

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Eva G. Reichmann

## THE GREAT PARADOX

## Early Marxists and Judaism

"I believe that for internationalism to take root, it is necessary that human groups should previously have won their autonomy; it is necessary for them to be able to express themselves freely, it is necessary for them to be aware of what they are". (Bernard Lazare, quoted after Robert S. Wistrich, *Revolutionary Jews from Marx to Trotsky*, p. 133.)

If this conviction of one of the heroes of Robert Wistrich's book (*"Revolutionary Jews from Marx to Trotsky"*; with a foreword by James Joll. George G. Harrap, London, 1976, £6.75) that is of the French socialist-anarchist Bernard Lazare, had become the guide-line of the European socialist movement, Robert Wistrich could have dispensed with the stimulus to write this book. We would have foregone a wealth of information and startling inquiry; but we would have been spared no small amount of perplexity and distress.

Because this is a book calculated to destroy more cherished opinions than we are readily inclined to give up. True, it is not the first attempt at undermining the wide-spread belief that the socialist philosophy has consistently been a bulwark against antisemitic aggression. But its impact in this direction is so strong because it is written throughout with an exemplary authenticity and fairness, neither exaggerating nor extenuating the sombre facts the author feels duty-bound to divulge. Though ploughing through a particularly onerous field of anti-Jewish stereotypes, an operation aggravated by the necessity to destroy so many time-honoured illusions, Robert Wistrich misses no opportunity of professing his own Jewish convictions, his Jewish pride and his unshakable belief in the Jewish future.

And here it is where the great disillusionment sets in. Most of the ten profiles of Jewish revolutionary leaders with which the author presents us were distressingly free from such fellow-feelings. They were indeed bent on the disappearance of Jewry by its total absorption into its Gentile entourage. The majority of the Jewish leaders were set to create a future free from social and racial strife, were anti-semites themselves. With the exception of Eduard Bernstein, Bernard Lazare and Léon Blum, they all denied any attachment to their Jewish origin, unless a wilfully suppressed attachment should be detected in the irresponsible vilification they allotted to all matters Jewish. They ignored their Jewish origin, derided it, despised it, hated it; no shade of repudiation is missing in the deplorable catalogue of their defamations. Karl Marx, "the Iconoclast", Ferdinand Lassalle, "the Gladiator", Rosa Luxemburg, "the Internationalist", the Austro-Marxists Victor Adler and Otto Bauer—victims of the internecine struggles within the multi-national Habsburg dynasty—Julius Martov and Leon Trotsky, the martyrs

of the Russian Revolution—they all met their fate as valiant defenders of their high socialist ideals, but in pathetic ignorance of the equivocal role they played on the political stage.

This is in no way to belittle their aspirations and achievements. Who would dare in this age of Marxist and neo-Marxist renaissance to doubt the momentous impetus caused by its initiator? Who would feel tempted to detract from Lassalle's brilliance as an orator and organiser or from Rosa Luxemburg's formidable intellectual capacity? And yet, they all were beset by a common disease: their Jewish origin. They suffered from it, they could not come to terms with it, they succumbed to it. Both their human qualities and their socialist energies were afflicted. Ten profiles of Jewish revolutionaries: while not strictly contemporaries in a narrow sense, they all were born in the nineteenth century which gives them some sort of temporal coherence. They belonged to the first or second post-ghetto generations; they were still standing on the threshold of the free world, they were marginal men.

## The Post-Ghetto Generation

No need to mention that the author selected only a few characteristic figures out of a multitude of active Jewish socialists who surfaced at the same time. It was an indisputable fact that to this movement, meant to bring about the emancipation of the industrial proletariat, middle-class bourgeois Jews were attracted in disproportionate numbers. The reasons are fairly obvious. While legally emancipated in the course of the nineteenth century, their emancipation remained manifestly incomplete. Far from producing a ready-made instantaneous change of circumstances it gave in fact only rise to a new development whose shortcomings and obstacles far outlived the era of its validity. Jews continued to be subjected to discriminations of all kinds; they suffered from prejudices and resentments. While, in public life, they enjoyed on the whole the equal rights they were entitled to, their acceptance as friends and neighbours in private life proved a tough, up-hill struggle. This anomaly was strangely emphasised by the material success which part of Jewish businessmen achieved in trade and industry, especially as bankers. While the vast majority of the new Jewish citizens had long to struggle in the lower strata of the economy to make their living, the image of the "rich Jew" emerged from the ambiguous picture as the dominant feature of the Jewish group.

The life of the Jews has never lacked in contradictions. Their whole existence, one might say, since their dispersion from the perilous statehood into the even more perilous multitude of the world was a contradiction whose enigmatic profundity has remained a

challenge to Jewish thinkers ever since. Prosperous and miserable, envied and despised, weak and allegedly endowed with mysterious powers, deprived of their earthly past and yet exalted in the hope for a glorious future—they grew into a perpetual irritant defying normal classification. It was only consistent that their post-emancipatory existence continued to pose questions both in the social and in the intellectual field.

It is this phase of their pilgrimage through history which led to the great paradox described by Mr. Wistrich. Driven by their remaining disabilities the Jews flocked to the great new doctrine of a brotherly world to be created by socialism. Surely, not all of those who embraced the new creed had suffered personally from antisemitic maltreatment. Some of them may have only become witnesses of it among fellow-Jews far and near, either in the full light of tangible evidence or through rumours which vaguely aroused their emotions. Justice had been the crowning idea of their religion as long as their forefathers or—in rarer cases—they themselves had been under its influence. Messianic hopes for a better world had imprinted themselves on their minds, whether they had still preserved any shade of their original meaning or had vanished to the point of a minute particle of the traditional ambience.

It is in this connection that Mr. Wistrich appears to be rather too sceptical. As certain as there did not occur a straight transformation from religious to socialist Messianism (p. 5 seq.), it is equally certain that the psychological conditioning of the Jewish mind outlasted the original faith. "The subconscious is always stronger than the conscious", are words of Nicolas Berdyaev quoted and partly contradicted by Wistrich (p. 4). He restricts here his argumentation too much to Marx as an individual. Even if it seems doubtful that even Marx's subconscious had been totally cut off from the mode of thinking of his rabbinical ancestry, the almost unanimous traces of messianic touches in his socialist partisans are sufficient proof that a Jewish pattern of mind remained operative in them all.

It was only one of many tendencies favouring their socialist decisions. Others have been mentioned before. But all of them, while still strong enough to exert their influence, had to face a relentless struggle with the rigorous facts of Jewish reality.

It was the well-known socialist dogma that religion was a reactionary force counter-acting the social revolution. To the Jewish revolutionaries depicted by Robert Wistrich—always with the few exceptions mentioned above—this did not present a serious obstacle. They hardly hesitated to overcome it by severing their ties with the inherited religion. Either did they declare themselves as free from any confession, or they converted to one of the Christian denominations. However, this was the era of emergent racialism and the abandonment of the Jewish religion became all but meaningless under the impact of racial philo-

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## The Great Paradox

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sophy. Jew remained Jew, whether baptised or not. Nothing changed the fact that the new epoch of what was to become the all-embracing brotherhood of proletarian fighters was initiated by leaders who were neither proletarians nor free from the tinge of being religious or tribal outsiders. They were Jews, Jews *malgré soi* perhaps, yet Jews bearing the stigma beyond any hope of incognito.

It was a singularly precarious situation. We, perhaps, with our tragic load of experience might be able to offer some hint how one might have coped with it with dignity and skill. For the generation with which we have to deal here it was nearly impossible to find a way out of the predicament. So it must be admitted unequivocally, though mercifully, that the way out chosen by the greater part was lamentably wrong. It was not considered sufficient to abandon Judaism in dignified neutrality, it was rejected with any variety of desperate self-hatred.

The pertinent chapters of Mr. Wistrich's book make melancholy reading. If anywhere "tout comprendre n'est pas tout pardonner" it is here. No doubt one has to sympathise with the torment and anguish to which these idealistic forerunners of the new millennium were exposed. Not only were they—or had they been—members of a minority which had only recently gained access to the general body social; they were members of a despised minority, tolerated at best, but not recognised in its own right—a minority whose disappearance was one of the expectations that had led to its acceptance into the free world. Although the peculiarities and deformities were mostly attributable to the rigours of their historical past, no possible explanation could lessen their visibility. Whatever their extenuating circumstances, they still interfered with the climate of opinion produced by centuries of a different course of history. The universalism of the new movement might have been endangered by a generation of leaders still showing the egg-shells of the contempt in which they had been held not long ago. They had to be thrown off as quickly as possible. What was discreditable in this process was the fanaticism with which it was carried out. It lacked any trace of insight into a possibly inevitable, but still tragically self-effacing necessity. It ignored its limitations, not to mention the psychological losses it entailed.

While it may have been comparatively easy to treat the Western Jews as dissenters in a mere religious sense, it is hard to see how the national character of the Eastern-Jewish mass settlements should have been overlooked by political theoreticians of the calibre of those early socialists. In fact, these settlements in which religious and national features were inseparably interlinked had achieved self-awareness and become articulate in the "Bund", a Jewish-national, though anti-Zionist organisation, which yielded

considerable power among the Jewish workers in the East. But the rejection of any attempt at a Jewish group identity within the framework of the Austrian-Hungarian monarchy by the Jewish socialists was only another proof that no collective Jewish consciousness other than their own was to be tolerated. This animosity contributed no doubt to the unwillingness of Austria to grant, in spite of its multi-national character, to the Jewish nationality what it willingly conceded to its other national components (c.f., A. Barkai, "The Austrian Social Democrats and the Jews", Wiener Library Bulletin, Vol. 14, Nos. 1 & 2). And it was again a former Jew of the intellectual excellence of a Victor Adler who in 1901 proposed a bill designed to ensure schools for all national minorities except the Jews whose claim was entirely ignored. Small wonder that this negativism spread to his eminent disciple Otto Bauer who regarded Christian Social antisemitism as "progressive" (Wistrich, p. 121) and praised Karl von Vogelsang, editor of the clerical-conservative journal "Das Vaterland" for his attacks on the Jewish capitalists. He went so far as to applaud a passage written by Vogelsang which he found "entirely in the spirit of Marx's 'Judenfrage'": "If through some miracle all of our 1,400,000 Jews should one happy day (*sic*) be driven out, it would help us little: for the Jewish spirit has infected us all, it is embodied . . . in our whole way of life. . . ."

