

## INFORMATION

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ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Hans I. Bach

## TWO JEWISH THINKERS OF OUR TIME

Essays by Theodor Adorno

Theodor Adorno, born in Frankfurt in 1903, son of a Jewish father and a Christian mother, studied modern music in the Schönberg circle but then, with a strong Marxist conviction, turned to sociology and became associated with the Institute for Social Research in Frankfurt. In 1933 he first went to Oxford, then to America where, together with Max Horkheimer, he revived the Institute. He assisted Thomas Mann with the musicological background to "Dr. Faustus"; however, Katia Mann, in her "Unwritten Memoirs", takes him to task for boasting to have written these parts himself. After the war he returned to Frankfurt, transferred the Institute for Social Research and directed it up to his death in 1969.

"*Minima Moralia*",\* the necessary "minimum of morals", written 1944-47 in America, consists of just over 150 short pieces without any specific order: sociological and psychological comments and meditations on a great variety of subjects, forming a cross-section through modern life, views and traditions seen with a strong left-wing bias.

## Brilliance but little hope

The book abounds in brilliant, though often depressive, analyses and remarks. To give some examples which may well be taken like aphorisms on Nazism: "Perhaps the social schematisation of perception in antisemites is such that they do not see Jews as human beings at all . . . In repressive society, the concept of man is itself a parody of divine likeness." "It is part of the mechanism of domination to forbid recognition of the suffering it produces". On economics and religion: "The existence of bread factories, turning the prayer that we be given our daily bread into a mere metaphor and an avowal of desperation, argues more strongly against the possibility of Christianity than all the enlightened critiques of the life of Jesus".

On the difference of generations: "Even the outdated, inconsistent, self-doubting ideas of the older generation are more open to dialogue than the slick stupidity of Junior". On features of modern life: "We are forgetting to give presents. The decay of giving is mirrored in the distressing invention of gift-articles, based on the assumption that one does not know what to give, because one really does not want to".—"Technology is making gestures precise and brutal, and with them men. It expels from movements all hesitation, deliberation, civility. Thus the ability is lost, for example, to close a door quietly and discreetly, yet firmly. Those of cars and refrigerators have to be slammed . . ."

\* Theodor Adorno: *Minima Moralia*, Reflections from Damaged Life. Translated from German by E. F. M. Jephcott, NLB, London 1974. £4.25.

Yet the subtitle "Reflections from Damaged Life" is alerting. This damage may well be reflected in the author's sternly materialistic outlook: "Inexorably, the thought of money and all its attendant conflicts extends into the most tender erotic, the most sublime spiritual relationships". Life itself seems for him endangered: "Our perspective of life has passed into an ideology which conceals the fact that there is life no longer. The overwhelming objectivity of historical movement in its present phase consists so far only in the dissolution of the subject, without yet giving rise to a new one".

The only entry on happiness is a childhood reminiscence. In searching for a minimum of morality, one consoling thought might be that "people are even now better than their culture".

All too often, however, the author's attitude is predominantly negative: "Every work of art is an uncommitted crime". "The image of undistorted nature arises only in distortion as its opposite. . . . The feminine character is a negative imprint of domination but therefore equally bad". His mood may even border on despair, as when he speaks of "the shame of still having air to breathe, in hell".

## The Sickness of Contemporary Life

Adorno does not paint a black and white picture, as one might expect, but condemns contemporary life wholesale: "The sickness proper to the time" consists for him "precisely in normality. No science has yet explored the inferno in which were forged the deformations that later emerge to daylight as cheerfulness, openness, sociability, successful adaptation to the inevitable, an equable, practical frame of mind". Socialism, his own creed, makes no exception: "Even solidarity, the most honourable mode of conduct of socialism, is sick". And rejection extends likewise to Freudian psychology on which he otherwise leans heavily: "Freud's unenlightened enlightenment plays into the hands of bourgeois disillusion. . . . Truth is abandoned to relativity and people to power".

There is a deep chasm between intellect and feeling: the beliefs and customs which Adorno analyses to shreds are secretly dear to his heart. I have rarely read a book at once so startling and so saddening. One wonders how, with such an injury, "damaged life" could go on at all, though there are glimpses into how this could be achieved. His power of observation becomes not only a defence but almost a redoubt: "To be still able to perceive anything at all, regardless of its quality, replaces happiness, since omnipotent quantification has taken away the possibility of perception itself". A shy hope dares to come out at times: "A gaze averted from the beaten track, a hatred of brutality, a search for fresh con-

cepts not yet encompassed by the general pattern is the last hope for thought".

At the very end of the book emerges the religious core that kept this man struggling and alive: "The only philosophy which can be responsibly practised in the face of despair is the attempt to contemplate all things as they would present themselves from the standpoint of redemption . . . in the messianic light. The question of the reality or unreality of redemption itself hardly matters".

## Max Horkheimer the Jew

It is interesting to compare Adorno's book with one by Max Horkheimer, his old friend and colleague in the direction of the *Institute für Sozialforschung* at Frankfurt.\*\* It combines Horkheimer's "Notes written between 1950 and 1969" with the reprint of his "Twilight—Notes in German", published in Switzerland in 1934 under the pseudonym Heinrich Regius. They all aim at a "sober unmasking" of the most varied social phenomena of their respective periods in the light of the author's "critical pessimism". They deal with such topics as "Belief and Knowledge", "Art and Ornament", "Types of Suffering", and many others, but they are treated in the same way: the author's materialist system of philosophy sees every subject as yet another facet of the decay of bourgeois civilisation. To the non-materialist reader this is at times boring though it may be of interest to sociologists.

However, Horkheimer's pessimism is often alleviated by a strong feeling of commitment and responsibility. To the question "What is religion?" his answer is "the impulse, maintained against reality and yet not stifled that things shall be changed . . . and that everything will take a turn to fairness and freedom."

In a 1940 essay on "The Jews in Europe" (not his own heading), Horkheimer still spoke of the Jews in the cool and detached manner of Marxist theory: they are the agents of the distribution of goods who would stand no chance in a totalitarian state. In his last notes he achieves a positive approach to Jewish values and notes: "I mourn the superstition of a Beyond because the society which can do without it, recedes from the dream which alone makes life on earth bearable with every step with which it approaches an earthly paradise. In pleasure, in the emphatic mood, the remembrance of paradise was still present."

On the "Community of Jews" he writes: "An infinitely venerable history of remaining true to their creed in the face of hate and persecution has kept the Jews free from the resentment which at bottom fills the Christian masses who betray their creed. The relatively small number of Jewish individuals in criminality is one of the many consequences of this support, another is the capacity for happiness in which sorrow and grief are not forgotten." Horkheimer is critical of the State of Israel: "During thousands of years, the Jews have

\*\* Max Horkheimer, *Notizen 1950-1969 und Dämmerung. Notizen in Deutschland*, ed. W. Breda, Frankfurt (S. Fischer), 1974.

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kept together under persecution for the sake of justice. Judaism did not mean state power, but the hope of justice at the end of the world. . . . The Jewish people which has represented an indictment on the injustice of all peoples, the individuals in whose words and gestures the negative of what exists was reflected, have now become positive themselves, a nation among nations with their own soldiers, leaders, fund-raisers. For the time being, Judaism sees its goal in the State of Israel—how in the triumph of its temporary success has it resigned itself after all? It pays for its survival with the tribute to the law of the world as it is. Even though it has Hebrew as its language, it is that of success, not that of the prophets. It has assimilated itself to the state of the world. Who knows himself free of guilt may throw the first stone."

### "David and Goliath Today"

This does not mean that Horkheimer is indifferent to the fate of Israel. In an essay "David and Goliath today" on the 1967 war he writes: "The arguments of Western Liberals that it is intolerable for Israel, the 'aggressor nation', to keep the fruits of its sudden attack . . . are eyewash, both in substance and logically. The many nations who are against this small State are like Goliath blaming David for giving offence. It did not occur to any of them to apply sanctions against the belligerent measures of the Egyptian 'keeper of the peace', such as the closing of the Suez Canal. Logically the argument is brittle because the 'right' invoked against Israel is meant to be a positive right, and a positive right can only be applied . . . equally to all. This is in contradiction to the idea and character of UNO where self-interest rather than law determines the decisions of the parties who sit in judgement. If the idea of justice rather than that of 'right' is to be the yardstick, then the law applying to individuals is applied on a higher plane to the intercourse of nations. The great powers hold each other in check by their respective resources, and what is called 'right' is the compromise which they are prepared to reach according to their levels of power. Desperate actions by small nations which cannot find justice within these limits, disturb the state of compromise—they are branded as criminal by the stronger ones. In the life of nations such actions today mean war . . . The great powers have other means of obtaining their goals—wealth and the weapons of strength. War is taboo unless sponsored by one of the great powers . . ."

Horkheimer sees the religious core of anti-semitism: "The Jews are the enemy because by bearing witness to the spiritual God, they denounce everything that claims to be absolute

—idols, nations, the 'Leader'. Their mere existence, their being 'the People of God' is a stumbling block. The more absolute a system presents itself, the greater is the urgency to see them liquidated . . ." The holocaust shook this seemingly detached writer to the core: "Complicity—we must not complain whatever may be coming, because we know that all hell has been let loose. We, too, are among the devils—we, too."

After Auschwitz: "We Jewish intellectuals who have escaped the martyr's death under Hitler have but one single task: to help to prevent such atrocities from happening again and from being forgotten. . . . Our thoughts and our work belong to those who have died in unspeakable agony. . . . Their death is the truth of our life, we exist in their despair and their longing."

Finally a passage which reveals the author's depth of feeling: "The evil deed I commit, the suffering I fail to alleviate only survive the moment they occur by being remembered in human consciousness. With it, they die, and it does not make sense to say that they remain true afterwards. Unless they were to be preserved—in God. Can one admit this and still lead a godless life in earnest? This is the problem of philosophy."

