

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

W. Rosenstock

WORLD JEWRY IN TRANSITION

In his address to the Conference of the World Jewish Congress in Tel Aviv, which was briefly referred to in our previous issue, Dr. Joachim Prinz defines the position of the Jews in the twentieth century, especially since the existence of the State of Israel, as "post-emancipatory, post-assimilatory, and post-Hitler". Emancipation in the free Western countries, he says, is an established fact, and the survivors of the catastrophe have "affirmed progressively more fervently their citizenship in the countries in which they live". The humiliation of the Holocaust was set off by the pride in the State of Israel. Yet now, after 25 years, these feelings unavoidably have receded and Jewish life in the diaspora is exposed to the dangers of dilution, accentuated by the increase of intermarriages as an inevitable result of more or less unrestricted social relationships between members of different ethnic or religious groups in a free society. These trends could only be counteracted if Jews again became more conscious of their ethical heritage and based their political actions on the postulates of Prophetic Judaism. For the Jews in the Diaspora this may result in conceptions and actions which differ from the policy of Israel. Such differences became evident, for example, in the opposition of large sections of American Jewry to the Vietnam war and to the re-election of President Nixon. The conclusion from Dr. Prinz's analysis is that Jews in the Diaspora cannot subordinate their political decisions to the interests of the State of Israel, but have the right, or actually the duty, of political autonomy.

It was only to be expected that the speech raised controversies, but at a time, when in Jewish life many conceptions which should be arguable have become axiomatic it is gratifying to experience such a critical examination of Jewry's position.

It is not up to citizens of this country to judge whether Nixon is good or bad for America. Yet the decisive point is that Prinz and many other American Jews opposed his election in spite of his pro-Israel attitude. In this way, the problem of "dual loyalty" between the country of citizenship and Israel, often easily dismissed as "bogus", is unequivocally resolved in favour of the loyalty arising from citizenship. The fact that this view is propounded by a man of life-long Zionist antecedents like Dr. Prinz gives it added weight. The widespread habit of considering political world issues primarily under the aspect of whether a particular country or statesman or parliamentarian is "good for Israel" may easily result in a confusion of moral values or in a ghetto-like mentality.

It would be tempting to claim that Dr. Prinz's views coincide with the attitude taken by the non-Zionist majority of Jews in pre-Hitler Germany. Yet this holds good only in

so far as he draws the political conclusions from the emancipation and, to use the nowadays fashionable term, acculturation of Western Jewries in their countries of residence. While wide sections of the Zionist movement concede that Jews have a right of existence in the Diaspora, he claims that, beyond this, they are entitled to political autonomy. Yet in fairness it must be added that his concept differs from that of many pre-Hitler non-Zionists in one respect. He does not advocate the replacement of a pro-Israel "patriotism" by a "right or wrong my country" attitude of the Diaspora Jews, but calls for the assessment of political issues, both in the Diaspora and in Israel, with the yardstick of the ethical tenets of Judaism.

New L.B.I. Year Book

This leads to the fundamental question of whether religion still, or again, plays a part in politics. In a way, this problem is the *Leitmotif* of the latest Year Book of the Leo Baeck Institute,* most of whose contributions are focused on Wilhelminian Germany. At a time when the "racial" approach to the Jewish question had not yet obtained a stronghold in Germany, it was the idea of the Christian State which turned out to be a barrier to full emancipation. The paradox is that the main ideological founder of the Christian State theory was a baptised Jew, Friedrich Julius Stahl. Jews on their part claimed that state and religion were two different things and that the state was an all-embracing entity which had to give full rights to all its citizens whatever their religious affiliations might be. Accordingly, in their majority, they steadfastly refused to buy their rights by forsaking their community of origin, and as a matter of self-respect, this attitude was even taken by most of those to whom Judaism or, for that matter, religion as such had lost its meaning. A further paradox emerges, if we look at the problem as it presents itself after the creation of the State of Israel. Whereas the position of the Jews in the Diaspora stands and falls with the recognition of religious and ethnic pluralism in the *body politic*, the State of Israel, like many newly established nation states, tends towards the widest possible religious and ethnic uniformity of her citizens. There are many reasons for this, and it would go beyond the scope of this article to expound them. The statement certainly also calls for qualifications in various directions. Yet basically, the existence of this paradox can hardly be denied.

The Year Book, in an article by Stanley

* Leo Baeck Institute, Year Book XVII. Edited by Robert Weltsch. Secker & Warburg, London, 1972. 350 pp., 23 illustrations. £5.25p. Free of charge for members of the Society of Friends of the L.B.I.

Zucker, shows that even a man like Theodor Mommsen, who took issue with Treitschke in the famous debate in the *Preussische Jahrbuecher*, took the view that Christianity and modern nationalism were so intertwined that to be a true national one had to become a Christian. The adherence to Judaism also served as a barrier to the admission to the Prussian reserve officer corps, as an article by Werner Angress sets out in detail. The reaction of the Jews to this exclusion was not uniform. Some, as Maximilian Horwitz, the founder member and chairman of the Central-Verein, said at a meeting of the Verband der Deutschen Juden, took the view that it was out of proportion to fight for the removal of the ban, "though it could hardly be considered the pinnacle of all glory to become a lieutenant". Others, like Ludwig Haas, felt that a principle was at stake and that the Jews were not only entitled but under the obligation to claim equal treatment in all spheres of public life.

The concept of the Christian State also proved an impediment in the efforts of the Jews in pre-1914 Prussia to create a publicly recognised representative body. As Marjorie Lamberti shows, there were two main reasons for which Prussian authorities disregarded all proposals made by leading Jews. The main objection was that such an organisation would put the Jewish community on an equal footing with the representative bodies of the Christian denominations, which would run against the concept of the Christian State. Yet it was also feared that a representation of this kind would serve as an instrument to promote the interests of the Jews in the political sphere and thus add to the influence they allegedly exerted by virtue of their role in the financial world. The article also mentions a memorandum submitted by Rabbi Singer of Coblenz calling for regulations which would consolidate the status of the rabbis *vis-à-vis* their communities; it may not be known to many readers that the author was the father of Dr. Kurt Singer, the co-founder and head of the organisation of the Juedische Kulturbuende in Nazi Germany.

While the articles so far mentioned reflect the collective position of the Jews, an essay by Ernst J. Cohn deals with the life stories of three individual Jews, the jurists Max Hachenburg, Max Pappenheim and Otto Opet. By its combination of Jewish and legal aspects and the author's first-hand knowledge of the subject, this essay is a gem of German-Jewish historiography. Hachenburg for some time took part in Jewish activities as a member and, for six years, as president of the Synod of Badenian Jews. Yet, as the result of frictions between the Orthodox and Liberals, he later withdrew from Jewish communal work. Nevertheless, the awareness of his position as a Jew played a part in his life. When he was proposed as president of the German Lawyers' Association, he declined the office because he was of the opinion that such an elevated post should not be occupied by a Jew. In 1933 he

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WORLD JEWRY IN TRANSITION

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reiterated this view by writing in his *Juristische Rundschau* column of the *Deutsche Juristenzeitung* that to some extent the Jews themselves were to blame for the anti-Jewish measures of the régime because they had pushed themselves too much into the foreground. Eventually, at the age of 79, he too had to emigrate. He spent the war years in this country, and we still remember that he attended an AJR meeting in the North of England, where he lived. After the war, he re-emigrated to the United States, and notwithstanding his great age, he contributed to the deliberations on restitution legislation.

The two other jurists, to whom Professor Cohn's essay is dedicated, were personally known to the author because, like himself, they taught at the University of Kiel. Both of them came from Orthodox families but were estranged from Judaism, and both of them had married out. Yet the case of Opet in so far differed from that of Pappenheim as after the First World War he became an avowed Zionist and his Gentile wife took an active part in the work of the Schleswig-Holstein district of the Women's Zionist Organisation.

The Year Book also carries a lively profile of the psychologist William Stern, written by his daughter, Eva Michaelis-Stern. While stress of the article is rightly laid on William Stern himself, one reference symbolises the development of many Jewish families after the emancipation. William Stern's grandfather, Sigismund Stern (1812-1867), was a co-founder of the Jewish Reformgemeinde in Berlin, and his daughter, the authoress of the essay, has been a Zionist from her early youth. When in 1930 Arthur Galliner's book on Sigismund Stern was published, William Stern wrote the following dedication in the copy he presented to his daughter: "The biography of your great-grandfather will disclose to you one of the hidden sources of your deep interest in Jewish affairs. Faced with other problems, he aimed at other targets, but in common with you strove to pave the way to save Jewry from stagnation and lethargy".

Arthur Ruppin's signal contribution to the development of the Land of Israel and, in particular, to the absorption of his fellow Jews from Germany after 1933 is described by Alex Bein. The essay depicts the personality of a constructive and methodical worker, at home in both the theoretical analysis of World Jewry and in the practical colonisation work, and excelling in his activities by the virtues attributed to the "yecke".

The Year Book also records the contributions of three personalities to the cultural and spiritual life of German Jewry. The polyhistor and lovable personality of Ludwig Feuchtwanger, editor of the Bayerische Israelitische Gemeindegemeinschaft, is brought to life by Max

Gruenewald, and the history of the Schocken Verlag, founded by Salman Schocken, is described by Stephen M. Poppel. Hermann Cohen's philosophy is interpreted by Nathan Rotenstreich.

Jews as industrialists are mentioned in Heinz Rosenthal's essay about Jews in the Solingen Steel Industry, and much new ground is covered in Julian Bartys' assessment of the statistics reflecting the economic position of the Jewish population of the Grand Duchy of Poznan from 1815-1848.

The precarious position of the Jews between Germans and Czechs around 1848 in what later became Czechoslovakia is described by Eduard Goldstuecker. He especially deals with some radical Jews who tried to associate themselves with the national cause of the Czech section of the population but who were often rejected by the protagonists of Czech nationalism on account of their Jewishness.