The "happy day"—alas—dawned. The Jews were not only driven out, but brutally murdered. For us, the fate-stricken survivors, it remains to find out how it came about that our fellow-Jews, devoted to a noble, world-wide cause, could be blinded to such a monstrous extent to the tragic plight of their own kith and kin. The only conclusion to be drawn from the almost incredible vehemence of their hostile reactions is the assumption that they had fallen victims to the Jew-hatred of their entourage. This is not to ignore the political facts which motivated their wish to conform with a latent discontent. Conformity, after all, was what had been expected from them ever since the claim for equality of rights had been voiced on their behalf. Moreover, there were, primarily in Austria, political constellations which made it almost impossible for the Jews not to join forces with the German parties which, in turn, were deeply imbued with antisemitism.

It was indeed a hopeless dilemma. Their high-minded illusions of justice and human happiness capitulated abruptly when faced with the misery in their own midst. They felt unable to find a solution that would not contradict certain underlying convictions deemed indispensable to the newly adopted creed of socialist salvation. The misery that could not be conquered became the object of hatred. That it was bound up with their own existence made their hatred degenerate into self-hatred. A collective neurosis of—admittedly—various degrees of virulence had stricken the first generation of Jewish revolutionaries. It was

mostly thanks to their non-Jewish fellow-fighters that, as time went on, it not only diminished, but managed to change the movement into a party of admirable objectivity and fairness towards the Jews within their midst. Socialists became their reliable defenders, convinced campaigners against anti-semitic propaganda. While this amazing process must, of course, not be wholly attributed to political education, it is a sign for its potential effectiveness.

Any attempt at passing judgement on personalities and events as described by Robert Wistrich would mean arrogating the right to give a verdict with the advantage of unfortunate hindsight. It is therefore probably preferable to point in contrast to former condemnations to those brighter spots in the dark picture which suggest the possibility of another way out of the ordeal, more honourable, more dignified, more in keeping with the best tenets of our Jewish tradition. "Je suis français, je suis socialiste, je suis juif" was Léon Blum, the French socialist's, reply in June, 1940, to Churchill's suggestion to make him leave his country and seek safety in Britain (Wistrich, p. 166). Sadly, but truthfully, Wistrich calls him "one of those rare socialists who could say in all sincerity, 'I am a Jew who has never blushed because of his origin, a Jew who has always borne his name'". (P. 166.)

Similarly Eduard Bernstein, the German socialist, in his later years and the French Bernard Lazare, who after starting as a self-hater ascended in an awe-inspiring self-inquiry to become a tribune of his people, are examples for a harmonious compatibility of socialism and Jewish self-preservation.

Connecting socialism with identification with the Jewish community was obviously more difficult than being an un-hyphenated German or Polish socialist. The numerous paradoxes of the Jewish existence obstructed the success from numerous angles. The historic formula that initiated the Jewish emancipation "Everything to the Jew as individual, but nothing to the Jews as a nationality" may have played an ominous part long after the scope and nature of the Jewish problem had outlived its meaning.

The collective death-wish, particularly when camouflaged in a phraseology of liberty and legality, could seem a reasonable price to pay at a time when a collective life-wish hardly existed. But gradually the situation grew more complex. Even before the Eastern Jewish masses entered the political stage, the theory that Judaism was an enfeebled religious doctrine, whose abandonment in favour of new political horizons would be easy enough, had been erroneous. After their emergence the situation changed decisively. It was no longer possible to exclude them, in the very nature of their collective existence, from the movement towards a general equalisation of rights. To deny to them what was later made into a comprehensive peace formula after the First World War, gave rise to more misunderstandings, to more injustice, to more morbid self-hatred.

It would be presumptuous to suggest that in face of the new socialist vision, posing as the chiliastic promise of universal salvation, there could have been a perfect solution to all the open questions. Robert Wistrich, at any rate, has made admirable progress in showing where no solution could be found. In the light of his exposition the harbingers of antisemitic renaissance in socialism today do no longer appear quite so fortuitous as when they first became visible. Leaders reduced to hostility to their own nature and life-blood, because it had been vilified by their enemies, were essentially ill-equipped to come to the rescue of their equally afflicted fellow-sufferers.

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## HOME NEWS

## ANGLO-JUDAICA

## CALLAGHAN PROMISES SUPPORT FOR ISRAEL

At the first meeting of the South Wales Labour Friends of Israel in Cardiff, the Prime Minister, Mr. Callaghan said that Britain would strongly support a renewed American peace initiative and also give her backing to Israel's search for a peace settlement within secure boundaries. Britain would remain a strong and determined ally of Israel in the Middle East, and improved relations with the Arab world had not been achieved at the expense of support for Israel. "It would be wonderful," Mr. Callaghan concluded, "if Israel were to extend to a peaceful Middle East the benefit of the same civilising fertilisation which the Jewish people have contributed to Britain and many other countries."

## TORY FRIENDS OF ISRAEL

During a luncheon party arranged by the Conservative Friends of Israel which was attended by Mrs. Margaret Thatcher and several members of the Shadow Cabinet, the Duke of Devonshire, president of the organisation, said that since its inception less than two years ago, the "Friends" had recruited over 100 Conservative members of both Houses of Parliament and had built up strong student support.

## £30 MILLION ARAB CONTRACT FOR JEWISH FIRM

Dr. Michael Sinclair, chairman of the medical services group *Allied Investments*, has obtained a £30 million contract to run a hospital in the Gulf Sheikdom of Sharjah with a similar deal in Abu Dhabi a possibility. Dr. Sinclair who is the son of Jewish hairdressers in Ealing, has stated that he had no trouble with the Arab boycott because his firm does not do business with Israel. He dismissed the idea that the boycott also threatened firms which had prominent Zionists on their boards, and that to the Arabs most Jews counted as Zionists. He said that he could understand Arabs who do not want to do business with firms controlled by Zionists even if he deplored such an attitude.

## GERMAN HISTORICAL INSTITUTE FOR LONDON

A German Historical Institute, which is set to become Britain's major centre for Germans to study British history and vice versa, was opened at 26 Bloomsbury Square, London W.C.1, on November 4. The Institute starts with a library of 5,000 volumes and files on 60 periodicals. The hours are 9.30 to 5.30 from Mondays to Fridays (Tel.: 01-580 4919). The first function of the Institute was a two-day conference on Anglo-German relations viewed from various historical angles by 80 visiting German academics and 120 from Britain.

## ISRAEL BOOK WEEK

Thirty-five Israeli publishers and printing firms took part in the Israeli Book Week at the London National Book League. During a poetry reading, works of leading Israeli poets and a selection of Arab folk poetry were presented by Anthony Rudolf, editor of the *Jewish Quarterly*. The programme also included works by some poets of German-Jewish origin, among them Karen Gershon, Michael Hamburger, Lotte Kramer and Michael Horovitz. The English poet Alan Silitoe read his translation of a young kibbutz soldier-poet Be'eri Hazak who was killed in the Yom Kippur war. The Book Week was opened by Teddy Kollek, mayor of Jerusalem.

With acknowledgement to the news service of the Jewish Chronicle

## NO MORE ADVERTISING FOR "ARAB NATIONALS"

Following a complaint by the Board of Deputies, the Race Relations Board has asked five national newspapers not to republish an advertisement trying to recruit "Arab nationals" for training and employment in the Middle East. The advertisement was placed in the "Daily Telegraph", "The Economist", "The Guardian", "Financial Times" and "The Sunday Times" by the Arab Shipbuilding and Repair Company of Bahrein. Dr. Gewirtz, director of the Board of Deputies' Defence and Group Relations Department, said in his letter to the Race Relations Board that there was a clear intent to discriminate against any person who was not an Arab. "To allow such an advertisement, would render it most difficult to explain to our homegrown racialists why they may not be permitted to advertise for Nordic, Scandinavian or Anglo-Saxon nationals, thus effectively excluding Southern Europeans, Slavs, Asians, Africans and, indeed, Arabs".

## BARCLAYS BANK ON BOYCOTT LIST

It was announced in Baghdad that Barclays Bank had been added to the Arab boycott list because it had disregarded two warnings that it should break off dealings with Israel where it owns some 50 branches jointly with a local banking corporation. It has traded with Palestine and later with Israel for more than 50 years, but it also operates in Egypt, Bahrein, Lebanon and other Arab countries.

## "OPERATION THUNDER"

Yehuda Ofer, a former Israeli Army officer, has written yet another book on the Israeli rescue raid at Entebbe airport, "Operation Thunder". It has been published by Penguin books. The Penguin National Union of Journalists chapel asked for assurances that their code on race relations would not be infringed in the book, and subsequently a large number of cuts were made, and all allegations about President Amin disappeared. The chapel which is Left-wing dominated had protested against what they called "racialist" references to the number of Israelis killed without mentioning the Palestinian and Ugandan dead and demanded that a Palestinian representative be given space to reply in the book. Penguin Books have, however, denied that the cuts had anything to do with protests from the N.U.J.

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## Westminster Bank honours Sephardim

To mark the centenary of the opening of a bank account by the Spanish and Portuguese Synagogue at the Lothbury branch of the then London and Westminster Bank, the Bank invited leaders of the congregation to a buffet luncheon at its headquarters in the City of London. Sir Alan Mocatta, president of the Board of Elders, was presented with a silver salver and a photograph of the original signatures to the account.

## Sammy Davis Junior

At a charity performance of *London Lights*, an aid committee of the Jewish Blind Society, the American comedian Sammy Davis Junior played to a large audience and contributed £5,000 to the Society's funds.

## £600,000 School to be built

Brent Council Education Committee approved the London Board of Jewish Education's application to erect non-subsidised school premises on the Kingsbury-Kenton border. The two-form primary school will cost £600,000 to build, and the money will have to be raised by the community.

