

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

W. Rosenstock

THE SECOND GENERATION

Two Recent Autobiographies

The second generation of the former refugees comprises those, who were born in the twenties and came over in the thirties. They spent their first formative years on the Continent and their adolescence in this country. Now, they are in their fifties, have adult children and, in many cases, also grandchildren.

The psychological conditions under which they lived during the first years after their immigration are told in two recently published books.* They are both sequels of earlier publications by the same authors, Charles Hannam's "A Boy in Your Situation" (reviewed in this journal in October 1977) and Judith Kerr's "When Hitler Stole Pink Rabbit" and "The Other Way Round" (reviewed in November 1975). In both cases, the authors are now fully integrated into the life of this country, married to English spouses and firmly established in their professions. And yet, they would hardly have written down their reminiscences had they not felt the urge to get the experience of their disturbed childhood out of their system. It is significant that Charles Hannam, now senior lecturer at Bristol University School of Education, describes himself as "almost" an Englishman. Though the conditions under which the two authors spent their first years in this country differed in many respects, their experiences are, in a wider sense, typical of their generation. Charles Hannam left Germany with a children's transport in 1939, when he was 13. Judith Kerr shared the vicissitudes of emigration with her family: her father, the author and critic, Alfred Kerr, was in mortal danger when the Nazis came to power in 1933 and had to flee immediately; Judith was then nine years old. The family came to England in 1936 via Switzerland and France. Charles Hannam's story concludes after the end of the war; Judith Kerr's centres around happenings in 1956 and refers to the first years of her emigration only in flashbacks.

Charles Hannam is the descendant of an Essen family of bankers. Before he anglicised his name when joining the army, he was, according to his book, called Karl Hartland. Yet in fact, "Hartland" is only a thinly disguised version of his real original name, which was well known in the industrial district of the Ruhr as in Jewish communal life. There was little, if any, Jewish atmosphere in the house. On the other hand, one of the reasons for which Hannam's father did not emigrate and thus perished during the war was that he considered it his duty to take over the chairmanship of the Essen community from a relative, who left for the United States. As we know from Hannam's previous book, he spent the first period after his arrival in this country in a hostel for refugee children and was trans-

ferred to a farm camp for juvenile delinquents, when the hostel had to close down at the beginning of the war. With the help of his sister Margot, who had come over as a domestic and later worked in a munition factory, he obtained a grant from the "rich" branch of the Hartlands in the US, who had emigrated earlier and saved their fortune. Thanks to this support he got admission to a boarding school. Whilst he was pleased that he could thus obtain a higher education, he resented his sister's constant reminders of the debt of gratitude he owed to his relations. His feelings as the object of charity were equally strong when he had to get a new suit through the Jewish Refugees Committee.

Stumped by Foreign Accent

In the boarding school Karl made good progress. He even became a house prefect, though his foreign accent was sometimes mimicked and impaired his authority. Hannam gives a vivid description of the life in an English boarding school, including the—often abused—power of the prefects over the helpless juniors. Like quite a few other refugee children he was neither English, nor German nor Jewish, thus creating a puzzle for the well meaning and the xenophobes alike.

Karl explained to Steve (his housemaster), "You see, we were German Jews and our family had been living in Essen for generations. We were "liberal"; that meant we did not keep the dietary laws strictly; we went to Synagogue but I don't think that it meant very much to us!"

"Do you mean" Steve asked, "you would have joined cause with the Germans if they had not persecuted your family?"

Karl was really embarrassed; he didn't want to be disloyal to his family, but he needed to think this one through and give Steve an honest answer.

"You see, my uncle fought in the First War, another uncle died in it and another was decorated . . . I think the Nazis made us realize more that we were Jews than the Rabbi had done. . . . And I hated being Jewish at school. . . . So I suspect that if Hitler had been decent to our family, we would have been sympathetic to his nationalism, though I wish I could say with conviction that we would have opposed him and his lot. Mind you, my father despised them, but mainly because they were so vulgar and corrupt."

Karl felt awful; he was betraying his family. Karl hated to be a refugee. "Everyone in Essen knew his family. And now he was 'you people'—a foreigner. He only had to open his mouth and everyone knew he was not English. . . . He did not belong anywhere." "Yet his English improved rather quickly and soon people no longer asked, 'and where are you from?' Even better, they did not even compliment him on his good English."

When still at school, Karl wanted to join the tank corps, but he was not accepted, obviously because he was a "Jerry". He was also unsuccess-

ful when his housemaster recommended him for a scholarship in Cambridge. Ultimately, he could join the army. On the occasion of the enrolment, he was asked which religion should be engraved on his disc. He felt inhibited to own up to his Jewishness and he equally declined to be classified as a "Church of England" adherent. At his insistence, this part of the disc remained blank. He changed his name like all "enemy alien" members of HM Forces and saw service mainly in India. There his application for a commission was disregarded.

After the war, he filled the time gap between his discharge and his first term in Cambridge (albeit not on a scholarship) by taking a job as a teacher in a prep school. In the appointment interview, he was again asked "Where do you come from?" He evaded the issue by saying "I was brought up in Sussex" (the location of his boarding school). By now, he had lost his foreign accent and bearing also an English name, was no longer recognisable as a foreigner. Yet this mimicry too had its unexpected side effects. One of his colleagues in the prep school was a former British Police officer in mandatory Palestine. He recalled the strain and "those blasted Yids" who tried to blow them up. He also hated the Jewish pupils of the school. "I want to kick them in—yids. I tell you, Charles, Hitler had the right idea, should have gassed the lot." Karl felt it was too late to disclose his origin and did not answer. Yet he wondered "Is it never going to stop?" With these words the book ends.

Yet though he was no longer identified as a former refugee, he was bound to realise that he was still an outsider. This was all the more tragic as he also considered himself as an outsider in the company of his relatives in London who had retained their refugee mentality. His attitude to them was ambivalent. He detested their bad English but he was also amused by their humour and their stories.

Like many refugees, he felt the urge to visit his home town after the war. Essen was almost completely destroyed but he could still recognise the partly bombed house of his family.

In his preface to the book Hannam writes: "Only many years later was it possible to accept all aspects of my personality, the Jewish, the refugee and the English part."

Judith Kerr's Experience

The story of his contemporary, Judith Kerr, differs by its basic approach. It is not written as a bare autobiographical account but as a novel, and a beautiful one at that. Her power of observation, her gift of bringing people to life, her subtle sense of emotional detail, her graceful style—all these qualities reveal her heritage as the daughter of Alfred Kerr. The scene is Berlin in 1956, when Alfred Kerr was no longer alive. The mother had gone to Germany and worked as a translator with the Allied authorities. She developed a close relationship with a lawyer, Konrad, who had taken up a position with the Jewish Restitution Successor Organisation, leaving his

Continued at column 1, page 2

*Charles Hannam: *Almost an Englishman*, Andre Deutsch 1979, £3.95. Judith Kerr: *A Small Person Far Away*, Collins 1978, £3.95 (to be published in Fontana paper back at the end of 1980).

Contd. from page 1

The Second Generation

wife and daughters in London. When the mother of Judith (or Anna, as she calls herself in the novel) temporarily left Berlin for an assignment in Hanover, Konrad had an affair with his young German secretary. He made a confession to the mother after her return, assuring her that the matter was definitely over. Yet the mother could not face up to it and tried to commit suicide. She was lying in a coma and Konrad cabled to Anna in London and her brother Max (actually Michael), a successful lawyer who was on professional business in Greece, that their mother was seriously ill "with pneumonia", therefore their presence might be needed. Anna arrived first, when the mother was still in a coma. It was touch and go but ultimately, last but not least due to Anna's presence by her bedside, she regained consciousness and was saved.

The daughter's relationship with her mother is a blend of love and critical detachment. The mother keeps on reminding Anna of the difficult years in London, when she was the only breadwinner. Anna remembers that in her despair the mother had also tried to finish her life during that period.

The days in Berlin were overshadowed by the Russian invasion of Hungary and the Suez crisis. There was the fear that the tension might lead to a world-wide catastrophe, a war between the big powers, in which the island of West-Berlin would be a particular danger point.

Anna got a glimpse into the tragedies resulting from the Holocaust. When she visited Konrad's restitution office, she saw one of the many clients, who were the only survivors of exterminated families and wanted to know details about the fate of their nearest ones.

Berlin Revisited

It was not Anna's first visit to Berlin. She had been there already two years before, to introduce her husband to her mother. Yet nevertheless, also the second visit was a moving event for her. She found her way in the Grunewald district, which had been comparatively spared from bombs, and she saw the house, which was once Alfred Kerr's villa and which had been converted into a three-flat building. Becoming the "small person far away", all the minor things of her early youth came to life again. She remembered the garden, where she had played with her brother, and the nameplates of the "Blumenladen" and the "Apotheke" in the vicinity revived her German vocabulary which had become rusty in the course of time.

By a happy coincidence, an Alfred Kerr memorial exhibition was shown in a theatre at the time of her and Max's visit. Thus they could not only increase their knowledge of their father's achievements but also get the satisfaction that his work was saved from oblivion in post-war Germany.

Like Charles Hannam, Judith Kerr too remembers the hardship of the first years of emigration. Yet whilst uprooted Hannam had to fend for himself, Judith Kerr was embedded in the atmosphere of a family life, marked not only by worries and tension, but also by warmth and affection. Both books re-affirm the impact of immigration on those who came here as children. They are important assessments of the "second" generation, and the question arises, whether their children, the "third" generation, now in their late twenties and early thirties, are still affected by their parents' background. It might be worth while to embark on some research also on this aspect of the history of the refugees.

NEWS FROM GERMANY

GLOBAL COMPENSATION PAYMENTS

According to an official press announcement the German Federal Republic plans to make an additional indemnification payment of altogether DM 440 Million to Jewish organisations (i.e. the Conference on Jewish Material Claims against Germany and the Zentralrat of the Jews in Germany—the Ed.). In a motion submitted by all parties of the Bonn Parliament the Federal Government was requested to prepare a supplementary budget by which DM 240 Million of this amount are to be made available in 1980. It is understood that the balance of DM 200 Million should be paid in 1982 and 1983 in two instalments of DM 100 Million each.

