

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Robert Weltsch

STEEP ROCKY PATH TO PEACE

Holy Days Between Anxiety and Hope

London, 12 August

A New Year, as conceived in the Jewish calendar, together with the Holy Day month which stands on its threshold, is understood in the first place as a sacred occasion of religious and moral significance. It is devoted to meditation on Man's position in Time, his ever present confrontation with the mysteries of Being and Waning; an admonition to Man and to the Collective to account for his own actions under the aspect of a moral law miraculously embedded in human consciousness, a phenomenon comparable only to the starred sky above me, in Kant's felicitous formulation.

In perfect logic the feast of Rosh Hashanah, the Day of Remembrance, is followed closely by Yom Kippur, Yom ha-din, the Day of Judgement and Atonement. It is an idea of awe-inspiring grandeur and the fact that we know of this common experience of the Jewish People wherever they may be in their dispersion, is one of the links that hold "This People" (as Leo Baeck simply called it) together; paradoxically including even those who think of themselves as irreligious or agnostic, but cannot be indifferent to the inescapable facts of human fate.

It is, however, no wonder that apart from its metaphysical dignity a New Year reminds us also of its secular implications. Certainly this is the case in popular behaviour and custom. It may not be an error to assume that the usual salute of "shana tovah", continually heard in these days in the streets of Israel, and possibly—though less ubiquitous—also elsewhere, is to be understood as a good wish for success and happiness. This applies to the person to whom it is directed as well as to the Jewish people as a whole. This year's Holy Days, alas, are inevitably clouded by the thoughts of the sad events of the last Yom Kippur which implanted into our vocabulary the frightening and absurd phrase "Yom Kippur War"; a tragedy which brought deep sorrow to many families and also a staggering psychological blow to the whole people. We still live in the shadow of these events and, moreover, in uncertainty about the future. So it is only natural that we feel urged to muse on the change of conditions which we can observe in the world in which we have to live.

It is generally acknowledged that this war in Israel was an event of more than local importance, not only because of the—for many surprising—revelation of the world-wide importance of the Middle East, demonstrated in the most prosaic but also most tangible manner by the oil revolution with all its consequences, but also because it gave an impulse to many statesmen and commentators to reflect on the turn which has been exposed in different fields. It is characteristic that

Alistair Buchan in the preface to his book *The End of the Postwar Era* which dwells on the profound changes that justify speaking of a "new era", explicitly says that the book was in print when the war in Israel started and therefore could not comment on its lessons pertaining to his subject. Buchan, as former Director of the Institute for Strategic Studies, is mainly interested in forms of warfare and use of modern armaments; these and related matters have an impact on the international structure which, according to Buchan, now supersedes the bi-polarity of the hitherto Two Super-Power balance. It is impossible to enlarge here on the obviously fateful conclusions which Professor Buchan discusses in his treatise. But his own confession that the October War 1973 had consequences in many respects "in a way which neither I—nor as far as I know anyone else—had foreseen", and his indication that this latest experience would have been apt to modify some of his statements, is in itself a contribution to the evaluation of this unexpected historical happening.

In any case, in such delicate situations which reflect the 20th century post-war "One World"—where no "local" conflicts are likely to remain without world-wide repercussions—every single government has to know that from the point of view of world powers other considerations may outweigh its own, unless it takes full account of the new framework. Another inference is that "the world" cannot afford to tolerate local wars as in Israel or Cyprus because of the steady danger of Super Power collision which could set the whole globe ablaze.

All this is well known but it has not yet penetrated the consciousness of peoples who are sometimes tempted to behave in what they regard as purely national matters according to their own will, and even to go to the brink of war—or to plunge into war itself. Although the power setting which characterized the principal part of the post-war era, namely the forming of two opposed camps—initially called the "socialist" and the "Free World" respectively—with the theoretically uncommitted "Third World" in between, is no longer valid, after such power centres as China, Japan, the two Germanies, etc., have emerged, and most countries have now committed themselves in various forms, the political and military position of small and unstable countries has been drawn still more into question. While the number of new states resulting from decolonisation multiplied, their internal difficulties, their dependence on Great Powers and the worries with dictatorial and often inhuman

*Alistair Buchan. *The End of the Postwar Era. A New Balance of World Power.* Weidenfeld and Nicolson, London 1974. 347 pp. £4.25.

regimes stood out. It also dawned on many observers that the crises created by the dissolution of the Austro-Hungarian and Ottoman Empires after 1918, and of the British Empire after 1945, have actually not been overcome; while the Russian Empire withstood inner pressures and held its dependencies in an iron grip though professing the contrary.

In 1917, Lenin was one of the first to proclaim the principle of self-determination of nations, at a time when the same parole was voiced by President Woodrow Wilson (who also said this would have to be a result of "the war to end all wars"). Yet, later this liberal approach was abandoned in Soviet Russia, and the idea of socialism was used to camouflage the building up of an autocratic empire, in many respects similar to the pre-1914 Russia. Those who had followed the opposite course are contemplating today, whether they did not go too far in the application of self-determination, but there is no way of return.

Pitfalls of Self-Determination

As a matter of fact the principle of self-determination was not always deemed identical with national sovereignty. This seemed impracticable in areas of nationally mixed populations. When Karl Renner, the Austrian Socialist (and later President of Rump Austria), published his book on *The Right to Self-Determination of the Nations* only nine months before the end of the war, he was suggesting an administrative reform by which nationalities would be given full autonomy within the framework of a multi-national democratic state which could continue its function as a European Great Power. This appeared as a necessity in order to avoid a power vacuum and new bitter strife.

It was evident that in mixed areas the creation of new states on the basis of nationality was bound to engender more problems than it would be able to solve. Old wrongs would be perpetuated and multiplied. Therefore, these advocates of self-determination based their argument on the principle of differentiation between State and Nationality. The State, by common consensus, would have to act as an entity within the international power structure, while the nation as a community of persons would conduct its own affairs, primar-

* Das Selbstbestimmungsrecht der Nationen, in besonderer Anwendung auf Oesterreich. Leipzig und Wien 1918. (Renner had voiced his ideas already 25 years earlier in a pamphlet under a pseudonym.)

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The Executive Committee of the
ASSOCIATION OF JEWISH
REFUGEES

wishes all members a
VERY HAPPY NEW YEAR
and thanks them for their continuous
support.

PATH TO PEACE

Continued from page 1

ily education and culture as well as local administration. This would have been in accord with Lord Acton's, the famous English liberal historian's, definition that those States are best which include distinct nationalities without oppressing them. The English historian George Macaulay Trevelyan who studied at Trinity College, Cambridge, when Acton was teaching there, says in his autobiography (published in 1949), he remembers Acton's saying that states based on the unity of a single race, like modern Italy and Germany, both established in the 19th century, would prove dangerous to liberty. "I did not see what he meant at the time", Trevelyan states, "but I do now!"—Indeed, we all know it now!

So some of us doubt whether it was wise policy to make nationality the very criterion of the new states which were the result of de-colonisation, and in this way to contribute to the deification of nationality or tribe as the greatest good to which all other considerations have to be subordinated. In our days this new "religion" has led to tyranny and genocide and in any case to the raising of walls of hatred and to unawareness of real practical common interests.

Land of Two Peoples

These reflections may seem a deviation, but actually they touch on what is at the root of the rising confusion in national affairs everywhere, also in what was once Mandatory Palestine. The idea that this problem can be treated solely on the basis of exclusive nationalism and monolithic statehood is creating mortal hostility between neighbours who could share an interest in and genuine love for a country where both have to live. Something similar is behind the conflict in Cyprus whose bloody concomitants we have just witnessed. It is this which some of the founding fathers of Zionism feared and wanted to avert; not by chance Theodor Herzl in his last book, the utopian novel *Altneuland* (1904), rejected even the name of "State" as description of the future Commonwealth of Palestine which had to be the fulfilment of the plan originally outlined in his first booklet *Der Judenstaat* (1896).

At the end of his life Herzl stressed two basic demands. One was the form of collective life in future Palestine, called "The New Society", based on complete equality not only of individual citizens, but also of all national or religious communities. The second was the full employment of modern technique (in 1904 still far behind 1974) for the sake of transforming the then very backward, neglected and contaminated land with its swamps and deserts, so that thanks to the knowledge and effort of the Jews it would create plenty of living room for new settlers in addition to the existing population. Looking back, we see that much of the second postulate has been achieved in the last fifty years; from what appeared to Herzl as the first requirement, however, we are farther remote than we were at his own time.

Can this be remedied? This question of destiny will emerge as the main point during the next phase of the present attempt at Israel-Arab negotiations. Though the delicate disengagement agreements, achieved in the last months chiefly thanks to the personal effort of Dr. Kissinger, are an important step forward, they concerned purely military matters in relation to the neighbouring states with which Israel had been at war. The inhabited Arab territories which once formed part of Palestine will be on the agenda only at

the next stage. In fact, this is the central problem from the political, moral and psychological point of view.

It takes us back to the past and reminds us of events, which for years have troubled the conscience of many Jews, many Zionists and many Israelis and sometimes burst into the open in memorable pieces of Hebrew literature written mostly by young Israelis ("Sabras"). Officially all this was ignored or repressed ("verdrängt", in Freudian terminology), most evidently in the last period of the Golda Meir era. Yet, during the few weeks after the forming of the new government in Israel, there occurred a sudden *volte-face*, when gradually the importance of the "Palestinian" question began to be stressed from many sides and the Israel media and press no longer avoided this subject. Even the Knesset had to devote a special session to it.

At the moment of writing it is almost commonly agreed that the tackling of the problem of two nationalities living in one territory—which was also the background to all partition plans from 1937 onwards—is the most urgent and decisive task of the new government. It is obvious that it is not solely in the hands of the nations concerned, in spite of the pompous terminology of self-determination. It is also dependent on the attitude of the superpowers. Characteristically enough, the first steps in this procedure are not made in Jerusalem or Amman; a steady procession of statesmen and envoys is flowing to Washington, while the so-called Palestine Liberation Organisation is opening an office in Moscow. One also has to be on guard against the outbursts of interfering Arab nationalism outside Palestine. During the last years, the now mighty organisations of exiled Palestinians, whether one calls them refugees or terrorists, stole the limelight although they are a minority and certainly not the most constructive sector of Palestinians. Some of us think that their publicity successes are an outcome of the mishandling of this problem by Israel from the days of Ben-Gurion onward. (This was foreseen, e.g., by our friend Georg Landauer, an ardent Zionist, in 1946 to 1948, in his passionate criticism of Ben-Gurion.)

The Refugee Problem

The long sad story cannot be unrolled here. The removal of masses of people who were born in Jaffa or Acre or Jerusalem etc., and their accommodation in miserable camps almost in full view of their former decent dwellings now occupied by newcomers, their forcible exclusion from the country, and the growing up of a new Arab generation under such conditions and under UNRWA protection was dynamite likely to explode at a given moment. The influence of so-called revolutionary doctrines—emerging in this age in many parts of the globe—could not be kept away. In spite of the warnings of men like Martin Buber and his followers, the "Ihud" circle in Israel and also some independent "lone wolves", there was on the official level no inclination to appreciate fairly the case of these people.

As time advanced, together with frustration also radicalism grew in the camps. Moreover, benevolent but not well-reasoned relief measures adopted under U.N. auspices mainly on American initiative and with American money, provided only a palliative with many pitfalls. Comparing, for instance, the number of Palestinian inhabitants at the time of the Peel Report and of a later census with the numbers quoted thirty years later, one is often tempted to ask how the figure had grown so strikingly. It seems that no great care has been applied to the computation of these lists or that to be registered as a Palestinian refugee under UNRWA protection became a sort of desirable promotion for a certain category

of people who had always lived under miserable conditions.

This is not a new phenomenon, especially after the chaos caused by a war. We all remember the conditions of post-war 1945 Europe, when many Jews wanted to be registered as Displaced Persons and to be provided for by UNRRA, although they did not meet the juridical requirement. It is also not uncommon that in such circumstances huge frauds can be committed in the manipulation of lists and the distribution of rations, a not negligible source of profit for the inhabitants while the authorities turn a blind eye. Such "open secrets" may be revealed at a certain stage and may create difficulties, but after the passing of time there is hardly a remedy. As to the original number of *bona fide* refugees, I should like to point to the careful calculations which Dr. Pinner of Birmingham published a long time ago.

