

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Robert S. Wistrich

BETWEEN RECOGNITION AND  
DISCRIMINATION

## Jews in Wilhelminian Germany

At the outbreak of the First World War the overwhelming majority of Jews in Germany saw themselves as Germans defending their fatherland and at the same time as citizens fighting to prove their equality on the battlefield. With a few exceptions they shared the pathos, the pride, the militaristic enthusiasm of their German fellow-citizens. But their hopes for a new dawn were to be cruelly deceived as was their firm belief that the emancipation was irrevocable. With the benefit of hindsight it is of course easy to point to the mistakes and illusions that underlay their attitudes and in particular their conviction that they were first and foremost Germans. It is very much to the credit of the editors and contributors to the final volume of the LBI trilogy dealing with the position of the Jews in Wilhelminian Germany\* that they have eschewed the temptation of facile moralizing and concentrated instead on a rigorous analysis of the historical reality.

In this massive and comprehensive volume the reader will find neither apologetics nor recriminations, neither the nostalgic idealization of a vanished past nor embittered ideological polemics that serve no useful purpose. Instead he will be confronted with an assemblage of meticulous, wide-ranging monographs which examine from virtually every conceivable angle the specific role and status of Jews in Wilhelminian society, economy, politics and culture: the process of Jewish acculturation and integration in late 19th century Germany; the gap between formal legal equality and a discriminatory social and administrative praxis; the rise of modern antisemitism and its relation to the economic and political crises of the *Kaiserreich*; and the problems of Jewish identity provoked by the popularization of racial doctrines and the challenges of modernity.

The opening essay by the German historian Reinhard Rürup sets a high standard which is maintained by later contributors. Rürup traces the emergence of the modern antisemitic *Judenfrage* back to its roots in the uneven, asynchronous development of bourgeois-capitalist society in Germany and the step-by-step, halting progress of Jewish emancipation. The contradictions and weakness of German liberalism are skilfully described. The emancipation itself derived more

from political expediency and economic interest than from a commitment to the rights of man or to civic justice. This was one factor in diluting resistance to the post-emancipation antisemitism which arose out of a general climate of social aggression provoked by the economic crash of the 1870s. Rürup, along with other contributors, notably Werner E. Mosse and Ernst Schulin, stresses the inter-relation between the dynamic role of the Jews in the modernization of Germany and the acute social tensions involved in its transition from an agrarian to an industrial society. Perhaps unavoidably, the centrality of this theme leads to some occasional overlapping between different contributors.

## Roots of Antisemitism

The essay by Werner E. Mosse explores the consequences of the capitalistic flair demonstrated by Jewish bankers and entrepreneurs and in particular its effects on those groups who felt threatened by the inroad of large-scale capitalism on their livelihoods and social status. The economic success of the Jews made them appear as highly undesirable competitors to agrarian, conservative and *Mittelstand* interest groups. The antisemitism of these strata had, therefore, its sources in objective economic tensions though it was exploited for political reasons and served largely to reinforce the dominant feudal values and privileges of the ruling Junker class. Mosse buttresses his analysis with some judiciously chosen examples from contemporary German literature (including such well-known writers as Gustav Freytag, Theodor Fontane and Heinrich Mann) to show the prevalence of anti-capitalist *ressentiment* wrapped up in traditional anti-Jewish stereotypes. The familiar identification of the Jews with egoism, greed, lust for profit, rootless money values and parvenu vulgarity was a stock-in-trade of 19th century German literature. If I have a general criticism here, which applies to virtually all the contributors, it is that they have consistently underestimated the prevalence of these stereotypes on the political Left. The linkage of antisemitism with the anti-modernist Right in German politics, while broadly speaking accurate, should not lead one to neglect its manifestations in the "progressive" camp. Moreover, one should remember that the antisemitism of the Prussian ruling elite, especially brutal in Court and army circles, was touched with ambivalence when it came to dealings with the so-called *Kaiserjuden*. Dynamic entrepreneurs and bankers like Bal-

lin, Rathenau, Fürstenberg, Warburg and James Simon were indispensable for German economic development and its international renown.

Lamar Cecil's article illuminates this ambivalence at the apex of Wilhelminian society. He documents the heights to which some Jewish *grands seigneurs* could rise and also the social limits on their acceptance. The penetration of Berlin high society was not much easier for the *nouveaux riches* than was access to other privileged positions at the top of German society. What is surprising is that the philistinism and xenophobia of the boorish Prussian aristocracy and their snobbish condescension towards the worlds of banking and commerce did not prevent many ambitious Jews from aping their values. The entourage of the Emperor Wilhelm II was thoroughly permeated with the most vulgar envy of Jewish wealth and hatred for Jewish radicalism—even though the Kaiser himself maintained friendly relations with men like Ballin and Rathenau. The influence of long-standing Prussian traditions maintained itself when it came to the necessity of keeping the State free from "Jewish influence". Jews were rigorously excluded from the key positions of privilege in the *Obrigkeitsstaat*—the officer corps, the diplomatic service, the Imperial bureaucracy and governmental posts.

In view of this social discrimination and their historic tradition of idealism and social justice, it is scarcely surprising that most Jews supported a radical liberalism in politics. The ideal of the *Rechtsstaat*, the belief in a laissez-faire economic order and in careers open to the talents was natural for an upwardly mobile, newly emancipated and middle-class Jewish community. But by the end of the 1870s with liberalism being driven on to the defensive, so too were the German Jews. The alliance of Bismarck with clerical-conservative and protectionist elements, a turning-point which coincided with the first wave of antisemitic agitation, boded ill for the future of German Jewry. The Wilhelminian period saw the Jews increasingly isolated as a result of their identification with the left-wing of bourgeois liberalism. They remained loyal, patriotic citizens but their anomalous position in German society inevitably made them, as argued by Peter Pulzer, more critical than the majority towards a system that practised social exclusion and administrative discrimination.

The emergence of a second wave of popular antisemitism in the 1890s heightened their vulnerability as a minority. The structure and function of this antisemitic movement in Wilhelminian society is the subject of a highly informative monograph by Professor Werner Jochmann. Though there are some curious omissions—Eugen Dühring is not mentioned once, and the importance of populist agitators like Otto Boeckel and Hermann Ahlwardt seems to have been somewhat overlooked—almost every other aspect

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\* Werner E. Mosse and Arnold Paucker (Editors). *Juden im Wilhelminischen Deutschland 1890-1914* Leo Baeck Institute Publications, Vol. 33 786 pp. Tübingen: J. C. B. Mohr (Paul Siebeck) D.M. 120. Members of the LBI may obtain copies at reduced price.

## JEWIS IN WILHELMINIAN GERMANY

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of the problem is minutely investigated. Professor Jochmann is particularly strong on the imperialistic, neo-conservative brand of antisemitism which flourished between 1900 and 1914 and on its spread in civic, cultural, regional and professional associations. His analysis contradicts the widely held view that antisemitism was on the decline in Imperial Germany in the last decade before 1914. Though the specifically antisemitic political parties had indeed failed, the seeds which they had sown passed from the periphery to the centre of German politics. Powerful pressure groups like the Pan-German League, the *Deutschnationale Handlungsgehilfenverband* and the *Bund der Landwirte* ensured a wide audience for antisemitism. In the era of *Weltpolitik* it fused with militant nationalism, social Darwinist race theories and imperialist schemes to form one of the ideological pillars of the national-radical opposition within the Empire. As Professor Jochmann shows, antisemitism cut across traditional class and religious divisions, though this had not prevented the earlier antisemitic parties from engaging in chaotic sectarian and fratricidal struggles.

### Attitude of the Churches

Antisemitism was common to Protestant and Catholic clergy alike (Hermann Greive in another essay shows its impact on German Catholicism), to impoverished aristocrats and declining artisans, East Elbian landowners and poor peasants, Imperial and provincial bureaucrats as well as plebeian demagogues. Professor Jochmann, like most other writers in the volume, views German antisemitism essentially as a negative protest movement against modernization, which fed on diffuse antiliberal, anticapitalist and antisocialist sentiments. This interpretation is scarcely novel but it is documented with a massive research which conclusively shows just how extensively the antisemitic *Weltanschauung*, aided and abetted by the passivity of local and provincial authorities, had permeated German society before 1914.

The problem of Jewish self-defence in this context is the subject of one of the most thoughtful essays in the volume, by Arnold Paucker, who examines the dilemmas facing the *Centralverein* against the broader background of German-Jewish relations in general. The Jewish middle-class who were predominantly represented in the *Centralverein* could not follow their German counterparts into the camp of conservative or reactionary nationalism. With the general shift in political conditions after 1893 (this was the year in which antisemitic parties achieved their greatest electoral success in the Wilhelminian period) they were increasingly isolated. To take only one example, no unconverted Jew was elected to the Reichstag after this date in any of the bourgeois parties. Not surprisingly there was a slow, though essentially reluctant rapprochement with the Social Democratic Party, more visible after 1903 and based on recognition of the fact that the labour movement was strongly opposed to any erosion of Jewish civil rights. Dr. Paucker argues vigorously against more recent attempts, mainly by Marxist historians, to brand the *Centralverein* as a bourgeois conservative organisation which succumbed to a morbid German nationalism. As he points out, its consistently left-of-centre politics in spite of its bourgeois composition, was

rooted in the class anomalies of German history and the peculiar position of the Jewish community.

At the same time he points to undeniable weaknesses which reflected the more general illusions nourished by the Wilhelminian period. The patriotic breastbeating and martial terminology combined uneasily with a facile optimism that the waves of German antisemitism would eventually recede. The belief of the *Centralverein* in legality and stable institutions led it to underestimate disintegrative trends in German society. Its attitude to the German Zionists, motivated by a deep sense of German patriotism, inevitably resulted in exaggerated expressions of loyalty (even servility) to the fatherland which for the contemporary reader ring completely hollow. As Dr. Paucker points out (and this is echoed in other contributions) the excessive cultivation of *Deutschtum* mirrored the incomplete process of acculturation that resulted from the ambiguities of German Jewish emancipation.

