

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Werner Rosenstock

TWO SIGNIFICANT ANNIVERSARIES

Robert Weltsch and the L.B.I. Year Book

When, shortly after its inception, the Leo Baeck Institute decided to include in its programme the publication of year books, some sceptics, including Martin Buber, warned against such an ambitious venture, because they had experienced on several previous occasions that one could never reckon on the continuity of such annual publications. Now, we can state with pride that, perhaps as the result of our "yeckishe" consistency, the 20th volume of the Year Book can be added to our book shelves.* This attainment is, in the first place, due to the Year Book's editor, Robert Weltsch. Yet while the appearance of this "jubilee" issue is already sufficient reason to convey our congratulations to him, mention must also be made of the fact that it coincides with an important event in his personal life, his 85th birthday on June 20.

This issue carries several tributes to Robert Weltsch's personality and work. Each of the authors sees him under a different aspect, determined by his own personal relationship with him. And yet, within the limited space of this journal, the assessments complement each other and represent an harmonious piece of chamber music.

AJR Information may claim its, albeit modest, place in this ensemble. Throughout the years, the editor has had the privilege of publishing contributions by Robert Weltsch, and, on this happy occasion, he wants to thank him for having enhanced the level of this paper by his co-operation. As the Grand Old Man among the Jewish publicists of our background, he has constantly let us have the benefit of his widespread knowledge and experience, coupled with the courage of expressing his views, even if they were not in accordance with those of the "establishment". In the course of the years, there have been frequent exchanges of notes between "R.W." and "W.R." Only one kind of advice, sometimes given by "R.W." in an accompanying note to an article was disregarded by the recipient, namely that the best way of using the manuscript would be to throw it into the waste paper basket. Instead, like all his other articles, it was published, and the number of approving letters as well as the demands for additional copies re-affirmed that this was the right procedure. Thus, overcoming the inhibitions of expressing personal feelings in public, it may be justified on this unique occasion to confess that "W.R." looks up to "R.W." as the master out of reach with reverence and affection.

Having thus, at least briefly, paid tribute

to the man, we now turn to his latest work, the 20th Year Book. From a general point of view, this volume symbolises the general transition it has undergone in the course of the past two decades. Whilst the contributors to the first volumes were almost exclusively Jewish scholars, who had spent part of their adult lives in Germany, the circle of authors has gradually widened. Thus, of the 18 authors of the present volume, only three belong to the "founder" generation (Dr. Ernest Hamburger, Hermann Kesten and Dr. Hans Liebeschuetz). Two other Jewish German-born authors (Dr. Lothar Kahn and Dr. Fritz Stern) were still children when the Nazis came to power. All the others are either young non-Jewish German scholars or Jews and non-Jews born in countries other than Germany, especially in the U.S. This change indicates the increase of the importance attributed to the research of German Jewish history. These young scholars cannot speak from first-hand experience. Yet their detachment may, on the other hand, be a safeguard against an apologetic approach. To avoid any misunderstanding, we hasten to add that the research of the German Jewish scholars attached to the LBI was equally unbiased and based on thorough research.

German Jewry in Recent Literature

Whilst in previous issues the editor, Robert Weltsch, wrote detailed introductions, forging the articles of the book into an organic entity, this time he restricted his own contribution to a one-page "Preface". The actual Introduction was written by Gerson Cohen, American-born Chancellor and Professor of Jewish History at the Jewish Theological Seminary of America. After having conveyed his birthday tribute to Dr. Weltsch, Professor Cohen writes that the effort at finding "the bald truth, however difficult to absorb . . . is all the more notable in view of the 'bad press' that German Jewry has had in recent literature". This, of course, quite rightly does not prevent him from expressing critical views about the dilution of Judaism which, in his opinion, the German Jews paid as the price for their emancipation. His is a thought provoking and thoughtful introduction to the problems unfolded in the following articles of the Year Book.

It is significant that two recent sessions of historians were devoted to the history of German Jewry, one in Braunschweig at the German Historikertag (October 1974) and one in Chicago (December 1974) organised by the American Historical Association under the heading "Integration of Jews in Nineteenth Century Germany". Some of the papers read

at these meetings—convened by not specifically Jewish learned societies and on a wider basis than the Scholars' Conference at Arden House in 1973 under the auspices of the LBI—are reprinted in this Year Book.

In Braunschweig, Professor Reinhard Ruerup illustrates the "Jewish Question" in Germany 1850-1890 by stating that in spite of the Liberal conception according to which the Jews differed from the majority population only by their religion, the term "baptised Jew" was widely accepted. This indicated that the concept of "Jew" was not exhausted by its religious connotation. Ruerup also deals with the effects of the increasing concentration of Jews in towns and quotes as examples that already in 1875 in Berlin 4.7 per cent and in Frankfurt 11.6 per cent of the total population were Jewish. The general position of the Jews deteriorated in the 1870s as the after-effect of the "Gruenderjahre", when Liberalism lost its formative influence.

The Influence of Stoecker

Hans Liebeschuetz reminds us that the same Houston Stewart Chamberlain, who in 1895 wrote the anti-Jewish *Grundlagen des neunzehnten Jahrhunderts*, nine years later, in a book on Kant, described Hermann Cohen as the Nestor of Kant's correct interpreters. While it is widely known that de facto unbaptised Jews were rejected as *Reserve-offiziere* in Prussia, it may be news to many readers that Prince Wilhelm (later Emperor Wilhelm II), under the influence of Stoecker, demanded the exclusion of Jews from the Press. The Prince approached the Minister of the Interior who, though also an opponent of the Liberal press, considered the request as incompatible with the constitution.

The Jewish individual's need of coming to terms with the German and Jewish components of his personality resulted in a variety of "solutions", as described in Hermann Greive's paper on Jewish Self-Identification. When the idea of the conservative Christianisation of the State struck root in the population and also included anti-Jewish conceptions, as expressed by Treitschke or, in a more crude way, by Stoecker, "German Jewry felt itself thrown back at its own resources. This led to far-reaching consequences", and in 1893, when the antisemitic movement reached its climax, the *Centralverein deutscher Staatsbuerger Juedischen Glaubens* was founded. Conversely, another effect of the post-liberal phase was the development of the German section of the Zionist movement.

These centripetal trends of the majority of Jews are complemented by centrifugal efforts among a section of the tiny plutocratic Jewish upper crust. Their position is described by Lamar Cecil in his paper "Jew and Junker in Imperial Berlin", read at the Chicago Convention. It refers in the first place to wealthy Jewish families in Berlin like the Schwabachs and the Friedlaender-Fulds, and only to a lesser degree to the position of Jewish women who married into noble families. Two features,

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TWO SIGNIFICANT ANNIVERSARIES

Continued from page 1

mentioned in the paper, deserve special reference. In their anxiety to appear equal to their Gentile guests, the Jewish hosts avoided to invite fellow-Jews to their ostentatious parties. Furthermore, quite a few of these wealthy Jews inhabited houses in the Wilhelmstrasse district which had been sold to them by impoverished aristocratic families; this change was bound to create resentment among many old families.

Much new ground is covered in Monika Richarz's paper about Jewish Social Mobility. The changes during the last century manifested themselves in the removal from villages to towns, in the improvement of the Jews' financial position, and, last but not least, in the educational sphere. Jewish attendance of the *Gymnasium* and the universities was "way above the average". As early as 1886/7, 9.6 per cent of the students enrolled at Prussian universities were Jews. This means that there were about seven times as many Jews enrolled as corresponded to their percentage in the total population.

Jewish Politicians

Three essays of the book assess the position of Jewish politicians, Eduard Lasker (by James F. Harris), Hugo Preuss (by Ernest Hamburger), and Walther Rathenau (by David Graham Williamson). Lasker dissociated himself at an early age from his orthodox upbringing in the small Poznan township of Jarotschin. With his uncompromising sense of justice, he made no difference between the non-Jewish and Jewish culprits of the corruption of the Gruenderjahre and, in his violent attacks equally fought against the high official of the Prussian Ministry of State, Geheimrat Wagner, and the Jew B. H. Strousberg (cf. Ernest Hamburger: *Juden im oeffentlichen Leben Deutschlands*). The centre piece of James Harris's essay is Lasker's fight for the enactment of the *Gesetz ueber den Austritt aus Synagogengemeinden* (1876), which made it possible for a Jew to remain Jewish without belonging to his local congregation. The discussion about Lasker's bill went on for many years, and the arguments pro and con are described by the author with particular accuracy and based on widespread source material. Without being able to go into the very complicated details, the paradox remains that Lasker was motivated by his basic Liberal belief in freedom of conscience, which should provide the possibility of remaining an "unorganised" Jew instead of becoming an apostate, whereas the main beneficiaries of the law were the ultra-orthodox Jews who were thus enabled to secede from their local communities and to establish separate congregations ("Austrittsgemeinden").

In his essay on Hugo Preuss, the main creator of the Weimar Constitution, Ernest Hamburger, as always in his works, describes the life and work of the individual in the wider context of the political climate of his time. In 1889, at the age of twenty-nine, Preuss became a Privatdozent at the University of Berlin, but his application for a professorship at a university was not successful. Eventually, in 1906, he was given such a professorship by the Berlin *Handelshochschule*. About Preuss's share in drafting the Weimar Constitution, Hamburger relates that the original draft was more centralistic and went too far in the minds of the more federalistic members of the Weimar National Assembly. Probably, this federalistic attitude also reflected the feelings of the majority of the population. We must

not forget that the federal states after the First World War were the successors of old established monarchies and principalities and that any undue curtailment of their rights would have been considered unorganic. Things only changed after the Second World War, when Prussia, having lost its territory east of the Elbe, ceased to exist. Then, new Lander (some of them parts of the now extinct Prussia) came into being and, as far as can be seen, this seemingly abrupt conversion of former Prussian provinces into federal states as well as the unification of several formerly separate Lander, e.g. Baden and Wuerttemberg, have not prevented the development of these new Lander into organic entities.

The "Judenrepublik"

As we know only too well, the fact that the draftsman of the Weimar Constitution happened to be a Jew served as one of the pretexts of the reactionaries to denounce the young republic as "Judenrepublik". Preuss himself had only limited bonds with Jewish communal life, yet he did not entirely stand aloof from it. In 1924, he decided to join the Management Committee of the *Akademie fuer die Wissenschaft des Judentums*, thus lending the prestige of his name to this venture, and one year later, he addressed a large Jewish rally, convened by the Landesverband of the Prussian Jewish communities on "The Current Political Situation of the Jews in the Reich and German Jewry".

Reading the title of the third essay on a Jewish politician, Walther Rathenau, one feels at first sight doubtful, whether this subject has not already been exhausted in the vast existing literature. Yet the author succeeds in adding new aspects. Under the Weimar Republic, Rathenau was hated by the Right because he wanted to establish a new relationship with the former enemies and because he, the Jew, represented Germany on the international scene. After his assassination, he became the revered martyr of the adherents of the Republic. Yet now, after the Second World War, his image has changed again, this time not on the Right, but by a new school of historians guided by Fritz Fischer who, in his book *Griff nach der Weltmacht* "put him in the dock as an imperialist and advocate of German expansion".

The general image of the Jew in post-war Germany is analysed in a survey by Nancy

A. Lauckner on "The Jew in Post-War German Novels". One of her conclusions is that, understandably, the guilt feelings sometimes result in the creation of idealised, unrealistic characters. Altogether, the study is based on 75 novels which are divided and subdivided in several categories. Among them are the refugees, the victims and the special case of the child as a victim. The refugees in turn are subdivided in the returnee, the avenger and the Israeli. The authoress states that the number of novels on Jewish victims exceeds that on Jewish refugees. The returnee is represented in several novels, the most important among them being Alfred Andersch's *Efraim*, describing a German Jew who was sent to safety in England in 1935 and returns to Germany as a British citizen and journalist to report on Berlin's morale during the Cuban missile crisis. Of course, the novels assessed by the authoress also include *Die Blechtrommel* by Günter Grass, *Das unauslöschliche Siegel* by Elisabeth Langgässer and works by Peter Weiss. She also deals with the "amoral atmosphere" depicted in some of the novels by Gerhard Zwiersenz but leaves it open whether these works are governed by antisemitic intent. (After the publication of the Year Book, this problem has gained more topicality by Fassbinder's play *Der Müll, die Stadt und der Tod* which is based on Zwiersenz's novel *Die Erde ist unbewohnbar wie der Mond*. A brief reference to the Fassbinder affair is published in this issue.—The Ed.) On the whole, the authoress comes to the conclusion that the treatment of the Jew in the post-war novel contrasts sharply with the antisemitic trend in previous German literature. Of course, she realises that this new image is not accepted by the entire German reading public, and she also—rightly—claims as the ultimate goal that the Jew may be portrayed as a person with the usual virtues and flaws rather than a special case of good or evil.

These references to the Year Book are not meant to give a full picture of the volume's numerous essays. Mention should be made that three essays of one section deal with the problems of Enlightenment and Reform, a further section covers the relationship between Ludwig Tieck and Rahel Varnhagen, the writer Moritz Saphir and a charming and yet serious portrait of Joseph Roth, presented by his friend and colleague Hermann Kesten and comparing the Paris émigré Roth with his spiritual precursor Heinrich Heine.

As usual, the book ends with Bertha Cohn's reliable and comprehensive bibliography, listing more than 700 books and essays published in 1974, and again including articles in AJR Information as source material.

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HOME NEWS

PRIME MINISTER'S PLEDGE

In a letter to the Zionist Federation, the Prime Minister, Mr. Callaghan has promised to continue working for the strengthening of the close and friendly relations between this country and Israel and for a peaceful and just settlement in the Middle East.

JEWISH SECRETARY OF STATE FOR TRADE

Mr. Edmund Dell who was made Secretary of State for Trade in Mr. Callaghan's first cabinet changes, is the son of Mr. R. Dell, for many years a leading official of the Anglo-Palestine (later Anglo-Israeli) Club in Piccadilly, a regular meeting point of British and Israeli Zionists. There are now three Jewish members in the Cabinet, the other two are Mr. Harold Lever, Chancellor of the Duchy of Lancaster, and Mr. John Silkin, Minister of Planning and Local Government. In addition there are another eight Jewish members among the middle and lower ministerial ranks including the Attorney General, Mr. Samuel Silkin and the Housing and Construction Minister, Mr. Reginald Freeson.

BBC SEVERS LINK WITH ISRAEL

The last special link between the BBC and Israel was broken on May 31 when the BBC's Hebrew Unit was wound up to save the corporation about £15,000 a year. The unit provided a regular service of newsreels in Hebrew and English. It was set up in 1968 when the daily Hebrew service which had been sent out for twenty years, was closed down.

DISCRIMINATION AT ISLAMIC FESTIVAL

After receiving complaints from Jewish visitors to the exhibition the British Museum has altered descriptions at two displays in the Nomad and City Exhibition at the Museum of Mankind. A map in the catalogue on the Yemen City of Sana showed Israel and Jordan as one country without a border. The country bore no name. In the Nomad and City exhibition there are about 100 photographs of Beduin. Those taken in Arab lands mention the respective country, those taken in Israel only the region—Negev or Galilee. Israel is not mentioned. Some changes have now been made, but Israel is still not mentioned, because, as a spokesman for the museum said "the festival's purpose is Islam".