This is perhaps a side issue though liable to complicate things. The principal fact is the powerful myth of the lost homeland which, owing to permanent indoctrination and absence of any other occupation, developed with the Arabs in a much shorter time than the 1,800 years which had to pass between the expulsion of the Jews and the first Zionist Congress.

These Arabs are talking about their right to "the whole of Palestine" in the same way as Jewish extremists, who recently had to be prevented by the Israel Government from staging an unauthorised settlement on Arab soil, talk about the Jewish claim to "Eretz Israel hashlemah" (The whole of Biblical Israel). Yet, in view of the position of 1974, both of these demands are unattainable and only apt to lead to another blood-bath. Of this danger King Hussein and the mass of comparatively peacefully living Arabs in the West Bank territory and the Gaza strip are certainly aware, even if they cannot speak out at this juncture. A new blood-bath is a prospect that the great majority of Israelis and of the Jewish people also abhor.

Nevertheless, with the Holy Days approaching, tension is again spoken of in Israel; the recurring bellicose speeches of Arab leaders are now taken more seriously, after last year's experience. There is talk of the possibility—some say probability—of a new war within months, a kind of anti-climax to the relief felt after the disengagement pacts of Dr. Kissinger's invention. Israel's protector, America, is involved in domestic troubles. Israel has a new military establishment, most leading posts are newly filled; there is much sabre rattling, and too many speeches are made by military leaders. To a layman, who has no expert knowledge of the uncanny weapons described and pictured, it seems uncalled for to discuss in public technical military questions or the dilemma whether Israel should start a preventative war in order to anticipate an enemy attack on three fronts simultaneously. We must assume that such warnings are intrinsically moves in a war of nerves, also intended to deflect citizens from their disregard for the necessity of changing their careless way of life in view of approaching austerity.

The present generation has had enough of the 60 Years' War whose first phase started in August, 1914, its second phase 35 years ago this month. Both dates are linked in our memory with the Jewish Holy-day season. There is no escape from the fact that nations which are threatened must be prepared for defence; but at the same time they have to try all means to avoid the horrors of war. On these Holy-days we hope that wisdom and moderation and the wish for self-preservation will prevail. This, however, can happen only if all nations, great and small, are willing to contribute their share.

HOME NEWS ANGLO-JUDAICA

FINANCE ACT 1974

Pensions Paid to Nazi Victims

We reported in our May issue that under the proposals in the Budget and Finance Bill 1974, the remittance basis for the taxation of foreign pensions was to be abolished; these pensions reduced by a deduction of 10 per cent would be liable to tax, irrespective of the remittances made to the U.K. This provision, while not affecting the tax-exempt "Renten" paid under the Compensation Law of the German Federal Republic (BEG), would have applied to other pensions paid to Nazi victims.

We are now pleased to inform our readers that due to efforts in which representatives of the AJR and other Jewish communal workers have taken a prominent and effective part, the Government was persuaded to introduce an amendment to the Finance Bill (now section 22, sub-section [2]); it provides that, where "any income arises from a pension payable under any special provision made by the law of the Federal Republic of Germany or any part of it or of Austria for victims of National-Socialist persecution", the deduction for tax purposes is to be one-half of the income; in other words, one-half of the pension will be tax-exempt.

This amendment benefits the pensions paid to former public servants and Jewish communal officials under the German "Law for the Provision of Restitution in respect of National Socialist Injustice to the Members of the Public Service living abroad" (BWGöD). The amendment also applies to the pensions paid under the special provisions of German and Austrian Social Insurance Laws relating to Nazi victims. This special legislation was contained in the original German "Gesetz über die Behandlung der Verfolgten des Nationalsozialismus in der Sozialversicherung" of August 22, 1949, replaced by the "Gesetz zur Aenderung und Ergänzung der Vorschriften über die Wiedergutmachung nationalsozialistischen Unrechts in der Sozialversicherung" ("Law to amend and supplement the Provisions on Restitution in respect of National Socialist Injustice in the Social Insurance") of December 22, 1970, which have become part of the German Social Insurance Law, and the even more far-reaching provisions of the Austrian General Social Insurance Law and the Austrian Law concerning Pensions for Self-Employed Persons.

The German and Austrian laws especially provide for payment of Social Insurance Pensions to victims of Nazi persecution living abroad. They further provide for compensatory credits in lieu of contributions to be granted to Nazi victims for periods of persecution and enforced emigration, and that pension rights lost by persecution can be acquired or extended by enabling persecutees to make voluntary contribution payments.

The Finance Bill as amended has now passed into law as the Finance Act 1974. It appears that pensions which arose in past years and

were not remitted to the U.K. can be remitted without any tax liability arising from such remittances.

Sincere gratitude is due to those M.P.s who pressed for the amendment, in particular to Mr. Geoffrey Finsberg, the member for Hampstead, also to Mr. Peter Rees, Q.C., Mr. Greville Janner, Q.C., Mr. William Clark, Sir Raymond Gower and others, further to Lord Janner who, though not a member of the Lower House, gave valuable support. We also appreciate the sympathetic attitude shown by the Chief Secretary to the Treasury, Mr. Joel Barnett, M.P., in submitting the amendment on behalf of the Government.

F.E.F.

ANTISEMITIC BOOK

The Attorney-General, Mr. Sam Silkin, on the opinion of the Director of Public Prosecutions, has decided that there will be no prosecution under the Race Relations Act for incitement and stirring up racial hatred against the author and publishers of an anti-semitic booklet, "Did Six Million Really Die?—The Truth at Last", mentioned in our August issue.

In the opinion of the DPP, to whom the matter was referred at the request of Mr. Paul Rose, the Labour MP, it would be extremely difficult to prove that it was the intention to "stir up hatred against any section of the public in Great Britain distinguished by colour, race or ethnic or national origin". The difficulty of proving intent would mean that the prosecution would almost certainly fail. It might also be felt that such a prosecution would provide undesirable publicity for the book.

The Jewish Defence and Group Relations Committee reported to the Board of Deputies that it was a further indication of the weaknesses of the Race Relations Act that such a "monstrous publication" could be produced without legal offence, and this should be considered by the Ad Hoc Legal Committee of the Board when convened. The Board is to ask the Attorney-General to consider prosecution on the basis of the false name and address stated on the booklet.

NO PLO OFFICE

A Foreign Office spokesman has denied statements that a PLO office is about to be opened in London, with the authorisation of the Foreign Office. No such authorisation has been asked for or given, the Jewish Chronicle was told. The only representation here therefore remains at the Arab League office in Mayfair, with Said Hammami, the UK representative of the Palestine Liberation Organisation. The Arab League office is owned by Land Securities, of which Lord Samuel of Wych Cross is chairman and managing director.

WOMAN JUDGE

Miss Rose Heilbron, QC, has become the second woman to be appointed a High Court judge. She has been assigned to the family division and is to be known as Mrs. Justice Heilbron. Recorder of Burnley since 1956, two years ago she was the first woman judge to sit at the Old Bailey.

C.B.F. Grants

At the last meeting of the council of the Central British Fund a grant was made totalling £71,025, of which £20,000 is for Jews in and coming out of Eastern Europe. An amount of £5,000 was put aside for Jews in the Middle East, and Jews in and from North African countries received £46,025. For Israel, £15,000 went towards the establishment of two-day care programmes in Jerusalem and Dimona, £12,125 was granted for play areas and club rooms, and £5,000 to enlarge a workshop for the blind in Ramat Gan.

No Funds for School

The building of a new State-aided Jewish primary school in the Kingsbury-Kenton area is prevented at present by lack of finance. Giving his annual report at the prize distribution of the Solomon Wolfson Jewish Primary School, to be incorporated into the new school, the headmaster, Mr. David Band, said that they had the site, the architects were drawing up plans, and they had the support of the local education authority and of the Department of Education and Science. But, because of the present economic situation which caused the limiting of money for new schools, the project would have to wait. The matter would, however, be taken up again if there were no Government moves.

Rabbinical Diploma for the Rev. F. Carlebach

The Rev. Felix Carlebach, M.A., minister of the South Manchester Hebrew Congregation, was granted the Rabbinical Diploma by the Yeshivah Torat Yisrael on Mount Zion (Jerusalem). Rabbi Carlebach, who was born in Luebeck and came to this country in 1939, has taken an active interest in the work for Morris Feinmann Home for elderly refugees since its inception. He is also chaplain to the Lord Mayor of Manchester, an office he holds for the third time.

New Wimbledon Minister

The Rev. Meyer Fine, of Cardiff, has been appointed minister of Leicester Hebrew Congregation, and will take up his post in November.

Assimilation in Russia

Speaking from his pulpit Rabbi Mordechai Singer, of the Birmingham Central Synagogue, reacted to recent criticism of Valery Panov's non-Jewish wife. Russian Jews, he said, had been totally deprived of all links with fellow Jews or the Jewish tradition for 50 years. It was a miracle that they had survived at all as Jews. It was entirely understandable that many had taken non-Jewish partners—if the most Orthodox member of the Anglo-Jewish community had lived in Russia for the past 50 years, he would probably have married a non-Jew, and Russian Jews could not be criticised for that.

Orthodox Marriage Decline

According to a report of the Board of Deputies' statistical and demographical research unit, synagogue marriages dropped by 6.25 per cent last year, and "the fall was confined to the Orthodox sector of the community". The report ventured the opinion that the drop in Orthodox marriages might to some extent be accounted for by marriages in Israel. The decline, it was pointed out, did not differ significantly from the tendency of the general population of England and Wales.

With acknowledgement to the news service of the Jewish Chronicle.

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NEWS FROM ABROAD

UNITED STATES

Ford's Message to Rabin

In a friendly message to Prime Minister Yitzhak Rabin, United States President Gerald Ford stated that one of his first acts would be "to reaffirm to Israel, as to all friendly states, the staunch United States adherence to its international policy, a policy based on bi-partisan support". He promised to meet all commitments undertaken by the US towards Israel, and stressed the continuation of long-range support in all matters pertaining to Israel's defences and economic well-being.—(J.T.A.)

Zionist Leader Criticises Israel

Rabbi Joseph Sternstein, the newly elected president of the Zionist Organisation of America, on his arrival in Tel Aviv strongly criticised Israel's attitude towards Zionism overseas. Israel's leaders, he declared, had denigrated the Zionist movement since the foundation of the State. This was responsible for Israel's complete failure to attract Western, and particularly American, emigrants. Zionism was equated by Israel with fund-raising and empty rhetoric. Rabbi Sternstein said that he had come to fight Israel's bureaucracy, which was disenchanting immigrants once they had arrived in the country.

FRANCE

Desecrations

In Paris, unknown persons defaced the Memorial to the Unknown Jewish Martyr and shops and houses in the city's Jewish district. The slogans "Jews Out" and "Deliverance", together with the Magen David, were painted in large letters on the memorial and in the Jewish district.

First Rabbi's Tomb

Thanks to the persistence of an Israeli historian, Mrs. Renée Néher-Bernheim, the tomb of Rabbi Joseph David Sintzheim, France's first Chief Rabbi, has been rediscovered in the Père Lachaise cemetery in Paris. Rabbi Sintzheim, 1745-1812, was president of the Great Sanhedrin convened by Napoleon in 1807. His burial in the cemetery was either not recorded or else the record was lost.

New Ambassador to Bonn

Olivier Wormser, who was recently appointed French Ambassador to the German Federal Republic, was Governor of the Bank of France from 1969 until he resigned from this post a short while ago. He originally worked with the Finance and Economic Department of the French Foreign Ministry. For some years, he was French Ambassador to Moscow.

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GREEK JEWRY

The apparent return of democracy to Greece is welcomed by Greek Jews as much as by the rest of the population. During the seven years of the "colonels' rule" they too suffered. In 1968 Mr. George Papadopoulos, the leader (overthrown in a bloodless coup last November) of the Greek governing military junta coined the phrase: "Greek belongs to the Christian Greeks". The Jewish communities felt that they were being excluded from their motherland after so many sacrifices during the Second World War. During the Albanian campaign in 1940, Greek Jews suffered more casualties than Greek Christians in proportion to their numbers.