## Jewish Workingmen's Club to close

The 89-year-old Manchester Jewish Workingmen's Club will cease its activities next February and sell its premises. The club has assets, including property, amounting to some £50,000, and a bank overdraft running into almost five figures. The weekly loss is at least £100, according to life president David Joseph.

## Quicker calls to Israel

To speed up operator-connected telephone calls to Israel, Cyprus and a number of African countries, people in London, Birmingham, Glasgow, Edinburgh and Manchester should in future dial 107 instead of 108.

## "Retreat" for Jews

Generations of Christians have practised the custom of "retreat", i.e. of spending some time away from the everyday world in quiet surroundings where they can meditate on spiritual matters. There are over 100 retreat houses in Britain where guests are welcome. Now the Reformed Synagogues of Great Britain, under the leadership of Rabbi Lionel Blue, have organised retreats at Spode House, Rugeley, Staffs., which is run by Dominican monks known for their kindness and hospitality.

## RENTEN-ERHOEHUNGEN

Die Verordnungen ueber Erhoehung der Entschaeidigungsrenten sind in der zweiten Haelfte des Monats Oktober vom Bundesrat verabschiedet worden. Es wird zur Zeit der Drucklegung dieser Nummer erwartet, dass die Verordnungen im Laufe des Monats November im Bundesgesetzblatt veroeffentlicht sein werden. Die Entschaeidigungsbehoerden haben bereits mit Erlass der Erhoehungsbesciede begonnen. Die Erhoehungen machen ca. 4 per cent bis 5 per cent aus, in manchen Faellen auch etwas weniger als 4 per cent.

Gesundheits- und Lebensschadens-Mindestrenten sind jedoch um ca. 9 per cent gestiegen. Die *Freibetraege*, d.h. die Einkommensbetraege, bei deren Uebersteigerung bei einigen Rentenarten Kuerzungsbestimmungen zu operieren beginnen, sind erhoehet worden; in den vor 12 Monaten ergangenen Erhoehungsverordnungen blieben die meisten Freibetraege unveraendert.

Die Erhoehungen treten rueckwirkend vom Februar 1, 1976, in Kraft.

# NEWS FROM ABROAD

## UNITED STATES

### Nobel Prize Winners

The three American Nobel Prize Winners are Jews with a European background. Saul Bellow, the winner of the Literature Prize, though born in the States, came from a family of Eastern European immigrants. Most of his recent works are concerned with Jewish struggle to adapt to modern life and to deal with the post-Auschwitz situation. A book on his recent visit to Israel "To Jerusalem and back" is about to appear. Professor Milton Friedmann, well-known to a British audience by his gloomy economic predictions on TV and radio, received the Prize for economics. When he learned of the award he stated defiantly: "This is not the pinnacle of my career" and questioned the qualifications of the awards' committee. Like Baruch Blumberg, the winner of the Nobel Prize for medicine, he comes from an immigrant Jewish family. His centre of monetary economics in Chicago has achieved world-wide renown. Dr. Blumberg was chosen together with Dr. Carlton Gajdusek for discoveries about new mechanisms in the dissemination of infectious diseases.

### Boycott Firms named

The Commerce Department has released the names of American companies involved in 59 business transactions with Arab countries which presuppose them to be party to the Arab boycott of Israel. The names include those of a number of national bank branches, the Air Express International Corporation, and General Electric. Arab places of destination included Kuwait, Jordan, Iraq, Egypt and Saudi Arabia.

The toughest anti-boycott law in the United States has just been signed by Governor Brown of California. It prohibits Californian firms from participating in the boycott and from signing contracts which require assurances that they are not engaged in business with Israel. The Bank of America which has been charged in Congress with issuing more boycott-related letters of credit than any other bank, announced that it would comply fully with the law.

### University Quota System stopped

Two years ago the University of California evolved a programme securing preferential admissions for Black, Mexican-American and American Indian students. The B'nai B'rith Anti-Defamation League, together with a large number of Jewish parents contested this programme, because Jewish students form a large part of the university's complement and would have been the first to suffer if anything but scholastic ability had determined admission. A student of Norwegian extraction took the matter to Court, and the Californian Supreme Court has now ruled that such a selection principle is unconstitutional.

### War Criminals to be deported

Deportation proceedings have been opened against a number of post-war immigrants alleged to have participated in war crimes. Israeli officials have submitted relevant material on a number of cases. Bolevslav Maikovskis, 72, a retired carpenter, is a former Latvian police official accused of having selected Jews for execution by the Nazis. In 1965 he was sentenced to death *in absentia* by a Riga Court, but the American Government refused to extradite him to the Russians. Karis Detlavs, 65, also from Latvia, is accused of having shot Jews and having selected others for deportation. Bronius Kaminskas, 73, a Lithuanian is accused of participation in the murder of 600 people in his homeland. In April 1975, the US Government instituted proceedings to revoke the American citizenship of Archbishop Valerian D. Trifa of the Romanian Orthodox Church who is alleged to have participated in fascist atrocities in Romania.

## PRESIDENT AMIN'S ENTEBBE STORY

President Amin of Uganda recently gave an exclusive interview to *The Daily Telegraph's* Norman Kirkham whom he drove to Entebbe Airport to show him the buildings blasted by the Israeli rescuers. He said the Israelis had tried to capture him. Six of them had stormed his personal airport suite which he had left three hours earlier. Two of the raiders were shot by a Ugandan lieutenant and fell 40ft to their deaths from the staircase, the others retreated. He said that he had allowed the sky-jacked plane to land at the request of the French government. When the Israeli transport planes flew into Entebbe, he had assumed that they were bringing Palestinian and other prisoners in exchange for the hostages, and therefore ordered his men not to fire. He had had SAM missiles and artillery available which could have shot at the Israeli planes, but he had restrained them. Only two of his MiG fighter bombers had been destroyed in the raid, two others had bullet holes in their fuselage. He said: "My motive simply was to prevent bloodshed. The next time there is a hi-jacking, there may be 450 people up there in a jumbo jet and no one will let them down. They will all die". President Amin added that he had appointed a commission of inquiry to look into the disappearance of Mrs. Dora Bloch. It is to consist of senior officers of the Ugandan Armed Forces, and nobody will be allowed to interfere with their work. Britain had broken off relations with Uganda after the raid because of pressure on the Government by Jews. He did not hold the government responsible for the break but the Jews in Britain many of whom occupied high posts in the Government and in Parliament. Nevertheless if those responsible for Mrs. Bloch's death were found, they would face execution by firing squad or hanging in accordance with Ugandan law.

## JEWISH COLLABORATOR IN HOLLAND?

Old controversies have flared up in Holland after the State Institute for War Documentation published its findings that 66-year-old Jewish author Dr. Friedrich Weinreb betrayed Jews to the Nazis during the war. In 1948, he had been sentenced to six years in prison by a Dutch court on charges of collaborating with the Nazis, but he was released after 3½ years. He always maintained that he had hoodwinked the Nazis and in fact saved many Jewish lives. In 1969 he wrote his memoirs "Collaboration and Resistance 1940-45—An attempt to kill a myth". The Institute's report says that he was responsible for the arrest of 118 people of whom 70 were killed. He had placed thousands of Jews on the so-called "Weinreb lists" with the promise that they would be sent to Portugal and Switzerland, but they all ended up in death camps in the East. Dr. Weinreb had been paid about £87,000 from Jews who wanted to be included.

## BANK RAIDERS HELPED NEO-NAZIS

Half the haul in the spectacular bank robbery in Nice last July went to a hitherto unknown neo-Nazi organisation *Catena* (Chain) in Italy, according to 40-year-old photographer and Right-wing militant Albert Spaggiarix who was arrested and admitted having master-minded the robbery. He told Paris police that *Catena* was established to assist Right-wing organisations in Italy, Yugoslavia and Portugal and Right-wing Christian forces in Lebanon.

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## ITALY

### Pope receives Jewish Scientist

Pope Paul VI received Professor Michael Sela, president of the Weizmann Institute of Science in Rehovot, in private audience. Professor Sela was in Rome to attend the plenary session of the Pontifical Academy of Sciences to which he had just been appointed, the first Israeli to be so honoured. The Pope asked the professor to transmit his best wishes to his "ancient people". Professor Sela replied: "I am a son of the ancient people, but also of a new country". The Italian press published details of the meeting coupled with a report that the Israeli Army had bulldozed the ruins near the Byzantine Sanctuary of the Beatitudes excavated in 1935 through the initiative of a Franciscan Order *The Holy Land Custodians*. They had thus brought about new destructions in the Holy Land.

### Rome remembers the Victims

The new left-wing mayor of Rome, Professor Argan, sponsored for the first time the annual Jewish commemoration of the Nazi and Fascist raid on Rome's Jewish quarter in October, 1943 when more than 2,000 residents were deported. Professor Argan said: "We would have lost whatever faith we still had in mankind if the survivors had not given it back to us. We must not and cannot forget". The main speaker, Professor Zevi, Rome Professor of architectural history, warned his audience of the new guise of antisemitism—anti-Zionism—and said that Marxists should revise their obtuse, false and harmful vision of Judaism.

## JEWES AND JEHOVAH'S WITNESSES IN GREECE

Greek Jews have protested against a propaganda campaign by the Greek Orthodox Church which alleges that Jehovah's Witnesses are identical with Jews and Zionists. Many witnesses are in prison for refusing to serve in the Armed Forces. The Central Board of Greek Jewish communities only objected after the Apostolic Deaconate, the Orthodox Church's propaganda instrument, had said in a publication: "The Witnesses are nothing but camouflage for Judaism. They have close links with international Zionist organisations which finance them generously". Eventually Archbishop Seraphim, the Orthodox Primate, agreed that their protest was valid and instructed the bureau to stop the publication.

