

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Robert Weltsch

PREPARING FOR THE 'SEVENTIES

At a solemn ceremony held at Temple Emanu-El in New York a few weeks ago, a cry went up which was significant beyond the particular occasion: What have we to say to the Jewish generation of the 'seventies?

As our Jewish New Year precedes that of the general calendar, the 'seventies are *ante portas*. The question quoted above was raised at the induction of nine new rabbis, graduates of the (Reform) Hebrew Union College, who were ordained by its President, Dr. Nelson Glück. For a foreigner it is always impressive to observe the dignified and sumptuous manner in which American Jewry conducts its affairs. The magnificent building of Temple Emanu-El on Fifth Avenue is a monument to the Jewish pride of the so-called German Jews, descendants of the great banking families of the nineteenth century, whose origin from Germany and social advancement in the United States was recently described by an American journalist in the best-seller "Our Crowd". Their brand of modernised Judaism, their wealth and culture, gave them a special standing in public life and in the Jewish orbit. Many of them became prominent in the philanthropic and political field.

The sight of Temple Emanu-El, by the way, reminds some of us of the splendid and at the same time lamentable days of exactly forty years ago, when this building, though still unfinished, had to function as the starting place of the funeral ceremonies for the leader of the German-Jewish group of that time, Louis Marshall, the President of the American Jewish Committee, who had died suddenly in Switzerland after having played a decisive role at the foundation of the enlarged Jewish Agency for Palestine in August, 1929, in Zürich. Marshall had been one of the public figures on whom the whole construction, for which Dr. Weizmann had struggled for so many years, had relied. But the new body, at whose birth such men as Einstein, Sir Herbert (later Viscount) Samuel, Lord Melchett, Léon Blum, Leo Baeck, Oscar Wassermann, Shalom Asch, in addition to the top men of American Jewry, had assisted, was overshadowed by disaster: not only was the unexpected death of Marshall, who at the congress meeting had delivered such a moving message, a bad omen, but on the very next day following the Zürich celebration grave disturbances broke out in Palestine, and the whole programme of the Jewish Agency was thrown into turmoil. What had started in jubilation at the Zürich *Stadttheater*, ended in frustration and in mourning at Temple Emanu-El.

All this happened not only ten years before the Second World War, but also at a time, when nobody seriously believed that Hitler could ever come to power in Germany, or

that he and people of this kind could play a leading part in twentieth-century world politics. Forty years on, we look at the world with different eyes. Again at the Temple Emanu-El, we are thinking uneasily of the generation of the 'seventies.

The sermon in which in 1969 the principal speaker stressed the fact that in a rapidly changing world new answers are required, was primarily directed at Americans. America, as we know, is now in a state of intellectual upheaval. Nowhere, too, is the quest for Jewish identity as vocal as in that country. But apart from the fact that American Jewry is by far the most important sector of the Diaspora, and decisive in its confrontation with Israel, we have to admit that the problem is much the same elsewhere.

True, there are special aggravating issues in the United States, which were crudely demonstrated when during the last year the outbreak of hostilities between Negroes and Jews in the big cities and especially in New York, came as a shocking surprise. Furious Negro antisemitism was unexpected because liberal Jews had always been in the forefront of the fight for full civil rights. Having stressed their solidarity with the under-privileged, they are now repudiated by the very people they were championing. This complicated matter cannot be fully discussed here, but we have to note that it has another aspect as well. The new Negro intellectuals who now occupy an important position in modern literature, often allude to this tension. They do not conceal their anti-Jewish feeling which they try to rationalise. In the novel, "Manchild in the Promised Land", by Claude Brown (Penguin), for instance, Mr. Goldberg, a prosperous shopkeeper in Harlem, is introduced as "Mr. Jew" and accused of exploiting and even of cheating the helpless Negro population. "Harlem is in Goldberg's pocket", the main Negro character says, and "that is why we need the revolution". This resentment is a result of the Negroes' new-found race-consciousness which, in its extreme form, led to the slogan of black power. One of the episodes in this struggle was the New York conflict between Negroes and their school teachers of whom the majority are Jewish. It is understandable that these disturbances and the challenge of a relationship between two races, one of which feels under-privileged today, while the other was no less discriminated against about half a century ago, contribute an element of uncertainty which strongly affects the Jewish community.

Nevertheless, the new generation which will dominate the scene of the 'seventies is not primarily interested in Jewish affairs. This college-educated generation is pre-occupied with the revolution which is going on in the

outside world, the opening-up and exploration of space, the far-reaching discoveries in physics and biology, the new style of living which comprises permanent student revolt, hippies, drugs and "pop" culture; its problems are the protracted wars in Vietnam and on the Suez Canal, the conflict of races, the fight against poverty and the inadequacies of an increasingly mechanised and bureaucratized world. All this transcends the purely Jewish domain. But what the rabbi wanted to emphasise in his sermon was the fact that only if Judaism does not close its eyes to this situation and tries to make a stand against the progressing dehumanisation of Man, will it remain relevant for the end of this century.

Towards the New Year

The Jewish Holy-Day season in autumn is a time for stocktaking. When we start a New Year according to the Jewish calendar, we usually not only look back on the events and developments of the past year, but we also ask what does the coming year have in store. We Jews have to face a factual and psychological situation which is completely different from that of thirty years ago. At that time European Jewry was in acute danger, and Jews in the Anglo-Saxon countries, who were comparatively secure, were caught in an upsurge of Jewish feeling and defiance. For a while the Jews of the world were swept by a wave of enthusiasm for the Jewish cause. This stirring experience could not, alas, avert the Holocaust; but there is no question that it thoroughly affected the attitude of Jews everywhere. The shock of the Holocaust created a new mentality, shattered feelings of security, and apart from inducing Jews to make immense financial contributions, it also strengthened the determination that such a catastrophe should not happen again. This is one of the explanations for the extraordinary solidarity shown by Diaspora Jewry with Israel in May, 1967, when Arab aggressive behaviour was regarded as a new attempt to exterminate one of the most important Jewish communities.

Meanwhile, the Hitler nightmare is lapsing into history of which the present Jewish generation, enjoying full rights in a democratic world, has no personal recollections. Israel is the dominant fact in Jewish life, and Diaspora Jewry is deeply involved in its problems. The intoxication with victory has abated as no solution seems to be in sight. Security is still Israel's main concern, but—in spite of more popular propaganda—many now understand that the basic case cannot be presented in black and white. The right is not all on one side; to admit that neither side is blameless is not dishonourable. Two years ago we suggested that it was up to the victor to stretch out his hand without relying on purely military superiority. It then seemed unrealistic and inopportune to subject a large

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PREPARING FOR THE 'SEVENTIES

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Arab population to prolonged Israeli rule. But as time went by, the permanent occupation—or rather annexation—of Arab inhabited land has been further made into a nationalist slogan, and such magniloquent propaganda is dangerously apt to attract the masses in an election year. In the outside world it is ironically referred to as an attempt at building an "empire". A conciliatory pronouncement two years ago, willingness to mend wrongs and to restrict human suffering, would have been a moral triumph for Israel. The opportunity has been missed. Now leaders of both sides are again talking of the inevitability of resuming full-scale war. This is a sombre prospect for the 'seventies.*

Things seem to have been misjudged also from the political point of view. Many Israelis are disappointed because they naïvely expected that the 1967 victory would result in an Arab quest for peace and a wave of Jewish mass immigration. Neither has happened, as a realistic appraisal could have shown even two years ago. Even the world conferences on economic aid for Israel, though being an impressive demonstration of sympathy, did not fulfil the hopes set on them. It could also have been predicted that world opinion would change, although only few people would have presaged such a complete isolation of Israel as was revealed in the Security Council resolution of July 3 on Jerusalem. Furthermore, the emergence of the so-called "New Left" has brought on the scene a very vocal Jewish group which openly defies Israel and associates itself with her enemies.

Two years after the Six-Day War Israel, trained and prepared for *Blitzkrieg* strategy, has to sustain a sub-war of attrition, demanding almost daily sacrifices of life and indecisively continuing without a clear prospect for the future. No proposals for a settlement have emerged, because Israel believes that in the present time of uncertainty and of continuous tactical fencing she cannot commit herself. Concessions which two years ago would have been a convincing noble gesture could today be interpreted as a sign of "weakness" or forced retreat, after the massive re-equipment of the Arab States by the Soviet Union. Moreover, the present Israel government considers national unity, bought for the price of ambiguity, more important than the clarification of its policy.

So the "war-non-war" is going on, in the absence of any factor which could effectively insist on the observance of the cease-fire. Small wonder the situation is causing distress to many Israelis, not because of fear of defeat—the confidence in Israel's military superiority is unshattered—but because of the human tragedies and moral doubts linked with this constant bloodshed. This feeling is revealed in a remarkable section of Hebrew literature, almost unknown outside Israel. Some Western commentators, like Walter Laqueur, in the recent Penguin new edition of "The Road to War", or Professor Saul Friedländer in his "Réflexions sur l'avenir d'Israël" (Paris, 1969) have referred to the book "Ssiach lochamim", a protocol edited by Abraham Shapira of discussions held with astounding frankness in a kibbutz where young people, most of them veterans of the 1967 war, expressed their non-conformist views on the

human elements of war. A similar discussion was later held in another kibbutz and has also been published in a private edition. We may also refer to the Hebrew novel, "Mother, I Hate the War", by Yigal Lev, which has already been published in several reprints and also appeared in a German translation (Inselverlag). This literature has much in common with such books of the aftermath of the First World War as Barbusse's "Le Feu" or Remarque's "Im Westen nichts Neues", or with the moving laments of Wilfred Owen who was killed on November 4, 1918, only a week before the end of the war, and whose verses Benjamin Britten inserted in the text of his War Requiem. These testimonies reveal that behind a façade of official boasting a growing section of thinking Israelis realise that the present situation cannot continue for ever without undermining the original meaning of Jewish Renaissance.

All this must not be interpreted as defeatism. It is an undeniable fact that the human beings composing a people in any country do not like the horrors of war, and it can be taken for granted that also the average individual Arab does not like to kill and to be killed. Nevertheless, all peoples have to fight when a war breaks out, as did the Israelis and as they will do again; nobody should underestimate these facts. At the same time, many feel that greater stress should have been laid on the desire for a realistic peace, and that more care should have been taken to avoid actions which make the approach to peace more difficult and remote, e.g., the destruction of whole Arab villages, the demolition of houses in Jerusalem (which had also their own architectural and stylistic charm) and expropriation of Arab land. Such actions have often been criticised in the Israeli press, albeit without effect; sometimes it seems as though nobody knows exactly who was responsible for such questionable precipitate acts. In Jerusalem the blame often fell on the Ministry of Religion whose actual constitutional task it is to watch impartially over the interests of all religions in the State, and not to conduct a one-sided policy in favour of what it considers Jewish religious claims. The Wailing Wall—like the whole area of the Holy Places—is a very sensitive spot; it is there that forty years ago the quarrel began which from 1929 onward led to the murderous clashes. To have turned it into a combination of bigotry and vulgar tourism does not add to the dignity of the place.

Much has changed in the Jewish world, including Israel, and in the general climate of world opinion; it is gratifying that American Jewry is aware of the challenge. In an age like ours over-confidence is often followed by disillusion. The new generation cannot be fed on the stuff of yesterday. Much heart-searching will be required if new insights and impulses are to emerge. To find its moral and intellectual support in the answers Judaism can provide, a perplexed and, to a great extent uneasy, youth will seek firmer and more dynamic guidance than the outworn old ideologies can offer.

There is much in the present situation which should give rise to earnest thinking on a Holy-day which condemns self-righteousness and demands from all of us admission of our own offences and mistakes rather than accusations against others. This has always been considered the condition for the rebirth which the liturgy of a Holy-day envisages.

VERLUST VON LIFTS IN HAMBURG

Im Anschluss an unsere Veroeffentlichung in der vorigen Nummer betr. das Vierte Aenderungsgesetz zum Bundesrueckerstattungsgesetz wird noch folgendes mitgeteilt:

Das Gesetz enthaelt auch eine Klausel, die es ermoeeglicht, innerhalb der Frist von 12 Monaten seit Inkrafttreten des Gesetzes Antraege wegen des Verlustes von Lifts in Hamburg wieder aufzunehmen, die abgewiesen oder zurueckgenommen worden waren, weil die damalige Regierung kein Verschulden an dem Verlust habe. Die Haftung besteht jetzt unabhaengig von solchem Verschulden. Es gibt mehrere hundert Geschaedigte, die auf Grund dieser Neuregelung zu Anspruechen berechtigt sind. Es ist besonders wichtig, dass die Regelung unter den Erben der urspruenglich Geschaedigten bekannt wird, da diese oft ueber die Verhaeltnisse im einzelnen nicht orientiert sind und daher unter Umstaenden eine laengere Zeit fuer die Vorbereitung ihrer Antraege benoetigen.

