

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Ronald Stent

FROM ISAAC TREBITSCH
TO CHAO KUNG

Weirdest of Wandering Jews

The trite observation that truth is often stranger than fiction is certainly an apposite comment on the life of Ignatius Timotheus Trebitsch Lincoln. It is now impossible to separate one from the other in a career which spanned 20 changes of name and three changes of religion.

Grandson of a Hungarian Rabbi, Canadian Missionary, Anglican curate in Kent, Liberal M.P. for Darlington, policy adviser to Kapp during his Putsch, aide-de-camp to Chinese warlords and Buddhist monk in Ceylon and China—has there ever in modern times been a life as weird and as mysterious?

Isaac Trebitsch was born just over a hundred years ago in the hamlet of Paks on the Danube, just south of Budapest, son of a well-to-do shipowner and trader. He was destined to follow in his grandfather's footsteps but chose instead to be trained as an actor at the Royal College of Dramatic Art in Budapest, a training which must have been useful to him in later life. But he did not go on the stage. He became a journalist and travelled all over the world. During a visit to London he saw a copy of Rubens' "Descent from the Cross" in a City church; it was there that his interest in Jesus and in Christianity was first aroused.

In 1898 he entered a theological training college in Hamburg and in the following year he was baptised and took the names Ignatius Timotheus. In 1902 he was sent to the Anglican Mission to the Jews in Canada. There he travelled widely preaching the gospel to the Jews. But his restless, ambitious nature did not have enough scope in Canada. So in 1903 he applied to His Grace of Canterbury personally in such persuasive language that he obtained an appointment as curate in the parish of Appledore in Kent.

Here was this Hungarian Jew, just 24 years old, suddenly transplanted into a small, rural English community, where not even his undoubted histrionic qualities and chameleon-like personality sufficed to make him popular with either the vicar or with his parishioners. His wife, Margarete Kalor, daughter of a German sea-captain, also did not fit into the new set-up. But his curacy lasted for three years, perhaps the longest unbroken period in his life.

During those years he managed to make the acquaintance of Seeborn Rowntree, the chocolate manufacturer and Quaker social reformer. Rowntree eventually engaged him as his personal secretary and assigned him to a survey of the relationship between poverty and the systems of land-tenure on the continent. This began to involve Trebitsch, who had hyphenated his family name to the "Lincoln", in continental travels. It is at that point of his oscillating career that mystery for the first time intrudes. From now on it becomes increasingly difficult to sort chaff from wheat, "Dichtung" from "Wahrheit" and that

task is not made any easier by the fact that our hero wrote two autobiographies, one in 1915, the other in 1932, in which he contradicts himself continuously. In 1932 he claims that much of what he wrote during the first World War was all lies.

In his earlier opus he says that shortly after he had started working for Rowntree he was contacted by one "D", a "very high personage in British Intelligence", who told him that a conspiracy was afoot, led by the King (Edward VII) and Sir Edward Grey (the Foreign Secretary) to sell out the Empire to the Germans, which they must prevent. Trebitsch agreed to become a secret agent on the side. But a Frenchman* asserts that Trebitsch was already recruited whilst in Canada peddling his new religion to the Jews and that it was the Secret Service who got him his job as a curate as a cover.

All Over Europe

Trebitsch's travels took him all over Europe, particularly into the Balkans. In 1910 he had an interview with the Archduke Franz Ferdinand at the Belvedere Palace in Vienna which was subsequently published in the *Daily Chronicle* and the *Neue Freie Presse*. The Archduke pleaded for a new understanding between England and Austria, leading to a rapprochement between Britain and Germany.

By then Trebitsch had abandoned Rowntree's survey. He had now set his sights higher. With Rowntree's assistance he was selected as Liberal candidate for Darlington and in the famous General Election of January 1910 was returned as a member for that constituency, the first mid-European to sit in the Commons (one of his colleagues was Sir Alfred Mond, later Lord Melchett; but he had been born here). Trebitsch had only arrived in England a bare six years before and had only recently been naturalised. English was only his third acquired language after Hungarian and German, but he is supposed to have already spoken it with a distinct Yorkshire accent.

It was an astonishing achievement but, alas, his parliamentary career did not last very long. His colleagues distrusted him; a Commission of Inquiry set up to investigate alleged illegal election expenses and campaign methods could not find anything dishonourable, but despite patronage from Lloyd George, the party disowned him. When as the result of all the brouhaha over Lloyd George's budget and the conflict between Lords and Commons the House was dissolved again at the end of the same year, Trebitsch was not even reselected.

During his eight months as a member he made four speeches (Hansard refers to him throughout as "Ignatius Lincoln") on a variety of subjects. In his

last peroration (on Government policy in Egypt) he uttered these memorable words: "I speak, I confess, as an Oriental myself. I have oriental blood in my veins. One of the greatest men who ever lived, Christ, was an oriental. I cannot but laugh at the doctrines of the hon. members opposite that orientals must receive treatment in some way different from that given to other people".

The treatment which Trebitsch had received from his Liberal colleagues left him with an enormous chip on his shoulder. In his first and later repudiated autobiography he says that "the personal insults to which I was subjected under the roof of my own Club (the National Liberal) filled me with a bitter desire for revenge. I made up my mind to shake England's dust from my feet but not without getting even. I determined to find out important military and naval secrets and to betray them to Germany, and having achieved this to quit England for ever, if still alive". But in 1932 he denied ever having spied for Germany.

Double Agent

Trebitsch spent the next four years abroad, mainly in the Ploesti oilfields in Rumania working for a petroleum exploiting consortium. For the first time in his life he acquired there a modicum of affluence. Whilst travelling in South Eastern Europe he seems to have continued his work for what he calls "M.O.5". But it is difficult to be certain whether he was at the same time also working for Germany. He does say that he kept in touch with Col. Nicolai, head of Section IIIb of the "Auskunftsdiens" operating out of Amsterdam.

When war broke out Trebitsch was back in London, working for a short time as censor in Hungarian and Rumanian (now his fourth fluent language) at the Mount Pleasant Sorting Office. In December he seems to be working full time for M.I.6. According to his first autobiography he now disclosed to his superiors that he was a double agent but that his real interests lay with Great Britain. He suggested to them a plan which really illustrates the *folie-de-grandeur* which pervades his whole life. He wanted to disclose to his German contacts a plan which would lure the whole of the British fleet into the hands of the German Navy and then, after the Germans accepted the plan, disclose details to the Admiralty so that they could reverse the proceedings.

Not unnaturally "Capt. Kenny, acting Chief of the Secret Service" did not buy the plan and from that moment, if not before, our ex-M.P. seems to have been under constant surveillance. He was sent to Rotterdam, where M.I. had an office and claims that whilst there he not only provided Sir Douglas Haig (the British C-in-C) with detailed plans of German troop dispositions but also disclosed secret British information to his German paymasters. He also obtained details of all German agents operating in the U.K. which, so he says, he intended to hand over personally to the First Lord of the Admiralty. But when he came home in January 1915 he was fobbed off by Churchill's Secretary Edward Marsh and told to take his goods to the Director of Naval Intelligence (the famous Capt. Hall who later stalked von Rintelen so successfully).

By now the authorities had become thoroughly suspicious of Trebitsch and began to probe into his whole past. Trebitsch became alarmed that the net was

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FROM ISAAC TO CHAO

closing in. When he received a telegram on 27 January to report to the D.N.I., he ignored the message, bade a hasty farewell to his wife and children, whom he had neglected throughout his life, and boarded post haste the "Philadelphia" in Liverpool, bound for New York, just two days before his passport expired.

But his dash to freedom was not successful. Like Dr. Crippen five years before, he was apprehended as soon as the ship docked and was immured in Brooklyn Jail whence the British Government tried to get him extradited. From here on his story degenerates into the realm of the fanciful. He claims that whilst still in prison he started working for American Intelligence—the U.S. of course was at that stage still a neutral power. He received all sorts of privileges such as taking occasional escorted trips to a local house of ill repute.

Eventually he decided that he had had enough and found no difficulty in escaping with the help of a friendly, bribed warder and a German farmer in New Jersey who hid him until they began to quarrel. Trebitsch's autobiography reeks of *amour propre*—he is never in the wrong and has the whole malevolent world against him—and so his host betrayed him. Our hero went back to jail until shortly before the U.S. joined the war. In June 1916 the fugitive was finally returned to Britain. He could not be indicted on a charge of high treason, but on a charge of fraud—an extraditable offence. He was sentenced at the Old Bailey to three years' imprisonment.

Kapp Putsch

The wheel seemed to have come full circle and his adventurous career come to an end, but this was not the case. Upon serving his sentence in full he was stripped of his naturalisation and given the choice of being deported either to Hungary or to Germany. He preferred the Reich. In July 1919 he arrived in Berlin and immediately embroiled himself in the hectic political conspiracies that were then being hatched on the right wing fringe. He became closely associated with Ludendorff, Gen. Luetwitz, Oberst Bauer and all the other amateur Putschists, eventually becoming foreign policy adviser to Wolfgang Kapp.

He was sent to Amerongen on a mission to the Kaiser and when the Kapp Putsch eventually blew up took a prominent part in it. After the General Strike and the subsequent collapse of the Putsch he fled first to Munich and then to his native Hungary, where once again he was active in muddy waters. Once again his penchant for conspiracy brought him failure but he was by no means defeated.

By now he considered himself not only a political but also a strategic expert. He heard of the chaotic civil war conditions in China where various war lords were fighting each other and with his remaining 600 dollars decided to try his fortune there. He claims that his real purpose in going there was his implacable hatred of Britain which had treated him so shabbily; he was determined to strike a deadly blow at the Empire by inveigling China into invading India.

He did manage to ingratiate himself with the warlord of Chungking, one Wu-pei-fu and was eventually sent by him to Europe to solicit finance and arms for his soldiers. According to Trebitsch he was successful. But not long after his return to China, as was inevitable, the Chinese warlords became disillusioned with him—or he with them. He claims that money was everything to them and their country nothing.

Thus he underwent yet another, and most probably his last metamorphosis. He converted to Buddhism and became a monk in a Tientsin monastery, later transferring to one in Colombo. It was at that stage that another twist occurred in his multifaceted life.