## A DANGEROUS SECT

During a visit to Britain, Mr. Paul Engel, a 23-year-old psychology graduate of New York State University, warned rabbis and Jewish community leaders of the operations of the so-called Moon Sect which has been active in the United States and in Britain using "mind-manipulation techniques" for the indoctrination of young people. Mr. Engel reported on his own experiences with the sect to an audience at the House of Commons which included rabbis and other clergy as well as M.P.s. He had come under the influence of the sect in California last year and found himself becoming alienated from his family and his own identity. There were between 5,000 and 7,000 members of the sect in the United States of which between one and three thousand were Jews. Many of the sect's leaders in California were Jews, and the Moon Sect which used some 60 other names, even adopted a Jewish form of service. The House of Commons meeting was presided over by Mr. Paul Rose, M.P., chairman of Family Action, Information and Rescue which aims to help families in contact with these cults. Mr. Rose has previously raised questions about such sects in the House of Commons and drawn attention to the *Unification Church* (another name for the sect) which had connections with extremist organisations, particularly in Japan and South-East Asia.

F. Hellendall

## TWO GERMAN-AMERICAN STUDIES ON HEINE

A new Heine biography written by a German-American scholar has recently been published in West Germany. The author, Professor Walter Wadepuhl (1), left Germany before the First World War at the age of 15 and received most of his academic education in America, *inter alia* at the University of Wisconsin where the old German liberal tradition has survived since the post-1848 emigration. In his introduction, Wadepuhl states that in 1938, in the middle of the Roosevelt era, he lost his job as a lecturer of German at West Virginia University because as an Aryan (a term the author uses in the book printed in 1974 without putting it in inverted commas!) he was accused of mixing too much with Jews and of not giving up his research on Heine in spite of a warning by the Professor of German at the University.

There appears to be no doubt that before the outbreak of the Second World War, Wadepuhl assisted in saving from Nazi Germany important material on Heine, *viz* the Strauss collection, and that he made this material the basis of many years of research. One might have hoped that with such a background, he would at last have produced a biography firmly based on its historical context and free from the many prejudices, resentments and feelings of bad conscience which dominate present-day literature on the poet. And yet: Right from the beginning this book provides evidence how strongly the racist spirit, deeply ingrained in many members of the German intelligentsia long before Hitler and Rosenberg, has affected a scholar of German origin who would rightly resent to be classified as a Nazi. Thus—in a style on which no German Oberlehrer could have improved—Wadepuhl writes: "Heine must not be placed on the same level with the epoch-making poets of our classical literature devoted to beauty. We are unable to avow our loyalty with joyous devotion to all his works, as to an ideal."

Reviving the pseudo-scientific theories from Gobineau to Streicher which culminated in Auschwitz, Wadepuhl states that Heine was "equipped with the distinctive characteristics of his race" (which remain undefined by the author). Elsewhere Wadepuhl refers to the "blood inheritance" and points out that Heine did "not come from a small family of Schnorrers"; similar remarks occur frequently in this book. Thus it is not surprising that it devotes a considerable part of its space to the strange theory—as if this were of any interest today—that Heine was really an illegitimate child, as Düsseldorf's Orthodox Rabbis are alleged to have delayed the marriage of Heine's parents by several years. No documentary proof is adduced to support this allegation! On the basis of flimsy circumstantial evidence, Wadepuhl advances the fantastic theory that the French state pension which was paid to Heine in the latter years of his life—a fact which German chauvinists will never forget—was in fact paid by the Rothschilds in order to muzzle Heine's criticism of them. (In this connection Wadepuhl states that the Rothschilds were "devoid of any national feeling"!)

Thus Heine is described as "a master in the perversion of facts who when he changes his opinion does so generally with a view to enjoying a material benefit". Like so many Heine "interpreters" in present-day West Germany (2) he brushes away the topicality of Heine's thinking, claiming that "the leading thoughts of his day are only partly understandable to us." Thus, like many "modern" West German

interpreters Wadepuhl thinks he can successfully dispose of the numerous truths and prophecies in Heine's works which are as up-to-date as if they had been written today—unpleasant as it may be to those "interpreters."

Moreover, whilst Wadepuhl has tried with some diligence to evaluate the material of the Strauss collection, he cannot free himself from his deeply rooted prejudices, and his assessment often loses itself in boring philological details. And last, but not least, whilst Wadepuhl wastes a considerable amount of space on the macabre squabbles of Heine's family about his literary estate, his book does not contain one word about the effect of Heine on his contemporaries and the generations that followed.

Another German scholar working in America, a man of the younger generation, has tackled the problem from a different angle. Jost Hermand, Professor of Modern German Literature at Wisconsin University has written a thorough and well-documented paperback on Heine, a matter of controversy since the Second World War (3). Hermand describes that in countries as different as France, Italy, Japan and the Soviet Union, Heine has not only been translated, but is also studied and popularised. He mentions that in 1969, in the middle of the Vietnam War, a big volume of Heine texts was published in Hanoi in the Vietnamese language.

### The Changing Image

Whilst immediately after the Second World War, under the impact of the defeat of Nazism, large editions of Heine texts were published in all occupation zones of Germany, according to Hermand the interest slumped in West Germany, when cold war tensions heightened after the formation of two German States. Not one noticeable book on Heine was published in the Federal Republic between 1951 and 1960, he claims, even in the progressive state of Hesse, Heine was not amongst the 75 most read authors in the schools' sixth forms. Part of the first complete post-war edition published in West Germany in 1964, a reprint of an East German publication, was either remaindered or pulped! On the other hand, according to Hermand, there was a Heine revival in West Germany during the past ten years, but there are also strong forces against.

In East Germany, Hermand records, Heine's works were published and read in a number of large popular editions. There, he says, Heine is regarded as one of the four great representatives of "German national literature," next to Lessing, Schiller and Goethe, much has been done to popularise his works, and a great amount of serious and detailed research is being carried out. It culminated in the publication of a "secular Heine edition" under the joint auspices of the "Nationalen Forschungs- und Gedenkstätten der klassischen deutschen Literatur" in Weimar and the "Centre Nationale de la Recherche Scientifique" in Paris (4). This led to a similar enterprise in the Federal Republic, the Düsseldorf "Historical and Critical Heine Edition" of which so far two volumes have been published and of which Hermand is one of the editors.

Hermand's paperback gives an excellent, thorough and critical survey of practically everything that has been written on Heine anywhere in the world since 1945, and it is a "must" for everybody who takes an interest in this subject. And yet: Even the author of

such a thorough analysis somehow does not get to grips with the Jewish aspect. Hermand remarks that in America a "purely biographical and individualistic, Jewish or formalistic" approach to Heine has dominated since 1950. He quotes with apparent approval the East German writer Trilse who regards attempts "to narrow Heine's life and works to the Jewish-biographical aspect as a conscious de-politisation" and devotes exactly three of the 197 pages of the book to the problem of Heine and Judaism. Hermand recognises that in West Germany (he could probably have added "and in East Germany") Heine's Jewishness was to a large extent taboo until the middle of the sixties and then rather superficially criticises two recent publications by Rosenthal and Kircher which to some extent filled this gap in West German research (5).

It is really amazing that the post-war generation of Germans—whether they live in East or West Germany or even in the United States—including a man with such an open mind as Jost Hermand, is unable to come to grips with the Jewish component in Heine. Could it be that even the scholars of this generation have no idea of what the tragic and yet so fruitful German-Jewish symbiosis before 1933 was like, or are they frightened to evaluate the after-effects of the holocaust on German culture? The question whether Heine was more a German, a Jew or even a Frenchman, is just as ludicrous as Professor Wadepuhl's question whether he was of greater or smaller impact than Goethe or Schiller, Heine's greatness is due to the fact that, as a result of the historical circumstances of his origin, his education and his environment he was formed by three great civilisations, Jewish, German, and French. May be that we who, as a result of events and not through personal merit, have been influenced in our cultural development by several civilisations find it easier to understand this, but this understanding has nothing to do with cosmopolitanism. It is the recognition of an historical fact which neither German nor Jewish nationalists will want to admit.

Hermand comes to the conclusion that "Heine was a poet fundamentally thinking and feeling in terms of the history of his time, who personally experienced nearly everything he described. That is the reason why (he wrote) even after 150 years he has a more 'lively' effect than so many of our contemporaries". If as survivors of that period of German-Jewish symbiosis (6) we agree with this conclusion we are also entitled to remind Professor Hermand that the Jewish element in Heine must neither be exaggerated nor treated as a bagatelle or a taboo, and that to study it in its proper proportions is part of the necessary process of understanding the history of Germany in the 19th and 20th centuries.

(1) Walter Wadepuhl, *Heinrich Heine, Sein Leben und seine Werke*. Köln und Wien. Böhlau 1974. D.M. 68.

(2) e.g. Sternberger (see Heinrich Heine in a false Perspective—AJR Information, January, 1973), Galley (see Dehydrated Heine with Pictures—AJR Information, November, 1974), and others (see AJR Information, June, 1974).

(3) Jost Hermand, *Streitobjekt Heine—ein Forschungsbericht 1945-1975*—Fischer Athenäum Taschenbücher 1975 D.M. 11.80.

(4) It may be noted that the 4 volumes of letters from and to Heine in this edition have been edited by a London resident, Fritz H. Eisner.

(5) Ludwig Rosenthal, *Heinrich Heine als Jude*; Hartmut Kircher, *Heinrich Heine und das Judentum*—see review in AJR Information, June, 1974. Hermand is wrong when he alleges that Rosenthal claims Heine "entirely for the Jewish people"; on the contrary, he starts from the premise "that Heine as a German and as a Jew shows so many deep roots, a fact which gives a character to his personality and to his works which distinguishes him from other great German poets" (op. cit. p. 12).

(6) Hermand (op. cit. p.127) rather contemptuously refers to the "Assimilationsjuden" of the period of the Weimar Republic.

Fritz Friedlaender (Melbourne)

## GEORGE DREYFUS

### Rise of a Composer in Australia

Leading Australian statesmen have often publicly stated that Jewish immigrants have made a most valuable contribution to the cultural development of the country. In the realm of music, the contribution of the composer George Dreyfus is outstanding. He belongs to the young generation of German Jewry whose early life was thrown out of balance by Hitler. Born on July 22, 1928, in Wuppertal (Rhineland), he came from a well-to-do Jewish family, distantly related to the hero of the Dreyfus case. Yielding to increased Nazi pressure, George's family moved to Berlin in 1936, where George and his brother attended the Theodor Herzl school, which didn't leave any significant mark on them. Fortunately, in 1939 the family could leave Germany for Australia, where both boys completed their education at Melbourne High School. Mr Dreyfus senior, a prosperous businessman, wanted his sons to follow in his wake, but while George's brother—a stockbroker in Sydney today—complied with his wish, George chose music as his vocation.

