

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Werner Rosenstock

IN SEARCH OF SECURITY

Among the numerous historical events which we "remember" in "November", the 9th of November, 1938, evokes special personal reminiscences for the Jews from Germany or Austria. The pogroms of those days were not just another measure in the process of discrimination and elimination started by the Nazi régime in 1933. They differed from everything that had happened before, including the Nuremberg laws, not in degree but in principle. They were the first collective physical attack against all Jews then under the Nazi rule. Distinguished scholars, High Court judges, erstwhile leading industrialists had to endure the tortures in Sachsenhausen, Dachau and Buchenwald in the same way as their less prominent fellow Jews. Six weeks later, when the releases started, the waiting rooms of the Jewish emigration offices were overcrowded with men, whose shorn prisoner heads, frostbites and wounds were visible mementoes of the inferno they had gone through.

It must not be interpreted as cynicism, nor is it meant to minimise the sufferings, if we state that, under one specific and very important aspect, the November pogroms also had a positive effect: they accelerated the emigration process and thus reduced the number of those who met their end in the extermination camps. Many middle-aged, middle-class German Jews who during the first 5½ years of the Nazi régime had been reluctant to take the risk of starting anew in countries foreign to them now realised that emigration was the only way to save their lives; in fact, more often than not, the choice was no longer theirs because this was the condition of their release from the camps. The turning point resulting from the November pogroms is reflected in the emigration figures: of the 250,000 Jews who left Germany, 150,000 emigrated during the first 5½ years of the Nazi régime and 100,000 during the ten months between November, 1938 and the outbreak of war. It is not the object of this article to expound, how many more could have been saved if prospective immigration countries had been less restrictive and more understanding in their admission policy, but it should not be forgotten that of the 100,000 Jews who were able to leave Germany after the pogroms, 40,000 found refuge in these islands, and to these figures about 25,000 refugees from Austria and 10,000 from Czechoslovakia have to be added.

Yet it would be inadequate if we evaluated the November pogroms only within the context of the history of the Jews under the Nazi régime. There are two wider issues involved. One question which arises is, whether it could only happen in Germany or whether other countries are also prone to such outbursts; and the other, whether this climax of persecution in Germany was only the out-

come of the Nazi régime or whether it had deeper roots on German soil. The first question is, of course, particularly in the minds of those Jews who experienced persecution in Germany where they had felt more or less secure for a number of generations. The link of economic crises and anti-Jewish sentiments and actions manifested itself not only in Nazi Germany but, though to a considerably lesser degree, also in other countries, including Britain in the 'thirties. During the past weeks we heard it day-in and day-out from politicians of all parties that the present economic crisis of this country is at least as serious as it was in the 'thirties, and references were also made to the German inflation in the 'twenties.

It is neither intended, nor would it probably be justified, to indulge in prophecies of doom. Yet it is uncontested among the leaders of Anglo-Jewry that we have to be on our guard. This is necessary in spite of the fact that, within the span of hardly more than one generation, British Jews, in their majority the children or grandchildren of immigrants, have attained a political standing which Jews in Germany achieved only after four or more generations. On the other hand, the process of emancipation is bound to be linked with one of assimilation, and the proportion of those politicians or authors of Jewish extraction in this country who at the same time identify themselves with their community of origin is certainly smaller than it was 20 or 30 years ago. Only recently, in the Rosh Hashana supplement of the Jewish Chronicle, Jonathan Miller had the sincerity to confess that he had no subjective sense of Jewish identity and did not feel an obligation to search for one, although, as he admitted, those who objectively identified him as a Jew, "either antisemites or Jews", felt that he had some obligation to do so. It is not intended to argue with him in this article and, in the light of our own experience, we may anyhow be considered as biased. We only mention his *Confessio Non-Judaica*, because it reflects a state of mind among many Jewish intellectuals in this country which is reminiscent of a phenomenon in German-Jewish society between the emancipation and 1933.

Observations of this kind reaffirm the topicality of the work carried out by the Leo Baeck Institute and reflected in its publications. It is in this spirit that we welcome the latest volume of the Institute's Year Book*. It opens with tributes to two distinguished leaders of German Jewry: Siegfried Moses, the president of the L.B.I. who passed away a few months ago, and Leo Baeck, who is com-

* Leo Baeck Institute: Year Book XVIII, Editor Robert Weltsch. Secker & Warburg 1973. 372 pp., 21 illustrations. £5-75p. Free of charge for members of the Society of Friends of the LBI.

memorated by Eva Reichmann in the reprint of an address delivered by her at a London gathering last year on the occasion of the Leo Baeck Centenary.

The predicament of Jewish authors and intellectuals in German-speaking countries comes to the fore in several articles. Margarita Pazi deals with Berthold Auerbach and Moritz Hartmann. She quotes a passage from Auerbach's novel "Dichter und Kaufmann", which discloses "for the first and last time a manifestation of self-hatred in this otherwise loyal son of Jewry", and she also mentions the bitter disappointment felt by the author of the "Schwarzwaelder Dorfgeschichten" at the end of his life in face of the increase of antisemitism and summed up by him in the famous words: "Vergebens gelebt und gearbeitet". The complex situation of Bohemian born Jews is manifested in the life story of the writer and politician Moritz Hartmann. By way of a footnote it may be mentioned that, according to Margarita Pazi, Hartmann, who was married to a non-Jewess, was not baptised and buried in the Jewish part of the Viennese Jewish cemetery; the entry in the post-war "Neue Deutsche Biographie" claims that he became a Catholic in 1838, i.e., at the age of 17.

Jewish Authors' Predicament

The position of another Jewish author born and brought up in the multi-ethnic Danube Monarchy is assessed in papers on Joseph Roth (by David Bronsen and Sidney Rosenfeld) and in an article on Franz Kafka (by Walter H. Sokel). Roth, the Galician Jew, expressed his love for the vanished Habsburg monarchy in "Radetzky Marsch" and his struggle with the destiny of the Jew in "Hiob". Like Roth, Kafka was also longing for roots. The tenuous Jewishness which his father had still saved from his youth in the village ghetto was too diluted to be passed on to the son, and, actually, anathema to him. Thus, he had to make a new beginning and found it by his contact with Eastern Jews.

The reaction to the "Ostjuden" was diametrically opposite to that of Kafka in the case of another, though considerably less important, writer of Jewish extraction, Ludwig Robert, the brother of Rahel Levin. The target of his outburst was the Hungarian born Jewish satirist, M. G. Saphir, and the author of the article about Ludwig Robert, Lothar Kahn, interprets Robert's attack on Saphir as an expression of insecurity, which "foreshadowed the dislike of the assimilated German Jew of later years vis-à-vis his less cultured Eastern brother".

While the essays so far mentioned centre around individuals, another set of articles is dedicated to the assessment of general developments. In his learned essay on "The Relevance of the Middle Ages for the Understanding of Contemporary Jewish History", the historian Hans Liebeschuetz refers to the role of Jewish politicians under the Weimar

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IN SEARCH OF SECURITY

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Republic and states that they were rejected by a majority of the population. Thus, "the infidel of the Middle Ages became the social outsider who had overstepped an invisible but real borderline while penetrating the centre of the nation's life". The essay carries many details about the position of the Jews in the early Middle Ages, of which the ordinary contemporary Jew has but scant knowledge, and thus traces the roots of the "outsider position of the Jew in society".

Liebeschuetz also deals with the circumstances which made politicians of Jewish origin champions of radical Socialism. The attitude of two founding fathers of modern Socialism to the Jewish question, as expressed in Marx's "Zur Judenfrage" and Hess's "Ueber das Geldwesen", is explored in an article by Julius Carlebach. Another socio-political article (by Freddy Raphael) deals with "Max Weber and Ancient Judaism".

Ideas which, voluntarily or involuntarily, directly or indirectly, contributed to the armoury of Nazism, are analysed in essays about Houston Stewart Chamberlain (by Geoffrey G. Field) and the Spann Circle (by John Haag).

Recognising the impact of Christianity on European civilisation, Chamberlain, like several other racialists, propounded the theory that Jesus was not a Jew. The English-born writer's admirers included the Emperor William II. He was also "one of the culture heroes of the *Wandervogel*". The author of the essay expresses the view that "Chamberlain's anti-semitism . . . focused upon Germans rather than Jews, and on exhortations for Germanic regeneration rather than programmes for defeating the Jewish menace".

The essay also carries a very perturbing prophetic statement attributed to Fontane, which reads as follows:

"I have been philosemitic since my childhood, and have never experienced anything but kindness from Jews. Nevertheless, I have the feeling of their guilt, their unlimited arrogance, to such an extent that I not only wish them a serious defeat but desire it. And of this I am convinced, if they do not suffer it now and do not change now, a terrible visitation will come upon them, albeit in times that we will not live to see." (Quoted by the author from G. Masur: *Imperial Berlin*, New York 1970, p.149.)

The article about the Spann Kreis assesses the interrelation between the *Staendestaet* idea of Othmar Spann and Nazism. After the promulgation of the Nuremberg Laws, one of Circle's leading spokesmen, Dr. Paul Karrenbrock (Duesseldorf), circulated a brochure entitled "Die Loesung der Judenfrage in Deutschland". Printed as a manuscript, it was posted to several hundred party and govern-

ment officials. As far as can be seen from the quotations it demanded the elimination of Jews from certain spheres (government, law, education, arts, etc.) most of which had already been carried out by 1935. On the other hand, the pamphlet criticised the "biological" approach of the Nazis to the racial problem and tried to create a kind of *modus vivendi* for the Jews within the framework of the German National Socialist state. The Gestapo confiscated the remaining copies of the pamphlet and expelled Karrenbrock from the Party. Spann himself, who lived in Vienna, was sent to Dachau for several months after the invasion of Austria.

Expelled Mathematicians Remember

The effects of the elimination, expulsion and deportation of Jewish scientists are illustrated in the comprehensive essay by Max Pinl and Lux Furtmueller about "Mathematicians under Hitler". After a general introduction, describing the position of Jewish university teachers and especially of mathematicians before and after the advent of the "Third Reich", the authors trace the destinies of 130 mathematicians (101 of them Jewish or half-Jewish), who were adversely affected by the Nazi régime. The victims include Felix Hausdorff (Bonn), who also published plays and poems under the pseudonym Paul Mongré; together with his wife and sister-in-law, he committed suicide when deportation was imminent. The list also includes Emmy Noether (Goettingen), who died in Bryn Mawr (Pennsylvania) in 1935. She had already faced difficulties in her career before 1933 on account of her being a woman and a socialist pacifist. Yet even after she had been forbidden to lecture, some of her eager students called at her home and one of them repeatedly turned up in SA uniform.