Nevertheless it would be mistaken to overlook the positive role which the *Centralverein* played, in spite of all its failings, in strengthening Jewish consciousness. It offered a kind of *Ersatz-Religion*, as Dr. Paucker puts it, for middle-class German Jews, which in the last analysis was a bulwark rather than a prelude to total absorption in the host-society. This was not the only irony and "Teutonic eccentricity" which marked the internal Jewish polemics about assimilation between the *Centralverein* and the Zionist minority in Wilhelminian Germany. This debate is the subject of another highly interesting essay by Yehuda Eloni who demonstrates that the Zionists themselves were strongly influenced by German culture—especially by the model of the Prussian *Turnvereine* with their sense of discipline, order, smartness, punctuality and emphasis on physical training and sports. Moreover, the Zionists also saw themselves as loyal German citizens, and in 1914 they rallied to the banner of Emperor and fatherland with no less enthusiasm than other German Jews. This makes all the heated arguments over whether the Jews really belonged to the German *Volk* appear strangely unreal! Yet Zionist pessimism on this point was vindicated and the argument of the *Centralverein* that Zionism merely poured more fuel on the flames of antisemitism, is now little more than a historical curiosity. Eloni also mentions the fact that despite the well-known anti-Zionism of the *Protest-rabbiner*, there was a certain affinity between Orthodoxy and the Zionist minority. This inevitably raises questions concerning the self-image of Orthodox Jewry in Germany and the ways in which it differed from that of the dominant liberal majority within German Judaism. What were the political consequences of this difference? One would certainly have liked to see this aspect explored a little more fully, perhaps in a separate article in the volume.

The problem is touched on in the broader context of the religious self-understanding of Wilhelminian Jewry in essays by the Israeli historians, Pinchas Rosenblüth and Uriel Tal. In the works of Steintal, Lazarus and of the towering neo-Kantian philosopher Hermann Cohen, in the writings of Esriel Hildesheimer, of Martin Buber and Leo Baeck, one is forcibly reminded of the remarkable Jewish spiritual creativity, provoked in part by the encounter with German

idealism and also by the challenge of liberal Protestant theology. Driven to demonstrate the contemporary and universal significance of Judaism and to find a counterweight to the claims of Christian-German culture, Jewish philosophers and religious thinkers in the Wilhelminian era scaled heights that have survived the wreckage of the German-Jewish symbiosis in other spheres. They left an imperishable legacy to modern Jewish thought which has transcended the failures of harmonious integration in the fields of economy, society and politics. This achievement grew out of what Robert Weltsch in his concluding summary, rightly calls "the great crisis of Jewish identity" at the turn of the twentieth century.

More problematic on the other hand was the alleged modernising influence of Jews in German culture as a whole, the subject of a provocative essay of general interpretation by Professor Peter Gay. He strongly denies that there was anything "specifically Jewish" in this role and in particular he inveighs against the conventional view that Jews were in fact an innovative, avant-gardist ferment in Wilhelminian culture. According to Professor Gay this is an antisemitic myth to which many Jews have themselves fallen victim. One can readily agree with him that it is unhistorical retrospectively to question the Germanness of Wilhelminian Jewry; and equally it is undeniable that Jews were also to be found among the cultural conservatives and counter-revolutionaries in Imperial Germany. One can also concede that the prevalence of Jewish self-hatred should be analysed in relation to the more common over-confidence of many Jews in the rootedness of their German identity. But Professor Gay appears to be overstating his case in insisting that the German-Jewish symbiosis was no self-deception before 1914. It is not only with hindsight that one can say that the ultra-Germanism of Walther Rathenau, Theodor Lessing, Ernst Lissauer, Rudolf Borchardt and many others was a neurotic delusion, a one-sided love affair. Professor Gay's own insightful analyses of the painter Max Liebermann, the poetess Else Lasker-Schüler, the art-historian Aby Warburg, the novelist Jakob Wassermann and above all of the sociologist Georg Simmel, illustrate certain dissonances which cannot be separated from their position as Jewish outsiders in German culture.

It is extremely difficult to draw any firm general conclusions from this and other monographs summarized above. Nevertheless some points emerge more clearly than others. Emancipated German Jewry passionately identified itself with its adopted fatherland but its patriotism proved no answer to the successive waves of German racial, religious and socio-economic antisemitism. The intensity of German-Jewish acculturation seemed to exacerbate rather than diminish pre-existing social, economic and cultural tensions which had their sources in the uneven process of emancipation. There was no obvious defence strategy which was capable of reversing this trend. On the other hand German Jewry took full advantage of the opportunities that were open to it and left its mark in virtually every sphere of Wilhelminian society. The present volume demonstrates the extent of achievements and also of the disintegrative forces that were working beneath the brilliant facade to undermine the foundations of Jewish existence. One can safely conclude that this latest publication of the Leo Baeck Institute will become a standard work on Wilhelminian Germany.

# HOME NEWS

# Anglo-Judaica

## NEW ISRAELI AMBASSADOR

Mr. Avraham Kidron has been appointed Israel's new ambassador to Britain. He has recently been Ambassador to the Netherlands.

## ANTI-ZIONISM IN UNIVERSITIES

The National Union of Students whose new president is a Jewish woman, has disclosed that a new anti-Jewish movement among university students has led seven colleges to pass resolutions that Zionism is racist. The present president, Mr. Charles Clarke, said there was a danger that antisemitic organisations like the National Front could use this as an excuse to spread their views in universities. The colleges at present involved are Essex, Salford, Lancaster, Swansea, York, Warwick and Bangor. The policy is based on the objection of Arab students to Zionist organisations within students' unions. In some cases they have been backed by extreme Left-wing groups. At Essex university a meeting strengthened by unentitled voters from near-by Colchester College of Technology, called for the abolition of Israel.

Sue Slipman, the newly elected president of the National Union of Students who is Jewish and a Communist, said that she recognised the rights of all States, including Israel, and that any future student policy on the Middle East should look for a peaceful solution based on territorial claims. Such a manifesto by the NUS might be divisive, and both sides, the Jewish and the pro-Arab students, should be prepared to compromise on their more extreme attitudes. She expressed the hope that the Union of Jewish Students would continue its excellent anti-fascist and anti-racist work in co-operation with the NUS. She said that her being Jewish made her feel the possibilities of racism more keenly.

## ANTI-ISRAELI BIAS AT BBC?

Miss Irene Shubik who worked for the BBC for the past 13 years and who has worked for Thames TV since last March, has accused the Corporation of anti-Jewish bias. She is herself Jewish and helped without pay in the production of the pro-Israeli Open Door Programme "To live in Peace" which was the Anglo-Israel Friendship League's answer to a strongly pro-Arab programme late last year. Miss Shubik said the younger Left-extremist producers at the BBC sympathised with the PLO, and on the administrative level former colonial civil servants had retained their old prejudices.

## ISRAEL IN OXFORD DICTIONARY

In the new edition of the Concise Oxford Dictionary, Jerusalem is defined as a "holy city west of the river Jordan". In previous editions it had appeared as a "city in Israel". The chief editor of the dictionary conceded that this and another alteration concerning Palestinians had been due to the intervention of pro-Arab organisations. Palestinians had previously been referred to as persons "seeking to displace Israelis from Palestine". Now the entry "Palestinian" says that as a noun this means native or inhabitant of Palestine, and as an adjective "connected with Palestine". The editor admitted that there was no longer a place called "Palestine", but said there was no way "of indicating this in only three lines". The new edition of the Concise Oxford Dictionary is the first since 1964.

## M.Ps. FIGHT FOR RUSSIAN JEWS

Ten British M.Ps., including Mr. Tim Sainsbury, the chairman of the All-Party Committee for the Release of Soviet Jewry, took part in a Paris meeting of 25 representatives from 14 European countries who agreed to form a permanent European parliamentary committee to fight for the rights of Soviet Jews and to ask their governments to put their plight on the agenda of the Belgrade conference on the Helsinki agreement.

## JEWISH OPPONENT OF IMMIGRATION

In an election speech, Mr. Brian Gordon, vice-chairman of the Young Herut Movement, who was a Conservative candidate at the local elections in Barnet, called for an end of immigration into Britain, not, he said, because he was a racist, but because he felt that Britain could no longer be the dustbin of the world. The Liberal candidate Mr. Ogus said that Mr. Gordon's remarks might have been made by a National Front candidate and added that he was always upset when he heard of statements by a fellow Jew which might be construed as racist. Mr. Gordon who teaches Hebrew at the Edgware synagogue, is a former chairman of the University College Jewish Society.

## SECRET PAPERS ON PALESTINE

Official papers which have been released, reveal that on the advice of the military, the Attlee Government decided in 1946 that it was better to fight the Jews than to fight the Arabs. The Colonial Secretary, Mr. George H. Hall agreed, though he anticipated an "immediate and hysterical Jewish reaction". The Cabinet papers were only released after Mr. Eric Graus, president of the British Herut, complained to his M.P., Mr. Peter Thomas (Cons.), who is himself a former Foreign Office Minister, that some of the papers had been withheld from the public.

## ISRAELI HELP FOR UK INDUSTRY

A new £200,000 Israeli computer "Sci-Tex" is used in a new £500,000 creative complex at the Bradford headquarters of Associated Weavers, the leading UK carpet printing concern. Previously it took six designers three full working weeks to produce the separations of each new printed carpet range—now Sci-Tex does it in one afternoon.

## HERMANN HESSE'S ECSTASY

When the National Book League in London opened its Hermann Hesse exhibition to commemorate the writer's 100th birthday, a refugee psycho-analyst, Dr. Elisabeth Loebel from Vienna, said she had known Hesse from 1935 until his death in 1962. He had often predicted his popularity with the young which has only happened recently. American youth adopted him as a cult-figure and used his books as manuals for psychedelic experiences. Dr. Loebel said that they were wide of the mark. Hesse was indeed fascinated by states of ecstasy, but his own experience did not go beyond a glass of wine.

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## Reform Prayer Book revised

Rabbi Lionel Blue, convenor of the Reform Beth Din, and Rabbi Dr. Jonathan Magonet, head of the department of biblical studies at Leo Baeck College, have worked for the last eight years on a revised Sabbath and Daily Prayer Book of the Reform Synagogue, the first since 1930. In a lecture to the Society for Jewish Study, Dr. Magonet said, in the present secular age, some of the terminology about God had become problematic. To call God "king" was difficult when one lived in a constitutional monarchy. The new prayer book contains a special prayer for committee meetings.