His first job as an orchestral musician with the Australian Broadcasting Commission did not satisfy him. It was a piece of luck when in 1955/56 a reparation payment enabled him to study the theory and history of music at the Vienna Academy of Music. Igor Stravinsky, Paul Hindemith and Anton von Webern deeply influenced him. After his studies he returned to Australia and, in 1964, decided to earn a living by writing music.

George Dreyfus's richly endowed musical talent is marked by versatility and flexibility. Although he has not yet written a violin or piano concerto, he has tried his hand at many forms of musical expression: he wrote a symphony, smaller compositions for orchestra, choral works and chamber music.

It seems to me that there are two significant features to be discerned in his work. Owing to his studies in Vienna, Dreyfus is deeply rooted in the European tradition. Yet he has developed his own independent style. In his first symphony which was performed in Melbourne and Sydney in 1968/69, he broke away from the established European tradition in as much as, in contrast to Bruckner's and Mahler's symphonies, his work only lasts 25 minutes. His score is full of aggressive music based on rhythm rather than on melody, interspersed with lyrical romanticism. This major work reflects modern man's yearning for a new objective in life. It is certainly not accidental that the composer is appreciative of Bertolt Brecht's expressionistic drama.

George Dreyfus has struck new roots in Australia's soil and her mental climate. He was commissioned to write the theme music for "Rush", a film series on the life in the Victoria goldfields in 1853. There he expressed the spirit of adventure and material greed in a most stimulating way. The work won him the "Penguin" award of the Australian Television Society as the best TV theme in 1975.

The action of Dreyfus' opera "Garnj Sands" (1965/66), based on a drama in two acts by Frank Kellaway, is also set in the midst of the last century. It deals with the social tension and animosity between a selfish ruling class and embittered working class people. The opera was performed in Sydney and Melbourne in 1972 and in New York in 1975.

Dreyfus was commissioned to write the music for the opening of the National Gallery of Victoria in 1968, and for Expo, Osaka,

Japan, in 1970. He was awarded the UNESCO Travelling Scholarship to Europe (1965), the Creative Arts Fellowship of the Australian National University (1967/68), the Henry Lawson Award for outstanding service to the Arts (1972) and the Myer Foundation Travel Grant (1975). He was also a participant in the International Visitors Program, US Department of State, in 1969. When Caulfield, a big suburb of Melbourne, held the opening week of its new Arts Centre in August 1975, Dreyfus, accompanied by three other musicians, entertained more than 800 school children by playing his own and other compositions. Dreyfus's latest work "Loony Tunes," a piece of avant gardist music, will be performed at the Adelaide Festival 1976.

Many films for which Dreyfus wrote the music have won awards in the past ten years. He is also under contract to write the music for the great TV series based on Frank Hardy's magnificent novel: "Power Without Glory."

Mr. Dreyfus's father died in 1951: his widow, Mrs Hilde Dreyfus, lives in East Malvern, another suburb of Melbourne, and takes pride in the success of her son. He is unassuming and free of vanity; and he enjoys the affection of many friends. He knows, however, that he has to go on working hard to maintain his standard. His first marriage was blessed with the birth of twins, Mark and Michelle in 1956, but ended in divorce. He has now found complete happiness in his marriage to Dr. Kay Dreyfus, a music scholar in charge of a museum dedicated to Percy Grainger, one of Australia's foremost composers, and affiliated to the University of Melbourne.

To honour George Dreyfus, the Australian Broadcasting Commission is launching "The Gilt Edged Kid" in 1976, a 50 minute documentary about his life and work.

### IN MEMORY OF EUGEN MITTWOCH

#### Centenary of his birth

Professor Dr. Eugen Mittwoch, who was born on December 4, 1876, was one of the outstanding orientalist of his time. His academic career started in 1905, when he became lecturer at the Berlin University. After a short stay as Ordinary Professor in Greifswald (1917/19), he received a call to Berlin University and, in 1928, was also appointed director of the Seminar for Oriental Languages, a position he held until 1933. Professor Mittwoch's works included numerous publications in the field of Arab and Islamic cultures and languages. He was also particularly interested in the past and present of the Falashas in Ethiopia.

He left Germany in 1938 for France, where he worked for the "Joint," and came to this country in 1939. Here, he rendered essential war services to the Ministry of Information as expert adviser on affairs of the Middle East. He died in London on November 8, 1942.

In addition to his scholarly work, Professor Mittwoch always took an active part in Jewish affairs. For many years, he was an executive member and hon. secretary of the "Hilfsverein" of the German Jews. During the First World War, he helped to alleviate the plight of the Jews in the German-occupied parts of Russia. When Professor Dr. Moritz Sobornheim, since 1918 head of the Department for Jewish Affairs in the German Foreign Office, died early in 1933, Professor Mittwoch became his successor on a part-time basis; however, due to the political events of the year, he

only held this position for a few months.

The AJR has special reason to remember Professor Mittwoch, because he was one of its founders in 1941 and a member of its first Executive. At the Memorial Service arranged by several organisations at the Synagogue of the Golders Green Beth Hamedrash, the speakers included Dr Alexander Altmann (then communal Rabbi of Manchester) who paid tribute to this great scholar and devoted communal worker on behalf of the AJR.

E.G.L.

### CO-ORDINATION OF JEWISH WELFARE WORK

Under the auspices of the Central Council for Jewish Social Services, a Conference was held in London on October 30/31. Attended by more than 100 representatives of various organisations in London and in the Provinces, it was the first conference of its kind, and the interesting reports and lively discussions on a variety of subjects confirmed the need for the establishment of closer contacts between all those who, as lay leaders or professionals, are taking an active part in one field or another of Jewish welfare work.

The convening organisation, the Central Council for Jewish Social Services, came into being about two years ago, commencing with a limited number of major welfare organisations as a nucleus. It intends to co-opt further organisations in the course of time, and the AJR which was represented at the meeting, will soon also become one of the Council's constituents.

On the eve of the conference, a reception was held at which the Chief Rabbi described the meeting as a "Red Letter Day" in the History of Anglo-Jewish welfare work. At the session on the following morning, the keynote address was delivered by Lord Goodman, who stressed the outstanding record of Jews throughout the ages in the care for the needy ones in their midst. To consider special aspects of welfare work in greater depth, the assembly was later split up into five smaller groups, each of which dealt with one of the salient problems encountered in the day-to-day work, e.g. Care for the Aged, Opportunity for Voluntary Service, Negotiations with Statutory Authorities, etc. Whilst it is not possible to give a full report on the well-organised proceedings, it was interesting to note that in the field of care for the aged, other organisations experience the same change of trends as the AJR has come to realise during the past years: there is a decreased need for accommodation in residential homes, but an increasing demand for day centres, meals-on-wheels services and flatlet homes on the one side and for accommodation of the infirm at the other end of the scale.

The Conference testified to the vital necessity of an exchange of views between the various welfare organisations. Whilst the "Central Council" does not expect from its present and future constituents that they give up their identity, it will have to serve as a badly needed umbrella organisation for pooling resources and avoiding costly overlapping of activities.

### "JEWISH CHILDREN IN NAZI GERMANY"

Dr. Joseph Walk whose book on "The Education of the Jewish Child in Nazi Germany," was reviewed in our October issue, has asked us to point out that the book was a doctoral thesis written under supervision from Professor Ernst Simon and Dr. Saul Esch, and not under the auspices of the Institute for the Research of Diaspora Jewry at the Ramat Gan Bar-Ilan University. Furthermore due to a misinterpretation of the original script the erroneous impression was given that education facilities for Jewish children were withdrawn in October, 1939. They continued in fact — financed by the Reichsvereinigung — until June 30, 1942, when, by Order of the Ministry of the Interior, all Jewish schools had to close down.

Egon Larsen

## "THIRTEEN"

Sometimes you get two stories for the price of one when you buy a new book—the novel itself and the short biography of the author on the flap of the book cover. In the case of Eva Jones and her first novel, *Thirteen* (Bachman & Turner, London, 1976, £3.95), you may decide that the true story of her life is at least as dramatic as her fictional work.

Eva Jones, a Berlin Jewish girl, was 18 when Hitler came to power. She emigrated to Paris—alone, without money or connections. Someone gave her free singing lessons, and she got cabaret engagements. Like many other refugees in France she was interned in southern France at the outbreak of the war. She must have been very thin, from lack of food, because she managed to slip out between the barbed-wire fences when the German troops occupied all Vichy France. She got to Toulouse, and made a meagre living by selling newspapers and reading palms. Soon, however, she set out towards the Spanish frontier.

It took the girl 36 hours of climbing to cross the Pyrenees—to freedom, as she hoped. But in Franco's Spain she was twice locked up: first with thieves and murderers ("quite an adventure", she calls the episode), and then with political prisoners. It nearly finished her. Somehow, she reached Gibraltar, and eventually got the British to give her a seat on a plane to wartime England. She married a fellow-continental; they have one daughter. For some time, Eva Jones has been teaching German language and literature; a slim volume of her poems was published in 1969. No more dramatic events seemed to be likely in her life. But then, a few weeks ago, came the most unexpected turn. She published her first novel—at the age of over 60 (let us be brutally frank), and in an adopted language; and it has been, by the reviewers' almost unanimous verdict, a great success. "This will surely rank as one of the outstanding first novels of the year", wrote "The Guardian".