### SIR HAROLD WILSON TO VISIT ISRAEL

Sir Harold Wilson has accepted an invitation from the Israeli-British Commonwealth Association to be guest of honour and principal speaker at the annual dinner marking the 59th anniversary of the Balfour Declaration. He will spend three days in Israel in the middle of November. At Cana near Nazareth a Sir Harold Wilson Forest is to be planted, near the King George V and Sir Winston Churchill Forests. A distinguished list of patrons, including parliamentarians and captains of industry and commerce, support this plan of the Zionist Federation.

When Sir Harold recently presented the Israeli Ambassador, Mr Rafael, with a bronze bust of Golda Meir as a gift by the Anglo-Israeli Association to the Israeli president, he recalled that he had almost caused an international incident in the Middle East when a picture of him embracing Golda Meir during her visit to London in 1974, appeared in the Press. He had known her for a quarter of a century and recalled with pleasure that one of his last functions as Prime Minister had been to entertain her to lunch at No. 10 Downing Street, where certified kosher food had been served for the first time ever. On the same occasion, Lord Boothby was presented with a scroll to mark his retirement after many years of service from the presidency of the Anglo-Israeli Association. Lord Boothby remarked: "With due respect to Indira Gandhi and Margaret Thatcher, I believe that Golda will go down in history as the greatest woman Prime Minister of the twentieth century".

Guido Kisch (Basle)

### AN UNPUBLISHED MEMORIAL ADDRESS BY DR. LEO BAECK

Im Rahmen der kurz nach ihrer Einwanderung von Emigranten aus der Tschechoslowakei in New York neu gegründeten B'nai B'rith Loge entstand nach Kriegsende durch die Initiative des Unterzeichneten mit Unterstützung seiner Freunde Dr. Frederick Fried und Hugo Perutz eine Einrichtung, die sich bis zur Gegenwart erhalten hat: eine alljährlich am Tage des ersten Massentransports tschechoslowakischer Juden in die östlichen Todeslager abgehaltene Gedenk- und religiöse Gedächtnisfeier für die Opfer des Hitler-Terrors, "Memorial Service for the Victims of Nazi Terror". Soweit mir bekannt ist, war diese Trauerfeier die erste ihrer Art, nach deren Vorbild solche Seelengedächtnisgottesdienste später auch von anderen Nationalitäten angehörenden europäischen Flüchtlingen veranstaltet wurden und noch werden.

Rabbiner aller religiösen Richtungen hielten Gedenkreden, Kantoren verrichteten die üblichen Trauergebete und namhafte Politiker aus der alten Heimat kamen mit Ansprachen zu Worte. Zu diesen Veranstaltungen, im Jahre 1976 zum dreissigsten Mal abgehalten, fanden sich im Anfang bis zu 1500 Teilnehmer ein, deren Zahl sich im Laufe der Jahre durch Wegzug und Tod verminderte.

Im Jahre 1949 erklärte sich Dr. Leo Baeck, den ich von meinen früheren Wohnorten Königsberg und Halle aus 1920 bis 1934 bei jeder Anwesenheit in Berlin zu besuchen pflegte, bereit, die Gedächtnisrede zu halten. Unvorhergesehenerweise verhindert, aus Cincinnati nach New York zu kommen, sendete er mir zur Verlesung eine mit eigener Hand geschriebene eindrucksvolle Ansprache, deren Manuskript sich in meinem Besitz erhalten hat. Die erstmalige, mir damals von Baeck persönlich gestattete, jedoch bisher nicht erfolgte Veröffentlichung dürfte nebst den anderen in dieser Zeitschrift erscheinenden Reminiszenzen ebenfalls der Erinnerung an die grosse historische Gestalt im Judentum dienen, deren Todestag sich in diesem Monat zum zwanzigsten Mal jährt. Der Inhalt der ergreifenden, aufrüttelnden und mahnenden Rede ist auch heute noch nach mehr als 25 Jahren ebenso gültig wie damals, als sie verfasst wurde.

### "Erectly they Walked"

"It is for our sake that those who in these cruel years died a martyr's death have given their lives. We all have lost them; ours is the bereavement; all of us must say Kaddish. "May one who had witnessed the tragedy give testimony of the spirit that stirred those men and women. They knew the way which they went, they were aware of the appointed lot. Yet erectly they walked, with contempt they looked down upon their persecutors, proud of being Jews, and often could one hear the voice among them: 'Do you forget that you are Jews!' The strong faith certainly aroused them, and never any doubt did approach that the Jewish people will live on, that Judaism will assert itself in order to carry the way.

"This faith which maintained and comforted them is the great challenge to all of us. We have been diminished in numbers, and we must, therefore, increase in vigour. Everyone is bound to take upon himself the twofold task, the twofold responsibility, his own and that of one of those martyrs who had given their life for our sake. Only if this is our vow, they are honoured through us, and we also make the sacred promise to be fulfilled: 'secher zaddik liwracha', 'the memory of the righteous comes to be a blessing'."

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## HOME NEWS

### CALLAGHAN PROMISES SUPPORT

Following a tradition established by Sir Harold Wilson, Prime Minister Callaghan was guest of honour at the "Israeli night" of the Labour Friends of Israel during the Labour Party Conference at Blackpool. All the food, wines, music and decor as well as all the toasts of the evening are connected with the Jewish State. The evening was attended by 200 guests. In his speech, Mr Callaghan said that the British Government will continue its diplomatic efforts towards a peaceful settlement of the Middle East conflict which would ensure peace for Israel within secure and recognised boundaries.

### TUC AND RACIALISM

Lord Fisher, president of the Board of Deputies, sent a telegram to Mr. Len Murray, general secretary of the TUC, expressing the Board's appreciation of the TUC's attitude to racialism as expressed during its Brighton congress. Lord Fisher compared the present racist campaign in Great Britain with the practices of the Nazis and Fascists in the 1930s and 1940s. He called upon political parties to emulate "the courageous stand taken by Congress". Israel's Ambassador, Mr. Gideon Rafael, attended the Congress and said he felt very much at home there, because he had been a trade union member for 40 years—as member of a kibbutz he belonged to a union of agricultural workers. The Electricians' Union expressed its disappointment that the TUC General Council had not supported its protests against the treatment of Jewish workers in the Soviet Union.

### RELIGIOUS DISCRIMINATION AND RACE RELATIONS

In the House of Lords, Baroness Vickers proposed an amendment to the Race Relations Bill to include religious discrimination. It was defeated on the grounds that the law was already sufficiently intricate without such a provision which would considerably add to the work of the Race Relations Commission. During the debate, Lord George Brown said that in his long experience living in an Anglican-Jewish atmosphere, it was exceedingly difficult to distinguish between what was called religious and racial. Lord Hailsham said that Jews came in all shapes, sizes and colours. There were black Jews in Ethiopia, yellow Jews in China and white Jews with fair hair and blue eyes, the best "Aryan" characteristics. They were not a race, and discrimination against Jews was religious discrimination.

### AN M.P.'s RELIGION

Conservative M.P., Mr. Robert J. Adley, has publicly declared that as a member of the Church of England, he no longer wishes to be described as a Jewish M.P. He was the only M.P. of Jewish origin on either side of the House of Commons to vote with the Government in support of its embargo on arms to Israel during the Yom Kippur War. When he was recently invited to attend a meeting on behalf of Soviet Jewry in Bournemouth, he declined, saying that to attend would prevent him from his devotions at Evensong in the Christchurch Priory. The principal speaker at the meeting was another Conservative M.P., Mr. John Cordle, the proprietor of the "Church Times".

### FORMER REFUGEE APPOINTED J.P.

Mr. Charles H. Guttman, well known to many in our midst by his communal activities, especially under the auspices of the Belsize Square Synagogue, has been sworn in as a Justice of the Peace (Juvenile Division). Mr. Guttman is senior English master of The Hall School, Hampstead.

### CORRECTION

The purchase price for the La Sagesse Convent in Golders Green, to be converted into a Jewish community centre, did not amount to £5,000,000, as stated in the Anglo-Judaica column of our previous issue, but to £500,000.

### INVITATION TO CARDINAL HUME

The Israeli Ambassador, Mr. Gideon Rafael, paid a courtesy call on the new Archbishop of Westminster, Cardinal Hume, presented him with a book on Jerusalem and invited him to pay a visit to Israel. Cardinal Hume declared his interest in peace in the Middle East and expressed his desire to visit Israel, and Jerusalem in particular.

The Ambassador also called on Dr. Donald Coggan, the Archbishop of Canterbury who is a noted Hebrew scholar and greeted Mr. Rafael in Hebrew. The conversation centred on the significance of the Jewish High Holy-days, spiritual values in the context of a strife-torn Middle East, and the role of Jerusalem as a city holy to three faiths.

### JEWS AMONG KATYN VICTIMS

A delegation from the Polish Jewish Ex-Servicemen's Association took part in the consecration of the memorial to the Katyn victims at Gunnersbury cemetery. There were some 200 Jews among the 14,000 Polish officers massacred at the Katyn Forest near Smolensk in 1940, and Kaddish for them was said at a number of London synagogues. Lord Shinwell and Sir Keith Joseph also attended the consecration ceremony.

### LEGACY TO ISRAELI AMBASSADOR

Mr. Cyril Quixano Henriques, who died last December, left £5,000 to the Israeli Ambassador to be disposed of in accordance with instructions in a sealed envelope, £1,500 each to Middlesex Hospital, London, and Hadassah Hospital, Jerusalem, £100 and his marriage certificate, the first recorded between British-born Jews in India, to the Jewish Historical Society, and after a number of other bequests the residue to be shared between the Bernhard Baron St. Georges Jewish Settlement in Stepney, founded by his late cousin Sir Basil Henriques, and the Jewish National Fund.

### NEW OWNERS FOR EAST AND WEST LIBRARY

The Hebrew Publishing Company has bought "East and West Library", the prominent English publisher of Judaica, founded in 1944 by the late Dr. Bela Horovitz.