## New cantor of Belsize Square Synagogue

Mr. Louis Berkman, the new cantor of the Belsize Square Synagogue, was born in Cape Town. When he came to London in 1966, his voice was "discovered" after he had sung for congregations in London and Cardiff. He won a scholarship to train at the Italian Santa Cecilia School of Opera and subsequently sang Iago in Tito Gobbi's production of Verdi's Othello for Italian TV. International tours included a season in Switzerland as Don Giovanni and several with the Israel National Opera.

## EEC model for Middle East

Sir Monty Finniston, a former chairman of the British Steel Corporation, said at a Hampstead Garden Suburb meeting, that he was in favour of an economic community, similar to the EEC, in the Middle East as an essential component for the establishment of peace. Israel could take the lead in such a community because of her superior resources of educated and skilled man-power.

## Manchester twin of Rehovot

Manchester city council approved the twinning agreement between Manchester and Rehovot. The Rehovot youth orchestra will visit Manchester in July.

## Fortune left to Israel

Mrs. Cecylia Nadell Roques of Hampstead left her fortune of £129,645, after several personal bequests, to the State of Israel.

## Interdenominational experiment

Rabbi Marcel Marcus of Newcastle's Reform Synagogue, has offered his services to the newly formed Study Circle of Religions, designed to acquaint members with the workings of different religions. Included in the group are Christians, Jews, Hindus, Sikhs, and Moslems.

## First woman Lodge president

Since the men's and women's Lodges merged last year, the membership of Brighton's B'nai B'rith Lodge has increased by 15 per cent. Mrs. Stella Beckerman, formerly president of the women's lodge, has been elected the first president of the joint lodge.

## Jewish magician

Joe Elman, a specialist in "psychological magic" has been elected a full member of the Inner Magic Circle with Gold Star, an exclusive society with just 150 members all over the world. Elman is a former deputy manager of Bank Leumi, he now works as an independent financial consultant, where magic would surely be highly appreciated, and spends most of his spare time in entertaining for charity.

With acknowledgement to the news service of the Jewish Chronicle.

# NEWS FROM ABROAD

## UNITED STATES

### Battle of the Chasidim

For some time past, there have been violent clashes between the various Chasidic sects in Brooklyn. The ultra-strict Satmar sect has virtually declared war on the Lubavitch Chasidim and their rabbi Schneerson. Their main ideological difference is that the Satmar followers refuse any contact with less observant Jews, whereas the Lubavitch men believe in going out among Jews of all degrees of observance—or none—to persuade them to change their ways. For years they have been invited by Chasidic and other synagogues to give dissertations on the Torah on Pesach. This year they were asked by the Satmar followers not to come, but Rabbi Schneerson refused to give up the annual pilgrimage. Hundreds of Lubavitch men set out on the last day of Pesach to walk the three miles to Williamsburg, a Satmar stronghold. Just outside Williamsburg they were greeted by shouting, stones and spitting from a Satmar mob. The police had to intervene and to draw their guns to protect Lubavitch Rabbi Froner whom the crowd threatened to kill. He was driven away in a police car.

### Prayerbooks for Russian Jews

The Appeal of Conscience Foundation of New York and the Soviet Council of Religious Affairs have reached an agreement to allow 10,000 prayer books and bibles, printed in America, to be imported into the Soviet Union where no Hebrew books have been published since 1914, apart from limited editions of prayer-books in 1956 and 1968 (5,000 and 10,000 copies respectively) for the 3 million Jews in the Soviet Union.

### Missiles sold to Taiwan

The "New York Times" has revealed that Israeli-designed and manufactured "Gabriel" surface-to-surface missiles had been secretly bought by Taiwan and installed on three destroyers.

### Separate beaches for men and women

Rabbi Kahanov of the "Young Israel" Orthodox congregation applied to the Long Beach municipality to have separate beaches for men and women on its four miles long coastline, as many Jews had refrained from using the facilities because mixed bathing contravened the Jewish law. The town council has agreed to comply with the request, as most of the 35,000 inhabitants of Long Beach are Jewish.

## ITALY

### Jewish doctor honoured

The Italian Government has made Dr. David Zerykier, at present a medical practitioner at Cologne, a "Cavaliere de la Repubblica". Dr. Zerykier who until 1939 taught at Florence University, acts as a consultant to a great number of Italian guestworkers in the whole of the Rhineland.

### Antisemitic Franciscan friar

In a pamphlet about Saint Giacomo della Marca who lived in the fifteenth century, the Franciscan Friar, Father Umberto Picciafuoco in Motepandone near Ancona, said that the saint deserved praise for demanding in 1427 that the Jews should wear a red circle on their clothing. When the town elders demurred, the saint threatened to leave the town "knowing what discomfort the presence of Jews caused to Christians". Father Picciafuoco added that the treatment of the Jews was as well-deserved in 1427 as it would be now. He wrote: "Behind usury there was and still is a full anti-Christian programme. In more recent times this took the form of a Jewish International".

## SUSPECT DUTCH BENEFACTOR

Baron van der Feltz, the prosecutor at The Hague, has ordered a re-opening of the inquiry into the wartime activities of Mr. Jacob Abraham van Tilburg, an 88-year-old Dutchman who emigrated to South Africa in 1951 and who has donated a £5 million art collection to Pretoria university. Van Tilburg has been accused in the Dutch Press of building his collection on blood money raised from the property of Jews given to him for safe keeping before they were deported or went into hiding. After the war, he was sentenced to four months' imprisonment for collaboration with the Nazis. In Pretoria he lives in a 21-room mansion, which he has converted into a museum, and moves in Government circles. According to his biography, published in the South African press, he was a Dordrecht alderman after 1939 and responsible for "administrative custody, liquidation of functions and sale of companies". When Miri Kaner, a Jewish woman, went into hiding, the cosmetics firm she had run was taken over by the Nazi organisation Omnia Treuhand and Tilburg's daughter was appointed manageress. In 1944, van Tilburg bought the business from the Nazis and registered his daughter as the owner. Towards the end of the war, his daughter in turn went into hiding, and Tilburg's mistress took over and managed the firm until 1971 when it went into liquidation. The Jewish owner had been discovered by the Nazis and deported. The mistress, left behind in Holland, has confirmed all the allegations against him.

## FRANCE

### Israeli artists exhibit

33 Israeli sculptors and painters living in Paris have a section to themselves at the 88th *Salon des Independants* which was opened by Mr. Poher, president of the French Senate and Mr. Gazit, Israel's Ambassador to France. A main organiser of the display of Israeli art was Mrs. Maxa Nordau, daughter of Dr. Max Nordau, the Zionist leader. She is herself a painter of renown.

### President's lunch for Jewish leaders

President Giscard d'Estaing invited leaders of the French Jewish community to a kosher lunch at the Elysée Palace, at which new crockery and cutlery were used. Among those invited were Dr. Kaplan, Chief Rabbi of France, Rabbi Meir Jais, Chief Rabbi of Paris, and Baron Alain de Rothschild, the president of the French Consistory, the principal Jewish religious organisation.

## AUSTRALIA

### Synagogue Centenary

The Great Synagogue in Sydney whose minister is Rabbi Raymond Apple, formerly of the Hampstead Synagogue in London, will celebrate its centenary this year. The celebrations will include a male choir singing a composition for "Adon Olam" or "Ein Kelohenu" for which a competition has been arranged.

### STAMP AUCTION IN GENEVA

The collection of Palestinian stamps which Mr. Michael Sacher, vice-president of Marks & Spencer, had put up for sale at a Christie auction in Geneva, realised £170,500. Mr. Sacher is one of the world's foremost Holy Land philatelists. A complete sheet of the first Palestinian stamps issued by the British military authorities in 1918, fetched £12,700. Lebanese buyers acquired a great number of the stamps.

# NEWS FROM GERMANY

## YAD VASHEM HONOURS HEROINE

Mr. Meroz, Israeli Ambassador to the Federal Republic, presented Mrs Eva Hermann with a medal and a Certificate for herself and her late husband Dr. Carl Hermann on behalf of Yad Vashem in Jerusalem. She is one of the "unsung heroes" who together with her late husband went to great sacrifices actively to help Jews in Germany during the Nazi régime. They criticised in public the treatment of Jews by the Nazis and in 1940 donated all the money they had, to the Jews from Mannheim deported to Gurs. In 1943 they sheltered a Jewish couple who had gone into hiding, but the Gestapo found out, deported the couple and sentenced the Hermanns to a long *Zuchthaus* sentence which only ended with the collapse of the Nazi régime. Both Hermanns belonged to the small group of German Quakers, and in letters to Quakers all over the world they tried to spread information on the fate of the Jews and to initiate rescue measures. Before their arrest, they also ran an information centre for non-Jewish and non-denominational, "non-Aryans" and partners of mixed marriages.

## MORE CEMETERIES DESECRATED

Swastikas and other Nazi symbols and slogans were daubed on some 160 tombs, the cemetery walls and the prayerhouse at Hanover-Bothfeld. A poster with the inscription "NSDAP/OA Lauck, Lincoln, Nebraska, USA" was also found. Gary Lauck is the leader of the American Nazi organisation who was expelled from the Federal Republic some time ago. Other Nazi daubings were found in the Hanover museum, the Landtag building and on a number of shops and stores. The president of the Land government has offered a reward of DM 3,000 for information leading to the arrest of those responsible.

Other cemeteries were desecrated in Hamburg and Wilhelmshaven.

## BERLIN NPD UNDER SCRUTINY

The three Western Allied powers have banned the dissemination of NPD propaganda material in West Berlin where meetings of the neo-Nazi party have been prohibited for some time past. The ban was caused by two information booths which the party had erected in the Charlottenburg district.

## THE MAIDANEK TRIAL

Seventeen months after the opening of the Maidanek war crimes trial in Düsseldorf, probably the last major trial of its kind, the first survivors of the camp have been called to the witness-box. Not many people have survived, and of those who have, quite a few have refused to give evidence because they do not want to recall the terrors of those days and also because defending counsel are doing their utmost to discredit witnesses and judges. 71-year-old Julian Gregorovitch, who was a clerk in the camp hospital, told the court about the regular "selections" of unfit camp inmates and of the killings of all those who were admitted to the hospital. He also mentioned frequent hangings.