It is the first-person-singular account of a psychological "case", told by the patient herself, a disturbed girl of 13 (hence the title). She is no good at school, she has nightmares, she hates her mother and likes her father more than is good for either of them. They send her to a psychotherapist (who, needless to say, is a Continental like the girl's parents),

and the situation which now develops must seem rather bizarre to readers who have never had anything to do with neurotics or analysts. Yet it has, in this novel, the unmistakable ring of truth. The girl falls in love with the doctor (as she is supposed to), and tries to seduce him in a sly, cunning, ruthless manner; she even starts a lesbian friendship, just to make the doctor jealous. He cannot help responding, but eventually finds a way to save his career.

The daughter-and-parents relationship is, of course, that good old Oedipus complex, but with an extra dimension: "Mummie is a foreigner, a bleeding bloody foreigner", cries the girl, who thoroughly enjoys hating her mother with all the twisted emotion of puberty. Mother is a slut. Disgusting, how her and father's beds stand closely together, with not even a bedside table in between! How can he do it with that woman? And the poems and stories she scribbles and types all day—"Es stinkt, as they could have said in their country back home. . . . She writes in English, she can't write in German, it's all blocked". But father is a "brave man" who has gone through terrible things. His friends, however, are not up to much: "Little Spiesers, the lot of them".

If there is a flaw in Eva Jones' characterisation it is that a teenage daughter of refugee parents, who uses German terms like *Spieser* and *Wackelgreis*, is bound to know more about the past than this one. Yet she is proud that her parents were imprisoned: "I think it's marvellous . . . It was because they couldn't help it, something to do with a political set-up, called Nazis. I am never quite sure what happened . . . Mummie says, I don't want to hear about it—it's gone, it's over; whenever there is a cruel bit on television, she rushes out of the room and I can hear her sobbing in the next room". Father and mother have an angry argument when a film about Nazi Germany is shown and the woman wants to make a bolt for the door. "You know it all happened, you know it's true—why run?" asks father, and she almost screams: "Because it's true, because I saw it, because it goes on all the time all over the world, I cannot bear it". . . .

"I was frightened", admits the girl. "I watched them both and felt very small, very ignorant. They had seen it all. I just know school".

The story has a happy ending—perhaps too happy. But then, we are being told that some neurotics are actually cured by their analysts in real life. Eva Jones' own story is certainly moving in the right direction. I don't think she is just a "one-novel woman", one of those who have a personal story to

tell and then dry up. She writes too well for that, she has emerged as a fully-fledged professional, she will probably succeed with any subject that grips her imagination.

### DUTCH PAINTINGS EXHIBITION

#### Brod Gallery

Who has seen many or any paintings of Dutch masters like Cornelis Mahu, Johannes Lingelbach, Isaak Sorau or *Ambrosius Brueghel*, he too a member of the famous family? They hang side by side with canvasses of their better known contemporaries Backhuysen, Ruysdael, Ostade, etc., at the Brod Gallery (24 St. James's Street, S.W.1). The Exhibition will be held until December 17.

Mahu is represented by a very good seascape, grey with heavy clouds and a rough sea. Johannes Lingelbach was born in Frankfurt a.M. and emigrated to Amsterdam. "A Capriccio View of Rome . . ." is a light-toned harbour scene dominated by a classical statue in the right foreground.

It is pleasant to look at the milling crowds in clothes of many colours, at the architecture bathed in sunlight and the genre-scenes of the most diverse, oriental characters. Lingelbach was often called upon to paint the figures in the works of his more famous contemporaries.

Utterly charming Jan van der Heyden's "A View in Cologne, St. Pantaleon." The artist draws his squares, houses, and churches with great care and accuracy as well as with special delicacy. The view here depicted is calm yet full of vitality.

Ludolf Bachhuysen, born in Emden, was admired in his own time as one of the greatest painters of seascapes. "A Dutch Man-o-War" easily confirms this fame. The King of Prussia is supposed to have visited his studio.

Adriaen van Ostade was extraordinarily prolific. He had the special gift of understanding and sympathising with the "lower orders". "An old Man at the Door of his Cottage" gives a vivid impression of a man who might be ugly "but a man for all that".

A. ROSENBERG

### CORRECTION

In the memorial address by the late Dr. Leo Baeck, published in our previous issue (page 2), the penultimate sentence of the second paragraph should have read: ". . . and often one could hear the voice among them: 'Do not forget that you are Jews!'"

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# THE ISRAELI SCENE

## ISRAEL'S ARMS DEALS

During the past three years' Israel's military exports have trebled to an annual total of about £200 million. According to a report by the Defence Minister, Mr. Shimon Peres, the number of people in the armaments industry has increased from 1,000 in 1948 to 11,000. A left-wing Knesset member complained about a report in the American magazine "Newsweek" which said that Israel is planning to supply Chile with her Shafir air-to-air missile.

In the meantime Mr. Allon, the Israeli Foreign Minister, has been informed by President Ford that he has approved delivery to Israel of weapons she had never been supplied with before to a value of \$100 million. A Pentagon spokesman said this arms deal was "a clear case of sacrificing the national security interest for flagrant political reasons."

## SCANDAL ABROAD

Immediately after withdrawing the nomination of Mr. Asher Yadlin for the post of governor of the Bank of Israel, the Cabinet unanimously recommended the appointment of Mr. Aron Gafny, director-general of the Finance Ministry. As reported last month, Mr. Yadlin was remanded in custody on suspicion of accepting bribes, committing perjury and threatening witnesses. He has denied all these allegations. Others arrested at the same time included the chief accountant of Kupat Cholim, Mr. Kimhi, a senior official of the Histadrut building company, Mr. Elison, a lawyer, Mr. Guri and a broker Mr. Edelsburg.

Mr. Yadlin's sister, Mrs. Sara Hari, and one of Israel's most distinguished architects, Mr. Abba El-Hanani were also arrested, but the latter was released after two days. He has designed a number of government buildings, mental hospitals and above all the official presidential residence in Jerusalem. The police have also announced that many important documents in the Yadlin affair had disappeared—flushed down the toilet of the flat of Miss Talia Livni with whom Yadlin had lately been living. A plumber discovered them when he came to unblock the drains, but most of them had become illegible.

## BANK CLERK ROBS SAFE

Twenty-two-year-old Yehuda Aluz who worked at the Ben-Gurion airport branch of Bank Hapoalim took some £75,000 in Israeli, American and Swiss currency from the Bank's safe one Friday evening and boarded a plane for Paris on Saturday morning when the bank was still closed. The theft was not discovered until Sunday morning and a message went out to Interpol and the French police to try to find the absconder.

## GEORGE ELIOT FOREST

An international committee was formed in Israel to plant a grove of 1,000 trees near Tiberias in memory of the English writer George Eliot to mark the centenary of the publication of her novel "Daniel Deronda".

## NO ENTEBBE FILM?

Warner Brothers, the American film company, has cancelled its contract with the Israeli Government to make a film about the Entebbe operation because the Government refused, for security reasons, to release certain information about the operation.

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## ISRAELI ASSISTANCE MISSED IN AFRICA

Five years ago, nearly 50 per cent of Israeli development aid was given to the emerging nations of Africa. When these countries broke off diplomatic relations with Israel under Arab pressure, the situation changed, and today 70 per cent of Israeli aid goes to Latin-American countries, 20 per cent to Asia and only 10 per cent to Africa. Disappointed that the oil-rich countries have not come forth with the promised replacement, many African States now complain unofficially that Israeli aid is sorely missed. According to a report in the "Times of Zambia", the Zambian Parliament in Lusaka deplored the absence of Israeli experts, and several deputies asked the Minister for Agriculture Development to call back Israel experts who had greatly helped the newly independent country with projects of colonisation and land development. They helped to settle 600 families and formed a co-operative for the sale of agricultural products. When Zambia broke with Israel in 1974, all these efforts were stopped. One of the deputies, Valentine Caloya, said that only the Israelis knew how to turn deserts into fertile land. They had worked miracles. Since their departure, thriving fields and gardens had reverted to barren desert. The Arabs and other present-day advisers did not go out to the fields, as the Israelis had done, they were only interested in getting rich quickly and had not taught the peasants anything.

## A BREAKTHROUGH IN SURGERY

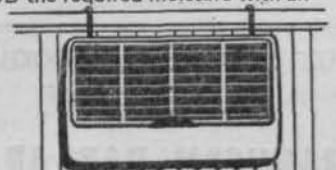
Professor Isaac Caplan, president of the International Society for Laser Surgery, will deliver a series of lectures in Britain on the development of the new high-powered carbon-dioxide laser, the Sharpion 791, which he and Uzi Sharon, a brilliant Israeli engineer, have developed. Dr. Caplan was born in South Africa and came to Israel in 1952. He spent a year in England working with the distinguished plastic surgeon, Sir Harold Gillies, and, in 1958, established a plastic surgery department at the Tel Aviv Beilenson Hospital.

## LONGEST EL AL ROUTE

El Al has opened its longest air route of nearly 8,400 miles by starting a once-weekly flight of 16 hours between Israel and Mexico City.

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## DEMAND FOR CONVERSION GROWS

Rabbi Shlomo Goren, the Ashkenazi Chief Rabbi, is in favour of setting up special rabbinical conversion courts which would shorten the normal conversion procedures of two years or more. He already supervises a "conversion ulpan" and has undertaken several dozen conversions, but he cannot keep pace with the demands. Rabbi Yossef, the Sephardi Chief Rabbi, is opposed to the plan. Israeli law is based on a 1927 code which specifies that individuals may legally change their religion provided this is authorised by the head of the community concerned. At present about 80 per cent of applicants are sent to special seminars on Judaism, sponsored by Rabbi Goren.

## NO DENAZIFICATION FOR CHESS COMPETITORS NEEDED

The two leading members of the West German chess team participating in the Haifa Chess Olympiad were told they would not be required to sign de-Nazification declarations before entering the country. The two grandmasters Mr. Wolfgang Umzicker and Czech-born Mr. Ludek Pachman had refused to sign the papers usually required from Germans born before 1928 that they had not participated in Nazi crimes and said this was a discriminatory and unreasonable request.

## NEW BRAND OF GRAPEFRUIT

The Citrus Marketing Board announced the introduction of a new brand name for Jaffa early grapefruit, grown in the region of the Jordan valley. It is to be called Yarden River and the first shipment of 45,000 cases has arrived at Sheerness.

