel, Rabbi Shlomo Goren, who was in London to assist in the preparation of the Kol Nidre appeal, asked the Archbishops of Canterbury and of Westminster for help in stopping Christian missionaries using "unreasonable means" to persuade poor families in Israel to convert. Both Dr. Ramsey and Cardinal Heenan agreed that to use financial inducements was an "incorrect way" to persuade people to change their faith, describing these missionaries as "no real Christians".

Certain missionary sects in Israel used financial inducements including offers of emigration to Canada and job opportunities there, as well as education in missionary schools, working primarily in new settlements and among Oriental immigrants and newcomers from the Soviet Union, said Chief Rabbi Goren. Their converts so far numbered only a few hundred but he was concerned about a considerable increase in missionary activities in recent months.

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Deputies' Committees Chairmanships

In a contest for the chairmanship of the Board of Deputies' law, parliamentary and general purposes committee, Mr. F. M. Landau defeated Mr. Donald Silk. Dr. Jacob Braude is deputy chairman. Alderman M. Fidler, MP, was elected chairman of foreign affairs, with Dr. S. Roth as deputy chairman; Lord Janner and Dr. Levenberg became chairman and deputy chairman respectively of the Erets Israel committee. Sir Samuel Fisher, the president, is chairman of the executive committee and Mr. E. Nabarro of the finance committee.

Meet the Chief Rabbi

Chief Rabbi Jakobovits appeared in a recent Sunday religious TV programme service on BBC-1's "A chance to meet", presided over by Mr. Cliff Michelmore. The strength of religion, said the Chief Rabbi, lay in the superiority of its eternal values, which transcended the changing and passing fashions of time. What was required was an intensification of Jewish education, for without the full knowledge of Judaism its relevance to the modern age could not be judged.

Jews' Temporary Shelter

The Jews' Temporary Shelter, founded in 1885 and situated in Aldgate in the East End since 1930, can accommodate 80 residents and has in times of emergency housed more than 100. It is to move to new premises at Mapesbury Road, Willesden, which will accommodate 35, with a maximum of 50 if necessary. Accommodation will be in single or double rooms whereas the present premises have dormitories for 17 people.

"Prison Banquet"

A "prison banquet" was given at the Royal Hotel, Southport, by the Merseyside Interdenominational Committee for Soviet Jewry and members of the Liverpool and Southport 35s Groups. The banquet consisted of stale black bread, herring, potato and cabbage soup, representing the daily diet of Russian political prisoners. The event was well covered by the media, and the food was later taken on to the promenade for the general public to see and partake of, if they wished. Petition forms were signed calling for the release of Sylva Zalmanson.

Problem of Assimilation

Speaking from his pulpit at the Birmingham Central Synagogue, Rabbi Mordechai Singer said that the problem of assimilation was now so serious that far greater efforts had to be made. Many of the country's leading and most flourishing Orthodox groups, apart from the Lubavitch movement, were far too inward looking, Rabbi Singer said, and if those groups, including institutions centred on Gateshead and North London, interested themselves more in other parts of the community, including the provinces, the tragic losses now being suffered through assimilation could be reduced. To blame teachers, parents or rabbis achieved nothing. Communal responsibility could be carried out only if people cared for others in the way in which Lubavitch demonstrated.

Manchester Synagogue

A survey carried out by the Jewish Gazette shows a remarkable upsurge in membership in Manchester synagogues in recent years. The Menorah Reform Synagogue shows a 40 per cent increase during the past two years, and other synagogues also have a pattern of a steady increase in membership.

Brighton Home for Aged

A fête in the grounds of St. Annes Convent in Hove resulted in over £1,150 being raised by the Brighton and Hove Committee for the Jewish Home for the Aged. This is the third year that the convent gave their grounds and facilities for the purpose.

NEWS FROM ABROAD

UNITED STATES

Kissinger Swearing-in Ceremony

Dr. Henry Kissinger, who came to America with his parents from Germany as a refugee from the Nazi regime, has been sworn in as America's 56th Secretary of State. His mother, Mrs. Louis Kissinger, who was at the ceremony with her husband, held the King James's Bible—President Nixon's gift to her son—on which he swore the oath of office. The guests also included Dr. Kissinger's children, David and Elizabeth, and his brother, Walter with his family. He is the first naturalised citizen to hold that office. More than 200 guests at the special White House ceremony gave him an unusual one-minute ovation. Dr. Kissinger said that if his origin could "contribute anything to the formulation of our policy, it is that at an early age I saw what could happen to a society based on hatred, strength and distrust and that I experienced then what America means to other people, its hope and its idealism".

Terrorism

Jewish residents of Boro Park, Brooklyn, are forming a mobile radio car patrol as the result of attacks by Puerto Rican and Italian youths, one of which resulted in the death of a yeshiva student. There are about 150,000 Jews in middle-class Boro Park, with its small homes, yeshivas and synagogues. The organiser of the mobile patrol has stated that there were too few policemen in the neighbourhood to cope with the spiralling rate of violence.

"WE MISS THE JEWISH ELEMENT"

Brandt at New York University

On the occasion of his visit to the United States, Chancellor Willy Brandt spoke at the 40th anniversary celebration of the "University in Exile" founded under the auspices of the New School for Social Research after the Nazis had come to power. The Chancellor recalled the contribution to American cultural life made by prominent refugees who were associated with the University. "They can no longer be separated from the cultural history of the United States. They have left their indelible mark on your people and on my people. Without their contributions, the way in which subjects like sociology, politology, psychology, history of art and musical sciences are now taught in the U.S. would have been unthinkable. . . . Yet Germany still feels the great loss which she has sustained by the exodus of her most gifted and most expert women and men in the thirties and early forties. Our cultural landscape—lively as it may be—has not re-obtained the abundance and creative strength which it had under the Weimar Republic. To be quite frank: We miss the Jewish element in our society, and we miss it bitterly".

MEXICAN AWARDS

The 1973 winners of the annual awards bearing the name of Elias Sourasky, the Mexican-Jewish philanthropist and banker, were congratulated by President Luis Echeverria Alvarez. The winner of the science prize, Dr. Rodolfo Stavenhagen, is a member of a well-known German-Jewish family. The literary prize winner is Mr. Andres Henstrosa, a liberal writer and contributor to Spanish-Jewish publications, and the arts prize winner, Mr. Enrique de la Mora, an architect, is married to a Jewess.

CHILE

No information is available about the 150 or so Jews in the administration of the late President Allende, including General Jose Berditchevsky, Mr. Volodia Teitelbaum, Mr. Daniel Silverman, Mr. Jaime Faivovitch, Mr. Jacob Shaulson and Mr. Enrique Testa.

BULAWAYO MAYOR

The fifth Jew to be chosen for the office of Mayor of Bulawayo since 1965 is Dr. Eugene Gordon. The community believes this is a world record. The previous Mayor, Councillor R. S. Harris, is the son of the late Alderman C. M. Harris, Mayor between 1934 and 1936. Councillor J. Goldwasser, Alderman A. Menashe and H. Coronel, all former mayors, have been elected to the city council. The first Mayor of Bulawayo, Mr. I. Hirschler, was also a Jew.

CANADA

Holocaust Memorial Desecration

In London (Ontario) a memorial to the Jewish victims of the Holocaust has been desecrated in the cemetery of the Or Shalom Synagogue. The slogan "Judens raus" was painted on the memorial as well as "Lies, lies" and "Never again".

End of Alberta Congregation

The Israel Synagogue in Vegreville, Alberta, has been demolished and its site sold. The first Jewish settler arrived in Vegreville in 1906 and the congregation was founded in 1919, reaching a total of 82 in 1931.

The smaller Jewish communities in North America in general and in West Canada have been declining with the spread of motor transport and express roads.

University Observes Rosh Hashana

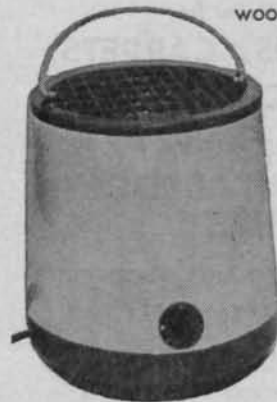
This year Toronto's York University again shut for Rosh Hashana. Not only are there some 3,500 Jewish students at the university, but many of the academic staff are Jews. The authorities therefore decided to shut the university as the most convenient arrangement, opening a week earlier for the autumn term this year.