The Year Book concludes with three essays based on family memoirs and documents. The first of them, by Alfred Laurence, centres around the family of Jacob Stern from Frankfurt, who settled in Soest (Westphalia) at about 1700. Stern acquired a house in the Thomaerstrasse, which remained the property of his descendants until a few years ago and which, due to its well preserved fine architecture, is one of Soest's protected monuments. The contents of the house included a full-size oil painting of Jacob Stern's father Suesskind Stern in Frankfurt. The portrait is reproduced in the Year Book, and its publication has in so far made history in the L.B.I., as it is the first colour picture which has ever appeared in a Year Book. Alfred Laurence traces the history of the family through subsequent generations. The last Sterns who remained in Soest after the Nazis had come to power—a mother and two of her daughters—were deported. Another daughter, who had emigrated to England, returned to the family house in the early 'fifties and died in 1970; she was the last to be buried in the officially closed Jewish cemetery. Some des-

cendants of Jacob Stern, who emigrated to England, were elevated to the peerage as Lord Wandsworth and Lord Michelham; other members of the family became related by marriage with the Rothschilds and the Messels whose family, in turn, includes the Countess of Rosse, the mother of Lord Snowden.

An interesting piece of legal history is presented by Walter Schwarz. It concerns the trial of Nathan Aaron Wetzlar of Frankfurt. Wetzlar was active as a so-called solicitor. This meant that, to expedite proceedings at the Reichskammergericht in Wetzlar, he bribed the judges of the Court on behalf of the litigants. This was a widespread and more or less accepted "profession" in those days and in most cases practised by non-Jews. The beneficiaries were the badly paid judges, the litigants, who were frustrated by the lengthy proceedings of the understaffed law court, and, last but not least, the solicitors themselves. Wetzlar had the bad fortune to be put on trial. He was sentenced to six years imprisonment and a fine of 232.145 fl. Yet the three judges were only deprived of office and no fine was imposed on them, although they had made fortunes. The whole story had a piquant side-effect. When Nathan's wife claimed her dowry from the seized estate, her legal representative was Goethe, then advocate in Frankfurt.

The last essay deals with the legal case of a Berlin family, arising from the Family Trust endowed by Moses Isaac, the wealthy banker of Frederick the Great. The author, Berlin-born Warren Cohn, now a Government Attorney in Washington, fittingly dedicates the essay to the memory of his late father, Heinz Cohn (remembered as "Heico" by former members of the German-Jewish Youth Movement). Moses Isaac was born in Schoenfliess (Neumark) and his male descendants adopted the name of Fliess. His family trust made legal history, because it stipulated that any of his children who disown the Jewish faith should be excluded from its benefit. Two of his daughters, who married out of the faith and got baptised, contested that clause of the Will and took legal action against their brothers. They lost their case. Yet later, one of the brothers, who had claimed the validity of the clause, got baptised himself and then also contested the Will. The case went through all instances and finally, King Frederick William III, overruling his own courts, declared the clause as valid. The matter became more complicated by the fact that the descendants of the only son, who had remained Jewish, also got baptised. His two sons were Prussian officers, and one of them, Eduard Moritz, was raised to the nobility and ended his career as Lieutenant-General. Thus, the Fideikommiss was used for the benefit of Moses Isaac's predominantly Christian descendants. Later, in 1887, descendants of Moses Isaac's sister, who had remained Jewish and who included the family of the essay's author, were successful in being also considered eligible as administrators and beneficiaries of the Trust. In 1938, the assets were confiscated as Jewish property and in 1959 a small monetary amount was awarded as compensation.

As usual, the Year Book opens with a thought-provoking introduction by its editor, Robert Weltsch, and concludes with a bibliography of books and articles compiled by Bertha Cohn. The 1,000 items, referring to publications of the year 1972, include a number of articles which were published in AJR Information. Thus, this journal not only serves its readers, but also provides source material for historiography.

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HOME NEWS ANGLO-JUDAICA

JEWISH MPs

In last February's general election, the total of Jewish candidates standing reached a record figure of 100. In the October election, however, the total of known Jewish candidates seeking entry into the House of Commons was 91, of whom 45 were Members of the last Parliament.

Two Conservative members of the last Parliament, Major-General James d'Avigdor Goldsmid and Mr. Michael Fidler (former president of the Board of Deputies and now chairman of its foreign affairs committee), lost their seats. Two Jewish women, both Labour, were elected for the first time. They are Mrs. Millie Miller, a former Mayor of Stoke Newington and of Camden, who is also active in Jewish affairs, and Miss Helen Middleweek.

NEW B'NAI B'RITH FLATLET HOME

Mr. Reginald Freeson, M.P., the Minister of Housing and Construction was the guest of honour at the opening ceremony on September 15 of Daniel Court, a block of flatlets for the elderly built by the B'nai B'rith Housing Society. In his address, Mr. Freeson congratulated B'nai B'rith on its achievement and expressed the hope that their example would be followed by other communal organisations. The community, he said, had not yet sufficiently recognised the need for housing. Synagogues planned to be closed down "for lack of patronage" might be revived if housing in their neighbourhood were provided for Jewish families.

Daniel Court, the second block of flatlets set up by B'nai B'rith, is named after the late Mr. Daniel Schonfield, who was the chairman of the building committee of Gordon Court in Edgware. It is situated at Grahame Park, a new housing estate on the site of the former Hendon Aerodrome and comprises 32 flatlets at a total building cost of £300,000. The dedication prayer was recited by the Chief Rabbi, Dr. Immanuel Jakobovits. Mr. Fred S. Worms, chairman of the B'nai B'rith Housing Association, paid tribute to the Daniel Court building committee and its chairman, Mr. Lewis R. Goodman.

REPARATIONSSCHAEDEN-GESETZ

Unter Nr.3 der auf Seite 2 der Oktober-Nummer von AJR Information veroeffentlichten Mitteilung ueber den Fristablauf von Anmeldungen nach dem Reparationsschaeden-Gesetz wurde ausgefuehrt, dass der Antragsteller zur Zeit des Vermoegensverlustes die deutsche Staatsangehoerigkeit (oder deutsche Volkszugehoerigkeit) besessen haben muss. Es ist jedoch nicht notwendigerweise der Antragsteller, sondern der Geschaedigte, der die deutsche Staats — oder Volkszugehoerigkeit besessen haben muss.

OESTERREICHISCHE SOZIALVERSICHERUNGS-PENSIONEN

Oesterreichische Sozialversicherungs - Pensionen werden ab 1. Januar 1975 um 10.2% erhoehrt werden. Eine weitere Erhoehung um 3% wird am 1. Juli 1975 erfolgen.

ANNOUNCEMENT TO READERS FROM AUSTRIA

With reference to rumours circulating in London we should like to advise our Austrian readers that no new Austrian compensation law has been promulgated; neither is it possible to lodge any new applications at present. Our readers can rely upon it that in case anything of interest to them should materialise, AJR Information will, as in the past, publish the details.

**ERHOEHTE
ENTSCHAEDIGUNGSRENTEN**
Einzelheiten auf Seite 11

LAWYERS CONFERENCE ON SOVIET JEWRY

A two-day conference on Soviet Jewry attended by more than 40 jurists from 20 countries was held in London recently. The majority of the participants were non-Jews. The conference ended with a declaration that the Soviet Union is acting illegally in limiting the emigration of its Jewish citizens. "Freedom of movement", the conference stated, "is an essential element in the rule of law and extends to the right of every person to leave his own country".

ANGLO-JEWRY'S ROLE

In a lecture at Jews' College, London, the Chief Rabbi, Dr. Immanuel Jakobovits declared that Anglo-Jewry, with its traditionally strong inclination for conciliation, moderation, tolerance and cohesion, could play a vital role in the healthy development of Israeli society. He proposed that, with the backing of the Anglo-Jewish community, British settlers should establish a centre "which could bring these peculiar qualities to bear on the wider Israeli scene and serve as a binding element among the diverse sections of the population".

Dr. Jakobovits asserted that the Anglo-Jewish presence in Israel was far less obvious than that of much smaller communities, although British Jews had made a great contribution to the creation of Israel and to its development. He believed the Anglo-Jewish contribution was on an individual rather than a communal basis.

ISRAELIS IN STOKE MANDEVILLE

The Israelis who participated in the Stoke Mandeville games for paraplegics stayed on for several days as guests of London Jewish families. During their visit they were hosted by Lord Janner at a coffee morning at the House of Lords. The group were also entertained by the Aylesbury Jewish community. Rosh Hashana services were conducted by one of the athletes, who had lost both legs in the Yom Kippur War. Among the congregants was Sir Ludwig Guttmann, former director of the Stoke Mandeville Hospital and a member of the Board of the AJR.

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Marriage Council

The Jewish Marriage Education Council's annual report states that, owing to an increase in running costs without an appropriate increase in income, the JMEC is in a precarious financial situation. Unless the financial position improves in the coming year, its activities will have to be reduced and, unless regular sources of income are increased substantially, the JMEC will have to cease work altogether. A lack of trained counsellors is another problem but a recent successful training course had improved the situation.

During the past year the Council pioneered several successful schemes, including a new department known as "The Young Marrieds". The marriage guidance department continued to assist couples with marital problems, and the school counsellors, cookery and home management departments and the publications department continued. Five local authorities now support the JMEC and financial aid is also forthcoming from the Home Office.

Adult Education

According to an Inner London Education Authority spokesman, the demand for local authority evening classes in Hebrew is on the increase. The ILEA advertises modern Hebrew courses in 16 different centres, and some institutes have more than one class a week. In 1960, there were only two Hebrew classes in the London area. By 1969 there were 40 classes a week, and there is still an increasing demand.

Synagogues, colleges and educational bodies are organising a growing number of courses to cater for the demand for adult education in a wide range of Jewish subjects. Some 2,000 adults will this year be learning Hebrew at courses arranged by the Zionist Federation Educational Trust in conjunction with the education department of the World Zionist Organisation.

Churchill Stamps

Wanstead and Woodford Synagogue commissioned a philatelic first-day cover to commemorate the centenary of Sir Winston Churchill's birth. Sir Winston was for nearly 30 years the constituency's MP.

Reform Synagogue in Hampstead?

The possible formation of a Reform congregation in the Hampstead area was discussed at a meeting over which Mr. S. Schwab, vice-chairman of the Reform Synagogues of Great Britain, presided. Some 40 families were either present at the meeting or had previously expressed an interest. Another meeting is to be held shortly to continue the discussions.

First Woman Rabbi

Jacqueline Acker, a 25-year-old Ilford girl who will leave the Leo Baeck College in London next summer, hopes to become a rabbi within the Reform movement. She will be the first woman to complete the course. There are only two other women rabbis in the world, both in America.

Women's Hostel

Helen Lucas House in Willesden, established five years ago by the Union of Jewish Women, for the first time started the academic year with some vacancies. Jewish students attending colleges and secretarial schools and also business girls can use the hostel, which offers accommodation for 14 girls, either sharing or in their own rooms. The hostel caters mainly for girls new to London. Most girls pay the weekly rent themselves, but grants are available in cases of hardship.