The decision on the intended payments, of which DM 400 Million will go to the Claims Conference and DM 40 Million to the Zentralrat, is the result of protracted negotiations initiated by Dr. Nahum Goldmann several years ago. The terms of reference of the funds will be determined by Parliament, when the supplementary budget comes under discussion. It can not yet be foretold, when this will be the case. We shall inform our readers on any further developments. The global payments will not affect in any way current payments made to individual Nazi victims under the existing laws.

ABBA EBAN'S VIEW OF THE PLO

During his visit to the Socialist Party Conference in Berlin, Abba Eban, former Foreign Minister of Israel, said the Palestinians would eventually follow Egypt's example and change their ideology. Before his dramatic visit to Jerusalem, President Sadat had been just as inflexible in words and deeds as the other Arab leaders and the PLO. He complained that the treaty between Israel and Egypt was not seen by the majority of European leaders as what it was—the "ideological heart" of a solution to the problems of the Middle East.

TRIAL OF NAZI JUDGES DEMANDED

Dr. Robert M. W. Kempner, a member of the US prosecution team at the Nuremberg trials, has preferred charges against all judges suspect of having taken part in Peoples' Court trials, especially after the failed coup of July 20, 1944. He had done so before, in 1965, but all investigations were suspended on the grounds that the judges had either died or that there was not enough evidence against them. There is not much chance that Kempner's latest step will be more successful, as obviously the same reasons now apply even more strongly.

DEATH OF CARLO SCHMID

Professor Carlo Schmid, who recently died in his 84th year, took a leading part in the political life of post-war Germany. He was one of the main draftsmen of the Federal German Constitution and, until 1972, a Vice-President of the Federal Parliament. Born in France as the son of a German father and a French mother, he worked for the promotion of French-German understanding. He was also a staunch fighter for fair legislation in the field of restitution and rendered his effective support to the welfare work for emigrated victims of Nazi persecution in France and other countries.

HAMBURG'S FORMER CITIZENS INVITED

The Hamburg Senate recently stated that each year it invites about 20 former Jewish citizens and contributes towards their passages and expenses according to their financial position. The invitations include theatre and opera tickets as well as sightseeing tours.

The chancellery of the Senate also regularly sends books and other publications about Hamburg to former citizens. At present the steadily growing mailing list comprises 1,400 recipients.

FORMER GERMAN SUPREME COURTS

The hundredth anniversary of the foundation of the "Reichsgericht" was recently commemorated in a ceremony held in the "Bundesgerichtshof" in Karlsruhe. On that occasion, the President of the "Bundesgerichtshof", Professor Dr. Gerd Pfeiffer, paid tribute to seven judges and one lawyer, who had been attached to the "Reichsgericht" and were dismissed in 1933 because of their Jewish origin.

The 14th volume of the publications based on the archives "Preussischer Kulturbesitz" carries an article by Werner Petermann about the members of the Prussian "Oberverwaltungsgericht" (1875-1942). It mentions five members who lost their offices in 1933 because of their Jewish origin, among them Senatspräsident Dr. Heinrich Lindenau, who died in the Berlin Jewish Hospital in 1942, and Victor von Leyden as well as Oberverwaltungsgerichtsrat Wilhelm Kroner, who perished in Theresienstadt. (E.G.L.)

THE HEINE HOUSE IN HAMBURG

The so-called "Kleine Heine-Haus" in Hamburg's Elbchausee was recently opened to the public. It is the former servants' lodge of the large estate of the banker Salomon Heine. The occasion was marked by the publication of a small, well-illustrated brochure, in which Erich Lueth describes the history of the villa and the part it played in the lives of its owner and of his nephew Heinrich Heine. (E.G.L.)

ANTI-NAZI AUTHORESS

The writer Ilse Langner, who spent the war years in occupied France and wrote the anti-Nazi novel "Sonntagsausflug nach Chartres", celebrated her 80th birthday. Her understanding of the Jewish problem is reflected in an essay on three Jewish authoresses, Gertrud Kolmar, Else Lasker-Schueler and Nelly Sachs, published in a recent issue of the "Frankfurter Hefte".

ALFRED JOACHIM FISCHER 70

For more than 30 years, Alfred Joachim Fischer, who recently celebrated his 70th birthday, has made extended journeys throughout the world and met personalities of all strata, including prominent statesmen. By his reports in the press and his broadcast interviews he became the "roving journalist" of our days. AJR Information also repeatedly published articles by him. We extend our sincerest birthday wishes to Hans Joachim Fischer.

A POLITICAL BALANCE SHEET

The Federal Criminal Investigation Board and the Agency for the Protection of the Constitution published statistics about neo-Nazis in Germany. There were at present 1,300 active neo-Nazis, 300 of whom constituted a hard core. In the first nine months of 1979, there had been 24 desecrations of cemeteries, 447 daubings of Nazi slogans, 276 cases of manufacture and wear of Nazi emblems and some 5,000 instances of the distribution of Nazi periodicals, postals, pamphlets, tapes and records. The number of organised Nazi supporters had dropped from over 18,000 in 1976 to 17,000 by last summer, but the more committed members were becoming increasingly militant. Co-operation with neo-Nazis in the US, Holland, Belgium, and France was also growing. Two men in the US try to direct the existing groups, and a plan had been discovered to procure money by raids on banks and shops.

According to another report, there is no tendency towards right-wing extremism or antisemitism in the Bundeswehr. There had only been a few, isolated cases.

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HOME NEWS

ANGLO-JUDAICA

CLASHES WITH ISRAEL

Mr. Douglas Hurd, Minister of State at the Foreign Office, called on Israel's Prime Minister, Mr. Begin, during his recent visit to Israel and said it was in Israel's interest to welcome the PLO's move to a less militant position, and the change should certainly be tested. Just as the Rhodesia conference had succeeded because it proceeded by small steps at any one time, the Middle East problem ought to be brought nearer solution that way. Mr. Begin replied that he could see no foundation for the impression in Western Europe that the so-called politicising of the PLO was supplanting its terrorist aspect. Mr. Hurd also said that even if Britain was self-sufficient in oil, she could not supply Israel, because the Common Market countries, the US, Canada, and Japan would always have priority.

In the House of Commons, Mrs. Thatcher said in reply to a question by a pro-Arab Labour MP, Mr. Frank Hooley, that she had had private discussions with the Board of Deputies and added: "Our view that Israeli settlements in the occupied territories are illegal are well-known. We have on several occasions appealed to the Israeli Government to halt their expansion."

TESCO NOT ON BOYCOTT LIST

Tesco's chairman, Mr. Leslie Porter, has stated that the Saudi Arabian royal family have offered his firm a consultancy contract to put an ailing supermarket chain on its feet. The Saudis are aware of Tesco's Jewish connections but told its executives that the firm was not on the Arab Boycott List. A senior executive has paid an exploratory visit to Saudi Arabia.

PARLIAMENT REMEMBERS LORD FISHER

Over 300 people holding prominent positions in political and social life, attended a memorial meeting for Lord Fisher of Camden in a House of Commons committee room. The memorial prayer was recited by the Rev. Simon Hass, reader of the Central Synagogue, London. All the speakers referred to the remarkable contribution that Lord Fisher had made in many fields and said that he had brought brightness to the lives of many, especially children. Sir Harold Wilson spoke of Lord Fisher's devotion to the Labour Movement, both in Britain and Israel and of his tremendous support for the Jewish State. "He was a great democrat", he said.

SWASTIKA ADVERTISEMENT

The Board of Deputies has lodged protests against an advertisement which was put into the "Observer", "The Guardian", "The Daily Telegraph" and "The Sunday Telegraph" by the magazine "History Today". It shows a symbol linking the Magen David with the Swastika and announces an article "A Nazi travels in Palestine", dealing with the alleged collaboration of Zionists with the Nazis. In his letter to the editor of the magazine, Mr. Pinner, secretary-general of the Board, says inter alia "It was as if you were to write that there is a common cause between Ayatollah Khomeini and President Carter, because both have an interest in the American hostages."

AWARD FOR WALTER H. SALOMON

In recognition of his work for the promotion of German-British understanding the banker Walter H. Salomon was awarded the German Federal Cross of Merit, First Class. Mr. Salomon (73), who was born in Hamburg and came to this country as a refugee, is chairman of the Board of the London Merchant Bankers Rea Brothers.

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ATTACK ON ANNE FRANK DIARY

David Irving, the British author who in his book "Hitler's War" claimed there was no evidence for Hitler's knowing about the Holocaust, has asked Mr. Otto Frank, the 90-year-old father of Anne Frank to send a sample of Anne's original diary to London from Basle, where he lives, for tests by an independent firm of experts. In view of the doubts expressed by some Right-wing circles about the authenticity of the diary, he felt that such an investigation was called for. In his book which was published in Britain in 1977, Irving said: "Many forgeries are among records, including 'The Diary of Anne Frank'". In later copies the reference was removed, and Ullsteins, who published the German translation, paid compensation. Mr. Frank's second wife, Mrs. Fritzi Markowitz-Frank, said the original MS would not be sent to London because it would soon be examined in Basle by West German experts. This is to be done because in 1978, Ernst Roemer, a Hamburg right-wing extremist, had been fined by a German court for saying, Mr. Frank had invented Anne's diary. Roemer appealed and his lawyer asked the Federal Criminal Investigation Board to have the exact age of the paper and ink used by Anne Frank, verified by experts.

AGAINST THE CUTS

Mr. Greville Janner, QC, president of the Board of Deputies, said during a debate in the House of Commons, the persecuted minority in Soviet Russia would be deprived if the external services of the BBC were to be cut. Those who were persecuted relied on the service for obtaining knowledge of the truth, and in some cases, for retaining their sanity. In recent years already, it had deteriorated and become increasingly inaudible notwithstanding the fact that there was no deliberate jamming.

JEWISH MP SEES SADAT

Mr. Greville Janner, QC, MP, President of the Board of Deputies, was the first non-Israeli Jewish leader to be received by President Sadat for a meeting of over two hours.

ARAB STUDENTS

ATTACK JEWISH SPEAKER

After a lecture by Dr. Jacob Gewirtz, executive director of the Board of Deputies at Salford University Students' Union, Arab students, defeated in the ensuing debate, shouted abuse and threatened "dire retribution on Israel, when the PLO takes over." The subject of the address was "The legitimate rights of the Jewish people" who, the speaker said, after 2,000 years of persecution were entitled to freedom from antisemitism both from the extreme right and the extreme left.