The newly formed group of Consultants to the Archbishops of Canterbury and York on Interfaith Relations has taken steps to ensure that nothing in the Festival is detrimental to Jews or Israel.

UNITED NATIONS ASSOCIATION AGAINST RACISM RESOLUTION

The annual conference of the United Nations Association in Great Britain, held in Cambridge, adopted a resolution calling on the World Federation of UN Associations to "dissociate itself" from the infamous UN resolution which equated Zionism with racism. Of over 200 delegates six opposed the motion, and another six abstained. A pro-Arab motion calling on the British Government to censure Israel in the strongest terms for her "illegal and provocative activities in the occupied territories" was carried in the political commission, but failed to achieve the required two-thirds majority in the plenary session with 100 votes for and 58 against. The Jewish delegation at the conference, representing 14 Anglo-Jewish organisations, abstained on a resolution which called on the PLO to recognise the State of Israel and urged Israel to accept PLO participation in negotiations for a peace settlement. The motion was passed nem con.

TERRITORIALS IN NAZI EXERCISE?

Mr. Paul Rose, Labour MP for Manchester Blackley will ask the Ministry of Defence why members of the Territorial Army were allowed to become involved in manoeuvres with Nazi groups. The affair came to light when it was revealed that Special Branch Police in the Midlands are carrying out a major investigation about a secret camp in Savernake Forest, Wiltshire in which the Territorials are supposed to have engaged in manoeuvres with members of Column 88, a clandestine Nazi organisation and other extreme Right-wing groups. So far, the Ministry of Defence has regarded the reports as exaggerated and stated that individual members of the Territorials may have been involved, but no unit.

ANTI-JEWISH ADVERT BEFORE RACE RELATION BOARD

Dr. Jacob Gewirtz, executive director of the Board of Deputies' Jewish defence and group relations committee, has asked the Race Relations Board to determine whether an advertisement by a British firm in the "Sunday Times" constitutes anti-Jewish discrimination in employment. *Executive Dynamics* of Hemel Hempstead advertised for a London-based export sales manager who "must be acceptable in the Arab-speaking world." They explained that this meant that the applicant could be neither Jewish nor female.

BAN ON RACIAL MEETINGS IN TRAFALGAR SQUARE SOUGHT

The Board of Deputies has asked the Home Office and the Department of the Environment to ban the use of Trafalgar Square for racist meetings. The letter to the authorities pointed to the provocative nature of Right-wing marches in Bradford and London recently.

ORT AN EXAMPLE TO INDUSTRY

At an Ort luncheon in London, Sir Monty Finnieston, outgoing chairman of the British Steel Corporation, said that industrialists and employers should support industrial re-education and retraining. Ort's chairman, Mr. David Young, said the organisation's experience might well provide a lesson for British industry, particularly in the light of its work in industrialised countries like France. In Israel, Ort served the needs of a developing industry and the growing demand for a technologically based education among its young people. The luncheon raised £11,000.

With acknowledgement to the news service of the Jewish Chronicle.

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ANGLO-JUDAICA

Reform and Liberal Rabbis

Rabbi Dow Marmur was elected chairman and Rabbi Jacob Kokotek vice-president of the Council of Reform and Liberal Rabbis, formed in 1969 which has now 60 rabbis in 40 congregations and serves 20 per cent of synagogue-affiliated Jewry in the country.

Chief Rabbi told not to visit Hasmoneans

Chief Rabbi Jakobovits who had been asked to address the Israel Society at the Hasmonean Boys' Grammar School on Israel Independence Day, was informed by the school's principal, Rabbi Dr. Schonfeld that the school would be closed on that day and that he would therefore be unable to address the boys. The move was interpreted by parents and pupils as an attack on pro-Israel activities at the school.

Yom Kippur holiday for University College School

Asked whether his school operated a quota system like many other public schools, the head of University College School in Hampstead, Mr. W. A. Barker, said that more than 160 out of 500 boys at the school were Jewish. Boys usually brought letters from their parents for leave of absence on Yom Kippur, but as this year Yom Kippur was on a Monday, he was going to make it a holiday for the whole school.

New Headmaster of JFS

Mr. Leslie Gatoff, 56, deputy head of the JFS Comprehensive School, Camden Town, is to become headmaster of the school on the retirement of Dr. Edward Conway who has held the post since the school opened in 1958. Mr. Gatoff has always been active in Jewish affairs and is at present a member of the Council of the United Synagogue. His wife is a teacher at the North-West London Jewish Day School in Willesden.

Welfare Home to close down

Owing to diminishing funds the Jewish Welfare Board will close one of its biggest homes, the Samuel Lewis Convalescent Home at Walton-on-the-Naze. The home cost the Board £46,000 to run in 1975. It was visited in that year by more than 1,230 people, who spent fortnightly holidays for recuperation and post-operative convalescence. The home, built in 1910, is the only Jewish convalescent establishment registered with the National Health Service. The Welfare Board is faced with a deficit forecast of £170,000 for 1976.

East End Settlement sold for £210,000

The building of the Brady Clubs and Settlement in Hanbury Street, Whitechapel, has been sold to Tower Hamlets Council for £210,000 for use as a community centre. Brady will continue to operate in the building as a self-supporting entity on two weekday afternoons and on Sundays. One room has been set aside for Brady's canteen. Lady Janner, Brady's president, said the sale was due to the fact that the Jewish East End community was rapidly dwindling and that the building had been underused.

Foundation Stone for Flatlet Home laid

Judge Alan King-Hamilton laid the foundation stone for a £600,000 block of flatlets being built for 42 elderly Jewish people in East Finchley by the Westlon Housing Association. The organisation was formed in 1973 by members of the West London (Reform) Synagogue. The development officer, Mr. Alan Silverman, said during the ceremony that people with genuine social need would be given priority. This need, he stressed "cannot be measured merely in financial terms. It is also concerned with loneliness, the desire for companionship, the absence of family support and many other considerations".

NEWS FROM ABROAD

UNITED STATES

Jimmy Carter and the P.L.O.

Mr. Jimmy Carter, the front-runner in the contest to become the Democratic candidate for the Presidency, said in an interview that ultimately the legitimate interests of the Palestinians would have to be recognised, but "he would not negotiate with the P.L.O. or force Israel to do so until he was convinced that the Palestinians recognised Israel's right to exist in peace".

100,000 march for Soviet Jews

More than 100,000 people participated in a march down Fifth Avenue to express support for Soviet Jewry's struggle to emigrate to Israel. Similar marches took place in numerous other places in the U.S.

Jewish Chief of Police

40-year-old Mr. William Kolender has been appointed chief of police in San Diego. He is the youngest and the first Jewish chief of police in California's third largest city. He has been a policeman for 20 years and received the American Jewish Committee's Human Relations Award for his work as head of the police department's community relations office.

FRANCE

Egyptian Ambassador at Jewish concert

The Egyptian Ambassador to France, Kadri Naguib, attended a gala performance by the French Jewish pop singer Enrico Macias at the Olympia Theatre and invited him to perform in Egypt. The Ambassador said to Macias' impresario that many Jews now living in Cairo and Alexandria and many non-Jews would be delighted to hear the singer.

Lazar Mandes, a South American journalist, reported recently that during a month's tour of Egypt he visited Jewish communities which now totalled fewer than 500 people of whom 400 lived in Cairo. They are all elderly and free to leave if they wish. Minyans for synagogue services are well maintained.

Youth Aliyah's links with Israel

Nine European countries sent delegates to a Youth Aliyah conference in Paris where the British section was represented by Mrs. Berta Kanter, joint honorary secretary, and Mrs. Vera Braynis, the executive director. Baroness Alix de Rothschild, world patron of the organisation said that stronger links should be established between Israel and the European committees who should be kept fully informed of Israel's changing conditions. Their members should pay frequent visits to Israel to see for themselves the progress of Youth Aliyah children in kibbutzim, villages and day centres.

President praises Chief Rabbi's Book

Dr. Kaplan, Chief Rabbi of France, recently published a book "French Jewry and Zionism" which contains all his sermons, speeches and articles on Israel and Zionism during the last 25 years. In a personal letter to Dr. Kaplan, the French president, Mr. Giscard d'Estaing praised the book saying: "At a time when the word Zionism is used with various meanings, it is good that with the moral authority attached to your person . . . you should recall the real background of Zionism."

ITALY HONOURS SIX MILLION VICTIMS

Representatives of Italian Jewish communities and members of the Italian public attended a ceremony in Ravenna military cemetery in memory of the six million victims of the Holocaust and soldiers of the Jewish Brigade who died fighting in Italy in the last war. Later Mr. Sassoon, the Israeli Ambassador, distributed medals to families in the neighbouring town of Cottignola which had hidden Jews during the war.

GREEK PRIME MINISTER INSULTS JEWS

During a televised parliamentary debate, the Greek Prime Minister, Mr. Karamanlis, said that non-aligned nations like Egypt, Syria and Lebanon had suffered from Israeli aggression and told the story of a Jew who cried for help while beating up his opponent. Israel has protested to the Greek Government about these remarks which have also deeply shocked the 5,000 Jews in Greece many of whom voted for Karamanlis in the 1974 election which brought him to power.

CONFERENCE OF ROMANIAN JEWS

Dr. Moses Rosen, Chief Rabbi of Romania, presided over the annual conference of Romanian Jewish communities which was attended by 200 delegates and numerous guests. There are about 50,000 Jews living in 68 communities and 30 smaller groups. Before the last war, Romania had a Jewish population of 800,000. There are still 135 synagogues in the country where daily services are held.

NORWEGIANS FIGHT FOR ISRAEL

A number of young Norwegians dedicated to the welfare of Israel and Judaism have formed a group to fight antisemitism and anti-Zionism which they say is the same thing. The group will oppose the Norwegian branch of the P.L.O. especially in universities.

BUSINESSMEN FORCED TO STRIP

Three non-Jewish Brazilian merchants were forced to strip at Casablanca airport, because the Moroccan authorities wanted to make sure that they were not Jews. The Brazilian Foreign Minister has lodged a protest with the Moroccan government.

NO AMNESTY FOR BELGIAN COLLABORATORS

After a prolonged and stormy debate, the Belgian parliament threw out a motion to extend an amnesty to Belgian collaborators. Organisations of former resistance members have issued warnings against groups of neo-fascists who recently distributed leaflets in the Flemish language, headed "Free Europe from the Jews!" The Jewish community has complained that Belgian Jews often did not receive any share of German restitution payments to Belgium. As they were Belgians, they did not qualify for restitution paid to refugees.

END OF BOYCOTT FOR BRITISH LEYLAND

After six years the Arab boycott on British Leyland, imposed because of the firm's dealings with Israel, has been lifted. Even before this was publicly announced, British Leyland Special Products group, one of Europe's largest manufacturers of construction equipment, sent a special sales team to the Middle East. It is expected that trade will at first be concentrated on Land Rover Range and commercial vehicle business.

AUSTRALIAN JEWISH MINISTER

Mr. Walter Jona, since 1964 a member of the Victoria Legislative Assembly and secretary to the State Cabinet for the past three years, has been made Minister for Immigration and Ethnic Affairs and Assistant Health Minister.

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NAHUM GOLDMANN WARNS

At a Press conference in Tel Aviv, Nahum Goldmann, 80-year-old president of the World Jewish Congress, predicted that Israel would soon be exposed to renewed pressure from the United States to give up the occupied territories. He said the US were sick and tired with the Middle East in general and Israel in particular and would certainly start to make their pressure felt in the near future though they would probably not insist on the evacuation of East Jerusalem and on certain minor frontier adjustments. Israel was almost completely isolated and should produce her own initiative for a solution of the problem.

Nahum Goldmann also warned that the Soviet Union might put a stop to Jewish emigration altogether if emigrants continued to go to countries other than Israel. Josef Almogi, chairman of the Jewish Agency, admitted that more Soviet emigrants than ever—some 60 per cent two months ago—did not go to Israel.

Goldmann appealed to Israel and to Jewish organisations everywhere to desist from aggressive anti-Soviet propaganda. It had been explained to him by Russian officials that the Soviet Union would not allow Jews to go to other countries, because that would lead to other minorities applying for the right to emigrate.

A FOREST FOR MONTGOMERY

At a memorial meeting for the late Field Marshal Viscount Montgomery which was arranged in Tel Aviv by the Israel Branch of the Royal British Legion and the League of Israeli War Veterans, it was announced that a forest in Israel is to be planted in his memory. A medallion and scroll were sent to the late field marshal's family in Britain. At the meeting the British military attaché, Col. L. A. W. New, made a speech in Hebrew.

At a memorial service in St. Paul's Cathedral in London the lessons were taken from the book of Joshua in which God instructs the children of Israel to go over the Jordan "unto the land which I will give to them". The dean, the Very Rev. Martin Sullivan, said in his address that if Monty had been alive 3,000 years ago, he would undoubtedly have been a captain of the Israelite host. The Israeli Ambassador, Mr. Gideon Rafael, attended the service.

DEATH OF LEADING ACTIVIST

Colonel Jefim Davidovich one of the leading Russian Jewish activists has died in Minsk. He had waged a three year struggle with the authorities to be allowed to emigrate to Israel. It was refused because he was alleged to be in the possession of military secrets.

AWARDS AND HONOURS

Dr. Mihaly Borsa who heads one of the committees of the Central Board of Hungarian Jews, has been awarded the Order of the Banner of the Hungarian People's Republic on his 70th birthday.

Mr. Josef Komkommer, the president of the Joint Israel Appeal in Antwerp, has been appointed an Officer of the Order of King Leopold II for his social work.

TOP NURSE

David Weinrabe of Watford was made runner-up in the national Nurse of the Year competition, sponsored by the Daily Express and shown on television. Since his schooldays he has helped handicapped people and is now a State Registered Nurse working in an institution for patients with mental disabilities.

150 YEARS VIENNA STADTTMPEL

The 150th anniversary of the inauguration of the Stadttempel in Vienna was celebrated by public meetings, lectures by eminent scholars, and special services.

J. W. Bruegel

THE MAN WHO WAS NEARLY ALWAYS WRONG

Heinrich Brüning's Letters

It may be debatable whether Dr. Heinrich Brüning (1885-1970) as Reich Chancellor from 1930-32 paved the way for Hitler, or was merely unlucky in his attempts to stop him. What is, however, hardly debatable is the fact that the posthumously published memoirs of Brüning and his recently published letters and internal notes covering the years 1934 to 1960 do not, to say the least, add to his reputation. (Heinrich Brüning, *Briefe und Gespräche 1939-45*; and *Briefe 1946-60*, Deutsche Verlagsanstalt Stuttgart, 1974.) But neither of these publications records the illusions Brüning had before he escaped from Germany in 1934.