NEWS FROM ABROAD

CHILE

Appeal by Religious Leaders

Three Chilean religious leaders issued a joint appeal on behalf of all political prisoners in the country. They are Cardinal Archbishop Silva Henriquez, the Roman Catholic Primate of Chile; Pastor Helmut Frenz, the head of the Chilean Lutheran Church; and Rabbi Dr. Kreiman Brill, the minister of four congregations in Santiago.

Every newspaper in Chile condemned Mgr. Henriquez for signing the appeal. In a paid advertisement, 600 Lutherans demanded that Pastor Frenz leave the country for interfering in internal political matters. A daily published a paid advertisement signed by "many Chileans of the Jewish religion who are fighting for the reconstruction of Chile", expressing their "great indignation" at Rabbi Dr. Brill, declaring that "as an Argentinian, he has no right to interfere in Chile's internal problems". The advertisement added that the rabbi, together with his "friend" Salvador Allende had done his utmost to divide the community. "The great majority do not want him here, so we suggest that he should leave the country."

In an editorial in the same issue the paper asked why Rabbi Dr. Brill, "with his similar love for Chilean political hooligans, has not requested love and reconciliation for the jackals of Auschwitz, Treblinka, Dachau and other Nazi death camps."

ATTACKS IN BRAZIL

A delegation of the Jewish community met General Golbery do Couto Silva, the head of President Ernesto Geisel's civilian Cabinet. The members expressed concern over rising antisemitic manifestations in different parts of the country, particularly "anti-Zionist" attacks in newspapers and on the radio and TV. There were renewed sales of the notorious Protocols of the Elders of Zion alleging an international Jewish plot to dominate the world. Attention was also drawn to the anti-Jewish remarks of the Saudi Arabian Foreign Minister during an official reception in his honour in Brasilia. Anxiety was expressed that Brazil's traditional attitude of friendship towards Israel might be impaired in view of the signing of a joint statement by the Brazilian and Saudi Arabian Foreign Ministers.

General Golbery told the delegation that the President and himself were aware of the community's feelings, and there was no reason for anxiety because there was no change in Brazil's neutral policy towards the Middle East conflict.

UN PRESIDENT'S MILITANCY

As soon as he was elected president of the 29th United Nations General Assembly at its opening session, Abdelazi Bouteflika, Algeria's Foreign Minister, broke UN precedent. In a militant inaugural speech about the Middle East, he referred to the un-restored conquered territories.

Forty-three nations, including the 20 Arab League States and a number of Communist, African and non-aligned countries, have signed a resolution calling for the seating of a Palestinian delegation at the General Assembly.

AUSTRALIAN PROPAGANDA

Jewish leaders expect a heavy increase in anti-Jewish and anti-Israel propaganda in Australia. A report to the Victorian Jewish Board of Deputies in Melbourne states that the entry into the Australian political arena of large numbers of Arabs, members of various New Left groups and others, had for the first time "confronted us with genuinely mass-based organisations actively hostile to our community".

GREEK PRESS RENEWS ANTISEMITISM

A renewal of antisemitic innuendoes in some Athenian newspapers brings fear to Greek Jews that such incitement might lead to desecration of Jewish religious institutions or demonstrations by ignorant or "organised" crowds.

The Turkish invasion of Cyprus brought with it anti-American hysteria. Estia, the extreme Right-wing Athens evening newspaper, recently published alleged readers' letters accusing American Jewry of having organised the Turkish attack. Some anonymous letters claimed that the responsibility for the Turkish aggression lies with the "Jews: Kissinger, Schlesinger and Rockefeller".

Private friendly representations are understood to have been made to Mr. P. Lambrias, the Under-Secretary of State for information, who is reported to have replied that the campaign was inspired by the former members of the Military Junta, ousted from power in July.

SURVIVAL OF ITALIAN COMMUNITIES

Jewish Italian leaders are greatly concerned for the survival of the country's 22 Jewish communities, totalling between 30,000 and 35,000 people. There is the threat of three dangers: assimilation; a resurgence of Nazi and fascist elements with their emphasis on antisemitism; and a deterioration in Italian Jewry's artistic and cultural inheritance. The Jewish leaders have approved a number of measures to stem the process of erosion as far as possible.

Dr. Elio Toaff, the Chief Rabbi of Rome, together with the entire Rabbinical Council, has advocated against mixed marriages, which rarely escape assimilation. Jewish leaders realise the need to co-operate with all democratic forces to curb the manifestations of neo-fascist terrorism and antisemitic incidents. Alarmed at the reported decay of the cultural and artistic heritage of the communities, they have also expressed their readiness to send to Israel heirlooms, property and records of defunct or nearly defunct congregations as the best means of preservation.

ETHIOPIA

The Jewish population of Ethiopia—the so-called Falashas or Beta Israel—do not appear to have suffered as a result of the overthrow of Emperor Haile Selassie.

As in the past 2,000 years, they continue as peasants and craftsmen in the mountains of central Ethiopia, guided by their ancient, pre-halachic form of Judaism. Indeed, the new régime may bring them some benefits since the burdens imposed by rapacious landlords are being eased.

Haile Selassie's rule, whilst it brought peace to the country, made no real contribution to alleviating the grinding poverty and ignorance of the mass of the people. Ethiopia's feudal system still continued. Very friendly relations were established with Israel, but ties were abruptly broken off during the Yom Kippur War under pressure from other African and Arab States.

Under the Emperor, his Falasha subjects were protected from molestation by their neighbours, but were actively discouraged from emigrating to Israel. The sole Falasha Minister in the Imperial Government was obliged to convert to Christianity. The monarch's title "Lion of Judah" has been changed into "Lion of Abyssinia", to dissolve the mythological connection with King David's family and to strengthen the Africa oriented national feeling.

ISLE OF MAN

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JEWRY IN THE EAST

"POISON" CHARGE

The KGB (Soviet Security police) charged Dr. Mikhail Shtern, a 56-year-old Jewish physician in the Ukrainian town of Vinnitsa, with attempting to poison children in his medical care. Dr. Shtern, who had applied to emigrate to Israel, was arrested on May 25 and four days later charged with accepting bribes. The KGB found it difficult to obtain witnesses to support this charge and it was dropped. Now they have evidently trumped up another and more sinister charge.

RUSSIAN CLOWNS IN THE WEST

Two top performers have left the Soviet Union almost unnoticed and are now trying to re-establish their careers in the West. Gregory Fedin and his wife Nina Krasavina were for over a decade the leading clown team with the Russian State Circus. She was Russia's only female clown. Like the Panovs, whose attempts to leave the Soviet Union made headlines around the world, the husband is Jewish and his wife Gentile. They decided to leave Russia for both professional and personal reasons. Even acrobatic stunts, they say, could not be done without approval, and all skits had to be submitted to a committee. Apart from that, as the son of a Jewish father, life became even more complicated for Gregory.

BULGARIAN ARRESTS

Mr. Solom Ben-Yosef, a chemical engineer, has been gaoled for 15 years by a secret Sofia court, on charges of economic espionage for a Western country.

His sister, Dr. Victoria Ben-Yosef, a Tel Aviv physician, has appealed to national and international organisations in the West to intercede with the Bulgarian authorities for the release of her brother. She is deeply concerned at reports of the unsatisfactory Sofia trial proceedings. None of the witnesses at the secret trial at the end of August, she has learned, gave incriminating evidence against him, and there was in fact no evidence that he had committed any crimes.

HUNGARY

Victims Remembered

A mass grave has been discovered in Deutschkreutz in Burgenland, in eastern Austria near the border with Hungary. The grave contains the remains of 284 Hungarians of Jewish origin murdered by the Nazis in Austria in December, 1944. Uj Elet, the bi-weekly newspaper of Hungarian Jews, published a list of the full or partial names of the victims, stating that they had been identified "as far as possible after detailed investigations". Uj Elet received the list from the Committee of the Victims of Nazism in Hungary, after it had been sent by the Vienna Jewish community.

The Vienna Jewish community discovered the grave, and organised a memorial service for the victims in the Jewish cemetery in Deutschkreutz.

The Hungarian communities observed the 30th anniversary of the deportation of 600,000 victims of Nazism from Hungary during the Second World War, the vast majority of whom were murdered.

YUGOSLAV COMMUNITIES

Only 30 Jewish communities remain in Yugoslavia today, as compared to 117 before the Second World War and the Nazi invasion of the country. Yugoslavia's Jewish population is about 6,500 at present.

These are some of the facts in the luach for 5735 published by the Federation of Yugoslav Jewish communities and edited for the first time by Rabbi Tsadik Danon, a graduate of the Sarajevo theological seminary.

C. C. Aronsfeld

REHEARSAL OF THE HOLOCAUST

The Pogrom of November 1938

The millions murdered in the holocaust now easily obscure the crimes that were committed long before the finale of the Final Solution, and a generation no longer startled by the carnage of Auschwitz is unlikely to pay much attention to the "Crystal Night", the sadly misnamed German pogrom of November 9-10, 1938. It must not be forgotten of course, if only because it holds an appointed place in the grand design of Nazi genocide; its tale was actually told 20 years ago in a book by Lionel Kochan. He will not claim that his—the first in English—was also the last word on the subject, but there may well be doubt whether the two Jewish authors of the recent book* (one, Mme Thalmann, director of a French Institute of German Studies; the other a member of the American Jewish Historical Society) have said a great deal that has not already been said, except perhaps on the still inconclusive story of the chief *dramatis persona*, Herschel Grynszpan.

The facts are reasonably clear, and for its stomach-turning eye-witness accounts, this volume has drawn on much the same sources as Kochan. It has also used other, mainly documentary, material made available since, and, inevitably, in the perspective of time, especially when we have "supp'd full with horror", the stress must fall not so much on the action of the Nazis as on the inaction of the bystanders.

This too is largely a familiar story, though a few touches have been added, particularly to Russia's behaviour which ruled out the rescue of foreign Jews as if her highfalutin' theories were just so many "capitalist contradictions". The Western Powers, notably Britain, pleaded fear of antisemitism if more Jews were admitted. Winston Churchill who does not as much as mention the pogrom in *The Gathering Storm*, is quoted (albeit on somewhat inadequate authority) as having told the Danzig Gauleiter in July 1938 that "German legislation regarding Jews" would present no obstacle to Anglo-German understanding. The book does well to draw proper attention to what a Swiss historian recognised with regard to his country's behaviour as "the self-centred, latent antisemitism which made (every citizen) ignore the inhumanity embodied in some aspects of the official policy on the right of asylum".

Not even Jews were exempt from the disease. As the authors point out, it afflicted "a significant sector of the Jewish middle-classes in Britain, France and the United States". Chief Rabbi Julien Weill, of Paris, actually declared:

"We cannot at this moment endorse any initiative which would endanger Franco-German understanding. No one is more sensible than I am to the suffering of 60,000 German Jews. But nothing seems to me more precious and more essential than the preservation of peace on earth".