The main synagogues in Athens and Salonika were the repeated targets of anti-semitic attacks during the military régime, and Jews, Israel and the Zionist movement were insulted in public speeches by senior members of the Greek clergy.

Now, in common with the rest of the population, Greek Jews expect to enjoy freedom of speech and the right to elect their leaders.

PONTIFICAL JEWESS

Mrs. Rita Levi Montalcini, the Italian Jewish scientist, has been appointed by Pope Paul VI as a member of the Pontifical Academy of Sciences.

Born in Turin in 1909, Mrs. Montalcini studied medicine there, later becoming a citizen of the United States. As director of the cellular biology laboratory at the National Research Council in Rome and a teacher of biology at the University of Missouri at St. Louis, her researches have mainly centred on the nervous system.

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PORTUGUESE COMMUNITY PRESIDENT

Dr. Joana Sequerra-Amram, a physician and the mother of three children, has been elected president of the Centro Israelita de Portugal, the Jewish community centre in Lisbon. This is the first time a woman has held such a post.

SOVIET RUSSIA

Job Bribes

According to reports from reliable Jewish sources, about two dozen Jews who lost their jobs after applying to emigrate to Israel, were called to attend Soviet and Communist Party Committees in Moscow and offered re-employment. The proviso was that they withdrew their emigration applications, but none of them accepted. It is believed that the move was linked with secret negotiations between Moscow and Washington to solve the emigration issue, which has up to now blocked attempts to grant the Soviet Union most favoured nation trading status.

Returnees from Israel

Dr. Bruno Kreisky, the Austrian Chancellor, has asked the B'nai B'rith in America whether it can help settle the 200 Soviet Jews who are now in Austria. These Jews emigrated to Israel, were dissatisfied and sought to return to the USSR. They reached Austria but Russia will not accept them back, and they are now forced to live off charity. Dr. Kreisky would like B'nai B'rith help to settle the group elsewhere, in the United States or, if not, in Australia or Canada.

SYRIA

Syrian allegations of a pro-Israeli bias on the part of the British Government again strained diplomatic relations between Syria and Britain, broken by Damascus during the Six-Day War and restored only a year ago.

Syria reacted against the discreet diplomatic representations made by the British Government on behalf of British Jews who had expressed grave concern over the plight of Syrian Jewry, some of whom have relatives in this country. The British Ambassador in Damascus was told by the Foreign Ministry that "British policy is tending to become biased towards Israel" and the British Government behaved as if it believed the reports in the international press about the maltreatment of Syrian Jews. A warning was given that further interference in Syrian affairs could endanger Britain's relations with both Syria and other Arab States.

According to an informed source, President Sadat of Egypt is pressing President Assad of Syria to allow the approximately 4,000 Jews to leave the country. It is believed that when President Assad threatened to break off diplomatic relations with Britain, President Sadat sent him an urgent message urging restraint. As long as Syria's Jews remained there, he said, they would be regarded as martyrs by the rest of the world.

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Egon Larsen

STRICTLY FOR THE ENGLISH: HESSE AND KAESTNER

Shortly after the following review was written, Erich Kästner died in Munich at the age of 75. Thus, Egon Larsen's evaluation of his personality now also represents the commemoration of an author whose work has left its lasting mark on our spiritual itinerary. The fact that Erich Kästner never made any compromises while the Nazis were in power is added reason for us to remember him with respect and affection.—The Ed.

If authors and publishers could foretell the next literary fashion they'd all be rich men. Someone, for instance, could have made a most profitable "corner" by buying up the English-language rights of an unknown German-language author by the name of Hermann Hesse ten years ago; until then, only a couple of his works had been published in translation. Then, suddenly, a tremendous Hesse cult sprang up in the U.S., quickly spreading to Britain—one of the oddest literary fashions of our time.

"Herman Hesse was little appreciated by the Anglo-Saxon world during his long life", writes Walter Sorell of Columbia University and Barnard College in the introduction to his monograph of Hesse, "the man who sought and found himself" (Oswald Wolff, London 1974. Cloth £2.25, paper £1.25). "In private talks he often expressed his disappointment at having found such a poor response in America and England. . . . There has been little understanding for the soul-searching inwardness of Hermann Hesse's somewhat ponderous style and mystic and philosophical themes, nor for his romanticism which seemed alien to most people living in a hectic world". We might add that many German-Jewish readers—once they had got over their post-puberty soul-searching period—found the widespread enthusiasm for Hesse in Central Europe slightly suspicious; with his "mystical attachment to nature, his hostility towards the emphasis on intellectualism" he seemed to be just a step or two away from *Blubo*, the Nazis' favourite blood-and-soil literature.

In fact, he declared—from his Swiss refuge where the Württemberger had settled already as a young man—that he was an enemy of Fascism and that he hated the "brutal, bloodthirsty stupidity of the people". He was also a convinced pacifist. Yet, strangely enough, his books were not burnt by the Nazis, though he was called a "traitor" and his books disappeared from the library shelves in Germany. Sorell also makes the point that Hesse was "sickened by the desecration of his language as a concomitant part of the dethronement of truth", and that he "always loathed the hypocrisy and sham sentimentality which so often ridicules the German spirit as he perceived it". But he never stood up to be counted among the anti-Nazi writers. "Politics is not a matter of concern for me, otherwise I would have long been a revolutionary", he once confessed. What a pity that he wasn't!

What, then, caused his present popularity in America and England? Sorell believes that the generation that came of age in the 1960s were "disillusioned and frightened people" who, like Hesse himself, "sought a way back to simplicity. . . . They sought hope and aspired to find it in a better understanding of nature and love". And like Hesse, they went to the East, embracing its wisdom and timelessness, walking barefoot through the world on their way to finding themselves and a new meaning in life. So they listened to Hesse and "understood that they were not

alone". His *Steppenwolf* told them the story of an outsider in an "era of jazz and loud-mouthed lies", not unlike our modern rock-and-roll period. And in *Siddharta* they recognised part of their own selves seeking inner peace, while *Demian* expresses desires which were shared by many who had opted out of the rat-race: "I must always be surrounded by something that gives me a feeling of beauty and holiness, organ music and mystery, symbol and myth, I need all that and cannot let go of it".

Some of us, however, might feel that the world would be in an even greater mess than it is now if a substantial part of the young generation were to turn into fanatic Hessians, esoteric and egocentric, letting their poor humdrum fellow-citizens feed and clothe and house them. Hesse's own private life shows where that craving for self-fulfilment might lead; one reads, for instance—not in Sorell's book but in an English standard encyclopaedia—that he deserted his wife and three young children to go on his long soul-searching journey to India, his "escape for the sake of escape". It is all rather a dead end.

Educating his Fellow-Germans

There is all the difference in the world between Hesse and the subject of another new volume in Oswald Wolff's series of monographs on modern German authors—Erich Kästner (Cloth £2.25, paper £1.25). The series is aimed at the interested layman as well as the student looking for literary evaluation and biographical details, and its editor is R. W. Last of Hull University, an English scholar of twentieth-century German literature; he has written the Kästner monograph himself. It is most interesting to see what, in Mr Last's opinion, his fellow-countrymen ought to know about Kästner, whose reputation over here is mainly based on *Emil and the Detectives*, *The Flying Classroom* and

other classics for children, and who has been rather ignored by the academic literary establishment in Britain. Mr Last, however, sees him as a moralist with the aim of educating his fellow-Germans to "responsible citizenship and a proper sense of community", who (a rare characteristic for a German writer) "has managed to retain his humour, his optimism and his hope against hope that one day mankind will reform itself."

For us, of course, Erich Kästner is still mainly the man who, as Mr Last puts it, had "the ability to breathe new life into German poetry". We still remember the enormous impact of his volumes of the late 1920s and early 1930s, *Herz auf Taille*, *Lärm im Spiegel*, *Ein Mann gibt Auskunft*, and *Gesang zwischen den Stühlen*. It was the perfect poetic expression of the mood of the time, the *Neue Sachlichkeit*—"coming down to earth after the lyrical and ecstatic heights of expressionism, and a return to practical public issues rather than private visions of destruction or the millennium". Quite rightly, Last traces Kästner's "public poetry" back to Heine whose verses also showed the poet's passionate concern about Germany's quickening descent into reaction and authoritarianism: "*Denk' ich an Deutschland in der Nacht . . .*" wrote Heine; "*Kennst du das Land, wo die Kanonen blühen?*" asked Kästner. Both poets' deeply felt warnings met with hatred and derision; at least they couldn't call Kästner a destructive Jewish intellectual, and he was spared the concentration camp. But he was banned from publishing his works during the Nazi period, and thus became the most prominent member of the "inner emigration".

Last's portrait of Erich Kästner will show English readers some aspects of the poet which have so far been unknown, and may surprise those who are familiar only with his children's tales. The book ends with Kästner's fervent warning: "Do not forget the unforgettable! This is advice, I believe, that can never be given too soon".

THEATRE NEWS

Many readers expressed their regret when, after the death of our late friend PEM, our "Old Acquaintances" column had to be discontinued. We have now arranged with Mr. Stephan Bukowitz, well known to many in our midst and especially to the members of the AJR Club, that he will kindly provide us with news in the world of theatre and film which is of special interest to people of our background.—The Ed.

Helene Thimig, widow of Max Reinhardt, recently celebrated her 85th birthday in Vienna. She does not appear on the stage at present but still takes a great interest in theatre affairs. Her brother, Hermann, once famous as a film actor and member of the "Burg" in Vienna for over 30 years, has retired, but her youngest brother, Hans, is still active as an actor.

All three Thimigs were present, when the jubilee of the "Vienna Josefstadt" Theatre (founded in its present form by Max Reinhardt in 1924) was celebrated.

Maresa Hoerbiger, youngest daughter of the famous acting couple Attila Hoerbiger—Paula Wessely, who last year surprised London audiences with her performance as Christine in Schnitzler's "Liebele", will play the role of Luise in "Kabale und Liebe" at the Vienna Burgtheater.

Reviewing a Berlin revival of Gogol's "Heirat", critics praised the ever-present humour of Curt Bois, describing him as the only "genuine comedian".

Lili Darvas, widow of the celebrated Hungarian playwright Franz Molnar, has died in New York. She was 72. S.B.

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Hans Lamm (Munich)

KALEIDOSCOPE OF FOUR DECADES

Eva Reichmann's Collected Essays

Readers of this article will doubtlessly know Eva G. Reichmann and much of her work. Some of us made her acquaintance in her Berlin days when she was a head of department in the "Central-Verein deutscher Staatsbuerger juedischen Glaubens" (1924-1938) and editor of "Der Morgen" (1933-1938). Others met her in the "Wiener Library" (1945-1960), as the author of "Hostages of Civilisation" ("Flucht in den Hass"—English version 1950—German 1956), as a public speaker at, for instance, the Evangelical Church Congresses (1961 and 1967), or as book critic or as grateful pupil of Dr. Leo Baeck's.

In the recently published collection of Eva Reichmann's essays and speeches brought out by the Lambert-Schneider Publishing House* every one of us will be able to find something we read for the first time many years ago (for instance the article on the "C.V." published in the "Sueddeutsche Monatshefte" in 1930), and also material of which we have so far been unaware, as for instance the Radio talk on "Jesus seen through Jewish Eyes" broadcast in 1971. I am one of those who have for many decades read most of Eva Reichmann's work attentively and with admiration, absorbed and critically assessed it. Nevertheless (or perhaps just because of this) I am pleased that this selection of her *oeuvre* is now at hand, enabling us as it does to draw enjoyment and instruction from it effortlessly. Equally it is satisfactory to know that this volume of "testimonies" will also be available to future generations.

In his sensitive preface Professor Gollwitzer calls the collection "Essays of Forty Years". In actual fact it contains writings from the years 1930-1936 and then again from 1956-1973. The 20 years of silence coincide with the end of that "German-Jewish existence" in which Eva Reichmann believed and which, judging by her essay "Germany without Jews?" published in 1971, she does not even today consider to be unrealistic and utopian.