On June 13, 1933, he amazed Sir Horace Rumbold, the British Ambassador in Berlin, by his declaration that he was "prepared to support Hitler if the latter pursued a moderate policy"—and this three days after Nazi storm-troopers had broken up a meeting of Catholic artisans at Munich. Undeterred by the facts which could not have been more obvious, Brüning "insisted that it would be a mistake to believe that the continual marching, counter-marching and flag-wagging indicated a real revival of militarism in Germany". One of Rumbold's collaborators, dining with Brüning in Berlin on March 26, 1934, was likewise shocked by Brüning's declarations that "if the extremists in the Nazi movement were removed, he would be willing to work with Hitler for whom . . . he evidently entertained sympathy and respect" (Martin Gilbert, *Sir Horace Rumbold*; London, 1973, pp. 383 and 390).

From the two volumes under review we learn that immediately after arriving in England, Brüning hastened to assure the British Prime Minister (Macdonald) on June 14, 1934, that as far as he could judge, German rearmament was only of a defensive nature. His advice was that the British Cabinet should draw up a plan, satisfying German "legitimate demands", namely the return of the Polish Corridor to Germany and the right for Germany to conclude a customs union with Austria, Czechoslovakia and Hungary, i.e., to create an absolute hegemony for Hitler over Central Europe. In April, 1935, he suggested to impress on Göring the necessity to lead a military revolt against Hitler, and as late as February, 1938, he was still toying with the idea that it would be advantageous if Göring could replace Hitler. (In 1935, he believed that it might be possible to crush "in agreement with Hitler" the fanatics amongst the Nazis. Hitler would then become *Reichsverweser*, while Schacht would take over the Chancellorship.)

Not to isolate Hitler, but to isolate Benes seemed to him—in 1936—the main objective. He revealed his true feelings (August, 1935) in an internal note stating that in contrast to the French salons "in Berlin in my time one had to fear to meet nothing but either Jews or corrupt people without tact". His bright idea in 1936 was the restoration of Germany within the borders of 1914. In 1937, he noted that he had advised Rabbi Baeck in 1933 that "in case there were an outbreak of world-wide Jewish propaganda against the Third Reich, Hitler would stop at nothing". In March, 1938, he had no better advice to offer to Churchill than to exert pressure on Poland to return the Corridor to Germany. In August, 1938, he advised Churchill that in order to prevent war, Czechoslovakia had to be forced to make territorial concessions to Germany. "Winston Churchill

got enormously excited. He led me into the garden, where he called me a coward and exclaimed that he would never make a compromise with those fellows".

"I should be delighted", Brüning wrote in December, 1938, "if he [Hitler] gets back the Corridor without war", and at the very height of the crisis in 1939, in discussions with British politicians he repeated, parrot-like, the slogan that Hitler must receive the Corridor. Even the French had in his view the duty to "neutralise the greater part of Alsace-Lorraine" as a concession to Hitler. "Once Hitler has reached the old German frontiers, he might call a halt", was Brüning's reaction to the outbreak of war in September, 1939. Accusing the Czechs of [non-existent] plans to incorporate Saxony into their country, he declared in 1943, as an "undeniable fact that Germany . . . had the smallest number of aggressive wars".

Brüning spent the war and post-war years in the United States, and returned to Germany only for short periods after the war. In his letters, he prides himself on having refused any co-operation with "the enemies of Germany" and on not having taken any active part in German politics after 1945. In fact, he only made a virtue out of necessity, and his assurances smack very much of sour grapes. Although no one was interested in the advice of a man who had proved himself wrong in so many respects, he bombarded all and sundry with the most fantastic recommendations. According to him, the German Federal Republic should have insisted, as pre-conditions for her integration into Western Europe, on the cancellation of De Gaulle's treaty with the Soviet Union (1944) and of pacts De Gaulle had allegedly concluded with Poland and Czechoslovakia (they existed only in Brüning's imagination). The Schuman Plan was suspicious to him as a work of émigrés (namely of the — incidentally Jewish — French diplomat Hervé

Alphand), and the three Western powers as well as the Bonn Government were accused by Brüning of permitting themselves to be penetrated by German anti-Hitler refugees ("the émigrés had thought to rule for a long time as 'pashas' with unlimited powers", February 9, 1947). Everything the Western powers planned or did after the war—the European Defence Community, the Coal and Steel Community, the Common Market—was in Brüning's eyes nothing but an attempt of the French to get German economy under their control.

Kurt Schumacher was accused by him of "having made a heavy political mistake by renouncing Eastern Prussia in London without further ado", though Schumacher had done nothing of the sort. In 1950, Brüning gave vent to the idea that, had Luther not split the Church in the sixteenth century, "the German people would have ruled over Europe". *Si tacuisset, philosophus mansisset. . .*

The two volumes have been edited and annotated with loving care by Claire Nix, who had been Brüning's assistant for many years. Alas, her explanatory remarks are in many cases either misleading or simply wrong.

FASSBINDER PLAY UNDER ATTACK

Under the title "Der Muell, die Stadt und der Tod" the West German author and producer Rainer Fassbinder has written a play—based on Gerhard Zwerenz's novel "Die Erde ist unbewohnbar wie der Mond"—the theme of which is the destruction of cities as the result of activities by ruthless development speculators. Yet in Fassbinder's play the plot revolves around the figure—nameless and therefore generalised as a type—of "The Rich Jew". He is meant to represent a survivor of the Holocaust who, in view of what has happened to his people, takes the attitude that he is entitled to unscrupulous treatment of German men, women and children, buying the houses which they inhabit, evicting them and using the sites for redevelopment. He exploits the guilt feelings of the Germans and boasts of his friendship with the police commissioner, who covers his actions. Beyond this, he also commits a murder. The "Allgemeine" Jewish Weekly (Düsseldorf) publicised several quotations from the play and violently protested against it. A protest was also lodged by the Zentralrat of the Jews in Germany. In the meantime, the Suhrkamp Verlag, which had included the play in an edition of Fassbinder's works, has suspended the delivery of copies, and the original idea of performing the play in a Frankfurt theatre has been abandoned. The play has, however, also been used as the plot of a French film, which is to be shown at the Cannes Film Festival.

Fassbinder, who is described as a man of left-wing leanings and who was born two years after the end of the Hitler regime, disclaims to have been motivated by any anti-Jewish feelings. On the contrary, he maintains, the object of his play was to criticise the circumstances which made the actions of "The Rich Jew" possible. In his reply, Heinz Galinski, chairman of the Berlin Jewish community, stresses that the Jews certainly did not ask for privileged treatment but that he had to object against the generalised description of "the" Jew in Fassbinder's play.

The incident is of much farther reaching importance. Plays which may be acceptable in other countries do not — or not yet — lend themselves to performances in post-war Germany, 31 years after Auschwitz. Even if it is not intended by the author, they may relieve the older generation of their feelings of guilt and kindle neo-antisemitism among the young. It is noteworthy to mention that these objections were also expressed by non-Jewish German writers, e.g. the Hitler biographer Joachim Fest, and wide circles of the German public.

The Association of Jewish Refugees in Great Britain

reminds members and friends
that it will hold its

GENERAL MEETING

on Thursday, June 17, at 7.45 p.m.

at Hannah Karminski House,

9 Adamson Road, Swiss Cottage, N.W.3

(Side Entrance)

I

Report on AJR Activities

Treasurer's Report

Discussion

Election of Executive and Board

(The list of candidates submitted by the Executive is published on page 15)

II

HAYIM PINNER

Executive Director of B'nai B'rith

will speak on

JEWISH PROBLEMS IN A CHANGING WORLD

Non-members are not entitled to vote,
but are welcome as guests at the meeting.

BIRTHDAY TRIBUTES TO ROBERT WELTSCH

Max Gruenewald

HISTORIAN OF A STORMY CENTURY

In Robert Weltsch's columns, essays, prefaces there are mirrored the persons, events, the achievements and the problems that make up the history of a stormy century. They are presented with their antecedents, treated in the fraternity of publications bearing on the subject under review. It is a kind of synopsis which, useful to any reader, should be particularly welcome to the Hebrew reader. The land of Israel is strewn with media of learning. Still, its young generation is not always conversant with the background of some of the problems it encounters, with ideas and movements which started long ago and somewhere else. The method Robert Weltsch employs in the Leo Baeck Institute Year Books as he did and does as Editor-in-Chief is his own version of what the Greek may have called "So zein ta phainomena", redeeming the phenomena from their isolation.

Much of what we lived through is painful beyond words and also paradoxical. Both, the painful and the problematic, are reflected in Robert Weltsch's writings. To cite an example: "It was one of the many paradoxes of an abnormal time that the Zionists, sometimes accused by their fellow-Jews of disparaging the German heritage, had themselves to extol the achievements of the German-Jewish symbiosis as an irremovable historical fact" (LBI-Year Book I, p. xxx). One is at once reminded of the Buber-Rosenzweig translation of the Bible continued and completed in Jerusalem, of the Leo Baeck Institute called into being in Jerusalem by Siegfried Moses, the last president of the Zionist Organisation in Germany.

If the wealth of themes to which Robert Weltsch turns his attention is astounding, no less impressive is his consistency, a steadfast adherence to basic tenets. An early advocate of Jewish Renaissance, he is also an early

warner against false values and faulty evaluations. When one reads the articles which he wrote in the Prague *Selbstwehr* and then follows his journalistic career up to the present one will find his abiding concern, not with humanitarian generalities, but with realities, with the relations of the Jewish people to those forces which determine and also limit it on its road to self-fulfilment.

It is interesting, to give again an example, to go back to the article which appeared in *Juedische Rundschau* on the eve of the founding of the Hebrew University more than 50 years ago. This was in many respects a signal event. The major portion of the article is devoted to the future relations of the Jews to the Arabs. And on the same subject—I still see him at the session of the Zionist Delegates in Jena in the year 1929 defending his editorial policy in the presence of a slightly irreverent Chaim Weizmann.

In his publications Weltsch is fighting shy of aphorisms. His is an epic style, but with a dramatic impact. The reader is aware that behind the sober assessment of persons and issues there stands a participant equipped with knowledge and memory, who has become one of the foremost interpreters of our time and, especially, of the struggle of our people.

To us, however, Robert Weltsch is not only the writer, and the editor of the Year Book which heads the list of publications of the Leo Baeck Institute, he also gives us a sense of continuity and he is an address for us. Nothing of consequence is undertaken without him. Our deliberations become more complete because of his presence. Continuity is a rarity in a fast changing world, so are integrity and independent judgement. And to be and to remain an address at a time when communication is so easy and communicating so difficult, is a matter of high distinction.

Albert H. Friedlander

ROBERT WELTSCH: A THOUGHT AND A WORD

There are many privileges given to those who work within the framework of the Leo Baeck Institute. One privilege — and may it long endure — is quaffing from the fountain of eternal youth: those of us who are under 50 feel ourselves to be callow youths permitted to listen to the great men of an earlier generation. The greatest privilege is the continuing encounter with Robert Weltsch, a prophet and teacher for his and our time who has changed all of us. The work and achievements of Robert Weltsch have been evaluated for us by many scholars; with the primary source still accessible to us, no secondary material need be added. New disciples can still add to the sense of continuity: it is important to know that his influence is still shaping the life and work of another generation concerned with Jewish history and involved with the visions brought into Jewish life by Robert Weltsch. Hans Tramer once quoted a letter written by Robert Weltsch to Hugo Bergman (60 years ago!): "... only one calling could exist for me — *avodat am*". And, in serving his people, Robert Weltsch has made the contributions which cannot be described through bibliographies and

monographs analysing his teachings. These contributions live in us; and we must analyse ourselves to know how much we have received as individuals and as a community.

The Leo Baeck Year Book is an achievement in the world of historiography shared by many. I must confess that I have not read every article in every issue — sometimes it almost seemed enough to have read Robert Weltsch's introduction! But when I then studied the material presented, it also brought me back to Robert Weltsch and his concern for history in which the reverence for detail was complemented by the larger vision for the totality. He made history and he wrote history; and he is history. A quizzical look, a quiet word, a humorous remark — and suddenly the recognition comes to us how much we have still to learn. Robert Weltsch remains our standard for integrity, and our gratitude must express itself in the work for the community which cherishes him as guide and mentor.

Rabbi Friedlander is a member of the London Board of the LBI.

Margot Pottlitzer

HOMAGE TO A GREAT WRITER

Five years ago, when Robert Weltsch celebrated his 80th birthday, his friends could think of no better gift than to present him with a book which contained a small selection of the many articles he had written for newspapers and journals — some of them very learned journals — throughout his life. "An der Wende des Modernen Judentums"* is a stunning book, an appropriate monument to a superb journalist who has witnessed, chronicled and interpreted the most important events in modern Jewish life. In his own epilogue to the book the author acknowledges, modest as always, that much that he said about the development of Zionism throws a light on problems which are once more topical now that the State of Israel, once only an idea, has become reality. "Many essays", he writes, "which originated as statements of principle or as polemics dictated by the happenings of the time, have become documents of contemporary history. They have their place in any survey of the development of attitudes and opinions among German Jews and in the Zionist world".†

Robert Weltsch considers himself first and foremost a journalist. In this capacity, he has indeed helped to shape Jewish opinion over five decades. Those who consider the term "journalist" derogatory should not forget that the names of Görres and Börne in Germany, and of Addison and Steele in this country — to name but a few — have found their place in literature and are remembered when contemporary scientists or politicians, much better known at the time, have long been forgotten. Robert Weltsch has all the qualities of a great journalist, a high regard for language — any language in which he writes — and the capacity to react immediately to new thoughts and events in order to express them in a way that informs the reader and captures his imagination. He was doing just this when he coined the slogan by which he is widely remembered: "Tragt ihn mit Stolz, den gelben Fleck". When he wrote this, he summed up the mood of the moment and pointed to a solution to the many problems of the early days of the Nazi régime when so many of his readers had seen their beliefs and hopes shattered.

On two later occasions he commented on this situation, pointing out that the slogan had only been valid at the moment of publication. In 1943 he wrote in the Tel Aviv daily *Haaretz*:‡ "I wanted to lift up the downcast and to tell them that there was nothing to be ashamed of in being Jewish and that Jewish identification can give great satisfaction. . . . Since then the situation has changed fundamentally. . . . Today I should not dare — certainly not from the safety of my present abode — to appeal to the tormented Jews in Europe to wear the Yellow Badge 'with pride'. Now . . . it is no longer an outward symbol of being Jewish, it has become a stigma which makes its bearer fair game for boundless tortures".

"An der Wende des Modernen Judentums" contains only articles written in German. For many years, though, Robert Weltsch has written in three languages and he has been heard to complain that his best articles, those written in Hebrew as long-standing correspondent of *Haaretz*, are read by only a comparatively small minority. In English, a

Continued on page 7

BIRTHDAY TRIBUTES

Continued from page 6

language to which he came rather late in life, his writing is almost as beautifully articulate as in his native German. This is particularly evident in the introductions to the 20 Year Books of the Leo Baeck Institute. Nobody else could have mastered the variety of subjects contained in these volumes, comment on them in a way which very often makes his introduction the most important item, and never repeat himself.