Trebitsch had virtually abandoned his family in England ever since he had fled to America 12 years

earlier. By pure chance he now picked up a London paper and read that his son John, who had dropped the "Trebitsch" and had become plain "Lincoln", was due to go on trial for his life on a murder charge. Lincoln junior had been a well-decorated R.F.C. officer during the war, but had begun to drift and to live on his wits. In the process of breaking into an apartment he had fatally shot the owner. Trebitsch immediately took ship to Europe but only got as far as Amsterdam, where he heard that his son had meanwhile been sentenced and executed in March 1926. Trebitsch returned to the Far East and to his life as a Buddhist monk.

Restless Man

We now begin to lose track of the elusive votary. The British Museum has copies of a number of letters which Trebitsch wrote to various correspondents in Germany between 1930 and 1932. In one letter he claims that his Buddhist name is Anajarika Pukkusati, in another Bhikku Chao Kung, in yet another Budhisatto. In his last letter of 13 April 1932, signed just "Chao Kung" he acknowledges a book, which his friend had sent him. It was on nordic cults, written by Dr. Mathilde Ludendorff. In a rare display of discernment he comments: "Better say nothing about it; poor Germany, poor people."

Buddhism seems to have satisfied that restless man no more than any of his earlier incarnations. "A deep sense of ignorance pervades everything he says and so he feels Europe is on the verge of a catastrophic period of revolutionary wars without parallel in history" (this in April 1931). He therefore wants to come back to Germany, and as Abbot start a Buddhist monastery to teach his fellow Germans the true spirit of love. But shortly afterwards he also quarrels with the Buddhistische Gesellschaft in Hamburg and breaks off all further contact.

The rest is silence. It is doubtful whether Trebitsch ever went back to Germany and where and how that strange man, part impostor and congenital liar, part visionary, finally found his end. He reminds one in many respects of Baron Corvo. There are stories that he saw Hitler on his last trip, that he eventually became an abbot in Tibet, that throughout his stay in China he worked for German intelligence, but no evidence for this has come to light. He obviously loved to clothe himself in a mantle of mysticism. None of the letters written from various monasteries in China betray the serenity, love and other worldliness that one associates with a Buddhist monk. They are petulant and wholly egocentric. "What do you know about my past", he asks one of his correspondents, who had promised to pray for forgiveness for Chao Kung's past sins. "Even if everything written or whispered about me were true, what human being can forgive another one?" What a man!

**Maurice Laporte: Buddha contre L'Intelligence Service, Paris 1933.
The two autobiographies are:
Revelations of an International Spy by I.T.T. Lincoln, New York, 1916, and The Autobiography of an Adventurer by I. T. Trebitsch-Lincoln, New York, 1932.*

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Our Trust would thus receive in this example £43, at a cost to the member paying under Covenant of £17.

The payment can also be made by family companies on behalf of their members, up to a total of £3,000 gross of charitable covenants (personal and company covenants) for each shareholder. The gross payments are deductible from the company's taxable profits.

Our office will be pleased to supply the covenant forms and any further information required.

Legacies

Legacies provided for in your Will for our AJR-Charitable Trust are charitable donations and as such exempt from the Capital Transfer Tax (the tax which now replaces the former Estate Duty). They are not included in any calculation of the total assets for purposes of this tax. This may have a further indirect beneficial effect, as the highest rate of the Capital Transfer Tax may be reduced by giving a legacy to our Charitable Trust.

GERMAN JEWS IN FIRST WORLD WAR Exhibition in German Cities

A special exhibition called "Deutsche juedische Soldaten" was held in Rastatt under the auspices of the Wehrgeschichtliche Museum. It was seen by more than 90,000 visitors. It has now been turned into a travelling exhibition, to be displayed in all the larger cities of the German Federal Republic.

Jewish Author recommended by Nazis

Under the heading "Zwei lebende Mauern" our friend Herbert Sulzbach wrote his reminiscences as a soldier during the First World War. An English translation, "With German Guns", was published in this country a few years ago, and copies were sent to universities and research institutes. One of the recipients, who is now attached to the Department of History of the University of York, wrote: "I have read the book with more than the usual sort of interest, because I had already come across it before, that is to say the German original. In March 1945, I was a Jungzugfuhrer of the Jungvolk of the Hitler Youth in Munich. During that month I and others of similar rank were issued with copies of the book "Zwei lebende Mauern" which at our weekly gatherings we were to read to our platoons. It is a macabre joke: Whilst you in this country enlightened German prisoners of war about the merits of liberal democracy, I and others had to use your book to propagate 'Durchhalteparolen'."

HOME NEWS

LEEDS ATTEMPT AT ARSON

A National Front sympathiser drank two gallons of beer before starting out with a friend to set fire to the new Central Vilna Synagogue in Leeds. Brian Mee, a labourer, was sentenced to 18 months' imprisonment by Leeds Crown Court after the court had heard that petrol and matches were taken to the synagogue, but that the attack had been foiled by the caretaker's daughter, who alerted the police. Mee, who did not actually enter the synagogue, said he was a member of the Orange Lodge, but denied being an NF member. His associate had already been jailed for three years at a separate hearing.

DESECRATION IN SCOTLAND

Vandalism in Scottish cemeteries has become a serious problem. The chairman of the Glasgow Hebrew Burial Society said that 170 tombstones had been overturned at Sandymount and Glenduffhill cemeteries and damage had been sustained at Riddrie cemetery. Re-erection and repair of the tombstones would cost £3,000, an intolerable burden on the society, and it was hoped that the Glasgow Jewish community would be prepared to help financially.

HOW SONCINO PRESS SURVIVED

A link with the prestigious Soncino Press has disappeared with the death of Mrs. Thalia Davidson, the widow of the founder. During the Second World War, Mr. and Mrs. Jack Davidson had to abandon the manuscripts and plates which were an integral part of their fine art publishing house and they were greatly relieved to find that a Dutch printing firm had, throughout the war, cleverly managed to hide the printing plates relating to their edition of the Talmud. After a six-year gap, the work was taken up once more and successfully concluded.

SECOND-GENERATION FEMINISTS

At a meeting organised by the London Jewish Feminist Group held recently in Golders Green, many of the participants were the daughters of German and Austrian refugees. They declared that they were linked by the fact that they were daughters, not sons, of refugees and their particular problems were discussed as part of the meeting. Similar groups are to be established in Birmingham and Manchester.

SASSOON PAPERS FOR THE PUBLIC

Valuable Hebrew manuscripts and three tombstones have been acquired by the British government from the Sassoon collection in lieu of death duties and distributed to museums throughout the country. Dr. David Goldstein of the British Library, who advised the Treasury in the matter, said that it was very fortunate that the documents could be held in Britain where they would be made available to scholars. Eight manuscripts were allocated to the British Library, including a 14th century copy of Maimonides' "Guide for the Perplexed". Another major acquisition was a collection of 122 amulets dating from the 17th century and later. Written on vellum and often coloured, the amulets represent the largest collection of its kind in public ownership. The Vernon Bible, written in Spain in 1454, was presented to the Bodleian Library, together with a Pentateuch of the same century. University libraries in Cambridge, Manchester and Leeds received other items. Dr. Goldstein hopes that some of the manuscripts will be put on display this summer.

MRS. RAY BARASH 80

Mrs. Ray Barash recently celebrated her 80th birthday. She was the heart and soul of the Manchester Jewish Refugees Committee during the dark days prior to and during the War. She gave moral and practical support to the many Refugees who came to Manchester, placed them in hostels, found them work, got them out of internment, gave good advice and showed kindness and understanding of our troubles and difficulties.

All her friends express their gratitude with these lines and wish her well. W.T.

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REUNION AFTER 39 YEARS MOURNING:

They lived in a haystack

Behind the joyful reunion of Chaim (Harry) Nagelsztajn, a building contractor in Newcastle-on-Tyne, and his sister Manya lies a remarkable tale of escape in Occupied Europe. For 39 years, each believed the other had perished in Auschwitz.

Brother and sister lived in the small Polish town of Hrubieszow and managed to survive the first raids by hiding in a haystack which a Polish farmer had hollowed out in an attempt to save his Jewish neighbours. Ten people, including Manya's sweetheart Majir, lived in the haystack for over a month, fed by the farmer with bread and milk. At last they emerged but soon afterwards the surviving Jews of the town were deported. 15-year-old Chaim was taken to Auschwitz where he was able to survive because of his skill in building—his father had been a bricklayer—and was moved from camp to camp until his release by Allied troops.

Meanwhile, Manya and Majir hid for a time but were caught and sent to separate concentration camps. After liberation, they made their way to Hrubieszow, where they married, and later emigrated to Oklahoma, where Majir became a prosperous businessman.

Chaim, after a short period in the Polish Free Forces, settled as a builder in Newcastle-on-Tyne. Acting on a chance remark by a relative in Israel, Manya and Majir started a search through British telephone directories which eventually revealed her brother's new identity. After nearly 40 years, the family were reunited when Manya and her husband flew from America and embraced Chaim and his family at the airport.

NEW INFORMATION DESK OPENED

Recently launched under the auspices of the Board of Deputies, the Central Enquiry Desk responds to the need for information throughout the Jewish community. Thirty volunteers have been trained to deal with straightforward enquiries or, if more complex questions arise, to tell callers which institution can best help them. In advance of the opening, the project directors collected all available material about the British community, noting such addresses as that of the Jewish Alcoholics' Association or the Prisoners' Aftercare Society. Some gaps were found: for example, there is no Jewish adoption society nor any network to offer hospitality to out-of-town visitors. The CED telephone number is 01-387 4044 and there is an answering service for calls out of office hours.

HAIRDRESSING TRADITIONS UPHELD

Descendant of a Czechoslovak hairdressing family, Mr. Daniel Barton is President of the Fellowship of Hair Artists of Great Britain. His grandparents escaped from Czechoslovakia by leaving their shop at a moment's notice and skiing over the Polish border. But their shop lives on in the old-fashioned photographs with which Mr. Barton decorates his own salon in Borehamwood.