TOLERANCE AFTER AUSCHWITZ

Professor Ralf Dahrendorf, director of the London School of Economics, delivered the annual Minority Rights Group lecture and said, once more "minority" had become a dirty word. He continued: "Britain has always been a haven for victims of intolerance and for minorities. I trust that this will not change in this century which has seen the horrors of Auschwitz and Gulag." Britain was probably equipped better than any other country, with the exception of the United States, to deal with the problem.

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Flights to Israel

A group of 36 people, average age 75, from the Golders Green Michael Sobell Jewish day centre, flew to Israel for a two-week holiday, the first of its kind. Eight volunteers accompanied them to the Park Hotel Netanya, and on their sight-seeing tours of Israel and Galilee. Many of the participants were in wheelchairs or otherwise handicapped.

Both EL AL and British Airways report great interest in their new £140 Apex fare from Heathrow on scheduled services for a stay in Israel between seven days and one month.

The Jews' Temporary Shelter

The secretary of the Jews' Temporary Shelter, Mr. Philip Goldman, said, that during 1979 the Shelter had accommodated a considerable number of refugees from Iran, most of them on their way to the US.

Yeshiva Jubilee

The famous Gateshead Yeshiva where many German refugees were able to find a new base for their religious life, commemorated its 50th anniversary with a celebratory dinner for a distinguished gathering at the Bloomsbury Centre Hotel, London. Rabbi Zolty, chief rabbi of Jerusalem, was the guest of honour and said Gateshead might be designated the Jerusalem of England.

Friends of Bezalel Museum

A group of British Friends of the Bezalel Academy of Arts and Design and Museum in Jerusalem has been founded in London. The founding committee includes Lord Goodman, Professor Hilde Himmelweit, Sir Claus Moser and a few other prominent personalities. Its first funds came from a legacy of £1,000, left by the late Jacob Mendelson, owner of an antique shop in Berwick Street.

Waiting List for Flatlets for Elderly

The London Jewish Housing Committee has closed its waiting list for sheltered flatlets, even though Government funds are available for the accommodation of the 500 people at present on the list. The Committee has so far housed 233 people in five North London blocks, but it is increasingly difficult to find suitable sites for more, and only one, at Sunningfields Road, Hendon, is at present under construction and will be opened in 1981. It will house 38 persons, Hammerson House in the Hampstead Garden Suburb will have a further 12 flatlets added.

Israeli Musicians to Play

During the next few months, the Israel Embassy, the Jewish Chronicle, and Mr. Victor Hochhauser have arranged for four concerts by Israel's finest musicians to take place at the Wigmore Hall. Purchasers of a subscription ticket for all four will receive four tickets for the price of three at between £3 and £12.

Israeli Druse in Scotland

Mr. Zeidan Atashe, the Druse Knesset member who recently toured the UK, told the Edinburgh Friends of Israel during his visit to Scotland, that it was only due to Israel that there was a Christian community in the Lebanon and that the Kingdom of Jordan still existed.

Bazaar at Otto Schiff House

On Sunday, March 9, from 3-5.30 p.m., a Spring Fair in aid of the Otto Schiff House Amenity Fund will be held at 14 Netherhall Gardens, N.W.3.

Bergner Recital Postponed

The Elisabeth Bergner Recital under the auspices of Club 1943 has been postponed to Monday, March 3.

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NEWS FROM ABROAD

UNITED STATES

America's Role in Middle East

Senator Richard Stone, one of Israel's strongest supporters in the US Congress, and a number of other Congressmen have suggested an American take-over of Israel's air bases in the Sinai, which are to be handed over to Egypt in 1982. The US should enter into a long-term arrangement with Egypt which would obtain substantial rents for the air-bases. The bases would, on the other hand, give the US the naval and air facilities that were needed to protect its vital interests and supplies.

Award to Oil Expert

In recognition of his outstanding achievements as an international oil consultant, Mr. Walter Levy was awarded the Commander's Cross of the German Federal Order of Merit. Born in Hamburg in 1911, Mr. Levy, a brother of our friend Kate Freyhan (Bedford), held a number of oil assignments in the US and has also been an adviser to the German Government, the Common Market and leading oil companies. In 1973, Mr. Levy was appointed an Hon. Commander of the Order of St. Michael and St. George for his services to Anglo-American relations.

No Restriction on Russian Jews' Domicile

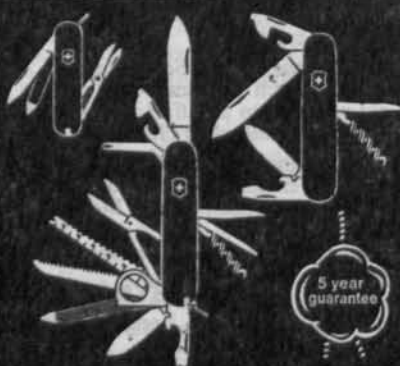
In a Plenary Session in Montreal, the Council of Jewish Federations refused to agree to suggestions from the Jewish Agency and other organisations, no longer to support emigrants from Russia who elected not to go to Israel. It was decided that American Jewry would continue to assist them, but attempt to persuade them to settle in Israel. 2,600 delegates from all major Jewish organisations in North America attended the conference. Miss Patricia Harris, American Minister of Health and Social Welfare, said that in 1979, 25,000 Jewish emigrants from Soviet Russia had been accommodated in more than a hundred Jewish communities in the country. She acknowledged the ready help given by American Jews not only to fellow Jews, but also to refugees from Indochina.

Mrs. Eugenie Guggenheim

Mrs. Eugenie Guggenheim, née Bloch, celebrated her 101st birthday in New York's Margaret Tietz Hospital. She is the widow of Dr. Siegfried Guggenheim who died in New York in 1961 and was buried in the old Jewish cemetery at Offenbach where he had spent a lifetime of work as a lawyer and chairman of the Jewish community before his emigration and was made a Freeman after the war. He wrote a number of articles and publications on the history of the Jews in Offenbach and was responsible for the republication of the famous Offenbach Haggada in 1927 and later, in 1960, in New York. The present Lord Mayor of Offenbach sent Mrs. Guggenheim a birthday message. She is still mentally very active and lively. E.G.L.

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CANADA

Israel Honour for Mr. Brzesinski

Mr. Tadeusz Brzesinski, father of President Carter's national security adviser, who is a resident of Canada, was given "special recognition" by Israel in a ceremony at the Montreal Jewish Library. Mr. Brzesinski was Poland's consul-general in Leipzig during the 1930s and sheltered a number of Polish Jews in his office from the Nazis. Mr. Caspi, the Israeli consul-general in Canada, who performed the ceremony, disclosed that his own father was among the Jews who were given sanctuary in Mr. Brzesinski's consulate.

A Revolutionary Proposition

Rabbi Alexander Schindler, the president of the Union of American Hebrew Congregations (Reform) with some 1,200,000 members in 750 congregations in the United States and in Canada, has come out with a proposal to alter rabbinical law so that children with a Jewish father, brought up in a Jewish environment, should be regarded as having been born Jews. He said at the organisation's biennial convention in Toronto, that the present rule was an anomaly: "the offspring of a mixed marriage, whether reared as a Jew or not, is automatically a Jew as long as the mother is Jewish. But if she is not, the offspring must ultimately undergo formal conversion, even if he was raised as a Jew and lived an intense Jewish life." If possible, he said, the Reform Movement should make the change in co-operation with the Conservative movement. The Conservative Movement and the Orthodox Rabbinical Council of America emphatically rejected the proposition.

MRS. NAVON IN MEXICO

The wife of the Israeli President, Mrs. Ofira Navon, took part in a conference in Acapulco, Mexico, in connection with the International Year of the Child and suggested to establish an asylum city in Mexico for child victims of war and hunger. Her suggestion was sympathetically received by many of the other delegates, several of them from countries without diplomatic relations with Israel. She also took part in a reception given by the Mexican President's wife, Mrs. Romano de Lopes Portillo.

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GIFT FOR PRESIDENT NAVON

Argentina's President, General Videla, has sent a gift to President Navon of Israel—the first 11 volumes of the Babylonian Talmud so far published in Spanish. A further 13 volumes are to follow.

NAZI TEXTS IN S. AFRICAN SCHOOLS

Jewish pupils and their parents in Cape Town protested, when in the examination of the South African College Schools for 15-16-year-old pupils passages from Hitler's "Mein Kampf" were used in an English examination paper. The paper mentioned a Hitler statement that black-haired Jewish youth was lying in wait for innocent German girls in order to adulterate their blood and remove them from their own people. The Jews had been responsible for bringing negroes into the Rhineland after the first world war in order to bastardise the white race. Mr. Neil Paterson, the headmaster, subsequently apologised to the SA Jewish Board of Deputies and said there had been an error of judgement. The teacher who had set the paper had no antisemitic leanings.

JAMMING OF ISRAELI RADIO

Israel complained in a statement sent to the International Telecommunications Union in Geneva for inclusion into the agenda of the World Radio Conference, that its high-frequency broadcasts, in several languages, including Hebrew and Yiddish, were regularly jammed by "a certain country". This applied to broadcasts to Europe and America as well as to the Jewish community in Soviet Russia, despite the fact that they were of a purely cultural, religious, and general information nature.

POPE MEETS RABBI

During his recent visit to Turkey, Pope John Paul II expressed interest in the welfare of the Turkish Jewish community when he met Chief Rabbi David Asseo. In an address in the chapel of the Ankara Italian Embassy, the Pope said that all the descendants of Abraham—Jews, Christians and Muslims—were brothers and should live in peace.

GOLDA MEIR SQUARE

In New York, Mayor Ed Koch dedicated the first US memorial to Mrs. Meir in the form of a landscaped area between 39th and 40th street on Broadway. Formerly known as the Plaza, it will be re-named Golda-Meir Memorial Square. A team of sculptors have been commissioned to create a bust for the square.

With acknowledgement to the news service of the Jewish Chronicle.



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THE DILEMMA OF GERMAN JEWRY

Freud, Jews and other Germans—under this slightly perplexing title Peter Gay presents a collection of essays which had already been published separately* The volume's subtitle *Masters and Victims in Modernist Culture* provides an additional hint at a common denominator, though it remains quite evident that the six essays had not been conceived as integrated chapters of a book.