Fortunately, as readers of *AJR Information* know, Robert Weltsch continues to write, and articles by him are eagerly read in the Anglo-Saxon countries, in Israel and everywhere else where readers want to have a critical appreciation of contemporary Jewish problems. His output is still astonishing, it often reminds me of a poem written by Julius Ferdinand Wolff, a well-known publisher and editor of the Weimar period. He said that journalists are people "die mit vollen Händen Tag und Nacht sich selber verschwenden". Such a one is Robert Weltsch. In 1969 the New York Hebrew Union College conferred on him an honorary Doctorate of Humane Letters. It was a fitting award!

* Robert Weltsch, *An der Wende des Modernen Judentums*. Veröffentlichung des Leo Baeck Instituts, J. C. B. Mohr (Paul Siebeck) Tübingen, 1972. 309 pp.
† *ibid.*, pp. 291/92.
‡ *ibid.*, pp. 29, 30.

Nelly Engel-Thieberger

ERINNERUNGEN AN PRAG

Berufene Fachleute werden diesen Geburtstag zum Anlass nehmen, die Bedeutung von Robert Weltschs Wirken als Journalist und als philosophischer Kritiker des Zeitgeschehens zu wuerdigen.

Doch gibt es heute nurmehr Wenige, die in den Jugendjahren mit ihm befreundet waren, die seine Entwicklung verfolgen konnten und in deren Leben er eine so entscheidende Rolle gespielt hat wie in dem der Schreiberin dieser Erinnerungen.

Jeder richtige Prager kannte die Weltschfamilie, die einzige ihres Names in der Stadt, ausgezeichnet durch spruehenden Geist, scharfen Witz und manchmal beissende Ironie. Familiengespraechen waren nur Eingeweihten voellig verstaendlich, weil sie Ausdruecke und Sprachwendungen enthielten, die von Generation zu Generation weitergegeben, Aussenstehenden raetselhaft blieben. In Robert Weltsch sowie seinem Vetter Felix sind die Familientalente zu literarischem Ausdruck gekommen.

Roberts Vater war Advokat, ein guetiger Mensch, der einen Grossteil seiner Zeit juedischen kommunalen und karitativen Zwecken widmete; die Mutter verstand es, die Wohnung in der Niklasstrasse zu einem geistigen Mittelpunkt der Prager intellektuellen zionistischen Jugend zu gestalten, dem Roberts geistreiche Schwester Lise besondere Anziehungskraft verlieh. (Die zweite Schwester, Gerda, war damals noch ein Schulmaedchen.) Zum engsten Freundeskreis gehoerten Hugo und Leo Herrmann, Viktor Kellner, Hugo Bergmann und Roberts intimster Freund Hans Kohn, deren Namen spaeter zu Ansehen gelangten.

Robert war Obmann des Studentenvereins Bar Kochba, der hauptsaechlich durch seine Verbindung mit Martin Buber beruehmt wurde. Lise war Vorsitzende des "Klubs Juedischer Frauen und Maedchen", kurz "Maedchenklub" genannt, eines der ersten zionistischen Frauenverbaende der Welt. Dies war

wohl mit ein Grund fuer Roberts Interesse an der Taetigkeit des Klubs. Er hielt dort Vortraege und Seminare, ich erinnere mich gut an eines, das jeden Sonntag Vormittag stattfand und "Die Geschichte des Zionismus" behandelte. Da ich spaeter Nachfolgerin von Lise Weltsch in der Fuehrung des Klubs wurde, hatte ich Gelegenheit, Robert gut kennen zu lernen und seine ueberragenden Qualitaeten einzuschuetzen. In Suedboehmen, in der alten Stadt Krumau, beteiligte er sich an der Foerderung einer aehnlichen Vereinigung, die aus einem Kreis besonders intelligenter und begabter Maedchen bestand. Eines von diesen wurde spaeter seine Frau.

Ich hoffe, Robert wird es mir verzeihen, wenn ich sage, dass ihn kein objektiver Beobachter als einen Adonis bezeichnet haette. Er war nicht sehr gross, schmaechtig gebaut, sprach langsam, allerdings mit einer tiefen, sehr wohlklingenden Stimme. Es muss vor allem die Ausstrahlung seiner ungewoehnlichen Persoenlichkeit, der Inhalt seiner Gespraechen gewesen sein, die auf all die jungen Maedchen, mit denen er zusammen kam, eine derartige Anziehungskraft ausuebten, dass ein Spaziergang mit ihm zu den hoechsten und beneidenswertesten Auszeichnungen gehoerte. Naturlich waren seine Vortraege sehr gut besucht. Die von Zukunftsidealen erfuellete Atmosphaere Prags, unter dem Einfluss des beruehmten Dichterkreises von Franz Kafka, Max Brod und Oskar Baum, trug dazu bei, dass man im "Maedchenklub" fleissig Hebraeisch bei Hugo Bergmann, Juedische Geschichte bei Hans Kohn lernte und den Vortraegen Max Brods ueber Homer mit Beigeisterung lauschte.

Der Ausbruch des ersten Weltkrieges bereitete dieser idealistischen Periode ein jaehes Ende. Robert Weltsch, Hans Kohn, Hugo Bergmann kamen zum Militaer. Robert wurde Offizier und schickte mir hier und da von der Front schoene Briefe. Manchmal kam er nach Prag auf Urlaub. Waehrend eines solchen Urlaubs, anfangs 1917, spielte er eine entscheidende Rolle in meinem Leben.

Die zionistische Wochenzeitung *Boehmens*, die "Selbstwehr", stand unter Leitung Siegmund Katznelsons, ebenfalls ein Bar Kochbaner, der als russischer Staatsbuenger nicht in die oesterreichische Armee einruecken musste. Er hatte sein Universitaetsstudium unterbrochen, um sich der Redaktion des Blattes zu widmen. Nach 3 Jahren fuehlte er jedoch die Notwendigkeit, sein Studium zum Abschluss zu bringen und von seinem Posten zurueckzutreten. Es muss schwer gewesen sein, einen Ersatz zu finden, denn eines Tages erschien in der Wohnung meiner Eltern Robert Weltsch, in Offiziersuniform, und ohne weitere Einleitung forderte er mich auf, die Redaktion der "Selbstwehr" zu uebernehmen. Auf meinen erschreckten Einwand, dass ich doch garnichts vom Beruf eines Zeitungsherausgebers und eines Journalisten verstaende, gab mir Robert zur Antwort: "Helene Hannah Kohn redigiert das juedische Blatt in Muenchen, warum sollte Nelly Thieberger nicht dasselbe in Prag tun koennen?" So wurde ich ploetzlich Redakteurin der "Selbstwehr", was mir im Laufe der Jahre viele Sorgen, aber auch viel Befriedigung gebracht hat, und ich bin Robert Weltsch dankbar dafuer, dass er mich in dieses Abenteuer stuerzte.

Kurz vor Geburt meines ersten Sohnes konnte ich die Leitung des Blattes in die viel faehigeren Haende von Felix Weltsch uebergeben, der sie behielt bis die Nazihorden die

Tschchoslovakei ueberrannten. Jahre spaeter schrieb er mir aus Jerusalem: "Uns verbindet wirklich ein historisches Faktum. Man wird einmal in der Geschichte des Zionismus lernen, so wie man von den Babenbergern und den Habsburgern lernte: Auf Nelly Thieberger folgte Felix Weltsch, aber auf diesen folgte freilich niemand mehr . . .". Zum befriedigenden Abschluss dieses Kapitels ist noch zu berichten, dass Siegmund Katznelson Direktor des Juedischen Verlags in Berlin und der Gatte von Lise Weltsch wurde.

Nach Kriegsschluss uebersiedelte Robert Weltsch nach Berlin und wurde Herausgeber der "Juedischen Rundschau". Seither ist seine Laufbahn all denen, die an juedischen Ereignissen Anteil nehmen, bekannt.

Walter Breslauer

BERLIN 1933

Der beruehmte Artikel von Robert Weltsch vom 4. April 1933, "Tragt ihn mit Stolz den gelben Fleck", hat Weltsch mit einem Schlag von einem der fuehrenden Journalisten der zionistischen Richtung in Deutschland zu einem von den Juden aller Richtungen anerkannten und verehrten Wortfuhrer des deutschen Judentums gemacht. Ich glaube, dass ich ihn damals nur ganz fluendlich gekannt habe, aber der Artikel hat mich wahrscheinlich ermutigt, ihm einem Artikel ueber "Die juedischen Richtungen im neuen Deutschland" einzuschicken, den er sofort auf S. 175 des Jahrganges 1933 der Juedischen Rundschau abgedruckt hat. Er hat in einer Vorbemerkung zum Ausdruck gebracht, dass er der Ansicht zustimme, dass eine ehrliche Aussprache niemals auf Parteigrenzen beschaenkt werden solle, und dass er gerade in diesem Augenblick, in dem die Juedische Rundschau nicht als das Parteiorgan, sondern als das fuehrende Organ des deutschen Judentums betrachtet werde, bereit sei, seine Spalten auch meinen Ausfuhrungen zu oeffnen. Er hat dann noch eine Nachbemerkung dazu abgedruckt, in der er zum Ausdruck gebracht hat, dass in einigen Punkten der Standpunkt der Juedischen Rundschau von mir missverstanden worden sei. Diese Punkte wuerde er richtig stellen.

Schon diese Behandlung hat gezeigt in welcher vornehmen Weise Weltsch bei aller Waehrung seines Standpunktes den Vertretern anderer Auffassungen entgegen gekommen ist, und dies hat er seitdem im Laufe vieler Jahre immer wieder bewaehrt, durch alle Veraenderungen im juedischen Leben, zuletzt in der Leitung der Juedischen Rundschau in Berlin, dann spaeter in der Redaktionsfuhrung der Jaerbuecher des Leo Baeck Institutes in London und in den Beiträgen, die er in Israel zu den Spalten des Mitteilungsblattes ("MB") des Irgun Olej Merkaz Europa und sicherlich auch in vielen sonstigen Veroeffentlichungen in Israel und anderswo veroeffentlicht hat.

Ich persoenlich bin ihm noch zu besonderem Dank verpflichtet, weil er in dem historischen Jahr 1933 von sich aus noch einmal an mich herangetreten ist und mich gebeten hat, "mich in der heutigen Zeit", d.h. um Rausch Haschonoh 1933 herum, ueber die augenblicklichen Probleme der Juedischen Gemeinde, mit denen ich als damaliger Verwaltungsdirektor der Gemeinde besonders befasst war, zu aeussern. Meinen diesbezuelligen Artikel hat er auf S. 533 des Jahrganges 1933 der Juedischen Rundschau unveraendert abgedruckt; wiederum mit dem berechtigten Hinweis, dass seine Zeitung mit den von mir darin vertretenen Ansichten nicht in allen Punkten uebereinstimme.

Dies gibt mir einen besonderen Anlass und vielleicht auch das Recht, mich den vielen Personen anzuschliessen, die ihm zu seinem bevorstehenden 85. Geburtstag die herzlichsten Glueckwuensche aussprechen.

Ernst Simon

VOM ZUSAMMENFALL DER GEGENSAETZE

Fuer Robert Weltsch zum 85. Geburtstag

Schmuel Hugo Bergman, Robert Weltsch's Lebensfreund, fand einen seiner grossen Lehrer in dem deutschen Kardinal Nikolaus von Kues, genannt Cusanus oder "der Cusaner" (1401-1464), auf den er Schüler und Mitstreber hinzuweisen nicht müde wurde. Cusanus hat eine alte Prägung der Neuplatoniker und des St. Augustinus zu einem Grundpfeiler seines theologisch-philosophischen Denkens ausgebaut: die "coincidentia oppositorum".

Jener "Zusammenfall der Gegensätze" in Gott ist ihm als offenbarungshafter Ein-Fall des ewigen, unveränderlichen Seins in die begrenzte Sphäre des immer noch werdenden und stets suchenden Menschenverstandes zuteil geworden. Das Wissen von der geeinten Gegensätzlichkeit in Gott — jüdisch ausgedrückt: z.B. die der richtenden Strenge und der barmherzigen Vergebung — führt indessen keineswegs zu ihrer verstandenen und formulierbaren Wissbarkeit. Sie bleibt ein Geheimnis des Glaubens. Aber nachdem es als solches gesichtet wurde, brauchen wir nicht mehr ganz im Dunkel herumzuirren und sind nicht länger zu völliger Unwissenheit verurteilt. Sie ist uns nun bewusst geworden; sie hat sich, um mit dem Cusaner zu sprechen, aufgehellt zur "docta ignorantia", also zur wenn nicht gelehrten so doch belehrten Ignoranz.

Sie weiss nun nicht nur, sokratisch, dass sie nichts weiss, auch nicht nur, kantisch, warum sie nicht mehr weiss als sie wissen kann, sondern sie kennt die Richtung, in der sie das unwissbare Sein anzusteuern hat, nämlich auf dessen verborgenen "Ort" hin. In einem ungefähren Bilde darf man vielleicht sagen: die Möglichkeit der "belehrten Unwissenheit" ist dem Menschen als Kompass auf seiner Lebensfahrt angeboten, deren Ziel freilich keinem erreichbaren Festland gleicht, sondern eher dem Horizont, der stetig mit uns zieht. Solange wir ihn nicht aus den Augen verlieren, besteht immer noch Hoffnung, dass sich, um nun aus dem Bilde zu springen, die Entfernung zwischen dem Horizont und uns verringere. Aufzuheben ist sie allerdings in keinem Diesseits.

Robert Weltsch ist auf seiner Lebensfahrt an einer weiteren Station angelangt. Als hebräisch gebildetem Juden mag ihm die folgende Talmudstelle zum Thema der "Nachahmung Gottes" bekannt sein.

Sie bezieht sich auf das Thorawort: "Ihm eurem Gott, folget nach . . ." (Deut. 13:5) und stellt die Frage: "Ist es denn einem Menschen möglich, Gottes Einwohnung (der Schechina) nachzufolgen? Es heisst doch: Er ist ein verzehrendes Feuer (Deut. 4:24)? Sondern so ist es gemeint: Sich anschliessen an seine Eigenschaften! Wie er die Nackten kleidet, kleide auch du die Nackten! . . . Wie er die Kranken besucht, besuche auch du die Kranken! . . . Wie er die Toten begräbt, begrabe auch du die Toten!" (Sota 14a). So weit, so gut! Hier aber wird der Freund in seiner skeptischen Gläubigkeit kaum die Zweifelsfrage unterdrücken können: Wie steht es denn mit Gottes Dämonie, etwa seiner Eifersucht und seinen grausamen Racheakten? Ein jemenitischer Midrasch gibt darauf eine Antwort: Diese und noch andere Eigenschaften seien göttliche Privilegien; der Mensch solle sie nicht nachahmen.

Eine solche humanistische Bescheidung verkürzt die Nachahmung Gottes auf das sittliche Idealbild des Menschen von sich selbst.

Er verzichtet darauf, den "Zusammenfall der Gegensätze" im eigenen Ich zu entdecken.

Andere traditionelle Erklärungen eröffnen andere Möglichkeiten, wie die folgende: "Der Heilige, gelobt sei Er, sprach: wenn ich die Welt mit der Eigenschaft des Erbarmens schaffe, werden sich die Sünder mehren, wenn aber mit der Eigenschaft des strengen-Rechtes — wie kann sie bestehen? Also schaffe ich sie sowohl mit Erbarmen wie mit Strenge."