On the basis of so far unknown material, Kurt Grunwald deals with the constructive school work promoted by the Baron Hirsch Stiftung in the Eastern Provinces of the Austro-Hungarian monarchy. The linguistic differences between the various regions of the monarchy were taken into account by the stipulation that the language of instruction should be Polish in Galicia, with German as a second obligatory language, and German in the Bukovina. The interest, also among non-Jewish scholars, in the language, which was the *lingua franca* of the Jews, becomes evident in an appeal for the foundation of an Institutum Germano-Judaicum for research in Yiddish. The appeal, launched on the initiative of the Yiddishist Solomon Birnbaum, was signed by personalities who, as Birnbaum writes, "represented the cream of German scholarship". This happened during the first months of 1933, when the Nazis had already come to power.

As usual, the Year Book ends with a selected bibliography of books and articles on German Jewry, compiled by Bertha Cohn. The list comprises about 1,000 items including quite a few articles published in *AJR Information*.

In the preface, the editor, Robert Weltsch, mentions that an increasing part of the preparation of the Year Book has recently devolved on Arnold Paucker, because "it is now time for the burden borne by an ageing man to be lightened". While thus credit is also due to Arnold Paucker, we shall always keep in mind that but for the initiative, knowledge and skill of Robert Weltsch, the Year Books, now comprising 17 volumes, would never have developed into the indispensable instrument of German Jewish historiography which they have become. Jews from Germany owe a great debt of gratitude to him for his decisive contribution to the preservation of our heritage. They owe it to themselves to get acquainted with this new record of their past.

ANSPRUCHSMOEGLICHKEITEN NACH DEM OESTERREICHISCHEN OPFERFUERGESETZ

Das österreichische Opferfürsorgegesetz sieht unter anderem Entschädigungsmassnahmen für Personen vor, die mit der Waffe in der Hand für ein freies demokratisches Oesterreich gekämpft haben, falls sie dadurch Gesundheitsschäden erlitten, durch die sie in ihrer Erwerbstätigkeit zumindest um die Hälfte, durch mindestens sechs Monate, geschädigt waren. Auch Witwen von in diesem Kampf Gefallenen haben Anspruch auf Entschädigung.

Wir werden von sachkundiger Seite auf die Spruchpraxis aufmerksam gemacht, derzufolge auch Kampf in den Reihen der alliierten Armeen als ein solcher Kampf für ein freies demokratisches Oesterreich gilt. Witwen von Emigranten, die in den Reihen einer alliierten Armee gefallen sind, können eine einmalige Entschädigung in der Höhe von 10.000 Schilling beanspruchen. Anträge sind an das Amt der Wiener Landesregierung, Magistratsabteilung 12, A 1010 Wien, Gonzagagasse 23, zu richten.

RUSSIAN JEWS IN ISRAEL

Discord Among Arrivals

Riots broke out in the southern port of Ashdod when a hunger strike by 47 Georgian immigrant port workers got out of hand. Some 2,000 fellow Georgians massed in the town to show solidarity with the strikers, buildings were attacked and people assaulted.

The trouble began with the dismissal of the 47, all of them temporary port workers, at the end of the citrus export peak season. After hours of talks Mr. Shimon Peres, the Minister of Communications, negotiated an agreement with the men that they be re-engaged in October, with unemployment benefit until then. Mr. Peres has been accused of giving in to blackmail and violence. It was also pointed out that more than 100 other seasonal workers were laid off at the same time. Mr. Peres has said that he is gravely concerned at the lack of understanding towards immigrants. If the situation had deteriorated, immeasurable damage would have been caused to Israel's image and, in particular, to the cause of immigration from the Soviet Union, he declared.

A national convention of Soviet immigrants held in Beersheba broke up in discord and uproar as some of the recent immigrants rowed with others who arrived in Israel before the current wave of immigration began about two years ago. The Soviet immigrants also sharply criticised the Israeli Government and the organisations and individuals dealing with absorption matters. Spokesmen for the most recent immigrants threatened to set up their own breakaway group if their demands were not met.

New Immigrants

During the first six months of this year 14,370 Soviet Jews arrived in Israel. About 30 per cent were from Georgia, 10 per cent from Bokhara and the rest from other parts of the Soviet Union. In June, 1,920 Soviet immigrants arrived, comparing with a monthly average of nearly 2,400.

Mrs. Yelena Segal, the 29-year-old granddaughter of the Russian novelist, Alexei Tolstoy, arrived in Vienna from the Soviet Union, on her way to Israel. She was accompanied by her husband, Mr. Dmitri Segal, a Soviet-Jewish philologist and anthropologist, Margarita Shpilberg, the wife of Arkady Shpilberg, who was sentenced to three years' imprisonment in Riga in May, 1971, on charges of anti-Soviet activities, has arrived in Israel. Moscow Radio's chief announcer in Arabic, Masrour Katan, is also reported as having come to settle in Israel.

Another new arrival is Dr. Leonid Tarassuk, together with his wife Nina. Dr. Tarassuk was dismissed from his post at the Hermitage Museum after applying to emigrate.

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HOME NEWS

ANGLO-JUDAICA

ILLEGAL IMMIGRANTS

Reporting to the Board of Deputies its outgoing president, Mr. Michael Fidler, said a letter had been sent in the board's name to the Home Secretary expressing concern over the recent ruling by the House of Lords regarding immigrants who entered this country illegally.

Mr. Greville Janner, QC, MP, condemned the fact that the Immigration Act, 1971, would operate retrospectively. Who would be next in line when the clock was turned once more, he asked? There were many in the National Front who might in the future, as in the past, turn against the Jewish community. The rights of immigrants who are non-Jews must be regarded as of direct concern to our own community, Mr. Janner declared. Supporting this view Councillor A. Super thought it reprehensible that only a few Jewish religious leaders were showing any interest in fostering better group relations.

Mr. S. Clinton Davies, MP, said it was not enough for the board to express its regret to the Home Secretary. It should support all the efforts now being made to grant the illegal immigrants immunity from the retrospective effects of the Act. Mr. Victor Mishcon felt that the community's concern should be prompted above all by the Jewish religious principle, which enjoined Jews to treat kindly the stranger within their gates.

SOVIET JEWRY CAMPAIGN

A Greater London area inter-denominational committee for Soviet Jewry has been established, and an *ad hoc* working party set up at a meeting at the Middlesex New Synagogue, Harrow. Twelve Gentile MPs have so far agreed to support the committee, to be officially launched in the autumn at a meeting at the House of Commons. Mr. Hugh Dykes, Conservative MP for Harrow East and treasurer of the All-Party Parliamentary Committee for the Release of Soviet Jewry, has agreed to become president of the new committee.

Climbers erected a huge "USSR—Release Soviet Jewry" banner at the peak of Mount Tyfan in Snowdonia. On the initiative of two of the climbers, Ron Dutton and Ian Bryson, the Manchester Women's Campaign for Soviet Jewry arranged a 2½-hour meeting between them and a Soviet Embassy official. During the meeting, described as cordial, the official accepted a letter deploring the "injustices inflicted on the Jews in the USSR" and appealing to the Soviet authorities to allow those Jews who wished to do so to emigrate to Israel.

ANTISEMITIC JOKES IN RAG JOURNAL

The Leeds Jewish Representative Council, who complained at "sick" antisemitic jokes appearing in the Leeds University rag magazine, Tyke, has received a letter of sympathy from Lord Boyle, the Vice-Chancellor of the university. Lord Boyle was of the opinion that the use of offensive material had probably been part of a desperate effort to increase by sensationalism the flagging sales of the magazine.

A letter of apology was also sent to the council by the editor of Tyke, saying that the inclusion of the "jokes" had been due to an editorial oversight and ensuring that this would not recur.

APPOINTMENTS

The title of emeritus professor has been conferred by Liverpool University on Professor Louis Rosenhead, professor of applied mathematics, and Professor H. Floloch, professor of theoretical physics, who retire from the university this month.

ARAB CONSPIRACY?

In the House of Lords the question of action against Arab terrorists who might be operating in Britain was raised by Lord Janner. He referred to public statements that El Fatah, the Palestine Liberation Organisation, and kindred movements were "actively engaged in terrorist action throughout the world".

Viscount Colville, Home Office Minister of State, said it had been made clear in Parliament that the Home Secretary would not hesitate to use to the full his powers to keep out or to expel any alien who seemed likely to engage in acts of violence or to encourage or incite such acts. Lord Colville insisted, however, that there had to be specific cases before action could be taken.

MANCHESTER AND THE RUSSIANS

A visit to Manchester by a party of Leningrad schoolchildren was cancelled by the Russians. Some city councillors as well as Mr. Gerry Freeman, of the Manchester Council for Soviet Jewry, believe that the Soviet authorities' decision may have been influenced by the hostile reception given to the Kirov Ballet and the Leningrad civic delegation by Soviet Jewry campaigners during Manchester's Festival '73 celebrations in May. However, it is also pointed out that the Russians had cancelled the visit in 1971 without explanation.

CLEMENT FREUD M.P.

Mr. Clement Freud, who won the Ely by-election for the Liberals, became the 41st Jewish Member of Parliament. Of the 40 other Jewish M.P.s 31 are Labour and nine Conservative.

VICTIMS COMMEMORATED

Ceremony on September 30

Under the auspices of AJEX (Willesden Branch), this year's ceremony in memory of those who perished in the concentration camps will take place on Sunday, September 30, at 2.30 p.m., at the Prisoners' Memorial in Gladstone Park, Dollis Hill, London N.W.10. The function, which will be held in the presence of the Mayor of Brent and local MPs, is public, and AJR members and their friends are invited to attend.

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Board's Hon. Officers

The new vice-presidents of the Board of Deputies are Mr. Harry Landy and Mr. Greville Janner, QC, MP, with Mr. Eric Nabarro as treasurer. They will form the team of hon. officers for the next three years, under the chairmanship of the president, Sir Samuel Fisher.

Jews' College Changes

Chief Rabbi Jakobovits, president of the college, and its principal, Rabbi Dr. Nachum Rabinovitch, have outlined radical changes in the college, which is planned to become more a centre for higher Jewish learning and social studies than a training institution for the ministry. According to reliable sources, a blueprint to that effect has been accepted in principle, but the precise details have been referred back to the education committee of the council.

Teaching Standards

At the annual meeting of the JFS Comprehensive School's parent-teacher association, parents complained that the standard of religious knowledge and Hebrew teaching at the school was low. This was denied by Dr. E. S. Conway, the headmaster. Stressing the shortage of trained teachers not only in the London area but all over the country, he upbraided JFS parents for not "giving their children to teaching". In ten years' time, he declared, London would be a dead city for teachers and the Anglo-Jewish community would be a dead community for teachers.