The first four essays centre round aspects of German-Jewish history from the end of the 19th century until—roughly—the outbreak of the first world war. They amount to a thorough investigation of the existential dilemma of German Jewry, with findings which are disturbing, in a positive sense, especially for those whose background has involved them in personal experience of this situation.

The author's credentials for this kind of work are impressive. Himself a refugee from Nazi Germany, he is now Professor of History at Yale University. It goes without saying that his methods are those of an established scholar who has widely read beyond the confines of his subject. He has strong links with the Leo Baeck Institute and frequently refers to its publications. If some of his arguments are controversial they are so as a result of strongly held personal views. Originally "obsessed with hatred and thoughts of revenge on Germany and Germans", he came to adopt "a more discriminating attitude", fostered by contact with Germans: those who had remained immune to Nazism, and those who are too young to share the responsibility for it. (The book is dedicated to four Germans "for changing me by being themselves".) The author sees the Federal Republic "as a partner in the Western enterprise, as a democracy struggling with its traumas and seeking to define for itself the possibilities of freedom, the limits (in the face of terrorism) of liberality, and the blessings of decency."

*Oxford University Press 1978; paperback 1979; £1.95.)

As a historian he repudiates the "hindsight" approach which tries to present the trends in Imperial Germany as a prelude to the Third Reich. This is a strong point, but it raises the question to what extent developments under the Weimar Republic brought about the changes which made 1933 possible. The book's concentration on the pre-1914 period leaves this question largely unanswered. However, the author indicates that he sees in Hitler "neither an unwelcome invader nor an uncaused accident". The Nazi regime was grounded in the past, but "not the inescapable result of that past."

These basic tenets, which are set out in the Introduction, merit attention at least as much as the essays themselves.

The longest of these is devoted to *Freud*. Its subtitle *A German and his Discontent* makes clear that the focus is less on Freud's theory than on his personality which is portrayed with committed sympathy. Emphasising the bourgeois character of Freud's private life and his adherence to European cultural values, he seeks to define Freud's place in contemporary Vienna and in the larger context of German and Jewish affiliation. Freud's Jewish consciousness operated in detachment from Judaism, which he included in his denial of religion.

Hermann Levi and Richard Wagner

The essay on *Hermann Levi* is headed *A Study in Service and Self-Hatred*. Both these aspects are demonstrated in the uneasy relationship with Wagner who had—reluctantly, as we know—entrusted the Jewish conductor with the 1882 premiere of *Parsifal*. Not only was Levi aware of Wagner's antisemitic writings: neither Richard nor Cosima failed to remind him at times of his "tainted" origin, and there was a humiliating incident of another kind which nearly caused Levi to withdraw from Bayreuth. Wagner knew how to

win him back, but the main factor was Levi's surrender to the overwhelming musical genius whose cause he felt bound to serve, and it is touching to see his attempt to convert his father, a rabbi, to the cause, assuring him, quite untruthfully, that the master was "free of petty rishes" (anti-semitism) and "the best and noblest of men". Neither the later Jewish-born conductors who espoused Wagner's music—Mahler, Walter, Klemperer, Solti, etc.—would have gone as far as that, nor would many of their non-Jewish colleagues!

Although Levi never severed his ties with Judaism he was not free of that Jewish malaise, self-hatred, as Gay proves in some detail, enlarging on the subject and discussing other cases, e.g. Rathenau and Weinger.

Two more essays deal with musicians. *Aimez-vous Brahms? (On Polarities in Modernism)* juxtaposes non-appreciative contemporary criticism of the composer and Schoenberg's claim for *Brahms, the Progressive*.

For Beckmesser—Edward Hanslick, Victim and Prophet offers a balanced evaluation of the famous Viennese music critic (the question whether he had some Jewish ancestors is rightly dismissed as of little relevance).

The Berlin Jewish Spirit (A Dogma in Search of Some Doubt) was originally published (though in shorter form) as the fifteenth Leo Baeck Memorial Lecture. Here the author tends to oversimplify matters and does not proceed with his usual scholarly caution. The distinction between Imperial Germany and the Weimar Republic remains somewhat blurred. Surely, the point should be made that the 1920s brought the German Jews full emancipation while, at the same time, anti-semitism acquired a new virulence and led to excesses which the old regime would hardly have tolerated. The antagonism between German Jews and *Ostjuden*, rightly attributed to the inner insecurity of the former, is described as an "intermittent civil war", which seems a gross exaggeration. The impact of Zionism, on the other

Far more valuable is the chapter on *German Jews in Wilhelminian Culture* (its main title, *Encounter with Modernism*, is perhaps best understood in the original German: *Begegnung mit der Moderne*). This is a wide survey of the German-Jewish contribution which transcends the familiar list of names and achievements and probes deeply into the essentials of the dilemma which was a basic characteristic of the situation. The author examines with much insight the self-perception of the community; he excludes the "hindsight" evaluation and aims at "discarding present passions in understanding past events"—a model procedure which makes the volume a "must" for those anxious to contemplate their "roots"!

SAVE THE REFUGEES APPEAL

We are pleased to acknowledge receipt of a total of £673.00 in response to the appeal in the December issue. There is no doubt that a great many people also responded by sending donations direct. Others, of course, have already sent to the numerous organisations working for Kampuchea or for the boat people who are now trying to settle down in this country.

We thank all those who have helped so far—it is not too late for more.

CHARITIES DIGEST — 1980

The eighty-sixth edition of this admirable handbook is now available (Publishers Family Welfare Association, Bailey Bros. & Swinford Ltd., Folkestone, £4.85). It has always been an essential item of equipment for all professional social workers and indeed for many voluntary workers too. The updated version will continue to fill an essential function, the only pity being that it is no longer in hardback and the softback will hardly stand up to the wear and tear.



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THE ISRAELI SCENE

SECRETS OF GOLDA MEIR

At a Jerusalem memorial meeting for Golda Meir, the octogenarian Mapam leader, Mr. Yaakov Hazan said that Mrs. Meir told him shortly before her death that she could not forgive herself for having listened to her advisers about the Yom Kippur war instead of following her own instincts. During the worst days, she had contemplated suicide, but she had held back in order not to discourage young soldiers and the whole nation. She always carried a cyanide capsule in her handbag in case of capture by terrorists.

Mr. Ray Cline, a former deputy director of the CIA, said that his organisation had thwarted a planned terrorist attempt on her life only 24 hours before it was to be made.

"POLITICAL PROSTITUTION"

Likud Knesset back-benchers are urging the Israeli government to stem the widespread practice among former Ministers and officials of undertaking highly-paid lecture tours to the US. Mr. Sharir, the parliamentary party chairman, described the practice as "political prostitution", because the Ministers were exploiting for private gains their past experience in the service of Israel, and because they paid taxes on them at American rates which are considerably lower than the Israeli ones. It also often resulted in their absence from crucial parliamentary debates. Three of the principal targets for criticism are Mr. Moshe Dayan, the former Foreign Minister, Mr. Itshak Rabin, the former Prime Minister, and Mr. Abba Eban, also a former Foreign Minister.

SNEAKING ON TAX-DODGERS

In Jerusalem, a special telephone service has been set up for information on tax-dodgers. In its first few days of operation, hundreds of calls were received from people anxious to give details of alleged tax evasion by neighbours, relatives, friends and enemies. In the past, financial rewards were given to people providing such information, but this is going to be dropped because people seem to be prepared to do so for nothing. The new system has of course met with wide-spread indignation.

NEW MALTREATMENT ALLEGATIONS

Amnesty International is calling for an independent enquiry into allegations of the maltreatment of detainees from the occupied territories, published in the organisation's latest report. Members of an Amnesty team visited Israel last summer and reported that during the first few days after an arrest, a detained individual is denied access to a court and barred from meeting a lawyer, a doctor or family members. In security cases, uncorroborated confessions given to police officers were often used as the basis for conviction. The report also surveys the published allegations of torture and ill-treatment of suspects over the past 12 years. The Israeli Government is preparing a detailed reply to the report.

SADAT'S SANCTUARY

President Sadat has asked the architects who presented him with a model of the three-in-one religious complex to be built on Mount Sinai, to finalise their drawings, as he wants to lay the foundation stone on November 19, 1980, the third anniversary of his historic trip to Jerusalem. The model shows a triangular rocky construction to be put up in the side of the mount, with a mosque, a church, and a synagogue at the three angles. The church will be circular, the mosque rounded, and the synagogue conical, as the architects said that the first synagogue had been in a tent. President Sadat has stated in his will that he wishes to be buried there. The architects are Professor El Rimali, an Egyptian Moslem, Professor Vago from France, and Professor Mansfeld from Israel. The completion of the complex, which will have a cultural centre and a tourist village nearby, will take up to three years and will cost £30 million. Donations have already started to arrive from all over the world.

CRIME WAVE

The Israeli National Police Investigations Division has disclosed that hundreds of Tel Aviv businessmen in Tel Aviv regularly pay protection money to gangs of racketeers, but nobody has come forward with official evidence.

Tel Aviv judges said there was an atmosphere of corruption at Ben-Gurion airport, when they sentenced three Soviet immigrants who worked there as porters, to ten years' imprisonment and fines of about £7,000 each for stealing £440,000 worth of diamonds.

UNSPORTING SCENES

At the end of an unruly basket derby between Maccabi and Hapoel at Tel Aviv's Yad Eliyahu stadium, violence erupted after Hapoel fans jeered at Maccabi's two black American immigrant players, Aulcie Perry and Earl William. Mr. Perry who has converted to Judaism and taken out Israeli citizenship, was called "Aulcie the Goy." One of the Hapoel players, Shmuel Nahmias, kept spitting at him after which there was a free-for-all in which the police had to intervene. Both Mr. Perry and Mr. Nahmias required hospital treatment. The three players were suspended for ten games, and Hapoel was fined £200 and ordered to play two games without spectators.

SADAT CONFIDENT

During a two-hour TV interview on his 61st birthday, President Sadat said, he would not be deflected from his course by "hysterical reaction" when Israel and Egypt exchange ambassadors at the end of February. He said that during the five-year transitional period, the Palestinians would have to realise that they must take their destiny into their own hands. Neither Egypt nor Jordan, nor the US nor Israel was going to do for them what they had to do themselves.