Dieser Vorstellung entspricht ein Gebet des sündigen und sich reinigenden Menschen: "Möge es Dein Wille sein, dass Du Dich vom Stuhl der Strenge erhebst und Dich auf dem Stuhl des Erbarmens niederlässt!"

Hier ist, in der mythischen Sprache des innergöttlichen Dramas, eine Sphäre erreicht, die das Urbild und das Abbild in gegenseitiger Entsprechung zeigen, in einer Art Struktur-analogie des "Zusammenfalls der Gegensätze". Sie ermöglicht die imitatio Dei absconditi, die Nachahmung des verborgenen Gottes. Die Entscheidung des Menschen, diese Möglichkeit als einen Auftrag zu ihrer maximalen Verwirklichung anzunehmen oder abzulehnen, steht ihm frei. Uebernimmt er den Auftrag, so vollzieht er den Sprung in den Glauben,



welcher sein partielles Gelingen ermöglicht. Auch das wird also ein Bruchstück bleiben, denn Analogie ist nicht Kongruenz, Ähnlichkeit nicht Gleichheit. Wir sind nicht Gott.

Karl Jaspers' Buch "Nikolaus Cusanus" (München 1964), dem auch die bisherigen Umschreibungen Entscheidendes verdanken, zitiert eine schlagende Formel des Cusanus: "Als Abbild des Schöpfergottes ist der Mensch sich des eigenen Schöpfertums gewiss, ein zweiter Gott. Aber als Abbild im Anderssein ist er demütig, weil durch einen Abgrund getrennt, immer ungenügend." (S. 263.)

Das scheiternde Denken aus dem Glauben ist des Menschen Teil. Wenn er sich nach jeder Niederlage aus seinen Zweifeln und seiner Verzweiflung von neuem aufrafft, so dient er Gott im Versuche der leidvollen Nachahmung.

Wir Juden wissen nichts darüber, ob auch Gott in und an seinem geeinten Widerspruch leidet. Gewiss ist nur, dass er uns mittlerlos, ohne die Sicherung durch den Glauben an den leidenden Gottessohn, auf uns selbst gestellt hat. Unsere einzige Sicherheit heisst: "Vielleicht." (Amos 5:15.)

Gedanken dieser Art dürften dem Freunde, dem wir heute wiederum für sein Wirken und Sein danken wollen, nicht gänzlich fremd sein. Ohne ihre, offenbare oder heimliche, Gegenwart wäre der Zusammenfall seiner gegensätzlichen

Züge kaum verständlich, und er hätte ihn nicht so lange und, trotz allem, so gut ertragen können. Von dem Gegensatz zwischen Skepsis und Glauben in Robert Weltsch ist bei einer früheren Gelegenheit gesprochen worden. Heute sei ein anderes Beispiel angeführt: die Spannung zwischen äusserster Leidensfähigkeit, welche die hingebende Klage durchaus nicht scheut, und ebenso extremer Hartnäckigkeit, Spannkraft und Kampfbereitschaft. Sie tritt uns in fast jeder Aeusserung dieses erstaunlich produktiven Kritikers seiner Welt, seiner Zeit und seines Volkes ungebrochen entgegen und gibt uns immer wieder neue Kraft. Verzagen ist Versagen. Weltsch versagt niemals auf die Dauer. Er lässt nicht nach im Kampf um die Wahrheit und Freiheit des im Ebenbilde geschaffenen Menschen und um die innere Würde des Juden.

Es versteht sich, dass er weder als Denker, noch als Meister der metaphysischen Spekulation oder der theologischen Analyse sich mit Cusanus messen kann oder will. Niemand würde einen solchen Anspruch entschiedener zurückweisen als er selbst. Aber in einem entscheidenden Punkte war es ihm, bei wahrscheinlich ähnlichen Grundlagen, gewährt, über den Vorgänger hinauszugehen: er hat sich viel seltener, wenn überhaupt je, den herrschenden Gewalten gebeugt.

Der Kardinal konnte nicht ohne schlimme Kompromisse auskommen, obwohl sein ihm wahlverwandter Papst, Pius II, der Humanist Eneo Silvio Piccolomini oder Aeneas Silvius, nicht nur um seinen Gehorsam rang, sondern auch um seine Freundschaft und vielleicht um sein Seelenheil. Das, was sich im schweren Kampfgespräch zwischen dem Oberherrn der Kirche und seinem Generalvikar, ihrem zweithöchsten Funktionär, einst abgespielt hat, gilt für den Menschen unserer Zeit noch heute, wenn er sich keiner totalitären Hierarchie einfügen muss.

Jaspers zitiert aus Nikolaus' und Pius' letzten Lebensjahren Teile aus einem Bericht des Papstes über eine Szene in der Kurie. (S. 260 ff.) Pius wollte einen Kardinal ernennen, nach des Cusaners Meinung: nur aus Gründen politischen Opportunismus. Andere Kardinäle leisteten Widerstand. Der Papst drang in seinen Freund, sich ihnen nicht anzuschliessen, sondern ihm beizustehen. Diese Worte hörte er "mit wilden Blicken" an. Dann brach er los: "Du willst mich zum Beipflichter deiner Wünsche machen; ich kann und will nicht schmeicheln; ich hasse die Kriecherei. Wenn du fähig bist zuzuhören, so gefällt mir nichts, was in dieser Kurie vor sich geht: Niemand obliegt seiner Pflicht in genügendem Masse; weder du noch die Kardinäle kümmern sich um die Kirche. Alle erliegen dem Ehrgeiz und der Habgier. Wenn ich bloss einmal im Konsistorium von Reformen rede, verlacht man mich. Ich bin hier überflüssig. Erlaube, dass ich gehen kann. Ich kann diese Sitten nicht ertragen. Ich gehe in die Einsamkeit, so will ich für mich leben." Und er brach in Tränen aus, aber zuletzt hat er sich dem Papst unterworfen, unterwerfen müssen. Wer wollte ihn tadeln?

Robert Weltsch konnte in die Einsamkeit gehen; er hat sie gewählt. Aber von dort spricht er immer wieder für uns alle. Dafür schulden ihm das jüdische Volk, die zionistische Bewegung und der Staat Israel unvergänglichen Dank.

Egon Larsen

SALUTE TO RICHARD FRIEDENTHAL

There is, within easy reach of my place at the typewriter, a plump little book without which I would find my work a great deal more difficult. It is called *Knaurs Lexikon*, and it contains in its a thousand-odd thin pages the world in a nutshell. Countless are the times I have drawn a blank looking for information on some subject or other in the most famous and expensive, multi-volume encyclopaedia; it hardly ever happens with the Knauer, and whenever I find in it what I was looking for I feel like saying a silent blessing to Dr. Richard Friedenthal, its creator forty-five years ago. He will be eighty this month.

That may be an irreverent thought on the occasion of an anniversary like this, the birthday of the most distinguished man of letters among the German-writing survivors of the refugee generation. But so many competent judges of literary achievements in so many countries have praised his major works, especially his biographies of Goethe and Luther, that I may be forgiven for my daily thanks to him for the practical and reliable help offered by that ingeniously planned and edited volume, still being kept up to date by the publishers.

Already Markus Baer Friedenthal, Richard's great-great-grandfather, who lived around the turn of the nineteenth century, was a man of letters; he wrote books on religious subjects, some in German, some in Hebrew—yet he had his whole family baptised in 1810, like Felix Mendelssohn's father; it was a trend among the German Jews who misunderstood, as we now realise, the meaning and social opportunities for emancipation. Still, one may argue that Richard Friedenthal's great-uncle would never have been appointed Bismarck's Minister of Agriculture without his certificate of baptism.

Born in Munich in 1896, Richard was 18 when the first World War began, and volunteered for the army immediately after his matriculation. He was severely injured near Verdun. He had little inclination to follow in the footsteps of his father, who was an anthropologist, but studied philology after the war, with a view to making literature his full-time career. A first volume of poems had already appeared in 1918, another followed in 1924; these early works brought Friedenthal to the attention of Stefan Zweig, half a generation his senior. They became great friends; in the end—and that end was a suicide in exile in 1942—Stefan Zweig appointed Friedenthal his literary executor.

His first "breakthrough" as an author was *Der Eroberer*, a novel about Cortez which made his name known beyond the German frontiers. That was two years before Friedenthal, as Knauer's editorial manager, achieved a phenomenal success with his carefully nurtured brainchild, the *Lexikon*. Two more years, and Friedenthal, classified as a half-Jew, was hauled before the Gestapo and ordered to stop poisoning German minds with his writings. He was, of course, barred from membership of the *Reichs-Schrifttumskammer*, and was thus an "untouchable" for all German publishers. Perhaps Hitler wanted to revenge himself for that impertinent entry in the Knauer which described him as a *Dekorationsmaler*.

Friedenthal tried to build the basis for a life in exile by compiling material for a series of dictionaries. He got quite far with

his preparations. Then the Gestapo moved in and prohibited the export of the whole material to any foreign country. Friedenthal himself, however, needed a permit to leave Germany from the military authorities because he still ranked as a reserve officer. He made his application, almost sure that it would be refused. He was called to some major's office. This man had a look at the name on the application, opened his drawer, took out his Knauer, grinned and signed the paper.

Late in 1938, as Germany's synagogues were burning to cinders, Friedenthal arrived in London with the usual travel allowance of 10 Marks. Everything he possessed had to be left behind. But he still had the helpful friendship of Stefan Zweig, who had left Austria already in 1934 and who provided Friedenthal with a roof over his head and some useful contacts. But before any projects could materialise the war broke out, and a few months later Friedenthal found himself as an internee in the Isle of Man.

Fifteen years after his release, in 1956, he published his first work of fiction since the Cortez novel. But was it fiction? *Die Welt in der Nusschale* is the only great novel about life in a British internment camp, written by a deeply humane observer, without malice or resentment, but with a wonderful sense of humour. I am sure that I am not the only reader who loves this book; it is the portrait of an era in modern history, moving and at the same time amusing with its gallery of internees, professors and artists, intellectuals and gentlemen from another, vanished civilisation. I shall always remember that gentle, bewildered old *Senatspräsident* with his recurrent remark, "*Mir ist das alles sehr fremd*".

Friedenthal met some of his fellow-internees again in Bush House, in the German section of the BBC, which employed him for five years. In 1950 he returned to Munich, eager to start working again in his own language. "Today only few people realise what it means for a writer to lose his language, to be prevented from writing in it", he told his German friends who assumed that Friedenthal had been hibernating comfortably in London while they were being bombed. In fact, he had been bombed out of three homes.

For five years, Friedenthal worked as editorial manager for the large Droemer Verlag in Munich, taking part in post-war Germany's literary life, in the activities of the new German P.E.N., which elected him its honorary president, and of the *Akademie für Sprache und Dichtung* in Darmstadt, which made him its member. And yet—he was back in London in 1955, full of plans for new works. "One can live very quietly here", he explained to an interviewer. "On the other hand, one has got everything one needs, the largest libraries, the most beautiful concerts. In Germany I would have been drawn, inevitably, into political controversies, but that's a matter for the younger generation. We old ones are turned into figures of fun. And if I could have given any effective advice how to avoid this or that stupidity, that's another question".

And so, in his sixtieth year, Friedenthal's great period as a writer began. First came his *Welt in der Nusschale*; then, after his return from the P.E.N. Congress in Japan, the charming *Party des Herrn Tokaido* in 1958; a year later, two biographies: *Händel* and *Leonardo da Vinci* (translated into five

languages); and in 1963 his *magnum opus*, the Goethe biography. Its originality, its scrupulous honesty, its courageous revelation of the truth behind all the myths woven around the giant of German literature by the sycophants and the *Oberlehrer*—all this has been admired and acknowledged by the critics in the nine countries—three of them Communist—where the book has been published with enormous success.

In 1967, Friedenthal, then over 70, followed it up with his biography of Luther and in 1972 with that of Jan Hus. Again, the historical value of these works has been recognised by a worldwide readership; they are essential for our understanding of men and events which have often been misunderstood, distorted, and downright falsified by lesser, and less conscientious, investigators. What will Richard Friedenthal tackle next? The late Erich Kästner, writing on his friend's 75th birthday in these pages, suggested a biography of Heine; others want him to write on the life and times of Dürer. Friedenthal has other ideas; he does not say what they are. But as we salute him on his eightieth anniversary, we feel sure that there are ahead of him many fruitful years in which to come to grips with the figures and periods of the past.

Perhaps his fundamental scepticism is his most valuable quality as a historian. Hegel once said that what we can learn from history is that neither nations nor governments ever learn anything from it. Friedenthal, whose lifetime has spanned the most tragic and dramatic decades of our century, agrees: "Of course one *could* learn from history. But do we learn the right things from it? A great deal of the terrible events of our time happen with reference to history; and though it teaches great things it also shows the many mistakes that can be made. Yet the positive lessons we learn from it are very short-lived—this, alas, is my own experience".

IN MEMORY OF THE MARTYRS Impressive London Meeting

This year's Meeting in Commemoration of the Warsaw Ghetto Uprising and the Six Million Jewish Martyrs of Nazism, held on April 25 at the Prince of Wales Theatre, was the first of these annual functions at which the AJR was one of the main sponsoring organisations. The principal guest speaker was the Duke of Devonshire who stated that he had inherited his love for Israel from his late father, who was a friend of Chaim Weizmann. The other speaker, Mr. Greville Janner, Q.C., M.P., Vice-President of the Board of Deputies, recalled the days after the end of the War, when, as a young soldier, he was stationed near Belsen and established personal contacts with the survivors, especially the younger ones. This, he said, has left its mark on his attitude once and for all. In a passionate and yet matter-of-fact way, he compared the sufferings under a totalitarian system with the freedom enjoyed in this country. At the same time, he strongly stressed the need for being watchful of those trends which aim at endangering the situation of minorities. Even if and as far as such attacks appear to be directed against the coloured immigrants, Jews, being also a minority group, should realise that ultimately they too would be included as targets, once the movement got off the ground. The gathering was opened by recitals rendered by Yvonne Mitchell. Mr. S. Frisner, Chairman of the Polish Jewish Ex-Servicemen's Association, was in the chair.

Whilst on several previous occasions we had reason to complain that the gatherings lost their impact by the undue length of the proceedings, it can now be stated that this has been remedied; thus reduced to slightly over one hour, the function served its important purpose in a most dignified way.

Eva G. Reichmann

DR. FRITZ FRIEDLAENDER 75

The passage of time, that inexorable taskmaster of human experience, plays curious tricks on its beholders. Even promising young men do not escape the fate of becoming 75. And if, as in our case, the distance in which the process has been taking place has been wide and the separation uninterrupted by an interim reunion, there is nothing to allay our incredulity. Yet, we are not given the benefit of a doubt; Dr. Fritz Friedlaender celebrated his 75th birthday on the 17th of May.

He was born in Berlin, studied and graduated in Berlin, and worked in Berlin as a teacher and writer until he had to seek refuge from Nazism. He found it in Shanghai, that last resort of those who had not been able to secure for themselves a more congenial haven of escape.