JUEDISCHE GEMEINDEBEDIENTSTETE

Witwer-Renten fuer Ehemaeenner

Nachdem nunmehr anerkannt ist, dass verwitwete Ehemaeenner von fruheren Angehoerigen des deutschen oeffentlichen Dienstes zum Bezug von Witwer-Renten berechtigt sind, muesste dies meines Erachtens auch auf Witwer von fruheren Bediensteten juedischer oeffentlicher Einrichtungen zutreffen. Ich moechte aber ausdruuecklich bemerken, dass dies meine persoeneeliche Ansicht ist, die sich auf das Gleichheitsprinzip der deutschen Verfassung (Grundgesetz) stuetzt. Hingegen ist mir kein Fall bekannt, in dem eine Witwer-Rente vom Bundesverwaltungsamt gezahlt wird. Ob ueberhaupt jemals ein solcher Antrag gestellt worden ist, entzieht sich ebenfalls meiner Kenntnis.

DR. L. G. T. KING.

THIRD REICH WAS "NOT AN ACCIDENT"

At the memorial meeting at the Ploetzensee Prison to mark the 25th anniversary of the bomb plot against Hitler, Federal President, Gustav Heinemann, spoke up against recurring nationalism, warning that Hitler's Third Reich was "not an accident" in German history.

"NORMAL GASSING"

According to a report published in the "Frankfurter Rundschau" of July 19, a spokesman of the Rhineland-Palatinate N.P.D., Gustav Steppacher, at a meeting in Bad Kreuznach, demanded that "at last there should be an end" to the prosecution of war crimes in West Germany. Other nations, he said, had committed "worse crimes" during the Second World War than the "normal gassing".—F.H.

SWASTIKA DAUBINGS

A few hours after, President Heinemann had warned Germans against a recrudescence of Nazism, several swastikas, with the words "Out with Galinski", were daubed on the walls of the Ploetzensee prison. (Heinz Galinski is the Chairman of the West Berlin Jewish Community.) In the night from July 30 to 31, one-metre-high swastikas were daubed on the walls of the dressing cabin of Wannsee Open Air Bath. Slogans in huge letters carried the words: "Deserters out", "Freedom for Germany", and "Out with the Jewish Pest". Swastikas were also seen on the walls of the pedestrians' tunnel leading to the Victory Column.

Berlin's Mayor, Kurt Neubauer, stated that the outrageous incidents were a cause of deep concern. He attributed them to right-wing extremists who avoided open discussion and spread slogans of hatred under the protection of darkness.

* This article had gone to print before the disaster of the fire at the El-Aqsa mosque occurred on August 21. This deplorable event revealed the political unwisdom of the rash annexation of the Old City by which Israel assumed sole jurisdiction over the Holy Places.—R.W.

HOME NEWS

MAYHEW PROBES FUNDS

Mr. Harold Lever, Financial Secretary to the Treasury, stated in parliament recently that about £16,000,000 had been sent from Britain to Israel under the heading of charitable funds in just over two years. He was replying to Mr. Christopher Mayhew (Lab., Woolwich East) who also asked to what other countries comparable sums had been dispatched under the same heading. Mr. Lever said that funds were now being sent to Israel at the rate of £4,000,000 a year. Separate records of charitable remittances to other countries were not being kept.

Mr. Mayhew pressed his inquiries saying he was told in July 1967 that the Treasury would seek to prevent the possible misapplication of sterling remitted to Israel under the heading of charitable funds. He also referred to a letter which he wrote to the Treasury on May 1, 1969, regarding the methods by which this money sent to Israel had been allocated to the establishment of fortified military settlements in occupied Arab territories. What inquiries had been made about this under the Exchange Control Act, he demanded.

Mr. Lever replied that the amounts and purposes of individual remittances and their running total had been regularly examined. "I am not aware of any evidence of misapplication of funds involved," he declared. "If Mr. Mayhew has any evidence I will see what can be done to make inquiries."

PRO-ARAB M.P.

The general committee of the Clapham Labour Party has dissociated itself from the views expressed by its MP, Mrs. Margaret McKay, in the anti-Israel advertisement in "The Times" in June for which she was responsible.

Mrs. McKay is reported to have stated that the committee's action was the result of persuasion by "a small handful of Jewish and ardent Zionist members." Mr. Percy Fedarb, secretary of the Clapham Labour Party, stated that the decision to rebuke Mrs. McKay was taken, not because they wanted to stop their M.P. from expressing her views, but because they felt that the advertisement in "The Times" was antisemitic.

Mrs. McKay stated that her views on the Middle East had resulted in anonymous letters and telephone calls for the past 18 months, but these had increased since the publication of the pro-Arab advertisement in June.

ATTACK ON SHECHITA

Housewives all over Britain are receiving a "shopping guide" leaflet urging them not to buy meat unless they are assured by their butcher that the "animals were not killed by the Jewish method of slaughter." The leaflet issued by the National Equine (and smaller animals) Defence League, of Carlisle, states *inter alia*: "Only a portion of the meat killed by the cruel Jewish ritual method of slaughter is accepted by the Jews for their consumption. The remainder is sold in the ordinary way to unsuspecting people other than Jews."

The British Veterinary Association, which is sponsoring a working party investigating shechita and other methods of slaughter, stated that the League is not among the 40 organisations participating in the working party. Mr. A. Brisco, organising secretary of the League, pointed out on inquiry, that the shopping guide had been distributed for some time and was not new. He denied strongly that it was antisemitic.

GIFT TO BRADFORD UNIVERSITY

Prime Minister Harold Wilson, chancellor of Bradford University, announced at the university congregation that Mr. Ralph C. Yablon, formerly a solicitor in this city, has presented £60,000 to the university for the establishment of a chair in behavioural studies.

RACE BOARD REJECTS M.P.'s COMPLAINT

The Race Relations Board has rejected a complaint by Mr. Eric Moonman, MP, against an article by Mr. Ian Gilmour, MP, published in a four-page advertisement on the Middle East in "The Times" at the end of June. A spokesman of the Board said that Mr. Moonman's complaint did not allege discrimination in the terms of the 1968 Race Relations Act and was therefore outside the Board's jurisdiction.

IMMIGRATION EXPERT

Mr. Jim Rose, head of the Race Relations Institute team responsible for the report on immigrants "Colour and Citizenship," comes from a remarkable Anglo-Jewish family. One of his relatives founded the Lewis stores in Liverpool. A great-grandfather went to Australia in 1840, pushed a barrow, slept under it and ended up as a Speaker in the Upper House in Sydney. Mr. Rose's father, Col. E. A. Rose, is a British motoring pioneer, indeed one of the few people who can claim to have driven a motor-car in the 19th century.

Mr. Rose himself has had a colourful career. He ran the '33 Club for German refugees at Seymour Place, he worked for Lord Baldwin on the appeal for German refugees and, when war broke out, he joined the RAF, became a wing commander and ended as deputy director of intelligence operations in the Air Ministry. After the war he went to Reuters and then to the "Observer." In 1951 he became the first director of the International Press Institute in Zurich, whose aim it is to raise the standard of journalism and to defend the freedom of the press. After spending 10 years on building up the institute he left to undertake work on race relations.

P.R.O. FOR BOARD OF DEPUTIES

A search for a Jewish defence and public relations "supremo" is to be made by the executive committee of the Board of Deputies in conjunction with its finance and defence committees. Approval in principle for such an appointment was given at a recent meeting of the Board.

RABBIS MEET CHURCHMEN

Orthodox, Reform and Liberal rabbis and representatives of several church groups attended a conference organised by the Jews' College Jewish-Christian relations group at the college. The subject was "The challenge of secularism to religion in the twentieth century" and papers were read by Mr. Emil Marmorstein and Mr. Christopher Hollis. Mr. Bruno Marmorstein and the Rev. W. W. Simpson, chairmen of the group, presided.

LARGEST LONDON SIXTH FORM FOR JEWISH FREE SCHOOL

Dr. E. S. Conway, headmaster of the JFS Comprehensive School, Camden Town, announced at the annual prize day that the school premises are to be extended to allow for a larger sixth form. The extension which would provide 150 additional places, would bring the sixth form roll to 300—the largest in London. It should be completed by September 1972.

NEW YEAR MAIL

The advice of the Post Office is to post early if you want New Year cards to Israel to reach their destination in time. The latest posting dates given are September 8 for letters and parcels by air mail and September 2 for letters and August 31 for parcels by surface mail.

NEW LIBERAL JEWISH CONGREGATION

51 Belsize Square, London, N.W.3

SYNAGOGUE SERVICES

are held regularly on the Eve of Sabbath and Festivals at 6.30 p.m. and on the day at 11 a.m.

ALL ARE CORDIALLY INVITED

ANGLO-JUDAICA

Dearth of Ministers

On the annual speech day of Jews' College, Dr. S. Gaon, a college deputy president, said the dearth of candidates for the Anglo-Jewish ministry was the fault not so much of the community than of the ministry itself. He accused the ministers of failing to respond to the challenges of the present day; they did not make their voice heard in the community when it comes to important issues and events.

In placing much of the blame on the religious leaders Dr. Gaon disagreed with the views expressed by the guest of honour, Dayan Dr. S. M. Lew, who feared that vacancies in synagogues would eventually be filled by "unqualified functionaries" and "religious quacks." He thought that most of the blame must be laid at the door of the community. Some young ministers were treated badly, simply because they were unworldly, pious and studious. Small wonder that self-respecting young men refused to put up with such treatment.

Site Found for Chief Rabbinate

Rabbi A. M. Rose, executive director of the Chief Rabbi's Office, disclosed that plans are being drawn up to build a Chief Rabbinate centre on a site in Marylebone Road, near Edgware Road. He said that before a decision was taken on whether to buy the property—a dilapidated house which will be demolished and rebuilt—plans had to be submitted to the local authorities for approval. If this is obtained, the go-ahead will be given for the purchase which will be financed by the Wolfson family.

Pay Rises for Clerics

Ministers, readers and other paid officials of the United Synagogue constituent synagogues have been given a 10 per cent salary increase back-dated to January, 1969. The rises will cost the United Synagogue £16,700 a year but will not affect membership fees. Dayanim of the London Beth Din also receive a 10 per cent rise, increasing their salary from £2,860 to £3,145 a year.

Canadian for Jews' College

Rabbi Dr. Nachum L. Rabinovitch, 41, of Toronto, who is also a mathematician, has been mentioned as a successor to Rabbi Dr. H. J. Zimmels as principal of Jews' College. He is also a leading figure in the Association of Orthodox Jewish Scientists.

Foster Parents Required

An appeal for more Jewish foster parents for orphans and deprived children was made at the annual meeting of the Norwood Homes for Jewish Children by Mr. J. H. Bueno de Mesquita, a vice-president. He said in the past it had been customary to care for such children in institutions; today it was considered better for children to become part of a family unit. The Anglo-Jewish community lacked people who were prepared to offer foster homes to children of all ages.

Children in Need

A new association has been set up to help Jewish children with special needs. It is the Association of Jewish Child Care Organisations. Its main objectives are: to provide and encourage a high standard of care on a national basis for Jewish children with special needs; to advise private individuals, voluntary bodies and public authorities; to ensure that such children receive the right treatment and training and to see to the religious needs of the children. The chairman of the Association is Mr. Sydney Mason; vice-chairmen are Sir Julian Salmon and Mr. G. Godfrey Isaacs.

NEWS FROM ABROAD

UNITED STATES

Brooklyn "Stay Put" Call

The Crown Heights Jewish Community Council has started a campaign to persuade the Jews of this Brooklyn neighbourhood that they should fight attempts to pressure them out of their homes and that they should not move to other localities.

The story of Crown Heights reflects, up to a point, the story of Jewish neighbourhoods in many U.S. cities. A number of Black and Puerto Rican families move into Jewish middle-class areas, and the Jews panic and leave to settle in other neighbourhoods, where sooner or later the pattern repeats itself. What started the exodus from Crown Heights several years ago was a cynical attempt to frighten the Jews and cause them to sell their houses at a loss, whereupon speculators would resell them at a high profit to black families. Most of these speculators are said to be Jewish.

The Community Council claims that the pressure on the Crown Heights Jews began with the spreading of rumours of increased crime in the area. The speculators are said to have visited Jewish house-owners and told them that real estate values would drop and their houses would be worthless unless they sold them right away.

Crown Heights is a test case. If the Jewish Community Council can arrest the exodus which it claims it has already done, the pattern of deserted neighbourhoods may perhaps be broken.