To which Léon Blum replied:

"I can think of nothing so painful and dishonourable as to see French Jews helping to slam the doors of France in the face of Jewish refugees".

No less remarkable, because of the hazards involved, was the reaction inside Germany. People on the whole were aghast, and though this book cites merely the despatches of foreign diplomats, it might have quoted the far more telling evidence of the Nazi press itself which, for weeks after, complained of all sorts of "grousers"—"even worse than the Jews"—who "solemnly lift their fingers to announce that 'this Jew business' won't pay us in the long run". Later, when the bombs began to fall, people could be heard muttering, "Like November '38, with them Jews", though the "crystal nights" then were in fact a little different perhaps. The old mills were grinding slowly but exceeding small.

It seems a pity the two authors, immersed in their records, did not see the fiery hand writing weirdly on the smouldering synagogue walls. There were prophets about in Germany then, confirmed courageous Christians who, in spite of all the jubilation over the blackmail of Munich, did see the signs of things to come, "the signs of death—nations wading in the blood of new wars, truth laid in chains, justice with broken limbs lying in the gutter".

This apocalyptic and realistic vision, actually seen in a Protestant Church paper a week after the pogrom, made nonsense not only of the jeers of the "German Christians" who rejoiced because "the God of the Jews no longer ruled over Germany" but also of the Nazi Government's cunning imperialist calculations that the Jews fleeing from the pogrom would help fan antisemitism abroad which in turn would operate to Germany's advantage.

Things did not work out that way. Even so basically pro-German an observer as Sir Nevile Henderson, the last British Ambassador in Berlin, thought the pogrom was "from the Germans' own point of view an act of incredible stupidity. . . . Thereby they turned the whole of world opinion definitely against themselves".

So far as the Jews were concerned, they had reached another stage on the road to extermination. The authors make the common mistake of supposing that in 1938 "the final solution had not yet been adopted". They fail to appreciate what today at least can no longer be in doubt that extermination—"Perish Judah!"—was the aim of the Nazi Party from its very start.

It may once have seemed, perhaps seems even now, an unbelievable proposition, but

students of *Mein Kampf* will know how Hitler seriously meant to achieve "even the impossible" by carefully planning a progress in stages. During the war, at the very peak of his treacherous good fortune, he proudly boasted of how he had done it in the field of international affairs: "In 1934 began German rearmament, in 1935 I ordered conscription, in 1936 I occupied the Rhineland, in 1937 came the Four Year Plan, in 1938, Austria and Sudetenland were incorporated, and in 1939—", well, we hardly need reminding.

But in precisely that manner, step by step, the Final Solution was attempted—through a ruthless campaign of slander (not just "since coming to power", as the authors fancy), to the ostracism of the Boycott in 1933, on to the Nuremberg Laws of 1935 and the large-scale plunder called "Aryanisation" in 1936-37. The pogrom of 1938 was the first act of open violence. The rest, as they say, was commentary.

Some minor errors of the book. By March 1938, the number of Jews in Germany was not "at least 600,000"; in 1933 it was just under 500,000, and according to the authors themselves, "between 1934 and 1937 Jews emigrated at a steady rate of 20,000 to 25,000 a year". The Jewish paper was called *Israelitisches Familienblatt*, not *Wochenblatt*. Streicher was Gauleiter of Franconia, not of Bavaria. "Bauerwald", for Rabbi Baerwald, is obviously a misprint, and the information that A. D. Morse, author of *While Six Million Died*, and Shaul Esh, the Israeli historian, "disappeared" when in fact both simply died, is probably due to a strange error in translation from the original French (possibly not the only one).

Obituaries

DR. HERMANN SCHILDBERGER

It is learned with regret that Dr. Hermann Schildberger (Melbourne) suddenly passed away on September 25, shortly before his 75th birthday. In Berlin, where he lived until 1939, he was a lawyer and, from 1932 onwards, General Secretary of the Prussian Landesverband of Jewish communities. At the same time, he was a qualified musician and conducted the choir of the Jewish Reformgemeinde. In 1933, he became honorary director of the newly founded Jewish Kuenstlerhilfe. After his emigration, Dr. Schildberger embarked on a career in the musical field. He became an opera conductor and tutor at the Opera School in Melbourne. In recognition of his successful work, he was awarded the MBE in 1970. He also served as choir conductor and organist with the Temple Beth Israel. Dr. Schildberger will be remembered with affection by all who knew him. We extend our sympathies to his widow, Ilse (née Wolff), and his son.

DR. MARTIN GRAETZ

Dr. Martin Graetz passed away on August 26 at the age of 87. In Berlin, where he lived until 1939, he was a medical practitioner and also took a leading part in the work of Jewish organisations, especially the Central-Verein. After his emigration in 1939, he settled in the Argentine and resumed his professional work as a doctor. In 1966 Dr. Graetz and his wife returned to Germany and from then onwards lived in Weil am Rhein on the German/Swiss border. He leaves a widow, children and grandchildren.

WIESLOCH MEMORIAL

During the 1938 "Crystal Night" pogrom, the synagogue in the small town of Wiesloch in south-west Germany was destroyed, and the Jews in the area deported to Dachau. Now a memorial plaque has been unveiled on the site of the synagogue.

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* CRYSTAL NIGHT, 9-10 November, 1938. By Rita Thalmann and Emmanuel Feinermann. London, Thames & Hudson, 1974. Bibliography. Index. 192 pp. £3.75.

Friedrich Walter

DIE "ENTZWEIGEGANGENE WELT"

Ein Buch ueber Else Lasker-Schueler

Hans W. Cohn, ein in England praktizierender Psychotherapeut, hat ein höchst bedeutendes Buch* über Else Lasker-Schüler, ihr Leben und ihre Lyrik, geschrieben. Es verdankt seine Entstehung einer Reihe von Gesprächen, die der Autor mit Catherine Küster-Ginsberg führte, einer Freundin Else Lasker-Schülers, die der Dichterin in ihren letzten Lebensjahren in Jerusalem bis zu ihrem Tod im Jahr 1945 sehr nahe stand. Das Buch hat den Untertitel "The Broken World". Er entstammt einem Satz, den der Dichter und Stromer Peter Hille, ein Freund Else Lasker-Schülers aus ihren Jugendjahren, über sie schrieb, als im Jahr 1902 ihr erster Gedichtband erschien: "Der schwarze Schwan Israels, eine Sappho, der die Welt entzweigegangen ist." Diese ihre "entzweigegangene Welt" oder "broken world" ist eins der Hauptthemen des Buches von Hans W. Cohn; genauer und richtiger gesagt: er hat es sich zur Aufgabe gesetzt, die Wurzeln aufzufinden, den "unmittelbaren Erlebnisgrund", aus denen dieser Bruch hervorging.

So beginnt er sein Buch, das er mit Recht eine "inner biography" nennt, mit einem äusseren Lebensabriss Else Lasker-Schülers. Dazu hat er sehr sorgfältig und in kluger Auswahl alle vorhandenen Quellen herangezogen, die Aufsätze, Dissertationen, Bücher, die seit dem Tod der Dichterin in so erfreulich grosser Anzahl in Westdeutschland erschienen sind. Vor allem aber stützt er sich dabei auf ihre eigenen Angaben—eben weil diese so ungenau, unzuverlässig und widerspruchsvoll sind. Denn gerade daran tritt schon ein Grundzug ihrer mehr als zwispaltigen Natur hervor: in dem drangvollen, übermächtigen Bestreben nämlich, die Grenzen zwischen "Wahrheit und Dichtung" zu verwischen, sich über Wirkliches und Tatsächliches phantasievoll hinwegzusetzen, ihr Leben, zumal ihre Kindheit und frühe Jugend, in Märchen und Legende umzuwandeln.

Sie wurde 1869 in Elberfeld geboren und war eine Tochter des Bankiers Aron Schüler. Darf ich, da Elberfeld auch meine Heimatstadt ist, aus meinen spärlichen Kenntnissen ergänzen, was Hans W. Cohn uns so knapp und vortrefflich darüber mitteilt? Ich tue es nicht, um in Erinnerungen zu schwelgen (so stark die Versuchung dazu ist), sondern weil ich glaube, Hans W. Cohn einen Dienst damit zu erweisen; vor allem aber auch, weil die musterhaft konzentrierte und gedrängte Form seines Buches (es umfasst nicht mehr als 152 Seiten), sein innerer Reichtum und seine liebevolle Erkenntniskraft eine ausführliche Besprechung verdienen.

Else Lasker-Schüler dichtete ihren Vater, wie aus ihren von Hans W. Cohn zitierten autobiographischen Äusserungen hervorgeht, gern zum Architekten um, der lieber Türme (oder auch Luftschlösser) baute als seinem Beruf nachging. Sie beschrieb ihn als eine Frohnatur und einen Exzentriker. So schilderte ihn mir auch mein Vater, der ihn kannte. Nur bediente er sich dazu, dem Beispiel anderer jüdischer Mitbürger des Bankiers Schüler folgend, eines anderen Wortes: er nannte ihn nämlich kurzweg einen "Schauten". Ihren jüngeren Bruder Paul, nach dem sie ihren eigenen, jungverstorbenen Sohn Paul benannte, verherrlichte Else Lasker-Schüler als einen Poeten und ein überirdisch-engelhaftes Geschöpf. In der Elberfelder Gemeinde galt

er als ein "Tunichtgut", der seiner Familie viel Kummer machte.

Das Schülersche Haus habe ich selbst noch gut gekannt. Es lag im Zentrum der Stadt, im "Wirmhof", einer Strasse, die zur Wupper führt. Mein Schulweg führte mich fast täglich an ihm vorbei. Es war ein grosses, weitläufiges Bürgerhaus und hatte klassizistische Stilanklänge, die wohl noch aus der ersten Hälfte des 19. Jahrhunderts stammten. Zu meiner Schulzeit wurde es längst nicht mehr von der Familie Schüler bewohnt. Das Erdgeschoss, in dem sich einmal die Kontore der Schülerschen Privatbank befanden, war zu einem Laden umgebaut, in dem sich ein Korbmöbelgeschäft installiert hatte. Die oberen Stockwerke waren zu — damals — modernen Etagenwohnungen umgebaut.