GREEK CONFISCATION

The ancient Jewish cemetery in Joannina, in western Greece, has been confiscated by the fiscal authorities on the ground that it has ceased to serve its original purpose and is situated on public property. The community has appealed to the courts against the seizure and telegrams of protest have been sent to the Greek Government by the Central Board of Greek Jewish Communities and all individual communities. The cemetery contains the graves of generations of local Jews as well as of many Jews who fell in the Greco-Albanian War of 1940.

There are 97 Jews in Joannina today which, before the Second World War, had a Jewish population of 1,850.

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BARBADOS COMMUNITY

Synagogue Lane in Bridgetown, once the heart of Barbados' Jewish life, reveals a handsome structure which since 1831 housed Congregation Nidhe Israel but is now an office building. Nearby lies the historic Jewish cemetery, one of the oldest in the Western Hemisphere, now filled with refuse, broken tombstones and weeds. The cemetery is in such a state of neglect and disrepair that it has been taken off the list of places of interest published by the island's tourist authority.

For 150 years the Portuguese Jews of Barbados prospered on their sugar plantations. By the 1830s, however, the community had declined, all but disappearing by the start of the 20th century, until the arrival of the East European Jews.

The Ashkenazi Jews who came to Barbados in the 1930s and 1940s now number about 17 families. Their plans to restore the cemetery were drawn up two years ago under the guidance of Rabbi Isidoro Aizenberg of Caracas, who had supervised a similar project in his country. Since then little has been done, and the rabbi reiterated, at another meeting with communal leaders recently, that unless action were taken soon this valuable monument of early Jewish settlement in the Americas would literally "die".

HOLY-DAYS IN MAJORCA

Members of the Majorca community and visitors attended High Holy Day services in the Palacio de Congresos in Palma. The services were conducted by Rabbi Dr. Werner Van der Zyl, emeritus minister of the West London Synagogue, who lives on the island, with the assistance of a London rabbi.

The Majorca congregation, officially recognised by the Spanish Government in August, 1971, has opened a fund-raising campaign to build a community centre, including a synagogue.

JEWRY IN THE EAST

Oppressed Minorities

The Minority Rights Group, the international research and information unit based in London, has published an up-to-date version of its 1970 report on the position of religious minorities in the Soviet Union. The plight of Soviet Jewry is depicted, as in the original report, as part of the deliberate policy of harassment and persecution which all religious groups have to endure.

The earlier conclusion is reiterated that the Jews in the Soviet Union are those whose destiny is worst affected by their Government's external policies which may, in their turn, be affected by the worst side of Russian and Ukrainian nationalism. The report remains gloomy about any change for the better.

Sholem Aleichem Plaque

Novosti, the Soviet press agency, states that in Birobidjan, the centre of the Jewish autonomous region of that name, a plaque has been unveiled to the memory of Sholem Aleichem, who died in 1916.

Menuhins in Romania

Yehudi Menuhin and his sister Hephzibah took part in the sixth George Enescu international festival held in Bucharest. A reception was given in their honour by the Federation of the Jewish Communities of Romania.

The 200 or so guests included the vice-president of the Cultural Department, the president of the Union of Romanian Composers, the Swiss Ambassador and representatives of the United States and Israel Embassies, as well as Dr. Moses Rosen, the Chief Rabbi of Romania.

Margot Pottlitzer

STRANGERS IN STRANGE LANDS?

Paul Tabori's "Anatomy of Exile"

Nobody who came to this country as a refugee will ever be able to feel that present-day refugee problems are a matter of indifference to him. Inevitably recent controversies about new terms of admission for both black and white immigrants have brought back memories of difficulties and anxieties of one's own past and have at the same time reminded us of the fact that we as a group of refugees of a past generation are no longer refugees to-day. What then are we? What new identity—to use a contemporary idiom—have we acquired? Terms like *refugees*, *emigrants*, *immigrants*, *new citizens* are only valid for a comparatively short period. For this reason, too, it has often been suggested that the A.J.R. should now change its name, though nobody has been able to suggest a suitable new one. Obviously the problem does not exist in countries like Israel or the United States where all new citizens are at least the descendants of newcomers.

From a slightly different angle, and using yet another synonym, the intricate pattern of refugee existence is examined in Dr. Paul Tabori's book *The Anatomy of Exile* (Harrap, 432 pp. £6). It is the first of two volumes the second of which, *The Gift of the Exiles*, is still to appear and will deal with the benefits that host countries have derived from their generosity.

Thirty-four years ago, the author left his native Hungary in order to live and work in this country. Despite the fact that he has sat on a number of committees dealing with exiles, he maintains that he is not an exile himself and supports this claim by the statement that he has never been tempted to start a Free Hungarian Movement. It would seem as if to be an exile is a state of mind. I have come across quite a few people who left Germany in the early Thirties and were naturalised British citizens just before the war and who therefore refuse to admit that they came as refugees. Helen Vlachos the Greek publisher who fled her country in the most dramatic circumstances announced that she has now become a British publisher and added: "I got so tired of being described as an exile. It was annoying because during my five years in London I have never felt an exile." It all seems to boil down to a question of terminology, and quite properly Dr. Tabori devotes a chapter to the study of the semantics of exile.

The basic definition is provided by the *Oxford English Dictionary*: "An exile is a person compelled by circumstances to reside away from his native country". This obviously implies that the exile still feels that he belongs to his native land and that he has at least the intention to return to it as soon as circumstances permit, though this may never happen in his lifetime. It is perhaps for this reason that Jewish refugees from the Nazis hardly ever called themselves exiles: The

nature of the events which drove them from their native countries was such as to obviate any idea of an eventual return, and they felt that they would have to rebuild their lives and make their homes in their countries of refuge. . . . One of them, Dr. F. Gotfurt, of London, is quoted in the book: "For myself and many others of my emigration, circumstances have now for a considerable time permitted us to return, but we have not returned, which makes us ex-exiles. The reason for not returning is in most cases—certainly in mine—that we are more at home in our new country than we would be in the old one . . . German has, for me, become a foreign language of which I happen to know all the words."

Exaggerated Assimilation

In their anxiety to be accepted, exiles often go to extremes, and we have all encountered one or other of them. Dr. Tabori mentions the man who shows his acquired Englishness by carrying his handkerchief up his sleeve rather than in his pocket and remarks: "These are surface symptoms of the deepest desire to be like the others, to conform, the desire that makes the second generation immigrant ashamed of his parents, their accents, their clinging to the ways of the old country". He also tells the story of the man who having at last been naturalised, bursts into tears and asked for the reason, sobs: "Why did we have to lose India?"

Fundamentally, however, *The Anatomy of Exile* is a deeply serious book and does not provide much light relief. After dealing with the various and often contradictory definitions of the term—those applied from outside by authorities and international organisations and those used by exiles themselves—the greater part of the book is

devoted to a study of the history of exile and exiles, and what an involved and long history it is! It appears that the first known refugee was an Egyptian called *Sinuhe* who, expelled by a tyrant ruler, travelled in many lands and was allowed to return home in old age. As exiles frequently do, he immediately sat down to write the story of his tribulations which began "To go into exile was written neither in my mind nor in my heart. I tore myself by force from the soil upon which I stood". Throughout the ages individuals, groups and nations have suffered the same fate. Political and religious persecution again and again resulted in ever increasing numbers being made refugees. For obvious reasons there were always a great number of what we would now call *intellectuals* among those who had to leave, because, being articulate, they were clearly identifiable as actual or presumed opponents of the *Establishment* of their day. Many of their names are famous ones, and often they became better known or at least known to a wider audience by what they did or wrote in exile. Ovid, Dante, Dostoyevsky, and Thomas Mann come to mind in this context, but it was Thomas Mann, too, who in 1945 pointed out that the Anglo-Saxon word *alien* and the German word *Elend* go back to the same root. *Elend* once meant *alien land*.