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## ANGLO-JUDAICA

### Glasgow honours Dayan

A civic reception was held in honour of Dayan Dr. Wolf Gottlieb when he retired from his post as Glasgow's Av Beth Din and minister of the Queens Park Synagogue. It was attended by almost 400 guests, including representatives from the churches, the university, the city and many Jewish organisations. Glasgow's Lord-Provost, Mr. McCann, said that Mr. Gottlieb had worked according to the proper principles and devoted himself to mankind. Dayan Gottlieb said he had come to Britain as a refugee from the Nazis, intending to stay for one year and then to go to Jerusalem, but he was prevented from doing so by the outbreak of war. In Glasgow he had found true humanity, "human understanding and a basic love for one's neighbour of whatever colour, creed, or nationality".

### B'nai B'rith Award

The 1976 B'nai B'rith First Lodge of England award to any member of the Anglo-Jewish community judged to have made an outstanding contribution to B'nai B'rith and to Anglo-Jewry, has been given to Mr. Michael Sacher, president of the Joint Israel Appeal.

### Playing Golf for Israel

Nineteen-year-old Neville Chesses of Birmingham won the JNF national golf championship held at the Abridge Golf Club, Essex. At the prize-giving ceremony, Mr. Obrart, chairman of the organising committee said that the tournaments of the Jewish National Fund had raised nearly £100,000 during the golfing season.

### Remembering the Victims

Rev. Dr. Isaac Levy spoke at the Ajax annual remembrance service at the East Ham cemetery which was attended by 400 members including 13 North London branch representatives. The service was held in memory of Jews who died during the war and of Mrs. Dora Bloch, killed in Entebbe. Her second cousin Sonny officiated with the Rev. Levy.

The Forces Reserves Association and the Willesden Branch of Ajax organised an inter-denominational remembrance service for those who died in concentration camps and prisoner-of-war camps. The service was shared by a Catholic priest, an Anglican clergyman and Rabbi Dr. Herman of the Neasden Synagogue.

### Jews participate in Community Relations

For the first time, the Leeds Jewish Representative Council took part in the annual Leeds Community Relations Festival by arranging a Jewish open evening at the New Synagogue. Non-Jews, including schoolchildren, were invited to visit the synagogue and follow a conducted tour. The festival extends to members of the Hindu and Sikh faiths. Israeli dancing was included in an international concert at the town hall.

### Centenarian in Blind Society Home

Miss Ida Mittler, a resident of "Rokefield", the Jewish Home for the Blind, recently celebrated her 100th birthday. She was born in Vienna and came to this country as a refugee in July, 1939. Miss Mittler is completely blind and until her arrival in this country was a teacher of languages. Despite her age she still makes a point of reading brailled French books and writes poetry.

### Bad Luck for Cardiff

In the past ten years, the Cardiff community has had nine rabbis. The latest was the Rev. Wilfred Wolfson who is aged 70 and who has resigned for personal reasons. He has just married the widow of Mr. Gershon Cohen, a former president of the Cardiff United Synagogue, as his fourth wife. He was previously a rabbi at Darlington, Wolverhampton, Plymouth, Bristol, Swansea, Grimsby and at synagogues in Canada and South Africa.

# NEWS FROM ABROAD

## UNITED STATES

### President addresses B'nai B'rith

At the Washington B'nai B'rith Convention, President Ford declared that Israel was one of the United States' traditional allies, that he had called for stronger ties with Israel and that these ties had never been stronger. Most of the U.S.A.'s military aid went to Israel and to Iran. Mr. Ford said that the young David had been very strong and muscular and carried the most sophisticated weapon of his day. Referring to Entebbe, he declared that as an action for liberation "it has freed our hearts to fuller understanding of the universal meaning of independence. A free people must never capitulate to terrorism." He promised that there would be no imposed solutions for peace in the Middle East and that the U.S.A. would proceed as before in the closest, constant consultation with Israel before, during, and after any negotiations.

### American Zionists meet

The annual general meeting of the Zionist Federation of America was attended by Senator F. Mondale, the Democratic candidate for the office of Vice-President, by Joseph J. Sisco, the former Under-secretary of State, now president of the American University and by Mr. Heinz Galinski, the first representative of the post-war Jewish community in Germany to be invited to such a gathering. Representatives of the Canadian and Mexican Jews were also present. Mr. Galinski reported in detail on the problems of the 30,000 Jews now living in Germany. Israeli General Sharon, the commander of the Israeli Army west of Suez during the Yom Kippur War, gave details of the enormous supplies of arms which not only Russia, but Western countries as well, had sent to Egypt and other Arab countries in recent years. Egypt and Saudi Arabia, he said, had become the largest weapon depositories in the Middle East, they had received four times as much as Israel.

### Yale Lecturer wrote for Nazis

Mr. Vladimir Sokolov-Samarin, a 63-year-old Yale university lecturer of Russian literature, has resigned under pressure from his colleagues because it was revealed that he wrote antisemitic editorials in 1943 for a pro-Nazi newspaper in the occupied Soviet town of Oriel. He explained that he had been an opponent of Bolshevism and the Nazi censor had forced him to include anti-Jewish remarks in his articles. He had not known then that Jews were being murdered. His authorship of such articles had recently been revealed in the Soviet Yiddish journal "Sovietish Heimland", and he said this was done by the KGB to discredit him. Four of his colleagues subsequently denounced him as a pro-Nazi and active antisemite under the German occupation.

### Rabbi Hertzberg's jubilee

At a dinner to mark the twentieth anniversary of Rabbi Dr. Arthur Hertzberg's ministership at Temple Emanuel-El in Englewood, New Jersey, messages from President Ford and President Katzir were read. Dr. Hertzberg is president of the American Jewish Congress, a Jewish Agency executive member, professor of history at Columbia University and a leading authority on Zionism. President Ford's message began: "Dear Arthur. It is difficult to imagine how one man can combine so many careers, rabbi, university professor, scholar and author who has earned wide respect and recognition." President Katzir said that "it was hard to know which of Rabbi Hertzberg's many roles and talents we should be most grateful for." Professor Hertzberg is 55 and came to the States as a child from Poland.

### Rabbi Dr. Manfred Swarsensky 70

In our August issue we reported that Rabbi Dr. Manfred Swarsensky (formerly Berlin) retired as rabbi of the "Temple Beth-El" in Wisconsin, whose minister he had been from 1940 onwards and that a Chair for Jewish Learning, had been established in his honour by the local Catholic "Edgewood College". It is now learned that Rabbi Swarsensky will be the first occupant of this Chair.

Many former Berliners will still remember the courage with which Dr. Swarsensky gave comfort and confidence to his congregants during the years of persecution and the personal help he rendered to many of them, especially those in search of a country of refuge. They will be pleased to learn that on October 22, Rabbi Dr. Swarsensky celebrated his 70th birthday. We wish him many years to come of undiminished youthfulness, vigour and creative work.

### Rabbis ban mixed marriages

The Conservative Rabbinical Assembly's Committee on Jewish Law has issued a statement that rabbis and all organisations should work to prevent intermarriage. Conservative rabbis should not officiate at marriages between a Jew and a non-Jewish partner, unless the non-Jewish partner was converted. If a couple refuses to give children a Jewish education and to convert them where necessary, the Jewish marriage partner shall not be allowed to belong to a congregation.

### NAZI BOOKS BANNED IN ARGENTINA

After a number of anti-Jewish outrages in the country, including bomb and rifle attacks on synagogues and other Jewish property, the Argentine Government seized Nazi and antisemitic literature printed by the Editorial Milicia publishing group and prohibited the company from distributing such material. Apart from Hitler's "Mein Kampf", the publications included writings by Goebbels and other Nazis and the notorious forgery "The Protocols of the Elders of Zion".

Mr. Peled, the former Jerusalem Immigrant Absorption Minister, said that Argentine Jews were "sitting on top of an earthquake", and the Israeli Government and the Jewish Agency must encourage large-scale emigration to Israel.

### INTERNATIONAL WRITERS PROTEST AGAINST UN INIQUITIES

At the invitation of the French political philosopher Professor Raymond Aron and Professor Andre Lwoff, a winner of the Nobel Prize in medicine, some 300 prominent personalities from the arts, sciences and literature met at a conference in the Paris Hilton Hotel to protest against the politicisation of the UN Specialised Agencies. Alan Sillitoe and Lynne Reid Banks represented writers from Britain. Another British representative was Professor Richard Hoggart who resigned as assistant director-general of Unesco in 1974 in protest at the exclusion of Israel from its activities. The invitation to the conference said that while Israel continues to be the target of attacks by the automatic majority of Arab, Moslem and Communist States "the issue has become wider and more serious—at stake is the functioning of international organisations in general".

### GREEK PATRIARCH CONDEMNS PALESTINIANS

During a press conference at the end of a ten-day visit to Paris, Patriarch Hakim, head of the Greek Catholic Church of Lebanon, Syria and the Middle East, said that a solution must be found for the Palestinians who had a "sacred cause". He added, however, that their behaviour made them a "State within a State" and that it was intolerable that they should have attacked the Lebanese who had humanely sheltered them as refugees. "They have no right to stay in Lebanon". The Patriarch was formerly the Greek Catholic Archbishop in Israel.

## STORM AT ANNE FRANK HOUSE

Dr. Henri van Praag, chairman of the Board of Anne Frank House in Amsterdam refused to allow a Middle East discussion to be held on the premises. It had been proposed by the Business and School Youth Organisation which includes among other political groups the Dutch Palestine Committee. The organisation itself is linked with the Dutch Reformed Church. Dr. van Praag referred to the regulation in its charter that the institution supports the "longing of the Jewish people for their own State as historically realised in the State of Israel". The group seeking to use the building had refused to admit the Israel Working group on the ground that "Zionism is an instrument in the hands of capitalism and imperialism". Members of the staff of Anne Frank House have protested against the Board's decision and threatened to resign.

### FORMER SS MAN TO RESIGN PARTY LEADERSHIP

Mr. Friedrich Peter, the chairman of the Austrian Freedom Party, accused by Mr Simon Wiesenthal of being a former member of the notorious 1st SS Infantry Brigade during the war, has announced that he will not lead his party in the next Austrian General Election in 1979, but will retire earlier. He has admitted that he was a member of the brigade which murdered Jews and others in the Soviet Union, but denied that he was involved in any illegal acts. He felt free from personal guilt.