New Day School

The new Prestwich Jewish Day School has been officially opened by Princess Margaret who unveiled a plaque in the main hall recording the event. The Princess was welcomed by the Mayor of Prestwich and others concerned in the establishment of the £100,000 school.

Student Problems

Speaking at the annual dinner of the Jewish Memorial Council in London, Dr. Israel Feldman said the council should consider a new approach to Jewish student problems. This should not be only under the comprehensive caption of religious teaching, but the whole conception of coping with a Jewish way of life within the environment of a modern university.

CBF Helps Deaf Children

Grants totalling nearly £60,000 were made at the last council meeting of the Central British Fund. They include a subsidy for the NIV School for Deaf Children in Tel Aviv to provide teaching machines with video and audio features. The school has 120 pupils, whose ages range from 5½ to 16, some of whom have other handicaps such as cerebral palsy, brain damage or mental retardation as well as being deaf.

Grants were also allocated for the benefit of Jews in or coming out of Eastern Europe, North Africa and the Middle East.

Leeds Rabbi

Rabbi Douglas Charing is to take up his appointment in September as new minister of the Sinai Synagogue, Leeds. Twenty-seven-year-old Rabbi Charing, who graduated from the Leo Baeck College in 1970, is active on the Council of Christians and Jews and on the World Council of Faiths education committee, as well as other organisations.

NEWS FROM ABROAD

UNITED STATES

Jewish Defence League

Two JDL members were cleared of fire-bombing the Manhattan offices of Mr. Sol Hurok, the impresario, in January, 1972. The JDL, which at the time had protested against the visits of Soviet artists arranged by Mr. Hurok, denied responsibility for the attack, when a secretary was killed in the blast.

Although cleared of the bombing charges, the two still face Government charges of possessing incendiary devices.

"Jesus Christ Superstar"

In the row over the film "Jesus Christ Superstar", described as antisemitic by the American Jewish Committee and other Jewish organisations as well as some Christian leaders, a statement has been issued by the B'nai B'rith's Anti-Defamation League. This says that the Israeli Government was not involved in the preparation of the script or in the making of the movie, but did not bar the filming because there is no censorship of movie production in Israel.

It is uncertain whether Israel will formally condemn the contents of the film, which Mr. Jewison, its Canadian-Protestant producer, has claimed is not antisemitic.

Los Angeles Poor

One of the most affluent Jewish communities in the world in the Los Angeles area has received a shock report in a one-year study by the Jewish Federation Council of Greater Los Angeles. This states that some 30,000 Jewish households in the Los Angeles area—one in six—have annual earnings below the \$4,000 poverty line (about £1,600). Jewish poor are concentrated at both ends of the age spectrum, with 16,000 aged between 59 and 64, and 13,000 in the 15-19 age category.

The report notes that while the number of Jewish poor is considerable, the nature of Jewish poverty in Los Angeles differs from the usual stereotype of poverty, with many of the poor rooted in the community and owning their own homes.

The Jewish Federation Council instituted a wide-ranging programme of assistance following publication of the report.

Honour for Rabbi Dr. Swarsensky

Rabbi Dr. Manfred Swarsensky was awarded the honorary doctorate of philosophy of the Edgewood College in Madison, Wisconsin (U.S.A.). Dr. Swarsensky is well remembered by former Berliners for his courageous attitude and helpfulness during the years 1933-39. He has now for 33 years been rabbi of Temple Beth-El in Madison. His activities go, however, far beyond the care for his congregation. He is also actively associated with non-denominational organisations of the city, such as the Dane County Association of Mental Health, the Red Cross and the Ecumenical Information Centre.

Admission of Russian Jews

In Washington Mr. Elliot Richardson, the United States Attorney-General, said that he would use his special authority to relax the immigration laws so that 800 Soviet Jews now in Rome would be able to enter the United States soon.

REPORT ON LATIN AMERICA

According to Rabbi Dr. Seymour Siegel, professor of theology at the Jewish Theological Seminary of America in New York, the Conservative movement is thriving in Latin America. Dr. Siegel, who has just returned from a visit there, said that in the Argentine Jews were now prominent in the Government from which they had been excluded for some time. He said that General Peron appeared to offer the last chance to keep the country together. If he failed there would be "bad trouble" for everyone and antisemitic riots.

"THE JEW KREISKY"

Mr. Hans Klement, the deputy chairman of the Freedom Party of Austria, has resigned from the party. Astonishment was expressed at the ground of his resignation, which was that as the party intended to form an alliance with the Social Democrats it was out of the question for him to sit down at the same table with "the Jew Kreisky".

The party, which has stated that it rejects antisemitism in principle, was generally considered to be the ideological heir of the Nazi Party at the end of the war, and is still a radical Right-wing party. However, it categorically rejects Hitler's racial theories and is pro-Israel.

ANNE FRANK HOUSE

Returning from an official visit to Holland, members of a Knesset delegation expressed shock at having found Arab terrorist operations against Israel featured in the Anne Frank House in Amsterdam. One of the rooms of the house had been set aside to disseminate information about "national freedom" movements, including Palestinian groups and "wars of liberation".

Mrs. Chaika Grossman-Orkin, the delegation leader, who was a Resistance leader in the Bialystok Ghetto in Poland during the war, criticised the "exploitation of the Anne Frank memorial for purposes other than those for which it was originally established and in complete contradiction to the original purposes".

DANISH KNIGHT RECTOR

Mr. Robert Levin, the Oslo Jewish pianist, recently appointed a Knight first class of the Royal Order of St. Olav by King Olav V for his contribution to music in Norway and overseas, has now been appointed rector of Norway's new Academy of Music, the only music academy in the country. One of Europe's outstanding pianists and accompanists, Mr. Levin has also played in concerts in Israel with Yehudi Menuhin.

PARIS SYNAGOGUES

An influx of Moroccan and Tunisian Jews in Paris has followed the large-scale repatriation of the Algerian community. The growth of the Jewish communities has necessitated more synagogues, for which foundation stones have been laid at Fontenay-aux-Roses and Le Vesinet.

CHAGALL MUSEUM

On the occasion of Marc Chagall's 86th birthday, France's national museum built by the Government in Nice to house the painter's works of Biblical inspiration, was opened.

The works on show include twelve large canvases showing the creation of man, the history of the Patriarchs and the Song of Songs. Three stained glass windows symbolise the days of the creation, and there are studies and sketches and a mosaic of Elijah. The artist also envisages the museum as a shrine for spiritual reflection.

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JEWRY IN THE EAST

U.S.S.R. RELATIONS WITH ISRAEL

Relations between Israel and the Soviet Union, broken off at the time of the Six-Day War, may be improving. A number of incidents, including a more amicable Russian attitude towards Israel at the United Nations and other small moves by top Soviet diplomats, would suggest hopes that the way is being prepared for a resumption of diplomatic relations.

AMERICAN REPRESENTATION

A delegation of three Jewish leaders called on Dr. Henry Kissinger in Washington because of the apparent lack of positive developments in the wake of the Nixon-Brezhnev talks. They said that the situation of Soviet Jews had worsened since Mr. Brezhnev's visit to America in June.

The three leaders stated that the number of 1,926 Jews permitted to leave the Soviet Union in June was the lowest for 18 months and continued the downward trend which began in May. According to the three, more than 100,000 applications for exit permits by Soviet Jews are now outstanding. Of 738 hardship cases, a written breakdown of which was supplied by Mr. Brezhnev, they say that they know of only 56 having been given permission to leave Russia, not the 268 claimed by the Russians to have been given exit permits. Dr. Kissinger said that a large number of the Soviet Jews earlier refused exit permits would now be allowed to leave.

Mr. Richard Maass, chairman of the National Conference on Soviet Jewry, at a briefing for New York journalists before going to the White House, described as "accurate" a report by two syndicated columnists that President Nixon told a meeting of Congressmen that the struggle in America on behalf of Soviet Jewry might endanger the *détente* between the USA and Russia, and could also encourage anti-semitism.

PROTESTS

Nine Moscow Jews arrested in Moscow on June 28 after demonstrating to go to Israel, were sentenced to 15 days' imprisonment on June 29. On their release they said they had been repeatedly beaten by prison guards under the supervision of a senior prison official, and that they had all been confined in a cell only 5 feet square and had been abused by the prison guards.

In Kishinev 17 Jews staged a sit-in after being refused permission to emigrate to Israel. The sit-in was timed to coincide with the session in Moscow of the Supreme Soviet of the USSR. The 17 remained until they were arrested. Released after eight hours, the group were warned that they would be gaoled for a year if they resumed their sit-in.

KOSYGIN ON RETURNEES

Mr. Alexei Kosygin, the Soviet Premier, spent four days in Austria for talks with the Chancellor, Dr. Bruno Kreisky.

At a press conference Mr. Kosygin said he was aware of the problem facing Soviet Jews who emigrated to Israel and then left to return to Russia. It was not the fault of the Soviet Union, he said, that the returnees were in Vienna—they had not been forced to leave the Soviet Union in the first place. The Soviet Embassy would deal with the requests of those Jews who wanted to return to Russia. He claimed that other Soviet Jews were encountering difficulties in Israel and wished to return to the Soviet Union.

Mr. Kosygin declined to receive a Jewish delegation and the Austrian Government refused to intervene with him on behalf of Soviet Jewry.

It is stated that there are some 80 returnees in the Austrian capital, half of them from Soviet Georgia. Materially they are well off, many living in private homes or rooms and having jobs with Jewish firms. The returnees have rejected offers of assistance from the American Joint Distribution Committee and United Hias Service.

Hans Feld

MAX REINHARDT-PROSPERO AND PROTEUS

Centenary of his Birth on September 9

Max Reinhardt—the name conjures up a time and age, now a part of past history but still kept alive and pulsating in memory.

Max Reinhardt—that meant the cobblestones in the forecourt of the Deutsche Theater, in a part of the comfortably bourgeois quarter of the pre-1914 Berlin, and the elegant and stylishly intimate atmosphere of the Kammerspiele next to it. Later, after the First World War, the bold and futuristic stalactites of Poelzig's Grosses Schauspielhaus. Still later—as a tribute to the inexorable move towards West End and Kurfuerstendamm—came the plush Komödie.