Mass exile usually only happened once to a particular group like the Huguenots, the French Royalists, the 1848 revolutionaries, or the White Russians. To Jews, however, it has always been part and parcel of their destiny. The enforced stay by the waters of Babylon was the beginning of their wanderings which even now, after the setting up of the State of Israel, have not come to an end. These wanderings, too, are extensively chronicled in the present volume.

To prepare the ground for the second volume, Dr. Tabori, in his concluding chapter, discusses the *reluctant havens*, the countries which more or less willingly have admitted refugees. He discusses conditions of entry, chances of settlement, acceptance by the native population, psychological adjustment of hosts and newcomers and difficulties encountered in various countries. Speaking of the *Dilemma of Britain*, he comes to the conclusion that "in principle the foreigner enjoys the same social, economic or legal rights as British subjects do . . . This is the theory and it is a noble one. In practice of course things are somewhat different. Discrimination like xenophobia or antisemitism is discreet and courteous in England, though now and then there are ugly outbreaks of hooliganism and hate".

The subject of exile seems inexhaustible and, though the book is obviously the result of thorough research, Dr. Tabori states that it does not claim to be scholarly or comprehensive. In any case he has brought to light and compiled a wealth of material to be found nowhere else, and it makes fascinating reading. Insiders who know the subject from their own traumatic experiences may not always agree with his definitions or conclusions, but they cannot but be passionately interested in a book that describes and investigates a human tragedy in which they themselves have taken part.

Island Refuge

*Britain and Refugees from
the Third Reich 1933-1939*

A. J. SHERMAN

This is the first authoritative study to examine the official British response to the refugees from the Third Reich. At first far less welcoming than a number of countries, Britain was ultimately more generous than many, granting asylum to a significantly large number of refugees before the outbreak of hostilities.

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Eric Gottgetreu

JEWISH ART AND ARTISTS

A New Approach

A recently published, well-produced book by Heinrich Strauss* sets out to probe how Jewish artists of the past and, even more, of the present reacted to their inherited Jewishness—by identification or escapism, by clinging to their Jewish roots or attempting to ignore them. In his fascinating study the author deals with the problem of Jewish assimilation and renaissance in a field which so far has not been adequately covered. While there are dozens of valuable essays on the role of Jews in the literature and music of the nations in whose midst they lived, Strauss's work seems to be the most knowledgeable assessment of their position in the fine arts.

Despite its brevity the book covers a span of 3,000 years, from Israel in the land of Canaan up to the Israel of today. In his evaluation of Jewishness in the works produced by people of Jewish origin, Strauss is much more cautious than most other art historians. He takes the view that neither descent nor mere Jewish content, i.e. the selection of motifs, are sufficient to qualify a work of art as typically Jewish — be it a painting or a sculpture, a piece of craft work or a work of architecture. Throughout their history, Jews have been confined by the Biblical proscription "Thou shalt not make unto thee any graven image..." (Exodus 20, 4). Besides, they have always lived as a cultural minority, be it in the ancient Orient or in the surrounding Hellenistic-Roman, Islamic or Christian cultures. This was the case even in periods when they enjoyed partial or complete political independence.

* Heinrich Strauss: *Die Kunst der Juden im Wandel der Zeit und Umwelt*. Ernst Wasmuth, Tübingen. 143 pp with Index, 49 Illustrations and a comparative chronological table of events in Jewish and general history.

Among the early examples of this cultural co-existence Strauss mentions the first Temple which was built in a Phoenician-Canaanite style, and Herod's Temple which was strongly influenced by Hellenistic architecture. Yet in both cases the religious content inside the temples was authentically Jewish within the limits of the basic principle that the ritual or other subjects were not to violate the basic injunction against any "graven image". Examples of a later period are the famous fresco paintings at the third century CE synagogue of Dura Europos on the Euphrates, which belonged to a small but rather independent Jewish community. Yet there it appears that at least two of the painters of biblical scenes were strongly influenced by Hellenistic and Greek examples and had no inhibitions against the inclusion of human figures and faces.

Heinrich Strauss then describes later contacts between Jewish and other artists and particularly Islamic and Spanish influences in the Middle Ages. It was, however, only after the fall of the ghetto walls during the Napoleonic era that Jewish artists in the diaspora were faced with greater psychological problems. In their reaction to these problems they differed from each other.

One of the most tragic cases was probably that of the great German impressionist Max Liebermann, who could not understand why German nationalist papers should object to a Jewish painter receiving an official invitation to do a portrait of President Hindenburg. "But I am only a painter—what has painting to do with Judaism?", Liebermann asked naïvely, unable to grasp that German racists of the "Aryan" ideology could not tolerate a Jewish artist enjoying such a high position in the German cultural hierarchy. But even the good German Liebermann had to live with the facts of Nazi life. It was only a few years later, in spring 1933, that he was forced to resign from his position as Hon. President of the Prussian Academy of Arts. In June 1933, he wrote to the Director of the Tel-Aviv Museum: "...That we have been deprived of all civil rights weighs as a terrible nightmare on all of us, but particularly upon those Jews who, like myself, believed in the dream of assimilation... Unfortunately, it is no longer possible to transplant an old tree. Next month, I shall be 86." Less than a year later he died, and in 1943 his widow, then 85, took poison at the moment of her deportation to the East...

To show the various aspects of the artistic

and intellectual interplay between Jewish artists and their Gentile surroundings from the emancipation till the present day, Strauss chooses twelve examples. The list begins with Moritz Oppenheim (1800-1882) who, while influenced in his style by the non-Jewish world, still remains closely attached to his Jewish milieu. It continues with Mark Antokolski and Mauricy Gottlieb, who both lived in Eastern Europe during the second part of the last century and with whom the urge to assimilate to the tendencies of the "Wide World" was already much stronger. The march to "freedom" goes on with Jozef Israëls—a staunch believer in his two-fold loyalty to Holland and to his Jewish heritage without feeling any conflict between them. Three great landscape painters with limited Jewish ties who lived round the turn of the century—Pissarro, Levitan and Lesser Ury — are subsequently described with much love and understanding. Strauss's piece on the British Jewish sculptor Jacob Epstein is particularly interesting because it shows how differently many non-Jewish British people reacted to his works of art on Christian themes—some with strong opposition and others with deep admiration. Finally, Strauss writes on the art of Ben-Shan and Lissisky with their humanitarian and socialist messages, and about Chagall's early endeavours to help socialist art education in the USSR prior to his identification with Jewish and various other themes.

The book concludes with an investigation of the possibilities of developing a more outspoken Jewish art in Israel. In orthodox circles the biblical injunction against any "graven images" may still have its impact, while an additional adverse influence is likely to come from the levelling effect of modern international artistic tendencies. Nevertheless, artists like Leopold Krakauer, Jacob Steinhart, Isidor Aschheim, Anna Ticho and Mordechai Ardon have clearly shown that the attempt to give an adequate expression to the Israel landscape and the experience of the old-new Land of the Bible may well lead to the beginnings of a new art development anchored in the love of that beautiful and mysterious country.

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Hans Liebeschütz

A JEWISH CIVIL SERVANT

Memoirs of Staatsrat Leo Lippmann

This book* offers the memoirs of a Hamburg Jew, who entered the public service of his home town in 1907 and became the leading permanent official in the Department of Finance during the Weimar period. Against his expectation he was dismissed a few days after the Nazis had taken control of the government of Hamburg in March 1933. He felt especially grieved because his discharge from office was based on a paragraph, which classified him as a party-man who had used his position to further the interests of a limited group. Yet Leo Lippmann (1881-1943) had always aimed at complete impartiality. The report on his work as administrator, which he wrote between 1933 and 1935, is designed to show this attitude clearly. He decided not to emigrate. Both he and his wife took their own lives in June 1943 after they had received the order for their deportation to Theresienstadt. The manuscript of this book was preserved with the help of Dr. E. Garvens, a colleague. This account of a great career survived in the State Archive of the Hamburg town hall.