PEACE IN THE SABBATH WAR

After 15 months, during which motorists using the new 4-lane highway in the Jerusalem suburb of Ramot were stoned every weekend by religious zealots, representatives of both groups signed an agreement to keep the peace. The leaders of the religious groups promised to stop their members from demonstrating until a new half-mile detour road is built, so that motorists will be out of sight of the religious suburbs. It will cost about £1½ million.

RABBI'S CHANGE OF MIND

Some time ago, an agreement was reached between Sephardi organisations and the Bar Ilan University to re-open the Bet Hamidrash at Metivta Beit Harashal, where Jewish religious studies were to be pursued in the morning and courses for a university degree in Jewish learning were to be held in the afternoon. Rabbi Ovadia Joseph, the Sephardi Chief Rabbi of Israel, who originally welcomed the project, has now given in to pressure from ultra-orthodox circles, who objected to the combination of religious and secular teaching, and withdrawn his agreement. Nevertheless, the first course with 30 students has just been opened. President of the Bet Hamidrash will be Rabbi Dr. Solomon Gaon, the Haham, of London. Another course for the training of hazanim for Sephardi congregations has also been opened. The cost of the institute, estimated at about £88,000 per year, will be shared by the Jerusalem Sephardi Council, the World Sephardi Federation, and the Jewish Agency.

HELP FOR KAMPUCHEANS

Over £206,000 was raised for Kampuchean relief by a "parade of stars" in the Tel Aviv Mann Auditorium, organised by Israel TV under the auspices of President Navon. The money is being used to buy food, medicine, and first-aid equipment to be sent to the relief centres on the Kampuchean-Thai frontier. A 15-man Israeli volunteer medical team has started work in the field clinics on the border. Israel has no diplomatic relations with Kampuchea, and her aid has to be channelled through Thailand.

ELECTRICITY FROM SALT

With Government support, Israeli engineers have developed a 150-kilowatt solar electricity plant by the Dead Sea to supply power for 30 families. By 1990, the plant's capacity will be increased to 200 megawatts, and by the year 2000 to today's level of power supplies.

President Sadat has asked his experts to make a scientific study of transporting Nile waters to Jerusalem for the use of Jewish, Christian, and Moslem pilgrims.

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FRANZ ROSENZWEIG 1886-1929

Fifty years ago, in December 1929, Judaism lost Franz Rosenzweig, a man whose philosophical importance has not attained general recognition even today. Nearly 20 years ago Ignaz Maybaum was wondering whether Rosenzweig's prophecy—"I shall be famous after my death"—had still to await a new generation. Yet in 1966 a questionnaire on the Jewish faith addressed to 55 American rabbis and academics showed that, among non-fundamentalists at least, 63 per cent considered themselves as Rosenzweig's disciples, and indeed his works have had great influence upon American Jewish thought. I myself visited him from time to time upon his bed of martyrdom and, deeply impressed by the burning fire of his unique personality, I consider it an obligation to pay respect to his memory.

Franz Rosenzweig came from a Cassel merchant's family which, though Jewish, had few religious ties. After the Gymnasium, he attended the Universities of Göttingen, Munich, Freiburg and Leipzig, studying medicine, history and law. He also attended lectures on art, literature, philosophy and classical languages, of which he was a master. Detesting airy philosophical generalisations, he eagerly sought out definable facts, and, with this background of universal culture, found no meaning in the few fragments of Judaism which still clung to him. In the spirit of a Protestant theologian, he studied Hebrew in order to read the Bible in the original. By 1906 he was already considering baptism; but rejected it, in his own words, from cowardice, fearing that family and friends would regard such a step as mere opportunism. However, his cousin Ehrenberg and his friend Eugen Rosenstock had become Christians and pressed him to follow their example.

After a long inner struggle, Rosenzweig felt himself ready to convert, not from paganism, but from Judaism, like the early Christians. The Jewish religion no longer satisfied him: Christianity seemed a logical step onward. In 1913, to test his decision, he attended the Rosh Hashanah service in Cassel. Still undeterred from conversion, he chanced at Yom Kippur to be in Berlin, where he joined in the Kol Nidre service in a small orthodox prayer room. There, at what was intended to be a farewell to Judaism, Rosenzweig apparently experienced a revelation, although he never described it in detail. From then on, he knew that he was a Jew and could never be anything else: it was not for him to seek out God; God was with him and his Messiah had yet to come.

Rosenzweig now began the serious study of Judaism, greatly influenced by Hermann Cohen, beside whom he considered other teachers merely as "clever craftsmen". About this time his lifelong as friendship with Martin Buber began, although at first their ways of thought did not altogether agree.

Before enrolling in the First World War, Rosenzweig wrote "Atheistic Theology", his first essay on a Jewish theme, and finished his two-volume study on "Hegel and the State". He also discovered and published an unknown manuscript by Schelling. These works he later referred to as "the rent due from me to the German landlord".

After Red Cross work in Belgium, Rosenzweig volunteered for the army, not from conviction, as he himself said, but for the sake of duty and as the best solution to a practical problem. In his view, "Jews live on a metaphysical level where causes of war between nations and the methods used by them are irrelevant". His war service led him to Poland and the Balkans, where he met Eastern Jewry for the first time and was deeply impressed by the world of the Shtetl.

Even in the trenches, Rosenzweig continued his work and study. While in the Balkans he wrote two papers on German and Jewish education, ironically calling them "my blond and my dark paper". The essay on Jewish education, entitled "It's time", was in the form of an open letter to Hermann Cohen, whose patriotic pamphlet "Deutschtum und Judentum" Rosenzweig sharply criticised.

In August 1918, still on active service, Franz Rosenzweig began his magnum opus, "The Star of Redemption", writing the first draft on field postcards sent home. He contracted malaria (possibly the root of his later fatal illness) and was admitted to a hospital near his mother's house, where she could bring him ham sandwiches as a treat. The postcards were collected and in February 1919 "The Star of Redemption" was published. It is a difficult work, perhaps over-ambitious in its analysis of religious philosophy combined with an attempt to found a new system of thinking and a methodical theology of Judaism and Christianity. Perhaps it is best read as a collection of scintillating yet profound essays, even though the author's love of wit and playfulness sometimes obscures the deeper content. Nevertheless, it must be regarded as the major written work of the most creative Jewish theologian in our century.

Pioneering Jewish Education

After the completion of this book, Rosenzweig's task changed. Now, with a circle of like-minded Jews, he devoted himself to creating a practical basis of Jewish education. A visit to Frankfurt, discussions with Rabbis Nobel and Salzberger, meetings with Community Director Eugen Mayer and scientist Eduard Strauss, led to the foundation of the Frankfurter Freies Jüdisches Lehrhaus in 1920. Based on the existing Volkshochschule, the Lehrhaus provided seminars pointing the way to Jewish sources, as well as courses in Hebrew and in classical Jewish writings. Its purpose went far beyond the mere imparting of knowledge: Rosenzweig intended to educate his hearers towards active participation, using accepted texts as a challenge. He hoped to revive the old Beth Hamidrash. "Freies" meant that the Lehrhaus was open to all and research was unfettered. Admission fees were high (though reduced for some young people) and the freelance lecturers well-paid.

On October 17, 1920, Rosenzweig opened the Frankfurter Freies Jüdisches Lehrhaus with an address on "Old and New Studies" in which he declared, "Whereas the old learning led from the Torah into life, the new should lead us, no matter what our present position, back to the Torah, the centre of Judaism, from which we are alienated. No apologetics are needed, no self-defence, only an endeavour to define ourselves."

The Lehrhaus programme and the choice of speakers was extremely ambitious. Rosenzweig's own course somewhat misfired; it attracted about a hundred people but, since his lectures went over the heads even of educated listeners, he was admired but not understood. Indeed he was out of tune with his audience; he did not speak their language and disliked their well-meaning superficiality and smugness. He even thought of leaving Frankfurt and going to Hamburg, which he considered more open, livelier, "more English".

He had to steer the Lehrhaus towards independence and away from community control. The lure of novelty and grandiloquent announcements began to pall; the mildly interested drifted away while the number of serious students grew. In order to succeed, Rosenzweig had not shunned

boldly attractive methods—famous names, sensational titles, expensively-produced programmes, high entry fees, even rudeness. Now he reflected the changed pattern of subscribers by pruning the lectures on general themes in favour of increased study courses. His intention, he said half-jokingly, was to "smuggle in Judaism" under an offering of general culture, so that the hearers would "begin to be ashamed of their ignorance". This might, he felt, lead to a stricter observance of ritual, which he believed should be maintained by every Jew to the best of his ability: a point of view not shared by Buber and others, but of great importance to Rosenzweig himself, who had now married and wished to establish a truly Jewish family life.

From then on, Rosenzweig's chief work was the translation of Jewish books and prayers into German—grace after meals, Shabbat services, Kiddush and Kaddish, hymns by Jehuda Halevi. Above all, there was his collaboration with Martin Buber in the translation of the Bible. Like the man himself, his techniques in this field were quirky and unconventional. Since Jehuda Halevi was neither a German poet nor a modern, Rosenzweig's view was: "To do him justice, you must hebraize the German translation, however difficult this may be for the reader". Such methods made his version of the Bible unwelcome in Germany. In his own words, "I am afraid that this utterly un-Christian Bible is indigestible to the Germans: our translation may well lead to the expulsion of the Bible from German culture".

Long Martyrdom

In November 1921 the first signs of his fatal muscular paralysis appeared. Realising the progressive loss of control which his disease would bring, Rosenzweig retired to a small flat. There, he could take pleasure in the birth of his only son, but after the summer of 1922 he never left his rooms and was almost permanently bedridden until his death. But he refused to yield to his illness and his room became a new centre of Jewish religious life and intellectual struggle. For friends and admirers in growing numbers, his bed of martyrdom became a shrine. There was always Minyan in his bedroom on Shabbat and Holy Days. Regular visitors included Ernst Simon, Nahum Glatzer, Goitein, Gerschom Scholem, Dora Edinger, Hans Epstein, Josef and Eli Feuchtwanger, Lotte Fürth, Karl and Paul Guggenheim, Ernst Löwenthal, Eugen Mayer, Leo Moser, Ilse Seligmann, Martin and Ernst Goldner, Margarete Susman, Richard Tuteur and Franz Wolf. I too was often privileged to share in these meetings.