Fritz Friedlaender had made an early reputation for himself with the publication, in 1926, of a biography of Gabriel Riesser, the valiant champion of Jewish emancipation in Germany. (*Das Leben Gabriel Riessers*, 1926.) His choice of subject had not been a casual one. The time as well as the scene of Gabriel Riesser's struggle, his ethos and his convictions, had aroused a sounding echo in this self-appointed biographer. In choosing to portray his personality and background, Fritz Friedlaender displayed his own spiritual domicile. While the aspirations of his hero and himself seemed well on the way to fulfilment at the time of writing, they were all too soon to change again into lost causes. During the ensuing years of darkness it may well have been Gabriel Riesser who remained for his disciple the symbol of deliverance into a new age of justice.

Equally close to him, targets of celebration as much as essential features of his own inclinations, were "Heine and Goethe" the heroes of a subsequent publication of his, in 1932.

In Shanghai, as wholeheartedly as in Melbourne where Fritz Friedlaender moved after the war, he remained loyal to his cause. He first became editor of the *Shanghai Jewish Chronicle* and then a regular contributor to the *Australian Jewish News*. There was an abiding leitmotif in all the varying topics on which he wrote: the German-Jewish past, its problems and eventual catastrophe, and—within the changing fortunes of his old community—the friends he had loved and lost. They appear and re-appear in all his writings. Fritz Friedlaender is the most faithful upholder of a sacred memory.

It enhances his deep humanity that his loyalty to the victims has never been distorted by a rigid vindictiveness towards the perpetrators of the crimes against them. He devoted time and efforts to studying the intricacies of German-Jewish relations. He was asked to participate in a seminary on them by the School of History of the University of Melbourne as a guest lecturer in the summer term of 1976.

Hardly to any previous generation has it been so difficult to combine faith in and reverence for the dream of one's youth with the exacting demands of a life in crucially changed circumstances. While no longer a "promising young man", but one who, together with his wife, Irma, has passed the test with honour, we wish Fritz Friedlaender a long enjoyment of the gratitude and affection of his friends.

NEW MOUNT SCOPUS HOSPITAL

The renovated and enlarged Hadassah Hospital on Mount Scopus has received its first patients since 1948 when the area was cut off from the rest of Jerusalem and a new Hadassah centre had to be built in the Jerusalem suburb of Ein Kerem. A convoy of ambulances transferred 25 patients from there to Mount Scopus following the route taken by another convoy on April 13, 1948, which was ambushed by Arab terrorists who killed 78 doctors, nurses and others.

THE ISRAELI SCENE**DEATH OF GENERAL ELAZAR**

Israel's Chief of Staff during the 1973 Yom Kippur war, General David Elazar has died of a heart attack, aged 51, while swimming in a pool near his home. He resigned from his post after a commission of inquiry found him guilty of errors committed by the Israeli Army immediately after the outbreak of war when Israel was caught by surprise. He was widely praised for turning a desperate situation into a brilliant victory across the Suez canal three weeks later, but was never publicly rehabilitated. For the rest of his life he vigorously tried to clear his name, claiming that Moshe Dayan, then Minister of Defence, had known all plans and decisions before the war and had opposed his own demand for an early general mobilisation.

At the general's funeral more than 10,000 people including President Katzir and Prime Minister Rabin followed the coffin which was borne by six serving major-generals and draped in the national colours. They were preceded by a paratroop officer carrying the general's decoration's and insignia.

ISRAEL BARRED FROM GAMES

The Asian Games Federation has decided to exclude Israel from its 1978 games. The president of the federation, the Pakistani Minister Khalid said: "We are aware of the problems the host country would have if Israel participated." The Israel Sports Federation has declared that it will protest against the ban.

BLOW TO CURRENCY BLACK MARKET

According to recently introduced currency regulations, all visitors to Israel must now pay for their hotel accommodation and other services in foreign currency or in Israeli currency if they can prove that it has been legally acquired at the official rate of exchange (£15.50 to the £ sterling). Foreign visitors who cannot prove that they legally acquired their Israeli currency, must pay a 28 per cent surcharge. Hitherto tourists often acquired their Israeli currency by exchanging it on the black market in Tel Aviv and East Jerusalem where they were able to obtain up to 25 per cent above the official rate.

CIVIL SERVANTS ON STRIKE

More than 40,000 civil servants in some 20 Government departments went on strike for three days to protest against increased pay granted to "privileged" Government and public service employees such as tax collectors, pilots and port workers. They demanded that all employees of the same grade should receive equal pay within six months.

MYSTERY GUNWOMAN ARRESTED

Miss Sarah Elkanovitch, 38, who arrived in Israel from the Soviet Union three years ago, was arrested on suspicion of being responsible for six mysterious shootings in 10 days. The shootings always happened in crowded places like bus-stations where the attacker could disappear during the panic following the shootings. One victim is probably paralysed for life.

BRAVE NEGEV BEDUIN

Sergeant-Major Ibrahim el-Turshan, a Negev Beduin, was presented with the Medal of Courage at a Knesset ceremony attended by the Israeli Prime Minister, Mr. Itzhak Rabin. Ibrahim was taken prisoner by the Egyptians during the Yom Kippur War and tortured, but refused to divulge any secrets.

DRUSE ZIONISTS

A group of young Druse men from the village of Dalyat el Carmel near Haifa has set up the "Druse Zionist Movement in Israel". Its aim is to combat the activities of Rakah, the Arab-dominated New communist movement which, the Druse claim, is trying to disrupt the good relations between Druse and Jews in Israel.

HONOURS FOR SIR ISAAC AND LADY WOLFSON

A number of Israeli Cabinet Ministers, the British Ambassador, the Mayor of Jerusalem, the Ashkenazi Chief Rabbi of Israel and a number of Knesset members attended a reception in Jerusalem, honouring Sir Isaac and Lady Wolfson on the occasion of their golden wedding. The governors of Hechal Shlomo, the Chief Rabbinate Centre, presented Sir Isaac with a gold watch and Lady Wolfson with a gold bracelet. The couple also participated in the laying of the foundation stone for the Ark he has donated to the Jerusalem Great Synagogue which will be completed by the end of next year. Ten years ago, Sir Isaac sponsored a scheme to build 50 synagogues and youth clubs in Israel. 41 of them have been completed between Upper Galilee and Elath.

CHAIM WEIZMANN'S HOUSE OPENED TO PUBLIC

Chaim Weizmann's house in Rehovot, designed by Erich Mendelsohn in 1934, has now been opened to the public. The funds for the restoration of the house which is now exactly as it was when Weizmann lived there, were provided by Mrs. Vivien Clore Duffield to mark the golden wedding anniversary of Sir Isaac and Lady Wolfson.

HOTEL ARSON CONFESSION

Israeli police investigating the fire at the Park Hotel in Natanya in which four people were killed and 38 injured arrested several men and obtained a confession from one of them. Several visitors from Britain stayed at the hotel at the time of the fire.

VISIT BY DUTCH PRINCESS

Crown Princess Beatrix of Holland and her husband, German-born Prince Claus, were warmly welcomed when they called on President Katzir, Mr. Itzhak Rabin, the Prime Minister and Mrs. Golda Meir during their recent visit to Israel.

BRITISH RAIL TO HELP ELAT LINE

The British and Israeli Ministers of Transport have signed an agreement to continue Anglo-Israeli co-operation for another three years. The programme provides for the supply of 31 British phosphate waggons and six passenger carriages as well as British Rail's possible involvement in the £3½ million five-year scheme to extend the railway from Ashdod to Elat. The Israelis also invited the British National Coal Board to advise them on the conveyance of coal to the large power station now being built in Hadera.

"LEVANTINE METHODS" IN PUBLIC SERVICES CRITICISED

The appeal by Michael Tsur, former managing director of the Israel Corporation, against his sentence of 15 years' imprisonment was rejected. The sentence was imposed last year on 14 charges including embezzlement and theft of about 6½ million pound sterling. The Israel Corporation was formed by the Government in 1968 as a holding company for overseas investment in Israel's development. The Court of Appeal stated that only by putting an end to the use of public office for personal enrichment would the "Levantineisation" of Israel's public services be prevented.

QUEENS PARK RANGERS BEATEN IN ISRAEL

Maccabi Tel Aviv scored a surprising victory 2-1 over Football League division 1 runners-up Queens Park Rangers. 22,000 spectators filled the Tel Aviv Bloomfield Stadium in spite of 97° of heat.

NEWS FROM GERMANY

MAIDANEK GUARDS FREE ON BAIL

Mrs. Hermine Braunsteiner Ryan, 56, one of the 15 former Nazi guards of Maidanek concentration camp where at least 250,000 people, mostly Jews, were murdered, was released on bail on the ground of poor health. All the other defendants at the Düsseldorf trial have been free on bail for some time. The money, \$17,000, has been provided by her American husband. Mrs Ryan had been in custody since her arrest in March 1973.

A counsel for the defence in the trial, Mr. Ludwig Bock from Ludwigshafen, is at the moment under investigation for inflammatory remarks he made in Court. He accused one of the expert witnesses, Wolfgang Scheffler, of spreading the "Allied-inspired lie" of German war guilt and of misjudging Adolf Eichmann. Another expert witness, called by the Defence, Udo Walendy attacked a Dutch TV team and tried to prevent its members from taking photographs of the accused. He also attacked a photographer from the London "Observer".

The public prosecutor, the judges and 13 defending counsels flew to Poland for investigations on the site of Maidanek camp. The 15 defendants refused to accompany them in spite of the fact that the Polish Government had promised them immunity from prosecution on Polish territory.

CDU DEMANDS COMMEMORATION FOR MUNICH VICTIMS

The CDU Council at Wiesbaden regretted in a letter to the leader of the German Olympic team that its committee had refused to ask the Olympic Committee to commemorate the Israeli players killed in Munich in 1972 by a minute of silence. Such a gesture, it is claimed in the letter, would help to establish peace at the Olympic Games and bring about a realisation of the importance of mutual understanding.

LIFE SENTENCE IN ABSENTIA

After a three months' trial, a Trieste court sentenced Josef Oberhauser, the only surviving former commandant of the so-called "Riviera camp" in Trieste during the last war, to life imprisonment. Oberhauser now lives in Munich and did not attend the trial. The camp which was set up in a former rice mill, served from 1943 to 1945 as a concentration camp for Jews and partisans from Italy and the Balkan countries. After 1944 it became an extermination camp. Oberhauser was accused of having co-operated in the torturing and killing of more than 3,000 inmates. Most of the several hundred witnesses examined by the court, testified to Oberhauser's activities. The camp is now a national monument.

ISRAELI HEROIN SMUGGLERS SENTENCED

Six Israelis received prison sentences between 34 months and nine years in a Frankfurt Court for having sold more than £200,000 worth of heroin in the Federal Republic. In 1974 they had formed a gang who bought heroin in Amsterdam through Chinese middlemen, smuggled it into the Federal Republic and sold it, after processing, to addicts in various Laender. The head of the gang, "Big Joe" Amiel, 34, from Tel Aviv escaped from prison before the trial. Shimon Rimon, a former officer of the Israeli Army who had acted as bodyguard to the gang, was sent to prison for 9½ years.

REFERENDUM IN OBERAMMERGAU?

The Oberammergau organisation which wants to keep the Passion Play in its old anti-Jewish form, has demanded a referendum to decide on the matter. Last year the local council had unanimously decided to produce a less offensive version which was to cost over £100,000, but 1,800 out of 3,200 local electors have so far signed a petition to keep the traditional version.

LIFE SENTENCE FOR SS MURDERER

A Hamburg criminal court sentenced Ernst Gollak, 68, to life imprisonment for having caused the death of six concentration camp inmates on forced labour in an army clothing factory near Lublin. He had ordered two sick men to be led to a forest and shot. Two other men were shot because they tried to hide in a bale of clothing. A young girl was hanged for having taken some potatoes and matches, and a mechanic was forced to hang himself because he was unable to repair a faulty piece of machinery. Gollak has not been arrested, but was told to report to the police, in Regensburg, Bavaria, where he now lives, every Monday.

DEATH OF NOTORIOUS NAZI

A. H. Beckerle who joined the National Socialist Party at the age of 20 in 1922, became a member of the Reichstag in 1932 and was a notorious Jew-baiter, has died. Between 1933 and 1939 he was chief of the Frankfurt police and later on German ambassador in Bulgaria. In 1943 he was largely responsible for the deportation of the Bulgarian Jews. In 1960 he was arrested in consequence of facts that came to light at the Eichmann trial, but was subsequently released. E.G.L.

PAUL EHRLICH SOCIETY FOUNDED

A "Society of the Friends of Paul Ehrlich" has been established in Frankfurt. One of its aims is the preservation of the house where the scientist lived in the West End of Frankfurt. Ehrlich had received the Nobel Prize for Medicine in 1908 for having discovered *Salvarsan* the first effective drug to fight Syphilis. As a Jew, he was however, denied a chair at any German university. He died in 1915. In 1952, the city of Frankfurt created a Ludwig Darmstädter/Paul Ehrlich prize. A wing of the Weizmann Institute in Rehovoth, Israel, was named after Paul Ehrlich whose other achievements were in the field of cancer and immunity research and chemotherapy. E.G.L.

In the presence of Frau Mildred Scheel, wife of the president of the German Federal Republic, the Paul Ehrlich wing of the Weizmann Institute in Rehovoth was handed over to the scientists who are to work there. The Federal government contributed some £500,000 to the costs of the institute. 40 German scientists also attended the opening ceremony.

LAWYER ROEDER SUSPENDED

Manfred Roeder, 47, the lawyer who received a suspended prison sentence of seven months for incitement to violent action, has been suspended by the lawyers' association and will no longer be allowed to practise his profession. Roeder has publicly declared that everything said about Auschwitz was a lie, that there had been no gas chambers in the Third Reich, and that altogether no more than 200,000 Jews had been killed. He had also asked his political friends to send menacing letters to the Prime Minister of the Land Rheinland Pfalz who had refused to grant an amnesty to a NS criminal.

DEATH OF PAUL SCHALLUECK

The German author Paul Schallueck, who died at the early age of 53, was one of the founders of the Library for the History of German Jewry, "Germania Judaica" in Cologne. In his main work, "Engelbert Reineke" (1958) he dealt with the persecution of the Jews and atrocities of the concentration camps.

He is also remembered by his strong protest against the intended cancellation of the showing of the French film "Nuit et Brouillard" (Night and Fog) at the International Film Festival in Cannes 20 years ago. This brief film owes its title to the Nazi code work for the mass deportations. The withdrawal of the film was due to an intervention by the German Embassy in Paris with the French Government and resulted in strong opposition of the French people. Ultimately, a compromise solution was found by showing the documentary in Cannes without, however, including it in the international competition.

The awards received by Schallueck include the Nelly Sachs Prize 1973. E.G.L.