### GIBRALTAR'S PROMINENT JEWS

Sir Joshua Hassan who again topped the poll in the recent Gibraltar elections, will continue as Chief Minister of Gibraltar, a post he has held since 1964. All members of his party, including Mr. Isaac Abecassis and Mr. Abraham Serfaty, were re-elected. Mr. Solomon Seruya, Gibraltar's Minister of Economic Development until he emigrated to Israel in 1969, has been appointed Israel's ambassador to the Philippines.

## ITALY

### New leader for Italy's Jews

Dr Pietro Blayer, 74, forced to resign his high office in the Italian Commercial Bank by the fascist racial laws in 1938, has been elected president of the Union of Italian Jewish communities. Italy's 35,000 Jews are organised in 22 communities. During the war, Dr. Blayer whose family is of Hungarian origin, hid in the mountains of Tuscany and secretly made his way to Rome in 1943 in anticipation of the liberation of the city.

### Bombs in Rome

After a demonstration by 50,000 people in support of the Lebanon Palestinians, bombs were thrown at Israeli and American offices and a Synagogue. The demonstrators came from all over Italy and included several hundred uniformed soldiers who hid their faces behind red handkerchiefs.

### NORWAY'S NO TO LYBIA

Norway's Chess organisation which is competing in the Chess Olympics in Israel, declined an invitation to a rival chess contest in Libya as "a clear political demonstration". The invitation had been received by Norway's UN delegation in New York.

### JEWISH STUDENTS MEET IN TEHERAN

Some 40 Jewish students from a number of countries attended a seminar in Teheran, the capital of Iran, under the sponsorship of the World Union of Jewish Students. They were the guests of the Iranian Jews and visited communities in Isfahan and Shiraz.

### S. AFRICAN WOMAN ACTUARY

Mrs. Stephanie Behrend, a 24-year-old South African Jewess, is the first woman actuary to qualify in the country in 20 years. She has become a fellow of the London Institute of Actuaries after completing her studies by correspondence.

J. J. Maitlis

# HISTORY OR FICTION?

## Marginal Notes on Koestler's "The Thirteenth Tribe"

A great deal has already been written about the Khazars, their origin, rise to power and later conversion to Judaism. The news of the existence of an independent Jewish kingdom in a far-off land, between the Black Sea and the Caspian Sea, has evoked deep emotions and stirred the imagination of mediaeval Jewish communities in the West, setting in motion many a phantastic tale and legend in the centuries to come. This extraordinary and fascinating story about the Khazars has given rise to a rather sensational theory about the destiny of the Khazars after the fall of their kingdom in the thirteenth century, which Arthur Koestler, the well-known writer and essayist, has taken up in his recently published book "The Thirteenth Tribe".\* The keynote of his comprehensive study into Jewish history is that the immigration of the Khazars into the Slav lands in the course of centuries wholly transformed East European Jewry and that, thus, present-day Jews are in toto of Khazar descent. A historical travesty? We will have to come back to it further on.

To be sure, in his quest for historical truth Koestler is not entirely original. We heard already similar theories before, but they were not taken too seriously by Jewish historians. However, what strikes us in his learned approach is his tendentiousness and his inaccurate interpretation of historical facts. Let us, therefore, first turn to the historical events as far as they are known, then assess the pros and cons, and finally come to a more realistic and less phantastic conclusion.

What do we know about the Khazars and, consequently, about the origin and rise of Jewish communities in Eastern Europe? It is known that the Khazars were of Turkish, Ugro-Finnish stock. They occupied, as the historian Salo Baron relates, a strategic position at the gateway between the Black Sea and the Caspian Sea, where the two super-powers of the period, Byzantium from the West and the Arabs from the East, confronted each other. It was the time, when Muslims in their victorious drive conquered great parts of Asia and were poised to attack the Russian-Viking lands of Kiev. Their onslaught was, however, stemmed by the mighty Khazars in the year 732, which became a turning point in the future destiny of the Russian peoples.

It stands to reason that with the polarisation of the East between the two major powers of the time, Christianity and Islam, the Khazar kingdom could only preserve its independence by adopting a neutral religion, uncommitted towards either of them. It was Judaism, and consequently King Bulan of the Khazars decided in 740 to adopt the Jewish creed. Like him, but 200 years earlier, in the sixth century, the Arabian king *Dhu Nuwas* and his people had embraced Judaism, and for the same reason. Politically, the Jewish religion became a barrier against the Byzantine Empire on one hand and the advancing Arabs on the other. The conversion was in a sense a declaration of neutrality between the two opposing powers.

One should also not lose sight of the fact that, apart from a considerable Jewish diaspora in the East, there were ancient Jewish settlements in the Crimea, which were reinforced by streams of newcomers from Byzantium and Persia. Jews, fleeing from

intolerance and persecution in Byzantium, had settled in Khazaria long before the conversion of the Khazars. We have to accept that Jewish influence made itself felt among the semi-nomadic Khazars who welcomed the new arrivals. The religion of the Jews, their customs and way of life must have had a profound effect on their way of thinking and daily life. As in many other countries, the Jews were an important civilising factor. They helped to introduce new advanced methods of soil cultivation, irrigation and the cultivation of rice, and in addition trade and exchange of goods with neighbouring countries. Their presence was highly beneficial for the development of the land and its people.

### Saga of a Jewish Kingdom

It seems, however, doubtful whether the bulk of the population in Khazaria *à la longue* fully accepted all the tenets and observances of Judaism after the royal house and the upper stratum of society had adopted the Jewish religion. There were irregularities in the observance of certain precepts, and we even hear of some strong syncretistic leanings among the converts which displeased many Jews in other lands. Nevertheless, Jews all over were heartened and thrilled by the welcome news of an independent Jewish kingdom in a far-off land, while diaspora Jewry was oppressed and in sheer despair. Many fantastic stories and romantic tales were in circulation about the "red Jews" as the Khazars were called because of their slight Mongolian pigmentation, and a belief was current that they were the remnant of the lost biblical "ten tribes". Wonder upon wonder, and one might have thought that redemption was close at hand.

The cheerful news of an independent Jewish kingdom in Khazaria also gave rise to great excitement among the Jews of Spain, and set in motion the famous correspondence between *Hisdai ibn Shaprut*, the famous scholar and statesman in the service of the Moorish Caliph Abdul Rahman in Cordova, and Joseph, king of the Khazars in the tenth century. The enthusiastic *Hisdai* was ready to leave his country and join the king, but beforehand he sought official confirmation of the news he had received. In his reply, the king furnished *Hisdai* with some valuable data and details about his state, the people and their conversion to Judaism. The Jewish mediaeval world was full of inquiry and expectancy. There are, however, some scholars who have doubts as to the authenticity of the correspondence or at least of part of it.

Be it as it may, by the end of the tenth century the decline of the once vigorous and mighty Khazar kingdom set in. The gradual disintegration started under the blows of the Viking-Russian raiders and other hostile peoples. The Khazars fought many defensive battles but finally succumbed and in the thirteenth century fell victim to the great onslaught of the Mongols under Jenghiz Khan. In the words of Salo Baron "its population was largely absorbed by the Golden Horde which had established the centre of its empire in Khazar territory". Thus came an end to the Jewish kingdom of the Khazars, a dramatic chapter in the history of the Jews. With the decline of the Khazarian kingdom, Jews who had settled in former centuries started to

leave the country, moving north and seeking new refuge in the lands of the Slavs where Jews had lived since earlier times. The immigrant Jews from Khazaria were later followed by offshoots of judaised Khazars, and together with immigrating Jews from the West helped to lay the foundation of the great Jewish communities in eastern Europe.

Let us now turn to Koestler's essay in history and the evidence he produces for the theory that present-day Jewry is not of Semitic but of Turkish origin. He claims that Western immigration of Jews to eastern Europe was, if at all, minimal and could not have been of profound influence on the development of Jewish life in this territory. He maintains that the West was empty of Jews, particularly after the Crusades and the ghastly massacres of the "Black Death" (1348-49) and therefore could not provide masses of immigrants to Poland. There was, as Koestler asserts, a virtual extermination of the old Jewish communities in Germany and France. The Western countries remained "Judenrein".

If this was the case, and if there were no Jewish arrivals from the West, as it is commonly accepted by historians, the alternative is that it was the mass immigration of the Khazars which had a lasting effect on the formation and development of the flourishing Jewish centres in eastern Europe. This Turkish tribe with Ugro-Finnish blood in its veins is therefore, according to Koestler, the "Thirteenth Tribe", which settled in the Slav lands and thus, in Koestler's words, became "the cradle of the numerically strongest and culturally dominant part of modern Jewry". By the way, this is not an entirely new and original theory. It was already put forward by A. N. Poliakov and others, and refuted by serious scholarship. However, following Koestler's argument, have we also to assume that today's Sephardim, or for that matter the old communities in Yemen or Kurdistan, who play a prominent part in modern Jewry, descend from the Turks and are not of Semitic origin either? It seems that the otherwise clear-headed author has grossly overstated his case, stressing that Eastern Jewry was 100 per cent of "Khazar origin" which is fanciful and historically misleading.

Naturally, the question arises how to assess the extent of an original Khazar immigration to Poland in order to make it appear a decisive numerical factor and a formative cultural force in the final upbuilding of the east European communities. Historians speak only of a Khazaric offshoot, in all probability representing judaised Khazars. Yet, by which means can we determine their size and their cultural heritage and thus evaluate their decisive impact on the formation of an Ashkenazic Jewry in eastern Europe? Salo Baron states quite clearly that the bulk of the Khazar population was absorbed by the Mongols. Well, how large was the Khazar immigration, quite apart from the real Jews, which joined the exodus to safer abodes in the Slav lands?

On the other hand, Koestler seems to overlook the fact that the new arrivals from Khazaria must have met Jewish immigrants of a much earlier date. We know of Jews from the West who settled first in Bohemia and Moravia and at a later date entered Poland. They and other arrivals have played an important role in the socio-economic life of Poland. On the whole, Jews with their experience in finance and commerce were greatly beneficial to the economy of that underdeveloped country, and some of them served as tax collectors, mint makers and traders. It is also interesting to note that as far back as the eleventh century we hear of a reputed scholar, R. Moshe of Kiev, who belonged to

Continued on page 6

\* Arthur Koestler, *The Thirteenth Tribe*, Hutchinson of London (1976). £4.75.