Before all that, there was Max Reinhardt, the highly praised actor of character parts, Max Reinhardt, the leading spirit of the scintillating cabaret "Schall und Rauch," and Max Reinhardt, the author of devastatingly funny sketches. One of them personified a Guide through the Imperial Castle, the Hradshin, in Prague, an irresistible take-off of the Czech-Bohemian idiom. Another was a potted version of Schiller's "Don Carlos", first as a parody of the naturalistic style of the young Gerhart Hauptmann ("Karle, eine Diebskomödie") and then as a medley of quotations from Schiller, strung together with effects from Schiller, strung together with effects certainly not intended by the poet and not always hitting above the belt—a rumbustious travesty as put on by strolling ham-actors.

Max Reinhardt entered into the culture of the German speaking part of Central Europe without difficulty from the parental background of a small community in that corner of the "Dual-Monarchy", where, not always in harmony, Germans (among them a fiercely German-orientated Jewish element), Magyars and Slovaks lived together under the lengthening shadow of the dissolving Austro-Hungarian Empire. For the young man, who aspired to the stage, the way led through the usual circuit from one provincial theatre to another and finally to Vienna. However, from there beckoned the glittering prize of Berlin. The tired capital by the Danube did not hold the same challenge as the brash and forward pushing metropolis by the Spree.

It was his good fortune that he had by his side two friends and helpers: his brother Edmund, who relieved him of the worries about the daily accounts, and Arthur Kahane, the gentle polyhistor, dramaturg and literary Eckehardt. Within the space of two decades, between the outbreak of the First World War and the cataclysm of Germany's moral collapse into barbarism, he and his circle wove a magic spell of unforgettable theatre happenings.

His theatres were a home for Shakespeare. A "Midsummer Night's Dream", where a forest of three-dimensional trees appeared on a revolving stage with constantly changing vistas. Romantically and in harmony, to the strains of Mendelssohn's music, in a world which tore itself to pieces. Tragedies and comedies found their place in a varying and colourful repertoire. Next to Shakespeare obviously the German classics, Goethe, Schiller, Kleist. Among them one of the early attempts by Goethe, "Jahrmarktsfest in Plundersweilern", an animated "twopenny coloured", with the puppet show of Queen Esther and the wicked Haman. Austrian earthy humour was represented by Raimund's "Rappelkopf", and Richard Beer-

Hofmann's mystic return to the Fathers by "Jacob's Dream". In between there was light relief but marked by the desire to widen the frontiers: "The Miracle", dance and masque, depicting the erring and home-coming of the nun Melgildis, the "Lysistrata" of Aristophanes, a hymn to peace and eros.

There was also "Faust", forever changing throughout the years, with different casts and always in search of new meanings. Strindberg's "Dream Play" and its sad message: "Mankind—what a pity". Aeschylus, Tolstoi, Somerset Maugham, Galsworthy, Frank Wedekind, Goldoni, Hauptmann, Calderon—"ein volles Menschenleben, und wo Ihr's packt. . . ." With "Fledermaus" and "Orpheus" tribute was paid to the naughty Muse of champagne and laughter. The audience, then hardly emerged from war and catastrophe, could certainly do with it.

Actors in Auditorium

"Danton" was a challenge which was taken up and triumphantly overcome. First Georg Buechner's kaleidoscopic dance of death, written by a titanic genius of twenty-odd, while waiting to be arrested for his revolutionary activities. Here for the first time Max Reinhardt used the technique of enveloping the audience into the action by scattering actors throughout the auditorium and making them interrupt the goings on, hectoring and yelling. "Danton" by Romain Rolland, produced in the Grosse Schauspielhaus, brought this technique to perfection, abolishing the stage as it were. As the theatre had been converted from a circus, there was no proscenium, the audience was grouped in the round, thus fusing spectators and mob into one. "St. Joan", Shaw's deepest and most complete play, was also one of Max Reinhardt's greatest achievements, all of the stage becoming a world.

At the end of a performance, after the last curtain had fallen and risen again with the actors on stage, there stood the small, slight figure of the magician-in-chief, self-effacing, the leonine head inclined, almost shy. Hailed and acclaimed he seemed curiously untouched. At such a moment the production ceased to interest its creator. It had become the past, while he was living in the present and planning for the future.

On the other hand, as long as things were in a flux and a play was gradually taking shape, Max Reinhardt did not have any rest.

He would rehearse even with a temperature of over 100. On Yom Kippur he fasted—out of respect for his parents—yet still, he rehearsed. Dress rehearsals started at night, after the final curtain had been run down on the play of the evening, and ended in the morning. Max Reinhardt sat in the stalls, surrounded only by his staff, took notes and afterwards discussed changes and corrections. There was nothing he could not explain to his actors, elucidating his wishes by showing them how he would play their roles. It was that mastery of the craft which enabled him to assemble the most gifted young players from all over Germany, blend them with the greatest actors of the period into an ensemble, and nurse budding talent in his own Reinhardtsschule.

In 1917, Max Reinhardt embarked upon an experiment which at that time was not without political risk. He founded a Society, "Das Junge Deutschland", under whose auspices plays by progressive young authors, which normally would not have passed the censorship, were put on the stage of a war-stricken capital. Within three seasons, a whole galaxy of new writers found their way to a responsive audience. Most of them afterwards made their mark: Hasenclever, Werfel, Unruh, Lasker-Schueler, Arnold Zweig ("Ritualmord in Ungarn"), and Paul Kornfeld. Oscar Kokoschka contributed two one-act plays which proved too much even for the *avant-garde* in the auditorium, and he harangued his hissing adversaries across the footlights.

The choice of the name "Junges Deutschland" for the enterprise was no accident. It was a deliberate reference to the politically committed writer of an awakening Germany of the nineteenth century, and it heralded the Weimar Republic to come. The Society published a monthly magazine—edited by Arthur Kahane and Heinz Herald—and two folders of Graphic Art. Besides, considerable amounts of cash gifts and stipendia were disbursed.

Max Reinhardt's never-ending quest for new horizons led to an experiment undertaken together with Hugo von Hofmannsthal—the presentation of the mystery play of "Jedermann" in front of Salzburg's Cathedral. What in the beginning had a haunting effect, with the cry for the poor soul of the rich man echoing from spire to spire throughout the Cathedral square, later inevitably became commercialised as a tourist attraction.

Perhaps the most characteristic example of Max Reinhardt's way of working was his production of Pirandello's "Sechs Personen suchen einen Autor". This mirror within mirrors, *commedia dell'arte* but contemporary and with a psychological background which recedes the nearer one gets, showed the Six Characters as directed and indeed presented by Max Reinhardt. More than this, they were six times Reinhardt with every step laid down, every word's nuance fixed to perfection. The climax was the casting of the theatre director of the play: Max Pallenberg, the greatest actor and comic of his generation. Uncannily looking like Max Reinhardt, Pallenberg showed the actors on stage how to play their parts in the Reinhardt way. Illusion blending into reality.

When trying to find a word that sums up our feelings of gratitude and admiration, our mind goes back to Max Reinhardt's production of "Hamlet", and there can be no more fitting tribute to him than the slightly paraphrased final lines of the play. After more than five decades one can still hear them being spoken in the clarion-like voice of the young Conrad Veidt as Fortinbras. Let them be the epitaph:

"He's proved himself most royally.
Go, bid the soldiers shoot."

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Egon Larsen

THEATRE IN EXILE

We played in a little old house in Hampstead, loaned to us by the Church of England, on a makeshift stage three metres wide and two deep. Throughout the war, we produced half a dozen revues, specially written and composed for the purpose, and a dozen or so plays by authors with big names, from Kleist to Brecht. We did it with a minimum of means and money—to call our facilities modest would be an exaggeration. We did it because an actor must act, a writer write, a composer create music; because it was a challenge; because there was a need: the need for uplift and entertainment, for communication and laughter, for optimism in the darkest years of our lifetime, for a reflection of our common situation on the stage. It was a need felt, without doubt, by most of the German refugees. They responded by coming to our *Kulturbund* theatre, through blackout and fog, undeterred by the air-raid sirens and by the warning voices that it was merely a Communist "front" organisation. To be sure, there were Communists; others were just artists, Jews, refugees. It was short of a miracle that these people turned up regularly and reliably for what they believed to be their (almost unpaid) duty, after a day of work in a cold factory or at the sink of a café, after a hasty meal cooked on a gas ring, to crowd into the tiny make-up room and get ready for the evening's performance. Perhaps it would not be saying too much that for many, on both sides of the footlights, that little theatre was the only speck of light in the gloom of those war years.

And now, believe it or not, we've become history. We were representatives of German culture, practically extinct in the Third Reich. We were part of a worldwide effort to keep German literature and the German theatre, driven into exile by the Nazis and degraded at home, alive. Or so we are being told by professors and students, historians and research workers. We are, somewhat belatedly, in fashion. Universities are carrying out "projects" about us, these are being written about us, exhibitions organised, books published all over the world. The University of Hamburg has its *Arbeitsstelle für deutsche Exilliteratur* under Professor Wolffheim. The State University of New York publishes the work done by its Department of German Language and Literature on playwrights and theatres in exile. The *Deutsche Akademie der Künste* in East Berlin, in association with the Humboldt University, helps an English student to compile, as his doctor's thesis, a comprehensive work on the "German Exile Theatre in Great Britain". Dr. Werner Röder of the *Institut für Zeitgeschichte* in Munich collects documents on the same subject for various publications. Professor Huder organises an exhibition in Berlin. Professor Walter A. Berendsohn in Stockholm has been working for years on the history of German literature in exile. These are just a few of the innumerable efforts to save that period of German literary history from oblivion.

The latest publication in this field is a substantial volume by Hans-Christof Wächter on the German theatre in exile during the Hitler period,* based on his thesis which was accepted by the *Lehrstuhl für Theaterwissenschaft* at Cologne University. The publishers have prefaced the book with these lines:

"The German literature in exile moves increasingly into the centre of interest of a new literary historiography. How come? Exile literature has become a model for inter-disciplinary research. For without the political background of the circumstances of production and of the history of reception, the German literature in exile during the 1933-1945 period would remain largely unintelligible."