It took Eva Reichmann a long time before she was able to overcome the trauma of the years of expulsion and destruction and to resume her work as a German-language writer. "Hostages of Civilisation", originally her English Ph.D. thesis, was the result of this effort to come to terms scientifically with what is inconceivable. This essay must be understood as "A Study of the Social Causes of Antisemitism", in fact primarily as research into the essential traits of the kind of German antisemitism which led to the disaster of 1933-1945.

Eva Reichmann's publications of the pre-war period were an "apologia" in the broadest sense of the term and I am not using this word in any derogatory way, but as a characterisation of a very noble and honourable defence of people who had been unjustly attacked as were Jews and Judaism during the fateful years from 1930 to 1932. (She dealt with the public debates which led to the "Entscheidungsjahr 1932", in her contribution to a symposium, published under that title by the Leo Baeck Institute, 1965.)

From 1933 to 1936 she continued the debate, partly defensively, partly offensively, inside the Jewish circle. "The Diaspora—A Task" is the title of a precise formulation of her non-Zionist position which she elaborated and broadened in the spring of 1934. She described the "Central-Verein" which was then 40 years old and which after 1933 received little recognition, as a "bulwark against defections from Judaism". She stated what seemed to be an unassailable fact at the time: "The era of emancipation is over", and she asked for the rediscovery of the only thing which was left to us as a "spiritual support": "Our Judaism . . . Our holy books . . . Jewish history . . . our dear, beautiful ancient customs . . . Judaism as a creative force to be lovingly fostered". In this essay she not only had the courage to proclaim "Yes, I am a Jew" (which, as Joachim Prinz showed in his book, "Wir Juden", was the "in" thing at the time), but also to say "Yes, I am a German" and "Yes, there is a future." She defined January 30, 1933, as the day of destiny, on which the majority of the German people in a great demonstration disowned us. She asked for "the courage to stand up and be counted, for pride and dignity" and above

all "for knowledge, the wish to learn, for awareness of history and religion as a way of life".

It is not surprising that this thinker, always conscious of her spiritual and cultural links with the University of Jerusalem, honoured it (in 1935) as "Jewry's debtor, nay even as the world's debtor"; nor that she urged in "Juedisches Lehrhaus—1936" that "the gap should be closed between high-flown Jewish talk and the re-establishment of Jewish roots", that we must not withdraw to a spiritual "splendid isolation" but that "efforts must be made to link up with the intellectual processes and ideas around us", and that the University should become an arena for unpolitical intellectual argument.

Most of Eva Reichmann's essays and speeches after the collapse of her former German world—the Jewish world she brought with her intact to England in 1939 while salvaging from her German heritage an abundance of cultural values and a power of speech and language which is still impressive today—were primarily addressed to a non-Jewish German audience. She did not pose as a female *Praeceptor Germaniae* nor as a fawning apostle of reconciliation. She advocated a "shake-up, discernment and resolution" as the steps towards a regeneration of the German people (1958), and in her study (1960) on those who "were in the grip of guilt and indifference" she pointed out that a Chassidic book advised to seek affinity with the thoughtful, the good and the noble, but to "have no pity with the ungrateful, the cruel who himself cruelly commits depravities and with the thoughtless who heedlessly runs into his own ruin." Again and again she held up a mirror to Germany, and she did so with sensitivity and motherly kindness (two characteristics which distinguish her from another eminent Jewish woman scholar), but she was quite uncompromising in the service of truth (1962, 1967, 1970 and 1971). I do not know, whether or not Eva Reichmann is "um den Schlaf gebracht" when today "sie denkt an Deutschland in der Nacht", but there can be no doubt that Judaism and Germany are still the centre points of her thought. Every page of her book (whose title and sub-title sound like compromise solutions) bears this out. The 20 pages which are dedicated to Leo Baeck, whose memory is always with her, complement the author's picture in a surprising way: she is not only a scholar, but also a woman who looks up to her former teacher with an unusual degree of reverence.

The author emphasises in her postscript that most of the newly published contributions had been "conditioned by the period in which they were written and all too frequently by its pressures and perils". Nevertheless (or perhaps just because of that) "they might attain a timeless significance which engenders a new way of thinking". In this very personal postscript she defines the lost German-Jewish world as "extremely important", which "our own era had faced with an extraordinary lack of good will" (two statements which this critic is inclined to doubt with all due respect"). She is of the opinion that "German national consciousness had been unable to cope" with that harmony of manifold peculiarities which, according to Ranke, formed part of an evolved and caring community. She agrees with Jaspers' philosophy of history which holds that the past can be "re-examined" and "newly interpreted". She disagrees with "internal Jewish strife" which should be replaced by "the full-sounding harmony of many voices". She went to Germany during the 1950s and 1960s "to teach and to explain,



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* Eva G. Reichmann: Groesse und Verhaengnis deutsch-juedischer Existenz—Zeugnisse einer tragischen Begegnung. (Preface by Helmut Gollwitzer) Heidelberg 1974, 295 pages, DM 39-00 (£7-50 for Friends of the Leo Baeck Institute).

KALEIDOSCOPE OF FOUR DECADES

Continued from page 6

but also to defend and to admonish" and even today she regards these encounters as "unforgettable experiences".

One wonders whether any author who published before, during and after the National Socialist period, would be able to own up to all the statements made then and republish them unchanged. The fact that Eva Reichmann can do so shows that she is a fearless uncompromising thinker and that she was and still is a genuine personality. She was not just a pale shadow at the side of her unforgettable husband, Dr. Hans Reichmann (1900-1964). In his memorial article on Hans Reichmann's years in the "C.V." (in the memorial book brought out by the Council of Jews from Germany, London 1965) Alfred Hirschberg stressed that "Reichmann was not a journalist, he was a publicist" dealing mostly with politics, and he added that "ideological articles were more Eva's domain". They were both the same age and they were partners with equal rights, but they were individual distinctive thinkers.

A large part of Frau Eva Reichmann's intellectual effort is now available in a collected form and this constitutes an enrichment and a joy, a welcome gift presented to the last members of German Jewry and to those who will follow them, by the still youthful author on the occasion of a special birthday she celebrated a short while ago.

Werner Rosenstock

A PERSONAL POSTSCRIPT

Having been personally associated with Eva Reichmann for almost 40 years, the editor may be forgiven if he adds a few remarks to Dr. Lamm's excellent evaluation of her collected essays.

The first thing which is bound to strike those readers who do not know the authoress and which again fascinates those, who had already read some of the articles before or witnessed some of the addresses, is the style. This would be of secondary importance, if it were just an aesthetic achievement. Yet it is much more. One senses how the whole personality stands behind every pronouncement. We experience the creative process of a thinker, who never makes things easy for herself by falling back on earlier formulations or conclusions, but who starts afresh each time she has to cover a special subject in a special context. All this is enhanced by a unique gift of always finding the apposite word, which is clear, colourful and yet unaffected, and by a sense of rhythm, which makes every sentence audible even if one only reads it.

As an official of the Central-Verein from 1924 onwards, Eva Reichmann was often entrusted with the task of setting out the ideological attitude of the organisation in representative, high-level German periodicals. It was the good fortune of the C.V., or rather of the German Jews who, in their majority were adherents of the C.V., that she was chosen for this task. She would not embark on cheap apologetics but always went to the roots of the problem. Her thesis was

not that the German Jews were good Germans who did not differ from their non-Jewish fellow citizens. On the contrary, she not only admitted the difference but stressed the values of the Jewish heritage and propounded the concept of a German state which should recognise the Jewish section of its populace in its own right. She thus rejected the alternative of either giving up the Jewish identity by unreserved "assimilation" or accepting a status of outsiders. For those of us, who now experience the — basically — tolerant climate of this country or who live in the pluralistic society of the United States, this alternative has ceased to exist. The reasons, why things were different in Germany, have to be found in the history of that country, which never had a proper revolution, which became united at a comparatively late stage, and which therefore lived in a constant state of insecurity. All this is repeatedly and thoroughly analysed by Eva Reichmann.

Of course the essays, especially those published in Germany before the War, also carry references to the impact of Zionism on German-Jewish life. Contrary to other sections of the C.V., Eva Reichmann recognised the importance of Palestine for Jewish life all over the world already before 1933. Yet she rejected the Palestino-centric approach of the Zionists. In this she was not guided by the evident, albeit rather pedestrian, argument that the country could not absorb all Jews but by the recognition of the positive values of the Diaspora. It was the mutual fructification of Palestine and the Diaspora which she advocated. In the ranks of the C.V. she was one of the protagonists of the participation of the non-Zionists in the Jewish Agency. The book does not include references to this subject, which was heatedly debated in the C.V. in the late twenties and early thirties, perhaps for the simple reason that, in view of her official position, she could not publicly take sides in this controversial matter.

Her articles during the first years of the Nazi régime are invaluable records of that strange period which we experienced before the lights went out in Europe. There was a genuine return to the values of Judaism among people who had suddenly become outcasts. At the same time, though in a modified way, the dialogue between non-Zionists and Zionists went on. In an article "Vom Sinn deutsch-juedischen Seins" (C.V. Zeitung, May 31, 1934) she strongly dissociates herself from the thesis, then understandably in fashion, that the history of the German Jews since their emancipation had been a failure. She points out that the development of German Jewry during the 19th and first third of the 20th century had been an historic necessity, emanating from general trends in European history and still valid in all other Western countries; therefore it did not make sense to quarrel whether history should or should not have taken a different course. She also stresses the tremendous creative forces originating from German Jewry after the gates of the ghettos had been opened. German and Jewish elements, she states, merged into a human and spiritual attitude which stands the test before the judgement of history. Today, this issue is no longer controversial between the former Zionist and non-Zionist representatives of German Jewry's remnants. Whilst in the old days the notion of a German-Jewish "synthesis" was sometimes ridiculed, it is now almost generally acknowledged that the period of the

German-Jewish "symbiosis" (an almost, though not entirely, synonymous term) was one of the climaxes of Jewish history.

Reading the articles published under the Nazis with the knowledge of what happened afterwards, one is surprised how much could still be written in those days which ran diametrically against everything the Nazi régime stood for. Yet all the same, it called for great courage to be a non-conformist under the totalitarian régime.

The third section of the book covers the post-war period. It includes addresses to German audiences and articles mainly for German readers. At the outset, it is an account Eva Reichmann tries to give to herself. Yet by this sincerity to herself, the apparent monologue grows into a great dialogue: the words and the thoughts behind them find their way to those who are able and willing to listen.

BEN URI ART SOCIETY

Annual Exhibition

It is astonishing how many former refugees from Germany and Austria have the urge and the talent to paint, although some of them have a tiring and completely different job as well. I can only draw attention to their names so that you may watch out for seeing their work.

There is Lily Freeman. Born in Vienna she arrived in this country in 1940 after a seven-day crossing of the Channel. A business woman, now in semi-retirement, she nurses her love of painting with hard work and determination and gives visible expression to her enthusiasm for Hampstead.

Hans Abraham from Offenbach worked with the late painter Julius Rosenbaum and with the sculptor Hermann Nonnenmacher. But he has found his own style and, doing a different job all day long, is devoted to his art with admirable single-mindedness.

Among the professional artists we mention first their doyenne Adele Reifenberg. Her canvas "June in Garden" was painted after her 80th birthday and shows an undiminished sensitivity and skill.

Henry Saunders was born in Dresden in 1918. He seeks to express his vision and feeling with immediate strength. His landscapes recall Nolde and the German expressionists. The strong and nervous brush-strokes give his work an exceptional vitality.

Several times we had occasion to write about Lotti Reizenstein's pictures. She exhibits two flower still lifes and a view of Assisi. The free and happy colours of the flowers have an intensity as if after a dull and listless winter she is welcoming the new spring.

Joe Rose is, to use the fashionable phrase, a special case. He comes from Woldenberg in the Neumark, where he was born in 1915. After 1933, he was in two concentration camps but managed to reach England in 1939. During the war, he served with the British Reconnaissance Corps and later went to Australia where his artistic gifts had full scope to develop. There he was decorated for services to art. Now he is back in this country. He is a surrealist of the more sensual mythological kind. The captions of his paintings are telling: Valkyrie, Lillith, Eternal Feline. The combination of the real and the fantastic make a weird impression.