## PRODUCERS WANT "SOLL UND HABEN" FILM

More than thirty German film producers have protested in public against the decision of the West German Radio Corporation not to proceed with a film based on Gustav Freytag's "Soll und Haben" which contains anti-Jewish and anti-Polish connotations. The producers also protested against the so-called defamation of Rainer Werner Fassbinder who was to have produced the film and who has been accused of "aggressive antisemitism" because of one of his recent films. They maintain that Fassbinder's work was proof of his always standing up for the suppressed and persecuted.

Hans I. Bach

## C. G. JUNG'S HUMANITY

The second volume of Jung's letters follows the first, published in 1973 (cf. AJR Information, December 1973) after a regrettably long interval.\* Even so, the wisdom of Jung's old age may still appeal to many readers. The editors' learned and thorough notes again give the necessary information about his correspondents and the contents of the letters replied to. The volume is provided with 15 good halftone plates and carries a detailed Index for both volumes.

As the letters of this volume cover the post-war years, Jewish matters are no longer as prominent as they had been during the Nazi period. There is, however, a letter of October 1938, printed as an addendum, where Jung bitterly complains about being taken for a Nazi:

"Whatever I touch and wherever I go I meet with the prejudice that I'm a Nazi and in close affiliation with the German government. I had a very real proof of this misconception and corresponding difficulties this summer in England."

### Early Contact with Einstein

Jung recalls visits of the young Albert Einstein at his house when he was taking his Ph.D. at the University of Zuerich before the publication of Einstein's first theory of relativity in 1905:

"As non-mathematicians, we psychiatrists had difficulty in following his argument. Even so, I understood enough to form a powerful impression of him. It was above all the simplicity and directness of his genius as a thinker that impressed me mightily and exerted a lasting influence on my own intellectual work. It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality. More than thirty years later this stimulus led to my relation with the physicist Prof. W. Paul and to my thesis of psychic relativity."

A 'spiritual advantage of Jews' mentioned in one of his letters may well astonish readers not acquainted with the history of Jewish mysticism in the Middle Ages:

"The Jew has the advantage of having long since anticipated the development of consciousness in his own spiritual history. By this I mean the Lurianic stage of the Kabbalah, the breaking of the vessels and man's help in restoring them. Here the thought emerges for the first time that man must help God to repair the damage wrought by the Creation. For the first time man's cosmic responsibility is acknowledged."

Jung gives an impressive outline of Jewish history as background to his advice on how to set up a book "On the Significance of Freud's Jewish Descent for the Origin, Content and Acceptance of Psychoanalysis", planned by a German lady doctor maybe with anti-semitic motives:

"Racial theories and the like would be a most unsatisfactory foundation, quite apart from the futility of such speculations. . . . Despite the blatant misjudgment I suffered from Freud's hands, I cannot fail to recognize his significance as a cultural critic and psychological pioneer."

### The Psychotherapist

Theological and philosophical problems play a large part in the correspondence. Time after time Jung has to stress his concern with empirical facts and the well-being of his

patients: in dealing with statements, say, on God he is concerned with their meaning for the individual and not with their metaphysical truth. Of equal importance, however, is his work as the doyen of psychotherapists who never tires of giving advice and help, no matter whether to a world-famous patient or an unknown enquirer from a remote village.

To mention a few examples: Jung gives wise support to one mother who has an imbecile child, to another whose son wants to join an Indian religious order, and to a third whose son cannot pass an exam ("he needs more of a cold water treatment—tender solicitude saps his strength"). In answering another patient's letter he stresses the isolating effect of power and prestige. The founding of "Alcoholics Anonymous" apparently arose from the deep religious experience of one of his patients. He tries to dissuade severely sick correspondents from suicide even if they are in extreme distress. He carefully advises a patient on dealing with his deep depression:

"If I had to live in a foreign country, I would seek one or two people who seemed amiable and would make myself useful to them so that libido came to me from outside, even though in a somewhat primitive form, say of a dog wagging its tail. I would raise animals and plants and find joy in their thriving. I would surround myself with beauty, no matter how primitive and artless: objects, colours, sounds. I would eat and drink well. When the darkness grows denser, I would penetrate to its very core and ground, and would not rest until amid the pain a light appeared to me, for in an excess of affect or passion Nature reverses herself. . . . I would wrestle with the dark angel until he dislocated my hip. For he is also the light and the blue sky which he withholds from me."

Impressive is his advice to a man of 71 'with a slight gift for writing' who consulted him because, since the death of his second wife, he (and also his third wife) heard two or three times a week 'raps and taps' in the bedroom, doors swung open and mirrors tilted by themselves. He had first been married to a pianist who 'after a happy marriage of 17 years left him overnight' (!), then to a painter and after her death to an actress. Jung explains to him that he had "a certain creative ability not accompanied by a corresponding technical gift"—his wives performed so to speak "vicariously" such tasks as should have been his to tackle. His urge had now taken on "a useless explosive form" (the raps and taps), and he should "produce immediately, with the humble means at your disposal. Never mind the imperfections of technique—the contents wanting to come to light are the thing that matters. This is the non-spiritual explanation", Jung adds, "which I prefer in such cases".

Requests of this kind reached the old sage, not only from Europe and America but also from as far as India and Japan. Jung gives a serious answer to an American student seeking "some meaning in life" on the problem of ethics and value judgements, and one of equal sincerity and humility to a factory worker on the doctrine of reincarnation.

Some of the queries not only span the continents but also reach deeply into the past. For instance, the Curator of the Ashmolean Museum in Oxford asks Jung to interpret the dreams of its founder, Elias Ashmole (1617-92)—without any supporting material such as personal associations. The interpretation astonishingly fitted the life dates and circum-

stances of this scholar. In speaking of Goethe's "Faust", which he had known well since his 'teens, Jung also deals, as an expert, with Goethe's knowledge of alchemy.

### Rilke, Joyce and Picasso

Speaking of modern poets, he has this to say about Rilke: "I cannot escape the feeling that, for all his poetic gifts and intuition, Rilke was never quite a contemporary. Often he reminds me of a medieval man: half troubadour, half monk. His language and the form he gave his images have something transparent about them, like the windows of Gothic cathedrals. But he doesn't have what it takes to make a man complete: body, weight, shadow."

Linking writing and art, Jung writes: "I have given a good deal of attention to two great initiators: Joyce" whose schizophrenic daughter he had treated—"and Picasso. Both are masters of the fragmentation of aesthetic contents and accumulators of ingenious shards. I knew Joyce's pain, which had strangled itself by its own strength. Hadn't I seen this tragedy time and again with my schizophrenic patients? In *Ulysses* a world comes down in an almost endless, breathless stream of debris, a 'catholic' world, i.e. a universe with moanings and cries unheard and tears unshed, because suffering had extinguished itself. . . . In Picasso it was strength which brought about the dissolution of a work. He saw and understood what the surge of depth meant. Almost consciously he accepted the challenge of the all-powerful spirit of the time. He transformed his 'Koennen' into the art of ingenious fragmentation. I find no signs of real schizophrenia in his work except the analogy."

Not all the letters deal with such serious problems. An editor of the American magazine "Esquire" expected Jung "to pinpoint the most dramatic developments in the coming decade" in the field of psychology. "Being a scientist", he replied, "I prefer not to be prophet if I can help it. I am in no position to ascertain facts of the future". However, humour, one of his strongest traits, sometimes shines through letters of his obliquely, as, e.g., in his delightful answer to an enquiry about "National Character and Road Behaviour", from which one passage may be quoted:

"One of the most important points of national differences is one's attitude towards emotionality, and to what extent an affect is held to be controllable or not. The English believe in controlling emotions and bring up their children accordingly. Having emotions is 'bad taste' and proof of 'bad upbringing'. The Italians cultivate their emotions and admire them, for which reason they become relatively harmless and at most absorb too much time and attention. The Germans feel entitled to their manly anger, the French adore analysing their emotions rationally so as not to have to take them seriously. The Swiss, if they are well brought up, do not trust themselves to give vent to their emotions. The Indians, if influenced by Buddhism, habitually depotentiate their emotions by reciting a *mantra*. Thus, in Ceylon, I once saw two peasants get their carts stuck together, which in any other part of the world would have led to endless vituperations. But they settled the matter by murmuring the *mantra* 'aduca anatman' ('passing disturbance—no soul'). . . ."

This review might be concluded by two passages which reflect Jung's far-reaching mind and humanity: "The imminence of death and the vision of the world in view of it is in truth a curious experience: the sense of the present stretches out beyond today, looking back into centuries gone by, and forward into futures yet unborn." "One half of the truth lies in the hand of man, the other half in the hand of what is greater than we".

\* C. G. Jung, Letters vol. 2, selected and edited by Gerhard Adler in collaboration with Aniela Jaffé, London (Routledge) 1976, 763 pp., £11.50.

Hans Liebeschuets

# THE WARBURG BANKING HOUSE

## A Record of its History

The preface of this book\* tells its relevant prehistory: In 1921 Max Warburg wrote a letter to Eduard Rosenbaum whom he knew well as secretary of the Hamburg Chamber of Commerce and as a learned expert in the intricate science of Finance. The banker wished to have a historical report on the development of his firm, which in 1923 would have existed for 125 years. He promised to collect the necessary source material and to deliver it to a meeting-room in the bank where, he suggested, the work might be done. Moreover, he gave further advice in a series of communications. He emphasised the importance of discretion, which had always been vital for his work as a private banker. The general trend of financial transactions ought to be the essential theme. Individual and family affairs were to be kept in the background. The impression prevailed that Warburg saw himself as co-author of the intended book.

The work was started, but events were not favourable to the writing of history. The breakdown of the Mark made life more and more hectic in the house in Ferdinandstrasse. Dr Rosenbaum could never be sure whether he would find yesterday's material on his return to work, and in the year of the jubilee, on January 1, 1923, Warburg declared that his firm seemed to be too young and vigorous to be the object of history. Later experience showed that inflation had not been the last hurdle. It was 1962 when Rosenbaum published a stimulating survey on the theme in Yearbook VII of the Leo Baeck Institute. Subsequently, Eric Warburg, the representative of his family in Hamburg, asked the author now to compose the book his father had intended. Finally the work was divided: Dr. A. J. Sherman dealt with the period 1890 to 1938 while the senior author kept the less rewarding and not so well documented earlier period as his part.