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"LAST WALTZ IN VIENNA"

The 24th annual W. H. Smith Award, now £2,500, was made to George Clare for his book, "Last Waltz in Vienna" (The Destruction of a Family; 1842-1942), published by Macmillan and reviewed in our July 1981 issue. George Clare was born George Klaar in Vienna in 1920. The book follows the lives and fortunes of his family from the time his great-grandfather established himself as a successful military surgeon in Vienna in 1842—breaking away from the Jewish ghetto that had been his family's fate until then—to 1942, when his parents perished in Auschwitz. The author's intention was to provide a record of his family and origins for his four children: "To let them know that they are not quite as English as they think; that their family hails from and was stamped by German Austrian culture, and to give them some feeling of my parents, the grandparents they never knew."

NEW "GENOCIDE" FILM FOR SCHOOLS

At the screening of a new documentary film, entitled "Genocide", Simon Wiesenthal said that he hoped millions would see it and realise that it is a short and accurate history lesson. Produced by the Simon Wiesenthal Centre in Los Angeles, the film is intended for showing to schools, universities and commercial audiences throughout the world. Part of the footage, showing SS murders of Jews standing in open graves, has never been shown before and other passages showing the liberation of the camps, although familiar to older people, will come as a revelation to the present generation. The script is by Martin Gilbert and Rabbi Martin Hier, and the narration is by Elizabeth Taylor and Orson Welles. At the first screening in Washington, the audience of over 1,000, who included many members of the Government and other well-known people, were numb and silent after watching the 90-minute programme.

APPOINTMENT

Our member, the solicitor Anthony Newton, Immediate Past President of the Rotary Club of London and Freeman of the City of London has been elected to the Livery of The City of London Solicitors Company.

EXHIBITIONS

Klaus Meyer and Friedrich Gotsch

In connection with the 150th anniversary of Goethe's death, the Curwen Gallery, 1 Colville Place, off Charlotte Street, London W1, is holding an exhibition (29 March—16 April) of a portfolio called "Urworte" by Klaus Meyer. His work is based on poems by Goethe which have been translated into English by Michael Hamburger. Klaus Meyer was born in Berlin in 1918 and came to England in 1938. He studied at both the Central and Slade Schools of Art. His work has been exhibited in London, Manchester and New York and has also been purchased for a number of public collections.

A very interesting exhibition of watercolours and graphics by Professor Friedrich Karl Gotsch is open (until 12 March) at the Margaret Fisher Gallery, 2 Lambolle Road, London NW3. Gotsch, born in Schleswig-Holstein in 1900, is one of Germany's most distinguished artists. The Nazis, however, did not like his work and included him among the distinguished band of artists whom they declared to be "decadent". His work is exciting and rich in colour.

Posters

The Art of the Poster in Austria and Germany 1900-1920 was the title of a recent exhibition at Fischer Fine Art, 30 King Street, London SW1. Copies of the fine illustrated catalogue (£2) are still available.

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NEWS FROM ABROAD

FRANCE

France Still Holds "Jewish Files"

CRIF, French Jewry's representative council, was outraged when a parliamentary commission on questions of freedom and information discovered "Jewish files" drawn up by French police during the German occupation. The files relate to Jews living in France during the war years. The commission also discovered that both the Gaullist and Communist parties maintain files on Jewish voters, though the parties claim they are only used to help in canvassing at election time. CRIF has demanded the immediate destruction of all such files and dossiers, which it considers highly dangerous. The council's fears are heightened by the findings of its sociological department that anti-Semitism is growing in France, especially among the young.

Lyons Militia Head for Re-Trial

Controversy has broken out in France over the proposed re-trial of Paul Touvier, head of the Lyons militia during the Second World War. A warrant has been issued for his arrest on the grounds of his alleged implication in the torture and death of French Jews while he was in office. However, Touvier has already been tried for similar offences and was pardoned by President Pompidou in 1972.

HOLLAND

SYNAGOGUE IN USE AGAIN

Local authorities and the Dutch Government have co-operated in the restoration of the synagogue and community centre in Groningen. First built in 1906 for the 3,000-strong Jewish community, the synagogue was sold after the Second World War when community numbers had dropped to 400. The building was used partly as a church and the rest was taken over by a dry-cleaning business, but a few years ago it fell vacant. The local authority bought the premises and restored them in the style of the 13th-century Toledo synagogue.

Another Dutch synagogue which may possibly be restored is that of Zutphen in Eastern Holland.

Dutch Bulbs for Israel

Entwined Israeli and Netherlands flags are represented in a display of tulips planted in a Jerusalem park. The flowers were part of a gift of 100,000 bulbs from Dutch citizens supporting the Netherlands Israel Committee, a popular non-Jewish organisation.

MAURITIAN'S WORK OF CHARITY

Following an unsuccessful attempt to enter Palestine in 1940, over a hundred Jewish refugees were exiled by Britain to Mauritius in the Indian Ocean. Many of them died there and their graves have been tended by Jac Desmarais, a non-Jewish Mauritian. Now his work in restoring and maintaining the tombstones and graves has been recognised and honoured by the South African Jewish Appeal.

NEW GUIDE TO JEWISH ARCHIVES

A new "Guide to Jewish Archives" in English written by Arieh Segall of Jerusalem, Chairman of the Committee for Information Exchange of the World Council on Jewish Archives, has just been published in Jerusalem. It covers North America, Europe and Israel in its 90 pages, and gives details of the areas covered, conditions of use and opening times. E.G.L.

DR. SOLOMON BIRNBAUM AT 90

At present living in Canada, Dr. Solomon Birnbaum recently celebrated his 90th birthday. Eldest son of Dr. Nathan Birnbaum, the noted writer on Judaism and Zionism, Solomon Birnbaum spent 21 years as a lecturer at the London School of Oriental and African Studies. He played an important part in the discovery of the Dead Sea Scrolls, for it was his expertise which made possible an accurate dating of the Scrolls. He and his wife retired to Canada in 1970 to join their sons.

With acknowledgement to the news service of the Jewish Chronicle.

JOINT'S AID TO POLAND

Since before the crisis in Poland erupted, the American Jewish Joint Distribution Committee has been able to send hundreds of food parcels to the Jewish communities in Warsaw, Katowice (Kattowitz) and Wroclaw (Breslau). Seven West European communities, including those of Britain and West Germany, are backing the Joint's aid programme to Poland. Although the activities of Jewish and other cultural associations have been suspended, it has been learnt that the Warsaw Yiddish Theatre has re-opened.

CZECH POET "REDISCOVERED"

Ivan Blatny, a Czechoslovak poet and professor, seemed to have disappeared after his rescue from a displaced persons' camp soon after the Second World War. He left Czechoslovakia for Britain in 1948 and shortly afterwards was admitted to hospital suffering from persecution mania. Moving from one hospital to another, he eventually lost touch with his friends, partly because he was afraid to write to them. Some of his manuscripts were lost in the various moves and his compatriots believed him to be dead. Then the English nurse who had originally rescued him from the camp interested herself once again in Mr. Blatny's case and at last found him living in an Ipswich hospital.

Interest has revived in the Czech poet's work and a selection of his verse was recently published in Canada. He also writes in French, German and English, and arrangements are on foot for another book to be published shortly.

MENUHIN SUPPORTS EGYPTIAN OPERA

To help in the rebuilding of Cairo Opera House, Yehudi Menuhin recently undertook a series of violin concerts in Egypt. The original Cairo opera theatre opened in 1871 with the world premiere of Verdi's "Aida".

ANXIETIES OF SPAIN'S JEWS

Spanish Jews, numbering some 12,000, are beginning to feel uneasy about the growing strength of neo-Francoism within the country. One extreme rightwing movement, Fuerza Nueva, is exploiting antisemitism for its own ends, and such books as Henry Ford's "The International Jew" and the Tsarist "Protocols of Zion" are widely available. Anxiety is fanned by Government reluctance to recognise the State of Israel, although mutual trading and town twinning are in no way affected by absence of diplomatic relations. On the contrary, a trade delegation recently visited Israel and a Spanish-Israeli trade office has opened in Madrid.

ANTWERP DOCUMENTS SOUGHT

A foundation for studying the history of Antwerp Jewry has been set up in Israel by a former inhabitant of the city, Sylvain Brachfeld. Since nearly all the documents relating to the Jewish community were destroyed under the Nazi occupation, Mr. Brachfeld is seeking for archival material which may have been preserved by those who escaped from Belgium.

ISLAMIC CENTRE PLANNED FOR BELGIUM

Jewish and Christian communities in Antwerp have been asked to support a projected Islamic cultural, religious and social centre, to be built at a cost of £6 million near the diamond centre, scene of a bomb blast last October. Among the guests attending the news conference at which Prince Zakaria of Mauritania disclosed the plan, was the rabbi of the Sephardi synagogue destroyed by the bomb.

SPANISH JEWS AFTER THE EXPULSION

In a speech given to the Birmingham branch of the Jewish Historical Society, Dr. C. C. Aronsfeld recently detailed the history of the Jews in Spain. After the expulsion of 1492, he said, despite the efforts of the Inquisition, some Jews returned to Spain where they lived as Marranos (crypto-Jews). As early as the 17th century, attempts were made to secure their re-entry to the country but it was not until the 20th century that real progress was made with the election of a Jew to the Cortes in 1910 and the opening of the first synagogue after 425 years in 1917. Dr. Aronsfeld told how General Franco had rescued Sephardi Jews from occupied Greece. Other Jews also found refuge in the Peninsula. Although Israel was still not recognised, the Spanish Government after Vatican II proclaimed the fundamental right of religious liberty to all Spaniards.

KAFKA RENEWED

This is a brilliant new translation* of all the stories Kafka published during his lifetime. One had somehow assumed that the excellent first translations by Edwin and Willa Muir had done the job once and for all. But Mr. Underwood's achievement reminds us that the work of a classic writer like Kafka really should be filtered through another mind for the benefit of another generation. We see the stories with a fresh eye, and what works of genius they are!