Vortragsabend in Elberfeld

Kurz nach dem ersten Weltkrieg, es muss im Jahr 1919 gewesen sein, kehrte Else Lasker-Schüler noch einmal in ihre Heimatstadt zurück. Auf Einladung der Elberfelder Literarischen Gesellschaft las sie im Kleinen Saal der Stadthalle aus ihren Werken vor. Ich war mit ein paar Freunden aus der Unterprima, die einen "Lesezirkel" bildeten, einer ihrer Zuhörer und Zuschauer. Sie war in eins ihrer bunten, shawlartigen Batik-Gewänder gehüllt, über dem sie viele Ketten aus Glas- und Holzperlen trug. Bei Hans W. Cohn kann man nachlesen, wie vorzüglich Gottfried Benn, der ihr und dem sie sehr zugetan war, ihr exotisch wunderliches Aussehen beschrieben hat. Bei dem soliden Elberfelder Publikum erregte es Befremden. Dieses steigerte sich noch, als man die kühne, oft schwelgerische, oft sprunghafte Bildersprache ihrer Gedichte hörte, die sie in rhapsodierendem Tonfall vortrug. Es entstand einige Unruhe im Saal, es wurde gehustet, hier und da auch gekichert. Dabei blieb es nicht. Es gab Zuhörer, die aufstanden und den Saal verliessen. Else Lasker-Schüler nahm es mit Stirnrünzeln, mit traurigen, aber auch zornigen Blicken aus ihren dunklen Augen wahr. Sie legte vorzeitig eine Pause ein. Diese dauerte länger, viel länger, als es sonst üblich ist. Später erfuhren wir, dass sie ihre Vorlesung abbrechen wollte und nur nach heftigem Widerstand durch gütliches

Zureden zu bewegen war, den Abend zu beenden. Als sie wieder auf dem Podium erschien, war der Saal kaum noch halbvoll. Sie sprach nun mit ruhiger, klarer und warmer Stimme, ohne den Singsang, mit dem sie begonnen hatte, und diese Selbstüberwindung kam der Wirkung ihrer Gedichte ausserordentlich zugute. Zum Schluss ernüdete sie starken, von uns Primanern begeistert angefeuertem Beifall.

Dennoch hat sie den unfreundlichen Empfang, den ein Teil des Publikums ihr bereite, ihrer Vaterstadt nie verziehen und Elberfeld nie wieder besucht. Sie hatte umso mehr Grund zu ihrem Groll, als sie ihrem Geburtsort in ihrem Schauspiel "Die Wupper" ein unvergängliches Denkmal gesetzt hat. Es ist ein Trauerspiel, der Wirklichkeit entrückt, aber umso gegenständlicher und greifbarer in der Darstellung der Stadt, ihrer Menschen, ihrer Landschaft, ihres Dialekts und dadurch auch ein wahres Volksstück, ein Beispiel für die Kraft der poetischen Verwandlung und Erhöhung, die im Verzicht aufs Realistische der Lebenswirklichkeit näher, vielleicht am nächsten kommen kann.

Was ihr bei jenem Vorlese-Abend widerfuhr, empfand sie, wie so vieles, wie fast alles, was ihr begegnete, als symbolisch, als eine Ablehnung ihres Lebens und Dichtens. Der Begriff der "rejection", der Ablehnung oder Abkehr, bildet denn auch einen Kern der "inneren Biographie", die Hans W. Cohn über Else Lasker-Schüler geschrieben hat. Es war aber nicht nur die Abkehr, die sie von Welt und Menschen erfuhr, sondern auch ihre eigene Abkehr von ihnen. Sie trug zum Scheitern ihrer zwei Ehen bei (mit dem Arzt Dr. Lasker und dem Schriftsteller Herwarth Walden), zu dem ruhelosen, unstillen Leben, das sie zeitweilig, schon lange vor 1933, vor der Emigration in die Schweiz und ins Heilige Land—und diese symbolisch vorwegnehmend—führte.

Zwischen Abkehr und Sehnsucht

Hans W. Cohn vergleicht Else Lasker-Schülers Leben und Dichten den Schwingungen eines Pendels. Dieses "Swing of the Pendulum" bildet die Grundlage seiner Analyse, die er sogar durch ein Diagramm veranschaulicht hat. Von der "rejection", der Ablehnung, die sie zu erfahren glaubte und der sie mit ihrer eigenen Abkehr antwortete, schwang das Pendel nach der einen Seite in schreckhaftes Zurückweichen, Flucht in eine verklärte Kindheit, Verkapselung in sich selbst, Trauer und Verzweiflung aus. Nach der anderen Seite aber schwang das Pendel aus diesem Gefühl der Verlassenheit in das Verlangen nach enger Berührung mit der "entzweigegangenen" Welt und ihren Menschen aus, fand seinen Ruhepunkt aber erst im Ausser-und Ueberweltlichen, in der Auflösung der Gegensätze durch die Versöhnung mit Gott. Diese Spannungsfelder, zwischen denen das Pendel sich bewegte, verdeutlicht uns Hans W. Cohn an Hand einer ebenso scharf wie feinsinnigen Analyse von Else Lasker-Schülers Gedichten. Es ist gewiss auch eine mit dem Rüstzeug des Psychologen vorgenommene Untersuchung, vor allem aber und weit mehr noch eine von musischer, poetischer Einfühlungsgabe getragene Auslegung. Davon würde ich gern Beispiele geben, wäre der Platz dazu vorhanden.

Es mag sich hier aber den Lesern der *AJR Information* die Frage stellen, inwieweit sich denn Else Lasker-Schülers Gottverlangen und Gottessuche mit jüdischen Gottesauffassungen begegneten. Schon in den biblischen Gestalten ihrer "Hebräischen Balladen", bemerkt dazu Hans W. Cohn, war ihr eine "objectivation", eine Objektivierung ihrer sehr persönlichen, oft allzu ichbezogenen Erlebniswelt gelungen.

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* Hans W. Cohn: *Else Lasker-Schüler — The Broken World*. Cambridge University Press. £4.

Continued on page 7, column 1

Die "Entzweigegangene Welt"

Continued from page 6

In ihren letzten Lebensjahren in Jerusalem, die äusserlich recht schwer und bitter für sie waren, weil sie auch dort wieder vielfach auf "rejection" stiess, fand sie tröstliche Gewissheit im Gedanken und in ihrer dichterischen Anschauung eines jüdischen Gottes der Versöhnung. Der Jom Kippur, sagte sie einmal, galt ihr nicht als ein Buss-, sondern als ein Versöhnungstag. In ihre Gottesanschauung mischten sich Gottesvorstellungen der jüdischen Mystik und kabbalistischen Lehre von einer Seelenwanderung und von der Einmündung der guten wie bösen Kräfte dieser Welt in die versöhnende Allmacht Gottes.

Hans W. Cohn setzt an den Schluss seines Buches eins ihrer letzten Gedichte "Ein Gebet":

Oh Gott, ich bin voll Traurigkeit . . .
Nimm mein Herz in deine Hände—
Bis der Abend geht zu Ende
In steter Wiederkehr der Zeit.
Oh Gott, ich bin so müd, oh, Gott,
Der Wolkenmann und seine Frau
Sie spielen mit mir himmelblau
Im Sommer immer, lieber Gott,
Und glaube unserm Monde, Gott,
Denn er umhüllte mich mit Schein,
Als wär ich hilflos noch und klein,
—Ein Flämmchen Seele.
Oh, Gott und ist sie auch voll Fehle—
Nimm sie still in deine Hände . . .
Damit sie leuchtend in dir ende.

"... There is", schreibt Hans W. Cohn dazu, "a new simplicity, a humility which expresses itself in a line like 'Nimm mein Herz in deine Hände'. We are reminded of Paul Gerhardt and Matthias Claudius."

War Else Lasker-Schüler mit diesen schönen Anklängen an zwei fromme, deutsch-christliche Dichter noch eine jüdische Dichterin? Sie war es ganz gewiss, und dem widerspricht es auch nicht, sondern bestätigt es eher, was der von Hans W. Cohn zitierte namhafte Schweizer Literaturhistoriker Walter Muschg sehr treffend über sie schrieb: "Else Lasker-Schüler ist kein 'Geschenk des Morgenlandes in deutscher Sprache' . . . sondern ein Erbe der Romantik."

Am glücklichsten aber hat Gottfried Benn einmal ihr deutsch-jüdisches Leben und Dichten erfasst. In einer kurzen Ansprache aus dem Jahr 1953—Hans W. Cohn nennt sie "one of the most moving tributes ever paid to her"—sagte er von Else Lasker-Schüler:

"Und dies war die grösste Lyrikerin, die Deutschland je hatte. Mir persönlich sagte sie immer, sagt sie auch heute noch mehr als die Droste, als Sophie Merrau oder Ricarda Huch. Ihre Themen waren vielfach jüdisch, ihre Phantasie orientalistisch, aber ihre Sprache war deutsch, ein üppiges, prunkvolles, zartes Deutsch, eine Sprache reif und süss, in jeder Wendung dem Kern des Schöpferischen entsprossen."

BONN MEMORIAL FOR ANTI-NAZI JURISTS

To commemorate the victims of Nazi persecution, a memorial stone was erected in front of the new building of the Federal Ministry of Justice in Bonn. At the unveiling ceremony, the Minister of Justice, Mr. Hans Jochen Vogel, said that the former US deputy prosecutor in the Nuremberg trials, Rechtsanwalt Robert Kempner, had propounded the idea of a fitting memorial for the jurists who lost their lives under the Nazi régime. The Minister mentioned as an example Reichsgerichtsrat von Dohnany, an active resistance fighter. Rechtsanwalt Kempner recalled the heroism of a judge, Lueben, who took his life rather than put his name to a death sentence against an innocent priest.

F. Hellendall

DEHYDRATED HEINE WITH PICTURES

Dr. Eberhard Galley, Director of the Heinrich Heine Institute in Duesseldorf, for years guardian of the Heine grail in that "very beautiful city" as Heine called the city of his birth in his "Buch Le Grand", has recently added another publication to his prolific writing on the poet: a report on Heine's life with pictures and documents.* Galley has made extensive use of the pictorial and documentary material in Duesseldorf's Heinrich Heine Institute which the publishers have made available in excellent reproductions. Among these are fine reprints of the original manuscripts of the Loreley and Nachtgedanken, a number of Heine portraits and other documentary and pictorial material relating to the poet. This pictorial material is by far the most interesting part of Galley's book.

Continued Prejudice

However, the text accompanying this fascinating material is disappointing. Though in the introduction Galley states that Heine's Jewish origin was "something decisive" and admits that the "judgement on Heinrich Heine has remained conflicting up to the present day", he alleges that "prejudices against his personality or antisemitic sentiments hardly play any part in it". But only recently during the Heinrich Heine University campaign in Duesseldorf leading journals of various shades of opinion from the Basle "National-Zeitung" and the "Frankfurter Rundschau" to "Vrij Nederland" in Amsterdam and the Hamburg weekly "Die Zeit" contained clear allusions to the fact that the opposition against this campaign was partly due to hidden antisemitism, and the Hamburger "Morgenpost" summarised this in the words: "Of course, after Auschwitz nobody dares to use openly antisemitic arguments".

*Eberhard Galley: Heinrich Heine, Lebensbericht mit Bildern und Dokumenten. Georg Wenderoth Verlag, Kassel, DM 32.