During its first 50 years the firm preserved a stable, if not prominent position. Some links with the European dynasty of the Rothschilds were achieved, but the transactions were not always equally important. During most of the period, the firm's office remained in the Neustadt, the quarter where the Jews had settled since the seventeenth century. Only in 1853 did the firm move into the business centre. In 1863 the address calendar first gave the profession of the owners as bankers—until then it had been "money changers". Bills of exchange financing trade were the main object of the business. Notes and memoranda written by Aby S. Warburg (1864-1933) are used in the description of this period.

This material was originally intended for a biography of Aby's father Siegmund Warburg, who in 1857 had taken over the leadership of the firm and become the founder of its later importance. In 1862 he married Theophilie Rosenberg, the daughter of a rich merchant in the Kiev district related to the

Günzburgs, the owners of an important banking house in St. Petersburg. This connection with Eastern Europe was the beginning of what Rosenbaum once strikingly characterised as the "tribal cohesion of a minority". This basis of commercial greatness was completed when, in the 'nineties, two members of the following generation became connected by marriage to the firm of Kuhn, Loeb & Co. in New York. They were younger brothers of Max Warburg, who himself remained in Hamburg. Now the house had obtained the international position which enabled them to participate in the issue of important loans to public corporations and industry. Dr. Sherman gives a very readable report of the various actions, both economic and political which developed in this situation. He inserts printed and unprinted quotations from comments by Max Warburg, which always show the characteristic style and attitude of the man.

On the whole the book has been conscientiously kept within the limits set by its sponsor. The reader will certainly feel that the story here told circumscribes an important contribution to the understanding of Jewish existence in Germany. But from this point of view, the theme perhaps demands a more detailed consideration of the human background. Individual characters, the position of the family in Hamburg society and their attitude towards Jewry and Judaism come to mind. A reminiscence may illustrate this argument.

The three Hamburg B'nai B'rith Lodges had invited Max Warburg, who belonged to one of them, to speak at a joint meeting on emigration. It was about a year before the Lodges were dissolved in 1937, and a Gestapo man supervised all closed meetings. In his presence Warburg surveyed possibilities and difficulties in various countries, quite in agreement with the intentions of the régime. When he had ended, the audience dispersed to other rooms for the usual social gathering. The Gestapo man obligingly left at this moment. Max Warburg called the members back for a final word

which proved to be a complete retraction of his speech. He emphasised his belief that German Jewry would survive the storm, if they remained in the country. The majority of the assembly was probably more astonished than persuaded, but everybody must have been deeply impressed by the speaker's courage. An incautious word by one of the hundred or more men present could bring the heretic statement to the knowledge of the men in power.

We now know that this final speech had expressed the banker's conviction with which he had countered the scepticism of his American relatives and defended the existence of the Hamburg firm "like a fortress". This attitude, proclaimed in the very last hour before every thought of such passive resistance became impossible, was rooted in the same philosophy of life which had guided Warburg's actions throughout the preceding decades. Such a mentality had enabled him to remain a counsellor of authority on political and economic problems both under the Empire and the Weimar Republic. He was a conservative without the emotional shortsightedness in foreign relations which was the fatal trend among most of his Gentile colleagues. He felt that his loyalty towards the Jewish people and their tradition was in agreement with his position in the world. He could not believe that the revolution of the period had destroyed this unity. His life in thought and action shows some aspect of Jewish existence in Germany, possibilities and limitations like a script in capital letters. Therefore we hope that the work of Rosenbaum and Sherman will encourage a successor to offer a comprehensive biography of Max Warburg to the coming generation.

### HOLOCAUST VICTIMS REMEMBERED

The annual meetings in memory of the Six Million Jewish Martyrs of Nazism, held on the anniversary of the Warsaw Ghetto Uprising, have become an integral part of the calendar of London Jewry. This year, the well attended function was held on April 24 at the Adelphi Theatre. Together with four other leading Anglo-Jewish organisations, the AJR was one of its sponsors. The main speaker, the Rt. Hon. Hugh Fraser, M.P., chairman of the parliamentary branch of the Conservative Friends of Israel, stated that the courage of the Ghetto Fighters should serve as an example to us not to be indifferent to any kind of injustices suffered by Jews and Christians behind the Iron Curtain. Mr. Eric Moonman, M.P., Chairman of the Zionist Federation, said the commemoration of the martyrs should be on our minds throughout the year and induce us to become actively involved in Jewish life. Dr. F. Summers, chairman of the Polish-Jewish Ex-Servicemen's Association, who was in the chair, stated this year's Holocaust commemoration was also for the Jewish officers of the Polish Army, who had been the victims of the Katyn camp massacre.

Earlier, the six candles of the Menorah—each branch symbolising one million Martyrs—were lit by six little children. The El Mole Rachamim was intoned by Cantor S. Hass and the Kol Rinah Choir, conducted by Johanna Metzger-Lichtenstern, sung the two most popular ghetto songs in Yiddish. It was an impressive and well balanced function, blending the commemoration of our nearest ones with a reminder of our present-day duties.

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\* E. Rosenbaum and A. J. Sherman, *Das Bankhaus M. M. Warburg & Co.*, Hans Christian Verlag, Hamburg, 1976, 235 pp. plus 8 pp. illustrations. DM 38.

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## TWO PRUSSIAN JEWS

### II. Centenary of Rudolf Borchardt

The politician Johann Jacoby died in 1877 in his native Königsberg\*: in the same city and on June 9 of the same year, the writer Rudolf Borchardt was born.

But while Jacoby was born a Jew, firmly confessing to his faith, Borchardt's family had turned to Protestantism, so that he himself had only a faint sense of his Jewish ancestry. His father, a well-to-do bank director, moved to Berlin with his family, which consisted of Rudolf, Ernst, who became a talented architect, and another son and daughter. Georg Hermann, the author of "Jettchen Gebert" (whose family name was also Borchardt) was Rudolf's cousin, but the two had quite different characters.

Rudolf Borchardt showed brilliance in oriental and classical languages, and in classical archaeology, as a student at the Universities of Berlin, Bonn and Göttingen, and promised to develop into an excellent scholar in those fields. However, he realised that scholarship did not fully satisfy him and that he could express himself completely only in poetry and literature. Herder taught him that poetry, "the mother tongue of mankind", unites all human beings. Borchardt was fascinated by the poetry of Stefan George and became an enthusiastic admirer and close friend of Hugo von Hofmannsthal ("Rede über Hofmannsthal", 1902). Both joined the Stefan George circle, but when George tried to impose his will on them, Hofmannsthal kept his distance and Borchardt broke away.

His first wife was the Jewish painter Caroline Ehrmann, a cousin of Theodor Lesing, but the marriage ended in divorce. Caroline was later to perish in Theresienstadt. Borchardt's second marriage to Marie Luise Voigt was a happy one and blessed with four children; she was a niece of Rudolf Alexander Schroeder. Her husband was encouraged by his firm friendship with Schroeder, an eminent poet and translator of Horace and the Odyssey.

Disliking the atmosphere of Wilhelm II's Germany, Borchardt settled in Tuscany and only occasionally returned to Germany to lecture on poetry. Although he loved the Italian countryside and culture, he wrote some profound articles for the *Süddeutsche Monatshefte* in 1911, declaring that Italy was not to be trusted as an ally of Germany and Austria. When in the First World War, Italy did indeed betray her allies, the German General Staff made use of his expert knowledge of Italian affairs.

After the war, Borchardt returned to Italy, which in a few years was to be governed by the Fascists. He felt respect for Mussolini who, well versed in German, in his turn had a high opinion of Borchardt. From Nazi Germany, however, he encountered only contempt and persecution as a Jew, to which he reacted with scorn:

Das Reich verbleibet nicht  
Den Finstern und dem Frechen.

He was arrested by the Gestapo in 1944, but so impressed the SS-man who marched him off that he was set free. The strain, however, was too much: Borchardt died of heart failure at Trins (Tyrol) on 10 January 1945 — yet another of Hitler's victims.

\* An appreciation of his life and work was published in our March 1977 issue.—The Ed.

Borchardt's literary works were characterised as unique by a competent critic, Franz Blei, and their scope and insight are surely unparalleled. His archaic story "Das Buch Joram" (1907) tells of the birth of a saviour in the Biblical East. He leads us into the world of Greek antiquity with his aesthetic credo "Das Gespräch über Formen" (1905) and his treatise on the Alcestis myth (1910). His literary bequest included an extensive paper developing a bold hypothesis concerning Homer.

The works in verse, "Der Durant" and "Die Beichte Bocchino Belfortis" (both 1904), revive the atmosphere of the Crusades and the late Middle Ages. The eternal conflict between profane and ideal love forms the background to "Der Durant", while the wealth of the poet's emotional life permeates his lyrical poetry: "Jugendgedichte" (1913), "Vermischte Gedichte" (1906-16) and the particularly fine "Die Schöpfung aus Liebe" (1923). Max Brod, reviewing the first volume, described Borchardt as "one of the greatest poets writing in German today".

The motif of messianic redemption, already visible in "Das Buch Joram", is also the basis of Borchardt's dramatic poem "Die Päpstin Jutta", of which only the first part, "Verkündigung" (1920) was published. In similar vein, the deeply moving poem "Die halbgerettete Seele" (1920) puts the question of moral purification in a style reflecting original traditionalism.

Borchardt represents a guardian of the German cultural heritage in his edition of Hartmann von Aue's "Der arme Heinrich" and in his anthologies "Der Deutsche in der Landschaft" (1927), "Deutsche Denkreten" (1925) and "Ewiger Vorrat deutscher Poesie" (1926). On the other hand, he illumined the grave crisis of his own times in "Das hoffnungslose Geschlecht", a volume of short stories published in 1929, and in his only novel "Vereinigung durch den Feind hindurch" (1937).

Poet, story-teller, Nordicist, Borchardt was also a masterly orator, essayist, philologist, translator, even a writer on horticulture. His friend Thomas Mann testified to the power of his oratory, while the leading critic Arthur Eloesser praised his essays as a "Monumentalbau sprachlicher Architektur". Borchardt's book on Pisa proves that he was completely at home in Tuscany, while his "Gartenphantasie" showed him as an expert in gardening. His gift for languages stood him in good stead in his translations into German of "Altionische Götterlieder", Pindar, the "Germania" of Tacitus, the great troubadours, Swinburne, W. S. Landor and Dante's "Vita Nuova", as well as his modernised Middle High German version of the "Divina Com-

media". Jakob Wassermann, reviewing the translation of Dante, paid tribute to Borchardt's "sprachschöpferischem Genie".