The book's central theme, the financial affairs of a great city in a period full of crises, makes an important document for the social history of the time. Negotiations with the Federal authorities in Berlin formed a part of Lippmann's task. So he was able to report as witness about developments and transactions which in the end decisively influenced the fate of the citizens he represented.

But these memoirs of a Jewish man, who by great gifts and persevering application, obtained an outstanding position in German society, arouse our special interest mainly from a quite different point of view: Lippmann was always conscious of his Jewish origin and certainly never concealed it. His sympathies with the belief and the community of his ancestors were, however, definitely limited.

Lippmann's relation to Judaism and Jewry was exclusively based on his feeling of loyalty towards his family, a feature that remained strong through all the phases of his career. He never overlooked the fact that the solid capability of the older generation had prepared his own rise in the world. His paternal ancestors had shared the modest existence of traditional communities in Southern Germany. The father, Joseph Lippmann, came to Hamburg invited by his uncle, who in 1861 had established a successful firm in the tin trade. Joseph became a partner in 1880; the expanding business branched out to Berlin, but he always preserved the unassuming bearing and the dialect of his origin. Jewish affairs took a good deal of his time. Joseph Schönfeld, who was for 25 years the chairman of the Tempel community, saw in him the best man to succeed him; Lippmann filled this post from 1909 to his death in 1928. He was also a member of the executive committee of the Deutsch-Israelitische Gemeinde, the organisation in which traditional and liberal Jews were united. Leo reports with proud piety about his father's career, but he never admits for himself any emotional ties with the Jewish past.

The break was made early in life. I remember from a great-uncle's birthday party in my childhood that I was slightly shocked to hear Referendar Lippmann explaining the case against religion with great force to a young lady. He talked then as a follower of Ernst Haeckel, who had developed Darwinism into an instrument to understand world and man as products of mechanical forces. Lippmann did not join the association of Monists, which propagated this view in public. But he always kept close contact with the movement and its doctrine. He deeply respected his father-in-law, Dr. M. von der Porten, who was a well known family doctor in suburban Poeseldorf and a leading speaker at monistic conferences. Although the philosophical basis of this world picture was vulnerable, a considerable proportion of its membership came from the Jewish intelligentsia. This phenomenon is perhaps now easier to understand than it was for the contemporaries: there was a feeling among this group of educated Jews that the naturalistic solution to the "world's riddle" might help to establish a neutral sphere, in which the stigma of the outsider was extinguished without any surrender to the ruling faith.

Monism had certainly this function for Lippmann. The religion of emancipation by which the majority of German Jews asserted their identity and the continuity with their ancestors was eliminated for him. Jewish origin could be considered and defended as a mere starting point from which a life entirely dedicated to the service of German values and the actual needs of the country could be developed. In this respect, Lippmann followed the advice given by Treitschke to the German Jews and he knew about this coincidence. He remained convinced that his origin did not colour his mentality, actions and achievements, even when the press of the nationalist opposition hinted at some signs of Jewishness in his policies. This happened especially when the stern advocate of fiscal interest pleaded successfully for great expenses for the rebuilding of the opera house.

When in 1907 Lippmann started his career, he was aware of the difficulties which normally blocked the entry of an unbaptised Jew into public service. He reports how a remark by Georg Moenckeberg, at that time head of the financial department, dispersed his hesitation. The burgomaster, conservative in politics but liberal in human relations, encouraged him by the assertion that in Hamburg only the quality of a man's work mattered, not his origin. Lippmann had good reason that, as far as his person was concerned, this promise was honoured till 1933. For the assessment of his own position in the world it was important that he was making his way as an administrator and not by activities linked to a political party. From this circumstance he derived the conviction that he had established himself as an objective servant of public welfare, independent of the interest of any group with which his family ties might connect him. This attitude helped him to work and to live with the Gentiles who belonged to a stratum important to a man of affairs; but this mentality did not help him to understand an environment increasingly motivated by emotional forces, and narrowed his sympathies with the Jewish past and present.

When the tide of the Nazi flood rose at the

end of the twenties, he fostered the illusion that the party would be educated by participation in the concrete task of everyday work; nor did his judgment of his own place in society allow him a feeling of solidarity with Jewry as a whole, outside the family and his circle of friends, whom he thought to belong to the same class as himself. Nevertheless, the upheaval of 1933 brought him of a certain necessity into intimate contact with Jewish affairs during the last phase of his life.

In 1935 the financial expert became the leading member in the executive committee of the Hamburg community; he continued in this function until the Gestapo dissolved the Jewish institutions in 1943. There is no doubt that he worked in this office with the same competence and dutiful application as he had done in public service. But the overwhelming experience behind this turn did in no way change the balance of values which he had established in the earlier periods of his life. During the first years of Nazi rule many judges and teachers, dismissed from their former position, found satisfaction in the emergency work for the hard pressed community; they fostered a certain feeling of homecoming. The final section, which Lippmann added to his memoirs in 1941, makes it completely clear that he never shared such feeling. He records a journey to the Middle East which he undertook with his wife in 1935. He mentions that his itinerary gave him a slight knowledge of Palestine and Syria. No word is said about the Jewish settlements. In conversation he made it clear that he did not believe in the capacity of Jews to do the hard work of cultivation or to gather the physical strength for the defence of that country against the millions of the Arab nations.

The epilogue of the book ends with a sober survey of ordinances by which Hitler's administration humiliated and oppressed the Jews between 1935 and 1942. The mass murder is excluded, but the systematic sadism of those decrees nevertheless forms an impressive document of human maliciousness. The foregoing chapters on private life and journeys abroad are followed by a conventional apology refuting antisemitic accusations, which looks rather out of place against the background of corrupted law expressed in a legal language. Lippmann gives no report on his work for the community in this context; he does not characterise any of his collaborators in this field, a theme which filled many pages in the chapters on his public service.

For some of these memoirs' readers a comparison with Richard Fuchs will come to mind. Both men fitted perfectly by gifts and concentrated endeavour into their chosen positions as administrators of public finance. Both shared an intense interest in the works of classical art. On the other hand, the deep contrast in their attitude to Jewry and Judaism is striking. For Fuchs the legacy of his ancestors remained the spiritual force of his thought and action, the basis of his humanity. It is therefore a cause for regret that he did not leave us an autobiographical report, which would have shown us the model of a man who combined productive integration in his environment with a living loyalty derived from the traditions of his own people. But perhaps it would not be quite fair to conclude a review of Lippmann's book with such a negative note. In retrospect we must admit that his type of achievement and unlimited dedication to Germany has also contributed to the image of Jewry in the mind of the post-Nazi generations, which made Adenauer's policy of restitution feasible.

* Leo Lippmann: *Mein Leben und meine amtliche Tätigkeit*. Erinnerungen und ein Beitrag zur Finanzgeschichte Hamburgs Aus dem Nachlass herausgegeben von Werner Jochmann. XXXV, 719 S. 9 Photographien. Veröffentlichungen des Vereins fuer Hamburgische Geschichte Bd. XIX. Hans Christians Verlag, Hamburg, 1964.

F. L. Brassloff

GREAT MASTER OF THE SMALL FORM

Alfred Polgar Centenary

The comments, reviews and stories written by Alfred Polgar during five decades have stood the test of time. They have remained readable and enjoyable, and one may now even better appreciate the immense care and consummate skill of an author who managed to condense into a few pages a wealth of wisdom, humour and imagination.

Polgar was born in Vienna on October 17, 1873, and died in Zurich on April 24, 1955. Already before World War I, his articles, published in Vienna newspapers, were distinguished by succinctness, ironical detachment and sharpness of observation. He certainly was rooted in the specific Viennese culture—its unique combination of music, theatre and coffee house life—to which so many Jews made valuable contributions. His style, however, differed already then from that of the producers of the discursive "feuilleton" by a basically critical approach. He exposed the sham "Gemuetlichkeit" and showed sympathetic understanding for the victims of petty officialdom, particularly a narrow-minded administration of justice.