Thus the book, probably typical of much that is now being written and published on the subject, tackles it mainly from the political and sociological angle. With its 630 footnotes it leaves no documentary stone unturned, no contemporary paper unused. It lists a host of data about productions and participants, quotes reviews and memoirs, assesses the changing political conditions of refugee life; in short, it tells you a great deal, except what it was really like.

Insufficient Background Knowledge

But then, how could such an academic work be otherwise—written three or four decades afterwards without the direct experience of time and place, compiled from mountains of other printed sources? Herr Wächter was born in 1940 (we were then just about embarking on our first revue in Hampstead, wondering where to get a leading man as one actor after the other was being interned). Louis Naef, who contributes a special chapter of the Swiss theatre during the Nazi years, is even three years younger. We may be old fogies to these young research workers, but some of us aren't dead yet and might have filled in a few gaps or given an eyewitnesses' account, had they asked us, as many of the other students of the German exile theatre have done. Wouldn't Edward Gibbon, for instance, have jumped at the opportunity of interviewing a survivor from the days of the Roman Empire—had there been one—for his "Decline and Fall"?

So Wächter's book, with all its profusion of documentation and footnotes, does not really get to grips with the extraordinary and unique phenomenon of the German exile theatre, with the human condition of the men and women who brought it to life. As to the facts—perhaps they are correct regarding France, North and Latin America, the Soviet Union, Scandinavia or even Shanghai. As to conditions in Prague, which many of us knew as the first stop on our emigration route, one cannot quite agree with the author; one of his sources, for in-

* Hans-Christof Wächter, *Theater im Exil: Sozialgeschichte des deutschen Exiltheaters 1933-1945* (Carl Hanser Verlag, Munich, 1973. 298 pp. DM 28.).

stance, is Kurt Hiller, who complained that the German-language press (*Prager Tagblatt*, *Bohemia*) completely ignored the refugees in its panicky fear of Hitler and Henlein. What rubbish! Nearly all refugee writers were welcome as contributors, and many of us earned our living on the democratic German-language papers. Nor does Wächter mention the Prague *Urania*, which gave anti-Nazi artists a chance to play German-language theatre.

Position in War-Time England

It is, however, England where the author's information is particularly at variance with our own experiences. His statement that "the greater part of the refugees arriving after 1938 came from Austria and Czechoslovakia" is surely incorrect; so is this sentence: "The decentralisation of the refugees over the whole country (i.e., Britain) resulted in giving the London group not such a decisive rôle as that which, say, New York had as a refugee centre for the U.S.A. Therefore (!), the activities of the refugee theatres remained limited to a relatively modest area, namely that of productions in clubs and associations." In fact, we played within the framework of clubs in order to escape the censorship and the entertainment tax and London was undoubtedly the centre of the refugees' cultural activities, because it was here that most of them lived.

Wächter lists every one-night performance or reading of plays by Brecht, Friedrich Wolf, Toller and so on at the *Kulturbund* and the Austrian *Laterndl*, without making the point that both theatres played their own revues almost continuously throughout the war. (He is also hazy about nationalities—the late Martin Miller, for instance, is called, on the same page, once a German and once an Austrian actor.) The really important production, in July-August 1939, of the "Four-and-Twenty Black Sheep", which ran for a fortnight at the Arts Theatre and gave the London audiences and critics an idea of the cabaret as a political weapon in Central Europe, gets no mention, although nearly all British national papers wrote about it extensively. Wächter merely speaks in passing about the "entertainment theatre", namely cabaret and revues, ignores their political, anti-Nazi rôle, and explains that we played such home-made programmes in order to save the money which the copyrights of "contemporary plays" would have cost us. In fact, every author and agent we asked for permission—including Priestley—waived their fees where refugee performances were concerned. This may sound trifling, but it illustrates the sympathetic attitude towards us refugee artists on the part of our English colleagues: Wächter misses that significant point.

What a pity that such a substantial book, which no doubt will in its turn serve as a source for future writers, gets things so wrong. But fortunately a great number of the other research workers who are now busy writing about that fashionable subject have taken the trouble of pushing their mountains of paper aside and digging up us old fossils to ask us what things were really like. The story may yet come out right.

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ACROSS FIVE GENERATIONS

A Mendelssohn Publication

Hanover Terrace, the beautiful Nash building facing Regents Park, still stands. But if, one day, it should fall the victim to the development craze, we shall still be able to get an idea of what it looked like, for a beautiful sketch of it may be seen at the Bodleian Library, Oxford. The artist is not an English painter but a German composer—Felix Mendelssohn. On the occasion of his concert tours in Britain he liked to visit the then rural surroundings of Regents Park to see his friends, the three sisters Alexander, who occupied Nr. 14 Hanover Terrace. A vivid description of Mendelssohn's relationship with the three sisters and, for that matter, of his joyful but strenuous sojourns in his beloved London is given by Boyd Alexander, a descendant of the three sisters' brother, in the recently published first volume of the "Mendelssohn-Studien". On one of these visits Felix was accompanied by his father, Abraham, who had the misfortune of a bad fall. In a letter to his wife, Abraham describes the care the three sisters were taking of him. Alluding to the Scottish origin of their family he writes: "They are more direct descendants of some Scottish king of yore than I am of Schaul Wohl, the one night's King of Poland". (Saul Wahl was an ancestor of Moses Mendelssohn.)

Life in the wide family circle of the next generation of the Mendelssohns is reflected in the letters which Felix's son Paul received when he served as a lieutenant with the fighting forces during the Prussian-Franco war of 1870/71. Paul Mendelssohn, who was born in 1841 and like his father died at the early age of 38, was a successful chemist and

* Mendelssohn-Studien, Beiträge zur neueren deutschen Kultur- und Wirtschaftsgeschichte. Für die Mendelssohn-Gesellschaft herausgegeben von Cécile Lowenthal-Hensel 190 S. u. 8 S. Kunstdrucktafel. Duncker & Humblot, Berlin, 1972. DM 29.

industrialist. A pioneer in the field of the production of dyeing material, he was the co-founder of AGFA. The letters which were written to him during the campaign were kept in his saddle-bag, which ultimately came into the possession of the Mendelssohn-Gesellschaft. Most relatives were Christians by religion but almost without exception of full Jewish origin. Their letters mirror the unreserved conviction of having torn down all barriers which, one or two generations before, separated Jews from their environment. They felt entitled to this attitude because as artists, politicians, civil servants and industrialists, they had reached the apex. A relative by marriage was Eduard von Simson, and in a matter-of-fact way, one letter reports that, with more success than in 1849, "Onkel Eduard" had offered the Imperial Crown to the King of Prussia. Yet we also learn from one letter that "Reichenheim had not been proposed to the Officers Corps, probably because of his religion".

A sister of Dr. Paul Mendelssohn was married to the Professor of Law, Adolf Wach who, apart from being an outstanding jurist, also took a great interest in music. The book carries an article, illustrated by several letters, which shows his understanding of and loving care for Max Reger who, being averse to compromises, did not have an easy life.

Whilst each of the articles mentioned so far centres around one particular member of the family, the development of the banking house of Mendelssohn from its early beginnings at the end of the 18th century to its liquidation in 1938, is described in the comprehensive 50-page article by Professor Wilhelm Treue. In the middle of the 19th century, when the sons of the founder brothers, Alexander Mendelssohn and Paul Mendelssohn-Bartholdy, were heads of the firm, the

Mendelssohns, the author writes, were the most important private banking house in Germany or at least stood only little below the Rothschilds and the Oppenheims. The economic uprise was linked with an unequalled social standing. Under the monarchy they were among the "Kaiserjuden", though Emperor William II "who liked to take it the easy way," declared that he considered Ballin and Franz Mendelssohn "not at all as Jews". Under the Weimar Republic, the remnants of the monarchistic society met in the house of Dirksen, and part of the Republican society in that of the banker Schwabach. "It was in keeping with the style of Mendelssohn to stay aloof of such stratifications and neither to deny his remembrance of his family's connection with the House of Hohenzollern nor to give any reasons for doubting his identification with the young Republic." The last chapter describes the negotiations between the partner Rudolf Loeb and the Director of the Deutsche Bank, Hermann Abs, in 1938, which resulted in the liquidation of the firm and the transfer of its 94 employees to the Deutsche Bank. This dignified way of bringing the work of the firm to its end was preferred to the more usual "aryanisation".

The book also includes an essay by Alexander Altmann about "Das Menschenbild nach Moses Mendelssohn", showing the wealth of thought and the beauty of language by which the philosopher excelled. "Man has been created," Moses Mendelssohn liked to say, "to search for truth, to love beauty, to aim at goodness, and to do the best."

The work concludes with a list, compiled by Rudolf Elvers, of autographs of Fanny Hensel's compositions deposited in the Mendelssohn Archives in Berlin. It is enhanced by family portraits, facsimiles and an aquarelle of Felix Mendelssohn, painted by an unknown artist shortly before the composer's death.

The well laid out publication is introduced and annotated by the editor, Cécile Lowenthal-Hensel, whose achievement augurs well for further volumes of the Mendelssohn-Studien.

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Herbert Freedman

25 YEARS AFTER EMIL LUDWIG'S DEATH

The life of Emil Ludwig, who died 25 years ago in Ascona at the age of 67, mirrors to some extent the fate of German Jewry of which he was a part. Alienated from Judaism he returned to the fold although he came from far—he had been baptised—and his return brought him only half-way home.

Ludwig, called the most "cosmopolitan" among contemporary writers, introduced into literature a then daring form of portrayal which has become known as "psychological biography" and thus opened new vistas into the study of the "great." His brilliant style and artistic temperament made his biographies famous in nineteen languages.

To facilitate the academic career of his son, his father Hermann Ludwig Cohn, a celebrated Jewish oculist in Breslau, adopted for him the surname Ludwig. Until the outbreak of the First World War, Emil Ludwig lived the secluded life of a writer of *belle-lettres* and romantic sonnets. Only during the years 1914-1918, when he roamed the capitals of Europe as a journalist, did he develop his penetrating power to analyse men and events. His first biography, published in 1920, shocked the conservative historians and became a best-seller overnight: "Goethe: the History of a Man."