## FRUIT AIRLIFT TO COLOGNE

Israel's Cargo Air Lines, headed by Mordecai Hod, Air Force Commander during the Six-Day War, has opened a two-way freight service between Israel and Cologne, using a Jumbo jet. The service has been introduced to ensure that fresh flowers, fruit and vegetables can reach the densely populated areas of West Germany without delay. There will be 80 flights a season, each bringing a cargo of up to 100 tons. Israel exports some 135,000 tons of farm produce a year to West Germany and buys industrial goods, particularly cars in return.

## SHIP'S CREW STRIKE IN BREMEN

The crew of the Israeli ship "Galila" went on strike whilst unloading goods in Bremen harbour, after a dispute with the captain about pay and working hours. The Israeli Consulate said the strike was illegal, but West German union representatives claimed that the Histadrut (Labour Federation) in Tel Aviv had sanctioned it. As the 7-man crew refused to follow a German request to move the ship to another berth, a party of West German seamen under police guard boarded the "Galila" and moved her with the aid of two tugs.

## HEBREW NAMES FOR LEBANESE CHILDREN

Some of the Maronite Christian mothers who crossed the "good fence" during the fighting in Lebanon in order to have their babies in Israeli hospitals, have named boys after the Israeli doctors who delivered them. One woman called her daughter Kinneret, because from her hospital window she overlooked the Sea of Galilee which is called Lake Kinnereth in Hebrew.

## CAMPS

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# NEWS FROM GERMANY

## REUNION OF FEATHERSTONE PARK EX-PRISONERS OF WAR

Every year, the "Arbeitskreis Featherstone Park", which was founded by the former inmates of that camp, holds its reunion meeting in Germany. The Hon. President of the "Arbeitskreis" is Mr. Herbert Sulzbach, who was British education officer of the Camp. At this year's meeting, which took place in Duesseldorf on October 30, the main speaker was Ministerialrat van Well, who dealt with questions of European foreign policy. Among the other speakers and guests at the function, which was attended by 70 members and friends of the "Arbeitskreis", were the British Consul General in Duesseldorf, Sir Oliver Wright, and Air Marshal R. A. Ramsey Rae. Apart from retaining the personal contacts between the former camp inmates, the "Arbeitskreis" considers it its main aim to foster Anglo-German understanding.

## DORA PHILIPPSON 80

Studienraetin a.D. Dora Philippson recently celebrated her 80th birthday in Bonn. She is a granddaughter of the well-known Rabbi and publicist Dr. Ludwig Philippson and the daughter of the Professor of Geography at Bonn University, Dr. Alfred Philippson (1864-1953). Together with her father, she survived the imprisonment in Theresienstadt and returned to Bonn after the war. For many years, she was actively associated with the work of the Bonn Jewish community and the local branch of the Society for Christian-Jewish Co-operation. E.G.L.

## THE BATTLE LEAGUE OF GERMAN SOLDIERS SUED

The League of Human Rights has taken out a summons against Erwin Schoenborn, chairman of the *Kampfbund Deutscher Soldaten in Frankfurt* for inciting hatred against Dr. Robert Kempner, now in Frankfurt, and U.S. deputy chief prosecutor during the Nuremberg trials. Schoenborn maintains that all trials on Nazi crimes were based on lies and offers a reward of DM 10,000 for "every individual case of gassing in a war-time German concentration camp which can be proved without doubt", but he also states that he will not accept evidence from former concentration camp inmates now living in Poland, Israel or the U.S.

## MURDER TRIAL STOPPED AFTER ONE YEAR

Sixty-year-old businessman Albert Krüger from Celle who was the defendant in a trial before the Lüneburg court, accused of 176 murders as a member of a German auxiliary police battalion in Russia between 1941 and 1943, was sent to hospital for an operation. As the law foresees that no trial must be interrupted for more than ten days, this will mean that he will have to face a new trial if he is considered fit enough to face it. The present trial has already cost more than £150,000. Judges visited the U.S.S.R. four times and Australia and the United States once in order to take statements and interrogate witnesses.

## BERLIN'S MAYOR VISITS ISRAEL

The Lord Mayor of Berlin, Klaus Schuetz, recently paid a visit to Israel and, on this occasion, attended the opening ceremony of the "Berlin Wing" of the Ben-Gurion University in Beersheba, to which the Berlin municipality had contributed 600,000 DM. This contribution, Mayor Schuetz stated in his address, is mainly meant for the Reading Room, the expansion of the Students' Home and the work of the Department for Religious Studies. The speaker stressed the close relationship of the Berlin authorities with the Jewish community and its members. "Together we commemorate historical dates of the Jewish community and events which are reminiscent of the Jewish fate in Germany", he said. He also recalled that especially in critical situations like the Yom Kippur War, the Berliners had always declared their solidarity with Israel. E.G.L.

## JEWISH BANKER TOPPLES PREMIER

Mr. Albert Oswald, Social Democratic Prime Minister of Hesse, resigned in response to strong public criticism accusing him of having accepted a donation of over £10,000 to party funds from Dr. Tibor Rosenbaum, former director of the International Credit Bank in Geneva which closed in 1974. As chairman of the board of directors of the Hesse State Bank, Mr. Oswald had maintained close business links with the I.C.B. including planned investments in Israel.

## JEWISH RELIGION AN EXAMINATION SUBJECT

The Bavarian Ministry of Education has announced that Jewish religious instruction is to be made available to all Jewish pupils of secondary schools and that the subject is to be included into the *Abitur* syllabus.

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# NEWS FROM THE EAST

## SHORTER WAIT IN VIENNA

Soviet Jews going to Israel via Austria will now only spend a few hours in Vienna instead of several days as hitherto. This was arranged in order to reduce the large number of drop-outs who went to countries other than Israel. During a longer stay, people were approached by touts who urged them to go to Western countries. According to Soviet emigrants now in Israel, the Soviet Security Police (K.G.B.) is encouraging Jewish emigrants to drop out after reaching Vienna. They also give preferential treatment to emigrants who indicate they would settle outside Israel and make it difficult for Jews genuinely wanting to settle in Israel to obtain exit permits. The emigrants in Israel suggest closing the Vienna Office and opening one in Ben-Gurion Airport where new arrivals could be processed.

## SOVIET JEWS PLIGHT LIKE GERMAN JEWS' UNDER NAZIS

During a London Press conference, Professor Vitaly Rubin, a leading sinologist who was granted a visa to go to Israel after a wait of four years, said the situation of Soviet Jews was going from bad to worse and resembled the situation of German Jews in the early 'thirties. To silence peoples' complaint about food shortages, the government cast the Jews in the traditional role of scape-goats for economic difficulties. In public this is expressed as incitement against "international Zionism" as the enemy. In the streets Jews are being subject to verbal insults, and children are beaten up by their schoolmates. Professor Rubin said that many Soviet Jews shared his view that the most important thing for them was to leave, even if some of them went to countries other than Israel.

Professor Rubin visited the Belsize Square Liberal Synagogue to thank members of Con-

science, the inter-denominational committee for Soviet Jewry which had campaigned for his release from Russia. He said the actions for Soviet Jewry in this country presented a story of success. "In Stalin's time it was impossible to think of it, but now 130,000 have escaped from Russia, and it was pressure from outside that made the Soviets allow emigration . . . Even if letters sent to me did not reach me, they were read by the authorities . . . They let out ten people from my institution without any trouble." Mr. Rubin is now a professor of Sinology at the Hebrew University of Jerusalem.

## SOVIET DEFECTOR IN BRITAIN

Forty-five-year-old Lev Zaleskity who was a member of an exchange visit team to General Electric Co.'s traction division in Trafford Park, left his hotel in Timperley, near Manchester, and walked into a police station to ask for political asylum. Special Branch Officers escorted him to a secret hide-out.

Before contacting the police, Mr. Zaleski presented himself at the Holy Law Synagogue, Prestwich, where the staff mobilised local Soviet Jewry activists and community leaders to assist him. The Home Office granted him permission to stay in Britain for twelve months. He has been described as a leading expert on traction engineering.

## P.L.O. BUREAU IN PRAGUE

The head of the Political Department of the P.L.O., Mr. Kaddumi, has announced over the radio that he has concluded an agreement with the Prague Government to open a P.L.O. Bureau in Prague in the near future. He alleged that the Czech Government promised to support the Palestinian people in their fight for national self-determination.

## PERSONALIA

### REFUGEE GIRO CHIEF RESIGNS

Mr. Alfred Singer, who came to this country as a refugee from Germany and after a brilliant career in Industry became the first head of the Post Office Giro banking subsidiary, has resigned his £17,830 a year job to become chairman of the Post Office Staff Super-annuation Fund which has funds of more than £650 million at its disposal and operates independently of the Post Office. Mr. Singer said he had resigned in spite of the fact that his contract with Giro had another two years to run because his new job would give him wider responsibilities.

### GENERAL ANDERS' WIDOW ON CONCERT TOUR

Renara Bogdanska, Ukrainian-born daughter of a Greek-Catholic pre-war Polish army chaplain and widow of General Anders, wartime commander of the Polish Army Corps in Britain, has just started another concert tour of Israel and was given a rapturous reception. Her repertoire includes some well-known Yiddish songs and "Jerusalem the Golden." General Anders was not very popular with Polish-Jewish soldiers and often accused of anti-semitism.

### GOLDA MEIR'S SON

Mr. Menachem Meir, a professional cellist and head of the Israeli Conservatory of Music which gave a performance at the Queen Elizabeth Hall, London, is a son of Mrs. Golda Meir. The concert was held in remembrance of the young flutist Yadin Tenenbaum, a pupil of the conservatory who was killed in the Yom Kippur War. Mr. Meir is not interested in politics.

## FAMILY EVENTS

*Entries in the column Family Events are free of charge; any voluntary donation would, however, be appreciated. Texts should be sent in by the 15th of the month.*

### Golden Wedding

**Israel.**—Mr. and Mrs. Alfred Israel, of 49 Ornan Road, London, NW3, celebrated their golden wedding on November 20.

### Deaths

**Fels.**—Mrs. Sophie Fels, of 4 Thanet Lodge, Mapesbury Road, NW2, passed away on November 12 after a long illness. Missed by her relatives and friends.