In 1924, Polgar moved to Berlin. There his little masterpieces appeared regularly in the "Tagebuch" and the "Weltbuehne", whose editor, Siegfried Jacobsohn, belonged to his admirers. The obituary, which Polgar wrote in appreciation of his friend, is a striking example of his ability to pay tribute to talent and integrity. This gift is apparent in his

delightful reviews of plays, their writers, actors and producers. His lifelong love of the stage, combined with an understanding of and tolerant attitude to imperfection and human foibles, made him a committed onlooker rather than a professional critic. He admired and praised artists of the stature of Albert Bassermann and Max Pallenberg, Fritzi Massary and Tilla Durieux. He recognised the potentialities of young authors, including Bertolt Brecht. Unlike most of his Berlin colleagues, he was not always impressed by Max Reinhardt's "wizardry". During his Berlin years, his articles began to be re-published in books which gained their author a wider public. The Nazis treated them, as a matter of course, as products of Jewish decadence and committed samples to their symbolic burnings of "non-Aryan" literature.

Polgar himself returned to his home town Vienna in 1933; he emigrated after the "Anschluss". As a refugee in Switzerland, France and finally in the United States, he acquired new sad experiences, but the dimension of his work and his outlook did not change essentially. As a writer whose deep attachment to the German language and elegantly polished style do not lend themselves to translation, he remained a stranger in Hollywood and New York. The return to Europe was therefore appropriate in his case and Zurich the comparatively best place for him to resume his reviewing the theatrical

scene in Switzerland, Germany and Austria, although he recognised clearly and without self pity: "Die Fremde ist nicht Heimat geworden, aber die Heimat Fremde."

Alfred Polgar has never spelled out any political credo. Unlike contemporaries like Tucholsky and Mehring, he did not accuse, denounce and exhort, but his writings express just as convincingly abhorrence of injustice, war and persecution. In a particularly brilliant piece on "The Merchant of Venice" he elaborated "how the straightness and pedantic exactness of a bad Jew is foiled by the talmudic trick of good Christians." Apart from their lasting literary value, Alfred Polgar's writings constitute a highly personal and illuminating commentary on significant aspects of German and Austrian culture in the first half of our century.

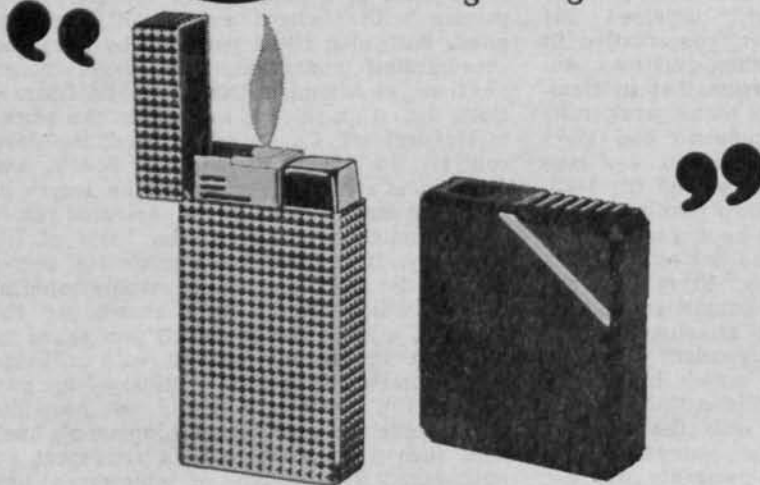
NEWS FROM BERLIN

"Aron-Strasse" Re-Instated

The "Sackfuhrerdamm" in Berlin-Neukölln will again be called "Aron-Strasse", the name it had until 1933. Hermann Aron was the mathematician and physician who, in 1883, sent the first wireless signals across the Wannsee and who also invented the first usable electric meter, later called "Aronzähler". He was born in 1845 in Kempen as the son of a cantor and died in 1913 in Homburg v.d.H. He was the founder and head of the Aronwerke which were "transformed" into the Heliowattwerk Elektrizitäts-A.G. in 1933 and later taken over by two firms associated with the Siemens concern.

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SCENE FROM ISRAEL

VIENNA TRANSIT

Dr. Bruno Kreisky, the Austrian Chancellor, in a radio interview revealed that the idea of banning organised travel through Austria by Soviet Jewish emigrants en route to Israel had originated with his Cabinet. It was suggested in the hope that the offer might induce the Arabs to release the three Soviet Jews and the Austrian customs official held hostage and to leave Austria.

President Nixon, who urged Dr. Kreisky to reconsider his decision to shut down Kastell Schoenau, said at a press conference that governments simply could not give in to blackmail by terrorist organisations.

In the view of the Dutch Foreign Minister, Mr. Max van der Stoep, Holland feels that she "is obliged to do something for the Jews of the Soviet Union". The Dutch Premier and the Foreign Minister were asked by the leader of the Labour Party in the Dutch Parliament, Mr. Ed van Thijn, to set up reception camps in Holland for Soviet emigrants.

At its conference in Blackpool, the British Labour Party passed an emergency resolution deploring the Austrian Government's surrender to terrorism.

The suggestion by Mr. Harold Wilson, the Leader of the Opposition, that Britain should provide the Russian-Jewish emigrants to Israel with transit facilities denied them by Austria, although welcomed as a humanitarian gesture, was not regarded as a practical solution owing to Britain's geographical position.

Mr. Otto Roesch, the Austrian Minister of the Interior, has said that the Kastell Schoenau affair was greatly exaggerated and misunderstood all over the world, especially in Israel. Austria was still prepared to help and a satisfactory solution would certainly be found. He promised that the hospitable and humanitarian treatment Austria had accorded

to Soviet Jewish emigrants would continue without diminution. However, some re-organisation was essential in order to guarantee the safety of the emigrants, which had been endangered for some time.

As is known, Dr. Kreisky is Jewish, having been born into an affluent middle-class Jewish family 62 years ago. Turning Socialist at an early age and imprisoned under Dollfuss and later under Hitler, he had dissociated himself from everything Jewish in the years before the Second World War broke out. He was able to emigrate to Sweden from Austria in 1938, returning to Austria in 1945 with his Swedish wife and two children, to become Foreign Minister and, in October, 1971, Chancellor of Austria.

RUSSIAN STUDENTS

There are more than 350 Russian students enrolled at the Hebrew University, and a group of them is dedicated to contribute something to the community as a whole. They are helped by a special fund set up by Mr. Cyril Stein, a British businessman, aimed specifically at assisting the integration of Soviet students into Israeli life, as well as promoting socio-historical research into the Soviet community in Israel.

Through the efforts of the young Russian students, an active community centre has been started in Kiryat Menachem, a mixed neighbourhood including old-timers from Arab countries and new immigrants from all over the Western world and the Soviet Union. The project, now going into its second year, involving 10 and 15 students at any one time, provides tuition for the children and has begun a theatre circle for teenagers.

The Russian students say that the language barrier is easier to overcome than the barrier of absorption into the modes of thinking and behaviour in Israel, felt most acutely by a

fair proportion of Russian immigrants. According to student counsellors, by going out into society in this way the students are making things easier for themselves at the same time making a positive contribution to the community.

EMIGRANTS WHO RE-EMIGRATE

The Jewish Agency, United Hias Service and the American Joint Distribution Committee will no longer give financial aid to Soviet Jews emigrating from Israel via Rome. The three organisations have become increasingly concerned at the rise in the number of Soviet Jews leaving Israel after having arrived as immigrants.

At first the number seeking temporary assistance was small—83 during 1972. However, as the size of the aid operation began to grow it seemed, the Agency felt, as though Soviet immigrants to Israel were being encouraged to leave by the financial assistance being made available. From January to mid-August this year 389 applications for assistance had been received from Rome, even though nearly all the applicants had found jobs and had been given housing after arriving in Israel.