Heine's strictures of the German misère—many of which remain true even today—are still unpleasant to Duesseldorf's Establishment. Thus, the only way to get round this unpleasantness is to minimise these strictures and, as Galley does, to describe Heine merely as a "great poet" detached from the "struggle of opinions". According to Galley, Heine's "political observations, as much as they may be conditioned by the events of the time and in most cases can only be understood as a result of an exact knowledge of those events, are even today worthy of attention: because of the unsurpassed lively style, because political and cultural events of the day are described as exciting personal experience". Thus Heine is demoted to an interesting experimenter in the German language, and his political and social prophecies which amaze us again and again with their up-to-date relevance more than 100 years after the author's death, are made into bagatelles of no lasting importance.

Galley's approach to Heine's relationship to Judaism is similarly superficial. He alleges that Heine's family remained in the Jewish community "probably only for traditional reasons" and that in the early days the Jewish problem or Jewish themes did not play an important role for Heine. Yet "Belsazar" was first published early in 1822 and Almansor, inspired by the memory of Christian persecution of Jews and Arabs in Spain, a year earlier. Hebrew Melodies, Heine's most beautiful poems on Jewish themes are minimised into "verses around themes and figures from Jewish history known to him since the middle 'twenties when he made studies for the writing of his Rabbi von Bacharach". Galley fails to mention the fact that Heine suffered under antisemitic persecution the whole of his life and that he sublimated this persecution by the most thoughtful poems and observations on this theme.

Prophet of German-Jewish Symbiosis

Heine's position as one of the greatest prophets of the German-Jewish symbiosis which failed is ignored just as his message to our generation is minimised. True, in the last chapter of his book Galley mentions the struggle for a Heine memorial in Duesseldorf and even admits that this fight during the times of the Kaiser "brought new adherents to the poet". He also has to admit Heine's influence on German political poetry of our days from Tucholsky and Brecht to Kaestner, yet when it comes to the fight for a Heine monument in Duesseldorf after the Second World War he alleges that "questions like the naming of streets and universities become the causes for agitatorial campaigns which are not always in conformity with a real understanding of the work". Galley fails to investigate the connection between these "agitatorial campaigns" and the Heine revival recently experienced in Germany.

This Heine revival could lead to what has been missing in German historical research for a long time: an analysis of the origins of Prusso-German Teutomania which Heine was the first to expose and which led to the catastrophe of 1933-1945. Galley's book, which attempts to make Heine into a kind of dehydrated "non-Aryan Mörike", is no contribution towards this end.

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Alfons Rosenberg

A RETIRED JOINER

"Sicher und geborgen bei der Mutter oder bei Helene konnte man es wagen, dem Sturm zu widerstehen . . ."

Friends of mine still have furniture made by Max Fuerst, made perhaps 50 years ago. It is very modern (for its time), utterly simple and exactly fits the purpose it was intended for. One is tempted to vary the famous French saying to "The furniture is the man". I also remember Max Fuerst as he was 50 years ago: a ruddy suntanned face, always with his guitar (so it seemed), exuding joy, health and energy. Nur der Schein truegt? We shall see.

The wonder is that this autobiography has been written at all.* To us Max was a most likeable boy, a joiner by profession, a utopian revolutionary by conviction and a non-intellectual by character. But the story of his youth shows that we were "terribles simplificateurs". Yes and No? The book of Max's life has different layers. First and foremost there is his native Koenigsberg and East Prussia (Fuerst was born in 1905). He remembers both with infinite love. Again and again he describes the streets of the city, its harbour, the surroundings, the forests, the sea, the "Haffs", the dunes and also the fishermen and other simple folk he came across. "Wir herben Ostpreussen. . ." He sees himself as a product of his native earth and he rejoices in it. Should I rather have written about his parents as the first layer? They represent the milieu we all know: Jewish middle-class, not wealthy but not poor either. The author gets the usual rather superficial "Jewish education" and speaks with respect of Rabbi Vogelstein. Early on he becomes a rebel: against the school and here we find another of the many evocations of a sensitive boy's misery in an ordinary German grammar school. He rebels also against his father who is—an old story—well meaning enough but does not understand in the least what his strange son is up to. His immediate family is embedded in the wider Fuerst *mishpacha* which also is presented to us in great and fascinating detail.

We are arriving at the third layer: the youth movement and in this particular instance the *Kameraden*. Fuerst feels that East Prussia in his time was geographically so much separated from the rest of Germany that the people there had the wonderful chance of developing their own individuality, of being different in their very own way. This may be true to a certain point but anybody who was a member of the *Kameraden* will find so many common traits that they make the differences very small. The story of his life in the youth movement rises to poetic heights. Here the adolescent feels entirely, jubilantly in his element. He is free from all the daily shackles of school, family and convention. A new element—and a new layer—shows in his narrative: politics. I think the basis of his political urges and desires is manifold: he is a Jew and therefore uneasily rooted in his German surroundings. He is German, but not accepted as such, thus he can't accept society as he finds it. Change is necessary, fundamental change. Being, by force of circumstances and character, an outsider he has sympathy and compassion for all those who are prevented from sharing fully in the desirable things society only offers to the middle- and upper-classes. It is here that his close and admired friend and mentor Hans Litten comes in. Many of us remember how, up to 1933, this half-Jewish son of a Rector of Koenigsberg University as a lawyer heroically defended enemies of the Nazis who had to stand trial.

He was put in a concentration camp and within five years he was tortured to death. Whoever has known Hans Litten will bear out fully the detailed and loving profile Max sketches of this martyr. I remember how at a Bundestag of the *Kameraden* he recited for hours by heart Karl Kraus's "Die letzten Tage der Menschheit". It is the human side of this man that is brought out in the book. As distinct from some other revolutionaries he did everything with a pure heart, a high intelligence and a single-minded devotion to his cause. Any idea of power, gain, self-aggrandisement never entered his thinking or his deeds.

Another layer of Fuerst's existence: being a Jew. Are we surprised that he describes the situation long before the Nazi régime like this:

"Israelitisch war die mildere Aufloesung fuer das harte Wort Jude. Jude war ein Hammer, mit dem man einen erschlagen konnte".

This quote makes it necessary to say something about the author's style. In the above sentence he uses strong words. It is characteristic of his way of writing. His prose is clear, is simple. He never uses two words when one will do. He is precise as a good artisan is in his handiwork. No purple passages, no sentimentality. Fuerst was in a Gestapo prison and in a concentration camp. If anything this is understated. Altogether it is possible to say that there is a stillness about this book—packed as it is with events—as there is around a flower or a tree.

Helmut Heissenbuettel has written a generous post-script to his friend's book. It would have been more impressive if he had taken as an example the sober and straightforward language of his friend. Yet Heissenbuettel has found a happy phrase, this too has several layers, to sum up his friend by calling him "a retired joiner".

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Herbert Freedman (Jerusalem)

BUILT ON SAND

Israel's efforts to influence or determine political developments by establishing facts, still continue. Although the presence of Jewish settlements in some of the occupied territories will not sway world opinion nor convince the American leadership that Israel's borders be delineated accordingly, regardless of Arab claims, settlement activities in these areas go on even after the October war.

One such a case is Ophira, a town to be built in the area of Sharm el Sheikh, at the southern tip of the Sinai peninsula, some 200 miles south of Eilat. The fate of Sharm el Sheikh in a final political settlement is by no means certain. Both the Israelis and the Egyptians are adamant in their claims, the Israelis insist on a land bridge to connect Sharm el Sheikh with Eilat. Should ever a compromise be hammered out and, for instance, a UN presence be set up there, the connecting link with the north is very much a matter of speculation.

Sharm El Sheikh Settlement

Nevertheless, opposite the island of Tiran, the first four storey blocks of apartments have risen in the sand, the beginnings of the town called Ophira. The buildings look more solid and permanent than the political future—90 units in two blocks which constitute the beginning of a four-phase plan for 1,000 housing units.

The cost of building in Ophira is high because of the physical demands and the transport costs.

Each apartment, of the average size of 75 sq. m. costs the Ministry of Housing, inclusive of the infrastructure, about £25,000 Sterling. With temperatures rising to 45 deg centigrade in summer, special materials have to be used, insulating the walls. The general design aims at trapping the maximum breeze. Ophira will be the country's first urban project to have central air-conditioning, as well as a central iced water supply piped to each apartment. Water is scarce, though. Two desalinators at present produce 500 cbm. a day, and more are only in the blueprint stage.

This housing estate, not far from the brand-new Central Bus Station, lines a bay called Sharm el Moya; a tongue of land separates it from the actual Sharm el Sheikh which the military and the navy have turned into an "old town". Another bay, with beach facilities dotted by tents and car trailers, is for visitors and tourists; there the hotel is situated—air-conditioned igloos for holiday-makers. Further on lies the airfield, Sde Ophir, with its completely pre-fabricated air terminal, imported from the United States.

Everything in Ophira centres on the sea, the Red Sea which is deep blue. There is a local committee to approve of new residents for the housing scheme. Candidates, if any, are mostly people already working at Ophira and Sharm el Sheikh, their families and regular army personnel. Cultural and social isolation make the urban centre a rather doubtful venture, not a proposition to attract a large-enough populace. Most impressive is the signpost at Eilat's southern exit: to Ophira. A signpost to an uncertain future.

* Max Fuerst: *Gefilte Fisch. Eine Jugend in Koenigsberg.* Carl Hanser Verlag Muenchen. 3. Auflage 1974.

SCENE FROM ISRAEL

DEATH OF SALMAN SHAZAR

Salman Shazar, scholar, politician and publicist, who became third President of Israel, died on October 5 at the age of 85. Born as Salman Rubashov in Mir (Russia), he began his political career as secretary of a secret Labour Zionist Conference in Minsk and then joined the staff of a Labour Zionist newspaper. He first visited Palestine in 1911. Before the First World War, he went to Germany and studied history and philosophy at the universities of Freiburg, Strassburg and Berlin. When war broke out, he was for some time interned as an "enemy alien". He had many personal contacts with leading German Zionists and was a cousin of the wife of Kurt Blumenfeld. During his stay in Germany, he was a regular contributor to the "Juedische Rundschau" and the periodical "Der Jude", edited by Martin Buber. He finally settled in Palestine in 1924, where he became one of the leaders of the Jewish labour movement of the country. From 1925-1949 he was editor of the daily "Davar". After the foundation of the State of Israel, he was Minister of Education from 1949-1951. In 1963, he was elected President of Israel; he held this office until 1973.

ROYAL FOREST DEDICATED

The million-tree Royal Forest, British and Commonwealth Jewry's gift to mark the silver wedding of Queen Elizabeth II and the Duke of Edinburgh, was dedicated recently. A message from the Queen, read at the ceremony by Mr. Sidney Giffard, Chargé d'Affaires at the British Embassy, said: "I deeply appreciate this affirmation of loyalty on behalf of my Jewish subjects". Mr. Giffard expressed the hope "that the trees may grow up in a land of peace". The British delegation to the ceremony included Lord Janner, Mr. Rosser Chinn, formerly president of the Jewish National Fund, which had launched the scheme, and his successor, Mr. Cecil Bianco.