One even gains a new perspective on Kafka's famous instruction to Max Brod to destroy his manuscripts. There is really enough in the work that appeared in his lifetime to establish him as a great writer. We have here "The Judgment", "The Stoker" (the first chapter of "Amerika"), "The Metamorphosis", "In the Penal Colony", the collections "A Country Doctor", and "A Fasting-Artist", which includes "Josephine the Singer or The Mouse People".

Note that Mr. Underwood calls *Ein Hungerkünstler* a fasting-artist, and at first it seems strange, if one is familiar with the original and the Muirs' title (A Hunger Artist), but when one has reread the story in the new translation, it does seem right. The anti-hero fasts, as he says at the end, "because I've never been able to find the kind of nourishment I like." As Ronald Hayman remarks in his marvellous new *K: A Biography of Kafka* (Weidenfeld, £8.50 paperback): "Life had not offered the food he needed; he had not adapted to what it offered. The only way of snatching back the initiative was self-destructive: like suicide, the option of starving himself was always available and never wholly unattractive. But his ontological curiosity was so strong that he preferred to go on investigating the human condition by postulating a consciousness even more abstemious than his own, even more critical of the only diet available."

The "Stories" have an excellent Foreword by the illustrious Jorge Luis Borges, who wisely observes—regarding Kafka's instructions to Brod—that "a man who really wishes to see his work consigned to oblivion does not entrust the task to someone else. . . . For all their contemporary setting, his stories are less close to what is conventionally called modern literature than they are to the Book of Job. They presuppose a religious conscience, specifically a Jewish conscience. Kafka saw his work as an act of faith. . . . Only one character appears in all his work: the *Homo domesticus*, so Jewish and so German. . . ."

Though Kafka's "Stories" is reasonably priced by today's standards, what is now really needed to bring these wonderful works to an ever-larger public is for an enterprising publisher to put the Underwood translation into paperback. And then to commission Underwood to go on to translate further works of Kafka.

MARTIN STERN

*STORIES: 1904-1924. Franz Kafka. A new translation by J. A. Underwood. Foreword by Jorge Luis Borges, Macdonald, £7.95.



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F. L. Brassloff

MODERN AUSTRIAN WRITING

A Comprehensive Anthology

Among the puzzling and fascinating features of the post-Nazi era is the emergence of an Austria, radically different in several respects from the state which had led a precarious existence during the 20 years after the collapse of the Habsburg empire, economically hardly viable and unloved by its people, who were either hankering after the allegedly good old times of the multi-national monarchy or looking forward to joining the German Reich. Having experienced the loss of identity as part of Hitler's Greater Germany, the Austrians have acquired a new and genuine national consciousness and are enjoying a prosperity unheard of previously; they are consequently adopting a positive attitude to their cultural heritage. The younger generation of writers and artists have considerable achievements to their credit. They are aware of the losses suffered by the liquidation and expulsion of the Jewish element, but are not unduly worried about it; they feel little concern about the misdeeds of their fathers.

The Austrian "miracle" of a goodly number of poets and prose writers is taken seriously in the Federal Republic of Germany, in other neighbouring countries, and even among elites in Italy, France, Britain and the United States. Numerous publications bear witness to this phenomenon, among them a recently published book "Modern Austrian Writing—Literature and Society after 1945", edited by Alan Best and Hans Wolfshütz (Oswald Wolff Publishers, London £9.50). It assembles appreciations by eight young academics, who display a remarkable knowledge of the themes and understanding of the subjects and their background; the book constitutes the realization of a project which enjoyed support by the authorities of the University of Hull and of the Austrian Government.

Had the study been undertaken 20 years ago, it would have been a matter of controversy whether one could legitimately speak of a specific Austrian literature; both Germans and Austrians considered Austrian writing as a regional branch of German literature. German nationalists tended to ignore the works of Austrian Jews who, in their views, were an alien element; Jewish and non-Jewish Viennese had little regard for literature produced outside the capital. In their often superficial judgment it was merely "provincial" and not deserving attention. A chance acquaintance I struck up in the fifties on the boat train from London to Folkestone was for me the first indication that the awareness of the existence of Austrian literature had even reached the British shores. My vis-à-vis, a lecturer at a red-brick university, tried to convince me that Austrian writing was not just a part of German culture; he was somewhat surprised that he preached to an already converted person, who happened to have some knowledge of even minor Austrian writers.

For the contributors of the brief and lucid essays collected in the volume under review the existence of Austrian literature is self-evident. It is obviously their aim to interest British students in a number of contemporary authors and groups, whose writings have played a significant role in the period from 1975 onwards. The legitimate exception is Oedoen von Horvath, who met a tragic death by an accident already in July 1938, but whose plays the Viennese, whom he has depicted masterfully, accepted as important contributions to literature only after 1945.

Generalizations about Austrian contemporary authors require qualifications. Certain tendencies are, however, apparent in their writings. Like their predecessors and often even more distinctly, they give expression to feelings of a creative scepticism and attach particular importance to linguistic problems; in this respect the influence

of Kafka, Musil, Wittgenstein and, rather insufficiently noted in this book, Karl Kraus, makes itself felt. The particular rhythm of Austrian intonation of the German language serves as a unifying element. It is also noteworthy that political issues play much less a part in the writings of Austrian authors than in the publications and activities of their German counterparts who felt and still feel the need to come to grips and to terms with the Nazi past whereas the Austrians grapple, in a non-political way, with problems arising from the eternal conflict of individual desires with the established order, both regarded as legitimate. These are issues which have occupied Austrians for a very long time; Grillparzer, Freud, Hofmannsthal and Schnitzler are the outstanding representatives of those voicing such concerns in this regard.

Among the authors considered in "Modern Austrian Writing", there are quite a few who are of Jewish extraction: the very great and difficult poet Paul Celan, whose "Fugue of Death" has become widely known; the playwright Fritz Hochwälder, who has found a new home in Switzerland but has remained a typical Viennese, deeply steeped in the traditions of Austrian drama; Ilse Aichinger, who has given literary expression to her traumatic experiences as a half-Jew suffering in Greater Germany; Erich Fried, who established himself in London as a many-sided poet with outspoken leftist inclinations and as a highly respected translator of English literature into German.

Canetti's Originality

Perhaps the most important Jewish-Austrian author is Elias Canetti, whose Nobel Prize award in 1981 was taken note of widely. Of Bulgarian Sephardic descent, Canetti is a true cosmopolitan, conversant with German, French, English and other cultures; he has, however, done his creative work exclusively in German. The contributor to the appreciation of Canetti's writings seems to have critical reservations about their merits and fails to do appropriate justice to them. This is the more surprising as Canetti, who was originally a kind of "writers' writer", has now acquired a wide readership, notwithstanding his retiring manner, eschewing cheap publicity. In Austria today he is being much praised and honoured, but the Viennese theatre-goers have frequently shown clearly their displeasure at being confronted with his discernment of Austrian sham—"gemütlichkeit" as brutal and heartless. According to the biographical note in "Modern Austrian writing", Canetti has moved to Zurich; he is actually staying there part of the year and the rest in London. There are some other inaccuracies in the book which do, however, not diminish its merit.

In accordance with Austrian and also German habits, the reference to the fact that the Jewish authors were forced to leave their home countries and became refugees, is expressed in terms which may be intended as tactful, but are rather hiding the unpleasant truth; the favourite but inaccurate term used in this context is "exile"—as if the victims had much freedom of choice of how to save their lives.

Among the Austrian writers, who are most representative of the generations that grew up or were even only born after 1945, several have made their mark on literature generally: Hans Carl Artmann, who was prominent in the anti-establishment groups in Vienna and Graz, has now become a respectable, skilful and productive author; Thomas Bernhard, a genuine 'loner', projecting the image of a hater of his beautiful home city Salzburg; and Peter Handtke, a Carinthian by origin, whose plays have become part of the repertoires also outside German speaking countries. His

film "The Left-handed Woman" may not have been a box office success, but has made a strong impact on young audiences.

The contributors to "Modern Austrian Writing" have been wise to refrain from prophesying about the lasting value of the works of the authors examined by them. Some of them are likely to become of merely ephemeral interest, others may still emerge as important and original. It is noteworthy that none of them show any chauvinistic tendencies; their identification with their home country expresses itself often in acid criticism of the many shortcomings of their compatriots; this is a good old, and albeit often misunderstood Austrian custom.

JUDAISM OF THE ENLIGHTENMENT

This work,* by a lecturer in Judaic studies at the University of Vienna, is part of the "Problemata" series, described by the publishers as "a forum for the negotiation of important problems and interests of the day according to the rules of scholarship but free from the demarcation lines of scholarship."

As might be expected, this discussion of the Judaism of the Enlightenment homes in largely on Moses Mendelssohn, although there is also a chapter on the Haskalah of eastern Europe. It documents the attempt of German Jewry to break into the German *Kulturkreis* as a separate and identifiable entity, but one willing, indeed anxious, to be fully accepted. The author recognises, albeit with evident reluctance, that the attempt failed.

The work is a valiant if somewhat limited attempt to make Judaism, or rather one aspect of it, comprehensible to young German-language intellectuals. To what extent the attempt succeeds must be left to the judgment of history.

MICHAEL WALLACH

*Das Judentum in der Aufklärung, by Jacob Allerhand (Frommann-Holzboog, Stuttgart-Bad Cannstatt, 1980).

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COLLECTED CARNER

The older generation of refugee musicians included many who arrived in this country equipped with an abundance of valuable experiences which they had gained prior to emigration. One of these is Mosco Carner—born in Vienna in 1904—who could look back on years as a conductor in Vienna, Troppau and Danzig but had also studied, at Vienna University, with one of Europe's leading musicologists, Professor Guido Adler. Settling in London in 1933 Carner soon made his name as a music critic and author of books and articles. The chief editor of *The New Grove* (1981), *Stanley Sadie*, credits him as writing "with special perception and authority on early 20th-century Viennese music (notably that of Berg)" and calls his Puccini biography "the most important book in English" on the composer "by its detailed discussion of the music and the sharp psychological insight shown in its account of his life."

An earlier collection of Carner's essays (*Of Men and Music*, 1944) has now been followed by a larger volume (*Major and Minor*; Duckworth, London 1980. £24). Its scope extends from Beethoven to Bartok and Seiber and it includes a number of detailed studies, interspersed with shorter essays. He is generous with music quotations (even so, the price seems rather excessive).