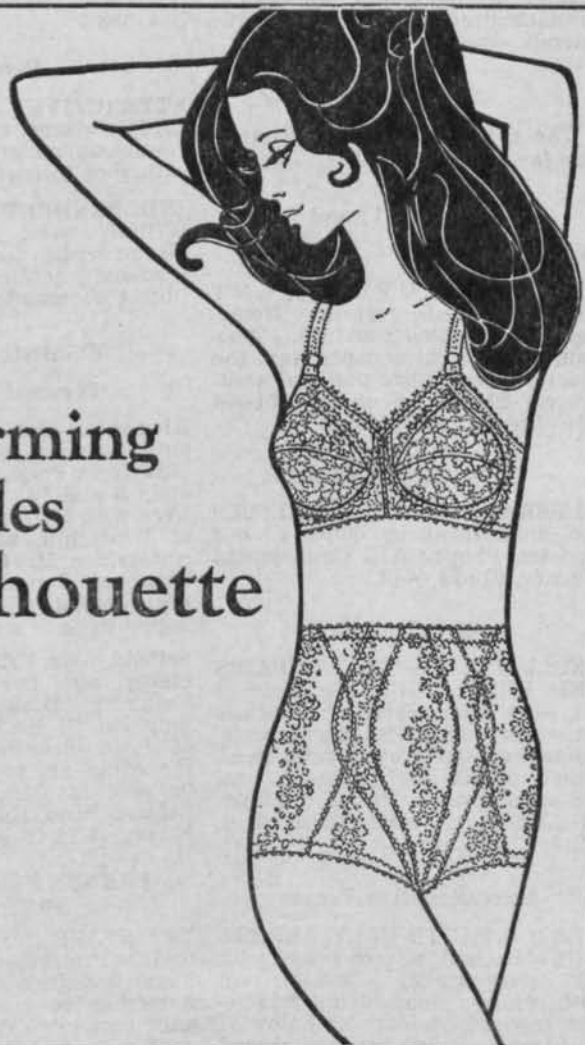
The decision to stop aid to Soviet emigrants in Rome was finally taken on the basis of the principle that a Soviet Jew choosing to leave Israel for another country could not be classified as a refugee.

TOGO BREAK

The West African State of Togo, which has broken off relations with Israel, is the seventh African nation to do so during the past 18 months. A Foreign Ministry spokesman made the announcement in Jerusalem "with regret and bitter dismay".

(It is hoped to publish a report about the impact of the War on the Israeli scene in the next issue.—The Ed.)

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IN MEMORIAM

WILLY HAAS

The author and literary critic, Willy Haas, whose death in Hamburg at the age of 82 was announced in our previous issue, was born in Prague and a contemporary and schoolmate of Franz Kafka, Max Brod, Franz Werfel and the actor Ernst Deutsch. At the age of 20 he founded his first literary periodical, where the early works of his friends in the "Prager Kreis" were published. After having served as an officer in the Austrian army during the First World War, he went to Berlin. In 1925, together with Ernst Rowohlt, he founded the "Literarische Welt", a widely recognised weekly. He returned to Prague in 1933 and, after the German invasion, emigrated to India, where he helped to build up the Indian film industry. He went back to Germany in 1947 and, until his death, was theatre critic of Die Welt (Hamburg), for which he also wrote feuilletons under the pseudonym "Caliban". His works include his autobiography, "Die Literarische Welt" (1957), and several volumes of essays. He also wrote a number of film scripts, the best known of which is "Freudlose Gasse" with Greta Garbo.

In his memoirs, Haas wrote that, dissatisfied by the dehydrated brand of Judaism in his parental home, he embraced Roman Catholicism but that he became bitterly disappointed at the complacent attitude of the Church vis à vis the Nazi regime. In the family announcement of his death, published in Die Welt, the relatives asked that in lieu of flowers donations should be sent to the Jewish National Fund.

FAMILY EVENTS

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

Birthdays

Apt.—Mrs. Sophie Apt (née Jacobi), of 84 Shoot-up Hill, London, N.W.2 (formerly Dresden), will celebrate her 90th birthday on November 1.

Francken.—Mrs. Dora Francken, of 10 Belsize Park, London, N.W.3, celebrated her 90th birthday on October 6.

Freudmann.—Mrs. Martha Freudmann, of Heinrich Stahl House, The Bishop's Avenue, London, N.2, will celebrate her 93rd birthday on November 11.

Landau.—Mrs. Charlotte Landau, of Heinrich Stahl House, The Bishop's Avenue, London, N.2, celebrated her 80th birthday on October 11.

Deaths

Arje.—Mrs. Irene Arje, of 10 Warrington Gardens, London, N.W.9, passed away suddenly on September 16. Deeply mourned by her loving husband and many friends. —With thanks for all the sympathy shown to me.—Walter Arje.

Bieber.—Mrs. Alice Bieber, of Swiss Cottage Hotel, Adamson Road, Swiss Cottage, London, N.W.3, died on September 5. Deeply mourned by all her relatives and friends.

Boss.—Miss K. Boss, of 48 Messina Avenue, London, N.W.6, passed away peacefully on October 2. Deeply mourned by her friends, Miss F. Gordon and Mrs. M. Pickardt.

FRED ZIEGELLAUB

Mr. Fred Ziegellaub, who played a leading part in the organisation of Jewish relief work on the European continent after the war, recently died in New York. Born in Worms, he was a student of medicine in Heidelberg, when the Nazis came to power. He emigrated first to France and from there to the United States. When, in 1949, the Paul Baerwald School for Jewish social work was opened in Versailles, he became a member of its teaching staff. He later served as Director of the Community Relations Department of the Joint and, from 1957-1962, was Country Director for Germany of the Joint. His activities as a capable social worker, organiser and educationist excelled by his deep understanding for the human needs of those for whom he was responsible.

DR. FRITZ HOMEYER

The literary historian, Dr. Fritz Homeyer, died in London at the age of 93. As head of the Foreign Language Department of Bumpus booksellers from 1938 to 1951, he was well known to many members of our community. He also rendered a valuable contribution to German-Jewish historiography by his work "Deutsche Juden als Bibliophilen und Antiquare" (published in the series of Leo Baeck Institute monographs) which is based on expert knowledge of the subject and was inspired by feelings of friendship with many German Jews outstanding in this field.

Broch.—Mrs. Erna Broch (née Eisenberg), of 86 Ashford Court, Ashford Road, London, N.W.2 (formerly Bochum), passed away on September 17, aged 66. Beloved wife, mother, sister, sister-in-law and aunt. May she rest in peace.

Cassel.—Mrs. Alice Cassel (née Erlenbach), of 41 Bevedere Court, Lyttelton Road, London, N.2, died on September 28 at the age of 82. Deeply mourned by her husband, F. S. Cassel, children, grandchildren and great-grandchildren.

Frischmann.—Mrs. Josephine Frischmann passed away on October 24 in Osmond House, The Bishop's Avenue, London, N.2. Deeply mourned by her daughter Trude and family who would like to express their heartfelt thanks to the staff of Osmond House and the AJR.

Kober.—Dr. Hermann Kober, Ph.D., D. Law, M.Sc., D.Sc., of 91 Weoley Park Road, Selly Oak, Birmingham, passed away on October 4. Beloved husband of Kate and dear father of Peter.

Ollendorff.—Mrs. Margarete Ollendorff passed away on October 14 in Heinrich Stahl House, The Bishop's Avenue, London, N.2. Deeply mourned by her family. She will be sadly missed by the residents and staff of the Home where she spent the last ten years of her life.

Ostwald.—Dr. Walter Ostwald, of 58 Hamilton Road, London, N.W.11 (formerly Munster i.W.), died on October 1, aged 83. Sadly missed by his many friends.

Pollak.—Mrs. Trude Pollak, of Arthur Court, London, W.2, passed away on October 1. Deeply loved and never to be forgotten by the members of the Mozart Circle.

White.—Mr. Bernard White, of 107 Cheviot Gardens, London, N.W.2, died on October 5. Mourned by his wife, Mrs. Hedwig White, his daughters, sons-in-law, grandchildren, relatives and many friends.

CLASSIFIED

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DR. S. E. VELDEN

On the eve of Rosh Hashana, the physician Dr. S. E. Velden quietly passed away. Only a few months ago, tribute was paid to him in this paper on the occasion of his 80th birthday. Dr. Velden came to this country from Czechoslovakia in 1939 and practised in Hampstead since 1945. He will be gratefully remembered by his numerous patients and friends.