JEWISH CEMETERIES IN BAVARIA

The Bavarian Ministry of the Interior has announced that it has provided DM 400,000 for 1976 and DM 700,000 for 1977 for the upkeep of some 120 Jewish cemeteries in Bavaria which are no longer in use. This money is handed to the Bavarian Federation of Jewish Communities which appoints gardeners to keep the cemeteries and the pathways tidy, repairs tombstones and keeps fences in order. The Ministry has asked all state and country authorities to assist the Federation and its employees in every respect, to supervise cemeteries in their particular districts and to protect them from hooliganism.

BOOK BY REFUGEE AUTHOR TOO CONTROVERSIAL

German publishers have refused to accept the novel "The Nazi and the Barber" as they consider it too controversial. Its author is Edgar Hilsenrath, 49, a German-Jewish refugee who worked as a waiter in a New York cabaret while writing his book which has been translated into six languages. It is the story of a Nazi mass-murderer who assumes the identity of one of his victims, a Jewish barber, and finds himself in Israel as a pioneer. The author said that since he went to Israel as one of the first post-war Jewish refugees, he had always been interested in how a real Nazi would react to the experience of being in Israel.

PROFESSOR HANS ROTHFELS 85

The historian Professor Dr. Hans Rothfels, professor emeritus since 1959, recently celebrated his 85th birthday. His father Justizrat Dr. Max Rothfels had been chairman of the Board of the Kassel Jewish congregation until his death in 1935. Professor Rothfels who was a Protestant, lost his chair at Königsberg university in 1934 and taught at Oxford for five years. Subsequently, until his return to Germany in 1951, he taught history at the University of Chicago. Since then, he has written extensively on the history of the German Resistance and received the highest awards of the Federal Republic. E.G.L.

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A FRIENDSHIP

Gershom Scholem on Walter Benjamin

This "story of a friendship",* written with scientific precision and deep devotion, is based on recollections, diary notes and correspondence. It gives a fascinating view of the close relationship and the evolution of two very different personalities: the writer, now world-famous as the scientific explorer of large areas of Jewish mysticism and historian of its development; the friend, literary historian, essayist and critic, whose reputation spread only since the end of the Second World War. The book illuminates personalities and situations on the borders of and beyond German-Jewish life largely unknown hitherto. Time and place range from Berlin in the middle of the First World War to France, Germany and, as it then was, Palestine at the beginning of the Second. The description has the freshness of first-hand experience and covers a large canvas of the Jewish, scientific, cultural and political world, of Socialist and Zionist developments. It is heightened by a dramatic motif: from the mid-twenties onwards, largely under the influence of a Communist lady-love, Walter Benjamin became increasingly interested in

Marxist ideology without, however, joining the Communist Party or forgoing his particular brand of Jewish religiosity. As he has increasingly been claimed for the other side, Scholem quietly sets out to balance the record.

Walter Benjamin was 5½ years older than Gerhard (Gershom) Scholem, coming from a wealthy Berlin family; his father, originally a banker, later became an antiquarian bookseller and art-dealer. Scholem's was a bourgeois family of decent standards, his father being a printer. The two young people met early in their student days. They had been members of the German youth movement, Scholem of its socialist and early Zionist wing, and were united in their searching minds and radical views, both being strongly in opposition to the First World War and the prevailing fervent patriotism and nationalism; Scholem clandestinely distributed copies of "The International". Otherwise they differed markedly, Scholem being hearty and confident, "sometimes a little ostentatiously", a rough diamond, tall and of brisk gait. Benjamin was small, "of Chinese politeness" but occasionally inconsiderate even to friends, and so secretive as to hardly ever mention the names of acquaintances. He was highly sensitive to noise, with a melancholy strain and depressive traits at times given to fits of despotism; he walked slowly, deliberately, even hesitatingly unless talking indoors when he paced animatedly up and down. To the younger friend he gave "an immediate impression of genius", and on occasion Scholem could see "something prophetic" in him: the relationship to Benjamin from whom, as he put it, he had learned to think, was "the most decisive of my life, at any rate, to a man", though conflicts between them were by no means absent. He kept an archive of Benjamin's writings.

Their friendship also had its lighter side. For their own amusement they invented a University Muri and sent each other formal announcements of its transactions. For instance, Scholem was informed that his lectures on The Invention of the Fretsaw (Laubsäge), with seminar, had not been inscribed for but would continue to be recommended to the students. Stud.bub Martin had graduated and had been promoted to Buber; a *venia lebendi* [sic] had been granted to him, and he was to lecture on week-days, 7-8 a.m., on Rabindranath Tagore (with conducted tours).

Careers

Contrasting with the meandering of Benjamin's course to whom Scholem once gave it as his "conviction that, more than any other, you will always arrive somewhere else than where you want to go", Scholem's own career follows an almost straight line. He first took up the study of mathematics, worked on mathematics and language and wrote a "mathematical theory of truth", however, not least under the influence of Achad Ha'am's Jewish writings, he felt increasingly attracted to Judaisties: he "searched for a way to the Jewish substance and its unfolding". In May 1919, 22½ years old, he changed over to the new field and planned a doctoral thesis on "The Language Theory of the Kabbalah"; he had studied Hebrew for years, combining it with Talmudic studies. In 1923, after his graduation, he studied at Franz Rosenzweig's "Lehrhaus" in Frankfurt the Sohar, the Book of Daniel and

stories by Agnon with a group of younger friends. Finally, at the end of 1923 he took the "moral decision" to move to Palestine, where he married his first wife. Against the view of his father who thought that he would never be able to earn a penny with Judaisties. Scholem immediately got a job at the Jewish National Library. In April 1925, he was appointed Lecturer of Jewish Mysticism at the newly established Hebrew University of Jerusalem—he had found his life task. Henceforth, the one major change was a divorce and his second marriage in 1938.

Walter Benjamin studied in Berlin and Freiburg, where he met the young poet C. F. Heinle who then followed him to Berlin; Heinle and his girl friend Rika Seligsohn unfortunately took their lives at the beginning of the 1914-18 war. Benjamin, however, moved to Munich and continued his studies there, attracted by Dora Pollak-Kellner whom he married in April, 1917 (having dissolved a previous engagement). The young couple went to Berne where Benjamin got his Ph.D. with a thesis on "The Concept of Art Criticism in German Romanticism" (1919). The beginning monetary inflation, which was to cost his parents their fortune, enforced their return to the parental home; their stay there was not without friction.

In summer 1921, Benjamin met the publisher Richard Weisbach of Heidelberg who brought out his translation of Baudelaire's "Tableaux Parisiens". He was also willing to back a projected periodical of Benjamin's, "Angelus

Continued on next page

* Gershom Scholem: *Walter Benjamin—die Geschichte einer Freundschaft*. Bibliothek Suhrkamp 467, 299 pp. Frankfurt 1975. DM 12.80.



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GERSHOM SCHOLEM ON WALTER BENJAMIN

Continued from page 12

Novus", the title of a watercolour by Klee which played an important part in his inner life; but the project foundered on the inflation. He was consoled by Hofmannsthal's enthusiastic acclaim of his essay on Goethe's "Wahlverwandtschaften" (1922) as "absolutely incomparable" and its publication in Hofmannsthal's periodical *Neue Deutsche Beiträge*. A strong polemic against Gundolf's "Goethe" in this essay, however, turned the whole influential circle of Stefan George's followers forever against him.

With a treatise on "The Origin of German Tragedy" in the age of the Baroque Benjamin tried to become a lecturer at the University of Frankfurt, but the two professors concerned felt unable to understand a word of it and turned it down. This failure ended the prospect of an academic career. Henceforth, he had to earn a precarious living as essayist, critic, translator and reviewer. The *Frankfurter Zeitung* and the *Literarische Welt* (Willy Haas's weekly) were glad to publish his articles, and his friend Ernst Schoen, who later became director of the Frankfurt Broadcasting Station, also obtained commissions for him. He was able to travel to Spain, Italy, Norway and repeatedly to Paris where he felt most at home; his travel reports belong to the most immediately accessible of his writings. Together with his friend Hessel, he undertook a translation of Proust, several volumes of which were published. Since 1927, the centre of his interest was a book on the Arcades of Paris, to be entitled "Paris, the capital of the nineteenth century". He collected an enormous amount of material for it and meant it to be his chief work, almost entirely composed of quotations. It appears as if it was for its sake that time after time an intended stay at Jerusalem came to nothing. Only part of the material still exists.

Planned studies in Jerusalem

Benjamin had seriously, even though intermittently, studied Hebrew, and Scholem never tired in trying to get him an appointment at Jerusalem. Judah Leon Magnes, the Vice-Chancellor of the University, met Benjamin together with him in Paris and was greatly impressed by his plan to study metaphysics in Jewish literature at Jerusalem for a year. Benjamin received a grant for it, but he never went.

In the summer of 1924 on the island of Capri he had met Asja Lacis, a Latvian stage manager in Moscow. Under her influence he tried to gain "an intensive insight into the actuality of a radical communism". He adopted Marxism as a heuristic principle, which allowed him to continue thinking in terms of the Jewish principles to which he felt committed—a kind of "Marxist messianism". The winter 1926-27 he spent in Moscow and was commissioned to write the article on Goethe for the Russian State Encyclopedia, which he did, but his reaction to Communism remained ambivalent. At the end of 1928, Asja Lacis came to live in Berlin, and Walter Benjamin's marriage ended

in a bitter divorce; it had previously been shaken by another love of his, to the sculptress Jula Cohn who, however, did not reciprocate it. (In later years, Benjamin and his wife re-established a friendly relationship.) After half a year, Asja Lacis returned to Moscow; she perished in one of Stalin's purges.

In 1928, Rowohlt had published a book by Benjamin, a collection of short meditations and observations, written under the influence of Asja Lacis and entitled "One-Way Street" (*Einbahnstrasse*), and his treatise on the German baroque drama. There was no financial success, however, and on the threshold of forty he found himself "without possessions and position, home and means". Yet he continued his literary work undeterred, now with the ambition "to become the most important critic of German literature" which, in view of the power of his insights, was by no means as boastful as it sounds.

In 1929, he met Bert Brecht and formed a lasting friendship with him—henceforth, he said, he carried two faces, one turned to Brecht, the other to Scholem with whom he continued to be on the closest terms and who, in turn, never gave up his efforts to help the friend as best as was possible under the circumstances. Scholem strongly disagreed, however, with some of Benjamin's Marxist papers and did not mince words in his criticism (he reprints three of the most important letters in an Appendix). He charges Benjamin with "a self-deception of rare intensity", with which he tries to "present his findings from the metaphysics of language, legitimate continuations of Hamann and Humboldt, as materialistic considerations," which necessarily gives them "the stamp of extravagance, ambiguity and volte-face". "How long", he asks, "can you healthily maintain intellectual honesty, which is essential to life"?

From 1930 onwards Benjamin entered into a co-operation with the Institute of Social Research in Frankfurt, directed by Max Horkheimer and Theodor W. Adorno, which under the Nazi régime was transferred first to Geneva, later to the U.S.A. In 1935, Benjamin became an ordinary member and thus secured a financial basis, though it always remained uncertain. Several papers of his were published under the Institute's auspices, and it was a heavy blow to him when in 1938 a large treatise on Baudelaire was turned down. Benjamin himself had emigrated to Paris.

Rising Fascist Deluge

In 1936, he published under a pseudonym a collection of letters ranging from 1783 to 1883 with commentary under the title "Deutsche Menschen": as he said, "an ark I built when the fascist deluge began to rise". The misfortune, however, that seems to have followed him through life struck here too—the Swiss publisher went bankrupt when the book had been printed and bound, and nearly the whole edition was only discovered after the war in the cellars of a bookseller.

At the beginning of the war, Benjamin was interned for three months in Paris. In 1940, Horkheimer succeeded in getting him an Affidavit and Visa for the U.S.A. Since after the Nazi occupation of France only the way through Spain remained open, Benjamin joined a group of refugees who tried to cross the Pyrenees. At the Spanish frontier, passage was refused, with the threat to hand the fugi-

tives over to the Gestapo. The blocking of the frontier lasted just one day—before and afterwards the passage would have been free. Walter Benjamin, however, who had entertained suicide plans several times before, felt the situation as final and took poison during the night of September 26, 1940. He was buried at Port Bou; his grave is not known with certainty.

Scholem regards as his friend's best work his essays on Gottfried Keller, Lesskov, Goethe's "Wahlverwandtschaften," Children's Books and The Task of the Translator (the introduction to Benjamin's translations of Baudelaire); his writings on Kafka, to whom he felt specially attracted, and on Proust might be added. No less outstanding but exceedingly difficult to read are his interpretations of two of Hölderlin's late hymns and his book on the German drama of the baroque age: it begins with a chapter of philosophical definitions which remain unexplained—Benjamin said that one would have to know the Kabbala in order to understand it! On the other side, easily understandable though profound stands his "Childhood in Berlin around 1900": whatever had to do with children, held a "magic attraction" for him to which his large collection of children's books also bears witness. His childhood recollections were visualised from a child's view and experience, with delights and horrors often unknown to an adult. Among the papers from Benjamin's Marxist phase, "The Work of Art in the Age of Mechanical Reproduction" stands out: here he applies a novel viewpoint to the theory of art, in particular the film.

Wide Range of Experience

Benjamin wrote a microscopically small hand and liked everything small: he enthusiastically discovered in the Cluny Museum in Paris the whole *Shema*, the centre of Judaism, written on two wheat corns. Likewise, as a writer he paid attention so to say to the small, to the surface of a novelist's work as well as its contents: what appears behind the things described or, unknowingly, in the choice of words were the themes from which he deduced traits that nobody had seen before him. With an affinity to surrealism, he "attempted to capture a portrait of history in the most insignificant representations of reality, its scraps, as it were." From there he went on to look for the origin of a writer's imagination and the tension which determines its historical and social position. He also tried to widen the range of experience not only by including mysticism and astrology but also by experimenting with Hashish, on which he wrote an essay.

For the reader who would like to acquaint himself directly with Walter Benjamin's writings, there are two collections, an English and a German, both entitled "Illuminations." The English one (Collins, Fontana Books) contains several essays not included in the German and a perceptive Introduction by Hannah Arendt. The German (Suhrkamp, Frankfurt) is larger and incorporates many of the "lighter" papers; it also includes a biographical note by Friedrich Podszus. Benjamin's Letters, published in two volumes by Gershom Scholem and T. W. Adorno in 1966, and his Collected Works (2 volumes, 1965) are unfortunately out of print.

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THEATRE AND CULTURAL NEWS

Berlin. The Schlossparktheater presents Alan Ayckbourn's "Norman Conquests" which had a record run in London. Regrettably, the German "Norman's Eroberungen" lost the attractive English pun of its title in the translation.

The "Theater des Westens" has revived the musical "White Horse Inn" (Im Weissen Roessl) which is once more playing to capacity audiences. Paul Hoerbiger who used to live in Berlin in the 'Twenties and 'Thirties during the great UFA days, is back in that city, and can be seen in the part of Emperor Franz Josef.

Amsterdam. This month the Holland Festival announces two new opera productions: "Rosenkavalier", by Richard Strauss, is followed by a new opera by Carlisle Floyd "Of Mice and Men" (after the novel by John Steinbeck).