All too soon, Rosenzweig's speech failed; he lost the ability to write or even type. It took hours to lift him from his bed, his head had to be held in a clamp and he dribbled uncontrollably. Yet his mind remained clear to the end and still he worked, listened to music, dictated to his wife on a special machine operated by tiny movements, first of his fingers, then of his eyelids, and so wrote book and record reviews, instructions for the Lehrhaus, letters and translations. Shortly before his death, he made the comment: "In general, I do not like to destroy the legend which my illness has woven around me. I know only too well that otherwise most people would never have found their way to me. It's the natural compensation: the halo must hide the saliva".

On December 8, 1929, having slept well after a long period of insomnia, he heard that the German Bnei Brith Lodge had decided, at the suggestion of Leo Baeck, to present each of its members with a copy of the Pentateuch in the Buber-Rosenzweig translation. That night he began a letter to Buber: "And now comes the culmination which God has bestowed upon me, even while I slept, the climax for which. . ." Before his thought could be completed, with these words Franz Rosenzweig died.

IN MEMORIAM

MRS. HELLA GARFIELD

Hella Garfield, née Meyer, died in London on December 29, aged 54, after a long illness, borne with exceptional fortitude. Born in Bremerhaven, she emigrated with her family to Israel in 1934. After graduating at the Hebrew Gymnasium, Jerusalem, she joined the Department of Antiquities of the Hebrew University. In 1950, she married Herbert Garfield, then a brilliant young solicitor with Herbert Oppenheimer, Nathan & Vandyk, London, of which firm he became a senior partner. Many will remember him as one of the stalwarts of our Association and of the Leo Baeck Lodge. She continued her work as a Hebraist for a while at the British Museum. Two very gifted sons were born to them, but tragedy befell the family when, in November 1973, Herbert Garfield very suddenly died from a heart attack. Their elder son, Jonathan, a young doctor of 24, showing exceptional promise, died equally suddenly in December 1978. Hella Garfield, then already suffering from her fatal illness, bore these losses with exemplary courage and self-control. These qualities to which were added great dignity, poise, an attractive appearance and a sense of social commitment were characteristic of her as a wife and mother, as a friend and as a member of the Leo Baeck Lodge to which she gave valuable service in the Day Centre and on the Scholarship Committee. To Simon, the younger son, the one survivor of a once happy family of four, goes out our very warmest sympathy.

F.E.F.

MR. SIEGMUND MARGULIES

Mr. Siegmund Margulies, organising secretary of the Jewish Deaf Organisation, Stoke Newington, from 1956 to 1968, has died, aged 69. During the last war, he and his wife Dora ran a hostel for refugee girls from Nazi Germany.

DR. CHAVA LESHEM

Dr. Chava Leshem (née Eva Lappe), whose death in Jerusalem was announced last month, was known to many of us by her successful work for Youth Aliya in London. Born in Chemnitz, she embarked on a legal career which was cut short in 1933. After her marriage with Perez Leshem (formerly Fritz Lichtenstein), she became his helpmate in his difficult rescue missions on the Continent and his work as an Israeli diplomat. For several years, he was Consul in this country. When he later became Consul General in Bonn, Chava established many personal contacts with Germans, explaining the Israeli cause to audiences at all levels. After the couple's return to Israel, she continued her work in this field under the auspices of the Voluntary Tourist Office, spreading information among visitors and also finding families who were suitable to act as hosts for tourists. At the same time, she took an active part in the welfare work of the country, especially for the benefit of the physically and mentally handicapped. She was also an Executive member and, later, the Honorary President of the Israeli Section of the International University Women's Organisation. A personality, who excelled by widespread knowledge, untiring energy, charm and cordiality, she will be gratefully remembered by all who knew her.

MRS. FANNY HEPNER

Mrs. Fanny Hepner who has died in London, was the daughter of Mr. Alexander Levy, for many years head of the Hamburg Jewish community, and active in social matters. After her marriage, she lived in Leipzig, where, aged 32, she was the first woman elected to the council of the Jewish community. She came to Britain just before the war, and after evacuation to Harrogate, she acted as foster mother to many refugee girls who remained in touch with her till the end of her life.

MR. ABBA BORNSTEIN

Mr. Abba Bornstein, who has died in London, aged 79, was hailed as one of the most outstanding Orthodox leaders in Anglo-Jewry. He was born in Frankfurt, the oldest of the seven children of a prominent banker who had originally lived in Cracow. In Germany, he shared his father's business and religious interests, and after several business visits to this country, settled here in 1931 and became active mainly in the property field. His uncompromising stand on religious matters involved him in a number of conflicts. He left the Board of Deputies, where he was vice-chairman of the Erets Israel committee, and the councils of the United Synagogue and Jews' College, because, in contrast to Chief Rabbi Dr. Jackobovits, he opposed a change in the Board's constitution to establish the right of Progressive leaders to be consulted on all religious matters that concerned them.

DR. FRANTISEK KRIEGLER

Dr. Frantisek Kriegel, a Polish-born Jewish physician and heart specialist, who was head of a Prague hospital and at one time a member of the Czech Communist Party presidium, has died in Prague, aged 71. In 1968, he attended the post-invasion talks in Moscow but refused to sign the protocol legalising the occupation. Partly due to his Jewish origin, he was badly treated by the Russians. Only when President Svoboda refused to fly back to Prague without him, was he released from detention and allowed to return. On his 60th birthday, President Svoboda conferred on him the Order of the Republic.

DR. BEDRICH BASS

Dr. Bedrich Bass, chairman of the Council of Jewish Communities in the Czech Socialist Republic, has died aged 70. After Munich, he fled to Russia and fought with a Czech partisan group during the war. In 1945, he participated in the liberation of Prague from the Germans and settled as a lawyer in Brno.

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Egon Larsen

MARLENE DIETRICH

Life of a Living Legend

"He taught me to write," Marlene Dietrich claims about her great "Platonic love", Ernest Hemingway. However, judging by her memoirs—*Nehmt nur mein Leben* . . . (Bertelsmann, Munich, 1979)—the famous novelist must have been a lousy teacher. For Marlene, that "living legend", that incarnation of a whole cultural epoch, presents us fans with 350 pages of disappointment. It is a superficial, chatty, self-centred and untidy collection of impressions that would have been sufficient for an entertaining extempore talk; but what one might have expected is the real story of a fascinating life in dramatic times. What Marlene is concerned about is not the history of a period which affected us all so much and which she could have described to us from her unique vantage-point, but only her own image. The first lines of the book give it away: "I am writing in order to put things right. Many untruths have been published about me. . . ." The image she wants to exhibit is that of a modest, naive, sentimental woman trying to keep her end up in a sea of troubles; yet she is only too well aware of the status as the *grande dame* of film and song she has achieved. The mistake was that she also thought she would make a good autobiographer. She should have recognized her limits and employed a skilled ghost writer.

What we miss most of all are facts and dates. Every encyclopaedia that mentions her says her original name was Maria Magdalene von Losch; she writes it was always Marlene Dietrich. We do not expect an actress to give us her date of birth, but at least she could have told us *where* she was born and brought up; only on page 69 we are told that she is an *echte Berliner*. Her father was killed in the first World War. The family "had money", and the girl was admitted to the famous *Reinhardtshule*; no indication of the year, except that another young Berliner, Grete Mosheim, entered the college at the same time. Together with Grete, Marlene was picked out by an assistant film director for a Joe May production. They were to play *demi-mondaines* in a night club. Grete was sent home again; she was too sweet and innocent. Marlene was hired as an extra and brought her late father's monocle to the studio—that was the height of female wickedness at the time. The assistant director was greatly satisfied. His name was Rudolf Sieber, and Marlene fell in love with him. They got engaged and married a year later. Marlene must have been one of the very few film stars who never had more than one husband in all her life.

If you want to find out from Marlene's book when she had her first great chance on the stage in the Schiffer-Spoliansky revue *Es liegt in der Luft*, you'll be thumbing the pages in vain. So let me fill that gap: it was in 1928, and she was 24.

Teamed with the already famous comic, Margo Lion, Marcellus Schiffer's wife, Marlene proved to be equally funny in the "*beste Freundin*". Overnight, her name became known all over Berlin. When the run of the revue came to an end, she was given a tiny part in *Zwei Krawatten* by Georg Kaiser, with Spoliansky's music and Hans Albers in the lead. One night, a Viennese-born Hollywood film director, Josef von Sternberg, was among the audience. For some reason or other he took a fancy to Marlene.

The Blue Angel

The year was 1929, and the whole film world was in a turmoil—the sound film had arrived. Sternberg was planning a production for the UFA, based on Heinrich Mann's splendid novel about a "school tyrant", *Professor Unrath*, whose downfall begins with a visit to the local night spot, the "Blue Angel". Emil Jannings was given the professor's part, and he would have liked to see Lucie Mannheim in the role of the *femme fatale* because—writes Marlene—she had a "rather big behind", and Jannings "loved big behinds". Marlene only had her puppy fat. Sternberg had screen tests made with both actresses, showed them to the UFA bosses, and they chose Lucie Mannheim. "Now I know I was right," declared Sternberg. "Marlene Dietrich will be playing that part."

Jannings, recalls Marlene, "hated me and prophesied that I would never have any success in films if I did what that 'madman' Sternberg told me. I recommended him, in my most polite German, to go to hell." Her husband, Sieber, signed the contract for a "ridiculously small sum", covering the German and English-language versions of the film, which were shot simultaneously. What Marlene completely forgot to mention is the name of the man who was largely responsible for her phenomenal success in the *Blue Angel*—the lyricist-composer Friedrich Hollaender who created her *leitmotiv* for a lifetime: "*Ich bin von Kopf bis Fuss . . .*".

The UFA had included an option clause for Marlene's next film in the contract. "They never took up that option!", grumbles Marlene, with two exclamation marks of disgust. "I thought the reason was that the *Blue Angel* was a flop." And so she accepted an offer by Paramount to come to Hollywood, on the recommendation of Sternberg.