FALASHA'S IMMIGRATION

Israel's diplomatic representatives in Athens and Rome and the Swedish Embassy in Addis Ababa, the Ethiopian capital, have been instructed to issue visas without conditions to Falashas applying to go to Israel.

The Knesset was told that Falashas must undergo full conversion to Judaism if they wish to emigrate to Israel. Young Falashas who have arrived in Israel have said that they agree to this proposal, provided that the right of the Falasha community to come to Israel is recognised and help is given to members wishing to settle in Israel.

ARCHBISHOP RESIGNS

Because of interference in his diocese by Pope Paul VI and the Greek Catholic Patriarch, Maximos V. Hakim, Mgr. Joseph M. Raya, the Greek Catholic Archbishop of northern Israel, has resigned.

Archbishop Raya came to Haifa from the United States in 1968, and he is returning there. His resignation, he states, is in protest at the illegal interference of the highest authorities of the Church in the affairs of his diocese. The resignation follows remarks by him supporting the Israeli authorities in their arrest of Archbishop Capucci, the Greek Patriarchal Vicar in East Jerusalem, and statements that Jerusalem should be Israeli.

STATEMENTS BY KREISKY

Proposing a toast at a "working dinner" in honour of his guest, Syrian premier Mammound Ayubi, Chancellor Bruno Kreisky said that however much Austria wanted good relations with the Arab countries, these must not be at the expense of any other country in the Middle East. He added: "I wish to be explicit. We want the same good relations with Israel as we have with the Arab states. This is not only because thousands of former Austrians have found a new home there, while for hundreds of thousands of others it was the only escape from persecution, but also because Israel has built up a modern society, and to negate it would be against the principles of our civilisation".

In an interview, published in the "Allgemeine" Jewish weekly (Duesseldorf), Chancellor Kreisky was asked to comment on the feelings of some Jews, who were afraid that statesmen of Jewish origin, like he and Dr. Kissinger, might tend to be particularly "objective" and "neutral" in questions concerning Israel, lest they might be considered as biased. Chancellor Kreisky replied that this attitude was based on the assumption that every person of Jewish origin had a special relationship to the State of Israel. This was, however, not the case. Zionism, to which Israel owes its creation, is "a marvellous movement", he said, but there are also Jews, who do not consider the national solution as applicable to all Jews. The Chancellor went on: "I understand only too well the sensitivity of Jews after all one went through. Yet there is no need to remind somebody like me of the past. I suffered a twofold persecution, on account of my origin and of my political convictions. I got to know the Gestapo. I therefore know what persecution means, I know what happened to my dearest close relatives..." Yet his political activities, the Chancellor stated, were guided by his loyalty to Austria and his humanitarian ideas based on Socialist internationalism.

POPULATION FIGURES

The Central Bureau of Statistics reported that Israel's Jewish population rose by 88,000 to nearly 2,900,000 during the past year. The total population is about 3,400,000. During the past twelve months there has been a 2.6 per cent growth in the Jewish population compared with a 4 per cent rise among the Arab population. Among Jews, the arrival of 43,000 immigrants and a natural increase of 45,000 contributed to their population growth, whereas the population rise among Arabs was nearly all due to natural increase. Of the Jewish immigrants, 26,500 came from the Soviet Union.

1,800 RUSSIANS LEAVE

A Jewish Agency spokesman disclosed in Jerusalem that a total of 1,800 Soviet Jewish immigrants have left Israel to settle in the West. However, it is reliably estimated that less than 5 per cent have left out of more than 90,000 Soviet Jews who have arrived in Israel since large-scale immigration from the Soviet Union began in the last months of 1971. Despite this, the recent rise in the number of Soviet Jews seeking to settle elsewhere is causing concern in Israel.

Between January and the end of August this year, just over 12,000 Soviet Jews arrived in Israel. Last year, there was a record total of 33,500. Immigrant absorption officials are planning to receive up to 100,000 Jews a year from the Soviet Union, in anticipation of a successful outcome to the discussions between American and Soviet representatives in the United States.

IMMIGRANTS IN BERLIN

According to official circles, there has been a steady trickle of Soviet Jews into West Berlin from Israel and Continental countries. The number is thought to have reached about 300. All of them came because they claimed to be of German ethnic origin or felt close links with German culture. Some have relatives already living in West Germany.

The West Berlin Jewish community is working closely with the authorities to endeavour to solve quickly and smoothly the problems posed by the arrival of these immigrants.

NO MORE FOR BELGIUM

Soviet Jews leaving Israel are no longer being admitted to Belgium. The number who have already arrived is now stabilised at about 600. There had been an influx of Soviet Jews arriving in Belgium because no other country will allow them to stay. Most of them want to go on to the United States. Others want to go to Australia or Canada, and a few would like to settle in Belgium.

Nothing official has been said, but it seems clear that the influx has been stopped so that the Belgian Government will not find itself faced with the decision to expel them.

Caritas Catholica, a Roman Catholic charity, is looking after 450 Soviet Jews, while the remaining 150 are being helped by the Jewish welfare services in Brussels and Antwerp. Aid has also been provided by the Tolstoy Foundation, an émigré Russian organisation. No approaches were made to the Jewish community until very recently. There is some puzzlement as to why and with what object two non-Jewish organisations have undertaken to look after the Soviet Jewish newcomers.



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ILLUSTRIOUS CENTENARIAN

Albert Reimann's 100th Birthday

Even in our times of longevity only few attain the ripe old age of 100, and among them those whose vigour in body and mind is unimpaired, are certainly the exception. One of these exceptions is our friend, Albert Reimann, as the photo published on this page, taken only a few years ago, confirms. Albert Reimann, who will celebrate his 100th birthday on November 9, has, however an even more important asset to his credit. As the founder and director of the erstwhile Reimann-Schule in Berlin, he may look back on achievements which have left their lasting mark on the realm of arts and crafts.

The school was founded in 1902 and from 1906 onwards operated from the Landshuter Strasse in Berlin Schoeneberg. It branched off in many directions, and numerous pupils (there were on average 1,000 each year) owe their success, and sometimes also fame, to the training they received at the Reimann-Schule. Yet Albert Reimann and his late first wife, Clara, also took a great interest in the personal well-being of their students and showed a generous understanding to those among them who had to struggle hard to make ends meet. The widespread recognition the Reimann-Schule enjoyed also in official quarters became evident on the 25th anniversary of the school in 1927, when a special exhibition was held in the Kunstgewerbemuseum.

To the wider public the school was known by the annual Reimann-Baellé, arranged in the premises of Kroll, the Zoo or the Sportpalast. These functions were not only social events: the artistic preparations gave the students a stimulating incentive to show their mettle.

Fortunately, Albert Reimann took the opportunity of recording the history of his

school in a book published several years ago. The authorities of the German Federal Republic have not forgotten Albert Reimann either



and in 1958 recognised his services to German cultural life in the pre-Nazi period by award-

ing him the German Federal Cross of Merit. The AJR has always considered it a privilege that Albert Reimann has been associated with it since its inception, first in Leeds and now in London. He is the oldest member of the AJR Board and, until a few years ago, always regularly attended our Board meetings. If his vigour has been preserved in such a marvellous way it is, last but not least, also due to the care he receives from his wife, Elly. We extend our sincerest congratulations to our loyal friend Albert Reimann.

W.R.

ROBERT M. W. KEMPNER, 75

Mr. Robert M. W. Kempner recently celebrated his 75th birthday. Under the Weimar Republic, he was, from 1928 onwards, chief legal official of the police department of the Prussian Ministry of Interior. In this capacity, he got first hand insight into the danger of the rising Nazi Movement and, both by administrative measures and by publications tried to avert the tragedy. He emigrated to the United States via Italy. After the war, his detailed knowledge of the German political scene, coupled with an outstanding forensic ability, resulted in his appointment as Deputy Chief US prosecutor in the Nuremberg trials. He later went back to the U.S. In 1951, he opened a lawyer's practice in Frankfurt. Since then, Robert Kempner has been active in the United States and in Germany as adviser in questions of international criminal law and compensation. He represented the relatives of the victims in several trials against Nazi criminals. A prolific writer, he has also published several books and numerous articles based on the turbulent events he has witnessed as well as on current political problems, arising from the Nazi past. The awards he holds include the Great Federal German Cross of Merit with Star and the Carl von Ossietzky Medal.

FAMILY EVENTS

Birthdays

Alexander.—Mrs Eugenie Alexander, of Flat 50, Eleanor Rathbone House, 5, Avenue Road, London, N.6. will celebrate her 80th birthday on November 3. Wishing her many more happy years from her family and friends.

Engagement

White-Simons.—Herbert and Sally White, of 9, Belmour Lodge, 28, Marlborough Road, Bournemouth, BH4 8DH., are happy to announce the engagement of their only daughter Susan Doreen to Brian Anthony, only son of Harold and Rita Simons, of 18 Ashmead, Chase Road, London, N14 4QX.

Deaths

Gluckstein.—Mr. David Gluckstein, of Welwyn arden City, passed away peacefully on October 9, in his 70th year. Sadly missed by his wife, Rosa, and brothers and family here, in Germany, France and Israel.

Graetz.—Dr. med. Martin Graetz, of Kreisaltersheim, Eimeldingerstrasse 55, D 7858, Weil am Rhein, West Germany, died peacefully on August 26 at the age of 87. Sadly missed by his loving wife Johanna (née Jacoby), children Eugen, Marianne and Judith, sons-in-law, daughter-in-law, grandchildren and family.

Linton.—Kenneth Linton, (formerly Kurt Lillenthal of Regensburg), died peacefully on October 10 after a long illness bravely borne. Beloved husband of Susie (née Braun) and devoted father of John. Deeply mourned by relatives and friends. 280, Mauldeth Road West, Manchester 21, M21 2RJ.

Deaths

Mathiasson.—Mrs. Erica Mathiasson (née Norden) (formerly Hamburg), passed away on September 8, in Leeds. Sadly missed by her brother, Rabbi and Mrs. M. Norden and family, Albany, U.S.A., and F. and B. Vincent, London, and many friends.

Schwabacher.—Ernst Wolfgang Schwabacher died on August 31, in Salvador, Bahia. Sadly missed by his wife and son and family in Brazil and by his sisters Gertrud Baer and Else Rabin in England.

CLASSIFIED

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

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Personal Enquiries

Vera, Helga, daughter of Eugen and Else Loewy (née Leseritz), formerly Klattaw / Podiebrad, Czechoslovakia, born 1929, sought by: Mrs. Gertrud Stein (née Eichengrün), c/o Miss Toni Deutsch, 24 Bramerton, 215 Willesden Lane, London, N.W.6. (Phone 01-459 1062).

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NEUE ERHOEHUNG DER ENTSCHAEDIGUNGSRENTEN

Im Anschluss an die Mitteilung auf S.2 unserer August-Nummer, wonach fuer die Zeit ab 1.1.1974 eine Erhoehung der EntschaeDIGUNGSRENTEN um 11% bzw. bei sog. Mindestrenten um 12% bevorsteht, geben wir entsprechend der in der September-Nummer 1973 enthaltenen Tabelle ueber die letzte fuer die Zeit ab 1.1.1973 stattgefundene Rentenerhoehung unseren Lesern folgende Einzelheiten bezueglich der voraussichtlich ab 1.1.1974 geltenden Betraege.