MEMORIAL IN KREFELD

A memorial, consisting of six columns which symbolise the six million victims, was recently consecrated in Krefeld near the site of the previous synagogue. The main address was delivered by Dr. Josef Neuberger, the former Minister of Justice of North Rhine-Westphalia, himself a Jewish persecutee. The function was also attended by several emigrated Jews from Krefeld.

According to reports published in the "Aufbau" and also received from AJR members, the occasion was badly prepared. This is, to some extent, attributed to the allegedly lukewarm attitude to the project on the part of the City Council, which, according to one report, was also reflected in the indifferent and non-committal welcoming address of the Lord Mayor. Though of the 1,400 Jews who once lived in Krefeld quite a few were able to emigrate in time, invitations were sent out to only 19 addresses, and a number of addresses, given to the City Council, were not followed up. None of those who had formerly been active in the community, appear to have been invited, and it was also regretted that no rabbi took part in the ceremony, though it should have been possible to enlist the services of one of the rabbis officiating in neighbouring cities.

Personal

ATTRACTIVE YOUNG JEWISH LADY wishes to meet educated gentleman under 50 of same faith with view to friendship. Box 359.

INDEPENDENT CONTINENTAL WIDOW, well educated, bridge player, wishes to meet similar professional gentleman, early 60s. Object companionship. Box 360.

MISSING PERSONS

Personal Enquiries

Klements.—Eva and Vera Klements, who arrived in England in 1939 from Prague, aged approximately 8 and 10 years old, and who lived with Mr. and Mrs. F. Gibbons, at Whiteshill, near Stroud, Gloucestershire. Mr. Gibbons (now 80), living at Rest-By-The-Way, Edge, near Stroud, GL6 6ND, would be happy to have some news.

Seibold.—Mr. Fritz Seibold and his family who lived in 1938-39 in Hainburg, Donau, Jägerhaussiedlung No. 2. He was an employee of Lord Rothschild. Information regarding his whereabouts should be sent to: Mrs. Olga Skula, 15 Cobham Road, Kingston-on-Thames, Surrey, KT1 3AE.

THANKS FOR NEW YEAR GREETINGS

THE STAFF OF THE AJR wishes to thank members for their New Year greetings which were too numerous to reply to personally and cordially reciprocates their good wishes.

Alfons Rosenberg

THREE EXHIBITIONS

Heinrich Sussmann

It can't be easy to be a Jewish artist in our time. Should he follow Goya's example and represent "The disasters of Judaism" or should he regard his art as a means to distract people and remind them of the better and more encouraging things in their lives? Heinrich Sussmann (whose exhibition of paintings and drawings at the Campbell and Franks Galleries ended on October 2) has the sensitivity and the talent to do both. One of his portfolios of his lithographs is entitled "I remember Auschwitz once again", but there is also another one called "Fiddler on the Roof". Altogether his whole work seems to be a search for happiness or rather for a balanced and serene view of life. His training and a good part of his career testify to such an attitude. He was a gifted young draughtsman and cartoonist. He is outward-looking and versatile as painter, illustrator, designer, graphic artist, potter and exhibition designer. It is more the moment in life, the outward appearance of things and of human beings—both so important—which fires his imagination. It is significant that prevalent among his Jewish subjects are the Chassidim whose joyful religious practices are the envy of so many.

In his opening address the deputy director of the Austrian Institute emphasised the great importance of Tarnopol where Sussmann was born in 1904 for the artist's philosophy of life. Mr. Sussmann's reaction: Why Tarnopol? In any case I left it as a child.

Hermann Nonnenmacher

Artists also are human beings. Therefore we admire in Hermann Nonnenmacher a man who throughout his long life worked single-mindedly at his task, not making any concessions to the ever shifting fads of the day, never seeking cheap popularity. This has won him the esteem and the love not only of his numerous friends but also of other scholars and lovers of art. The great number of people attending his one-man exhibition at King's College, which closed on October 13, was a testimony to this. After the introductory words of the Dean of the College, the Right Hon. George Strauss, M.P., opened the show. In 1938 he had helped this refugee from Germany; he now owns and treasures some of his works and he mentioned the contribution Nonnenmacher had made to the artistic life in Britain. He hoped that one day there might be an exhibition of works by Mrs. Nonnenmacher, a distinguished artist in her own right.

The show demonstrates a "pilgrim's progress". The early pieces, made in Berlin, display his mastery over his material which is or was mostly wood. Right from the beginning we notice the humanity and sympathy for simple people or religious figures which informs his sculptures. From this flows his perennial interest in relations between people, in togetherness and the sadness of parting. And here we observe—while the basic theme remains the same—a changing of form and expression over the years. At first it is realistic representation. But with greater age and wisdom unnecessary and distracting details are left out until he arrives at "Embracing" of 1968, where two people have become one, inextricably; only the essence of

this event is retained, figurative details omitted. Another subject—expressing a similar idea—is that of two hands. An early sculpture "Two Pairs of Hands" shows fingers, thin and tender which are knitted together as if fearful of separation. In later ones the hands have become stronger and more powerful. It is form and space, emptiness and fullness, and the idea in the work as a whole that seeks expression.

There were many sketches in the exhibition proving his mastery of drawing. And then the exact opposite of statuary: pictures of the world of dreams and fantasies evoking the realm of the fluid and ever changing element.

Nonnenmacher is a "Wanderer zwischen zwei Welten". We have a feeling that his searchings and wanderings are far from finished. At the age of 82 he might still have many surprises in store for us.

Adele Reifenberg

Recently an elderly lady said to me: Those who deteriorate in old age, becoming disgruntled and nasty, can't look back at a fulfilled life. Those who have lived according to their calling are relaxed and serene when they begin to age.

The Ben Uri Gallery (21 Dean Street, W.1) has staged a retrospective exhibition (open until November 9) of Adele Reifenberg's work in honour of her 80th birthday and the 45th anniversary of her first show in 1928. Only recently we have traced the artist's life in this paper and tried to appreciate her achievement. It remains to note that the present exhibition allows a comprehensive view of her development. About 50 oil paintings are shown. Of her first ever painting, at the age of 17, a river with a bridge, her teacher Lovis Corinth said: a good picture on the whole but the bridge could have been better. The "Tree in a Landscape" received a prize in Weimar in 1915.

There is practically nothing which has not caught the painter's eye in her more than 60 years of active life: landscapes, still life, human beings and inanimate objects. Once somebody criticised one of her paintings for its rather sombre colours. Miss Reifenberg replied: The flute is a nice instrument but so is the 'cello.

Has she any plans for the ninth decade of her life? "Of course, self-portraits and anything that will stimulate my imagination". That is the spirit.

MR. ALBERT REIMANN 99

Mr Albert Reimann (11 Hillcrest Avenue, London, N.W.11), the founder and director of the once-famous Reimann-Schule in Berlin, will celebrate his 99th birthday in good health on November 9. The AJR, whose Board member he has been for many years, extends its heartiest congratulations to Mr. Reimann.

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H. W. Freyhan

CARL FLESCH CENTENARY

October 9 was the centenary of the birth of Carl Flesch, the great violinist. Born in Hungary, he later settled in Berlin where he played a prominent part in the city's concert life. His partnership with Schnabel led to their famous edition of Beethoven's violin sonatas. Two of his concerts coincided with historic events: he and Schnabel gave a well-attended recital in Kassel on November 9, 1918, and Flesch's last appearance on a German platform took place on the night of the Reichstag fire when he was the soloist at a Furtwaengler concert.

After a stay in London Flesch settled in Holland, where he was caught by the German occupation. Furtwaengler, whose "friendship has survived all vicissitudes" (Flesch), intervened on his behalf, and the Hungarian composer Dohnanyi secured for him the Hungarian passport which enabled him to find refuge in Switzerland. But his health had given way under these ordeals and he died in 1944. His son in London (now a member of the AJR Executive) received the news through the Press.