## HISTORY OR FICTION?

Continued from page 5

the distinguished band of disciples at the academy of R. Jacob Tam, in Rameru, Northern France.

In the city of Kiev itself there were two Jewish quarters, one of Jews from Khazaria and another one of Jews from the West. Early rabbinic writing, for instance by Rashi (11th c.), refers already to established Jewish communities in Knaan, the rabbinical designation of Slav lands, along with the famous centres in Spain and in Byzantium, calling special attention to certain liturgies which were customary among the Jews in eastern Europe. It was apparently the early start of a spiritual awakening of Polish Jewry which was to flourish in later centuries. A serious student of history has to take all this into account before he draws any doubtful conclusions.

Another hasty conclusion by Koestler should also be considered. If Jewish life in German lands had ceased in the period under discussion and if no Jews were left, there, from where could Jews have come to Poland? In fact, Jews continued to live in larger or smaller numbers in Western lands, even after expulsions and massacres. One should not forget either that not all communities suffered and were destroyed. Jews who saved themselves from the horrors and escaped, fled eastwards and found a haven of peace on Slav soil. Even those who were expelled from many a place in the course of years, returned under changed conditions, started afresh and renewed their broken-up communal life. Even in the darkest days of the Middle Ages in Germany, Jewish communities had a number of great spiritual leaders, prominent rabbis and many an outstanding academy of learning. The Jewish spirit prevailed. Life had to go on and Judaism had to be strengthened all along. It was an unbroken continuity, regardless of persecution and prevailing uncertainties. This was Jewish destiny, and Jews accepted it.

### The Problem of Yiddish

Perhaps one should be reminded that in those days a widely popular Yiddish folk literature flourished in the ghettos of Germany and elsewhere, which should bear witness to the undying and creative spirit under adverse conditions. To all this and to many other factors the author does not pay any attention. He is committed to his theory which has to be proved.

Koestler's attitude to many a weighty problem of Jewish destiny and history is coloured

by his preconceived ideas and tendencies. This also applies to his attempt at explaining "scientifically" the problem of Yiddish. If there was no substantial immigration of Ashkenazi Jews with their cultural heritage and Yiddish as a vernacular, how on earth could the language strike deep roots on the Slav soil, develop and become a potent, creative cultural factor in the life of East European Jews? But Koestler is not at a loss for an answer which has all the attributes of a fertile, sophisticated mind. Yiddish did not come to Poland with the Jewish arrivals from the West, but it grew up in Polish lands. The Khazars, he argues, invented it! They had to learn German in their daily contacts and commercial dealings with the German colonists and burghers in the Polish cities. At any rate, as far as Koestler is concerned, Yiddish is a corrupt language, a jargon, of no cultural value. However, these and similar theories have long been refuted by modern scholarship. It remains only to ask, how it can be explained that there was a Western Yiddish dialect which survived until recent years in the West? Is this also a cultural offshoot of the linguistically potent Khazars?

Evidently, Arthur Koestler's historical knowledge of the formative cultural and religious forces inside Judaism is by far not complete, and this brings us to another fundamental problem: the doctrine of conversion in Judaism, and its practical application. Jews have no doctrine of race, as Koestler is inclined to think. Conversion is not a racial act, but one of faith. The Khazars, as we know from history, were not the only people to accept the Jewish religion. As soon as a non-Jew accepts the tenets of Judaism, gets circumcised and conforms to the principles of religious life he ranks as a full member of the Jewish people, with no distinction arising from his origin or genetic extraction. Conversion to Judaism was not considered a "racial" disability. On the contrary, Jews have taken pride in famous proselytes. Such outstanding men and teachers like Avtalyon, R. Akiva and R. Meir were regarded as proselytes, or descendants of proselytes. So it was with the Khazars. Their judaized remnants, as far as they survived, became fully integrated into the Jewish people. Jewish continuity is not based on blood but on the spiritual heritage, on religious belief and national identity.

But for Koestler the conversion of the Khazars is a pleasant story with a moral attached to it. He argues that racially the Khazars were and remained of Turkish extraction and as such they spread out and settled in Slav lands. Thus the bulk of east European Jewry are their descendants. Consequently, the predominant part of modern Jewry is not, as

commonly accepted, demographically of Ashkenazi-Semitic origin but of Ugro-Finnish biological stock. The moral of this vague assertion has two aspects. Firstly, antisemitism is entirely on the wrong track, a clever deception and basically misconceived. It, apparently, concerns neither the Jews in general, nor him, the estranged Jew, personally. Secondly—and now, by a sophisticated twist comes his intentional, even malicious, conclusion—as present-day Jews are not real Semites and have no historical or genealogical link with ancient Jews, they have no justified claim to the Promised Land! They are not the true heirs of the old, national inheritance—a fallacy of a rare consequence. Evidently our author tries in vain to explode a national "myth" of which he himself would like to get rid. Yet at the same time he *volens volens* provides the Arab propaganda with a new deluding and mischievous conception that Jews have no historical and, for that matter, legal rights to Eretz Israel, the home of their ancestors. To put it mildly, Koestler's argument is a premeditated disservice to Israel and to the Jewish people on the whole.

Koestler, once the militant Revisionist of Jabotinsky's camp, has experienced many ideological transformations. For a long time, the radical cosmopolite has felt rather uneasy inside the Jewish fold with a Jewish past which he tries eloquently to abjure. Judaism and all it stands for is evidently a traumatic experience from which he would like to free himself. By the theory of Khazar-Turkish genealogy, he hopes to have proved to himself and to others, that he has freed himself of the burden of the Jewish, national heritage and can now live quietly and unperturbed in the dreamland of a cosmopolitan El Dorado.

Koestler, the historical writer, believes to have destroyed the "myth" of a Jewish continuity. The Jews with their long and painful experience will not worry unduly and pass it over.

### HISTORY OF JEWS IN WESTPHALIA

The Historical Commission for Westphalia (Munster) has entrusted its member Dr. Bernhard Brilling with a systematic research of the sources pertinent to the history of the Jews in Westphalia. This, of course, includes the need for going through the local land registers which carry entries of the property of the former Jewish communities (synagogues, schools, cemeteries, etc.). Some spadework has already been done in this matter by the Jewish successor organisations (J.R.S.O. and Jewish Trust Corporation). In co-operation with these bodies, the chairman of the Cemetery Commission of the "Zentralrat" compiled a list of "Jewish Cemeteries in the German Federal Republic" during the years 1952 and 1953. E.G.L.

### CLUB 1943

Vortraege jeden Montag um 8 p.m. im Hannah Karminski House, 9 Adamson Road, N.W.3.

22 November. Dr. K. S. Menzies: Where does China go?

29 November. Ida Herz leitet ein: Schallplatten gesprochen von Thomas Mann (Die Bekenntnisse des Hochstaplers Felix Krull u.a.).

6 Dezember. Paul Friedmann: Pick of Beauty-spots in England (with colour slides).

13 Dezember. Dr. Erwin Seligmann: War Moses ein Jude?

20 Dezember. Musik und Dichtung: Alice Sommer Piano recital. Ilse Saenger liest Gedichte von Eduard Saenger. F. R. Ruhemann liest eigene Erzählungen.

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## K.C. ANNIVERSARY BANQUET

Under the auspices of the K.C. in Britain, a banquet was held at "The Londoner" on September 18, to celebrate the 90th anniversary of the foundation of the Viadrina in Breslau, the first German-Jewish fraternity, and the 80th anniversary of the K.C. (Kartell-Convent deutscher Studenten juedischen Glaubens), the umbrella organisation of all German-Jewish fraternities founded on the pattern of the Viadrina. It is certainly no accident that the former members of the K.C. still keep contact with each other and that there are K.C. groups in Britain (with about 150 members), the United States (about 350), Israel (about 130), as well as in some European countries (including Germany) and in South Africa. Obviously, the upheavals of the thirties and forties have not weakened but, on the contrary, strengthened the urge to retain the bonds of friendship and comradeship forged during the formative university years. This applies not only to the K.C. but also to the two main other fraternities open to Jews at German universities, the Zionist K.J.V. and the F.W.V. whose dinner on the occasion of its 95th birthday was reported in our August issue.

For various reasons there were quite a few Jewish students in pre-1933 Germany who did not share the ideology of the K.C. The Zionists were antagonistic to the K.C.'s "assimilationist" tendencies. Others were active in Socialist student groups of various shades, which consisted to a high extent of Jewish members. Last but not least, most followers of the German-Jewish youth movement strongly disagreed with the life style of the "schlagende Verbindungen" which they considered as symbols of the "establishment". Today, all these former differences have become irrelevant.

The anniversary function re-affirmed the serious-mindedness of the leading members of the K.C. The principal speaker was Sir Ludwig Guttman, one of those prominent and widely recognised former refugees in this country who have remained loyal to their community of origin. The Viadrina, he said, was not just a club, but it was founded with the then unique idea—to fight antisemitism at the universities. Sir Ludwig drew parallels between the problems of that period and today's need for securing Jewish existence. He equally stressed the obligation of fighting against the discrimination to which now other underprivileged groups are exposed and mentioned as an example the difficulties he had to grapple with in his work at the Olympics for the Handicapped.

Dr. W. S. Matsdorf (Jerusalem) conveyed the greetings of the K.C. group in Israel. He recalled that the Viadrina had advisedly chosen the yellow colour for its emblems, mindful of the medieval yellow badge which they wanted to transform into a badge of honour. In a way, he said, they thus anticipated the slogan coined by Robert Weltsch on April 1, 1933: "Tragt ihn mit Stolz, den gelben Fleck!"

Whilst originally the K.C. had an anti-Zionist bias, this controversy has now lost its meaning. In memory of its perished members it has planted a forest of 10,000 trees, and the British K.C.'s scheme to provide educational scholarships for orphaned children in Israel had reached £4,000 within two months.