Black Jews Helped to Integrate

American Negroes resent the Black Jews who live in the New York ghetto areas of Harlem, Bedford-Stuyvesant and East Bronx and at Newark and Hammonton in New Jersey. Some of the 200 or so black Jewish families have been assaulted by their non-Jewish neighbours and there is pressure on them by Negro militants to "take position on black power". This sums up the situation of the black Jews according to Mr. Yaacov Gladstone, director of Hatzad Harishon, an organisation aiming at integrating the black Jews into the Jewish community and normal Jewish life. The New York Federation of Jewish Philanthropies which gives some financial assistance to Hatzad Harishon, has initiated a project to move black Jews from where they are now living to Jewish neighbourhoods.

According to Mr. Gladstone, young white Jews, especially students and graduates, are happy to take up the cause of their fellow black Jews and the World Union of Jewish Students is helping in many ways.

Study Group on Antisemitism

Mrs. Virginia Bennett, mother-in-law of Senator Edward Kennedy, arrived in London a short while ago with a 17-strong group of U.S. Catholics to carry out research in Europe into the effects of antisemitism. Unfortunately Mrs. Bennett was taken ill and flown back home after two days. The leader of the group, Sister Katharine Hargrove, of the Sacred Heart, said she had formed the party because, as antisemitism was on the increase in the United States, fullest information about its effects should be compiled and studied.

AUSTRALIA

The Executive Council of Australian Jewry has cabled an appeal to U Thant, U.N. Secretary-General, urging the U.N. to take every possible step to alleviate the plight of Jews in Arab countries. The U.N. is asked to induce the Arab Governments concerned to cease their oppressive activities and to allow their Jewish minorities to emigrate. Mr. John Gorton, the Australian Prime Minister, is among a number of Australian non-Jewish public figures who signed the appeal.

RHODESIA

Jews Worried About Isolation

A report of the executive of the Central African Jewish Board of Deputies, presented at its biennial congress in Salisbury recently, conveys that Rhodesian Jewry is a worried community. Its main anxieties stem from a feeling of isolation, dwindling numbers, difficulties in finding ministers and teachers and problems in maintaining communal links with Zambian Jewry.

"The feeling of isolation", the report says, "is aggravated by the fact that since U.D.I. prominent Jewish personalities, particularly from Israel, have shown considerable reluctance to visit the community in Rhodesia". In fact until the flying visit to Salisbury in May this year of General Chaim Herzog no prominent Israeli has visited Rhodesia officially. Other prominent Jewish visitors to South Africa avoided including Rhodesia in their itineraries.

"The executive of the Board has reluctantly accepted this position and has refrained from issuing invitations to save the recipients the embarrassment of having to decline", the report adds. As regards visitors from Israel it has been pointed out repeatedly to the Israeli Government and the Jewish Agency that, whatever the political situation, they should have no quarrel with Rhodesian Jewry.

The Board estimates that the Jewish population of Rhodesia stands today at between 4,800 and 4,900 and that of Zambia (excluding people on short-term contract) at 300.

FRANCE

Jewish Trade Unionist Backs Arabs

A Left-wing French Jewish trade union leader stated in Cairo that the Communist unions in France will continue to "frustrate Zionist attempts to infiltrate their ranks". M. Julien Levy, secretary-general of the Federation of Food Industries Workers, told the Middle East News Agency that the French trade unions were supporting the Arabs in "their just struggle against imperialism and Israel". All French trade unions, he said, were holding rallies to acquaint the French workers with the Zionist plots against the Arabs. He described the French arms embargo on Israel as "important."

CZECHOSLOVAKIA

Dr. Kriegel—a Hero

A Czech leader of Polish-Jewish origin, who has been the subject of antisemitic smears by the Russians as well as their Czech sympathisers and who was recently expelled from the Czech Communist Party, heads a list of "our heroes", which was disseminated clandestinely by opponents of the Soviet occupation on the eve of the first anniversary of the invasion. He is Dr. Frantisek Kriegel, who refused to sign the treaty between Czechoslovakia and the U.S.S.R. endorsing the occupation. Recent visitors to Prague report that he has become one of the most celebrated figures in the country.

Jewish Ex-Minister Expelled from Party

Dr. Eugen Loebel, 62, a former member of the Czechoslovak Government and a leading economist, has been expelled from the Czech Communist Party. During the war he was in charge of the Ministry of Reconstruction of the Czechoslovak Government-in-Exile in London. As one of the defendants of the Slansky Trial, he was sentenced to life imprisonment in 1953, but was released in 1960 and finally rehabilitated in 1968. He had been forced to admit at the trial that he had sabotaged the Czech light industry "in such a way that the profits should accrue to Israel."

JEWRY IN THE EAST

SOVIET UNION

Saul Bellow's Plea

The author Saul Bellow and Professor Irving Howe, of Hunter College, head a list of more than 30 American writers and artists who have signed an appeal to the Soviet Writers' Union asking for their help in seeking the restoration of Jewish cultural freedom in the Soviet Union.

The appeal sponsored by the Jewish Labour Committee and supported by a number of figures identified with the pro-Arab and anti-Israel New Left, was sent to Moscow.

More Jews Living in Moscow

According to the July issue of "Sovietish Heimland", the Moscow Yiddish periodical, a Yiddish-Russian/Russian-Yiddish dictionary is in preparation in the Soviet Union. From an article in the same issue it emerges that the Jewish population of Moscow has grown in the past ten years. In 1959, 240,000 Jews were living in Moscow according to the population census; in the ten years since then the number of Jews in the Soviet capital has significantly increased.

POLAND

Jews Gaoled

Mr. Eugeniusz Smolar, younger son of Hersh Smolar, a former leader of the Social and Cultural Association of Jews in Poland and one-time editor of "Folks-Sztyme", the Warsaw Yiddish paper, has been gaoled for 18 months. He was found guilty of protesting against the participation of Polish troops in the invasion of Czechoslovakia. Eugeniusz Smolar had been detained in prison since September 1968. His older brother, Aleksander Smolar, a former assistant lecturer in economics at Warsaw University, was imprisoned following the student demonstrations of March 1968, but was released recently. However, he is due to stand trial on a charge of belonging to an "illegal organisation" (meaning the demonstrating students).

Another Jewish academic, Professor Adam Bromberg, was arrested recently while applying for emigration to Israel. A veteran Communist, he was dismissed from his university post and from his position as director of the State Publishing House for Scientific Literature (P.W.N.) after the Six-Day War.

Jan Karol Wende, a member of the Polish Democratic Party, who is of Jewish origin, has been re-elected as one of the three deputies of the Marshal of the Sejm (Polish Parliament).

Awards to Pre-War Fascists

Two leaders of the Nazi-inspired Polish fascist movement before the Second World War were presented with State decorations to mark the 25th anniversary of the formation of the Polish Committee of National Liberation, the forerunner of the Polish Communist régime. They are Boleslaw Piasecki, the "Fuehrer" of the pre-war Polish fascists and present leader of "Pax", a Catholic group set up by the Soviet security police in 1945; and Zygmunt Przetakiewicz. Piasecki was awarded the Banner of Labour, first class, one of the highest decorations. Piasecki's newspaper "Slowo Powszechnie" published the first signal of the Polish anti-Zionist campaign after the students' demonstrations in March 1968. The official Communist press took up the theme a day later.

. . . and Jews

A number of Polish Jews also received decorations to mark the anniversary. Mr. Edward Raiber, chairman of the Cultural and Social Union of Polish Jews, was made Commander of Polonia Restituta. Mrs. Ruta Gutkowska, secretary of the union, was made an Officer of this Order. Other Jewish activists to receive awards were Mr. Abraham Stein (Gold Cross of Merit); Mr. Shalom Zang and Mr. Shmuel Tenenblat (Silver Cross).

Herbert Freedman (Jerusalem)

ROSH HASHANAH—THIRTY YEARS AGO

September, 1939. Viewed from the Kentish coast, there was something eerie, even menacing in the fact that no attack had followed the declaration of war, no enemy action, nothing to be seen. True, there was savage fighting in Poland, Hitler's "blitz" swept over that country—but this was far away. Here, everything was as peaceful as ever. There were some who thought that the campaign in Poland was only a manoeuvre to divert the alertness of the British and that the ominous quiet did not predict anything good; that a secret weapon may be in readiness for use by the Germans, perhaps some new form of poisonous gas or maybe even something which no one had heard of.

On a clear day one could see the Belgian coastline from "Kitchener Camp", the refugee centre near the little town of Sandwich. Since January, 5,000 men, most of them Jews from Germany and Austria, had been brought here and thus rescued. At the end of August, when war had become a certainty, the routine of the camp ceased. Regular working schedules were abandoned, lectures stopped and the classrooms of the "camp university" were converted into dormitories to allow for the intake of the last scattered groups who had succeeded in filtering through from the Continent.

Moreover, the police insisted that also wives and children—they, too, were technically "enemy aliens"—should move into the camp's safe compound, as far as they were staying in surrounding villages and townships. Thus the huts were overcrowded and even the dining-rooms were crammed with bunks and bedding. A huge tent was hastily erected in their place.

The sea, till then the only link with those left behind, had become hostile and unbridgeable. Beyond the sea were parents, wives, brothers and sisters. Some of them had visas for Britain and the United States or certificates for Palestine—would they still be allowed to leave? Others did not even have a visa—would they be able to contact us via a neutral country? There was no end to questions, worries and fears. The only consolation was the sunny and warm summer weather with a cloudless sky which remained unchanged until late September.

"Like the summer of 1914", remarked Werner, who occupied the bunk to my left. His hair had not yet fully grown since his release from a concentration camp. "'Kitchener Camp' was a base for the British Expeditionary Force in the First World War, the Germans won't forget it".

"You can be sure that the Germans will have brought their information up-to-date", interjected Levin, my neighbour on the other side, who was a furrier from Leipzig.

"So much the worse", insisted Werner. "The first bombs to be dropped on England will fall here—on thousands of German and Austrian Jews who just managed to escape the Nazis' clutches. What do you think they have waited for?"

The next morning, when we were down on the beach filling sandbags for shelters, the air-raid sirens sounded. Their shrieking wail swept along the coast. We were taken hastily by lorry back to the camp, where we ran into our huts.

Werner, who squatted beneath his bunk, called to me: "Get down, the mattress will protect you from the debris". It was only then that I noticed Levin, who was outstretched on top of his bunk. His eyes were

rigid and glassy and he seemed to be unaware of what was happening to him. He had received a wire from relatives in Zurich—the Swiss authorities had refused entry to his wife and she had remained in Leipzig. Premonition seemed to deepen his shock: he did not see her again.

No aircraft appeared and no bomb fell. It was later stated that a German scout plane had been sighted over the Channel.

It was in such circumstances that we prepared ourselves for Rosh Hashanah. The services were to be held in the huge tent, and Rabbi Van der Zyl tried hard to give some dignity to this improvised house of prayer. It was not easy to find one's bearings in the blacked-out area of the camp at night. The tent was lit by only a few oil lamps and candles to prevent any light escaping.

Makeshift Synagogue at Kitchener Camp

Almost 3,000 people had come to that makeshift synagogue to greet the New Year. They stood there crowded, side by side, and only the chanting of the Cantor and the sobbing of the women broke the tense quiet. Prayers rose from this tent, and the thoughts of those assembled roamed over the hostile sea, across the barred borders, back to their former homes, back to their families. At that moment they knew that their hopes and prayers would meet with the hopes and prayers of those who had been left behind. They met in no-man's-land, which is beyond the grasp of man.

A fateful year began, a year in which the Netherlands were overrun, Belgium was invaded and France collapsed. The shadow of Nazism had moved and was engulfing the Western Continent.

"May we be inscribed in the book of life", said one to the other in that darkened tent in "Kitchener Camp" on the Kent coast, under an alien sky, where the stars glittered like the tears in the eyes of the inmates.

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Old Acquaintances

Miscellany: William Dieterle, now an American theatrical director in charge of a touring company, received damages to the tune of 10,000 D.M. after winning a libel suit against German Television, which had named him, together with von Karajan, Hardy Krueger and Curt Goetz's widow, Valerie von Martens, as "an income tax fugitive."—Marlene Dietrich has received the sum of 38,000 French francs from the author, Roger Payrefitte, who, both in his book and in an article in "Minute", had labelled her.—Gert von Gontard, who financed the Viennese Burgtheater's world tour, purchased from Helene Thimig at Sotheby's, Ernst Stern's and Karl Walser's stage designs for Max Reinhardt's productions. He has donated them to the Max Reinhardt Museum in Schloss Arenberg.