Apart from his practical editions of violin music Flesch published *Die Kunst des Violinspiels* and *Klangproblem des Geigenspiels*. His *Memoirs* were posthumously published in 1957 (reviewed in *AJR Information* in June 1958); a new Centenary Edition—a reprint with four additional photographs—is now available (publishers: Bois de Boulogne, Harlow, Essex; 500 numbered copies only, £7.50 net).

Carl Flesch was an outstanding teacher whose pupils include Rostal, Ida Haendel, Ginette Neveu, Szeryng, Gimpel and many other famous violinists. Some of them are taking part in various musical events which commemorate the centenary in Germany, the U.S.A. and in this country. They include a concert in which Szeryng, Rostal, Ida Haendel and Bronislav Gimpel are to play Vivaldi's Concerto for 4 violins, conducted by Menuhin.

SAMUEL L. HABER, 70

Mr. Samuel L. Haber, Executive Vice-Chairman of the Joint, celebrated his 70th birthday on October 12. During the crucial years 1947-1954, when nearly 200,000 Jewish DPs in Germany had to be looked after and to be prepared for emigration, he was director of the Joint headquarters for Germany and Austria in Munich. He later became Deputy General Director of the Joint operations office in Geneva and, after the death of Charles H. Jordan in 1967, was appointed to his present position.

MEALS-ON-WHEELS More Drivers Needed

The AJR Meals-on-Wheels Service has proved a great success and the number of people who benefit from it is steadily growing. This expansion also makes it necessary to extend the team of voluntary drivers who deliver the meals. Experience has shown that this is a most rewarding job because it also leads to personal contacts with the recipients which are greatly appreciated by them. Any car-owners who can spare time in the morning on either Mondays, Wednesdays or Fridays should contact the AJR Office (Mrs. S. Panke), 624 9096/7.

E. G. Lowenthal

25 YEARS OF U.R.O.

Record of a Unique Enterprise

On the occasion of a meeting of the United Restitution Organisation (U.R.O.) in Frankfurt/Main in the autumn of 1958, Professor Norman Bentwich, chairman of the U.R.O. Board from its inception until his death in 1971, said: "We are glad that we have been able by our work to make the lives of tens of thousands of refugees from Germany and Central Europe a little easier and more pleasant." These words also give an idea of this public-spirited international legal aid organisation which came into being as a result of the special political circumstances prevailing at that time, for it had become apparent early on that there was a need for an institution to represent the restitution claims of applicants who at that time were in no position to meet the fees of a private lawyer.

At the initiative of the Council of Jews from Germany, U.R.O. was founded in London three years after the end of the war as international "Claims Agency" with the financial help of the American "Joint", the Jewish Agency and the Central British Fund. Yet spadework had already been done by the AJR which provided advisory facilities almost since the end of hostilities.

Now this great Jewish organisation can look back on a quarter of a century as an enterprise with an extraordinary mission and a world-wide extension without parallel in legal history. There are still tasks which it will have to tackle, though on a considerably reduced scale. Whether claims are for restitution of identifiable assets or for compensation for damage to life, limb and health, for deprivation of liberty, for damage to property and to professional and economic advancement, they are the consequence of the National Socialist laws of discrimination against the Jews and the acts of brute force directed against Jews and other persecuted persons.

U.R.O. did not confine itself to pursuing the individual claims of the persecutees. Their legal experts also concerned themselves with the general issues of legislation, administrative practice and jurisdiction. They also initiated and systematically carried out research work in, for instance, matters which required clarification about the methods of the persecution of Jews in Nazi-occupied countries. Thus important compilations of documents have been published designed to establish who, in the last resort, was responsible for persecution measures such as deprivation of liberty and deportation. Among the general questions taken up by U.R.O. in the course of their activities, the following

examples may be quoted at random: Reduction of earning capacity owing to persecution; classification in cases of loss of income; minimum pensions; capital compensation and choice of pension; heritability of claims; requirements for inclusion of applicants in the German language and cultural sphere; granting of hardship equalisation benefits; courses of medical treatment; deprivation of liberty owing to periods spent in hiding; reopening of completed compensation proceedings (Zweitbescheide); old age pensions payable by the social insurance; equalisation of burdens.

Thus U.R.O.'s daily work during the past 25 years has become a reflection of the development of the complex and complicated fabric of compensation and restitution. The majority of the claims have, it is true, been nearly or entirely settled, but the work cannot yet be regarded as completed. Even now it is not possible to estimate when the still pending "cases" will be concluded. Furthermore, the roughly 250,000 persons receiving pensions require for some time to come the care of a public-spirited, non-profit making organisation such as URO.

By 1967 U.R.O. had settled a total of 400,000 claims. In the period from 1949 to 1968 the organisation obtained, in the field of compensation alone, about DM. 100,000,000 annually for its clients. All in all the moneys "transacted" by U.R.O. amount approximately to 10-12 per cent of the sums disbursed by the Federal Government. This numerical comparison illustrates the importance of U.R.O. within the overall framework of restitution and compensation.

During its busiest period, about 15 years ago, U.R.O. employed over 1,000 persons in its offices; about 20 per cent of them were lawyers, largely from Germany, but Poland, Hungary, Rumania and Yugoslavia, also figure among the countries of origin of the helpers trained in law. Meanwhile, in the course of the increasing settlement of claims, the U.R.O. staff in various offices has been considerably cut, although U.R.O. offices in various parts of the world have been largely kept open. The need for this lies in the nature of this specific and complex field of law, in which intricate and long drawn out lawsuits are inevitable. The most important branch offices remain in Israel, in New York, London and Frankfurt/Main, the seat of the Central Office, and in Berlin. There are branch offices also in Paris, Brussels and Stockholm, in Cologne, Munich and Hanover. U.R.O. is also represented in Australia,

Canada and in South America (in Rio de Janeiro, Montevideo, Buenos Aires and Santiago) while in some countries, for instance in Switzerland, old-established Jewish aid organisations are looking after U.R.O. interests.

Some of the leading legal members have been "in it" for 25 years. Others are no longer among us. Apart from Professor Bentwich, we particularly remember Dr. H. Reichmann and Dr. F. Goldschmidt. The composition and thus the physiognomy of the Board, on which Jewish international aid organisations closely co-operate with U.R.O. (Council of Jews from Germany, Joint, Jewish Agency for Israel, Central British Fund for Jewish Relief and Rehabilitation, Claims Conference) have also changed. At present it is headed by Eran Laor (Geneva) and Dr. C. I. Kapralik (London), both of whom have for a long time been familiar and associated with Jewish social work; at the end of 1971 they took the places of Bentwich and A. G. Brotman (who died in London in 1970) respectively.

It may be assumed that, though on an increasing reduced scale, U.R.O. will be needed for a further number of years, both in the emigration centres, in order to assist the socially weak victims of persecution, and in Germany to fight effectively for obtaining assistance for them either in administrative or in court proceedings. In his last detailed report (in 1969) Professor Bentwich rightly described U.R.O. as a "social enterprise" and "an enterprise of Justice." With this characterisation of the most far-flung legal aid organisation in the world he hit the nail on the head.

RUSSIAN CONDEMNATIONS CHALLENGED

Jewish Scientists in the Forefront

In the denunciations of Professor Andrei Sakharov, the nuclear scientist, and Mr. Alexander Solzhenitsyn, the Nobel Prize author, only 13 people have dared challenge the condemnation by the Soviet authorities, and of these 11 are Jews. They are ten Soviet Jewish scientists headed by Professor Benjamin Levich, a corresponding member of the Soviet Academy of Sciences, and Mr. Alexander Galich, the poet and song writer. The two Russians are the internationally known mathematician, Professor Igor Shafarevich, and the Russian writer, Mr. Vladimir Maximov.

The real name of Mr. Galich, who was expelled from the Soviet Writers' Union in 1971, is Ginsburg. In his underground poem, "The Jews", he warns Soviet Jews that they cannot hope for equality of treatment or personal advancement within the framework of the present Soviet system.

The ten scientists, all of whom have been refused permission to emigrate to Israel, sent a letter to foreign correspondents in Moscow warning that the newspaper "hounding" of the two men "has as its aim the intimidation of all freethinkers and the preparation of public opinion for future repressions."

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