The exhibition ended on August 5.

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Ena Steiner

ARNOLD SCHOENBERG CENTENARY

Rarely has a composer simultaneously been the target of so much hatred and so much love as was the fate of Arnold Schoenberg, the great Jewish composer, who was born in Vienna 100 years ago on September 13. His sin had been that he recognised the signs of the times far in advance of his contemporaries, and not only did he recognise them, but he drew his consequences.

Not only in the realm of music did Schoenberg sense early developments which others could not or would not recognise at the time. In May 1923 he wrote to the painter Kandinsky, who had asked him to come to Weimar to help create an artistic and spiritual centre (Schoenberg had heard of general antisemitic remarks Kandinsky was supposed to have made): "How can a Kandinsky omit to fight a 'Weltanschauung' whose goal are Bartholomaeus Nights!... What is anti-semitism going to lead to, if not to violence. Is it so difficult to imagine this?"

At the age of 25 Schoenberg wrote the Sextet "Verklaerte Nacht" which was followed in quick succession by the song cycle "Gurrelieder" and, stretching tonality to its utmost limits, the symphonic poem "Pelleas und Melisande"—all three masterworks which any old-established composer might have been proud to have written. But it was not given to Schoenberg to repeat himself; every step had to be an advance into uncharted regions.

From research into the genealogy of his family it seems that this eldest son of Samuel and Pauline Schoenberg née Nachod, who was destined to become an intellectual revolutionary of the first order, cannot look back on any remarkable or in any way important ancestry. On the father's side the family came from Pressburg, and on the mother's side from Prague, where tradesmen, feather merchants and tailors rank among the earlier generations, and his utterly unprepared emergence from nowhere must be regarded a phenomenon. Apart from some early

guidance from friends of the same age, i.e. Oskar Adler and David Josef Bach (who later lived in London, and whom many readers of this journal may still remember), and eight months' tuition from the slightly older Alexander von Zemlinsky (who was to become his brother-in-law) it could be said that Schoenberg was an autodidact, but whilst Zemlinsky was a practical musician, who had prepared his career as a composer and conductor with thorough technical studies, it proved that Schoenberg was superior to his tutor in his perception and consequence of artistic thought, drawing him ever further away from established musical thinking and towards "breaking through the limits of a bygone aesthetic" as happened in 1912 in the Melodrama "Pierrot Lunaire", dispensing with all tonality and giving the dissonance the same standing as the consonance.

These were also the years when Schoenberg's genius found an outlet in teaching. No matter how many concerts ended in scandals, which might have driven him to despair, there was the growing circle of initiates who gave him moral support. Avoiding to state rules, he led his pupils in perpetual dialogue to find their own truths piece by piece.

The years of the First World War, when Schoenberg served in the Army, called a halt to further developments—or so it seemed, for in reality it gave him time for the development of latent thought. It was also during this period that Jewish problems began to occupy his mind. During these years the text for the Oratorium "Die Jacobsleiter" was written, the composition of which was, however, never completed. This line of thought was continued with the drama "Der Biblische Weg", in which Schoenberg reveals himself as a passionate pioneer for the idea of a home for the Jewish Nation. Schoenberg, a deeply religious man (first as a catholic, then as a protestant) continued in this vein with his opera "Moses and Aron", until in 1933 the final consequence was drawn by his official return to the Jewish religion. As he wrote to Webern from Paris he had planned this step for 14 years. At the same time he informed his cousin Hans Nachod (who then lived in London) that he intended to rally the Jews to common action, to hold lectures on the subject and to publish a journal in German, Yiddish, Ivrit and also in English, French and Russian.

No matter how occupied Schoenberg may have been after his return from the First World War with teaching and systematising his new ideas, he still found time to strive for better standards of musical performance in Vienna, in particular as far as contemporary music was concerned, which he felt did not get a fair chance, and so the "Verein fuer musikalische Privatauffuehrungen" was founded in December, 1919. Up to 40 rehearsals under a "Vortragsmeister" would precede a public performance. During the approximately two years of its existence, in which apart from music by Schoenberg's former pupils Berg and Webern, composers like Richard Strauss, Debussy, Mahler, Busoni, Reger, etc., were performed, Schoenberg refused to have his own works brought before the public to avoid suspicions that he wanted to further his own interests. However, during the last meeting of the "Verein", which had to close down due to financial difficulties, "Pierrot Lunaire" was performed.

This was the time when one day in 1921

Schoenberg spoke to his pupil Josef Rufer of a discovery he had made which would give supremacy to German music for the next 100 years... the 12-tone system. With the emancipation of the dissonance and the liquidation of a traditional, functional harmony, a new coherent grammar in the language of music had to be found and was established by this new way of composing with 12 tones related only to each other. Anton von Webern and Alban Berg immediately adopted the new method, and together they established what is now called "The Second Viennese School".

Into this period fall compositions like the Wind Quintet Op. 26, the opera "Von heute auf morgen", for which Schoenberg's young second wife had written the libretto, and which culminated in another work on a biblical theme, the opera "Moses and Aron". This, however, was never finished.

So much originality and ability, even if not appreciated in Vienna where Schoenberg failed to secure an appointment as a University Professor, did not remain unrecognised elsewhere, and in January 1926 he followed the call to Berlin, where he had been appointed to become the head of a master class of composition at the Preussische Akademie der Kuenste.

In retrospect it is apparent that the seven years in Berlin represented the most fruitful period of Schoenberg's life, during which the newly found theory was firmly established.

The flight to America which followed the event of Hitler and Schoenberg's official return to Judaism, initiated an era when teaching took up again much of his time. A call from Los Angeles brought Schoenberg to the University of California where he lectured until reaching his 70th year, when he was retired.

This last period again shows Schoenberg's preoccupation with religious, i.e. Jewish themes, as for instance the Kol Nidre for speaker, mixed choir and orchestra, composed in 1938 (a tonal composition), "The Survivor from Warsaw", and his modern Psalms, on which he worked almost to the threshold of death. Regarding the occasional return to tonality Schoenberg explained in an essay "On revient toujours..." that the wish had remained constantly with him to return to the earlier style, and that from time to time he gave in to this desire.

When Schoenberg prepared himself for the composition of the "Kol Nidre" and studied the text of the prayer, which absolves the worshipper on the day of atonement from all obligations, he was at first shocked as being in contradiction of the high ethical level of Jewish commandments, until he found that the situation of the Jews in Spain, from where this prayer originates, and where they were forced to accept the Christian faith against their will, vindicated the words, declaring invalid all vows made contrary to the Mosaic faith, and receiving repentant sinners back into the Jewish religious community. A truly great testimony of our ancient belief, expressed in present-day (though tonal!) language. As Schoenberg said, he had used a number of phrases from the traditional melody, and put them into a reasonable

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ARNOLD SCHOENBERG CENTENARY

Continued from page 8

order. "One of my main tasks was vitriolising out the cello-sentimentality of the Bruchs, etc. and giving this Decree the dignity of a law, of an 'edict'. I believe I succeeded in doing so".

All these various aspects of Schoenberg's life emerged from the approx. 30 lectures to which I recently listened on the occasion of the I. Congress of the International Schoenberg Society, which took place in Vienna between June 4th and 9th, when the greatest names in the field of Schoenberg research addressed a keen international audience. There was the greatest of them all, the already mentioned Prof. Josef Rufer, who with his Register "The Works of Arnold Schoenberg" achieved for his former teacher almost what Koechel did for Mozart. During a conversation I had with him he confessed to me that it had been his intention to become a composer, until he met a real one — Schoenberg! In his lecture he clarified the notion "Grundgestalt", often used by Schoenberg, as being the basic musical idea from which the 12-note row would eventually be deduced.

Prof. H. H. Stuckenschmidt, whose encyclopaedic Schoenberg biography has just been published by the Atlantis Verlag, Zurich, lectured on sources of the Schoenberg research.

Our own Peter Stadlen delivered a brilliant lecture on Schoenberg's Sprachmelodie, with taped examples of Pierrot Lunaire, and in an ensuing discussion it emerged that neither an actor nor a singer would be the ideal interpreters of this part, but a diseuse!

At one point the Congress threatened to be

slightly blown off course, when Prof. Jan Maegaard of Copenhagen propounded the theory that under the threat of the Nazis Schoenberg reverted to tonality so that he might be allowed to remain in Germany and continue his teaching at the Akademie. What Prof. Maegaard had in mind was a transcription of a Harpsichord Concerto by the old Austrian composer G. M. Monn for Cello and Orchestra, which Schoenberg had arranged for his friend Pablo Casals in 1932/33, a Concerto for String Quartet and Orchestra after Haendel (1933), and some tonal fragments which he had discovered in the Schoenberg Legacy in Los Angeles stemming from that period (see "on revient toujours . . ."), which Prof. Maegaard interpreted as placating the Nazis. After a stunned silence at the end of the lecture, the German musicologist Dr. Haak exclaimed that he did not wish it to go on record (all proceedings were taped) that the Congress agreed with this theory, and he refuted it as a smear on Schoenberg's character. Prof. Hans Swarowski, himself an old Schoenberg pupil, expressed his opinion that Schoenberg knew very well that he could not stay in Germany for racial reasons, otherwise, like Webern, he could have remained, and have continued to write 12-tone music.

What gave the Congress the stamp of an event of the first order was the presence of Schoenberg's three children by his second marriage. A hush fell on the audience when they entered the Press Conference. There was Nuria, the eldest, a gracious, gentle and beautiful young woman, her brother Ronald, looking so much like his father and basking in the secure knowledge that he had been his father's favourite, and Lawrence, towering over his brother and sister, betraying signs of the slight melancholy of the youngest who had known his illustrious father for only eleven short years of his young life.

The emotional climax approached, when the urns with the earthly remains of Arnold Schoenberg and his wife Gertrud née Kolisch, which had come from America, were placed in Vienna's Zentralfriedhof near the memorials for Mozart, Beethoven and Schubert, in a grave of honour—heading it a cube of white marble erected at an angle as if suspended in space and time; when Rudolf Kolisch, the great violinist (Schoenberg's brother-in-law and first interpreter of many of his chamber music works) with his face of

a prophet radiating wisdom and genius, spoke of the debt Vienna was at last paying to her great son; and when Ronald Schoenberg spoke of this day as a day of triumph recognising his father in his homeland as the founder of a great movement in the history of music.

At the same time a Schoenberg Exhibition was opened in the rooms of the Sezession, showing letters, photos, manuscripts, documents and paintings from Schoenberg's own hand, mainly emanating from the period 1908-10, a time when his private life was so turbulent that the artist had to find additional outlets for his feelings.

On the following day the house Bernhardgasse 6, where Schoenberg had lived between 1918 and 1925, where the 12-tone system was born, and which recently was purchased by the International Schoenberg Society, was formally opened. It will house a Schoenberg Archive consisting mainly of unpublished material in microfilm copies from the Schoenberg Bequest in Los Angeles.

Arnold Schoenberg's answer to those who labelled him an atonalist was: "I am a musician and have nothing to do with anything 'atonal'. 'Atonal' could only mean something entirely out of keeping with the nature of the tone. . . . It will no more be possible to call any relationship between tones atonal than it would be legitimate to call any relationship between colours 'aspectral'".

Could it be that Schoenberg, a law unto himself, and acclaimed by devoted disciples in both hemispheres, composed his own epitaph when shortly before his death in 1951 he wrote the following text for a canon: "Gravitationszentrum eigenen Sonnensystems, von strahlenden Satelliten umkreist, so stellt dem Bewunderer dein Leben sich dar."

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JEWES IN SOVIET RUSSIA

Report on a Visit

For the Jews in Moscow, the synagogue in Archipova Street is not only a place for praying but for many of them also an important venue, because they are isolated and oppressed in the Soviet Metropolis. There, they are seeking refuge and comfort, although it is common knowledge that the synagogue and its religious functionaries are carefully being watched by the KGB.