London: The German-born editor and chairman of the "Ambassador" magazine, Hans Peter Juda, who is also a director of Thomson Publications, has been elected a Fellow of the Royal College of Art.—Baron Hirsch, director of The German Institute, will shortly go into retirement.—Dr. Alfred H. Unger recently returned from a visit to Moscow. Whilst there he was elected Vice-President of the International Writers' Guild. His nomination was proposed by the Americans and seconded by the Russians.—S. Fischer Verlag has commissioned Peter de Mendelssohn to write the official biography of Thomas Mann, which will be published on the 100th anniversary of Mann's birth in 1875; he will be assisted by Katja Mann in this work.

Obituary: The German-born actor, Peter van Eyck, has died in Switzerland at the age of 56. He began his career in Hollywood and returned to Europe as a United States Control Officer. He had many films to his credit, but achieved stardom in "Wages of Fear".

Berlin News: The Zoo celebrated its 125th anniversary.—The City is to spend between a quarter and a half-million D.M. each year in extending invitations to 400 of its former citizens who were forced to emigrate under the Nazis, to revisit Berlin.—This year's Golden Filmband was awarded to Eric Charell (Munich), Liane Haid (Berne), Mia May, Oskar Sima, Paul Hoerbiger, Erich Kaestner, and the eternally youthful composer, Robert Stolz.

Tribute to a Heroine: Heinz Ullstein, a son of one of the five Ullstein brothers, became a film producer with the intention of attaining stardom for his beloved wife, Aenne, but, alas, did not succeed. Their marriage was already on the rocks when the Nazis came to power and divorce proceedings were then pending. In order to save Heinz from deportation, Aenne, who was not Jewish, pretended that they were still happily married, thus helping him to survive. When, in 1943, even those Jews who were married to Gentiles, were arrested by the Gestapo, Aenne walked into the lion's den in Rosenstrasse and persuaded an S.S. man to free her husband. They were eventually divorced after the end of the war. Aenne Ullstein passed away recently, and in his obituary for her Heinz described her as "my loyal, devoted and beloved comrade..."

Milestones: The conductor, Wolfgang Stresemann, a son of Gustav Stresemann, attained the age of 65 in Berlin.—Ludwig Stoessel, the popular Austrian comedian, who lived in London before the war, celebrated, together with his wife, Eleonore, their 50th wedding anniversary in Hollywood.

PEM

H. W. Freyhan

WAGNER'S RACIALIST VIRUS

A New Appraisal of the Composer

Few, if any, of the great composers have caused as much controversy as Richard Wagner. Reactions to his art and personality have comprised everything, from the extremes of fanatical worship to complete rejection. Although the greater part of a century has passed since his death the discussion is by no means closed. It is at present defined by two opposing trends: the effects of Wagner's political teachings on the Third Reich are too ominous to be ignored; on the other hand, the music, in spite of all later developments, continues to cast its great spell, aided perhaps by revolutionary experiments in the production of his operas.

All this is bound to be reflected in the important additions which are constantly made to the immense Wagner literature. Corresponding with the "New Look" which the Bayreuth productions have taken on under the composer's late grandson, Wieland Wagner, new approaches are attempted in the scholarly interpretation of the operas, turning the focus on their significance in terms of modern psychology.

It is not surprising that the complexity of the Wagnerian heritage, with its far-reaching extensions into the philosophical and political sphere, has attracted the attention of scholars other than musicologists. The impact of Wagner's extra-musical theories, above all, his antisemitism, has not been lost on present-day observers, who could not be expected to close their eyes to the results which these teachings have produced. Moreover, it can hardly be denied that this impact would have been less effective had it not been backed by the extraordinary power of Wagner's musical genius.

This raises the question whether, and to what extent, the racialist virus is present in Wagner's artistic achievement: the librettos and even the music.

An answer to this question is sought in Robert W. Gutman's comprehensive study,* above all, in his comments on *Parsifal*. The author was one of the founders and directors of the Master Classes at the Bayreuth Festival after the war; he commands a considerable degree of scholarship, including a thorough, up-to-date knowledge of the relevant literature. He supplements Ernest Newman's great standard biography with some corrections and new facts, but makes it quite clear that there still exist some unpublished documents which are likely to yield important information.

As far as the music is concerned, Gutman writes as a Wagnerian, whose analytical studies provide constructive criticism and reveal much artistic insight. Nor is his discussion of the librettos, to which he devotes much space, devoid of positive evaluations. But the biographical narrative is tainted by more than a touch of sarcasm, which may not always lack justification, but does amount to a marked departure from Ernest Newman's model approach. The eminent English biographer had demonstrated how an almost unlimited enthusiasm for Wagner's music can go hand in hand with a completely detached and unbiased evaluation of the man. Gutman, on the contrary, fails to make the slightest allowances for the one-sidedness of a genius

whose whole life and career was a gigantic uphill struggle against the operatic conventions of his time, an artist who could achieve his ultimate triumph only by a fanatical belief in his mission. This ought to be borne in mind even if it does not excuse the blind hero worship of the original Wagner clique.

Questioned about his antisemitism, Wagner wrote to Liszt that this hatred was necessary to his nature "as gall is to the blood."

And yet there is the strange fact that this sworn antisemite was never averse to friendship with individual Jews, although even these were not allowed to forget his racialist antipathies. Hermann Levi, whom Wagner was forced to accept as the first *Parsifal* conductor, wrote to his father, a Rabbi, that the master was essentially free of "kleinliches risches," but confessed to Weingartner, referring to *Wahnfried*: "It is easy enough for you in that house, Aryan that you are." Even the young Russian-Jewish pianist, Joseph Rubinstein, for whom Wagner showed some real care and affection, passed the test probably on the strength of his own degenerate Jewish self-hatred.

Gutman does not attempt any explanation for Wagner's ever-increasing anti-Jewishness. As regards Wagner's racial origin, he accepts, in accordance with the most recent research, the composer's descent from his stepfather, Ludwig Geyer, as well as the absence of Jewish blood among Geyer's ancestors. It is just possible that Wagner himself did not feel so certain about this point and that his reactions were partly due to these secret doubts. (Incidentally, it is most likely that Wagner's mother was the illegitimate offspring of a brother of the Grand Duke Karl August of Weimar!) Gutman's assertion that Cosima, Wagner's second wife, was of partly Jewish origin because her mother was a descendant of the Frankfurt Bethmann family, is unfounded; the Bethmanns were not Jewish.

His failure to examine the contents of Wagner's notorious treatise, *Das Judentum in der Musik*, is a strange omission in a book that focuses so much attention on this aspect. He deals more specifically with the later antisemitic essays which serve him as a basis for his analysis of *Parsifal*.

Wagner's initial admiration for Meyerbeer soon turned into the opposite, but there were artistic reasons for this *volte face*, and his dislikes included such "Aryan" composers

as Schumann, Brahms and Verdi, while he appreciated non-Germans like Auber, Berlioz and Sgambati, and even managed to respect the works of Halévy. His attitude to Mendelssohn, originally not unfriendly, may have become warped not only by jealousy but also by Mendelssohn's apparent indifference to Wagner's operas, which he knew as far as *Tannhaeuser*. But it is unthinkable that Mendelssohn would ever have descended to the level of Wagner, who conducted the *Italian Symphony* in London with his gloves on to demonstrate his opinion of the work!

Not surprisingly, Wagner delighted in the company of racialists like Gobineau, whose outlook he shared to some extent, though not entirely, and of Constantin Frantz, the antisemitic and anti-Bismarckian German politician, whose career and writings Johanna Philippson examines in the current (1968) issue of the *Leo Baeck Year Book*.

It is not without significance that even some of the people nearest to Wagner refused to accept his racialism. In a moving passage, Minna, his first wife, wrote to him: "... you were close to me while you created all the beautiful things. But... when you wanted to read me that essay in which you slander whole races which have been fundamentally helpful to you, I could not force myself to listen." Likewise, his fanatical admirer and benefactor, King Ludwig II, left him in no doubt that he considered "nichts widerlicher" than antisemitism. It had no effect on Wagner, who criticised even the Hohenzollerns for their unbiased attitude. If he refrained from signing the anti-Jewish *Reichstag* petition which was launched by Nietzsche's infamous brother-in-law, B. Foerster, his refusal had, alas, no ideological grounds.

Although Gutman does not mention Wagner's worst utterance, his approval of the first Russian pogroms, he presents sufficient evidence to substantiate the claim that Wagner bears a heavy load of responsibility for the events which began half a century after his death. If the argument needed reinforcement one only has to quote Hitler himself: "Whoever wants to understand National Socialist Germany must know Wagner."

The crucial question now remains: how does all this affect Wagner's art and our attitude to it? The *Parsifal* chapter shows Gutman in search of an answer. He undertakes to interpret the libretto in terms of Wagner's racialist essays, written at the same time, and comes to the conclusion that the *Buehnenweihfestspiel* reflects the theories presented in these essays. Thus, the knights of the grail are an "Aryan" élite to which the inferior Klingsor (to Cosima, Wagner commented on his "Jewish" and "Jesuit" characteristics) cannot be admitted. Amfortas's submission to Kundry's seduction amounts to *Rassenschande*, and this becomes an essential part of his inner conflict. The sacred ceremonies at Monsalvat, hitherto criticised by strict Christians for their "operatic" use of the Communion Service, are for Gutman nothing but a "Black Mass," celebrated at a racialist *Ordensburg* by "hostile stormtroopers."**

This interpretation makes, indeed, painful reading—surely not only for the reviewer, who has always submitted to the magic spell of the *Parsifal* score! The author himself confesses to some genuine regret in the matter: he is well aware of the poetry of the text

* Gutman is in strange company: a Nazi writer (quoted in *Jos. Wulf, Musik im Dritten Reich*, p. 312) refers to Monsalvat as "Heiligtum der arischen Rasse."

* Robert W. Gutman: *Richard Wagner, the Man, his Mind and his Music*. Secker & Warburg, 1968. 70s.

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Continued on page 7

WAGNER'S RACIALIST VIRUS

Continued from page 6

and, to his credit, makes no attempt to deny the sublime beauty of the music.

Even so, one has to come to terms with his view of the drama's symbolism. Some of his findings are certainly questionable. Gurnemann's narration in Act I contains no hint of Klingsor's racial inferiority, but lays the stress on his sinfulness ("unkund blieb mir, was dorten er gesuendigt"). This is accepted by the late Hans Redlich, whose study of the work (in: *Covent Garden Operas; Boosey & Hawkes*) mentions the notorious essays, but does not allow them to affect his analysis.

One cannot altogether dismiss the thought that Gutman, deeply disturbed by Wagner's fanatical antisemitism and its consequences, has gone too far in singling out *Parsifal* as a glorification of race hatred. From the dilemma which his profound admiration for Wagner's music creates for him as much as for others, he seeks "redemption" (to use a Wagnerian term!) by turning—in his final chapter—to Wagner's projected play, *Die Sieger*, which occupied Wagner still during his last days. This play, in which he sees "Wagner's noblest dramatic concept," uses a Buddhist legend to "set forth an allegory of the stupidity of caste." Here Gutman hopes to find some evidence of Wagner's better self. . . .

A principal answer to Gutman's *Parsifal* chapter—details apart—may take as its starting point the very novelty of his theory. *Parsifal* has, indeed, been the object of much adverse criticism, above all, from Nietzsche, Wagner's initial admirer and later his foremost antagonist. *Parsifal* played a vital part in this change, but the reasons for Nietzsche's rejection lay elsewhere.

The focal point in Gutman's theory is the attempt to interpret the *Parsifal* libretto in terms of the essays from the same period. To study links of this kind is the undoubted privilege of scholarly research. But there remains the legitimate doubt whether the infusion of such "external" knowledge is relevant and admissible for the artistic appreciation of a work that has been judged for almost a century on its own "internal" evidence. Whatever thoughts in Wagner's warped mind may have accompanied the shaping of the *Parsifal* text, the work itself must stand on its own ground, for it has its own independent existence. It is unfortunate that we cannot help being aware of Wagner's other writings, but it is essential to ignore them in our artistic confrontation with the work. If this has been possible until now it must continue to be so.

One cannot disagree with Gutman's statement (in his preface): "But what Wagner helped to accomplish in the world of practical politics so shocked civilisation and remains so close a terror to those who suffered directly from his teaching and bear its mark that at this time his art can be divorced from his personality and credo only with difficulty."

Is this difficulty insurmountable? Gutman precedes his statement with a quotation from Nietzsche, for whom the artist is, "after all, only the presupposition of his work, the womb, the soil, at times the dung and manure on which and out of which it grows—and, accordingly, in most cases, something one must forget if the work itself is to be enjoyed."

Many great musicians of Jewish descent have followed Nietzsche's advice: Wagner's prejudices have not deterred men like Levi, Angelo Neumann, Mahler, Walter, Klemperer, to name but a few, from uninhibited enthu-

siasm for Wagner's music and from devoted service to its cause.