I. BERUFSCHADENSRENTEN

1. Fruher selbstaendig Taetige

| Lebensalter am 1.10.1953 | bis 35 Jahre DM | bis 45 Jahre DM | ueber 45 Jahre DM | |
|--------------------------------|-----------------|-----------------|-------------------|----------------|
| (a) Einfacher Dienst ab 1.1.73 | 347 | 553 | 650 | |
| ab 1.1.74 | 397 | 626 | 733 | |
| (b) Mittlerer Dienst ab 1.1.73 | 411 | 696 | 840 | |
| ab 1.1.74 | 462 | 774 | 928 | |
| (c) Gehobener Dienst ab 1.1.73 | 532 | 892 | 1.071 | |
| ab 1.1.74 | 589 | 987 | 1.184 | |
| (d) Hoeherer Dienst | | | | |
| Alter am 1.10.1953 | bis 35 Jahre | bis 45 Jahre | bis 50 Jahre | ueber 50 Jahre |
| ab 1.1.73 | 544 | 985 | 1.325 | 1.471 |
| ab 1.1.74 | 598 | 1.083 | 1.449 | 1.605 |

Die Hoehstrente, welche ab 1.1.1973 DM 1.471 betrug, wird ab 1.1.1974 auf DM 1.605.—erhoeht, also um etwa 9%.

2. Fruher unselbstaendig Taetige

Hier erfolgt die Erhoehung in der Weise, dass die ab 1.1.1973 zahlbaren Renten, falls sie nicht mehr als DM 900.—monatlich betragen, um weitere 11% erhoeht werden, die Rentenbetraege von mehr als DM 900 jedoch nur um 9%, mindestens jedoch um monatlich DM 99. Die vorerwaehnte Hoehstgrenze von DM 1605 darf auch hier nicht ueberschritten werden.

3. Vertriebene deutscher Volkszugehoerigkeit

Die Berufschadensrente, die ab 1.1.1973 auf DM 420 erhoeht war, wird ab 1.1.1974 auf monatlich DM 466 erhoeht.

Die entsprechende Berufschadenswitwenrente erhoeht sich ab 1.1.1974 von DM 321 auf DM 356.

II. RENTEN FUER GESUNDHEITSSCHADEN

Da die Berechnung der Renten sich in der Regel nach den persoelichen und wirtschaftlichen Verhaeltnissen des Rentenempfaengers richtet, koennen nur Mindestrenten angegeben werden. Sie sind um 12% erhoeht und betragen:

| Bei Erwerbsminderung | ab 1.1.1973 DM | ab 1.1.1974 DM |
|----------------------|----------------|----------------|
| von 25 bis 39% | 247 | 277 |
| bis 49% | 310 | 348 |
| bis 59% | 372 | 417 |
| bis 69% | 431 | 483 |
| bis 79% | 494 | 554 |
| 80% und mehr | 616 | 690 |

Die sog. Altersmindestrente (§ 32 Abs.2 BEG), die seit dem 1.1.1973 DM 574 betrug, ist fuer die Zeit ab 1.1.1974 auf DM 643 erhoeht worden.

III. WITWENRENTEN BEI SCHADEN AM LEBEN

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

| | | |
|------------------|-------|-------|
| Einfacher Dienst | 534 | 602 |
| Mittlerer Dienst | 690 | 763 |
| Gehobener Dienst | 936 | 1.035 |
| Hoeherer Dienst | 1.288 | 1.399 |

Die Witwenmindestrente ist von DM 494 auf DM 554 erhoeht. Die volle Elternrente fuer einen Elternteil ist die Haelfte der vorstehend angegebenen Betraege.

Ein bestimmter Zeitpunkt, wann die Rentenerhoehung in den einzelnen Faellen durchgefuehrt werden wird, kann noch nicht angegeben werden, zumal die formelle Veroeffentlichung der neuen Verordnung im Bundesgesetzblatt bei Drucklegung dieser Notiz noch nicht erfolgt ist. Ein Teil der EntschaeDIGUNGSBEHOERDEN hat aber bereits mit der Auszahlung begonnen.

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LETTERS TO THE EDITOR

Dr. Robert Weltsch's Articles

Sir,—As I receive your paper by surface mail, your July issue arrived only now.

I am utterly amazed, in fact ashamed and disturbed, by Robert Weltsch's leader: "Israel at the Crossroads." What is the purpose of such an article? To me, to quote Dr Weltsch's Nietzsche words, which he uses in a different context, these are "Unzeitgemäße Betrachtungen."

Where in the world do you find another nation, but Israel, which openly after the October War publishes the result of the Committee of Inquiry under Judge Agranat and goes into so much self-criticism and self-analysis? What right have we, living in the Galuth to add to this criticism? We help little enough by contributing funds, and how many are contributing so much, that it is a personal sacrifice?

Dr Weltsch's attitude, or rather spirit, in which his contribution is written, reminds me very much of times, when the C.V. was still in existence with his discrimination of "the Zionists" and the rest of the Jewish Communities. The C.V.'s ideology was destroyed by Hitler.

Today, at least in our Jewish community here, we have one united community with Israel as our centre. Israel knows that she can rely on the Jews of the world and on nobody else.

I am sure, that Dr Weltsch is conversant with historical facts and knows that the term "Palestinians" is a "brand name" which was introduced by the terrorist organisations with remarkable success in their propaganda campaigns. It is the duty of every Jew in the world to acquire sufficient information to counteract this campaign for the survival of Israel and Jewry at large.

Your paper brings to its readers lovely, interesting write-ups of personalities and events of the past. As a Jewish paper it should also equip its readers with suitable answers to counteract the Arab propaganda for the benefit of Israel and all Jewish people.

(Dr.) ALICE BENFEY-FLATOW.

8 Hansen Street, Kew, VIC 3101,
Melbourne, Australia.

Asked by the Editor for his comments on this letter, Dr Robert Weltsch writes:

"I have no comment to make on Dr Benfey-Flatow's Letter, as all I could say would only be a repetition of what I have already written in my previous articles. I have the impression that your correspondent totally missed the point. I do not think it can be suggested that I do not share the concern for Israel's survival and ultimate well-being. Yet I cannot agree that self-deception as practised for many years can be a remedy. This is actually recognised today by many Israelis, as a glance at the

Hebrew press and other pronouncements confirms. Unfortunately, this new feeling after the last war has not yet found its full expression in the style of official political oratory nor in the political structure."

The editor also received a Letter from Mr Nahum Sneh, representative of Israel Mapam in England, who, while in essence agreeing with the main argument of Dr Weltsch's recent articles, emphasizes the record of Hashomer Hatzair and Mapam in having for many years advocated a policy of seeking understanding with the Palestinian Arabs. From the thirties onwards. Mr Sneh writes, Mapam on many occasions raised its voice against ignoring this fundamental problem. It also opposed indiscriminate reprisals and similar ill-considered actions.

If we cannot publish the Letter in full, it is because we think it is not the business of a journal like AJR Information to discuss the Israeli situation in terms of Party statements which would involve this paper in controversies beyond its scope.—The Ed.

LEGACIES FOR AJR CHARITABLE TRUST

As in the past, the AJR Charitable Trust was the beneficiary of a number of legacies during the year April, 1973-74. Bequests were received from the estates of the following deceased friends of the AJR: Mrs. N. Adlersberg, Mrs. M. Baneth, Mrs. S. Hirsch, Miss E. Meyer, Mrs. S. Michelson, Mrs. K. Oppenheimer, Mrs. Rosenberg, Mrs. M. Sandys, Mrs. A. Schorr, Mrs. H. Spiller (for the benefit of Osmond House), Miss I. Weissberger. The estate of Mrs. Baneth included a house in West Heath Drive, Golders Green, which is now administered by the Trust and provides accommodation in bedsitting rooms for indigent young people; in memory of the testatrix, it has been named Marie Baneth House.

The legacies are used in many ways. They cover the deficits of the Communal Centre, Hannah Karminski House, and of the Flatlet Home, Eleanor Rathbone House, of which the Trust is the owner and co-owner respectively. They also helped to provide the Homes with equipment which adds to the comfort of the residents. Last, but not least, the AJR Charitable Trust contributes to the charitable work of the AJR. This becomes increasingly important, because our expanding welfare work and the steadily rising general expenses cannot be covered by the membership subscriptions and donations alone. It is most gratifying that many in our midst thought of

their less fortunate fellow Jews from the Continent by making bequests to the AJR Charitable Trust for their benefit. It is sincerely hoped that other members and friends of the AJR will follow their example. Any information which they or their solicitors may require can be obtained from: The Secretary, AJR Charitable Trust, 8 Fairfax Mansions, London, NW3 6JY (telephone 01-624 9096/7).

THEATRE NEWS

The only operetta ever to have climbed up the musical ladder to be called "Comic Opera" is, of course, *Die Fledermaus* by Johann Strauss, which is now 100 years old. Many gala performances of this work are planned for this month and next, including our own English National Opera (formerly Sadler's Wells), many German theatres, and, logically, the Vienna State Opera with its traditional performance on New Year's Eve.

Carl Zuckmayer has completed a new work "Der Rattenfaenger" which is to have its première in Zurich during the spring of 1975.

Old friends appear among the many actors, actresses and producers who contribute to this year's particular active theatre life in Munich, where Residenztheater and Kammerspiele present a varied repertoire: Hans Schweikart produced Schiller's "Don Carlos", Heinz Ruehmann (who last year was in Pinter's "Caretaker") can be seen in a new play by Neil Simon "Sonny Boys", and Therese Giehse excels in a "One Woman Show", reciting poems and songs.

Famous daughters: Ursula Lingen (the daughter of Theo Lingen who, incidentally, filmed in London last year), plays in Munich from time to time; her husband Kurt Meisel is Intendant of Munich's State theatres. Lola Muethel (daughter of Lothar Muethel) scored a resounding success as Mrs Peachum in Brechts "Threepenny Opera".

Famous Mother: Marika Roekk, also in Munich, plays in Kalmans' operetta "Csardasfuerstin", and does not seem a day older. (Her daughter is Gabriele Jacoby, whose Eliza in "My Fair Lady" enchanted German and Austrian audiences.) S.B.

"GRAUE KLOSTER" JUBILEE

The famous "Gymnasium zum Grauen Kloster" in Berlin recently celebrated the 400th anniversary of its foundation. It was located in the Klosterstrasse, now East Berlin, and continued to carry on, though on a reduced scale, after the end of the Second World War until 1958. Five years later, the Evangelische Gymnasium in West Berlin, Salzburger Strasse, took over the tradition of this ancient school. It now has 450 pupils.

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