The impressive and enjoyable function was presided over by the chairman of the British group, Dr. Lothar Nelken, to whom thanks are also due for the great amount of preparatory work he undertook to make the celebration a success. W.R.

## JUBILEE OF SAN PAULO CONGREGATION

Forty years ago, refugees from Central Europe founded the *Congregacao Israelita Paulista*, the Jewish community in Sao Paulo which has a Jewish population of some 50,000, slightly more than Rio de Janeiro. The Congregation now includes some 2,500 families, and its history is being written by Eva and Irene Hirschberg, the widow and daughter of Dr. Alfred Hirschberg who was for many years its director and founder of its journal, the *Cronica Israelita*. (He had been editor-in-chief of the *CV Zeitung* in Germany.) A film has already been made telling the history of the congregation — its title is "Un Estranho No Ninho" (A stranger in the nest). The first rabbi of the community was the former Heidelberg district rabbi, Dr. Fritz Pinkuss, who is at present chief rabbi and professor for Hebrew and Jewish history at the Sao Paulo University. Until 1956, the congregation had no synagogue, but since then a beautiful community centre and synagogue building have provided a home for the religious services and the many Jewish institutions which have grown around the congregation. More and more, the membership includes a great number of Brazilian Jews, and services are held both in the Liberal and in the Orthodox tradition. The founding committee in 1936 had 75 members, but by now the congregation has become a most important Jewish establishment in the South American sub-continent, with many ramifications in other South American countries and links with Israel and European communities.

### HEROES OF ISRAEL FOREST

Dame Peggy Ashcroft, Sir Harold Wilson and Henry Moore have become patrons of the "Heroes of Israel Forest" to be planted by the Jewish National Fund to commemorate the Entebbe rescue mission. Sir John Gielgud appealed for the fund on BBC radio.

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# THE ISRAELI SCENE

## TERRORISTS FRUSTRATED BY ARRESTS

On the eve of Rosh Hashana, Ludwina Janssen, a 23-year-old Dutchwoman from Breda, was arrested at Ben-Gurion Airport. Another Dutchman, Marius Nieuwberg, 31, was arrested in Bombay. Both of them had been given the task of checking the Air France Route between Paris and Bombay, via Tel Aviv, in preparation for a skyjack planned for the eve of Yom Kippur. Janssen admitted to the police that she was a member of the Dutch Marxist-Leninist Red Youth Organisation which has contacts with the I.R.A. Both she and Nieuwberg together with twelve others, had received their training at a South Yemen camp run by supporters of the Popular Front for the Liberation of Palestine.

## NEW SUPREME COURT PRESIDENT

Sixty-five-year-old Justice Yoel Sussmann has been appointed president of the Israel Supreme Court of which he has been a member since 1963. He received his training at German universities and at Cambridge.

## BRIBES FOR OFFICERS

Two members of the Israeli Purchasing Mission in New York, Lt. Col. Granit and Major Zeevi, have been arrested on charges of accepting bribes of several thousand dollars. They are the first Israeli officers accused of having been bribed by foreign contractors.

## CHARGE AGAINST GOVERNOR OF BANK OF ISRAEL

The designated new governor of the Bank of Israel, Asher Yadlin, has been accused of shady financial dealings in his previous post as director of Kupat Cholim, the medical health service of Histadrut Labour Federation. The Government has issued a statement that it had not known of these allegations when it nominated him. Mr. Yadlin was arrested and denied that there are any grounds for the charges.

## ORDE WINGATE'S SON ON A HONEYMOON VISIT

Major Orde Wingate, the son of the famous war-time Chindit leader, spent his honeymoon in Israel and visited the Orde Wingate Children's Village of Youth Aliyah where the young couple received gifts. Major Wingate's mother has for many years been an active campaigner for Youth Aliyah.

## JAPANESE PILGRIMS TO JERUSALEM

The Japanese Makoya Sect undertook their twelfth annual "Pilgrimage to Zion", carrying banners with the inscription "God lives, Israel lives".

## THE FIRST THREE MILLION

Any day now, Israel's Jewish population will top three million through natural increase and immigration. There are already proposals that "this event of great Zionist national and public significance" should be celebrated by a special award to the person or baby concerned. About 500,000 Arabs and Druse live in Israel. At the end of 1975, the population of the West Bank was about 600,000 and that of the Gaza strip and northern Sinai 430,000.

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## RECORD NUMBER OF TOURISTS

During the Jewish year that has just ended—5736—the total number of tourists in Israel exceeded 800,000, a new record. On the eve of Rosh Hashana, President Katzir went to Ben-Gurion Airport to welcome the last group of Soviet Jews to reach Israel in the old year. At the same time it was announced that Israel has now more than three million inhabitants.

## FIRST DRUSE COLONEL

Colonel Said Abdel Hek of the Galilee village of Churfish, is Israel's first Druse to attain that rank in the Israel Defence Force. Members of his community think he may be the first Israeli Druse general one day.

## MASTERMIND FROM ISRAEL

Fifteen million sets of the "Mastermind" game have been sold throughout the world in four years by the makers, Invicta Plastics of Leicester. It has become the fastest selling game of all times, and increased the firm's turnover from less than £1 million in 1971 to £10 million in 1975. At a "Literary Luncheon" to launch two new word-games, managing director Ronnie Samson revealed that the original idea had arrived on his desk "in a dirty brown envelope from a Romanian in Israel". It had contained part of a used Corn Flakes packet perforated with holes, some coloured match-sticks and a set of rules in Hebrew. There are now seven versions, one of them in Braille, and there is to be a National Mastermind Championship in London. Every third British household owns a set.

## "GAMBLERS ANONYMOUS"

Dr. Gerald Cromer, criminology lecturer at the Tel Aviv Bar-Ilan University, has founded the first "Gamblers Anonymous" group in Israel seeking to cure compulsive gamblers. The only gambling officially permitted in Israel is based on football pools and the official State lotteries, but there are a number of underground clubs in the main towns.

## THWARTED YOUNG LOVE

A 37-year-old Haifa Jew met 26-year-old Arab Christian Miss Habashi in El Arish in northern Sinai where he was doing reserve military duty. They fell in love and were engaged to be married. In spite of her family's resistance she went to Haifa ready to convert to Judaism, but the Haifa police sent her back on the grounds that residents of the occupied areas were not allowed to live in Israel without a permit. The girl was so distressed that she committed suicide by taking poison.

## FIGHT FOR THE CAVE OF MACHPELA

Shortly before the beginning of Yom Kippur, a group of several hundred young Arabs forced their way into the area of the Cave of Machpela, the reputed Tomb of the Patriarchs, in Hebron. They defaced and tore up Torah scrolls, prayerbooks and other books and damaged cult objects and furniture. The desecration of the synagogue-room in the Mosque on the site of the Cave followed rumours that members of the ultra-Orthodox Gush Emunim movement had desecrated copies of the Koran and other Moslem holy books, which had been found scattered on the floor of the mosque. One of the Torah scrolls destroyed had been brought into the town by Rabbi Goren, the Ashkenazi Chief Rabbi, when the Israeli Army entered Hebron in the closing hours of the Six-Day War. Rabbi Goren rent his garments and recited lamentations in conformance with the tradition in case of such desecration. The Sephardi Chief Rabbi, Rabbi Ovadia Yosef, ruled that it should not be followed because of the incidence of the High Holy-days. Both Chief Rabbis urged restraint and abstaining from revenge in response to the tragedy. Troops were eventually brought in to disperse the demonstrators, and the Cave of Machpela was closed to both Moslems and Jews. After a day of rioting, a curfew was clamped on Hebron and on Nablus, the biggest town of the West Bank. Arab students in several towns staged "silent" strikes. Elsewhere troops had to use tear-gas to clear roads blocked with blazing tyres.

When the matter was discussed in an emotionally charged atmosphere in the Knesset, there were fierce exchanges between members one of whom accused another of making antisemitic remarks.

## RELIGIOUS VIGILANTE GROUPS

In the Knesset, Rabbi Lorincz of Agudat Israel warned that there might be a dangerous social explosion and that religious vigilante groups may be organised to stop Sabbath traffic travelling in a sensitive area of Bnei Brak, the religious town near Tel Aviv. The main Eastern Tel Aviv Highway runs through Bnei Brak, and there have already been violent clashes between Orthodox and non-Orthodox residents along a 500-yard section of the road on a number of Friday evenings. The Knesset was recalled from summer recess to discuss the matter. Rabbi Lorincz accused the police of misbehaving in curbing the zealots who tried to prevent cars from travelling along the road. Mr. Hillel, the Police Minister, said that the police were already trying to do the Orthodox a favour by directing traffic.

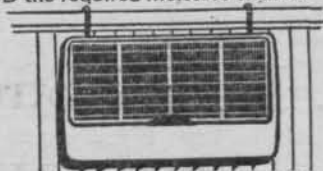
## THE PLIGHT OF SYRIAN JEWS

According to a statement by Mr. Gideon Hausner, Minister without Portfolio, in the Israeli Parliament, about 175,000 Russian Jews have submitted applications to join their families in Israel, but have so far received no reply. Mr. Hausner also reported that the 4,500 Jews in Syria were "virtual hostages and forced to live a life of shame and degradation". When President Amin visited Syria earlier this year, they were forced to turn out "to give him a warm welcome", as was reported in a Damascus newspaper.

According to reliable reports, a number of Syrian Jews have managed to reach the Christian-held areas of Lebanon and to sail from there to Cyprus. They are elderly and poor, and are supposed to have been helped by representatives of an unnamed Christian organisation. There are some 4,000 Jews left in Syria.

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## THE JEWISH TWIST IN THE TOBACCO SAGA

From Luis de Torres to Walter Moses and Gregorio Rubinstein

With the news that the distinguished biochemist, Dr. Gregorio Rubinstein of Buenos Aires, has invented a commercial method of producing nicotine-free cigarettes from lettuce leaves, the Jewish role in the tobacco saga seems to have reached a dramatic climax.