Admittedly, Wagner's case differs from that of other composers with antisemitic leanings: his racialism was far more vociferous, and his authorship of his own librettos justifies the suspicion that these may be "infected" by his theories. But even if this applies to a certain extent, Wagner's operas live on the strength of the music, and the approach to this must remain completely detached from all biographical knowledge.

When contemplating a great work of architecture we do not concern ourselves with the ethics of its creator. Music may be a more personal utterance, but the difference is not fundamental.

Musical genius is *sui generis*, and there is no rough and ready method of deriving its workings from the composer's attitudes in everyday life. In the absence, so far, of any scientific method which would probe the subconscious links between personality trends and the product of artistic creation, it seems imperative to steer clear of primitive short-circuit conclusions. It follows that love or dislike of Wagner's music must be a reaction to the music alone and not to his prose writings or human failings.

All the evidence suggests that an artist's personal ethics—positive or negative—have no bearing on the artistic value of his work as such, even though one cannot completely rule out a relationship between them and the ultimate quality of his vision.

By coincidence, having written these lines, I found myself confirmed in my view by watching the Wagner film, "Siegfried Idyll," on television. The matrimonial events which the film portrays, i.e., the "triangle" situation between Wagner, Cosima and Buelow, seemed to lose their significance before the sounds of the orchestral masterpiece from which the film takes its name. The music exists in its own sphere, and into this sphere we, as recipients, must enter to the exclusion of everything else.

It cannot be emphasised too strongly that if this view seems controversial, the alternative, even if prompted by the noblest of motives, is bound to open the gates to totalitarian control of the arts, and this would operate to the detriment of civilisation and its uninhibited unfolding and organic growth.

Egon Larsen

LITTLE DISCS WITH DEADLY JOKES

The modern juvenile fashion of wearing coloured little discs with funny inscriptions is not all that original. It has had a few fore-runners; making your friends laugh by means of "sarcastic medals", as the numismatists call them, is quite a few centuries old.

"Anything for a giggle": that might have been the motive that prompted the German coiners as far back as the early 16th century—and what was a safer joke than one about the Jews? *Spottmedaillen* as a means of expressing and propagating anti-Jewish feelings seem to have appeared in Germany as soon as the craft of making medals had been perfected. "Vastly more popular and much more widely distributed than other satirical media such as sculptures, pictures, broadsheets and pamphlets, the satirical medals frequently served to prepare the emotional ground for new persecutions of the Jews, or echoed earlier ones," says the late Dr. Bruno Kirschner in a handsome, well illustrated volume, "*Deutsche Spottmedaillen auf Juden*," published by the Ernst Battenberg Verlag in Munich for the Leo Baeck Institute (DM. 28). Dr. Kirschner, who trained in Berlin for the profession of a rabbi, but decided that economics was more important for a Zionist, lived in Jerusalem from 1937 to his death, at the age of 80, in 1964. He worked on the Hebrew Encyclopaedia and collected, as a hobby, medals of Jewish-historical interest. He left the present book unfinished; it was completed by Mr. Arie Kindler, the director of the Kadman Numismatic Museum in Tel Aviv, and prefaced by Dr. Siegfried Moses. It makes fascinating, though not exactly cheerful, reading.

"Judensau" Medals

The earliest anti-Jewish medals—aptly called *Judensau-Medaillen*—make fun of the Jewish faith by depicting a Jew riding on a pig. An obvious antidote to 17th-century humanism were the medals expressing widely-felt doubts about the sincerity of the Jewish converts; a typical inscription reads: "So wahr die Maus die Katz nit frisst/wird der Jud kein wahrer Christ."

The rise and fall of Joseph Süß Oppenheimer—"Jud Süß"—the economic miracle worker of Württemberg, prompted the medal-makers of 1738, the year of his execution, to special efforts; even a century later, hollow medals with comic-strip-style coloured pictures, showing the stages of Oppenheimer's life, were sold at the popular fairs. Significantly, Germany's economic crises, famines, inflations and similar calamities always produced spates of Jew-baiting medals, blaming that defenceless minority for natural catastrophes and governmental failings; usually, the *Kornjuden*, the Jewish corn merchants, were shown hanging from trees: an open call for lynch justice.

Perhaps not altogether surprisingly, medals with such deadly jokes and appeals to the mob instinct were struck in the not too distant past: in the 1880s and 1890s in support of the notorious antisemites Stöcker and Ahlwardt; in 1918-19, against Bavaria's first Republican Premier, Kurt Eisner; in 1933, depicting the Jew as a bird of prey; and in 1939, with the lettering "What our enemies are fighting for," showing a Jew with his money-bag. It is the last medal, at least in Dr. Kirschner's book. Let us hope it remains the last to be struck in Germany.

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FROM BROOKLYN TO MANHATTAN

The Story of Norman Podhoretz

"Making It"* is the story written many times before of the Jewish kid from Brooklyn who made it. But Podhoretz is a natural, one of those rare masters, whose theme does not matter. He is today a well-known literary critic and the editor of the New York Jewish highbrow magazine, *Commentary*, whose sales rose from 20,000 to 60,000 under his editorship.

The literary world of New York was once described by an *homme de lettres* as "a Jewish family." The most interesting point about the book for us is, therefore, a comparison of its description of the literary scene of New York with the Berlin literary establishment before Hitler. "Making It" is a treasure trove of sociological perception without the mumbumbo of the professionals.

Podhoretz's father was a \$60-a-week Yiddish-speaking milkman. His son had to learn English. He was taken up in school by a very well-meaning Gentile woman teacher, whose ambition it was that "this filthy little slum child" should win a scholarship to Harvard. She was desperate at the thought of how he would strike the Harvard interviewer. Podhoretz was dressed in a Tee-shirt and a red satin jacket, with the legend "Cherokees, S.A.C." (Social Athletic Club), stitched in large white letters across the back. He had a good suit, with immensely padded shoulders, awful enough, but when his teacher, who secretly wanted to buy him a suit that was fit to wear at a Harvard interview, invited him to spend the afternoon "in public," he did not wear his good suit, because his parents had the idea that it was too precious to be worn except at one of those barmitzvahs he was always going to. He had to conform to the snob values of New York, had to learn the English and the manners of the WASPS (White Anglo-Saxon Protestants). His teacher took him to an expensive clothes store, "enemy territory" for him. They left the store, finally, without buying a suit, but there was still the ordeal of a restaurant to go through. The manageress of the rather simple place was sorry, but she could not seat the young gentleman without a coat and tie. For readers who do not know New York habits: when on a tropical day my husband entered a modest restaurant in shirt-sleeves, the manager ran after him with jacket and tie. A provincial town this New York and provincial is Podhoretz's story.

He was happy enough in Brooklyn's slum quarter of Jews and Negroes, but since he has made it by his brilliant gift as a writer, his happiness with the "family" of the Jewish intellectuals of New York has been boundless. He is enthusiastic about an invitation to the Lionel Trillings, to the Sylvester parties of Hanna Arendt, where everybody who is anybody goes. When we were editors of the *Berliner Tageblatt*, and contributors to the *Weltbühne*, we, too, thought Berlin was the centre of the intellectual world, only to discover in London and Paris that it was not; that there were London and Paris newspapers of a quality we had no inkling of, and they had not been founded and written by Sonnemann and Mosse and Jacobsohn, but by Scott and Walter and Kingsley Martin. Podhoretz's writing is detached, amusing, satirical, but

even so, *Commentary* to him is *Le Monde* in every sense. When our children were taught at school in England: "it takes all sorts of people to make a world" and "three nations enable you to switch on the electric light, Ampère, the Frenchman, Watt, the Englishman, Volta, the Italian," we were shaken. It revealed to us that tolerance, liberalism and democracy were not, as we had been led to believe in Germany (and as people are now led to believe in the East) the pipe-dream of a few old-fashioned Jews, but the creed of millions. We, in our furnished rooms with no permit to work, paid or unpaid, were allowed to enter this vast world every morning, by just reading a newspaper; we were no longer alone in the universe.

Podhoretz says: "One of the longest journeys in the world is the journey from Brooklyn to Manhattan. . . . I have arrived in Manhattan a member of the upper middle-class by virtue of the way my speech is accented, the way I dress, the way I furnish my home." He has become a fully "acculturated" citizen of a country "as foreign to the inhabitants of Brooklyn as China and much more frightening." The German Jews needed centuries to make the journey of Podhoretz. The children of those who made it were born as members of the upper middle-class. The others who stayed on in the South German villages remained what they were since time immemorial. Yes, by far the greatest difference between us is the ease with which Podhoretz swims without reservations in that Jewish "family" of New York.

He is as cocksure as was German Jewry before it lost its innocence around 1880. "Lived and worked in vain!" cried Berthold Auerbach, author of the best-seller, "Schwarzwälder Dorfgeschichten," after an antisemitic debate in the Prussian Lower Diet. "This ugly thing is only in Berlin", said the Grand Duchess of Baden. "And even here only temporarily," added Empress Augusta, in a conversation with Auerbach. But he was right and those aristocratic ladies were wrong. The critics at Reinhardt first-nights were also a Jewish "family," but Reinhardt, Theodor Wolff, Monty Jacobs, Alfred Kerr, Georg Bernhard, not to mention Karl Kraus, would have denied being part of a Jewish establishment.

Podhoretz's integrity, his inner freedom, may have two reasons. For one, he lives in a pluralistic society; at the same time, he still had the undiluted Jewish education of centuries past. As a boy of eight, he started in the local synagogue, and at the age of twelve he was enrolled at a Hebrew High School. The professors at the seminary tried to deepen the Jewish commitment of their students by making them fully aware of the glories of the Jewish heritage. Here Podhoretz puts his finger on the question of Jewish survival after Hitler. Will not the Jews without a Jewish education, quickly disappear, not only the Heines and Einsteins but also

the Podhoretzes and Arthur Millers, less able to beget great individuals than any of the smaller peoples of Europe? Podhoretz says in 1969 what we said from 1815 onwards: "The Jewish seminary was finally less relevant to me personally than the heritage of what was, after all, a Christian civilisation, and one which had up until—how long? A minute before?—been at literally murderous odds with the heritage, not to mention the bodies of my own people." . . . "St. Paul, the Jew conceived of salvation as a world in which there would be neither Jew nor Greek." The dream never came true. The nightmare remained—not to be Jewish, but not to be Christian either, or, in the case of Podhoretz, not to be a slum child, but not to be a snob either.

A brilliant scholar, he was admitted to Columbia University. Columbia was what one calls in America "restricted." Very quietly Jews were restricted to 17 per cent. The great Lionel Trilling was the first Jew to be given a permanent appointment in the English department.

So far the enormous amount of Jews in this book are interchangeable, and obviously not only because Podhoretz cannot create human characters. They are all Marxists, anti-Stalinists and avant-gardists. Sometimes they are witty: a writer, Schwartz, calls a writer, Rosenfeld, "the Jewish Kafka." Their behaviour in World War Two is frightening and of incredible stupidity. Hitler was not a matter of urgent concern, World War Two did not merit the support of the "family", "a plague on both warring houses." Hanna Arendt demanded that no Jew should join the English and American armies, despicable it would be, but exert pressure on the governments for the creation of a Jewish army. Auschwitz was smouldering and Riegner of Geneva was desperately trying to awaken the governments to the plight of European Jewry.

After the war Podhoretz was given the much-coveted Fulbright Scholarship to Cambridge. When this slum-child, with never a room of his own, entered his rooms in Cambridge, he wept, and when his servant popped his head in, called him "Sir" and told him that in these hard times he had to share him with other young gentlemen on the staircase, Podhoretz was amazed at his luck. For the first time in his life he was able to relax. He had the important things money can buy, space, quiet, he would read not in a frantic rush to finish, but slowly, to think, to dream and to relish a gorgeous and abundant solitude.

And suddenly there emerges the only figure that comes to life in the book: his English supervisor, "a young don, all tweeds and moustache and pipe, as English as empiricism itself, the best possible antidote I could have found to the frenetic pursuit of 'brilliance' at Columbia. . . . He was not in the least moved by those thrilling leaps of 'insight' uninhibited by an excess of knowledge . . . those pseudo-Germanic syntheses, those fancy jargonistic formulations in all their chic varieties, those Eliotic pomposities". In a few phrases Podhoretz depicts the fake American-Germanic "brilliance" which sickens the English or French worker in the field of the humanities. After the supervisor had read such a "brilliant" essay by Podhoretz, he quietly challenged him to tell him what it meant. He did not understand. "Would he please (puff-puff on the pipe) translate it into English." And Podhoretz's over-heated brain and over-ardent soul cools down in response to his supervisor's mind, a mind as placid and sceptical as Cambridge, which for more than six centuries had seen them come

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* Norman Podhoretz: *Making It*. Jonathan Cape, London. 36s.