Technical analysis is made the basis of critical evaluation—a sound and authoritative method even if one does not always share the writer's conclusions e.g. his radical dismissal of Pizarro's great revenge aria in *Fidelio*, or, more generally, his critical comments on Schubert's and Schumann's symphonic structures, which are measured against those of the classics. Is this necessary? (Admittedly, Carner is in good company there!)

One of the book's most important features is a comprehensive study of Bartok's string quartets.

Some of the articles were written shortly after the war, and it seems a pity that no dates are given—their inclusion would throw some light on possible changes of outlook.

The book's chief feature is a detailed study of Beethoven's *Fidelio*. A searchlight is also turned on three contemporary operas in which the same subject is treated. To one of these, the work of the Bavarian-born Simone Mayr, Carner devotes a special study. The three versions of Beethoven's opera are discussed, with the focus on the final version of 1814. Mosco Carner develops an interesting theory which links the works of Beethoven's heroic period, including *Fidelio*,

with his personal struggle against the deafness whose onset had at first driven him to utter despair (see the *Heiligenstadt Testament*). There may be some point in this suggestion which must not be mixed up with the more primitive attempts to link the artist's work with every phase of his everyday life.

The significance, for our century, of the power of evil, as represented by Pizarro, is not overlooked. The author asks: Is Pizarro "a paste-board figure then?" and adds: "Not really, for the Himmlers of Nazi Germany and the Berias of Stalin's Russia are the spitting image of Pizarro but on a monstrous scale." An apt comment, except that the names of Hitler and Stalin, instead of their servants, should be inserted.

The shorter articles include some topics which are of special interest to British readers, such as Bruckner's organ recitals in London and Mahler's 1892 appearances at Covent Garden, where he conducted the Ring, Tristan and Fidelio. Practising his newly acquired English he writes to a Viennese friend: "Only that I found the circumstances of orchestra here bader than thought and the cast better than hoped", concluding: "I make greater progress in English as you

can observe in this letter". . . . (He soon found the orchestra "beautiful").

An article, "Elgar and the Symphony", investigates the composer's impact on a foreign-born musician. The evaluation is not uncritical but basically positive. Carner emphasises that Elgar achieves his "Englishness" without the use of folksong material.

Another interesting essay recalls the significant polemic between Pfitzner and Berg in 1920. In spite of his affinity for Berg's music, Carner here comes down on the side of Pfitzner's aesthetic views.

Without exception, each of these numerous short essays is stimulating and thought-provoking. One that may finally be singled out for its human warmth is the author's report on his visit, in 1937, to his old teacher Guido Adler, of whom he gives a moving pen-portrait. The time was the last year of Austrian independence. (Adler died in Vienna in 1941.)

SUCCESS OF ENQUIRIES

Throughout the years, enquiries published in *AJR Information* have resulted in most helpful responses by our readers. This particularly applies to requests by German authors who are writing biographies of German-Jewish personalities or histories of extinct Jewish communities. One of the latest examples is the request by Oberstudiendirektor H.-Dieter Arntz, who is preparing a history of the Jews in Euskirchen (published in our January issue). We have been informed by Mr. Arntz that he was contacted by the former resident whose address he was looking for and who is a member of the AJR.

A WHO'S WHO WITH A DIFFERENCE

"Jews in Prussia"

Last year's "Preussenjahr" was marked by a great number of functions, exhibitions and publications in Germany. One of the works published on the occasion is of special interest to our readers. It is a unique biographical register of 2,000 Jews compiled under the heading "Juden in Preussen" (edited by the Bildarchiv Preussischer Kulturbesitz, obtainable from Dietrich Reimer Verlag, Unter den Eichen 57, 1000 Berlin 45, DM 24.80 plus DM 3—postage). The author is Dr. Ernst G. Lowenthal (Berlin), a regular contributor to this journal, identifiable by his initials "EGL". He is the last surviving founder member of the AJR. In the course of his activities, "EGL" has acquired an unsurpassed background knowledge of German-Jewish personalities, past and present.

The specific value of the work arises from the selection of the entries. Advisedly, the choice is not restricted to people who were prominent in one field or another. On the contrary, as the author stresses in his introduction, he just aims at giving a "Querschnitt" of the Jewish population in the former Land of Prussia, where according to the census of 1925 the majority of German Jews (400,000 out of 565,000) lived. The term "in" Prussia, used in the title, makes it clear that Jews who were born in other parts of Germany or outside the country, are not excluded as long as they spent the major part of their working life on Prussian territory. Equally, inclusion in the book does not necessarily imply that the attitude of the person referred to was "Prussian" in the meaning which we associate with this term. The book also includes persons of Jewish origin, who were no longer of Jewish faith and, as far as possible, the abbreviation "get." (getauft-baptised) makes this clear.

Several general facets become evident when browsing through the collection of names. Quite a few men, especially in the medium sized towns, were both members of the local municipal council and chairmen of the Jewish community, e.g. Justizrat Adolf Jungmann (Oppeln), the father of Eva Reichmann, or Justizrat

Arthur Kochmann (Gleiwitz), who perished in Auschwitz. In some cases, most outstanding members of the same family are mentioned, e.g. the Rathenaus. In other cases, e.g. that of our friend the late Hans Blumenau, only the father, Emil (chairman of the Cologne Jewish community) and the grandfather Salomon (preacher and cantor in Bielefeld) are mentioned. Similarly, it is interesting to note that the father of Hermann Berlak, Leo Berlak, held several leading positions as a grain merchant.

The book also lists a surprisingly high proportion of rabbis in medium sized towns who officiated throughout their lives in one single community, e.g. Wilde in Magdeburg, Kaatz in Hindenburg, Lucas in Glogau and Jaulus in Aachen. We also meet communal workers like Max Kollenscher, owners of retail firms like Heinrich Michel (Cologne), Herrmann (originally Hirsch) Gerson (Berlin), the founder of the "Schlesienbuecherei" Max Pinkus, the father and husband of our beloved Mrs. Margaret Jacoby, Justizrat Julius Orgler and the pharmacologist Professor Martin Jacoby, the lawyer brothers Joseph and Raphael Josephsohn in Potsdam and the book-dealer Ludwig Mayer, who went to Jerusalem as early as 1908.

It may not be known to many that the original names of the publishing firm Ruetten & Loening were Rindskopf and Löwenthal. Mention is also made of the locksmith Simon Joel Arnheim, manufacturer of the well known German iron safes, and of Bernhard Loeser, the co-founder of the tobacco corner shops Loeser & Wolff.

In his comprehensive introduction the author describes his book as a mixture of biographies of well known, less known and even unknown Jews in Prussia and describes the publication as "perhaps the last opportunity" of saving their names from oblivion. With this objective in mind, he has made an essential contribution to German-Jewish historiography.

WERNER ROSENSTOCK

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Jack Barnett

UNSUNG HEROES

As a group there can hardly be another that is as underestimated and undervalued by the Jewish community as the journalists who serve their needs. If "being a Rabbi is not a job for a Jewish boy", writing solely for Jews puts one even lower down the scale of values. Yet the Jewish newspaper or magazine probably contributes more than many institutions combined to keep the community together — and at a fraction of the cost. The *Jewish Chronicle* with all its shortcomings is of more importance in my view than the Board of Deputies in reminding British Jews that they are Jews and keeping them within the fold. I would add, further, that institutional publications when they are of the right quality can serve the same function and *AJR Information* is one of the finest examples in that field.

The "J.C." excepted, it has always been difficult to keep Anglo-Jewish publications alive and those who write for them rarely become affluent by doing so. Being a Jewish journalist — as opposed to being a journalist who is Jewish — usually calls for a high degree of personal sacrifice and perhaps a little touch of madness in those who persist in it. Some write, edit, pursue advertising and personally peddle copies of their magazines to keep them going and this is especially true of the few remaining writers in the Yiddish language in this country. The richness of the heritage which they are trying to preserve reaches a smaller and smaller audience year by year.

There is in our midst one man who has managed to break through Anglo-Jewry's strong wall of indifference to things cultural and create an effective literary magazine. His achievement is celebrated in this book,* which marks the 25th anniversary of his founding of the *Jewish Quarterly*: Mr. Jacob Sonntag. In introducing his own selection of items from nearly 100 issues, he describes his publication as "the only Anglo-Jewish literary and art magazine" and it is to the shame of the rest of us that he is not making an idle boast. A community of some half-million Jews should have a half-dozen such competing publications, not just this one excellent example.

Mr. Sonntag over the years has wheedled, cajoled and flattered many of our leading writers, artists and poets to contribute to his magazine. It is my guess that he has rarely, if ever, been able to pay them the comparable rates that they could obtain for the same work and effort in the non-Jewish media. But they have responded to this one man's desire to translate the Jewish culture he knew and loved from his youth in continental Europe into the English milieu where he came to live. Equally he persuaded businessmen to advertise in his publication, communal leaders to give him backing and the *Jewish Quarterly* now ranks as highly as the best of its non-Jewish contemporaries.

There is so much richness in this anthology that it is only possible in a short review to touch upon some items that personally appeal. Its opening essay by Professor J. L. Talmon, *European History as the Seedbed of the Holocaust* is typically fascinating; a cluster of writers

are represented in a section "On being English and Jewish" — Alexander Baron, Frederic Raphael, Gerda Charles, Dannie Abse, Emanuel Litvinoff, among them; Professor David Daiches deals with *Some Aspects of Anglo-American Jewish Fiction*; the section "Aspects of Israel" must have presented the editor with difficulties of choice. The magazine has always been strong in providing a platform for writings and illustrations of Jewish Art and Jewish artists and Charles Spencer's *Towards a Definition of Jewish Art* and Josef Herman's *The Modern Artist in a Modern Society* are among the valuable contributions finding their place here.