Like that of his friend Wassermann, Rudolf Borchardt's fame revived after his tragic death. A complete edition of his works was initiated by the Ernst Klett publishing house of Stuttgart, Werner Kraft wrote the first comprehensive biography of the poet in 1961, and a number of doctoral theses have been based on his works.

His character may best be realised by a comparison with Johann Jacoby. While Jacoby stood for the democratisation of Prussia, Borchardt's attitude was that of a thoroughgoing Prussian conservative, in line, unfortunately, with his estrangement from Judaism. When reproached with escapism from his Jewishness, he defended himself by declaring that his writings, the result of a creative assimilation, justified such an attitude. The greatness of his work is incontestable; yet its achievement is significant both of the opportunities and of the dangers for the Jew in the Diaspora.

### JEWISH REFERENCES IN COLOGNE GUIDE BOOK

The Jewish community in Cologne, the oldest Jewish settlement in Germany, which was already mentioned in Roman documents of the fourth century, has had a chequered history. Between the first expulsion of the Jews after the so-called Black Death (1349) and their re-admission there was an interval of only 25 years, but when they were expelled again in 1424, almost four centuries passed until Jews were permitted again to settle in the city. The new Jewish community was established in 1801, and 140 years later it had to share the fate of all Jewish communities in Germany. After the Second World War, the present congregation was founded by the small number of people who had survived the concentration camps or gone underground during the war.

Several references to this history are also included in the recently published "Kunst-Reiseführer Köln" (DuMont Verlag, Cologne), by Pater D. Willehad Paul Eckert who also plays a leading part in the field of Christian-Jewish co-operation. Among other things, he describes the medieval Jewish quarter — the Mikvah, near the Rathausplatz, was excavated only a few years ago and can be viewed. He also refers to the plaque fixed on the Opera House (Offenbachplatz!) in memory of the destroyed Glockengasse Synagogue. The numerous artists mentioned in the book include the painter and sculptor Otto Freundlich (perished in a concentration camp), whose mosaic "Geburt des Menschen" is exhibited in the Opera House foyer, and the Cologne-born Dr. Alfred Salmony (1891-1958), who was custos of the Museum for East Asian Art in Cologne. Of course the book also mentions the Library of the History of German Jewry, "Germania Judaica" (founded 1958) and the exhibition "Monumenta Judaica" held in Cologne in 1963-64.—E.G.L.

### WORMS JEWISH QUARTER REBUILT

The city of Worms had been inhabited by Jews since the year 1000, its community was one of the oldest in Germany when the Nazis came to power. Many Jewish legends circulated among the population, many of them about the Jewish sage Raschi who taught in Worms from 1055-1065. The chapel which bore his name, and the synagogues were destroyed by Nazi terror, and the ancient Jewish quarter with its community hall, hospital and bakery were damaged and destroyed during the war. Now, the city council has decided to restore it and to rebuild the Raschi College as a meeting place for conferences. The whole quarter is to become a pedestrian precinct and the main street is to be named "Judengasse" as before. Five citizens have protested against the name.

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## BASIL HENRIQUES

### Youth Leader and Social Reformer

From the middle of the sixteenth century onwards, some of the Jewish families who had fled from the persecution and Inquisition in Spain and Portugal settled in the West Indies. They were traders, planters, and of course slave owners—like most Europeans who sought a new life in the New World. But a few Jewish families responded to Oliver Cromwell's "resettlement" policy, and returned to Europe; a certain D. Q. Henriques, born in Jamaica in 1811, was one of the last West-Indian Jews to make his home in England in 1845, where he established a firm of import and export merchants. He had been an important man in the colony, an officer in the Kingston Regiment of Foot Militia and a Justice of the Peace. That was the grandfather of Basil Henriques, who was born in 1890.

This family history and background may have influenced the young man more than he realised himself, as one gathers from the biography published by his brother-in-law, L. L. Loewe (*Basil Henriques: a Portrait*, Routledge & Kegan Paul, 1976, £5.25), based on the diaries, letters and speeches collated by his widow, Rose Henriques, and with a foreword by Lord Amory. He was an extremely good-looking man — tall, handsome, with a beautiful voice—but with unusual and often conflicting attitudes to life, to religion, to his Jewishness.

He felt deeply rooted in Anglo-Jewish society, and saw his task in life in "anglicising" children from families who had not been so

fortunate as to be British-born. His parents did not like his idea of doing social work. From Oxford, where he was supposed to study for a degree, he wrote to them: "Can't you see that before me I see a path which leads to something more beautiful than death and that I have ideals? When may I give away to others who have not all that wealth and education have given me? You will not stop me from doing the only unselfish act of my life."

He went to London's East End to serve his apprenticeship in youth club work. There were then about 120,000 Jews from Poland and Russia; most of them had arrived destitute, few could speak any English. "They retain all the habits of their former home and display no desire to assimilate with the people among whom they dwell," wrote the *Jewish Chronicle*. "By improving their dwellings, attracting them to our synagogues, breaking down their isolation in all directions and educating their children in an English fashion one can do much to change our foreign poor brethren, who shall not only be Jews but English Jews." Yet as late as the early 1900s, there were only half a dozen Jewish boys' clubs among a total of nearly 40 in and around Whitechapel. This is where Basil Henriques saw his mission.

He became a resident in Toynbee Hall in 1913—and a year later he could open his own new club, the "Oxford and St. George's Jewish Lads' Club"—a somewhat misleading name, for Oxford had nothing to do with it (except as the name of an existing East End mission), and the Christian saint had given his own merely to the local parish. Fifty boys came to the opening and were welcomed by Henriques, the honorary secretary. As a little boy he had often been standing on a footstool, preaching sermons to his brothers and the nurse. Now he had a chance to make that childhood fancy come true.

"They [the boys] very seriously said the Shema," he wrote to his mother, "and then I started an extemporary prayer. This made them roar with laughter! Most disconcerting, and I finished as quickly as I possibly could. . . ." This little episode shows the man's strength and his weakness: he had the intellectual stature of an educator, but the patronising attitude of an upper-class Englishman towards those he regarded as underprivileged—which the smart Jewish lads found ridiculous. Yet his religious convictions were genuine, though somewhat individualistic. He was a decidedly un-Orthodox Jew (two liberal synagogues had backed his club); to him, Judaism was only a faith, not a tradition. This also made him strongly anti-Zionist, and he founded (in 1942) the "Jewish Fellowship" as a rallying-point for those English Jews who feared that an Israeli nationality "would supplant religion as the criterion of what was Jewish". He wrote: "What is to me the most objectionable type of Jews, that is the Jewish nationalist who has not got a religion behind him", and: "The religious sense is the only sense in which I understand Judaism. Humanism is not Judaism, nor are agnostic Jews."

Shortly before the First World War he met his future wife, Rose Loewe, a social worker whom he told: "It's no good producing good British Jews if you don't create good British Jewesses for them to marry. Will you create a girls' club?" She did. Then came the war; he joined the army, fought in the first tank battle at the Somme, and was wounded.

In 1924 he became a J.P., and in 1936 he was elected Chairman of the East London Juvenile Court. It is in this capacity that he is remembered best, not least for his "running battle" with the Home Office over the treatment of delinquents after committal, which involved remand homes, approved schools, classifying centres and so on. Henriques took special interest in sexual offences against children and carried on extensive public campaigns for legal reforms, enlisting the support of Lord Longford. "Reformation" of juvenile offenders was his basic aim, as "re-education" had been his lifelong watchword for the anglicising of young Jews among the immigrants in London's East End. When he retired from the Bench in 1955 he received a knighthood, and when he died in 1961 an East End street was named after him.

#### THE REV. JACOB KAUFMANN

The sudden death of the Rev. Jacob Kaufmann at the age of 85 came as a great shock to his family and a large number of friends.

Born and educated in West Germany, he became a well-known cantor and Hebrew teacher in the Rhineland and later in Halle. In 1939 he and his wife were forced to leave Germany and found refuge in Shanghai, where he immediately conducted services and trained Synagogue choirs. They came to this country in 1948 and made their home in Welwyn Garden City where he proved an outstanding minister, chazan and headmaster of the Hebrew Classes. He endeared himself to all by his kindness and his great understanding of the needs of a small community and by his devotion to duty. On his retirement, the W. G. C. Community made him their Emeritus Reader.

W. M. LASH  
Life President, W.G.C. Hebrew Congregation.

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# THE ISRAELI SCENE

## OBITUARY

### PRESIDENT KATZIR HONOURED

The Royal Society, one of the most eminent scientific bodies in the world, has made President Ephraim Katzir of Israel a fellow. There are only 50 foreign fellows, chosen among the top scientists of the world. Before becoming President, Mr. Katzir was head of the biophysics department of the Weizmann Institute of Science in Rehovot where he still conducts research in his spare time.

### ISRAELI BOOK FAIR

More than 1,000 publishers from 43 countries displayed some 50,000 books in nearly 20 languages at the eighth Jerusalem international book fair. The 1977 Jerusalem Prize was awarded to Octavio Prats, the Mexican poet and diplomat.

### SPINOZA REHABILITATED ?

To mark the tercentenary of the philosopher Baruch Spinoza, the Israeli postal authorities are issuing a stamp with his picture. This could not have been done before, because as long as the National Religious Party was in the Government, they refused permission to commemorate a man whose excommunication (*cherem*) over 300 years ago has never been revoked.

### PRISON SENTENCES FOR TERRORISTS

Five former inhabitants of the Gaza strip received prison sentences between four and 20 years. They had landed in a speedboat in Tel Aviv last September and pretended to be disappointed Palestinians who had left Egypt in order not to have to serve in Palestinian organisations. Under interrogation they admitted having been sent to Gaza on a Turkish freighter in order to set up sabotage cells and terror acts. The Turks had mistaken Tel Aviv for Gaza and put them ashore in their boat. When they realised their mistake, they threw their weapons into the sea.