But not all Jews want to or are able to keep up their identity. Many of them do not wish to expose themselves in this way. It is easier and more comfortable to live without this identity. As a result, a great number of Russian Jews go, both ideologically and socially, through a process of disquieting alienation, one can even say assimilation, from which there will be no return. To deal with this in more detail is not possible, because this lies outside the scope of these notes. Our main interest is directed to those Jews in Soviet Russia, who have a positive attitude to Judaism with its immense values. However, there are certain discrepancies and contrasts in their midst. But are these not the dialectics of life?

The older generation, consisting of retired, exhausted and despondent Jews, still retain the old traditions in their established religious cultural form—despite all the difficulties and limitations. The divine service in the large synagogue is well-attended and the congregation listens with particular devotion to the familiar voice of the reader and his choir. They still adhere to the remainders of language and culture from the rich and glorious past, which is, however, declining. Many of the older Jews still know Hebrew, they even use phrases from the Bible and the Talmud in conversation with their foreign visitor.

In the synagogue, one often gets the impression the old world of Sholem Aleichem has risen again, with its rather grotesque but good-hearted and honest Kasrilewk and Jehupitz Jews, who have been driven to Moscow in the course of turbulent events. However, this world seems now condemned to vegetate. It is the urge of these despondent people—in the autumn of their lives—to live as Jews. They cling with all their might to the once meaningful past and try to preserve nostalgically the old traditional forms in a world of spiritual isolation. That is all they can do under the present conditions. They meet in the synagogue at the divine service, in order to be together. As pensioners they live under moderate conditions, some better, some not so good, and life with all its tragedy goes past them. Their faces look lonely and lost, yet they seldom complain. It is this silence forced upon them that painfully moves the foreign visitor and embarrasses him deeply.

The attitude of a large section of the Jewish-Soviet youth is, however, different. They do not want to remain passive. The greater the suppression and the spiritual frustration, the greater and more pronounced the fight for liberty and rehabilitation. The way this youth is going is long and difficult, but they want to follow it to the end. After long and bitter disappointments they painstakingly realised that the young Jew is a part of his nationality with its accumulated culture and tradition. Under the prevailing political conditions, a satisfactory solution to the problem of being a Jew in Soviet Russia can hardly be found. The only way out of the existing dilemma is an open confession, a positive attitude to their Jewishness with its language and culture.

However, to live freely and entirely as a Jew is impossible under the present political system, which treats these attempts with hostility. The only remaining logical solution is emigration, Aliyah to Israel, where an amalgamation with the rest of the Jewish people is possible. There is often a mysterious inner strength among young people that has evoked the impetuous urge to Aliyah and to a spiritual revival. All this makes a strong and vehement impact on the life of the Soviet Russian Jewry.

The tenacious fight for Jewish identification and Jewish culture goes on. The once flourishing Yiddish culture with its schools, research institutes, press and theatre and extensive publishing enterprises has been liquidated by Stalin in a bloody manner. Hebrew and Zionism are considered as *taboo*. Nevertheless, new ways are still being found to oppose the suppressions. In spite of the chicanery and the intolerance towards any national and cultural move, the Hebrew language, the literature and the history of the Jewish people are still being taught. This is done despite the lack of teachers and teaching materials. The number of young people, who are eager to learn, is increasing. During my stay in Moscow, I was quite often addressed in fluent Hebrew, not only by the older generation, but also by young people. Need provides miracles! The greater the suppression, the stronger and more intensive is the resistance and the will to persevere.

Often one asks the question: How did everything happen so unexpectedly and suddenly? What were the reasons for all this? After all, for many years the Russian-Jewish youth was completely torn away from their Jewish heritage. They were brought up in the spirit of the Marxist-Leninist theories, which led to a levelling of the Jewish national values. The consequences of all this are, of course, that the youth cannot have a direct inner relation to the Jewish tradition and

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VISIT TO SOVIET RUSSIA

Continued from page 10

way of life. The officially propagated and promoted secularisation has also repudiated the Jewish religion which was thus unknown to the youth. For obvious reasons, young people were not acquainted with the synagogue, prayers and many significant traditions. How could it be otherwise? We have similar negative symptoms among the Jewish youth in the free West.

Yet, nevertheless, among the Soviet-Russian Jewish youth the reaction is different. Driven by an inner unrest, young Jews gather in Moscow every Saturday—and on the festive days—outside the entrance to the synagogue. They wish to show in this way their bond with the Jewish people. They do not know the prescribed prayers, but their fervent prayer is solemnly expressed in their quiet, emotional joy, sometimes in the form of dancing and singing. Looking at these proud and determined Jews, the foreign visitor is bound to be deeply moved. They have no other opportunities to express these feelings and moods. Functions of any kind, public meetings—with a Jewish character—addresses and lectures are proscribed by the communist régime.

My conversations with older and younger Jews have sufficiently proved that the national self-assurance among the Jews in Russia has not died out. It has remained latent. Only in recent years have the youth started their impetuous break-through. To the question, whether this change was due to the victorious Six-Day War in Israel—a unique event indeed—one gets one clear and direct answer from the young Jews: "No, not entirely. Our Jewish feelings were always with

us and within us from our early childhood onward. Already at school we became clearly aware of it. It was the hostile attitude of our environment, the suppression of all national and cultural interests and, particularly, the growing anti-semitism of recent times that has accelerated this basic process". An elderly man said to me during a discussion: "God knows, it is hard to be a Jew, particularly a Russian Jew. In the good old days, they called us revolutionaries and Bolsheviks, in the Stalin era, with its officially proclaimed patriotic line, we were the despised cosmopolitans whom they wanted to liquidate. Today, we are persecuted as Zionists. Together with the Israelis we are marked as imperialists and aggressors". One cannot argue about this and, to speak with Lessing: "Be it as it may, the Jew will be burnt".

Today, as it was before, it has come to a true revolution of thoughts and feelings among a great number of the Russian-Jewish youth. It is apparent in the intensive efforts of Jewish activists who demand an unreserved association with the Jewish people and its culture. They want, with all their strength, a creative revival on Israel's soil. This means to adhere openly and clearly to Jewry and its historical values. J.M.-s.

SCIENTISTS PROTEST AGAINST EMIGRATION BAN

A meeting in London was attended by more than 100 leading world scientists to protest against Russia's refusal to allow many of their Jewish colleagues to emigrate to Israel and to participate in scientific activities. Mr. Vladimir Voronel of Jerusalem, the son of Professor Alexander Voronel recently detained for two weeks in a Soviet prison, addressed the meeting, organised by an ad hoc group of participants in con-

junction with the Medical and Scientific Committee for Soviet Jewry.

THE PANOVS

Valery and Galina Panov, the former Kirov Ballet stars who came to Israel in June, visited London for a week. The many parties and press interviews arranged for them gave them an opportunity to say "thank you" to the individuals and organisations whose two-year struggle with the Soviet authorities helped to obtain permission for them to leave Russia.

Valery's main desire is to lay the foundation of a classical ballet in Israel on a professional basis. He explains that only four countries have classical ballet companies of a professional standard—Britain, the United States, the Soviet Union and West Germany, recently joined by Australia. The Jerusalem Theatre in Israel could house such a company, but a material and financial basis is needed to attract professional Jewish ballet dancers to settle in Israel. Mr Panov thinks that initially 20 dancers would be enough to form the basis of a company of international standard. He feels he is able to meet his commitments as a dancer and to undertake the responsibility of organising and leading such a company.

The Panovs have signed a three-year contract with an American impresario, Mr. Maxim Gershunov, and are due to tour Europe in September and October to catch up with recent trends in classical ballet. In November they are to give one performance in Israel before a specially invited audience.

"SOVIET HERO" RENOUNCES TITLE

Mr. Mila Felzenstein of Kharkov, who is in receipt of a war disability pension, has asked the presidium of the Supreme Soviet to renounce his title of "Hero of the Soviet Union" in order to emigrate to Israel. He was forced to take this step, he said, because he was told that he and his family could not emigrate as long as he retained the title.

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Velly Engel

FRANZ KAFKA SYMPOSIUM AT NORWICH UNIVERSITY

What would modest, nay self-effacing, Kafka have said, if somebody had told him that 50 years after his death an English university would summon an assembly of scholars and over a hundred interested participants to ponder for three days over his work, his thoughts and his personality? Nobody can answer this question with any certainty, as only very few of those who knew Kafka personally are still alive today. (See June issue of AJR Information.)

One of them was present at the Symposium arranged by the University of East Anglia from 7th to 10th July. So was Kafka's niece, Mrs. Marianne Steiner, who, however, was too young at the time of his death to remember her now-so-famous uncle.

Several Kafka researchers had come from America (Prof. Erich Heller, Prof. Walter Sokel and Prof. Kimberley Sparks), from Germany, Austria and even Hungary, the rest from English universities and colleges. They read their latest papers on Kafka's work and each lecture was followed by a vivid discussion.

Dr. Max Sebald of the University of East Anglia chose as his subject "The Problem of Jewishness in 'The Castle'", and although the lecturer is not a Jew, his arguments reflected his profound knowledge and understanding of Jewish history, tradition and present-day problems, acquired in the course of his studies of Kafka's work. He traces the roots of Kafka's problems to his Jewishness, to his inclination towards Zionism and to his belief in the coming of the Messiah.

Professor Peter Stern of London University

finds in Kafka's work a prophetic anticipation of Fascism and German National Socialism, reading out whole passages from "The Trial" which corresponded to quotations from the protocols of the Gestapo.

Dr. Franz Kuna, the organiser of the Symposium and Senior Lecturer at the University of East Anglia, attributes importance to the meeting of Kafka with Einstein (Prague 1911/12). These Jewish geniuses of this century have one thing in common: the pursuit of truth by the purest means, the one in literature, the other in science.

Professor Dr. Anthony Thurlby of Sussex University sees Kafka's importance in his discovery of a new world, a world opened up to his readers, teaching them that art is not a mirror of life but a realm of its own.

There were as many interpretations of Kafka's work as there were lecturers, which in itself speaks for Kafka's universality.

A film show of Kafka's "The Castle", produced by the well-known Television Producer Colin Nears in a most original way by interweaving the proceedings of the drama with Kafka's life-story, was unreservedly appreciated.

A reception by the Lord Mayor and the Lady Mayoress of Norwich and a sight-seeing tour through the old and picturesque city brought some relief to the otherwise serious programme.

The participants took with them the feeling that Franz Kafka, the Prague writer who died in 1924 at the early age of 41, had created a world the full understanding of which might be reserved to future generations.

GERMAN NEWS

JEWISH ARTISTS HONOURED

To mark the 90th anniversary of the birth of Ludwig Meidner (1884-1966), the Dresdner Bank branch in Hofheim (Taunus) arranged an exhibition of a number of privately owned works of the artist. Meidner had spent the last years of his life in the village of Marzheim near Hofheim.

The Dr. Erich Salomon Prize for Photography, endowed by the German Society for Photography, was awarded to the Italian periodical "Epoca" (Milano). The prize is named after Erich Salomon, who was born in Berlin in 1886 and perished in Auschwitz in 1944. Salomon had the special gift of taking photos of famous personalities in unguarded moments. Many of his characteristic works are published in the impressive book "Erich Salomon—Portrait einer Epoche" (Ullstein 1963). E.G.L.

FRANZ KAFKA STRASSE

In Berlin the house Grunewaldstrasse (Steglitz), where Kafka lived from 1923-1924, carries a memorial plaque, which was affixed on the 30th anniversary of the poet's death on June 3, 1954. He is also commemorated by a street in Berlin-Spandau, which bears his name.

SYNAGOGUE IN CELLE RECONSECRATED

After its restoration, the Synagogue of Celle, built in 1740, was reconsecrated by Rabbi Dr. N. P. Levinson. Addresses were delivered by representatives of the state and municipal authorities and of Jewish organisations.