The portion of the book headed "Resistance and Survival" is a tribute in both prose and poem to those who died in the Holocaust. It is followed by "The 'Black Years' of the Stalinist Terror", which deals with the destruction of Soviet Yiddish Literature and leads naturally on to some samples of Soviet Yiddish Poetry by Peretz Markish, Shmuel Halkin and David Hofshiteyn. Consciousness of the great contribution made by Jews to German Literature is dealt with under the generic title "The World of Yesterday" and includes evaluations of both Heinrich Heine and of Lion Feuchtwanger as a Jewish novelist of our time.

This is the *Jewish Quarterly's* third anthology. May there be many more.

JUDAISM AND THE PROBLEM OF SUFFERING

In a recent television programme called "Credo", the question of Christian identification with the misery of the unemployed was raised and discussed. How useful the participants would have found "Solidarity with Sufferers in Judaism" by Rachel Rosenzweig,* the daughter-in-law of Franz Rosenzweig, but they could not of course have access to this scholarly book written in German.

The book is a thorough investigation of this thorny problem of solidarity with sufferers without in any way being polemical. It looks into the various aspects of the subject in biblical, apocryphal and post-biblical writings, including the New Testament, and deals with such subjects as suffering humanity, the suffering nation, and the attitude towards the suffering neighbour.

In its second part, it speaks of the teachings of solidarity, such as the divine solidarity with the sufferer, the difference between divine and human solidarity and gives examples from the Bible as well as from rabbinical writings.

The third part concerns itself with the question of solidarity and responsibility and depicts the issue in connection with prophets and rabbis, and ultimately investigates the question as seen by the Qumran Sect and by Christianity.

It is an all-embracing study of the problem and worthwhile reading, particularly as after the scholarly examination of the various sources each chapter gives a summary of the aspect dealt with.

However, without wanting to detract in any way from the value of this volume, certain remarks must be made, particularly for those whose native language is not German and for those who have adopted a second language which they use more frequently than their German mother-tongue. It is important to stress that the book was

written by the daughter-in-law of Franz Rosenzweig and that it uses in the quotations from holy writ the Buber-Rosenzweig translation of the Bible. One wonders what impact—if any—this translation still has and how many Jews will be able to read it in a few years' time. One also has to ask how many German non-Jews would want to work their way through this very problematical interpretation of the Bible.

Having lived in non-German speaking surroundings for what used to be counted as a generation, one also finds the language in general peculiar in its development, to say the least. Purists might well object to the various "Fremdwörter", particularly English expressions, like "mob" or "rowdy" which could easily be rendered in German and also colloquialisms like "schnuppe", which jar in a serious book—at least in the ears of this reviewer.

But these thoughts—and the various misprints—should not detract from the scholarly value of the book. It is heartily recommended to those interested in the problems of human relationships which, after all, are among the central problems of our life.

C. E. CASSELL

*Studia Judaica: Forschungen zur Wissenschaft des Judentums; Band X: Rachel Rosenzweig: *Solidarität mit den Leidenden im Judentum*. Walter de Gruyter, Berlin-New York, 1978.

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**Jewish Perspectives: 25 Years of Jewish Writing*. Ed.: Jacob Sonntag. Secker & Warburg. London 1980. £12.50.

Margot Pottlitzer

JEWISH FAITH IN THE FUTURE

A Refugee Philosopher's View

On February 15, 1938, Hermann Levin Goldschmidt came to Switzerland as an impecunious young refugee from Berlin, hoping to continue his studies in philosophy and literature. In the autumn of that year, he was awarded a prize by the philosophical faculty of Zürich University for his essay on the spirit of education in the work of the Swiss writer Jeremias Gotthelf. Despite this initial success, however, life was far from easy. In October 1940, in answer to an application, the young man received a letter from the Swiss Aliens Police which deserves to be quoted in full (In 1973, an enlarged copy of that letter was displayed in an exhibition "From Büchner to Brecht, Zürich as a refuge for exiled writers"):

"Emigrants must realise that Switzerland is a country of transit for them. Any attempts at settlement, such as partnership in business, purchase of houses or marriage to Swiss citizens, do not affect this condition. Immigrants are obliged to do everything in their power to find ways of re-emigration and to make use of any such opportunity that offers. Immigrants must abstain from all political activities and 'un-neutral' behaviour. They are not allowed to work or to accept employment, whether paid or unpaid. Immigrants who violate the duties laid upon them by Swiss law will be interned in prison, or deported to the country from which they came or to which they belong Your request to continue your studies at Zürich University is granted, but we expect these studies not to interfere with your sustained endeavours to re-emigrate."

In a recently published book* Professor Dr. Hermann Levin Goldschmidt, since 1963 a citizen of

Zürich and married to a Swiss citizen, looks back on his experiences since those days and proclaims that without doubt Switzerland, and Zurich in particular, is the only home he knows. He identifies with the ideals of Swiss life, but above all over the years he has become deeply rooted in Jewish life. He has studied the sources, both biblical and post-biblical, written a number of important books and articles in the German-language press and has lectured widely in Germany, Switzerland, Italy and on at least one occasion in London. In Switzerland he has been active in the work of the *Volkshochschulen* and has conducted study circles at Zurich, Basle and other universities. His books deal with literary, philosophical and psychological subjects, all of them of great interest, but perhaps sometimes too erudite for the general reader.

He has worked for Christian-Jewish understanding, and was a co-founder of the *Gesprächskreis Christen und Juden* of the Central Committee of the German Roman Catholics whose conferences he has repeatedly addressed. Another of his projects is the creation of a Jewish *Lehrhaus* and of a Jewish Museum in Basle to be opened this year. In his study circles he has fired young people, both Jewish and non-Jewish, with enthusiasm for a deeper understanding of Jewish subjects.

The present volume is a collection of speeches and essays from 1938/39 onwards and represents the scope of his learning. He proclaims that as a Jew he is full of hope for the future, though it is hope without optimism. Jews, he says, are understandably pessimistic, but despite their clear anticipation of future suffer-

ing, based on centuries of experience, they have preserved hope and trust in their own future and the future of mankind. As he puts it: "They say 'yes' to the future." Altogether Levin Goldschmidt's book reveals the spiritual experience of an extremely rich and fulfilled life. Among his many sources, he quotes the late Rabbi Dr. Ignaz Maybaum who maintained that European Jewry, which in the 19th century attained a wide self-awareness, covering many differing doctrines, has joined world Jewry as a messenger from Europe rather than as a refugee, and that the existing *Lehrhäuser* preserve the heritage of our past for future generations. The author's lifework, as once more displayed in this volume, is certainly part of that heritage.

*Hermann Levin Goldschmidt, *Jüdisches Jahr zur Zukunft der Welt. Eine schweizerische Dokumentation eigener Mitwirkung seit 1938.* Novalis Verlag Schaffhausen 1981, 184 pp.

PRESS PROBLEMS IN ISRAEL

"The Jerusalem Post", like its Hebrew-language competitors, is currently operating at a loss and has been obliged to economise by leaving posts vacant when staff leave the paper. Inflation is the biggest worry, but the position is not yet considered desperate. "The Jerusalem Post", virtually the only source of news for non-Hebrew-speaking immigrants, is strongly opposed to the present Israeli government, but the editor, Erwin Frenkel, points out with pride that despite this fact, the government does not put any kind of pressure on the fifty-year-old newspaper.

"MEIN KAMPF" IRRELEVANT?

"Mein Kampf" has been outdated by the conditions of life today. That is the verdict of the West German Justice Minister, Jürgen Schmude, when justifying his refusal to ban Hitler's book. Although it was not forbidden, he said, not many people actually read "Mein Kampf" and even in the Nazi era it had only had a limited readership. Young people were not likely to be corrupted by it because the style and content of the book were irrelevant to present reality.

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NEWS FROM GERMANY

MUNICH SHOOT-OUT WITH NEO-NAZIS

Right-wing extremists were involved in a fatal clash with the Munich police recently. When five men were ordered to leave their car, a grenade was thrown and in the subsequent affray, two young men were killed and three wounded. All were members of the "Volksozialistische Bewegung Deutschlands", also known as the "Partei der Arbeit".

At the home of the movement's leader, Friedrich Busse, police seized arms and explosives, and arrested Busse and his Iranian tenant. One of the wounded men had been associated with the banned "Wehrsportgruppe Hoffmann", whose leader is currently on trial for the murder of Shlomo Lewin.

Further linkages with the "Wehrsportgruppe Hoffmann" were disclosed at proceedings in Karlsruhe against members of the "Aktionsfront Nationaler Sozialisten" for gun offences and dissemination of Nazi and antisemitic slogans. The chief accused, Odfried Hepp, voluntarily returned to Germany from a training camp in Lebanon. A former member of the Hoffmann group, he is a vital prosecution witness against Karl-Heinz Hoffmann.

BUDGE FOUNDATION DIRECTOR RETIRES

The Henry and Emma Budge Foundation in Frankfurt a.M. gives practical proof of Christian-Jewish unity by offering a home to elderly and disabled people of either faith. Since the re-opening of the Foundation in 1967, Henry Felson has been its director and under his care many novel features have been introduced, such as a paved way with a viewing platform and a special café.

Until 1939, Henry Felson lived in Frankfurt where he attended the famous Philanthropin and where he experienced the days of the November Pogrom. Emigrating to England, he studied psychology and joined the Royal Navy, afterwards being attached to the Foreign Office. He then worked for "Die Welt".

Mr. Felson's wide experience made him an ideal candidate for the post of Director of the Budge Foundation. He proved an undoubted success there but he has now reached the age of retirement. Hundreds of people—the City of Frankfurt's Mayor and other officials, inmates of the home, prominent Frankfurt Jews and many others—attended the ceremony of farewell.

NEO-NAZI BOMBER TRIAL

Evidence against the neo-Nazi lawyer Manfred Roeder and his accomplices, at present on trial in Stuttgart for murder and attempted murder, included allegations that the accused were implicated in bomb blasts which wrecked an exhibition about Auschwitz, the house of the exhibition organiser and a Cologne school dedicated to the memory of a Resistance leader. Roeder, the leader of two neo-Nazi groups—"Deutsche Bürgerinitiative" and "Deutsche Aktionsgruppe"—was arrested over a year ago and his trial is considered to be the most important ever mounted against neo-Nazis in West Germany.