Birthdays. Fritz Rotter (not one of the Berlin Rotter brothers) who wrote the lyrics of two of the most popular song hits of the Twenties, "Ich kuesse Ihre Hand, Madame", and "Wenn der weisse Flieger wieder blüht", and whose total of song hits is said to be well over 1,200, celebrated his 75th birthday.

Vienna's "Kaffeehaus" Life, often described, frequently attacked, yet acknowledged as an integral part of the City scene, is today be-moaned as being on the decline, and many of the cafés have now disappeared without trace. Gone are the days when Austrian writers (and a great proportion of Jewish prominence)

populated these beloved institutions, gone the "Herrenhof" and the "Central" where Friedell, Alfred Polgar, Peter Altenberg, Franz Werfel debated and discussed. Only three of the Ring-Cafés are left (Prueckl, Landtmann, Schwarzenberg), and the quick-service "Espresso" establishments have taken over from those marble-topped and velvet-seated premises which now belong to an almost forgotten era when customers came to read their papers and play a game of billiards. The only popular surviving form is the "Café-Restaurant", mainly in the suburbs, which, although different in style and origin, has maintained its task in offering traditional menus (and coffee, of course) at fairly reasonable prices. S.B.

DEATH OF HILDE LOEWE-FLATTER

Hilde Loewe-Flatter (Henry Love) who has died in St. John's Wood, London, aged 80, was a lady of great musical gifts, and a pianist of repute. After having established her reputation as one of Vienna's leading accompanists, she toured with the Czech violin virtuoso Vasa Prihoda, Alma Rose and Raoul Aslan, the great Burgtheater actor for whose recitals she wrote chansons.

Her musical associations with this country began in 1926 where many of Aslan's programme numbers, including her own compositions, were recorded by Columbia. Hilde

Flatter's numerous popular Evergreens "Das alte Lied", "Gianitta", "Verklungen", "Madelon", "When the violins are playing" are still sung and played all over the world, and her music was used in the film "The Third Man", thus adding to her international fame. "Das alte Lied", often used by Richard Tauber as an Encore to his concerts, was also recorded by Marlene Dietrich, and, more recently, by Rudolf Schock.

Hilde Flatter who continued her musical career in London both as a pianist and singing teacher, was married to portrait painter Otto Flatter who survives her; her brother-in-law was Shakespeare translator Richard Flatter who died some 5 years ago. S.B.

CAMILLA SPIRA 70

The actress Camilla Spira, particularly well remembered for her pre-1933 appearance in the White Horse Inn production by Eric Charell, recently celebrated her 70th birthday. In 1933, she became a member of the ensemble of the Jewish "Kulturbund". She emigrated to Holland and was in a concentration camp for several years. Soon after the end of hostilities she returned to Berlin at the special request of the producer Boleslav Barlog and resumed her appearances on the German stage.

CURT BOIS 75

The actor Curt Bois, well-known for his appearances on stage and film in the 'thirties and once more active in Berlin, celebrated his 75th birthday.

FAMILY EVENTS

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

Birthdays

Linton.—Louis Linton of 26 Manor Drive, Wembley Park, Middx. (formerly Dr. Ludwig Liebermann) will celebrate his 80th birthday on June 15 in the company of his wife, his children and his seven grandchildren.

Deaths

Glaser.—Leo Kurt Glaser, formerly of Breslau, passed away on April 13 in London. Deeply mourned by his sister, relatives and all the friends, to whom he has been for many years the best companion.

Lesheim.—Edith Lesheim, 11 Townsend Square, Ifley Road, Oxford, passed away just before her 80th birthday. Deeply mourned by her daughter, Inge, family and friends.

Ross.—Eric. Passed away after much suffering. Deeply mourned by his wife, Mia, sons, David and Paul, family and friends.—13 Hillside Avenue, Wembley Park.

Memorial Stone

Heymann.—The memorial stone in ever-loving memory of Hilda Heymann, beloved wife of Kurt, and mother of Roy, will be consecrated at the Liberal Jewish Cemetery, Pound Lane, Willesden, on Sunday, June 13, at 1 p.m.

In Memoriam

Freiwald.—In never fading memory of my dearly loved husband, Lazar, who passed away on Erev Shavuoth, 5735, held in high esteem by his granddaughter Joan, family and numerous friends. Out of sight but not out of mind of his wife, Edith (née Meyer).

CLASSIFIED

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

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AJR Enquiries

Kaye.—Mrs. Dorothy Kaye, last known address: 40 Breadalbane Street, Glasgow, G3 7JE.

Personal Enquiries

NAME AND ADDRESS (or former address) sought of Viennese psychiatrist or lay analyst, first name Erna, nicknamed "Rosie", probably from surname, practising in Wimpole Street, in the early 1950s. Grateful for any information. Postage, telephone refunded. Hoffmann, Forrest Lodge, Broadwater Forest, Eridge, Tunbridge Wells, TN3 9JP. 0892 34655.

JUSTIZRAT BENDER (deceased). Any reader who could give information about the life and work of Justizrat Dr. Hugo Bender (born in Darmstadt 1863, died in England 1941) should kindly get in touch with the office of the Biographische Handbuch der deutschsprachigen Emigration nach 1933, Leonrodstrasse 46b, 8 Muenchen 19, West Germany.

AJR GENERAL MEETING

Thursday, June 17

As readers will have seen from the announcement published on page 5 of this issue, this year's Annual General Meeting will be held on Thursday, June 17, at 7.45 p.m. in the Hall of Hannah Karminski House (side entrance), 9 Adamson Road, Swiss Cottage, N.W.3.

As in previous years, the business of the AGM will be followed by a talk on a subject of general topicality. This procedure has proved particularly valuable, because notwithstanding the importance of the essential work carried out by the AJR in its specific sphere, we must not lose sight of the wider issues with which we Jews are faced in these times. We are very pleased indeed that Mr. Hayim Pinner, Executive Director, B'nai B'rith, has kindly agreed to address the meeting on "Jewish Problems in a Changing World". By his leading activities Hayim Pinner has obtained the insight knowledge necessary to assess the Jewish position on a world-wide political basis.

Preceding the address by Mr. Pinner, reports on the activities and finances of the AJR will be given and the members of the Executive and Board of the AJR will be elected. The following election proposals are submitted by the Executive:

Committee of Management (Executive). To the great regret of his colleagues, Mr. W. M. Behr, O.B.E., has decided not to stand for re-election as chairman; he agreed however to remain a member of the Executive. It is proposed that he should be succeeded as chairman by the present vice-chairman, Mr. C. T. Marx, and that Dr. F. E. Falk, for many years Hon. Treasurer, be elected vice-chairman. The new Hon. Treasurer will be proposed at the meeting. Furthermore, Mrs. Shirley Taussig, who was appointed General Secretary of the AJR on January 1, 1976, will be an Executive member *ex officio*.

The full list of the Executive members proposed for election and re-election respectively therefore reads as follows: Mr. C. T. Marx (Chairman), Dr. F. E. Falk (Vice-chairman), Mrs. S. Taussig (General Secretary), Dr. W. Rosenstock (Director), Mrs. R. Anderman, Mr. W. M. Behr, O.B.E., Mr. S. Bischheim (Trustee), Mr. A. S. Dresel, Mr. C. F. Flesch, Mr. O. E. Franklyn (Trustee), Mr. E. K. Heyman, Dr. A. R. Horwell (Trustee), Dr. E. A. Lomnitz, Mr. E. A. Sonnenberg, Mr. L. Spiro.

Board: It is proposed to re-elect the members of the present Board. They are: Mrs. R. Abels, Mrs. O. Albrecht, Mr. R. Apt, Miss M. Babington, Mrs. A. Berent, Mrs. R. Berlin, Dr. J. Bondi, Dr. W. Breslauer, Rabbi I. Broch, Mr. F. Dannen, Dr. W. Dux, Dr. R. Elton, Dr. H. Feld, Dr. A. Fleiss, Mrs. A. Fleiss, Dr. H. G. Francken, Mr. R. J. Friedmann, Mrs. Elisabeth Goldschmidt, Dr. Erna Goldschmidt, Mr. R. Graupner, Dr. F. Gumpert, Sir Ludwig Guttman, Mr. S. F. Hallgarten, Mrs. G. Hambourg, Mr. E. Haymann, Mr. Herbert M. Hirsch, Mrs. Susanne Horwell, Mrs. M. Jacoby, Dr. A. Kaufmann, Mr. E. C. Kent, Dr. L. G. T. King, Mrs. F. Kochmann, Mr. M. Kochmann, Rabbi Jakob J. Kokotek, Dr. H. Lawton, Miss J. Lee, Dr. Rita Lehmann, Dr. G. Leon, Dr. F. Levy, Mr. A. Lieberman, Dr. Julius Loeb, Dr. E. G. Lowenthal, Mrs. Ilse Loewenthal, Dr. E. Magnus, Mrs. M. Mautner, Mr. H. C. Mayer, Mrs. Gabriele Meyer, Mrs. L. Meyer, Dr. L. Nelken, Dr. H. Neufeld, Mr. E. Plaut, Mrs. M. Pottlitzer, Mr. W. R. Powell, Dr. Eva Reichmann, Dr. E. Reifenberg (Gabriele Tergit), Mr. A. Reimann, Mr. J. Sachs, Mrs. Charlotte Salzberger, Mr. F. Samson, Dr. H. G. Sandheim, Mrs. M. Schurmann, Mrs. D. Segall, Dr. W. Selig, Mr. P. E. Shields, O.B.E., Dr. Laura Stein, Miss Renate Stern,

Mr. Julius Strauss, Mr. G. Streat, Mr. G. L. Tietz, Dr. U. Tietz, Mrs. Eva Trent, Dr. Valerie Wills, Dr. Charlotte Wittelschofer, Mr. F. S. Worms, Mr. H. Wreschner.

It is proposed to elect as a new Board member Mrs. Ruth Schneider.

The Board also includes representatives of the Provincial groups.

MEMORIAL SERVICE FOR RABBI DR. MAYBAUM

A Memorial Service for the late Rabbi Dr. Ignaz Maybaum will be held on **Sunday, June 6**, at 4 p.m., at the Edgware and District Reform Synagogue, 118 Stonegrove, Edgware.

LITERARY GIFT TO RABBI ALTMANN

At the annual meeting of the Institute of Jewish Studies the chairman, Mr. Victor Mishcon, announced that the Institute is to commemorate the 70th birthday of its founder, Rabbi Dr. Alexander Altmann, with the publication of a work in his honour "Studies in Jewish Religious and Intellectual History". Distinguished scholars in Britain, Israel, the U.S. and elsewhere had promised contributions. The book will be presented to Dr. Altmann during his projected visit to London next year.

VICKY EXHIBITION

An exhibition of drawings and cartoons by the late "Vicky" (Victor Weisz) will be held at the Ben Uri Art Gallery (21 Dean Street, W.1) from June 9-25. The Gallery is open Monday to Thursday, 10 a.m. to 5 p.m., Friday 10 a.m. to 1 p.m., and Sunday 2 to 5 p.m.

CHESS OLYMPICS IN ISRAEL

The 22nd men's Olympic chess congress and the 7th women's chess congress will take place in Haifa in October. All participants will stay at two top hotels on Mount Carmel where prices have been reduced by 50 per cent for members of chess clubs who want to attend.

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Letters to the Editor

WIENER LIBRARY

Sir,—We very much appreciate the concern expressed by your correspondents about the fate of the Wiener Library but we were saddened by the factual inaccuracy and the unhelpful tenor of their letter. The financial situation of the Wiener Library was never a secret and the decisions of its executive committee taken unanimously were widely publicised at the time in the Jewish Chronicle and in other journals. To keep the Wiener Library in London indefinitely, financial support is needed. Even now it may be possible to find an arrangement which would be acceptable to everyone concerned. But for this, considerable contributions, if not an endowment, are required. In short, we need constructive help rather than polemical letters and we shall be only too happy to collaborate with anyone willing to assist us towards this purpose. We note that most of the signatories of your letter are not even among our members, who make a token contribution to the upkeep of the Library. May we hope that, as a first step, they will join?

WALTER LAQUEUR
Director

Wiener Library,
4 Devonshire Street,
London, W1N 2BH

DOCUMENTATION CENTRE OF YAD VASHEM

Sir,—I recently returned from a visit to Jerusalem, where I spoke to officials of the Documentation Centre at Yad Vashem. As those of your readers who, on the occasion of their travels to Israel, paid homage to the memory of our martyrs by visiting Yad Vashem

know, this Memorial Centre hands out special forms on which the particulars of the victims of the Holocaust are to be recorded. I am sure that those of our friends who were at Yad Vashem have received and completed these forms in memory of their nearest ones. I should, however, like to appeal through your columns to those who have not yet done so. They should ask for the required number of Testimonial Forms by writing to Yad Vashem, POB 84, Jerusalem, Israel.

The officials stressed the need of obtaining, as far as humanly possible, particulars of every man, woman and child, who perished. The fact that already now doubts about the number of victims, estimated at six million, have been expressed, adds to the importance of the scheme. Since the records are still largely incomplete, any assistance rendered by your readers will be greatly appreciated.

(Mrs.) EVA T. FREEMAN

23 Windsor Court,
Wembley Park,
Middlesex, HA9 9AN.

CONTINENTAL SUBSCRIPTION SYSTEM

Sir,—I refer to the Continental Subscription System (mentioned in the Theatre and Cultural News column of your March issue), which generally is not used in this country. Your readers may be interested to learn that we, in Glasgow just experienced a most successful kind of "Continental Subscription System" at the Royal Theatre during the completed Opera Season 1975-76.

(Mrs.) LORE LUCAS

32 Southlea Avenue,
Thornliebank, Glasgow.

HABITAT EXHIBITION AT SWISS COTTAGE

This month, the UN Habitat Conference is being held in Vancouver. To stimulate the interest in the problems involved, the Camden Council for International Co-operation, together with other local groups, will arrange a Habitat Exhibition which will be displayed at Swiss Cottage Library at the time of the Habitat conference in the first half of June.

Furthermore, a working party will deal with some affairs in the borough, such as the problem of excessive traffic and the successes and failures in housing and the environment. Details may be obtained from the convenor, Mr. Philipp Barbour, tel. 01-458 2847.

EXHIBITION OF EAST END ART

A unique exhibition of mostly Jewish East End art is at the moment held at the Campbell and Franks Gallery in Marylebone. There are works by Mark Gertler, Epstein and Pearl Binder (Lady Elwyn Jones) and her son who has now settled there. There are also paintings by Sam Rabin who wrestled for England in the 1928 Olympics. He was identified in a Barnett Freedman portrait in the show and subsequently traced to Dorset where he now lives.

RUSSIAN JEWISH AUTHOR AT BRENT CROSS

Russian novelist David Markish visited Brent Cross Shopping Centre to autograph copies of his first book "The Beginning", an autobiographical account of adolescent life in a Russian exile colony. Three years ago he was allowed to emigrate to Israel after a massive campaign on his behalf in this country. His wife Irina had been allowed out a year earlier and gained fame by dashing on to court at Wimbledon to draw attention to her husband's plight. Markish's father, a modern Yiddish poet, was killed during the Stalin regime.

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