Continued on page 9

From Brooklyn to Manhattan

Continued from page 8

and seen them go while it went on for ever. It took three weeks for Podhoretz's life-long anxieties over clothes, manners and speech to evaporate. He explains this phenomenon by the English class structure: a member of the upper class can behave as he likes and to somebody who is not a member of the upper class no way to behave would bring any of its benefits.

Back home in New York it was not simple, the girls were too shrill, too crude, too elaborately made up.

Podhoretz writes in his preface that "it is better to be rich than to be poor, better to be a success than a failure", and that it is a contradiction in the mental outfit of the Americans to seek an abundance of worldly goods and at the same time to realise that the search will corrupt their souls. This, he says, is his theme. But it is not, it only pops up here and there. From the criticisms of Podhoretz's book in some American periodicals one can deduct something else: the fact alleged by Podhoretz that it is the Jewish "family" of New York which makes and shakes the literary reputations has its dangers. "Whether or not one is appointed to success (one critic writes) may depend, according to Mr. Podhoretz, on being in a position . . . to further interests which 'the family' is anxious to have furthered."

The first articles by the gifted Negro writer James Baldwin were published in *Commentary*. Podhoretz had known him for twelve years when, in 1963, he asked him for a contribution on the Black Moslems who were able to turn criminals, drug addicts and prostitutes into models of middle-class morality. Baldwin agreed, only to inform him after months that, as the article was very long, he had given it to *The New Yorker*. That was unprofessional conduct at its worst. *The New Yorker* paid 12,000 dollars for it. *Commentary* would have paid 600. Podhoretz was furious, but he soon realised that in the eyes of the publishing world Baldwin's underhand behaviour had to be forgiven because he was a Negro, and Negroes, exactly as Jews today in Germany, live in a nature reserve. That is why this episode concerns us here.

Podhoretz told Baldwin that, although his ancestors had never wronged the Negroes, he himself had grown up in an integrated slum where the Negroes persecuted the whites, and he had been filled with resentment ever since Baldwin listened excitedly and suggested that Podhoretz ought to write down his experiences. The result was the article by Podhoretz in *Commentary* called "My Negro Problem—and Ours", in which he explained that the problem went deeper than the integrationists seemed to understand and that the liberals were deceiving themselves. But this is exactly what Pinsker, a Jewish doctor from Odessa, asserted about antisemitism as long ago as 1882, 30 years before Freud: "It is incurable because it is subconscious, a hereditary psychosis." Podhoretz's article created a sensation. *Commentary* received 300 letters.

Podhoretz is strangely wrong about the German Jews. For one, none of our forefathers advocated a "German national education". (It is anyhow not clear whether this term is supposed to mean "Deutsche Nationalerziehung" or "Deutschnationale Erziehung".) Podhoretz, a very nice man, born in 1934 of poor and Yiddish-speaking parents, has not yet rid himself of his resentment against the German Jews. This, too, is a hereditary psychosis.

Fritz Friedlaender

KARL WOLFSKEHL

Centenary of his Birth

There is a strange analogy between Heinrich Heine's and Karl Wolfskehl's fortunes: a personal calamity—in Heine's case a deadly disease in exile, and in Wolfskehl's the threat of blindness in exile coupled with a political upheaval—ennobled and deepened their poetry and made their Jewishness a basic subject of their inspiration.

However, Wolfskehl, until the fatal blow struck him, was more fortunate than Heine. While Heine was never free of financial worries, Wolfskehl, born September 17, 1869, in Darmstadt, came from an old and well-to-do Jewish family and could afford to follow his inclination. Endowed with an unusual talent for languages, he studied German, especially ancient German poetry, at the University of Giessen, where he received his Ph.D. degree with a thesis: "Germanische Werbungssagen" (1893). A fruit of lasting value in this field, is his book, "Aelteste Deutsche Dichtungen" (1909), translated and edited in co-operation with Friedrich von der Leyen.

Whilst Heine was not encouraged by contemporaries such as Goethe or Tieck, Wolfskehl had the good fortune of enjoying the friendship and guidance of one of the greatest of the German poets: Stefan George. When the young Wolfskehl first read George's poems in 1892, he realised immediately that this man and his work would decisively influence his life.

"Today I received a strange letter from a young man in Darmstadt. His name is Karl Wolfskehl", said the young Stefan George to his friend, Ida Coblenz, the future wife of Richard Dehmel. This was in 1893 and the beginning of a life-long friendship between George and Wolfskehl, who became George's enthusiastic follower and herald. It was Wolfskehl who, in 1899, introduced Friedrich Gundolf to George. When George visited Munich he often took up residence at Wolfskehl's flat in the Leopoldstrasse. Here a group of high-spirited intellectuals gathered together under Wolfskehl's guidance. The Dutch poet, Albert Verwey, another of George's friends, described him in this way: "His figure and his head are those of a Greek round-dancer, of a bacchant, possessed by Dionysos, with great eyes shining like jewels, and with a big red mouth. Tall, slender and supple, he has a small head, with a fine reddish-blond beard and black meandering curls on the forehead. . . . His admiration for George is boundless".

Elated by a dionysiac ecstasy, Wolfskehl founded the Munich "Kosmikerkreis" together with Ludwig Klages and Alfred Schüler, though the latter leaned toward racial antisemitism. But when Klages and Schüler succumbed to unabashed antisemitism, not only Wolfskehl but also George, broke with them. Before Schüler died, in 1922, he infected Adolf Hitler with his poisonous mind.

George always remained loyal towards Wolfskehl. He published his poems in his exclusive magazine, "Blätter für die Kunst", and he also edited, together with him, the no less exclusive, three-volume anthology, "Deutsche Dichtung" (1901-1903). In addition to this, Wolfskehl excelled as a critic and essayist, covering a variety of subjects; and the finest of his essays, collected in the volume, "Bild und Gesetz" (1930), testify to the remarkable wealth of his mind and the wide scope of his interests.

Although passionately attached to German culture, Wolfskehl also was very proud of his Jewishness: he sympathised with the Zionist

movement, expressed his feelings for the Jewish past in some of his poems: "Gesammelte Dichtungen" (1903), interested himself strongly in Hebrew and in the German branch of Yiddish literature, and also wrote a dramatic poem, "Saul" (1905), which, however, showed that he lacked the grip of a true dramatist.

It has been concluded from this drama that its author was assailed by doubt as to whether he could really be, as he claimed, "Jewish, Roman, German," at the same time. But I think that "Saul" only reflects the spiritual loneliness of an outstanding man in a similar way to that of Goethe in "Tasso" and George in certain poems.

Despite his Zionist leanings, Wolfskehl certainly believed in a Judæo-German assimilation; this is proved by his extreme German patriotism during the First World War. When the post-war inflation deprived him of his fortune, he went to Italy and managed to earn a living as a private tutor. He returned to Munich in 1925, where, in addition to his writing, he did translation work.

However, when Hitler seized power in 1933 Wolfskehl's dream of a Judæo-German symbiosis was shattered:

Immer wieder wenn, in Werk und Taten,
Helfer, Deuter wir zu Andern traten,
Liessen sie sichs eine Zeit gefallen.
Sperrten danklos dann uns Haus und Hallen.

But he refused to give way to sorrow and despair: in his volume of poems, "Die Stimme spricht" (1934), he identified himself completely with the Jewish cause and with Judaism. This work made him the representative poetic spokesman of German Jewry in its hour of trial.

Wolfskehl left Nazi Germany for Recco on the Italian Riviera in 1934, and in 1938 re-emigrated to Auckland (New Zealand). Though he suffered from the bitterness of being exiled, and though his eyesight began to fail him, the alertness of his mind remained unimpaired. He used his time, *inter alia*, to study modern English poetry and literature. Some of his friends whom I interviewed praised the power of his intellect and the kindness of his heart. He died on June 30, 1948, in Bayswater, near Auckland.

The fruits of his last creative period include the polemic poem "An die Deutschen" (1947), as well as the lyrical cycles, "Sang aus dem Exil" and "Hiob oder Die Vier Spiegel", posthumously published in 1950. Here Dionysos and Saul, leading symbols of his former imagery, are replaced by the figure of the suffering Job. In contrast to his earlier creations, which were influenced by George's style, this work, though influenced by the style of the Bible, is most original and the summit of his poetry. The poet is proud of his Jewish heritage, but, despite having been expelled, also prides himself on representing the true German spirit, untainted by Nazi barbarism: "Wo ich bin, ist Deutscher Geist!" This statement has met its response in post-war Germany. Editions of Karl Wolfskehl's works and letters were published, and he has been the subject of many essays and papers. The message of the eminent Judæo-German poet, who died a lonely man in faraway New Zealand, is well received today by both Christian and Jew:

Der Worte Wort, vom Meister stammend,
Der Liebe Du aus junger Zeit—
Ihr beide, heilig in uns flammend,
Seid Stern und Stärkung und Geleit.

BOOK REVIEWS

PRUSSIAN JEWRY AFTER 1812

A New Publication of the Leo Baeck Institute

Horst Fischer's book* is based on the study of source material dealing with the military obligations of the Jews in the Hohenzollern monarchy of the Restoration period. The author succeeds in showing that in this very particular issue a wide range of political forces was reflected, which have determined the course of emancipation between 1815 and 1848.

Hardenberg, in his decree of 1812, had granted limited but definite rights of citizenship to the Jewry under the control of his government. In consequence, Jews joined the army during the war of liberation, and the law of 1814 establishing general conscription in Prussia did not exclude them. Jews volunteered for a prolonged period of army service, became non-commissioned officers and in this way obtained a legal claim to posts in the lower ranks of the administrative hierarchy.

But the liberal atmosphere, which had produced the decree of 1812, did not survive the age of the "Holy Alliance" after 1815. The Christian character of the State was now emphasised as the only safe guarantee for the stability of the monarchical order. For an unbaptised Jew every opening to an appointment in public service was closed. On the other hand, the military authorities did not wish to give up the right to recruit Jews into the army, and the leaders of the Jewish communities supported this claim, because they considered such duty as a key to political rights they hoped to obtain in the future. The reaction did not go so far as to extinguish a certain feeling of uneasiness in government circles about the conflict of duty enforced and rights refused. But the consideration prevailed that adaptation of a Jewish individual to his surroundings by military service must lead to conversion as its logical outcome. However, the growth of a Jewish middle class, linked to their Gentile environment by economic achievements, brought about less controllable presuppositions of integration.

The creation by the Prussian administration of the customs union, comprising the greater part of Germany, increased the opportunities for the Jewish entrepreneur and banker to fulfil important functions in society. At the end of the period investigated in this book, political Liberalism seemed to have softened the resistance against the full entry of Jews into society. This current defeated Frederick William IV's attempt to make Christian corporations the basis of Prussia's constitution and so to bring Jewry into a permanent state of "apartheid".

We know that this atmosphere of 1847/48 did not last; it did not determine Germany's future. Bismarck's empire was finally built on the foundations of the ancient monarchy. The classes of the population, in which these traditions were kept alive, had on the whole always been opposed to the recognition of Jewry as a part of the body politic. It was the original intention that Dr. Fischer's study should cover the imperial period; the refusal by the authorities in Eastern Germany to give him admission to the Merseburg archives prevented investigation of the period dominated by Bismarck and William II. Nevertheless, the tendency of German-Jewish relations during

this later period makes Dr. Fischer's investigation relevant to the understanding of the whole problem.

The research was done as a dissertation under the supervision of Professor Gerhard Schulz of the Institute of Contemporary History, Tübingen. The author was also in touch with Professor Otto Michel at the same university, who has made the Institutum Judaicum in the Protestant faculty of Divinity a fine instrument for a genuine understanding between Christianity and Judaism. We hope that the publication by the Leo Baeck Institute of this work of contemporary German scholarship may prove to be a small, but not insignificant signpost on the way to collaboration.

HANS LIEBESCHUETZ.

LORD NATHAN OF CHURT

Englishman and Jew

The recent biography of the late Lord Nathan* highlights the difficulty of penetrating beneath the skin of a man who was both a proud, upper-class Englishman and, at the same time, a professing Jew and active Zionist.

As an undergraduate I attended a lecture on Zionism by Lord Nathan, then plain Major Nathan—he always retained his military title. His inspiring words on the miracle of the return to the land of our ancestors and the physical cultivation of its soil, moved me and a dear friend, John Harris, to call on Nathan in his office (the solicitors, Oppenheimer, Nathan & Vandyk) to tell him that we had decided to answer his call, abandon our university careers and become Halutzim in Palestine. He was horrified and embarrassed. Talking about Zionism was one thing, giving active support in time, prestige and money was another. But that well-brought-up young men should want to abandon everything for this romantic dream was something he had not bargained for. He temporised and suggested that we should consult our parents (whom he knew). We went to Palestine nevertheless, but unfortunately John Harris died soon after whilst teaching at the Bet Sefer Reali in Haifa.