What then followed has become screen history, and the book contains ample evidence of her career in the form of photographs of Marlene with her partners—Gary Cooper and Adolphe Menjou, Clive Brook and Cary Grant, Charles Boyer and Jean Gabin and Edward G. Robinson. But things were different behind the Hollywood glamour. Early on, she stumbled over the pitfalls of English pronunciation. After a day of frustration she "had enough" and wanted to return to Germany, to her husband and little daughter. Sternberg persuaded her to stay, agreeing to let her bring the child to Hollywood. However, Marlene also reveals this motive: "I was there to please the great American public, but I was after all what I have remained to this day: a German who wants to do her duty." At another point of her story she says: "My native tongue is German. I am a German and shall remain one, whatever certain malicious newspapermen may write. I was forced to change my nationality when Hitler came to power; otherwise I would never have done it. America accepted me when I no longer had a homeland, so to speak, and I was grateful. . . . I have been a good U.S. citizen, but inside I have remained a German—my soul is German, my education was German. I can prove that, I can find the roots: German

philosophy, German poetry—they are my roots." And towards the end of the book she confesses: "Since I am a German I need a clean home, a clean kitchen, and a clean conscience before I go to bed."

A "malicious newspaperman" might find some connection between these patriotic outbursts and the fact that the book has, in the first place, been written for a German publisher. I wonder what a British or American editor will do to these passages if the book is ever accepted for publication in an English-speaking country.

There is a vivid description of a scene at the German Embassy in Paris (again no date given) when Marlene wanted her German passport renewed. The ambassador suggested she should return to her native land where she would get a "triumphal entrance through the Brandenburg Gate". Marlene explained politely that she had a contract with Herr von Sternberg, and she would go with him if he was commissioned to shoot a film in Germany. As she had expected, the answer was an embarrassed silence. "Does that mean," she said, "that you don't want Herr von Sternberg to make a film in your country because he is a Jew?" Still, she got her renewal.

Marlene never looked upon herself as a sex symbol: "In those days, nobody talked about sex—that became the fashion, I think, only with Marilyn Monroe." But she was bored with all the fuss about her legs; however, she includes a close-up of them among the illustrations in her book. And she talks a great deal of all the men she "loved": Chaplin, Orson Welles, Noel Coward, Hemingway, her splendid composer-accompanist Burt Bacharach (who left her because he had had enough of being dragged around the world on her tours), and Jean Gabin (who left her because she refused to divorce Sieber and marry him). She also loved Edith Piaf, who was a disappointment for Marlene—"She was only interested in men." But Marlene is happy to have retained two life-long friends, Mischa Spoliansky and his wife.

She admires Moshe Dayan. "She is fanatically against war, but just as fanatically for Israel," wrote Kenneth Tynan, the prominent British critic. "This contradiction worries me sometimes." Together with Ernst Lubitsch and Billy Wilder she helped organize escape routes for Jews and anti-Nazis during the war, and she did her bit as an entertainer for the front-line troops in Europe and Asia. After the war she visited the memorial to the Warsaw ghetto rising; a whole page of photographs in her book is dedicated to that visit. The caption: "*Da gehe ich . . . Da weine ich. . .*"—Oh, Marlene! With your book you don't make it easy for us to go on loving you.

AN EICHMANN THRILLER

The film "The House on Garibaldi Street" which is at present shown at several cinemas in the country, gives details of the discovery and abduction by Israeli agents of Adolf Eichmann from his hide-out in Buenos Aires. Isser Harel, head of the Israeli intelligence service, who played an active part in Eichmann's capture, acted as technical adviser for the film. The international cast includes our own Janet Suzman, Topol, Martin Balsam, and Alfred Burke who plays Eichmann. Since Argentina, where there is still a colony of ageing Nazis, was not considered a suitable place for shooting the film, the location was shifted to Spain where the Government offered full co-operation.

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GESCHICHTE DES JUEDISCHEN VOLKES

Seit der "Geschichte der Juden von den ältesten Zeiten bis auf die Gegenwart" von Heinrich Graetz, 1875 abgeschlossen, und der im Jahr 1929 vollendeten "Weltgeschichte des jüdischen Volkes" von Simon Dubnow ist, so heisst es hier von Seiten des Verlags, "in Deutschland keine Darstellung mehr erschienen, die sich an Umfang mit der jetzt erscheinenden 'Geschichte des jüdischen Volkes' messen könnte."* In einer ersten Hinsicht hat der Verlag dabei recht, in einer zweiten wohl kaum. Seit den elf Bänden von Graetz und zehn Bänden von Dubnow ist eine so umfangreiche Darstellung, wie sie hier geboten wird, tatsächlich nicht mehr veröffentlicht worden. Eine ganz andere Frage ist es aber, wie bedeutend diese neue "Geschichte des jüdischen Volkes" nun wirklich ist? Leo Baecks Zweiter Teil des Buchs "Dieses Volk, Jüdische Existenz" von 1957, um es an einem Beispiel genug sein zu lassen, grandioser Grundriss jüdischer Weltgeschichte, war und ist noch immer von ungleich grösserer Bedeutung. Auch Dubnow, ja nicht einmal der alte "Graetz" haben durch die hier gebotene neue Darstellung an Bedeutung verloren. Eine beachtliche und höchst erfreuliche Bereicherung der Judentumskunde ist sie aber doch.

Professoren der Universität Jerusalem haben vor jetzt einem Jahrzehnt—1969—dieses Geschichtswerk herausgebracht. Der nun auch ins Deutsche übertragene erste Band bietet die Geschichte des jüdischen Volkes von den Anfängen bis zum 7. Jahrhundert christlicher Zeitrechnung, dem sich noch dieses Jahr ein zweiter Band über das Jahrtausend vom 7. bis zum 17. Jahrhundert und ein vom 17. Jahrhundert bis zur Gegenwart führender dritter Band anschliessen werden. Gewürdigt ist da auch, das geht bereits aus der sich zum jüdischen Volk als solchem bezeichnenden Überschrift hervor, die fortdauernd fruchtbare Teilnahme dieses Volkes an der allgemeinen Staatengeschichte, überall in der Welt. Ungewürdigt bleibt dagegen etwas nicht weniger Wichtiges, obgleich die Verfasser sich aus Jerusalem zum Wort melden, oder gerade deshalb! Aengstlich sind sie darauf bedacht, der religiösen Orthodoxie nicht in die Quere zu kommen. Wissenschaftler, nur Wissenschaftler wollen sie sein und bloss nebenbei Juden. Wissenschaft allein

genügt hier aber nicht. Was fehlt, bei allem Reichtum dieser immer wieder höchst aufschlussreichen "Geschichte des jüdischen Volkes", ist die Vergegenwärtigung der weltbewegenden Kraftquelle des Judentums von ihrem religiösen Ursprung her als ausserdem und nach wie vor geschichtsmächtiger Auftrag dieses Volkes.

Beispielsweise fehlt der Auszug aus der Knechtschaft in die Freiheit, und zwar Freiheit der Wüste, zum Bund am Sinai, und der Bundesschluss selber mit seinem Losungswort "Israel!", sowie jede Erörterung seiner Bundesurkunde, der "Zehn Gebote". Fehlt jedes nähere Eingehen auf Moses vom Problem seiner Geburt in Aegypten bis zu demjenigen seines Todes in der Wüste. Oder dienen die grossen Propheten nur mit den in ihrem Namen überlieferten Texten als "Quellen" dessen, was Wissenschaftler unter Geschichte verstehen: Regierungsabläufe, Dynastienwechsel, Umsturzversuche, Kriege, Friedensschlüsse? Lässt sich aber einmal trotzdem nicht umgehen, dass der Glaube eben doch auch Geschichte macht, sei es als Judentum, sei es als Christentum, so wird er hier zur "Ideologie", was heutige Leser vielleicht gerne hören, aber sie nicht ahnen lässt, was sich hier offenbart hat und noch immer offenbart. Weshalb gelang es dem jüdischen Volk—und unter allen Völkern der Antike nur ihm—das von ihm voll durchlebte Altertum nicht bloss irgendwie zu überleben, sondern dies auch schöpferisch zu vollbringen, als dazu noch für das Mittelalter und die Neuzeit weiterhin lebendige Geschichtsmacht? Diese Frage nach der Bedeutung der Geschichte des jüdischen Volkes, die Graetz, Dubnow, Baeck und andere mitbedacht haben, bleibt hier ohne Antwort. So kann nur gerühmt, wenn auch vorbehaltlos und dankbar gerühmt werden, wie umfangreich der hier gebotene Darstellungsversuch tatsächlich ist: Geschichte des jüdischen Volkes während der drei Jahrtausende von den Anfängen Kanaans zwischen Mesopotamien und Aegypten bis zum Ausgang der Antike am Vorabend der Heraufkunft des Islam.

*Geschichte des jüdischen Volkes. Herausgegeben von Haim Hillel Ben-Sasson. Erster Band, Von den Anfängen bis zum 7. Jahrhundert. Von den Autoren autorisierte Übersetzung von Siegfried Schmitz. Verlag C. H. Beck, 1978.

LEOPOLD MARX (Shavey Zion) 90

To mark the 90th birthday of Mr. Leopold Marx on December 8, the City of Stuttgart endowed a Prize "in recognition of his merits for the promotion of the Christian-Jewish dialogue and of his activities as a poet and author". Born in Stuttgart, Leopold Marx has, for almost 40 years, been living in Shavey Zion, the settlement founded by immigrants from Rixingen and other Swabian places. The endowment document was handed over to the nonagenarian by the Mayor of Stuttgart, Dr. Sander, who had especially travelled to Israel to conduct the ceremony. In Germany, Leopold Marx was associated with the Stuttgart Lehrhaus and a close friend of the late Dr. Otto Hirsch, the Director of the Reichsvertretung, who perished in Mauthausen. After the war, several of Marx's books were published in Germany. Mr. Marx will use the Prize for the promotion of Jewish-Arab understanding.

E.G.L.

BRITISH AID FOR HOSPITAL

A maternity and obstetrics wing in the new Misgav Ledach Hospital in Jerusalem will be built with the financial contributions of the Gaon and Tamman families in Switzerland and Britain. It will be dedicated to the memory of Mrs. Flora Tamman, mother of Mr. Leon Tamman of Hove, the president of the British section of the World Sephardi Federation. The hospital, established by the Rothschilds in 1854 in the Old City of Jerusalem, is the oldest Jewish hospital in the country with a proud record of service to Jews and Arabs. It was destroyed by the Arab Legion in 1948, and has since been housed in cramped conditions in the city's Katamon district. The building costs are estimated at about £2,730,000.