Historians tell us that the first to bring tobacco from Central America to Europe was a baptised Jew — Luis de Torres, Columbus' chief interpreter on his 1492 expedition. In Cuba, Torres addressed the natives in all the languages he knew, including Spanish, Hebrew, Aramaic and Arabic. He was particularly hopeful about Hebrew, since many people thought that the descendants of the Ten Tribes of Israel might live in such remote places. However, the "Indios" knew no Hebrew and had never heard of the Ten Tribes nor the Ten Commandments.

The Spaniards were also disappointed that the natives had no gold at all. However, the chief Indio showed them at least one novelty: the dried leaves of a plant called "tobacco" which the natives rolled up and smoked. Torres apparently tried smoking there and then and enjoyed his first Cuban cigar. He took some samples back to the *Santa Maria* and demonstrated the art to Columbus. But the admiral disliked the taste and remained a non-smoker.

When Columbus first reported on his voyage to "India", he made no mention of the aromatic

discovery. But when the Spaniards later took possession of Cuba, they soon realised how much the "Indios" loved their cigars. From that moment, smoking was taxed—the world's first tobacco tax.

Jewish participation in the preliminaries to the journey to "tobacco land" was considerable, a fact stressed by such distinguished scholars as Cecil Roth. Among more popular writers on the subject is Simon Wiesenthal, head of the Vienna documentation centre on war crimes. Wiesenthal's *Segel der Hoffnung: Die geheime Mission des Christoph Columbus* (Walter Verlag, Olten, 1972), uses hitherto overlooked sources in Spanish and other archives, and argues convincingly that Columbus was probably of Jewish descent; his aim may have been to find not only a new sea route to India, but also a homeland for the persecuted Spanish Jews — and perhaps a land already inhabited by descendants of the Ten Tribes.

Moreover, Columbus and his navigators undoubtedly used "Jewish" maps and nautical instruments on their expedition. Cartography in the Iberian peninsula in the second half of the fifteenth century was, to a large extent, the province of Jews. There were even special schools for cartographers, particularly in Majorca, directed by Jewish scholars, popularly known as "map Jews" or "compass Jews". Such tolerance was not extended to the thousands of Spanish Jews who had already been forced either to convert to Christianity or to face persecution.

Throughout history, Jews were prominent in the tobacco trade — from the Marranos who helped to introduce it into Europe, to seventeenth-century Amsterdam and Hamburg, and until today. At one time, cigar and cigarette-making in the U.S.A. was second only to the garment industry in the number of Jewish workers employed. In Britain, Bernhard Baron,

multi-millionaire and philanthropist, made Carreras into the largest tobacco firm in the country. In pre-Hitler Berlin, hundreds of street-corner tobacconists were connected with the Jewish-owned firm of Loeser & Wolff and its three cigarette factories in Eastern Prussia. Other well-known German-Jewish cigarette-makers were Garbaty-Rosenthal, Manoli-Mandelbaum and I. Neumann.

In pre-Israel Palestine, Dr. Walter Moses, formerly an active and influential Zionist youth leader in Germany, pioneered the cigarette industry by establishing the Dubek factory — the first in the country to be set up with Jewish capital and Jewish labour.

Clearly, smoking was enjoyed by Jews, even the most orthodox, quite as much as by any other people. An old Chasidic-Yiddish folksong tells of the wonderful days after the coming of the Messiah, when "The trees will bear fresh-baked cakes, Their branches will be pipes and mouth-pieces, Their leaves will make Turkish tobacco, and every Chasid will smoke to his heart's content. . . ."

### JEWIS IN NEW SOUTH WALES GOVERNMENT

After 11 years of Liberal Party rule, the voters in New South Wales elected a Labour government. The only two Jewish members of the Labour party were given cabinet posts; Mr. Sydney David Einfeld, 67, former president of the Executive Council of Australian Jewry, was made Minister for Consumer Affairs. Mr. David Paul Landa, a nephew of the former New South Wales Agent in London, was made Government Leader in the Legislative Council and Minister for Industrial Relations. He is 34.

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# NEWS FROM GERMANY

## FRENCH SS MEN IN WUERZBURG FIGHT

In spite of strong protests from Nazi-victims organisations, French SS veterans, members of the 8,000 strong anti-Communist Charlemagne Division which fought on the Eastern front during the war, met in Würzburg. Their meeting formed part of a reunion of members of the former 18th SS Panzer Grenadier Division "Horst Wessel". When they attacked television and press representatives, police had to intervene. The mayor of Würzburg, Herr Zeitler, regretted that there had been no legal means of preventing the meeting. Some of those attending had taken part in the defence of Hitler's bunker in 1945.

## RETRIAL FOR NEO-NAZI

In January, a Hamburg court sentenced 37-year-old Wolf-Dieter Eckart, self-appointed chairman of a "Freundeskreis der NSDAP", a small extremist group, to a suspended prison term of 8 months and a fine of DM 3,000 (about £700). Eckart appealed against the sentence which has now been annulled by the Karlsruhe Supreme court. A retrial was ordered. In his news bulletin "National Socialist German News Service", Eckart wrote: "Hit the Jews in their maliciously grinning mouths. Smash their windows, mark their houses. Burn down their synagogues—all that are still standing".

## TRADE UNION TO BAN PLO SUPPORTERS

The Trade Union Branch for the chemical, paper and ceramics industry has threatened to exclude from its ranks eight young Darmstadt trade unionists who donated a TV fee of about £200 to the PLO. The secretary explained that such a donation which had been acknowledged in a Communist newspaper, greatly damaged the image of trade unionism.

## SURVEY OF COMMUNITIES AND ORGANISATIONS

The calendar for the current Jewish year, published by the German Section of the Jewish National Fund, carries details about the Jewish communities (about 65) and "Landesverbände" (8) in the German Federal Republic and West Berlin, as well as about the Federation of the eight communities in the German Democratic Republic. It also includes information about other Jewish organisations, among them seven B'nai B'rith Lodges in the Federal Republic.

## MACCABI MEETING IN BERLIN

For the first time since the Nazi era, members of the European executive of the Maccabi Federation held their annual conference in Germany. Representatives of the Maccabi World Union met at Berlin together with representatives of German-Jewish organisations and the West German Sports Federation. The secretary-general of the Federation, Mr. Karlheinz Gieseler, said Israel should turn to sports organisations in Europe in order to avoid isolation after her boycott by African, Asian and Arab sports organisations.

## JUBILEE OF JACOBSON SCHOOL

To mark the 175th anniversary of the foundation of the Jacobson-Schule in Seesen, a former pupil of the school, Gerhard Ballin, who still lives in Seesen, published a Festschrift about the history of the school. Its founder was the Jewish financier Israel Jacobson whose aim it was to bridge the gap between young Jews and Christians by a "paritätische" school. The Jewish component gradually diminished, and the name was abolished under the Nazis. Today, this has been remedied and since 1975 the school has been called "Jacobson-Gymnasium".

E.G.L.

## NEUKÖLLN'S ISRAELI TWIN TOWN

A number of Neukölln officials visited Bat Jam near Tel Aviv, the twin town of Neukölln which is celebrating its 50th anniversary. The mayor of Neukölln, Dr. Stücklen conveyed messages of good will from the Lord Mayor of Berlin and the President of the Federal House of Deputies.

## HOCHHUTH'S "THE REPRESENTATIVE" TO BE FILMED

CCC Films, founded soon after the war by Arthur Brauner, a Polish-Jewish survivor of several concentration camps, plan to film Rolf Hochhuth's play "The Representative" which accuses the Pope of connivance at Nazi misdeeds. Paul Scofield, Curt Jürgens, O. E. Hasse and many other well-known actors have been approached to play leading parts.

## THEATRE AND CULTURAL NEWS

**Munich.** When the old "Schauspielhaus an der Maximilianstrasse" closed its doors exactly 50 years ago, the last play performed there was "Der Stoerendfried", a Bendix-comedy, with Adele Sandrock in the lead. The theatre then became "Kammerspiele im Schauspielhaus" with a new and young ensemble, which included Lina Carstens, who is also referred to in the next item.

**BBC Television** provided the rare pleasure of an excellent German production, the film "Lina Braake", story of an old peoples' home in Germany, with the outstanding performance of Lina Carstens, who joined the Munich-Falckenberg ensemble in 1926. The male protagonist of the film, which was also shown at the "Gate" cinema, Notting Hill Gate, was Fritz Rasp (84), who proved an equal partner and has retained his charm and gentlemanly elegance.

**Films.** The National Film Theatre, London, announces a series of German Brecht films, running until November 14. They include "Dreigroschenoper", "Herr Puntila und sein Knecht", and "Aufstieg und Fall der Stadt Mahagonny".

**Radio "European Section" BBC.** News in well over 30 languages is still broadcast from "Bush House". Active in the "Schulfunk" are, amongst others, actor-writer-producer Milo Sperber and, well-remembered from "Laterndl" days, Marianne Walla and Hanne Norbert (wife of the late character actor, Martin Miller).

**Erich Wolfgang Korngold**, who emigrated to the U.S.A. and died there in 1957, was a most promising opera composer who as a child prodigy had his first opera "Violanta" performed at Munich and Vienna during the First World War. Korngold's greatest success was "Die tote Stadt" in which Maria Jeritza achieved world fame. Radio Vienna honoured the composer recently with a remarkable performance of that opera. The composer's father, Julius Korngold, is remembered as one of Austria's leading music critics.

**Honour Bestowed.** Writer and journalist Josef Wechsberg received the Austrian "Ehrenkreuz" for art and science.

"**Illustrierte Neue Welt**" is a new Jewish periodical in Vienna, to which Peter Herz is a regular contributor. S.B.

## FAMILY EVENTS

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

### Deaths

**Meyer.**—Ludwig Meyer passed away on September 3, aged 88. Deeply mourned by his wife Dorothea (née Warschauer), children and grandchildren. 34 Claremont Avenue, Woking, Surrey.

**Pretzfelder.**—Mrs. Margot Pretzfelder, of 9 Eldon Court, Eldon Grove, Hampstead, N.W.3, passed away after a long illness, on September 13. Deeply mourned by her husband.