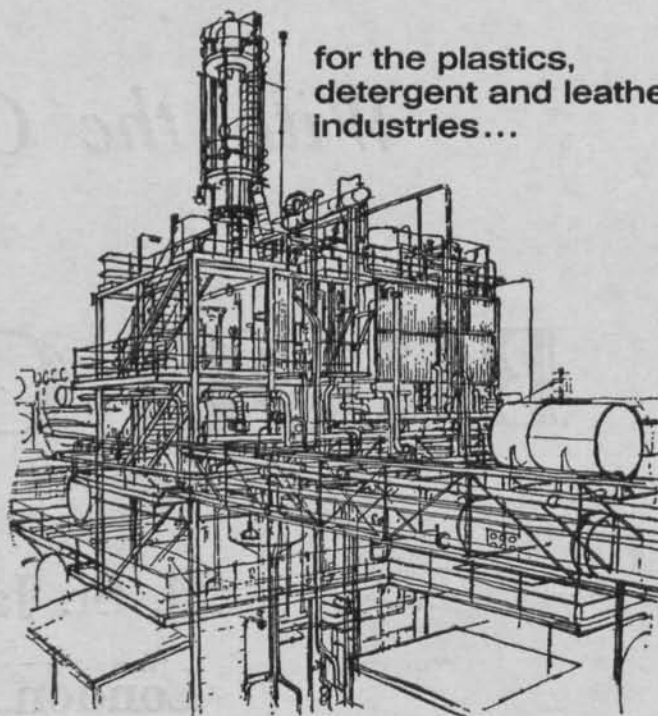
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WHAT PRICE WAR?

35 Years after the Outbreak of the Second World War

Twice within a generation did the visitation of a universal war descend upon mankind, and at what a price! In the two world wars, 170 million (60 million and 110 million) combatants were at arms, of whom 36 million (9,200,000 and 26,800,000 respectively) were killed. At the same time, the casualties of the civilian population amounted to over 25 million dead (500,000 in the First World War and near to 25 million in the Second World War). In other words—approximately 61½ million people were killed in the two world wars. This figure does not include the maimed, many of whom died in later years from their wounds and injuries. Over 21 million were disabled by war action in the years 1914-1918, and 35 million from 1939-1945—over 56 million altogether.

Of the 24,800,000 civilians who perished in the Second World War, 6 million were Jews—almost 25 per cent, while the total number of Jews formed only 0.78 per cent of the world's population. Judging from the disproportion, the Jews were the hardest hit people.

In his book "Contemporary Jewry" (London 1950), Israel Cohen compares these losses which amount to over one-third of the Jewish total world population, to the losses sustained by other peoples. The highest were those suffered by the Russians (11.4 per cent), followed by the Yugoslavs (11 per cent), the Germans, including Austrians and Sudeten Germans (9 per cent) and the Poles (8.3 per cent). The Americans lost 0.12 of their population and the British 0.7 per cent.

According to Jacob Lestschinsky "Crisis, Catastrophe and Survival" (New York 1948), 2,900,000 Jews perished in Poland; 1,500,000 in the occupied area of the Soviet Union; 425,000 in Rumania; 200,000 in Hungary; 260,000 in Czechoslovakia; 90,000 in France;

170,000 in Germany; 40,000 in Austria; 135,000 in Lithuania; 105,000 in Holland; 85,000 in Latvia; 40,000 in Belgium; 55,000 in Yugoslavia; 60,000 in Greece; 15,000 in Italy; 7,000 in Bulgaria; and 6,000 in Denmark, Norway, Estonia, Danzig and Luxembourg. The total of 6,093,000 was confirmed independently by a German Secret Police estimate, prepared by Adolf Eichmann, at the behest of Heinrich Himmler, and was submitted to the Nuremberg War Crimes Tribunal on December 14, 1945, as a key document of the prosecution. The authenticity of this estimate was sworn to by Dr. Wilhelm Hoettle, right-hand man of Ernst Kaltenbrunner, one of the twenty-four leading Nazis indicted at Nuremberg. It summarised the total loss of Jewish lives as 4 million murdered in the various extermination camps and 2 million put to death in other ways, mainly shooting by operational squads of Security police during the Russian campaign.

There are no compilations of the Jewish victims among the civilians killed in Britain or other countries as the result of bombing raids and other war-like actions. However, we have more information about the Jewish casualties among the Allied forces.

Israel Cohen, based on such publications as "American Jews in World War II" by I. Kaufman (New York 1947); "British and Palestinian Jews in World War II" by Rabbi Israel Brodie (American Jewish Year-Book 1946-7); "The Russian Jews in the War" (London 1943); "Contribution à l'Histoire de la Résistance Juive en France" by David Knout (Paris 1947), has come to the conclusion that a total of 1,410,000 Jews served with the Allied forces, many of whom distinguished themselves by acts of bravery and heroism. Together with the other members of the forces, Jewish airmen, soldiers and sailors made the supreme sacrifice.

The total number of Jewish casualties in the American forces was 38,338 of whom 11,000 were listed dead; 1,279 British Jews were killed in action, and Jewish casualties in the Commonwealth forces included 1,176 dead (Canada—776, South Africa—283, and Australia—117). Over 500 Palestinian Jews lost their lives fighting in the Jewish Brigade or in other Allied units. 32,216 Jews fell in defence of Poland in 1939. There are no statistics of the losses sustained by Jewish soldiers in the Red Army, but they must have been high. Over 500,000 Jews fought in the Russian Army, navy and air force, including 100 generals; among the 150 nationalities of the Soviet Union the Jews occupy fourth place in the list of "Red Army Heroes". Many Jews also made the supreme sacrifice in the French Free Forces, the French Resistance and the Underground and Partisan Movements in the Balkans and in other countries.

It is tragic that the Jewish people, chief sufferer in the Second World War, had to shed more blood in Israel's defence and lose in four wars and many years of intermittent fighting almost 15,000—the flower of its youth—with no peace in sight yet.

An anniversary such as the 3rd September is a sad occasion to count the monstrous harvest of the past three-and-a-half decades.

"LUDWIG FRANK KASERNE"

To commemorate the Jewish SPD member of the Reichstag, Ludwig Frank, the former Luettich Kaserne in Mannheim was named after him. Frank was born in Mannheim in 1874 and fell on the Western front on September 3, 1914. He was the first member of the Reichstag who lost his life with the fighting forces during the 1914-1918 War. Before the outbreak of war he had hoped until the last moment that an understanding between Germany, France and Britain could be achieved. When this hope proved futile, he volunteered and fell three days after having left Mannheim with his unit.

A few months earlier, the barracks of the German air force in Neuburg/Donau was given the name of the Jewish fighter pilot and Knight of the Pour le mérite, Wilhelm Frankl, who also fell during the First World War.

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IN MEMORIAM

RABBI DR. MAX NUSSBAUM

Rabbi Dr. Max Nussbaum (Los Angeles) died suddenly at the age of 64. Born in Rumania, he studied at the Theological Seminary in Breslau and became a rabbi of the Berlin Jewish community in 1935. He stayed in Germany until 1940 and, by his courageous sermons as well as by his helpfulness to many individual members, tried to alleviate the lot of the persecutees as far as this was humanly possible. An autobiographical record of these years of anxiety was published in the symposium "Gegenwart im Rueckblick", presented by emigrated German Jews to the re-established Berlin Jewish community in 1970. In the United States, Rabbi Dr. Nussbaum held leading positions in Jewish life, especially with the Zionist Organisation of America, whose president he was for many years, and the American Jewish Congress. At the same time, he retained his associations with the organisation of Jews from Germany, and hardly more than a year ago, he attended the international Scholars' Conference held by the Leo Baeck Institute in the vicinity of New York and contributed to its debates. As a rabbi in Hollywood, he was also instrumental in the conversion to Judaism of several well-known film actresses, e.g., Marilyn Monroe and Elizabeth Taylor.

MRS. CLARA FREYHAN

Only a few months ago, we published a tribute to Mrs. Clara Freyhan on the occasion

of her 95th birthday. We now have to announce that she passed away recently. She retained her mental alertness up to the end and, notwithstanding her great age, was spared physical suffering. In Germany, Mrs. Freyhan was active both in the political and in the Jewish field, and she retained her public-spirited attitude when she came to this country. The organisations which mourn her death include the AJR Club and the Belsize Square Synagogue. We extend our sympathies to her son, Mr. Hans Freyhan, a regular contributor to *AJR Information* and member of the AJR Board, and to the other members of her family.

MR. ARNOLD STEIN

Mr. Arnold Stein died in New York in his 85th year. Originally a Jewish religious teacher, he went to Berlin in 1919 to establish himself in the printing trade. His firm, Lindemann and Luedicke, soon became one of the largest lithographic enterprises of the city. At the same time, Arnold Stein took a leading part in the work of Jewish organisations, among them the Central-Verein, the Prussian Landesverband of Jewish Communities, and the B'nai B'rith Lodge. He emigrated to the U.S. via London in 1940 and again built up a successful enterprise in the printing trade. As in Germany, he also put himself at the disposal of the community and held offices with the Congregation Habonim and the American Federation of Jews from Central Europe.

GENERAL-KONSUL MORITZ SCHLESINGER

Generalkonsul Moritz Schlesinger, who died in the U.S. at the age of 89, was a high official at the German Foreign Office from 1918-1933, where he worked as an expert on German-Russian economic questions. He emigrated, when the Nazis came to power. His name is repeatedly mentioned in the diaries of Ernst Feder ("Heute sprach ich mit..."). One entry, recording the Geneva conference of the League of Nations in June 1927, relates that Schlesinger complained to Feder about the constant suppression of Jews in the German ministries, stating that he was the only Jew left in the Foreign Office.

BERLIN RADIO REMEMBERS LEO BAECK

On the 30th anniversary of the events of July 20, 1944, Radio Freies Berlin presented portraits of three victims of Nazi persecution, each one of them belonging to one of the three main denominations: the Roman Catholic leader Ministerialrat Dr. Erich Klausener, who was murdered on June 30, 1934, in connection with the so-called Roehm-Affair; the Protestant theologian and protagonist of the Confessional Church, Dietrich Bonhoeffer, who was shot by the Nazis in the Flossenburg Concentration Camp in 1945; and Rabbi Dr. Leo Baeck, whose portrait was based on H. G. Adler's work about Theresienstadt, Albert H. Friedlaender's Baeck biography and on quotations from Baeck's "Wesen des Judentums".

FAMILY EVENTS

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

Birthdays

Goldstein.—Miss Erna Goldstein, Studienraetin I.R., born in Glogau, with cherished memories of Glogau and Grünberg, rescued from Berlin to England in 1939, living at Wettingen, Switzerland, since 1957, will be 75 on September 13.

Gerber.—Mr. H. L. Gerber, L.Ch., H.Ch.D., of 59 Paddock Road, London, NW2 7DH, celebrated his 70th birthday on August 30.

Philipp.—Mr. Richard Philipp, of 44 Ellesmere Road, London, N.W.10, will celebrate his 80th birthday on September 19. With love from his wife, Fanny, and his children, Chas., Miriam, Cindy and David.

Marriage

Blumenfeld : Weinstein. — On August 4, at Princeton, Dr. Dennis Blumenfeld, son of Mr. and Mrs. Paul Blumenfeld, 33 Mowbray Road, London, N.W.6, to Sharon Weinstein, M.A., daughter of Mr. and Mrs. Alexander Weinstein, 68-57 218th St., Bayside, New York 11364.

Deaths

Kaufmann.—Mrs. Johanna Kaufmann (née Bodenheim), wife of the late Dr. Julius Kaufmann, formerly of Kassel, passed away peacefully on August 5 in her 91st year. Sadly missed by her nieces and nephews and numerous friends here, in Australia and U.S.A.

Krotos.—Mrs. Lotte Krotos (née Kroch), of 2 Sinclair Grove, London, N.W.11, died peacefully on August 17 at the age of 69. She will be very sadly missed by her children, Ursular and Alex Kay, Ellen and Peter Kroch, her brother, her grandchildren and great-grandchildren.

CLASSIFIED

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

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Personal

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MISSING PERSONS

Personal Enquiries

Paul.—Mr. Paul Leopold Paul, whose former address was given as "60 Heath Royal Kersfield, S.W.15," sought on behalf of a friend of his, Mr. Lothar Adler-Nesher, formerly Munich, now Haifa. Replies to Mrs. Lotte Saenger, 111 Wentworth Road, London, NW11 0RH.