Studies followed of the living and the dead, of geniuses and charlatans, of the famous and infamous, and to be interviewed by Emil Ludwig seemed like an admission into the pantheon of immortality. Roosevelt, Stalin, Nansen, Masaryk, Briand, Rathenau, Freud,

Lloyd George, Venezuelos, Hindenburg, Wilhelm II and Mackenzie King were among the subjects of his essays, and his historical portraits included Lincoln, Lassalle, Napoleon, Michelangelo, Rembrandt, Beethoven and Cleopatra. Most controversial was "Son of Man: the Story of Jesus"; the widest circulation was attained by "July 1914" where he attributes to Germany the responsibility for the First World War.

There were two turning points in his life: the one when Walter Rathenau was murdered in 1922 and Ludwig left demonstratively the Christian faith "to be with his Jewish brethren in their hour of trial"; and the other, ten years later, when he met Mussolini. The shrewd Italian dictator hoped to gain from an interpretation of his personality by the influential writer and he received Emil Ludwig as if he were one of the great powers on earth. Ludwig's weakness for personages of "calibre" and, no less, his vanity fell victim to these flatteries, and in his book on Mussolini he tried very cleverly to make Italian fascism tasty to liberal palates. He did not even refrain, some years later, from whitewashing Italy's invasion of Ethiopia—a fact for which, e.g., the Dutch never forgave him and which made it impossible for him to hold a lecture tour in Holland in 1945.

Ludwig became a Swiss citizen and spent the Second World War in the United States. His merciless pen was feared by the Nazis who hated him most of all emigrant writers. He returned this hatred, and in his proposed

punishment of Germany Ludwig went even further than the "Morgenthau-Plan" which advocated a complete dismantling of German industry, and he fiercely demanded that no Jew should ever set foot on German soil.

On two occasions, Ludwig made forceful pleas for the Jewish people: on a "German Day" in New York in 1936, he movingly told a huge audience the story of humiliation and suffering of German Jewry; and in his book "The Davos Murder" (Methuen, London, 1937), written in defence of David Frankfurter, the Jewish student who a year before had shot a Nazi agent by the name of Wilhelm Gustloff in Davos.

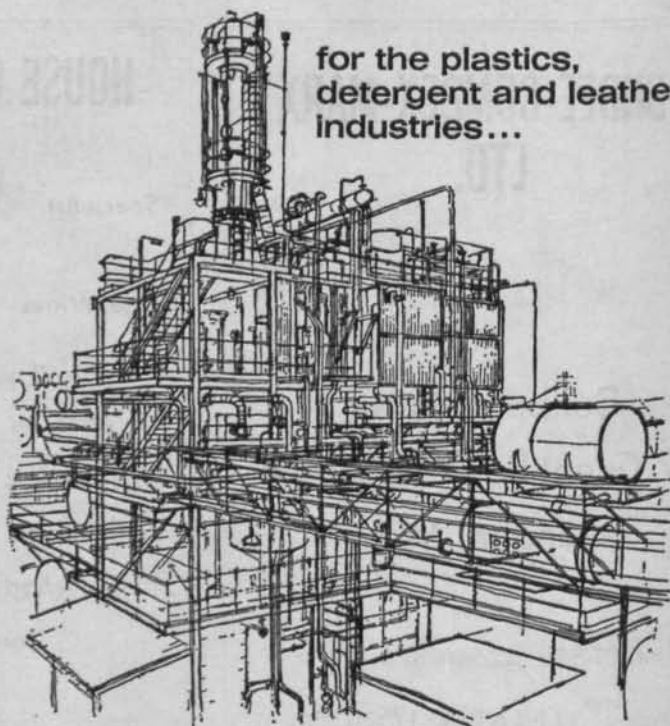
Ludwig narrated with love and tenderness the childhood of David Frankfurter whose father was a rabbi in Serbia. "Is not Friday night full of signs of wonders?" he exclaimed in a minute description of the atmosphere and the rituals. "The life of a practising Jew is brimful of forms and formulas but he lives unceasingly near to God." Although Jewish ethics forbid murder even out of the purest motives, he expounded—"and as a pious Jew David was guilty because he felt himself guilty"—he called upon the court to show mercy, by unfolding the dimensions of the Jewish tragedy to a world which was then mesmerised by Hitler's successes.

By now Ludwig's works are largely forgotten and it is doubtful whether they will ever be rediscovered, as it happened to some other German-Jewish writers of the pre-Hitler days. One of Ludwig's later books bears the title "The Mediterranean." In the year 1932 he told a reporter of the London Jewish Chronicle that he considered himself a European who was attracted by the Mediterranean, "which stems from the fact that I am a Jew." But this attraction, too, was lost half-way and did not extend to the eastern shore. "I have visited Palestine", he admitted, "yet it remained remote to me."

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I. BERUFSCHADENSRENTEN

1. Frueher selbstaendig Taetige

Lebensalter am 1.10.1953	bis 35 Jahre		bis 45 Jahre		über 45 Jahre	
	DM	DM	DM	DM	DM	DM
(a) Einfacher Dienst						
ab 1.1.72	314	502			591	
ab 1.1.73	347	553			650	
(b) Mittlerer Dienst						
ab 1.1.72	372	635			767	
ab 1.1.73	411	696			840	
(c) Gehobener Dienst						
ab 1.1.72	485	818			984	
ab 1.1.73	532	892			1.071	
(d) Höherer Dienst						
			bis 50 Jahre	über 50 Jahre		
ab 1.1.72	502	919	1.235	1.374		
ab 1.1.73	544	985	1.325	1.471		

Die *Hoechstrente*, welche ab 1.1.1972 DM 1.374 betrug, ist ab 1.1.1973 auf DM 1.471,—erhöht, also um etwa 6,5 v.H.

2. Frueher unselbstaendig Taetige

Hier erfolgt die Erhöhung in der Weise, dass die ab 1.1.1972 zahlbaren Renten, falls sie nicht mehr als DM 900,— monatlich betragen, um weitere 9,5% erhöht werden, die Rentenbeträge von mehr als DM 900 jedoch nur um 7% mindesten jedoch um monatlich DM 86,—. Die vorerwähnte Höchstgrenze von DM 1.471 darf auch hier nicht ueberschritten werden.

3. Vertriebene deutscher Volkszugehoerigkeit

Die Berufschadensrente, die ab 1.1.1972 auf DM 384 erhöht war, wird ab 1.1.1973 auf monatlich DM 420 erhöht.

Die entsprechende Berufschadenswitwenrente erhöht sich ab 1.1.1973 von DM 293 auf DM 321.

II. RENTEN FUER GESUNDHEITSSCHADEN

Da die Berechnung der Renten sich in der Regel nach den persönlichen und wirtschaftlichen Verhältnissen des Rentenempfängers richtet, koennen nur *Mindestrenten* angegeben werden. Sie sind um 9,5% erhöht und betragen:

Bei Erwerbsminderung	ab 1.1.72	ab 1.1.73
	DM	DM
von 25 bis 39%	226	247
bis 49%	283	310
bis 59%	340	372
bis 69%	394	431
bis 79%	451	494
80% und mehr	563	616

Die sog. *Altersmindestrente* (Par. 32 Abs. 2 BEG), die seit dem 1.1.1972 DM 524 betrug, ist fuer die Zeit ab 1.1.1973 auf DM 574 erhöht worden.

III. WITWENRENTEN BEI SCHADEN AM LEBEN

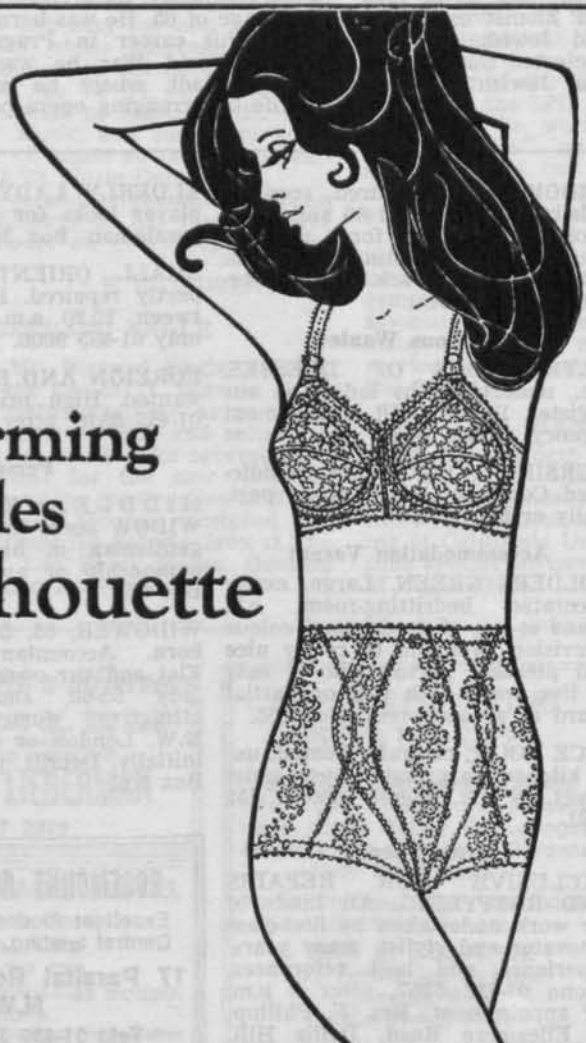
Die monatlichen Vollrenten (bei einem Hundertsatz von 100%, welcher im Einzelfall gekuerzt werden kann) sind wie folgt erhöht:

Einstufung	ab 1.1.72	ab 1.1.73
Einfacher Dienst	486	534
Mittlerer Dienst	631	690
Gehobener Dienst	861	936
Hoeherer Dienst	1.199	1.288

Die *Witwenmindestrente* ist von DM 451 auf DM 494 erhöht. Die volle Elternrente fuer einen Elternteil ist die Haelfte der vorstehend angegebenen Betraege.

Ein bestimmter Zeitpunkt, wann die Rentenerhöhung in den einzelnen Faellen durchgefuehrt werden wird, kann noch nicht angegeben werden, zumal die formelle Veroeffentlichung der neuen Verordnung im Bundesgesetzblatt noch nicht erfolgt ist.