**Seligmann.**—Mrs. Ilse Seligmann, of 43 Redington Road, London, N.W.3, passed away on October 9, aged 70. Deeply mourned by her brother, Alfred Adam and family, 55 Hayam Road, Haifa, Israel.

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**Pollak.**—Miss M. Pollak. Last known address 58 Pembridge Villas, London, W11 3ET.

**Buechse.**—Dr. E. M. Buechse. Last known address Grove Lodge Child Care Unit, 8 Muswell Hill, London, N10 3TD.

# NEWS FROM THE EAST

## LENIN'S FRIEND SPEAKS OUT

Eighty-four-year-old Professor Ernest Kolman, formerly of the Moscow State University, resigned from the Communist Party which he joined in 1918, and accused the authorities of continuing Stalin's repressive methods. In a letter to Mr. Brezhnev, he said that when he served in the Soviet Army in the Second World War, his sister was burned in the gas ovens of a concentration camp, whilst his brother, a founder member of the Czechoslovak Communist Youth League, was murdered by Stalin. He denounced discrimination against Jews and other nationalities in "a Soviet Prison of Nations" equal to that of Tsarist days. Prague-born Professor Kolman was a friend of Lenin and worked together with Khrushchev and other Soviet leaders. He was a member of the State Committee for Cybernetics and the Czechoslovak Academy of Science.

## PROTEST FROM BRITAIN

During a visit of members of the Greater London Council to Moscow, participants handed letters about the treatment of Jews in Russia to Mr. Shub, chief secretary of the Moscow City Council. The letters originated from the Women's Campaign for Soviet Jewry, the Architects, Engineers and Building Industries Committee for the Release of Soviet Jewry and the National Council of Soviet Jewry. The letters concerned six Russian Jews who want to emigrate from Russia. Lord Ponsonby, chairman of the G.L.C. had a private talk with Mr. Shub who said he was himself a Jew, but that there was no Jewish problem in Russia.

## DANCING AT MOSCOW SYNAGOGUE

Young people danced outside the main synagogue on the eve of Rosh Hashana. There was no interference from the police, and the street was blocked to traffic. Last year, the authorities directed traffic to pass outside the synagogue in order to prevent Jews from congregating there.

## THREAT TO KIEV MOURNERS

KGB officer Lebed has warned Kiev Jews that if they recited prayers at the Babi Yar monument in memory of the 33,000 Jews killed by the Nazis in September 1941, they would be jailed "not for days, but for years". He added: "Now that there is a Soviet monument at Babi Yar, we will not allow you to insult it with Zionist provocations". The Soviet monument, unveiled last summer does not mention that a great number of the victims at Babi Yar were Jews.

In spite of these threats, however, two dozen Jews were eventually allowed to recite prayers at the memorial on condition that they stood some distance from the monument and said their prayers quickly. They were permitted to place wreaths nearby, but the inscriptions, some in Hebrew, were removed by the police.

## CANDLES IN LENINGRAD

Since Rosh Hashana, a Leningrad Jewish cultural group formed nine months ago, has attempted organised studies of Judaism. The group celebrates on Friday nights by lighting candles and singing. Most of its members are between 19 and 30 years. One member, 42-year-old Vladimir Sverdin, an engineer who lost his job two years ago when he applied to emigrate to Israel, is now working as a night watchman in Leningrad sports grounds. He said to a visitor: "We realised that we cannot exist without at least elementary knowledge of Jewish life".

## STORY OF RUSSIAN JEWESS IN SILLITOE PLAY

A play by the well-known writer Alan Sillitoe "The Interview", based on the story of Soviet Jewess Ida Nudel, was performed in the church of St. Martins-in-the-Field before almost 1,500 people. Actors Colin Blakeley, Janet Suzman and Gerry Sundquist took part in a moving reconstruction of 44-year-old Ida Nudel's struggle to leave Russia and join her husband and sister in Israel. The author explained that he had been involved in the movement for the release of Soviet Jews since he wrote a piece in the "Times" two years ago, asking for freedom for Yuli Tartakovsky and Yuri Podriachik, both of whom are now in Israel. He hoped the play would have a similar effect.

## EMIGRATION FROM ROMANIA

New York Rabbi Schindler, chairman of the Conference of Presidents of Major American Jewish Organisations, recently visited Romania and reported that the treatment of Jews was praiseworthy, but Romania's emigration policy was not. Some emigration, though "sluggish and uncertain" was allowed, but many Romanian Jews who wanted to be re-united with their families in America and elsewhere, were not allowed to do so. Rabbi Schindler added that when the U.S. Congress granted Romania most favoured nations status in respect of trade, it had been hoped that emigration would greatly increase. It had not done so. Before the concession, 2,600 Jews emigrated in one year, in 1976 there would probably be no more than 2,300.

## Obituary

### MISS IRENE CASPARI

Miss Irene Caspary, who recently died at the age of 61, "made a considerable and distinctive contributions to educational psychology", writes *The Times*. She had come to this country from Germany in 1935, and from 1954 onwards, worked in the Department for Children and Parents at the Tavistock Clinic; in this capacity, she was responsible for many new developments in training and clinical practice. She also was a member of various committees and study groups and has a number of publications to her credit.

### MARGERY BENTWICH

The notable violinist Margery Bentwich, a sister of the late Norman Bentwich, has died in Israel at the age of 89. As a pupil of Leopold Auer, she was acclaimed as a virtuoso violinist before the First World War and played with Sir Henry Wood at the old Queen's Hall. She also played to large audiences in Breslau and Berlin. When Norman Bentwich became Attorney-General for Palestine after the war, she and her sister Thelma Yellin formed the nucleus of musical life in Jerusalem. Together with Norman she wrote a book "The Pilgrim Father" after her father's death. She devoted much of her life to her sisters and their families and found inspiration in the mysteries of Christian Science.

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# MISCELLANEOUS

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As our readers know we are keeping a Waiting List for the flatlets, which may, however, have become obsolete in the course of time. Some of those registered may meanwhile have found suitable alternative accommodation, whereas others may not have registered when the flatlet scheme was started because the chances for their admission then appeared very remote. Whilst there still does not seem a chance of an early admission to one of the large flats (meant for couples), we should like to review the Waiting List for the one room bed-sitter flatlets, because in the months to come there may be vacancies which should be offered to those in need of them.

Will those who have already registered confirm to the office (mark "Attention of Mr. E. A. Lomnitz") that they are still anxious to be considered as potential tenants, and will those who so far have not registered ask for an application form. They will then, in due course, be invited to meet a small sub-committee.

Generally, applicants should definitely be able to run their household unaided and not be much older than 70 years. As in the past, preference will be given to those who are in restricted financial circumstances. Future applicants may first wish to see the house (5 Avenue Road, Highgate; bus 41 from Archway to Crescent Road). They should report to the caretaker's office on the ground floor and will be shown one or two flatlets and the communal rooms.

## C.B.F. NEWS

Mr. Ben Helfgott, who was elected Joint Hon. Treasurer and Appeal Chairman of the Central British Fund, came to this country in 1945, under the auspices of the C.B.F., with 731 boys and girls—all survivors of the concentration camps. He is also chairman of the '45 Aid Society—created for the purpose of maintaining close links between the members of this group and of rendering support to those Jews who have become refugees due to the various upheavals of the post-war years. Mr. Helfgott also distinguished himself as a sportsman; he represented Britain twice at the Olympic Games as a Weightlifting Champion and is Bronze and a Gold Medallist at the Commonwealth and Maccabi Games respectively.

At the annual dinner of the Central British Fund, Theodore D. Feder, the Geneva-based overseas director of the American Jewish Joint Distribution Committee, said the fund was constantly facing agonising decisions in its attempts to assist needy Jews and appealed to World Jewry to double its support. During the 63 years of its existence, the "Joint" had assisted innumerable Jews, but might have to cut down its services if funds continued to be insufficient. The guest of honour at the dinner, Mr. Jean Heidler, representative in Britain of the UN High Commission for Refugees, paid a particular tribute to the C.B.F. CBF Chairman Lord Nathan announced that for its 1976 programme the CBF hoped to be able to distribute £350,000. The total so far collected is £120,000.

### LONDONER'S PRIZE FOR YOUTH WORK

Mr Meir (Cyril) Abelson who emigrated from Hampstead to Israel in 1971, is one of five recipients of the Hazani Prize for social work for his voluntary services to Jerusalem youth activities, including the study of Judaism among under-privileged children with hardly any Jewish background. He is an official of the Justice Ministry and a member of B'nai B'rith and has contributed the prize money of about £345 to the provision of scholarships for poor students.

## Letter to the Editor

### CARDINAL DOEPFNER

Sir,—Your obituary of Cardinal Julius Doepfner (A.J.R. Information, September, 1976) does not mention that Doepfner's memory is rather marred by the role he played in 1969 in shielding the Munich suffragan bishop Matthias Defregger who had been accused of being responsible as a Captain in the Nazi Army for the shooting of 17 hostages in the Italian village of Filetto in June, 1944. An attempt was made to prosecute Defregger in West Germany but the Public Prosecutor discontinued the proceedings on the ground that Defregger acted "on superior orders", a defence which the Nuremberg Charter had expressly excluded in the case of war crimes, but which in breach of that Charter has been successfully pleaded by defendants accused of Nazi crimes in West German Courts on many occasions.

At the time Doepfner asserted that the shooting of hostages was not a crime under international law, and he was heavily criticised for his attitude not only by the Italian Resistance, but also by well-known West German anti-Nazi Catholics, such as Hans Kühner, the President of the International Association of German-Speaking Writers in Zurich who in an open letter addressed to Cardinal Doepfner went so far as to say: "A Church which through one of its highest dignitaries, the Primate of Germany (i.e. Doepfner—F.H.) tries to make excuses for and to cover up such matters, becomes unworthy of belief."

F. HELLENDALL

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### AN ANONYMOUS BENEFACTOR

£250,000 was anonymously donated in Britain to the Tel Aviv university. The money will go to an endowment fund for research into natural sciences.

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