**Herrmann.**—Mrs. Grete Herrmann, of 25 Brook Lodge, N.W.11, passed away on November 9. Deeply mourned by her family and many friends.

**Oppenheim.**—Gertrud Frieda, widow of the late Dr. Leo Oppenheim (formerly of Rodborough Road, Golders Green), died peacefully in hospital in Maidstone, Kent, aged 87. Deeply mourned by her daughter and family, with whom she spent her last years, her grandsons in Israel and Germany, and her many friends.

**Putzel.**—Mrs. Adele Putzel (née Herz) passed away on the day after Yom Kippur, in her 86th year. Deeply mourned by her daughter, Eva Levy, and family.

**Schwarz.**—Julius Schwarz, Osmond House, passed away on October 18, aged 94, in hospital after a short illness. Deeply mourned by his devoted family, daughter Fritzi and her husband, grandchildren and great-grandchildren.

**Sommerfeld.**—Lotte Sommerfeld, née Westmann, Augusta, Maine, U.S.A., passed away peacefully on November 7. Deeply mourned by her brother Heinz Westman, Readfield, Maine, U.S.A., and her sister Ruth Lachs, née Westmann, Bradford, West Yorks.

### Memorial Stone

**Presser.**—The Memorial Stone in loving memory of the late Mrs. Rosa Presser will be consecrated at Bushey Cemetery on Sunday, December 5, at 2 p.m. (14.00 hrs.). Please accept this as the only intimation.

## CLASSIFIED

*From January, 1977 onwards, the charge in these columns will be 25p for five words plus 20p for advertisements under a Box No.*

### Situations Vacant

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### Miscellaneous

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### Personal

**A FAIR LADY**, divorced, just past 60 years of age, would like to meet gentleman, same age, still able to enjoy life with her. Box 629.

**WIDOW, INDEPENDENT MEANS.** in 60s, with many interests, no family, good home, is looking for a gentleman in the same position for companionship. Car owner preferred, Wembley area if possible. When replying, please give telephone number. Box 628.

**ATTRACTIVE, INTELLIGENT** widow, late forties, living N.W. London, is looking for suitable friend, car-owner preferred. Box 632.

**WIDOW, prof.,** retiring shortly, seeks company for outings, travel. Box 631.

**REFINED AND ATTRACTIVE** widow, born in Vienna, living in Manchester, in her middle fifties, would like to meet unattached gentleman, for friendship and maybe marriage. Box 634.

# OBITUARY

## PAUL ELEK

The well-known publisher Paul Elek who came to this country from Hungary in 1938, has died at his Highgate home at the age of 70. He was a member of a reputable Budapest publishing family and left his country as he had fallen foul of the Horthy administration because of his liberal views. He arrived almost penniless, but soon set up his own firm, together with his wife, Elizabeth, to publish technical and scientific books which were popular during the war. After 1943 he began to publish high-class art books which established his firm's reputation. He also published a number of popular war reminiscences, many lavishly illustrated books on architecture and scholarly works on contemporary history like A. J. Sherman's "Island Refuge", a study of Britain's attitude to refugees after 1933.

## FIGHTER AGAINST FASCISM

Mr. Jack Pearce who died recently was secretary of the Jewish Peoples Council against Fascism and Antisemitism in the 'thirties. The council played a prominent part in mobilising half a million people in October, 1936, to prevent a fascist march through London.

## DR. SIEGURD ZIENAU

Dr. Siegurd Zienau, a reader in physics at University College, London, has died at the age of 55. He came to this country in 1934 as a refugee from Berlin and after a distinguished career as an undergraduate in mathematics at Birkbeck College was trained in the old school of European physics. He joined the staff of University College in 1955 and was regarded as one of the most distinguished members of the London scientific community. In recent years he was active in the history and philosophy of science and in the British Society for Social Responsibility in Science. The head of his department, Professor Franz Heymann, said that he could "recall from obscure journals published in the first half of the century the seminal work which shed light on modern problems."

## DR. F. M. FRIEDMANN

Dr. F. M. Friedmann died in London at the age of 79. Before he came to England in 1939, he was, until 1933, a teacher at a German Secondary school. When the Nazis came to power he was appointed head of the school of the Jewish "Landschulheim" Caputh, near Potsdam, and also taught at the Jewish Secondary school in Berlin, Wilsnacker Strasse. After work with the Youth Aliyah in this

country and teaching children evacuated to Northern Ireland, he became one of the first masters of Carmel College and founded its history department. He retired in 1961 and from then onwards lectured on Jewish history at Leo Baeck College and on German literature at the City Literary Institute.

## STAATSSEKRETAER a.D. PUENDER

Dr. Hermann Puender, who recently passed away in Fulda, at the age of 88, was Chief of the Reich Chancellery from 1925 to 1932. He was involved in the resistance actions of July 20, 1944 and imprisoned in several concentration camps. After the war he was first appointed Mayor of Cologne and later held several other leading public positions. His active interest in Jewish affairs before 1933 included the membership with the Pro-Palaestina Komitee from 1926 onwards. After the war, he was one of the founder members of the Cologne Society for Christian-Jewish Co-operation. E.G.L.

## MEMORIAL FUND FOR HIGH COURT JUDGE

An appeal was launched to set up a fund in memory of Sir Morris Finer, the High Court Judge who died in December 1974. It is to be run by the London School of Economics where Sir Morris was chairman of the court of governors. Patrons include Sir Harold Wilson and Lord Goodman.

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## LEGACIES TO AJR CHARITABLE TRUST

As in the past, the AJR Charitable Trust was the beneficiary of legacies also in the course of its latest business year, which covered the period April, 1975/6. During that year, the Trust received legacies from the following members and friends of the AJR: Mrs. M. Baneth (from whom the Trust also inherited a house at West Heath Drive), Mr. F. Bein, Miss M. Eisner, Mrs. M. Elias, Mrs. S. Gaessner, Mrs. S. Hirsch, Miss G. Jaffe, Mr. O. Kuznitzky, Miss M. Low, Mr. A. Seidel, Mr. R. Schwarz, Mrs. K. Warschauer, Mrs. E. Weiss. We shall always gratefully remember the generosity and sense of solidarity of these deceased friends. Their legacies are not only appreciated in view of the spirit by which they were prompted; they are also of greatest practical importance for the continuation of our work. As the owner of two buildings, Hannah Karminski House (the Communal Centre) and Marie Baneth House (providing bedsitter accommodation) and the co-owner (jointly with the Central British Fund) of the Flatlet Home, Eleanor Rathbone House, the Trust bears the heavy burden of keeping these houses in good condition. Furthermore, the Trust has been helpful on several occasions by entirely or partly defraying the costs for the acquisition of equipment in the Old Age Homes (jointly administered with the CBF). Last but not least, the income of the Trust will be increasingly required to secure the continuity of the charitable activities carried out by the various departments of the AJR.

For all these reasons, it is hoped that many of our friends will follow the example set by those listed in this note or mentioned in these columns on previous occasions.

Any information which prospective legators or their legal advisers might require may be obtained from: The Secretary, AJR Charitable Trust, 8 Fairfax Mansions, London, NW3 6JY (Tel.: 624 9096/7).

### THEATRE AND CULTURAL NEWS

**U.S.A. Mel Brooks**, Jewish Hollywood comedian, son of Russian emigrants, is at present proving that "turning full circle" can be rewarding. His latest picture is called "Silent Movie", and in a film in which no word is spoken, the cast includes Liza Minelli, Burt Reynolds, James Dean, Paul Newman, Marcel Marceau and Marty Feldman.

**Luebeck.** The performance of Kurt Weill's "Lady in the Dark" in the presence of Lotte Lenya proved a remarkable event. The main part was taken by Nadja Tiller whose films (e.g., "Das Maedchen Rosemarie" and "Rosen fuer den Staatsanwalt") were among the few German pictures to achieve post-war popularity in England.

**Tegernsee.** Thirty years after the death of the celebrated tenor *Leo Slezak* (who in later years had turned film-comedian), the family home in Rottach-Eggern has become a boarding house, decorated with the photographs, press cuttings and accolades of the past. Slezak's son, Walter, now living in Switzerland, pays annual visits to the villa.

**Twilight in Egypt?** The ban on the film "Dr. Zhivago" has been lifted, and Egyptians can now see their own Omar Sharif for the first time.

**Yesterday's Musical.** Kalman's popular "Graefin Mariza", now 52 years old, has scored fresh success during a prolonged series of performances at Vienna's "Raimundtheater". S.B.

### Letter to the Editor

#### HIGHGATE SYNAGOGUE

Sir,—My attention has been drawn to the *Anglo-Judaica* column of your October issue, which carries an item under the heading "Highgate in Search for a new Rabbi".

You have obviously confused the New Highgate and North London Synagogue which is under jurisdiction of Dr. Louis Jacobs with the Highgate District Synagogue under the jurisdiction of the Chief Rabbi.

Will you, please, note that the Highgate District Synagogue, formerly situated in Archway Road, N.6, and which was damaged by fire, is now meeting in temporary premises at the United Reform Church in Pond Square, Highgate Village. Also that our Synagogue is not looking for a Rabbi.

(The Rev.) STUART PLASKOW

Minister, Highgate District Synagogue  
12 Lynmouth Road,  
Stamford Hill,  
London, N.16.

#### AWARDS

Israeli author Ephraim Kishon whose books in German translation have been best-sellers for many years, was awarded "the gold dtv paperback" when the number of copies of his book "Look Back, Mrs. Lot" had reached one million. His translator Friedrich Torberg received another award.

#### MEDICAL PRODIGY

An 18-year-old Israeli, Avi Ben-Avraham, is being hailed as the world's youngest doctor having qualified in Milan after only two years' study and obtaining top marks in all theoretical examinations. Dr. Ben-Avraham is the youngest of five children of a family who emigrated to Israel from Iraq in the 1940s and now lives in Herzlia.

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