Details of the life and career of Manfred Roeder show that he was the son of a prominent Nazi and attended a "Napola", an elite national socialist school. Even after the collapse of the Third Reich, the elder Roeder clung to his old beliefs and this led to conflict with his son who feels that it was this which led to his father's death. As a form of atonement, the young lawyer found himself drawn to the neo-Nazi movement in recompense for the "wrong" done to his father. Before that time, however, he became involved in "Moral Rearmament" and then in the CDU and the Protestant church.

This phase did not last and in 1970 he began his campaign against the "Porno-wave" which he saw sweeping through Germany. He threw paint at sex-shops and attacked cinemas. At this time he became even more involved with neo-Nazism and founded his "Deutsche Bürgerinitiative". Increasingly violent language and actions brought prison and prosecutions, and in 1977 Roeder left Germany for South America, and thence to Toronto, where he met the notorious antisemite Zündel, and to Buffalo, N.Y. In America, he was associated with Georg Dietz of the "White Power Movement" in the publication of "NS-Schulungsbrief". Tapes were sent to his German followers in which Roeder prophesied the elimination of non-Germans and "Mischlinge"—defined as all those who were "produced under the occupation Terror in Germany". In September 1980, Manfred Roeder and his wife were arrested in Hannoversch-Münden on terrorist charges.

LAWYER'S "MONSTROUS" DEFENCE

While Jurgen Rieger, a Hamburg lawyer, was defending Arpad Wigand, the police chief of Nazi-occupied Warsaw, and two other former police officers against a charge of murdering Jews in Warsaw and in Treblinka camp, he told the court that the Warsaw Ghetto had been established to stop the spread of typhoid and that Jews found outside the Ghetto were shot in order to halt the epidemic. The judges stigmatised his defence as "monstrous" and sentenced Wigand to 12½ years' imprisonment and the other accused to shorter sentences. Wigand's sentence will certainly be reduced to 30 months because he has already served 10 years in a Polish prison; in view of his age, it may be abrogated altogether.

Heinz Galinski, the President of the Jewish community in Berlin, together with a number of Jewish lawyers, has complained to the Hanseatische Rechtsanwaltskammer about Rieger's statements in the trial. Moreover, proceedings against the lawyer, who has long been known for his links with neo-Nazis, have been opened by a Hamburg publisher on the grounds of slander of the Nazis' victims.

ANTI-TERRORIST CASE COLLAPSES

After a court in Karlsruhe decided that certain proceedings against terrorists could not be upheld if the accused's base of operations was not on German soil, there has been a public and juridical outcry demanding a change in the law. The case in question was that of Karl-Heinz Hoffmann and the charges related to the founding and maintaining of a terrorist group in Lebanon, the Wehrsportgruppe Hoffmann, whose members were predominantly German. Hoffmann and his girl-friend are still in custody, since they have to face charges of murdering Shlomo Lewin and his mistress in 1980. The State Prosecutor has made no attempt to conceal his alarm and disgust at the Bundesgerichtshof ruling, and it is widely felt that the decision opens the floodgates to international terrorism and Mafia crimes.

ERNST HEILMANN REMEMBERED

To fill in an area inadequately covered by the recent Berlin Prussia exhibition, the Franz Neumann Archiv has just published in its Heft No. 3, "Prussia and Social Democracy". One of the contributions is devoted to Ernst Heilmann, a leading Jewish Social Democratic politician of the Weimar period who was arrested by the Nazis in 1933, dragged from camp to camp for six years, and then murdered in Buchenwald at the age of 59 in 1940 in a particularly vicious manner. The hundredth anniversary of Heilmann's birth falls in April. He fought and was severely wounded in the First World War, was chairman of the SPD group in the Prussian Landtag, and as the group's main strategist was called "the uncrowned king of Prussia". From 1928 to 1933 he was also a member of the Reichstag. In the same FNA issue Prof. Robert M. W. Kempner writes about his "Recollections of the Prussian Ministry of the Interior", where he served from 1928 to 1933, and Marianne Regensburger, who returned from emigration in 1951, writes about "Appropriating Myths in East Germany".

E.G.L.

ALEXANDER ABUSCH

The man who founded the "Free Germany" movement, Alexander Abusch has died in East Berlin at the age of 79. A journalist and committed Communist, he emigrated in 1933 and set up his anti-Hitler movement in Mexico. In 1946 he returned to East Germany, where he held ministerial posts between 1958 and 1971.

MORE DAUBING OUTBREAKS

Cemetery daubing has occurred in Frankfurt a.M. and Fulda recently. In both towns the Jewish cemeteries were daubed with antisemitic slogans and in Frankfurt gravestones were damaged.

IN MEMORY OF NIDDA JEWS

The fate of the last Jews of Nidda (Hesse) was recalled by the Chairman of the City Council, Dr. Knoche, when he recently unveiled a memorial tablet at the site of the former synagogue in Schillerstrasse. Dr. Knoche mentioned his boyhood experiences of the November Pogrom of 1938. None of the 13 Jews then living in Nidda nor any of their descendants are to be found in the town today.

Dr. Knoche told the story of Samuel Eckstein, the last head of the Jewish community of Nidda. In 1937 he managed to sell the synagogue building, dating from 1877, to a German builder who converted it into a dwellinghouse, so that it was saved when so many were destroyed in the November Pogrom. Eckstein moved to Frankfurt but after a year returned to Nidda where he was set upon in the street, beaten up and killed.

KAISERSLAUTERN

In a recently published book by the city archivist Heinz Friedel, "Kaiserslautern 1914-1940: Gehörtes und Erlebtes" (Verlag Franz Arbogast, Otterbach-Kaiserslautern), there are some references to Jewish life in the town, which had a synagogue from 1823, and a Jewish community which grew from 60 in 1827 to 648 in 1933. The Kaiserslautern district rabbi from 1921-38, Dr. Sally Baron, emigrated to London, where he died. Herr Friedel's book reports the synagogue service on the outbreak of the First World War, the death in action of Dipl.Ing. Dr. Friedrich Mayer in September 1914, charitable activities of the Julius Plotke Bnai Brith Lodge, a view of the synagogue after it was blown up on October 9, 1938, a full month before the November pogrom, and he tells of the deportation of the remaining 50 Jews on October 22, 1940. There is frequent mention of the lawyer Dr. Erich Kehr, who, from 1910 in the Central-Verein, and from 1920 as a city councillor for the Deutsche Demokratische Partei, was very active in defence against antisemitic attacks.

E.G.L.

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OBITUARIES

ISRAEL

LEOPOLD TREPPER

The man who set up the "Red Orchestra" in wartime Europe, Leopold (Leib) Trepper has died in Jerusalem at the age of 77. A Polish Jew, Trepper first emigrated to Palestine but after becoming a convinced Communist went to Moscow. There, after Hitler's seizure of Czechoslovakia, Trepper volunteered to run a spy network in Europe. His agents were to be found in Bucharest, Paris and in the very heart of every German ministerial department. After he had told Stalin of the forthcoming German invasion, it was his information which led to the failure of the German attack on Stalingrad. Trepper himself moved from Belgium to Paris, always keeping one step ahead of the Gestapo, until he was eventually arrested by the Wehrmacht. Miraculously, he survived although many of his associates were hanged by the sadistic "meat-hook and wire" technique.

After the war Trepper returned to Russia, expecting to be greeted as a hero; instead he was accused of working for British intelligence and thrown into a Stalinist labour camp. After Stalin's death he was allowed to go back to Poland where, disillusioned with Communism, he devoted himself to the remnant of the Polish Jewish community. It was not until 1973, after a campaign waged by British MPs, that the Polish state gave him a visa to live in the west, and his last years were spent in Israel.

FAMILY EVENTS

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

Birthdays

Levistein-Essinger:— Mrs. Marie Levistein-Essinger celebrated her 100th birthday on 22 February 1982. Grandchildren, relatives and friends of the former Bunce Court School wish her further health and that she may stay as surprisingly alert as up to now.

Steiner:— Mr. Kurt Steiner, of 790, North Circular Road, NW2, will celebrate his 70th birthday on 23 March. With love and good wishes from his wife and all the family.

Deaths

Jacobi:— Dr. K. A. Jacobi died peacefully on 9 February after a long illness. Deeply mourned by his lifelong friend Miss A. Katz and many others.

Norton:— Karl Norton died on 20 January after a short illness, in his 90th year in Leicester. Mourned by his wife Marianne and his son and grandchildren and family.

Oakley:— Mrs. Betty Oakley, of Abbey Road, NW8, (formerly Gleiwitz), died on 12 February. Deeply mourned and sadly missed by her children, family and friends.

Philippson:— Dr. Ada Philippson died at Osmond House on 29 January, after a long illness, shortly before completing her 85th year.

Reizenstein:— On Sunday, 7 February, suddenly in hospital, Lotte Franziska Reizenstein, born in Nürnberg in 1904 and a resident of Hampstead for nearly 40 years. Sister of the late Max and the late Franz Reizenstein. Deeply mourned by her sister-in-law Margaret Reizenstein; nephew Jonathan and his wife Susan, relatives and many friends. A tribute to her work as an artist will appear in our next issue.

HARRY HERMAN

Television reporter Harry Herman died recently at the age of 54, following a fire on a Norwegian train. Born in Czechoslovakia, Mr. Herman first arrived in Norway among a party of Jewish children in 1939. Three years later, he was smuggled to Sweden to escape deportation. He returned to Norway after the war and lived there until his marriage in Israel, where he became a reporter for Israeli television. Later he joined a West German TV network for a time. He always retained strong links with Norway and with his foster-parents there, and Norwegian Television asked him to contribute to a series on Israel which was being shown over Christmas. It was while making his way home from this assignment that Mr. Herman fell victim to the fire.

MAX LEIBOVICH

One of the few remaining Jews of Shanghai, Max Leibovich, has died at the age of 75. Disabled by Parkinson's disease for many years, he had been cared for by his former cook in the Japanese concentration camp of Shanghai. His life had been made easier by assistance from the American Jewish Joint Distribution Committee which continued to help him to the end of his life, sending visitors to him in the last few years when travel restrictions were lifted.