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THE ISRAELI SCENE

PREMIER ON UNDERPRIVILEGED

Mrs. Golda Meir, the Premier, addressing delegates of the Pioneer Women's Organisation in Jerusalem, called for a narrowing of the gap between the different sections of Israeli society and for the overcoming of poverty. She urged that there should be a re-examination of the values handed down in every Israeli home.

Speaking in a debate on the report of the commission on under-privileged youth, Mrs. Meir told the Knesset that, apart from security, no topic was more in need of urgent Government attention than the socially deprived sections of Israel's population.

SPORTS CENTRE IN MEMORY OF MUNICH VICTIMS

A number of countries are forming supporting committees to sponsor the building of a £1 million sports centre in Ra'anana, near Tel Aviv, in memory of the eleven Israeli Olympic sportsmen murdered by Black September terrorists in Munich last September.

Dutch-born Mrs. Ankie Spitzer-de Jong, the widow of Andre Spitzer, the Ramat Gan fencing instructor who was one of the victims, initiated plans for building the centre. Full support has also been promised by the West German Olympic Committee.

DISPLACED PERSONS

The villagers of Baram and Ikrit near the Lebanese border, who were evacuated for security reasons during Israel's War of Independence, staged a fast in Jerusalem to call attention to the Israeli Government's refusal to allow them to return. Archbishop Raya, the head of Israel's Greek Catholic community, said at the demonstration opposite the Knesset that the protest was aimed particularly at Israel's use of emergency regulations for the prohibition. Initiated when Jews were the victims, now the Arabs of Baram and Ikrit are the victims, he said.

The Government decided not to allow the villagers to return so as not to set a precedent which could be used by other people displaced during Israel's War of Independence.

"NAHARIA-SCHULE" IN TEMPELHOF

On the occasion of a visit of a delegation from Naharia to its "twin" borough of Berlin-Tempelhof, a school in the Tempelhof district of Lichtenrade was named "Naharia-Schule". At the official ceremony, the Deputy Mayor of Naharia, Sigi Keren, welcomed the steadily increasing contacts between the two boroughs but also stressed the need of making the young generation of Germans aware of the happenings under the Nazi régime and of the dangers arising from any discrimination for reasons of colour, origin or religion.

MACCABIAH

The Ninth Maccabiah Games were begun at the Ramat Gan Stadium with a capacity crowd of 50,000. The 1,800 competitors from 27 countries marched into the floodlit arena, with table-tennis player Jeff Ingber leading the British contingent of 110 athletes and officials. A 1,000-strong children's choir entertained the spectators.

At the memorial service held for the eleven Israeli Olympic sportsmen massacred in Munich last September, a flame was kindled as the name of each victim was recited.

DEATH OF ARYE L. PINCUS

Mr. Arye L. Pincus, the chairman of the World Zionist Organisation and the Jewish Agency, died suddenly in Jerusalem at the age of 61. He came to Israel from South Africa in 1948 and, from 1949 to 1956, as head of El Al laid the foundation for what is today an outstanding airline and one of Israel's major achievements. In 1961 he became the treasurer of the Jewish Agency and thereafter became the founder and executive chairman of the reconstituted Jewish Agency, embracing the World Zionist movement and the leaders of the various Israel appeals. He succeeded Moshe Sharett in 1965 as chairman of the World Zionist executive. A member of the World Jewish Congress leadership group, he was elected chairman of Cojo (World Conference of Jewish Organisations).

Obituary

LADY READING

Eva, Marchioness of Reading, C.B.E., died on August 14 at the age of 78. She was the daughter of the first Lord Melchett (Alfred Mond) and the widow of the second Marquis of Reading, Minister of State for Foreign Affairs, 1953-1957. Her mother was a Christian and she was brought up in that faith. When she was 27, and after a journey to Eretz Israel with her father, her Jewish roots asserted themselves and, in 1933, she was formally converted to Judaism. From then on, she embarked on Zionist and other Jewish activities and soon became a leading figure in Jewish life. She was President of the British Section of the World Jewish Congress and a member of its World Executive. She also took an active part in the work for the Jewish refugees from Nazi Germany. She is survived by a son and two daughters.

MRS. LILI CZECH

Mrs. Lili Czech, widow of Dr. Ludwig Czech, who from 1920 to 1938 was leader of the German Social Democrats in Czechoslovakia and from 1929 to 1938 member of the Czechoslovak Government, died in Vienna on July 2 in her 87th year.

Since her marriage in her native Bruenn (Brno) in 1906, she was not only her husband's closest companion but, as a remarkable woman in her own right, did a great deal in social welfare, mainly for working-class children. In 1942 she and her husband were deported to Theresienstadt where he died after a few months. Miraculously Lili Czech overcame the ordeal comparatively well. She came to England in 1948 and lived here until 1972.

This kind and, even in her old age, beautiful woman will be mourned by her many friends all over the world. J.W.B.

KAREL ANCERL

The conductor, Karel Ancerl, died in Toronto at the age of 65. He was born in Bohemia and started his career in Prague. During the Second World War he was a prisoner in Theresienstadt, where he managed to save his life by arranging opera performances.

FAMILY EVENTS

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

Birth

Jacobs.—On July 29, a son, Adrian Marc Simon, was born to Susan (née Falk) and David Jacobs, of 103 Harrowes Meade, Edgware, Middlesex. (A grandson for Dr. and Mrs. Frank E. Falk and Mrs. Nannette Sprengers.)

Engagement

Wiener-Goldwhite.—We are happy to announce the engagement of Stephen, son of Hans and Gerda Wiener, of 115 The Vale, London, N.W.11, to Melanie, daughter of Jack and Natalie Goldwhite (and the late David Shure), of 10 Sidmouth Road, London, N.W.2.

Deaths

Ehrenberg.—Mrs. Eva Ehrenberg, nee Sommer, of 112 Fitzjohn's Avenue, N.W.3, died peacefully on August 17. Deeply mourned by all her family and friends.

Fenton.—On August 17, after an illness bravely borne, Herta (Frankie), of Bayswater, London, friend of the late Ernst Dyrenfurth.

Rosenbaum.—Mrs. Elsie Rosenbaum, nee Jacobus, of 221, Hampstead Way, London, N.W.11 (formerly Hamburg), passed away on August 8 after a long illness. Deeply mourned by her husband, children, relatives and friends, who will sadly miss her.

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THE AJR EMPLOYMENT AGENCY needs part-time Home-helps (shopping/cooking), companions and attendants for the elderly who require personal assistance. Please telephone: 01-624 4449 for an appointment.

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IN MEMORIAM

KARL ADLER

"Wir haben ein Haeusle mit Garten an einem kleinem Platz unweit New York gekauft", wrote Karl Adler from Leonia (New Jersey) in 1971, one year after his 80th birthday, enclosing a sketch of his newly acquired property. Now this outstanding musical pedagogue from Bottenhausen in Svabia, to whom the word "Haeusle" still came easier than the term "bungalow", has passed away. His death is mourned by an extraordinarily large number of pupils and admirers. Adler's activities as a musician and organiser in Germany were not limited to Stuttgart and Wuerttemberg, and his creative work in the United States, where 25 further successful and happy years of activity were granted to him, resulted in new bonds of friendship.

Until 1933, Adler took a leading part in the adult education movement of Wuerttemberg. He was teacher, singer, conductor and composer rolled into one. His particular interest was the promotion of community singing. In 1922 he was appointed Director of the Stuttgart Conservatory of Music. When the Nazis came to power he became head of the Stuttgart Juedische Kungstgemeinschaft. From 1935 onwards he was also in charge of the musical department of the Mittelstelle fuer juedische Erwachsenenbildung. In this capacity he travelled all over Germany, arranging musical rallies for Jewish teachers and pupils as well as for leaders and members of Jewish youth organisations, "Lerntage" and discussion groups. "Even those who had never dared to sing because they considered themselves as 'unmusical', soon noticed, to their own surprise, that they participated in the singing," writes Ernst Simon in his book "Aufbau im Untergang—Juedische Erwachsenenbildung im nationalsozialistischen Deutschland als geistiger Widerstand" (Tuebingen 1959). Adler left Germany for the United States as late as 1940, and it was not easy for him to strike roots in a country whose language he then did not know sufficiently. Yet he again made his way. At the age of 54 he passed his examination as Doctor of Music at the New York College of Music, and for many years he was Professor of Music at Yeshiva University and Head of its Music Department.

Adler's human reliability combined with an unsurpassed proficiency in his vocation have left a lasting impact on everybody who got to know him.

E. G. LOWENTHAL

MR. BERNARD ENGLE

The architect, Mr. Bernard Engle, FRIBA, recently died at the age of 71. Born in Hamburg, where his father practised as an architect, he left Germany in 1935 and settled in London. He was responsible for several town centre schemes and for the new shopping developments now under construction at Brent Cross and Lewisham. He also designed the plans for three Homes for Elderly Jews at The Bishop's Avenue, Leo Baeck House, Osmond House and Hammerson House.

RABBI DR. ERNST APPEL

Rabbi Dr. Ernst Appel died in St. Louis, U.S.A., on June 9, at the age of 89. Until his emigration in 1937, he was for eleven years rabbi at Dortmund, and previously for 16 years rabbi at Bingen.

On both his parents' sides Dr. Appel was the descendant of rabbinical families. His maternal ancestors, the Willstaetters, were, during the last century, pioneers of the Liberal Jewish movement in the Grand Duchy of Baden whose liberal political climate fostered similar attitudes in the religious sphere. His great-grandfather, Ephraim Willstaetter (1761-1829), was the first rabbi in Baden to give a sermon in the German language. His grandfather, Benjamin Willstaetter, for 48 years (until 1895) served as chief rabbi in Karlsruhe, a position in which he was succeeded by his son-in-law, Dr. Mayer Appel, the father of Ernst.

Steeped in the liberal tradition of his forefathers, Dr. Appel was an active member of the World Union of Progressive Judaism. He travelled widely and addressed many organisations which work for closer Jewish-Christian understanding. During one of his visits to London he was invited to preach at a Holy-day service in the West London Synagogue.

In the United States Dr. Appel occupied a number of rabbinical posts and had reached the age of 84 when he relinquished his last appointment at Jackson (Tennessee). He is survived by his widow and one daughter, a second daughter having predeceased him last year.

H.C.M.