Grzyb.—Mrs. Inge Grzyb (née Rosenthal), born in Berlin about 1915, daughter of Toni Rosenthal—last-known address 50a Cranley Gardens, South Kensington, S.W.7, is sought by Joachim-Friedrich Moser, a lawyer of Baden-Baden, concerning an inheritance. Replies to Jewish Refugees Committee, Woburn House, Upper Woburn Place, London, WC1H 0EP. Tel.: 387 5461.

CHANGE OF ADDRESS

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

GENERAL MEETING OF THE AJR

The interest taken by members in the work of the AJR was reaffirmed by the good attendance at the Annual General Meeting, held on July 11 in the Hall of Hannah Karminski House. In his opening address, the Chairman, Mr. W. M. Behr, OBE, paid tribute to the memory of those friends who had passed away during the year: Mr. Herbert S. Garfield, a member of the Executive, who died at the early age of 54, and Mr. Frank Godfrey, a board member of long standing who had rendered signal services at Otto Schiff House as a House Committee member since its establishment. The chairman also referred to the grave loss sustained by Jews from Germany all over the world by the death of Dr. Siegfried Moses (Jerusalem), president of the Council of Jews from Germany and of the Leo Baeck Institute.

In his report about the activities of the AJR, the General Secretary, Dr. W. Rosenstock, stated that *AJR Information* had continued to serve as a link between those in charge of the day-to-day work and the members. Beyond this, the journal also considered it its task to assess the problems with which Jewry is faced in our days. While, as a non-political organisation, the AJR usually had no mandate to take sides in general Jewish issues, and while therefore articles on controversial subjects only expressed the views of their authors, in times like ours a Jewish paper would fail in its duty if it were produced in a political vacuum.

Turning to the *welfare work* of the AJR, the speaker stressed that the activities for those in our midst, who are not accommodated in Homes, had been expanded. This applied especially to the *Meals-on-Wheels Service*, which now distributed 200 meals per week, to the *AJR Club* under the chairmanship of Mrs. Margaret Jacoby as well as to the *AJR Social Services Department* and the *AJR Employment Agency*.

Accommodation for the elderly is now provided in the Flatlet Home (Eleanor Rathbone House), four Old Age Homes, and Osmond House for the Infirm, all jointly administered with the Central British Fund. Furthermore, there are bed-sitting rooms in Hannah Karminski House and in Marie Baneth House (Golders Green), inherited a short while ago from the daughter of the late Rabbi Weisse. Altogether, the AJR has thus to look after the welfare of about 325 residents. At the same time, its social workers deal with new applications to the Homes and look after the applicants as long as they cannot yet be admitted.

The speaker also reported that it had become necessary to become more restrictive in the admission of applicants to Osmond House. While Osmond House had been established for the benefit of those residents of the other homes who, due to the deterioration of their

health, needed more care and attention, and for new applicants who were in a similar position, it is, in the legal sense, not a nursing home but an ordinary residential home in the meaning of Part III of the National Assistance Act. On the other hand, in the course of time, the number of Osmond House residents who required heavy nursing, had increased to an extent which threatened to exceed the Home's original function. This had also resulted in a steadily rising deficit, the continuation and inflationary increase of which would have endangered the maintenance of all Homes. For all these reasons, it had become imperative to be more selective in the admission of new residents to Osmond House.

The speaker paid tribute to the devoted services of the matrons and their staff and to the members of the House Committees, all of whom stemmed from the ranks of the AJR. He appealed for voluntary helpers, especially for Osmond House, and asked interested members and their friends who could offer their co-operation to get in touch with the AJR. Residents needed help in various ways, e.g. correspondence, transport, shopping and, in some cases of loneliness, just companionship.

Referring to questions of *restitution, compensation and social insurance*, the speaker said that it was still essential to safeguard the interests of the victims of Nazi persecution, and the questions arising from this year's Finance Bill had re-affirmed the need for a representative body like the AJR. He expressed special thanks to Dr. F. E. Falk for his expert guidance and signal services in this matter.

In the *organisational field*, it testified to the reputation which the AJR had built up for itself, that there was still a steady influx of new members.

After the general report, Dr. F. E. Falk, F.C.A., F.T.I.I., surveyed the position arising for the recipients of certain German and Austrian payments from the *Finance Bill, 1974*, as it stood at the time of the meeting. He stressed that the newly proposed clause did not affect the annuities paid under the Federal German Compensation Law (BEG); these payments had been exempted from U.K. Tax by virtue of the Finance Act 1961 as the result of efforts in which the AJR took a decisive part, and this exemption remained in force. The new situation, as envisaged by the Finance Bill 1974, would affect German and Austrian pensions, especially payments for national insurance arising from former work in Germany and Austria, and pensions to former civil servants and community officials.

The speaker reported that the AJR had contacted several members of parliament with the view to having the position alleviated and that our memorandum had also been brought to the notice of the Treasury. (As readers will see from the announcement published on

page 3, these efforts had a large measure of success.)

In his capacity of Hon. Treasurer of the AJR, Dr. Falk also gave the *Financial Report* for the year 1973. According to the audited accounts, the expenditure had risen from £25,900 in 1972 to £27,300 and the income from subscriptions and donations from £16,700 to £19,400. The deficit was covered by an allocation from the Jewish Trust Corporation out of the recovered heirless and communal property in Germany. While it was certainly satisfactory that the increase of income from subscriptions and donations had exceeded the increase of expenditure, it had to be kept in mind that in view of the inflation the expenditure would rise considerably this year. Above all, the period during which it would be possible to cover the annual deficits by allocations from the Jewish Trust Corporation would come to an end in the foreseeable future. Therefore, efforts to increase the income from subscriptions would have to be intensified. The speaker also referred to the benefits arising from payments under deeds of covenant, but in view of the substantial additional administrative work involved, covenants should preferably only be made out by those members whose annual payments are at a comparatively higher level.

During the ensuing discussion, members raised several questions, which were answered from the platform.

In the elections, which followed, the past chairman, Mr. A. S. Dresel, who, for reasons of age, had tendered his resignation a few months ago and in whose place the former vice-chairman, Mr. W. M. Behr had been elected by the executive as chairman, proposed the re-election of Mr. Behr. Mr. Behr accepted the office and paid tribute to the long-standing services of his predecessor, Mr. Dresel, who, to the great pleasure and satisfaction of his colleagues, had agreed to remain a member of the executive. Mr. Behr will be succeeded as vice-chairman by Mr. C. T. Marx, and the other executive members as well as the board members were re-elected as proposed by the executive and announced in the June issue of *AJR Information*. The General Meeting also agreed to the co-option of the following new board members: Miss M. Babington, Dr. H. G. Francken, Miss J. Lee, Mrs. Ilse Loewenthal, Mrs. Gabriele Meyer, Mr. W. R. Powell, and Mrs. Charlotte Salzberger.

In the second part of the meeting Mrs. Ruth Winston-Fox, J.P., B.Sc., gave a vivid address about her experiences as a lay magistrate.

Letter to the Editor

AUTHOR'S JEWISH ORIGIN

Sir,—May I respectfully point out that Dr. Gabriele Tergit, in her review of my book, "Die Totgesagten" (your August issue), is erroneous in respect of my descent. Truth demands to state that my late father was Jewish, although I am seeing myself as a Freethinker.

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MISCELLANEOUS NEWS

VERFOLGUNGSBEDINGTER AUSLANDSAUFENTHALT

Entscheidung des Landesozialgerichts

Zur Frage des verfolgungsbedingten Auslandsaufenthaltes im Sinne der deutschen Sozialversicherung hat das Landesozialgericht Berlin durch rechtskraeftiges Urteil vom 13. Februar 1974 (L 2 An 44/73) entschieden, dass in Ermangelung eines echten Willens zur Rueckkehr bei Beibehaltung des Wohnsitzes im Ausland auch langjaehriger Aufenthalt im jetzigen Bundesgebiet oder West-Berlin als Bedienstete der Alliierten Kontrollkommission nicht zur einer Beendigung der Ersatzzeiten wegen verfolgungsbedingten Auslandsaufenthaltes bis 31.12.1949 fuehrt. Die Rechtslage sei die gleiche wie bei einem Verfolgten, der sich als Besatzungssoldat in Deutschland aufgehalten habe. Das Gleiche wird auch fuer Angehoerige der UNRRA zu gelten haben.

DR. L. G. T. KING

GERMAN PARLIAMENTARIAN ADDRESSES KNESSET

On July 21, 140 parliamentarians of the nine EEC countries and from Norway, Sweden and Austria met in Jerusalem on the occasion of the third conference of the European-Israeli parliamentary groups. The head of the German delegation, Dr. Ulrich Duebber (SPD) addressed the Knesset. It was the first speech delivered by a German in the Israeli Parliament. Dr. Duebber *inter alia* said: "As a German I cannot speak in the house of your parliament without feelings of deep emotions. What happened between Jews and Germans cannot be expressed in words. Everyone of us thinks of it, also when he does not happen to be on a visit to Israel. . . Here, in the Middle East, democratic Israel is under threat. This cannot be considered with indifference by any of us. The German Federal Republic wishes to continue the development of its relationship with Israel and to intensify it".

CCJ ACCUSED

Council members of the Council of Christians and Jews were accused by the Rev. Dr. Isaac Levy, director of the Jewish National Fund and an executive member of the council, of being reluctant to make any pronouncements which had "political implications".

The Archbishop of Westminster, Cardinal Heenan, pointed out that had the council publicly condemned the incidents at Maalot and Kiryat Shmona, it would equally have had to condemn the Israeli bombing raids in Lebanon. The Archbishop of Canterbury, Dr. Ramsey, also disagreed with Dr. Levy's remarks.

Chief Rabbi Jakobovits, who presided, paid tribute to the work of the retiring Archbishop of Canterbury, and also spoke highly of the council's outgoing general secretary, the Rev. W. W. Simpson.

BERLIN JEWS REVISIT CITY

Recently, a further 410 former Berlin Jews, among them survivors of concentration camps, went to Berlin as guests of the Mayor, Klaus Schuetz; 360 of them came from the United States and 50 from Israel. They were welcomed with flowers at Tempelhof Airport by representatives of the West Berlin Senate. The oldest among them was a 91-year-old dentist from New York. Since 1969, some 4,400 former Berlin Jews have revisited the city as guests of the municipality. The Senate plans to continue the invitation scheme in the coming years.—(J.T.A.)

FIELDS' SHAKESPEARE TRANSLATION

In the reference to the translation of the Shakespeare Sonnets by Alfred Fields (page 7 of our August issue) it was stated that the author did not live to see his work published. Meanwhile we learned that the book was published late in 1973 i.e., a few months before the author passed away in March 1974.

PERSONALIA

MRS. THEA PLAUT 75

On September 26, Mrs. Thea Plaut, née Kneip, widow of Dr. med. and Dr. phil. Paul Plaut, will celebrate her 75th birthday. She was associated with Zionist and welfare activities from her early youth onwards. In Fulda, her birth town, she was a co-founder of the local "Blau-Weiss" group. Later, when married in Berlin, she was active and successful in raising funds for Youth Aliyah. She continued her work for Youth Aliyah after her emigration to this country in 1938, even flying to Holland for this purpose. She also helped in some of the London charitable clubs and, for a time, worked at the Wiener Library. Unfortunately, her poor health now compels her to lead a quiet life at 18 West Heath Drive, London, N.W.11. We extend our sincerest congratulations to Mrs. Plaut.

AWARD FOR SCIENTIST

The 1974 Vetlesen Prize, worth about £10,500 and known as "the Nobel Prize of the earth sciences", has been awarded to Professor Haim Leib Pekeris of the Weizmann Institute at Rehovot. Born in Lithuania, Dr. Pekeris taught in the United States for many years before settling in Israel in 1948. He is a mathematician specialising in the study of the earth's vibrations during seismological disturbances.

ACHIEVEMENT OF FURNITURE INDUSTRIALIST

The leading furniture company, founded by Mr. Chaim Schreiber, merged with firms owned by the GEC under the name GEC Schreiber, with Mr. Schreiber as the chairman of the £28 million group. Polish-born Mr. Schreiber studied architecture in Vienna until Hitler marched into Austria. He fled to Britain where, after the war, he started making cabinets for radios and TV sets in a tiny North London garage. In the early 1960s, Schreiber switched to furniture, quickly building up the biggest firm in the business.

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