This characterises the inner conflict of Nathan, successful soldier, statesman, lawyer and administrator in a hundred causes. Only recently I noticed that he was even a trustee of the Weizmann papers now in the Yad Chaim Weizmann in Rehovot.

However, Nathan recognised the divergent interests within himself and made no bones

* H. Montgomery Hyde: *Strong for Service*. W. H. Allen. 42s.

about his dual loyalties. In an election address in 1937 he declared: "I am an Englishman who is a Jew, and a Jew who is an Englishman, and I am proud to be both."

Actually, Nathan was of Dutch origin, descended from the Van Norden family, who adopted the name Nathan when they arrived in England at the close of the 18th century. His mother was the daughter of Louis Beaver, originally Bibergeil, from near Bromberg, then in the Prussian province of Poznan. She was orphaned at an early age and lived with her elder sister, mother of Leonard Stein, the well-known writer and communal worker.

Nathan was educated at St. Paul's School, but chose not to go to university, and instead adopted the legal profession. But his abiding interest was politics and first as a Liberal and later joining the Labour Party he served in the House of Commons for many years. And later, as a peer, he was first Under-Secretary for War and then Minister of Civil Aviation.

It was as a public figure that Nathan shone and later in his life there were endless committees and organisations of note over which he presided or on which he served. This public work also showed two faces. He chaired the Westminster Hospital, the Royal Geographical Society and the Royal Society of Arts, to name but a few, and on the Jewish side he was connected with Brady Street Boys' Club from before the First World War, he was a member of the Board of Deputies, presided over the Association for Jewish Youth, British Maccabi, Hillel Foundation, the Jewish Museum, and so on. His interests in Palestine and later Israel were also widespread, both professionally and privately. His attitude to the State is characterised by the telegram he sent to Weizmann on January 30, 1949, the day on which Great Britain formally recognised the new State:

"Of all men, you, indeed, should be the happiest on this memorable day, which we may fervently hope and believe marks the opening of a new era of long-lasting friendship so necessary to both Britain and Israel, for which as I know well you have always striven with such devotion and in which I am ever anxious to help."

More than Nathan's interest in Israel, this message clearly shows how aware he was that he was the bearer of two heritages of which he was equally proud.

This synthesis of loyalties was perhaps Nathan's greatest strength and achievement. He was not an Englishman of the Jewish persuasion, but an Englishman and Jew. He believed—and nothing in his long career led him to alter his view—that allegiance to two cultures provoked no irreconcilable conflicts. He lived and died a loyal Englishman and a loyal Jew.

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* Horst Fischer: *Judentum, Staat und Heer in Preussen im fruhen 19. Jahrhundert* (Schriftenreihe wissenschaftlicher Abhandlungen des Leo Baeck Instituts No. 20), pp. viii, 232. J. C. B. Mohr, Tübingen, 1968. DM.39.

Kurt Grunwald (Jerusalem)

THE BAYERISCHE VEREINSBANK (1869-1969) AND ITS FOUNDERS

Like many other works published by the big European banks on the occasion of important anniversaries in their history, the recently published book which is to mark the centenary of the Bayerische Vereinsbank (Munich)—now one of the leading German financial institutions—represents an important contribution to Jewish entrepreneurial and economic history.

The 460-page sumptuous jubilee volume, "Portrait of a Bank," records the names of the bank's founders a hundred years ago, viz., the private bankers, Carl Freiherr von Eichthal, Emil Freiherr von Hirsch, Robert von Frulick, and Max von Wilmersdoerffer, as well as the merchant, Moritz Guggenheimer. Of these five founders, four were Jews or of Jewish origin. The author is Dr. Franz Steffen, to whom we are already indebted for his history of the Bayerische Staatsbank, 1780-1955, with its important notes on the contribution made by the houses of Seligmann Eichthal and Hirsch to the economic development of their country.

It was in October, 1868, that the founders assembled at the palatial mansion of Carl Freiherr von Eichthal (1813-1880) to decide on the formation of a strong joint-stock banking corporation. Carl von Eichthal was a great-grandson of Elias Seligmann, who, in the latter part of the 18th century, had acquired a considerable fortune by his activities as buying agent of the salt monopoly, as "Hof-Factor" of Wurttemberg, and as a tobacco manufacturer and trader. Elias's son, Aron Elias, was ennobled in 1814 by the King of Bavaria as

Freiherr von Eichthal in recognition of his services as financial agent and army supplier during the Napoleonic wars. The change of name and status was accompanied by a change in religion.

One of Aron Elias's sons, Adolphe d'Eichthal, established himself as a well-known banker in Paris and was associated with the Pereire brothers and Rothschild in the early railway development in France. His brother, Simon, who lived in Munich, was the initiator of the Bavarian banking legislation of 1834, a promoter of Bayerische Hypotheken- und Wechselbank and the Bavarian Railways. Another member of the family, David, established the cotton mill at St. Blasien. Simon's son, Carl, carried on the paternal banking business, but sold it in 1858 in order to devote himself to the administration of his extensive real estate holdings and to public affairs.

Emil Freiherr von Hirsch (1837-1917), a younger brother of Baron Maurice de Hirsch, builder of the Oriental Railways and promoter of Jewish settlements in Argentina, was a great-grandson of one Moses Hirsch, who, too, had made his fortune in army supplies. Moses's son, Jacob, was appointed court banker in 1812 and awarded a knighthood in 1818. His sons, Joseph and Joel Jacob, carried on the paternal banking business in Munich and Würzburg, respectively. They contributed much to the modernisation of agriculture, and to industrial and railway development (Bayerische Ostbahn). After Joseph's death in 1886, his son, Emil, sold the family bank to the

Bayerische Vereinsbank. The family is still represented on the Bank's advisory board. Emil was married to a daughter of the Mannheim banker, Ladenburg, a house now continuing in Wall Street.

In contrast to the Eichthals, the Hirsch's were converted to Christianity only in the fifth generation.

The third of the founders, Max Ritter von Wilmersdoerffer (1824-1907), was also a Jew. He owned the banking firm founded by his uncle and father-in-law, I. N. Oberndorffer, and was knighted in 1880. He was also well known as an expert in numismatics and had many interests in the fields of art and literature. "His knowledge in many spheres", as Rabbi Dr. Werner said in his funeral oration, "was so deep that a professional scholar would have been proud of it".

Last, but not least, there was Moritz Guggenheimer (1825-1902), partner in a textile wholesale house which, in 1872, was turned into the banking house of Guggenheimer Brothers. Moritz Guggenheimer was a leading figure in Munich's commercial and communal life. As a municipal councillor, he did much for the modernisation of the city, its educational system and its financial administration. He also served on the Jewish community council.

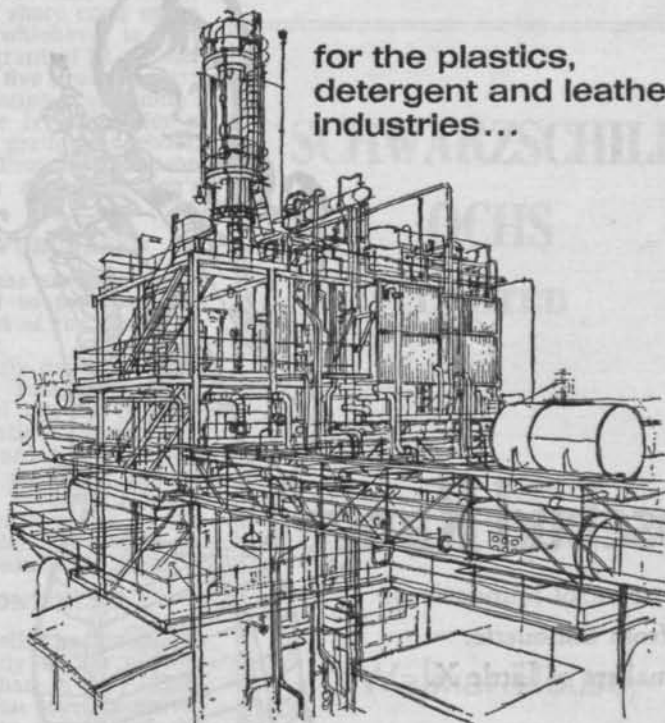
These four founders represent two distinct periods, two different types in Jewish entrepreneurial history. Eichthal and Hirsch were fourth-generation scions of distinguished houses of Court Jews, who had become Court bankers. They were the last descendants of their houses who still showed some of the entrepreneurial drive of their ancestors before their families disappeared in the landed gentry. Wilmersdoerffer and Guggenheimer, on the other hand, were members of the first post-emancipation generation of entrepreneurs.



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IN MEMORIAM

MR. SELMAR S. BOEHM

It is learned with regret that Mr. Selmar S. Boehm passed away in his 76th year. He took an active part in the work of the AJR, especially as chairman of the Pre-Selection Committee which is in charge of the screening of applicants for the Homes, and he was a member of the AJR Board for many years. He was also closely associated with the activities of the B'nai B'rith Lodge. Prior to his emigration he was a member of the Spinoza Lodge in Berlin, and in this country a Council member of the Leo Baeck Lodge.

Mr. Boehm will be gratefully remembered by all those who knew him as a kind and helpful man who excelled by a strong feeling of solidarity with his fellow-refugees. We extend our sincerest sympathy to his widow and his family.

MR. ENDRE SOS

Mr. Endre Sós, former president of the Central Board of Hungarian Jews, has died at the age of 64 as the result of a car accident in Budapest. A journalist by profession Sós was imprisoned during the German occupation of Hungary. He was comparatively unknown when in 1957 he was appointed by the Hungarian Government to be the leader of the country's central Jewish organisation, a position which he held for nine years. In several articles he defended the Soviet authorities' attitude towards Jewry and he denied frequently that the Hungarian Jews were suffering any limitations of their civic and religious freedom. In 1963 he headed a delegation of Hungarian Jewish leaders who visited Britain on the invitation of the Board of Deputies.

Sós's literary works included biographies of Cervantes and Zola, a novel about Benjamin Franklin and an historical work—"European Fascism and Antisemitism". He was holder of the Flag Order of the Hungarian People's Republic, one of the highest Hungarian distinctions.

HEINZ GOLDBERG

In Berlin starb Heinz Goldberg, wenige Tage nach seinem 78. Geburtstag, den er "dankbar fuer sehr viele Zeichen der Freundschaft, fuer die endgueltige Heilung eines langjaehrigen Halskrebses durch Bestrahlung", voll von Reiseplaenen erlebt hatte.

Er war in Koenigsberg geboren, diente als Kriegsfreiwilliger im ersten Weltkrieg, gruendete 1919 das Neue Volkstheater, an dem Stuecke von Kurt Eisner, Rubiner, Zech, Blut, von Wangenheim, Rehfish, Dietzenschmidt, Heinrich Eduard Jacob aufgefuehrt wurden, arbeitete erfolgreich im Film. 1932 setzte er einen Dreyfus-Film durch, den nur noch Richard Oswald zu inszenieren wagte und der ein Welterfolg wurde. Goldberg entdeckte Joseph Schmidt und drehte 1933 mit ihm "Ein Lied geht um die Welt".

Nach der Emigration wurde er als Leiter der Manuskriptabteilung fuer internationale Filmproduktionen in die Krim geholt. Er schrieb ein Filmmanuskript ueber Heinrich Heine, "Der Trommler der Revolution". Bedroht von der Liquidierung aller auswaertigen Sachverstaendigen 1936/37 erinnerte er sich Stalins seltsamer Liebe zu Heinrich Heine und schrieb einen Hilfebrief an Molotov. Sein Buch wurde angefordert und fuehrte zu positiven Aeusserungen von oberster Stelle und zu einem neuen Vertragsangebot. Goldberg zog es aber vor, 1937 nach Wien zu gehen, wo sein Verleger Pfeffer seine Filmmanuskripte im Vertrieb hatte.

Nach Hitler's Einmarsch floh er mit einem Pass, in dem ein ganzseitiges russisches Visum stand. "Zur Passkontrolle kam eine blutjunger SS-Mann," schrieb er. "Er kam sechsmal; er blaetterte in dem Pass und blieb an

dem russischen Visum sechsmal haengen. Aber immer wieder gab er mir ohne Fragen das Papier zurueck. Dann kam ein bayerischer Oberleutnant zur Devisenkontrolle. Seine Hand fasste in meiner Briefftasche ein goldenes Medaillon, das mir eine Freundin zum Abschied hineingeschoben hatte. 'Was ist das? Machen Sie auf!' Der sehr schoene Kopf der Geberin kam zum Vorschein. Der Oberleutnant wurde sentimental, setzte sich neben mich." Goldberg sagte ihm, er habe drei Tage in Mailand geschaeftlich zu tun. Der Oberleutnant war misstrauisch, aber er salutierte und ging. Dann kam noch ein Gestapomann "mit einer Physiognomie, die jede Hoffnung raubte. . . . Dreissig Minuten an der Hand des Todes. Ich stellte mich mit meinem geschlossenen Pass in die Coupé-tuer. Es war ein langer Zug, er hatte es eilig. Er oeffnet meinen Pass, drueckt auf eine leere Seite den Ausreisestempel und geht".