### MONEY MATTERS

The Israeli Bureau of Statistics has published figures showing that the average income of an urban family is about £2,900 per year, an increase of about 35 per cent over the previous year. Prices are supposed to have risen by the same percentage. In any case, the Bank of Israel is preparing for the issue of a bank note of I£500 (about £33) after the Elections in May, the highest denomination ever. It will bear the likeness of Israel's first Prime Minister David Ben-Gurion. At present the highest-denomination note is for I£100 (about £6.75).

### LIFE EXPECTANCY OF ISRAELI ARABS

Since the foundation of the State of Israel in 1948, the average life expectancy of her Arab subjects has risen from 52 to 72 years. In Egypt it still is 54 years, in Syria 55, in Lebanon 65.

### LEGALISED PROSTITUTION

A government-appointed committee recommended that prostitution should no longer be illegal, provided that professionals discreetly used their homes or hotels. After a two-year study, the panel came to this conclusion "because prostitution cannot be eradicated from human society". Discreet soliciting in bars, coffee-shops and night clubs should be allowed with the permission of the proprietor. The panel, consisting of lawyers, doctors and police experts, estimated that there are between 1,000 and 1,500 prostitutes in Israel, some 700 of them in Tel Aviv. Average earnings were about I£1,400 (£87) per night, sometimes over £600 per month which was more than these women could receive in any other occupation.

### SCIENTIFIC SUCCESSES

A new invention of particular importance to blind people has been patented under its trade name Textobrail. It enables the electronic translation of ordinary print into Braille. Blind students or scientists will be in a position to use the machine at universities and libraries to obtain immediate copies of required texts. Because of the high costs of production, it will not be available to blind individuals in the foreseeable future. The same Israeli firm is bringing out a simple modification for typewriters which can produce letters in Braille. It can also be used for computers and teleprinters.

The national physics laboratory has worked out a procedure by which silver nitrate can be reclaimed from television effluents. In the long run it will be possible to obtain enough silver from used film to pay for the entire cost of production of the film studio.

### THE OPEN BORDER

Israel has declared the two open border passages between Israel and Lebanon at Metula and Dovev "normal border passages." For the first time since the foundation of the State of Israel there are now civilian frontier controls between Israel and an Arab State.

A Lebanese Christian official held a press conference in Tel Aviv to thank the Israelis for the help given to Lebanese men and women and expressed hopes for the continuation of assistance in the fields of medicine and economics.

### NEW GATEWAY TO YAD VASHEM

A new main gateway and gates, paid for by Mrs Genia Schreiber of Paris, were designed and installed at Yad Vashem by the architect Roman Halter who lives in Britain. The aluminium gates represent the barbed wire of ghettos and concentration camps, the figures of Jews cut off from freedom and a broken Shield of David.

### NAZI VICTIMS REBURIED

Three Canadian Jews recently visited Poland and dug up the ashes of Polish Jews in the cemetery of the Lodz ghetto. They brought them in tefillin bags to Israel where they were re-interred in Holon. They think that these are the remains of some 300,000 Jewish Nazi victims.

### YADIN LIBEL SUIT

The archaeologist and politician Professor Yigael Yadin has instituted a libel action against the weekly "Haolam Hazeh" and its editor Mr. Uri Avneri. He claims damages of over £300,000, because the weekly had damaged his political career by claiming that he had illegally sold antiquities abroad and had smuggled foreign currency out of the country.

### CHATSWORTH AND ISRAEL

The Duke of Devonshire, president of the Conservative Friends of Israel, and the Trustees of the Chatsworth Collection have agreed to lend a major collection of paintings to the Israel museum to mark the Queen's silver jubilee. It includes paintings by Rafael, Titian, Duerer, Holbein and Rembrandt. On Israel Independence Day, 20 youth groups, accompanied by 150 adults travelled to Chatsworth to plant trees and to present the Duke of Devonshire with a tree planting certificate. In his address to the crowd, the Duke said he was pleased to allow some of his land to be used "for this wonderful event."

### DR. HENRY G. SANDHEIM

Dr. H. G. Sandheim died on May 7 in his 78th year. A lawyer by profession, he practised in Berlin until the Nazis came to power. In this country, he joined H. M. Forces at the outbreak of war and was discharged on medical grounds in 1941. After having worked as an accountant for several years, he established himself as a legal adviser, when the restitution and compensation laws came into force. An expert jurist and a skilful negotiator, he earned the gratitude of many victims of Nazism whose cases he represented. At the same time, he always had a strong sense of community. He was a member of the AJR Board, and when we met him at our latest Board meeting it appeared that he had recovered his strength which had failed him for some time. His relationship with his former comrades in H. M. Forces was reflected in the leading positions he held with the Ex-Service (1943) Association, first as Vice-Chairman, then as Chairman and, after his resignation, as Hon. President. He was equally loyal to the F. W. V. fraternity to which he had belonged during his student days and was chairman of the British group of the former F. W. V. members.

### HANS WALLENBERG

The publicist and journalist Hans Wallenberg died in Berlin at the age of 69. The son of the chief editor of the "B.Z. am Mittag", he too was on the staff of the Ullstein publishing house until the Nazis came to power. He left Germany in 1937 and during the war enlisted in the US army. He returned to Germany as an American press officer in 1945. He was first appointed editor of the American Licensed News Bulletin in Berlin and later became chief editor of the newly founded "Neue Zeitung" in Munich. Since 1960 he had held senior positions with the publishing house of Axel Springer, especially as a member of the editorial staff of the daily "Die Welt". At a Memorial Meeting in Berlin, addresses were delivered by Klaus Schuetz, then Mayor of Berlin, Friedrich Luft, the theatre critic, Ernst Cramer, a journalist and close friend of Hans Wallenberg, and Axel Springer.

### MR. HARRY FISCHER

Mr. Harry R. Fischer who came from a highly cultured Viennese family and in his youth befriended eminent writers like Robert Musil and Hermann Broch, has died in Hampstead at the age of 73. He came to this country in 1939 and after serving in the Pioneer Corps during the war, founded the Marlborough Fine Arts gallery together with a fellow refugee from Vienna, F. K. Lloyd whom he had met in the Pioneer Corps. He was responsible for a number of important exhibitions including the exhibition of German Expressionists in the Fifties. In 1971 he left Marlborough and founded the Fischer Gallery in King Street, St. James. During the last year of his life he worked on a large exhibition of German art between 1910 and 1939 which was shown under the title "Apocalypse and Utopia".

### DR. HARRY ABT

The founder and curator of the Johannesburg Jewish Museum, the Rev. Dr. Harry Abt, has died there, aged 76. After studying at the Frankfurt and Marburg universities and the Frankfurt yeshiva, he became headmaster of the Breslau Jewish high school. In 1939 he emigrated to South Africa, where he was appointed chairman of the Johannesburg Council for Adult Education and an executive member of the South African National Youth Service Council. For several years he was minister of a synagogue and at the same time Jewish chaplain to the South African Defence Forces. Later, he became cultural officer of the Board of Deputies and lectured widely on Jewish and general subjects.

# WHAT BECAME OF REFUGEE CHILDREN?

Professor John Grenville, professor of modern history at the University of Birmingham, recently gave a talk to the Birmingham branch of the Jewish Historical Society on the experiences of refugee children who, like himself, came to this country with children's transports from Germany in the late 1930s. He said that much had been written about the kind treatment they received, but very little about the less happy aspects of their situation.

In my own research, I have met quite a few people who came to this country under the unaccompanied children's scheme, and some of them had shared the experiences Professor Grenville is complaining about, i.e., the attitude of the Jewish Refugees Committee which often disregarded offers of free places at independent schools for these children and altogether discouraged higher education. Karen Gershon's book "We came as children" also contains instances of such lack of encouragement.

Professor Grenville suggests further research into this subject, and it would certainly be interesting, as a contribution to such research, if readers of this paper would report on their own experiences. It must, of course, be borne in mind that those were difficult and uncertain times, and that the Jewish Refugees Committee was only too anxious to see such children attain some kind of independence at an early stage. Fortunately, gifted people like Professor Grenville rebelled and made their own way to achieve distinguished careers in keeping with their

talents. How many have fallen by the way-side and will for ever suffer from a trauma for not having been able to fulfil themselves, it is difficult to guess, and it would certainly be eminently worthwhile to study the subject at greater depth.

MARGOT POTTITZER

## AWARD TO DR. LISELOTTE GUMPEL

Dr. Liselotte Gumpel, assistant professor of German in the Humanities Division of the University of Minnesota, has been named the recipient of a prestigious fellowship awarded by Cambridge University in England. There was just one such award for the entire United States. The award, called Helen Cam Visiting Fellowship of Girton College, is designated for a senior woman scholar in the arts, "recognised by her colleagues as one of the most distinguished in her field."

The fellowship consists of a honorarium, and lodging and subsistence for one year. It does not involve teaching responsibilities and Dr. Gumpel plans to use the time in England to continue her various research interests. Her book "Concrete—Poetry from East and West Germany: The Language of Exemplarism and Experimentalism" was published by Yale University Press in 1976.

Dr. Gumpel was born in Berlin and came to this country with a children's transport. She re-emigrated to the U.S. several years after the war and joined the University of Minnesota faculty in 1968.

## Birthday Tribute

DR. JOHANNA PHILIPPSON, 90

Dr. Johanna Philippson, a descendant of the Philippson family which played a distinguished part in the history of nineteenth-century Jewish history, celebrated her ninetieth birthday on April 23rd. She studied history in Germany under Max Lehmann and Friedrich Meinecke, and her doctoral thesis on the history of the franchise in the era of the 1848 revolution is still consulted by scholars. In Germany she stood up for women's rights and was not only an outstanding teacher, but also a member of the Berlin secondary school board. Under the Nazis she taught at Jewish schools in Berlin, and after a late emigration to this country she conducted English classes for refugees under the auspices of the Jewish Refugees Committee. After the war, she received invitations to return to Germany for distinguished academic work, but she had decided to make her home in Britain. Since then she has made valuable contributions to German-Jewish historiography. For the Year Book of the Leo Baeck Institute, she has written essays on the Jewish student fraternities, on the history of the Philippson family and on the notorious anti-semitic Constantine Frantz. Only last year, she completed a study of her famous ancestor under the heading "Ludwig Philippson and the Allgemeine Zeitung des Judentums" which is shortly to be published in a collective volume of the LBI surveying the earlier phases of Jewish emancipation. It is a fitting culmination to a lifetime devoted to education and learning.