REFUGEE BENEFACTRESS HONOURED

Professor Oliver Zangwill, who holds the chair for experimental psychology at Cambridge University, delivered the annual Sarah Stolz lecture at Guy's Hospital. Sarah Stolz was an Austrian Jewish woman leader who escaped from the Nazis in 1940 and continued her work for the distressed and disabled in this country. He spoke of the gratitude to the hospital of Mrs. Stolz's son, Dr. Winsley-Stolz now practising in Muswell Hill who had inaugurated the lectures in 1962 to acknowledge his mother's endeavours and the medical training he had received at Guy's.

LEGACY

Miss Ruth Bernstein, who died last June, left £500 to the Belsize Square Synagogue and £300 each to the AJR and Wizo. Before her retirement she was for many years a devoted staff member of URO.

FAMILY EVENTS

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

Births

DREYFUS.—Rabbi Ellen Weinberg Dreyfus and Dr. James N. Dreyfus joyously announce the birth of a son, Benjamin William, on November 29, 1979. The baby is the grandson of Rabbi Dr. and Mrs. A. Stanley Dreyfus (née Marianne C. Berlak) of Brooklyn, New York; the grandson of the late Dr. and Mrs. H. L. Berlak, and the great-great-grandson of the late Dr. Leo Baeck. 1249 Park Avenue, New York, NY 10029.

Deaths

Susskind.—Miss Grete Susskind of 20 Daniel Court, North Acre, N.W.9, passed away suddenly on January 4. Deeply mourned and sadly missed by her family in South Africa and Switzerland and by her many friends.

Traub.—Mr Erich Traub died suddenly on January 1. We miss him so much; his wife, relatives and numerous friends.

Frew.—Walter (Freund) died on January 2. Deeply mourned by his wife Renée and family. Pilmuir Ave., Glasgow, G44.

Reith.—Charles Reith (Reiss) passed away on January 7, aged 65. Deeply mourned by his wife Alice, family and many friends. 35 Gerard Road, Harrow, Middx.

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Miriam Kochan

THE TEMPLE OF JERUSALEM

Here is a book that ranges over a variety of disciplines: aesthetics, iconography, religion, history and bibliophily.* It could not be otherwise, for Dr. Rosenau's theme of what is one of the central images in Judaism and Christianity must necessarily touch many disparate fields. But this image also has a continuity through stylistic change that makes it an admirable subject for historical treatment. Moreover, the different image of the Temple in the two different religions also illuminates the complex and sometimes painful relation between them.

In fact, a most interesting feature of the book is Dr. Rosenau's account of the relationship between medieval Jewish and Christian Biblical interpreters in respect of the dimensions and structure of the Temple. Thus the Christian, Nicolaus de Lyra (1270-1349), followed the Jew Moses Maimonides in seeing the Temple of Solomon as the model for the third, the messianic Temple. To Nicolaus de Lyra this had not only an historical interest but was also a theological concept in that the church was regarded as a continuation of, as well as a substitute for, the Temple. However, this does not seem to have prevented Nicolaus from following the ground-plan of the Temple as presented by Maimonides in his commentary to the Mishnaic tractate, Middoth; he again followed Maimonides and Rashi in respect of his ground-plan showing the encampment of the Israelite tribes around the sanctuary. It is

therefore not surprising that Nicolaus should have been exposed to hostile criticism at the hands of the apostate Paul of Burgos (formerly Solomon Halevi) for following too closely the literal sense. Nicolaus did not identify his Jewish informants—inter alia, lest he be accused of Judaizing at a time of intense polemic between Jews and Christians.

Later, however, as Dr. Rosenau points out, particularly in the late-Gothic period, with its development of an intense interest in detailed realism, "historical and theological considerations receded into the background". But it is still fascinating to note the hold that the vision of the Temple exercised over the most diverse individuals. They range from Isaac Newton, who devoted a special treatise to the Temple, to the unorthodox priest Bernard Lamy, the scholar-diplomat Benedictus Arias Montanus and the famous Austrian architect Fischer von Erlach. This was the period of the Renaissance and Baroque when the existence of two contending Christian denominations and a more sympathetic and informed interest in Jewish matters led to a more co-operative attitude amongst scholars of all religions.

The same tendency was continued into the late 18th and 19th centuries. A new and paradoxical feature however, was the designation of synagogues, especially those of the Reform movement, as Temples. Examples of this are the Jacobs-

temple established in 1810 in Seesen by Israel Jacobson in memory of his father and the Reform Temple erected in Hamburg in 1818. Another feature of this period was the Jewish patronage of Christians as synagogue architects, e.g. in Düsseldorf (Peter Krahe) and Karlsruhe (Friedrich Weinbrenner).

In both these cases the influence of the Temple was clearly visible. But in the 20th century Dr. Rosenau has to admit that the inspiration of the Temple as an architectural motif is fading and the general picture of synagogue architecture is much more diffused and blurred.

A special word of admiration for the illustrations is in order. They are not only valuable in themselves but also serve excellently to complement the text. In combination, text and illustrations make a worthy tribute to a theme whose widespread ramifications throughout European culture Dr. Rosenau has uncovered with skill and style and erudition.

*Helen Rosenau: *Vision of the Temple—The Image of the Temple of Jerusalem in Judaism and Christianity*. Jupiter Books 1979. £10. 192 pp.

BRITISH ARTISTS IN ISRAEL

As part of a cultural exchange programme between Britain and Israel, 11 British artists have arrived on a three- to four-week tour of Israel to participate in a unique project called "Israel Observed". After their tour, they will spend ten days in kibbutzim in the desert and in Galilee. They will record their impressions, and the results will be shown in an exhibition in both countries next year. The project is being sponsored by the British Council, the Israeli Foreign Ministry, and Bank Hapoalim, the bank of the Histadrut Labour Federation.

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NEW YEAR HONOURS

Two Industrialists

Two industrialists of Continental origin, who are both members of the AJR, are included in the New Year Honours List.

A knighthood was awarded to Mr. Eric Weiss, President of Fosco Minsep Ltd. He did pioneer work in the production of chemical products for the foundry industry and developed his firm into an international enterprise. Sir Eric, who is 71, originates from Weiden (Oberpfalz).

Dr. Peter Eugene Trier was appointed a CBE. He is Director of Research of Philips Electronics and Associated Industries Ltd. 60-year-old Dr. Trier comes from a Darmstadt family. He studied in this country to which he immigrated in 1935.

Leading Social Worker

The news that Mr. Manfred Vanson, Executive Director of the Jewish Blind Society, became an OBE will be greatly welcomed by his numerous fellow workers in the Jewish sphere. Due to his initiative, devotion and administrative ability the scope of the Jewish Blind Society has greatly expanded during his term of office. As a founder member of the Association of Executives of Jewish Communal Organisations he has also become the trusted and helpful friend of his colleagues. He plays an equally important part in the work of European and world-wide liaison committees established by the major Jewish welfare organisations. Born in Hamburg in 1916, Mr. Vanson came to this country as a refugee and, from the outset, identified himself with the cause of the AJR. He will retire in the course of this year and, together with his wife, join his children and their families in Israel. We extend our sincerest congratulations to our friend Manfred Vanson and wish him happiness and health in his retirement.

EMIL SPEYER COMMEMORATED

The name of the late Emil John Speyer, a founder member of the AJR and of the Theodor Herzl Society, was recently inscribed on the "Wall of Life" at the Hebrew University's Mount Scopus campus in Jerusalem. A Chair in Economics is to be established to bear his name. The "Wall of Life" records the names of those making major contributions to the University for academic programmes. Mr. Speyer's widow, Mrs. Peta Speyer, recently paid a visit to the campus and viewed the inscription.

JULIUS ISSERLIS PRIZE

A scholarship for music students, valued at £5,000, will be named after the pianist and composer Julius Isserlis, who came to this country as a refugee and died at Osmond House in 1968. The scholarship has been established by the Royal Philharmonic Society.

IN MEMORY OF RABBI DR. M. WARSCHAUER

Last month, 25 years have passed since the death of Rabbi Dr. Malvin Warschauer. He was a great and widely recognised religious leader of the Berlin Jewish community. As a preacher, he excelled by the dignified way in which he linked the assessment of current problems with the basic ideas of Judaism. His addresses on the occasion of personal functions testified to his perception and left their mark on those for whom they were meant. As a highly gifted teacher he influenced several generations of Berlin Jews. After the November pogroms, Dr. Warschauer and his wife emigrated to England, where they joined the families of his daughter and his son in Surrey. At the first meeting, held by the AJR during the war, he delivered the address in memory of Heinrich Stahl, the last chairman of the Berlin Jewish community, who had perished in Theresienstadt.

THEATRE AND CULTURE

German TV successfully launched the revue programme "Café Holländer". Within the framework of a typical Berlin café of the Twenties, melodies by Friedrich Holländer (who died in 1976) reminded the viewers of some of his most popular tunes, e.g. "Guck doch nicht immer nach dem Tangogeiger hin", "Ich baumle mit de Beeno" (words by Klabund) and, naturally, "Die fesche Lola" and "Nimm Dich in acht vor blonden Frauen" from "Blue Angel".

British ITV's Christmas show "Quincy's Quest" (with Tommy Steele) was enlivened by the appearance of Frederick Schiller who supplied an excellent character study.

Tit-Bits. A new version of Doebelin's "Berlin Alexanderplatz" is being filmed by German star-director Rainer Maria Fassbinder; this is all the more remarkable as the old (1931) version is also still shown.

And yet another Hoerbiger work. This time it is by the senior of the family, Paul Hoerbiger, 85, who in his amusing book "Ich hab' fuer Euch gespielt" records his stage and screen life (he appeared in over 300 films). With an indelible sense of humour he depicts events leading to his activities in the Austrian Resistance Movement during the Second World War and the ensuing period spent in prison. He is still an active member of the Vienna Burgtheater and wants to continue in show business.

S.B.

EXHIBITION

The recent exhibition of Fritz Schwarz-Waldegge at Margaret Fisher, Lambolle Road, N.W.3, was a welcome opportunity to see some exceptionally fine work by a well-known member of the Vienna Secession. The exhibition has now been transferred to the Leicester Museum, which itself has a fine collection of modern German art.

A.S.

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