FRITZ SEGALL

Mr. Fritz Segall died on August 2 at the age of 71 after a long illness. Associated with the Social Democratic movement in Germany since his early youth, he was liaison officer between the SPD and the British Labour Party and chairman of the Association of German Social Democrats in Britain. Before 1933, he was secretary of the Arbeiter-Radio-Funk and editor of the Volksfunk, the official radio journal of the SPD. After the Nazis had come to power, he worked with the "Juedische Kuenstlerhilfe" until he came to London shortly before the outbreak of war. In this country, he held positions in the book and publishing trade.

Fritz Segall was an interested member of the AJR and had close personal connections with many in our midst. We extend our sympathies to his wife, Dora Segall, who was associated with the Leo Baeck Institute for many years and now renders her devoted services to our community as vice-chairman of the AJR Club.

DR. HANS A. EINSTEIN

Dr. Hans Albert Einstein, only son of the late Professor Albert Einstein, died in Falmouth, Massachusetts, U.S.A., at the age of 69. He was professor emeritus in civil engineering at California University and was for some time special adviser to the U.S.A. Department of Agriculture.

PROFESSOR MAX HORKHEIMER

Professor Max Horkheimer, philosopher and sociologist, died in a Nuremberg hospital at the age of 78. He was one of the most outstanding Jewish personalities in post-war Germany. For those who attended the first Congress of "Germania Judaica" in Cologne in 1960, it was an unforgettable event to listen to his fascinating lecture in which he reported that, according to his research in the U.S.A., those who had undergone a thorough study of psychology combined with sociology had been most immune against all sorts of racialism.

Born in Stuttgart as the son of an industrialist, he was a co-founder of the Institute for Social Research in Frankfurt a.M., and became its director in 1930 after the death of Professor Carl Gruenberg. When the Nazis came to power he escaped to Switzerland on the morning of February 27, 1933, after having been warned by a friend of the late Ernst Niekisch that something extraordinary was due to happen; that same evening the Reichstag was on fire and 5,000 people were arrested in Berlin alone.

The work of the Institute was continued first in Geneva, then in Paris and finally in New York. Horkheimer's periodical "Zeitschrift fuer Sozialforschung" carried on in German, because as he said, "as long as the Nazis are in power German culture is not preserved in Germany, but by us". Later he also edited the "Studies in Prejudice" (five volumes) under the auspices of the American Jewish Committee.

In 1949 Horkheimer returned to Germany because he wanted to help in the education of the new German generation. He became Professor of Philosophy and Sociology in Frankfurt, reopened the Institute for Social Research in 1950 and was Rector of the University from 1951-1953. The honours bestowed on him included the Goethe Plaque (1953) and the Freedom of the City of Frankfurt (1960).

When he retired in the 'sixties he spent most of his time in Montagnola (Tessin). The last years of his life were clouded by tragedy: in short sequence he lost his wife, his colleague and friend Professor Adorno, who died of a broken heart when his students turned against him, and shortly afterwards his life-long friend, Professor Friedrich Pollock.

In the 'twenties, Horkheimer was a Marxist, and in his early thirties he regarded Marxism as the only force capable of stopping Hitler. Yet in the United States he gradually moved away from Marxism. On the other hand, America's belief in technical progress as the decisive yardstick was equally loathsome to him.

When he returned to Germany the students wrongly assumed that he was an extreme Marxist and this led to fatal misunderstandings between them and him. In Horkheimer's view mankind was not on the road to freedom but approaching a system of administration for its own sake, divested of spirit, soul, imagination, morality, kindness and religion.

Unlike most other well-known returnees of Jewish descent, Horkheimer joined the Jewish congregation first in Frankfurt, later in Berne. Jewish tradition again meant very much to him.

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Letters to the Editor

GEDENKEN AN EINE FRUEHVERSTORBENE

Lore Salzberger-Wittenberg

Vor einiger Zeit jährte sich zum zehnten Mal der Todestag von Lore Salzberger-Wittenberg. Ihre posthum unter dem Titel "Himmel und Erde" veröffentlichte Sammlung von Kunstmärchen wurde in "AJR Information" (Februar 1967) gewürdigt. Das Buch, das die Phantasie dieser wunderbaren Frau wiedergibt, hat einen unauslöschlichen Eindruck auf mich gemacht. Es sind eigentlich Gedichte in Prosa, ein märchenartiges Erleben von Kindern, Blumen und Tieren. Die Geschichten sind mit Anmut geschrieben, mit Liebe zur Natur und zu allem, was einst der Romantik als schön galt: Mond und Sterne, Blumen und Wind. Ueber allen irdischen Gedanken schwebt das Vertrauen auf eine höhere Lenkung, durch Kenntnis der Bibel und tiefe Beobachtung der Natur gefestigt. Das Verständnis der kindlichen Seele mit ihren Aengsten und Träumen war ihr gegeben und eine freudige Bejahung des Lebens befähigte sie, das Gute in der Welt deutlicher zu sehen als das Böse. Margarete Susman schrieb in ihrer Einleitung, dass der Stern, der mit diesem Leben erloschen ist, einer Kette künftiger Geschlechter leuchten wird.

(Dr.) ELSE MEIDNER.

London, N.W.2.

Das Buch ist in England bei Mandarin Books Ltd., 3 New College Parade, Finchley Road, N.W.3, Tel. 586 1692, und 22 Notting Hill Gate, W.11, Tel. 229 0327, erhältlich (£1).

THE OLDEST PRESERVED SYNAGOGUE IN GERMANY

Sir.—With reference to your report about the synagogue in Celle, the oldest preserved synagogue in North-West Germany (your July, 1973 issue), your readers will be interested to know that the oldest medieval Jewish place of worship in Germany is the synagogue in Neustadt an der Weinstrasse. Built in the thirteenth century and tucked away in a labyrinth of old houses and courtyards, it escaped the attention of the Nazis and was rediscovered in the early 1960s.

When we last visited Neustadt on one of our research trips through the German vineyards, we came across the description of this synagogue in the book by Kurt Liesenberg, "Neustadt und die Deutsche Weinstrasse" (pp. 109-112), which proves that it is at least 300 years older than the one in Celle.

I quote from Liesenberg's book:
"Wir können unsere Ausführungen über die älteren Sakralbauten Neustadts nicht besser

beschliessen als mit der mittelalterlichen Synagoge unserer Stadt, die wieder zu entdecken das bleibende Verdienst unseres Heimatforschers, Prälat Haas, ist. Sie ist die älteste vollkommen erhalten gebliebene Synagoge Deutschlands und jetzt über den Hof des Elektrizitätsgeschäftes Kuby, Rathausstrasse, zu erreichen. . . Der grösste Raum, der nahezu die Hälfte der Gesamtanlage umfasst, war die eigentliche Synagoge, die auf zwei Mittelpfeiler gestützt, von einem Gewölbe überdeckt wird, das sechs gleichmässige flache Kuppeln aufweist. Der mittlere Raum, wohl immer mit flacher Decke ausgestattet, war die bekannte Schule, während der Frauenraum ein Tonnengewölbe zeigt und sich zur Synagoge nur durch zwei vergitterte Fenster öffnete. Der dem Frauenraum vorgelegte Vorraum war der einzige Zugang zur Frauenabteilung. Er war ausserdem für die rituellen Waschungen der Frauen bestimmt."

(Dr.) ALICE MEINHARD.
Woodlands, Stockfield,
Northumberland.

CORA BERLINER REMEMBERED

The name of Cora Berliner, who held a leading position with the Reichsvertretung and who perished during the Second World War, is mentioned in a recently published work by Dr. Heinrich August Winkler about "Mittelstand, Demokratie und Nationalsozialismus" (Kiepenheuer & Witsch 1972). Quoting from the files of the Deutsche Zentralarchiv in Potsdam, the author reports that Cora Berliner was in charge of writing the Government draft of a statute for artisans (Reichshandwerkerordnung).

Cora Berliner was appointed a responsible official of the Reich Ministry of Economics in 1919, when she was only 29 years old. The subject of her doctoral thesis was "The organisation of the Jewish youth in Germany".

INFORMATION REQUIRED

Publishers C. Boas Nachf

In connection with research work on the history of the Jewish book trade in Germany information is required about the publishers C. Boas Nachf., Berlin (last owner I. Gesang). The inquirers are particularly interested to learn whether the firm was re-established abroad and whether anybody could provide material about its latest history. Readers who are able to help are requested to write to the AJR which will provide them with further details of the inquiry.

Birthday Tributes

PEREZ LESHEM 70

Mr. Perez Leshem (formerly Fritz Lichtenstein) will be 70 on September 5. Born in Chemnitz, he went to Palestine as early as 1926 and became a founder member of Kibbutz Yagur. In 1931, the Hechalutz sent him back to Germany to organise training centres for chalutzim. His work gained momentum, when the Nazis came to power, and from then onwards Leshem, with his skill and organising abilities, took a leading part in the work for the rescue of young Jews. During the war, when he was based in Britain, he undertook a mission to Portugal and Spain, which culminated in the organisation of a mass transport of Jewish refugees to Palestine. He has described this complicated operation in the 1969 Year Book of the Leo Baeck Institute. Some years after the war, Leshem joined the Israeli diplomatic service as Consul in London. Later, after several other appointments, he became the first Consul General of Israel in Federal Germany. Though now in retirement, he is still active in many spheres of Israeli life. Both he and his wife, Chava (née Lappe), have many friends in this country, who extend their sincerest birthday greetings to Perez Leshem.

ERICH GOTTGETREU 70

The journalist, Mr. Erich Gottgetreu, recently celebrated his 70th birthday in Jerusalem. Until 1933, he held positions with the Social Democratic press in Germany, among them the Luebecker Volksbote and the Sozialdemokratische Pressedienst in Berlin. He went to Palestine immediately after the Nazis had come to power and succeeded in building up a new career for himself in the journalistic sphere. For 20 years he was the Israeli representative of Associated Press. He retired from this office in 1968 and since then has increased his work as a freelance contributor to various papers. AJR Information has repeatedly benefited from his co-operation, and only two months ago we published his lively reminiscences of Chancellor Brandt's early days in Luebeck. Yet Erich Gottgetreu not only excels by the proficiency, knowledge and independence which characterise his work. He is, above all, a most amiable colleague. We extend our sincerest birthday wishes to him.

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