### FAMILY EVENTS

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

#### Birthdays

**Pauson.**—Mrs. M. Pauson, since seven years resident of Osmond House, The Bishop's Avenue, London, N.2, will celebrate her 93rd birthday on June 1.

#### Deaths

**Eaden.**—Irma Eaden (Eisenberg) passed away peacefully on April 25 in her sleep. With fond memories from all her friends.

**Freudenthal.**—Dr Kurt Freudenthal, dental surgeon, passed away on April 30. Sadly missed by all his family and many friends and patients.

#### Memorial Service

**Keiler.**—A Memorial Service in memory of Lothar Keiler will be held on Sunday, June 26, 1977, at 2.30 p.m., at Cheshunt Cemetery, Reform Section. For further information please phone 205 4504.

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#### Miscellaneous

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PIANO in reasonably good condition wanted by the Theodor Herzl Society. Gift most welcome but purchase gladly considered. — Please phone 01-435 7221.

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WIDOW in the 60s, independent, no relatives, comfortable home, would like to meet gentleman for companionship. Please reply giving telephone number. Box 660.

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#### Personal

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YOUNG MAN, 28, non-Orthodox, wishes to meet young lady with view to friendship and marriage. Box 665.

### INFORMATION REQUIRED

#### Personal Enquiries

**Cohn (née Gerling).**—The address is wanted of Mrs. Ursel Cohn (née Gerling), of Berlin, who is supposed to have emigrated to this country before the war. Her late husband, Herbert Cohn, son of Sanitaetsrat Dr. Max Cohn, was killed during the November, 1938 pogroms. Information about the present whereabouts of Mrs. Cohn, who may have re-married is required by her cousin in Israel and should be sent to this office.

**Halberstadt.**—Information is required about the offspring or survivors of the late Hans Halberstadt, of Offenbach/Main, from 1929-1932 German Fencing Champion (Deutscher Fechtmeister). He emigrated to San Francisco or Los Angeles,

#### Personal Enquiries

U.S.A., where he ran a fencing school. His address was known but mislaid by advertiser. Any information should be sent to Lionel Hulbert, 28 Fillebrook Road, London, E.11, England. Expenses will be paid.

**Simonsohn (Myslowitz/O.S.).**—Would anybody who knew the family of the late Kurt and Helga Simonsohn of Pilshutzkego Str., Myslowitz (O.S.) please contact their son Ludwig Simonsohn, 143 Cheviot Gardens, London, NW2, Tel.: 01-458 6617.

#### AJR Enquiries

**Pickhardt.**—Mrs. Emmy Pickhardt, last known address, 26 Woodlands, London, N.W.11.

**Ross.**—Mr. W. Ross, last known address, 17 Mayfair, West Cliff Road, Bournemouth, BH4 8BG.

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## MISCELLANEOUS

### FABLES FROM BOHEMIA

Most tourists in Prague visit the famous *Altneuschul*, and until a decade ago their guide was usually Leo Brod. Then, after the Six-Day War, he emigrated, like so many other Czechoslovak Jews. His luggage must have consisted of a pile of newspaper cuttings—all the stories he had contributed to Bohemia's German-language papers. Now he has collected a few dozen of them in a 136-page volume under the title of *Geschichten aus dem Böhmerland*, plus a poem or two of his own and many verses by others, from Rilke to Werfel.

The fables, yarns, and *reportages* deal with the famous men who had any connection with Bohemia, or who might have had, and about people who met there or might have met, such as Kafka and Einstein who have an apocryphal conversation in the old Jewish cemetery in Prague. Schwejk, the good soldier, was once *Hausmeister* in the Kafkas' house—didn't you know?—and describes the family to his *Obrlejtant*. Gustav Meyrink, in his pre-Golem days, must have been a familiar figure in Prague, for he appears

many times in these stories. Stifter, Brentano, Grillparzer, Carl Maria von Weber, James Joyce, Theodor Herzl (as a dramatist), Bismarck, Casanova, Goethe, Richard Wagner, and even the Wandering Jew Ahasver—they all haunt the pages of the book. There are some astonishing revelations. Where, for instance, did Mozart spend an evening before the *première* of his "Don Giovanni"? You guessed it: in the ghetto, at the *Altneuschul*, near the tomb of Rabbi Loew, haunted by the Golem. In short, you get a whole abbreviated cultural history of Central Europe, with a deft journalistic slant, for the price of a good restaurant meal. (£4.50, to be ordered from Dr. jur. Leo Brod, Fuerstenfeldbruck nr. Munich, Paul-Gebhardt-Str. 13.) E.L.

### A CHURCH IN THE DESERT

40 kilometres south of Beersheba, in the depth of the Negev desert, archaeologists have discovered the ruins of a church built in the sixth century. Underneath the church a staircase leads to a well-preserved crypt containing the relics of a saint whose identity has not yet been established.

### INTERESTING AUCTIONS

A Marc Chagall painting "Les Maries at le coq" fetched £115,000 at Sotheby's. The previous record for a Chagall sale was £102,000 in 1973.

An important collection of Israeli stamps was auctioned by Phillips. It included full sheets of virtually every Israeli stamp apart from the elusive high value ones of May, 1948.

At Sotheby's, a rare collection of Hebrew books which had been put up for sale anonymously, fetched nearly £37,000. The top price of £6,000 was paid for a rare copy of a Maimonides Code.

### INFORMATION REQUIRED

In May 1933, Franz Bernheim, born in 1899 and hailing from Gleiwitz, submitted a petition from his Prague exile to the League of Nations, claiming that the discriminatory measures by the Nazi régime violated the German-Polish Agreement on Upper Silesia. The League of Nations decided in his favour, and as a consequence the Jews in Upper Silesia had a special status until the Agreement expired in 1937. For historiographical reasons it would be appreciated to obtain some details about Franz Bernheim's life after 1933. Any reader who can give information should kindly contact the AJR.

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## THEATRE AND CULTURAL NEWS

**New York.** The season's revivals at the Metropolitan Opera House included Meyerbeer's opera "Der Prophet". Until 1933, it was one of the standard works of German opera houses but, contrary to the works by other Jewish composers (Offenbach, Mendelssohn, Goldmark, Korngold), it was not reinstated after the war. Both Caruso and Leo Slezak considered the part of Eleazar as one of their favourite and most successful roles.

**Leonard Bernstein in Austria.** At this year's "Carinthian Summer", an annual festival held at Villach and Ossiach, Leonard Bernstein will appear between August 16th and 21st; he will conduct the Israeli Philharmonic orchestra and act as accompanist to contralto Christa Ludwig. Solo concerts by violinist Nathan Milstein and Igor Oistrach are also included in the Festival programme.

**Vienna.** The old and very brilliant comedy "Ein Glass Wasser" by Scribe which deals with Queen Anne and her faithful adviser Sarah, first Duchess of Marlborough, has been turned into a fairly loud musical with the subtitle "Barock and Roll". It was given a lively reception at Vienna's "Theater an der Wien", and, in its present form, seems to be a topical and semi-educational work for the younger generation.

**Frankfurt-Wiesbaden.** Perhaps it is another concession to the young that these two cities presented revivals of Schiller's "Kabale und Liebe". Observers comment that the "Tragedy of young people" is seen as a problem of greatest importance to today's youth which attempts to do their "own thing" against the background of hypocrisy and prejudice.

**Wembley Show.** The famous Spanish Riding School of Vienna, whose repertoire represents a complete coverage of the classical art of riding, will give six evening shows at the Empire Pool, Wembley between October 11th and 18th. Tickets (from £2 to £12.50) can be obtained from "Box Office, Spanish Riding School", Empire Pool, Wembley, Middlesex.

**Birthday.** Olga Tschechowa, niece of the Russian dramatist Anton Tschechov, best known as a successful and beautiful film actress ("Maskerade", "Drei von der Tankstelle") celebrated her 80th birthday in Munich.

S.B.

### Letters to the Editor

#### THE LEO BAECK LODGES

Sir,—May I congratulate you for publishing, in your May issue, Margot Pottlitzer's excellent and timely article on "the History of B'nai B'rith in Britain". It contains, however, an error which I feel should be corrected. Mrs. Pottlitzer writes (on page 2, second column) that the B'nai B'rith headquarters in Washington allocated, from German compensation received, \$60,000 (£21,500 at the time) to the Leo Baeck Lodge, towards the provision of a proper Lodge home. This is incorrect. The £21,500 was allocated to the District Grand Lodge, for use in building a B'nai B'rith Hillel Centre in London which, it was then thought may also serve as a home for the Leo Baeck Lodge. None of the compensation of 10 million DM, referred to by Mrs. Pottlitzer, went to the Leo Baeck Lodge. The Lodge contributed, however, in 1967 from its Trust Fund a total of £25,000 (an outright donation

of £12,500 and a loan of £12,500 at a low rate of interest) to the B'nai B'rith Hillel House, completed in 1971—a larger sum than was contributed by any other Lodge and helping greatly in laying the financial foundation for this great project. (DR.) FRANK E. FALK

32 Vivian Way,  
London, N2 0HZ.

Sir,—We were greatly encouraged by the prominence given in your last edition to the article by Margot Pottlitzer on the history of "B'nai B'rith" in general and the extensive coverage of the activities and achievements of the Leo Baeck Lodges in particular.

We felt for a long time that the connections between the AJR and the Leo Baeck Lodges—close as they are—could be further strengthened to our mutual advantage by your members joining the Leo Baeck Lodges where they would find not only an outlet for their cultural requirements but a strong feeling of brotherhood, not least of which engendered by common background and history.

May we, through your excellent and very informative journal invite any of your members to our meetings, details of which can be obtained from Mrs. H. Lieser, 12 Grandon Gardens, Wembley, and Mr. L. Dorffmann, 26 Shirehall Gardens, N.W.4.

SUSANNE HORWELL }  
WERNER M. LASH }

Presidents.

#### GLASGOW CENTENARIAN

Mrs. Sabine Gottlieb, of 4 Glencairn Drive, Glasgow, celebrated her 100th birthday on May 12. Mrs. Gottlieb is being cared for most affectionately by her widowed daughter, Mrs. Yetty Ripper. Mrs. Gottlieb received a telegram from the Queen and a Tree Certificate in her name was presented to her by the Mutual Refugee Aid Society. The AJR also sent a telegram of good wishes.

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