The Jewish community of Shanghai once numbered 20,000, the great majority being Central European refugees, of whom 17,000 arrived in the years 1938/39. Today, there are only three members of the community.

HOSPITAL LINKS WITH FRANKFURT

Over a century ago, three Jews came to Europe from Palestine to point out the deficiencies of medical care in the Jerusalem of those days. In the Jewish quarter, they said, there were no doctors, no hospital, no drainage, nor any institution to maintain health and hygiene. Touched by their story, Rabbis Breuer and Bamberger set up the Central Committee Shaare Zedek Jerusalem to collect funds to build a hospital and to send doctors to the city. Even the Kaiser took an interest and contributed money to the cause until the committee was dissolved in 1933.

In the meantime, the Shaare Zedek Hospital was opened in Jerusalem in 1902 and has just celebrated its 80th anniversary. It earned the nickname of "the hospital with a heart" and today it is the Shaare Zedek Medical Centre, occupying an area nearly 70 times greater than the original building. Some months ago, the "Verein der Förderer des Shaare-Zedek-Hospitals in Jerusalem Frankfurt a.M." was founded and its members welcomed the hospital Director, Professor David Maier, who journeyed to Frankfurt to celebrate eighty years of medical welfare. The Verein hopes to collect half-a-million DM in the course of this year for the maintenance of the Jerusalem hospital.

One of the main German speakers at the meeting recalled the outstanding services of his family's Jewish doctor, the late Hugo Natt.

Schweitzer:— Mrs. Clara Schweitzer, widow of the late Heinz Schweitzer, died peacefully at Osmond House, after a short illness, in her 101st year, on 14 January. She will long be remembered by her family Adelheid Schweitzer, daughter-in-law Carolina Field and Julian Schweitzer, grandchildren and great-grandchildren.

Shallant:— Lothar Montague Shallant passed away in Johannesburg, SA, after a long illness. Deeply mourned by his loving wife Margaret, family and friends in Great Britain and abroad and his brother in the USA.

Topiol:— Mrs. Helen Topiol died on Sunday, 7 February. Deeply mourned by her sons Ben and Gerald, daughters-in-law, grandchildren, family and friends.

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INFORMATION REQUIRED

Personal Enquiries

Gutfeld:— Will any relations or friends please contact former antiquarian bookseller in Berlin W35, Frank (Fritz) Gutfeld (Gutfeld), 4, Rookery Meadow, Holmer Green, High Wycombe, Bucks.

Levinsky:— Chava Levinsky emigrated to London from Odessa, Russia, at the beginning of the century and died during the Blitz in London (1940). Any information about this person would be gratefully received by J. Barel, 14, Kikar Masaryk, Tel Aviv, Israel.

Would anyone holding information, letters, etc. on *Dr. Ludwig Chiavacci* from Vienna (born 9 July, 1896), who emigrated to London in November 1938, and his friend *Dr. Sidonie Fürst* from Vienna, please get in touch with Prof. Stephan Leibfried, FB 6, Bremen University, D 2800 Bremen.

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Letters to the Editor

LORD HIRST

Sir,—Your recent correspondence about Lord Hirst and his family contains some inaccuracies which require correction. Lord Hirst had only one son, Harold, who was not killed in the First World War, but died a victim (I believe) of the 'Flu' Epidemic shortly after the termination of hostilities and his demobilization. I was employed by the G.E.C. at that time and recall his return to the Company; unhappily, his stay lasted only a few days. He had one son, born posthumously, who was in the R.A.F. and was killed in action during the Second World War. He predeceased Lord Hirst, so the title became extinct.

After Lord Hirst's death, Sir Harry Railing became Chairman and in turn was followed by Leslie Gamage (Lord Hirst's son-in-law). During this period, the G.E.C. experienced lean times and it was only later, after Mr. Weinstock (now Lord) had become Chief Executive that the Company, having absorbed Associated Electric and English Electric, became prosperous again.

Incidentally, the co-founder of G.E.C. was Gustav Bingswanger, who changed his family name into Byng. After his early death, three of his sons became Directors of the G.E.C.: Ernest, who was non-Executive Vice-Chairman; Leonard and Harry were also Directors, but were killed in the First World War.

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H. OSCAR JOSEPH

GERMAN-POLISH BORDERLAND

Sir,—In his review of this book in your January issue Mr. W. Guttman incidentally refers to the outstanding lawyer, Hermann Staub, author of the Commentary (*Kommentar*) on German Commercial Law.

Hermann Staub, my father's second cousin, asked for his tombstone to be inscribed: *Hier ruht Staub, es bedarf keines weiteren Kommentars.*
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A NEW LUDWIG-GUTTMANN-STRASSE

A street in Ludwigshafen has been renamed after Sir Ludwig Guttman, who died a short time ago. The first town in Germany to honour the famous neuro-physician in this way, Ludwigshafen, was the venue of the Quadriplegic Sports a few years ago, which were opened by Sir Ludwig.

EGYPTIAN CHILDREN IN JERUSALEM

Opening a series of young people's exchanges between Israel and Egypt, a party of 60 Egyptian schoolchildren was recently welcomed by Israel's Education Minister in Jerusalem. One of the first events in the 10-day visit was a silent tribute at the memorial to the victims of the Holocaust sited in Yad Vashem. Later the group went to a Jerusalem youth hostel and sang songs of peace with Israelis.

PAUL EPPSTEIN REMEMBERED

A book about the Mannheim Handelshochschule by the historian Professor Dr. Reinhard Bollmus (now Trier) deals, among other Jewish members of the teaching staff, with the late Dr. Paul Eppstein, who was "Privatdozent" at the Hochschule from 1929 until his dismissal in 1933. From 1935 onwards, Eppstein was one of the leading officials of the Reichsvertretung. Though he had many chances to emigrate, he stayed in Germany voluntarily. In 1943, he was deported to Theresienstadt, where he was appointed "Judenaeltester". One year later, on Yom Kippur 1944, he was arrested and shot dead in the so-called "Kleine Festung" of the camp.

Born in 1901, Paul Eppstein was a gifted and creative scholar and, at the same time, a proficient organiser. Both in Berlin and, later, in Theresienstadt, he showed much courage vis-à-vis the Nazi officials he had to deal with. This was reaffirmed in a recently published Hebrew book about Theresienstadt, where, according to a review in the "Mitteilungsblatt" (Tel Aviv), he is described as cool, reticent and a fanatic for order—"not a man of the people but retaining pride and dignity when confronted with those in power".

It is regrettable that the memory of Paul Eppstein is overshadowed by—justified or unjustified—criticism levelled against him. He deserves a niche in the history of German Jewry as one of those leading personalities who sacrificed their lives in the service of their community.

W.R.

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THEATRE AND CULTURE

A Jubilee Year. Johann Wolfgang Goethe died 150 years ago in March 1832. Special performances of his dramatic works are planned on German-speaking stages, ranging from "Faust" and "Iphigenie" in various German theatres to a dramatisation of "Hermann and Dorothea" at Vienna's "Josefstadt." The London Goethe Institute held its own celebration with an "Egmont" in German which was given at King's College in the Strand.

Israel. The considerable archaeological collection of the late Moshe Dayan has been donated to the State of Israel. Dayan's widow, confirming this donation, declared that a large part of that collection had been purchased in the United States and not—as some of Dayan's critics had alleged—appropriated from local excavations.

German Television recently presented an evening of three short plays under the title "Die Karten liegen nicht". Although the stories seem to have met with little enthusiasm, there was general praise for the three main actresses: Brigitte Horney, Kaethe Gold and Marianne Hoppe. Also on TV, a popular name appeared in the cast list of a musical comedy: the part of a grandfather being played by the once celebrated UFA-star Gustav Froehlich.

Publications. Under the title "Theater lebenslaenglich", Boleslaw Barlog has published his memoirs (Universitas Verlag, Munich.) It would seem that Berlin in the "Extravagant Twenties", with its theatre-crazy population, came off better than the era after 1945 when Barlog became Intendant of the Berlin Schlosspark- and later Schillertheater. However, there are remarkable chapters about some outstanding artists working under his 27-year-management: Kaethe Dorsch, Gruendgens, Klemperer, Kortner and Hildegard Knief. "Egon Wellesz-Life and Work" has been published by Zsolnay-Verlag, Vienna. Wellesz made many autobiographical notes during his long life (1885-1974), notably concerning his relations with many composers and authors during his "Viennese" period which refer to Webern, Schönberg, Mahler and Hugo von Hofmannsthal. The life of Wellesz, who in his later years lived in England, is added to by Austrian reviewer Franz Endler, rounding off the portrait of an eminent composer with the help of correspondence made available by Wellesz's widow, in which opera and ballet compositions are given prominence.

Birthdays. Sir Rudolf Bing, the Vienna-born former General Manager of the Metropolitan Opera House, New York (1950-1972), and prior to that appointment,

artistic director of Glyndebourne, also first administrator of the Edinburgh Festival, celebrated his 80th birthday.—Heinz Rühmann, the German actor and comedian, known for his numerous film parts from "Drei von der Tankstelle" to "Hauptmann von Köpenick", has also reached the milestone of 80. S.B.

WANNSEE CONFERENCE RECALLED

In Germany, Israel and the USA, the 40th anniversary of the Wannsee Conference was marked by tributes to the victims and condemnation of the murderers. It was at the Wannsee Conference that Reinhard Heydrich set out the course of the Final Solution.

The Knesset met in a memorial tribute, while Chancellor Helmut Schmidt told his cabinet that the Nazi persecution of European Jews "remained stains of shame and bitterness for ever. . . . The Jews who survived the Holocaust cannot forget. None of us must forget—for the sake of this country and its future, and for the sake of reconciliation." In New York, another meeting was told by a Justice Department official that the department was currently prosecuting 24 alleged former Nazis who had settled in America after the Second World War.

In Berlin, an impressive gathering took place in the house of the Conference, Am Grossen Wannsee 56/58. Addresses were delivered by the Governing Mayor of Berlin, Richard von Weizsäcker, the Chairman of the Berlin Jewish Community, Heinz Galinski, and the Israeli Ambassador to the German Federal Republic, Berlin-born Ephraim Eylon.

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