Auf der Durchreise nach Amerika kam Goldberg auf einige Tage nach London. "Dort bin ich 18 Jahre gern geblieben". Er kehrte 1956 nach Berlin zurueck, hatte oft Sehnsucht nach London, aber fuehrte mit seiner Lebensgefahrtin, der Schauspielerin Bremer-Wolf, ein geselliges Leben. Ein unbestechlicher Kritiker von Kunst und Menschen, ein grosser Leser, wurde er von allen Ueberlebenden aus seinem Interessenkreis—und was waere nicht sein Interessenkreis gewesen?—aus dem In— und Ausland aufgesucht.

GABRIELE TERGIT.

DR. ERNST ROSENTHAL

Dr. Ernst Rosenthal, managing director of Rosenthal China (London) Ltd., has died at the age of 79. He was the nephew of the founder of Rosenthal Porzellan and, prior to his emigration in 1935, associated with the family firm. In this country, he was a consultant to the British pottery industry. He also wrote a book on "Pottery and China".



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ISRAELI NEWS

SEPARATE BBC COURSES FOR ISRAELIS

According to a statement by Itzhak Livni, Director of the Israeli Defence Forces' Broadcasting System, the BBC has refused to accept an Israeli broadcaster on one of its courses which are normally open to foreign broadcasters as a matter of courtesy. The explanation given by the BBC was, according to Mr. Livni, that a number of Arabs were scheduled to participate in this particular course and that the inclusion of an Israeli "would have jeopardised the team work." The BBC offered to arrange a special course for Israelis if a sufficient number applied.

REMEZ ON FAILURE OF FOUR-POWER TALKS

Speaking at a dinner given by the Labour Friends of Israel in the House of Commons recently, Mr. Aharon Remez, Israeli ambassador in London, sounded more hopeful that the Israeli approach to a peace settlement would be better understood in London and Washington now that the Great Power talks on the Middle East were deadlocked. He pointed out that the failure of the Big Powers to find an acceptable solution to the Arab-Israeli conflict had completely vindicated the warnings and predictions of the Israelis who opposed their attempts on political and moral grounds.

VACANT JOBS IN INDUSTRY

A manpower survey commissioned by the Ministries of Finance and Labour shows that Israeli industry will face a shortage of 4,000 academically qualified engineers and 14,000 technically qualified engineers and technicians by the end of 1973. The shortage stemming from industrial expansion since the Six-Day War will slow down the development rate unless it is met in time. The report recommends an intensification of teaching methods and a shortened training period which could be achieved by eliminating the summer vacation, increasing the number of technical colleges, drawing students away from less essential studies and by immigration.

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WHO IS A JEW?

Chief Rabbi Contests High Court Decision

Rabbi I. J. Unterman, Ashkenazi Chief Rabbi of Israel, has declared that no one born to a non-Jewish mother can become Jewish except by due process of halachic law.

His pronouncement was part of a statement taking issue with a ruling by a Tel Aviv district court judge that a particular minor was now a Jew by virtue of the fact that he had been circumcised and that his mother had declared that the purpose of this ceremony was conversion.

The Chief Rabbi stated that the Halacha lays down the procedure for such conversions and that under Israeli law Jewishness is determined by the Halacha, which can be interpreted only by the rabbinical courts. He contested the decision of the district court judge that the civil court is entitled to issue declaratory judgments on whether a person is a Jew.

MOSLEM CLAIMS TO BE JEWISH

Amr Mustafa Abu Sa'ad, a Nablus imam (priest of a mosque), is the latest in a long list of cases dealt with by Rabbi Hanania Darai, of Jaffa, where apparent non-Jews have claimed to be of Jewish origin and wish to return to Judaism. The rabbi has helped many of them to do so.

Mr. Abu Sa'ad claims to have been trapped in Amman during the 1948 War of Independence while trying to reach Israel. From there, he says, he went to Nablus, married a Moslem woman and eventually became an imam.

AID SOUGHT FOR ISRAELI INSTITUTIONS

Three projects which concern Israel will be urged as amendments to the Nixon Administration's Foreign Aid Bill now pending in Congress.

Representative Benjamin S. Rosenthal (New York, Democrat), will press for approval of a U.S.-Israel partnership in the construction and operation of the prototype desalination plant recommended by former President Johnson which authorises the U.S. to share costs up to 50 per cent or \$40 million, whichever is less.

Hadassah is requesting a grant of \$1 million (about £416,000) a year for five years as part of a £5,500,000 medical expansion programme; and the Weizmann Institute is asking for a £1,250,000 grant for its graduate school, another recommendation by President Johnson not included in the Nixon Administration's budget.

DEAD SEA SCROLL PURCHASED

The Wolfson Foundation has provided about £32,000 of the £41,600 paid to purchase the "Temple Scroll", the largest of the Dead Sea scrolls yet to come to light.

The Hebrew scroll is mainly devoted to the holiness of Jerusalem and Temple worship. It was acquired for the Israel Museum in Jerusalem from a Bethlehem antique dealer during the Six-Day War on the order of Professor Yigal Yadin, who was then acting as adviser to the Prime Minister. Professor Yadin reckons that the scroll dates from the second century BC. It is not in the best condition, although large parts are beautifully clear.

TOURIST BOOM CONTINUES

The Central Office of Statistics has published figures showing that in July 67,700 visitors came to Israel, 300 more than in July, 1968. Nearly a quarter of a million tourists visited Israel during the first seven months of the year.

PARTICIPATION IN BERLIN FAIR

Israel will take part in the seventh overseas import fair, "Partners for Progress," with the object of reducing her adverse trade balance with West Germany by stepping-up exports. The exhibition will be held in Berlin from September 19 to 28.

AGGRIEVED BY SWEDISH OBSERVER'S DEATH

According to diplomatic sources in New York none of the seven countries supplying men to the United Nations observer force along the Suez Canal intends to withdraw them despite the killing of a Swedish observer by a shell fired by Israeli artillery. Mr. Yosef Tekoah, Israel's U.N. representative, in a note to U Thant, U.N. Secretary-General, expressed "profound grief" on Major Plane's death. Major Plane was the first U.N. observer to be killed along the Suez Canal ceasefire line since the June, 1967, war. Several observers, however, have been wounded.

DRUG ADDICTS AMONG YOUTH

A report issued recently by the Israeli Ministry for Social Welfare reveals that drug-taking has gained a hold on Israeli youth as a whole; it is no longer confined to delinquent groups and American visitors. The main factors leading to this increase in drug-taking arose as by-products of the Six-Day War. They were: influx of foreign volunteers; contact between Israelis and the Arab population in East Jerusalem, the occupied territories and Jordan; the resultant low price and easy availability of drugs and the fashion of drug-taking. The report refers exclusively to hashish; L.S.D. is in very rare use. Apart from reaching middle-class youth, drug-taking has also infiltrated the kibbutzim.

EAST JERUSALEM LIVING STANDARD RISING

A survey made by the Israel Economic Services Company looking after East Jerusalem shows that the living standard there has gone up since the Six-Day War. Electricity and water consumption has risen, cinema attendances are higher, more people are travelling, and sales of meat and consumer goods have increased. The 4,000 East Jerusalem residents who now work in West Jerusalem, are earning two-and-a-half times as much as they did before the Six-Day War. The wages of the 3,500 labourers who work in East Jerusalem, have risen on average by 53 per cent, but the cost of living has gone up by 40 per cent.

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NEWS FROM GERMANY

N.P.D. NOT NEO-NAZI?

Controversial Statements by C. D. U. Leaders

At a Meeting in Munich, Bundestag President von Hassel said that the N.P.D. was not a neo-Nazi party. Numerous former Nazis could be found among the leadership, but many people who voted for the N.P.D. were "respectable". They were concerned about law and order and afraid of left-wing extremism. The Social Democrats described von Hassel's remarks as "scandalous", stating that they provided the N.P.D. with "whitewash in advance". This was also the reaction of the Free Democrats (F.D.P.) who noted that it was no coincidence that during the elections for the presidency of the Republic the C.D.U. had been prepared to co-operate with the N.P.D. to elect their candidate. Hassel replied that he had strongly denounced the N.P.D. but that he thought it was wrong to classify all N.P.D. voters as neo-Nazis.

On behalf of Federal Chancellor Dr. Kiesinger, Bonn Government spokesman Guenther Diehl denied that the Chancellor had granted an interview to a German newspaper in which he was reported as saying that the N.P.D. is not a neo-Nazi party. The Chancellor, he explained, had described the N.P.D. as a Right-radical party in which one section was dangerously close to the old Nazism. Calling it neo-Nazism would not help. If the N.P.D. programme were accepted, it would mean the end of West German democracy.

CITIES REFUSE HALLS TO N.P.D.

As a result of a recent N.P.D. meeting in Frankfurt, where stewards beat up 15 hecklers with steel rods and set dogs on them, the Frankfurt city has cancelled bookings of municipal halls for four further meetings. The city of Cassel has also decided to refuse municipal halls for N.P.D. election meetings.

In Dachau, all parties represented at the Municipal Council as well as numerous organisations have issued an appeal, protesting against N.P.D. meetings in the town. The appeal refers to the fact that the name of Dachau was associated with the former Nazi concentration camp and that everything had to be avoided which might impair the town's reputation which had only gradually been re-established in the course of the post-war years. The resolution was prompted by the intention of the N.P.D. to hold a meeting in Dachau. The Party now announced that no date had been fixed, and it is believed that by postponing it indefinitely, it found a face-saving formula for shelving the idea.

JEWISH OWNED BAR DESTROYED

Police in West Berlin say that the fire which destroyed the Jewish-owned Scarlette Bar near the Kurfuerstendamm, was a clear case of arson. The owner disclosed that he had received a number of threatening telephone calls in recent weeks including one which said that "there is no place for Jews here". Eight weeks ago the bar was smashed by a gang of youths.

JEWES IN ARAB COUNTRIES

EGYPT

Mrs. Rita Hauser, U.S. representative on the United Nations Commission for Human Rights, stated after her return from Egypt that 270 of the 350 Jewish men imprisoned in Egypt during the 1967 Six-Day War have been freed and have left the country. Plans were now being "carefully negotiated" for the release of the remaining 80 Jews left in gaol, mostly through the intervention of the "foreign diplomatic community".

With regard to the Jews outside prison, Mrs. Hauser stated that there were about 1,000 left, many of them old and they had decided to remain in Egypt. They were "free to do as they choose and they live their normal lives".

LEBANON

Three large Jewish-owned stores and several other Jewish businesses in Beirut closed down recently because the community has become increasingly concerned about its security as tension is growing in the Lebanon.

A resident of Jerusalem who visited Beirut a while ago, said that the city's Jewish quarter had been cordoned off by the Lebanese security authorities in the same way as was the case after the Six-Day War. It was not clear, he said, whether this was done to protect the Jews from Moslem fanatics or to keep a stricter check on the Jews' movements and activities.

NEW YEAR GREETINGS

THE AJR CLUB extends to all its members warmest wishes for a happy and healthy New Year.—Gertrud Schachne and Margaret Jacoby.

FAMILY EVENTS

Deaths

Boehm.—Mr. Selmar S. Boehm, of 39 Eagle Lodge, Golders Green Road, London, N.W.11, died on August 7th after a short illness. Deeply mourned by his wife, Annelise, his family and friends.

Jablonski.—On July 12th, suddenly, at 10 Wynford Grove, Leeds, 16, aged 86 years, Julius, dear husband of Elsa Maria Jablonski (née Hofmann) and father of Werner and Gerald.

Schwabach.—Mrs. Ella Schwabach (née Isaac), formerly Berlin, passed away in Paris on August 2nd in her 78th year. Deeply mourned by her son, Jean Rodolphe Serbac, 100a Cours La Fayette, Lyon, 3e, France, her daughter, Irène Catarivas, 5 Rehov Degania, Jerusalem, Israel, and her grandchildren.

Tombstone Consecration

Fabian.—The memorial stone in loving memory of my late husband, Herman Carl Fabian, will be consecrated at the Liberal Jewish Cemetery, Pound Lane, Willesden, on Sunday, October 12, at 1 p.m.

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Situations Vacant

COMPANION FOR PARTIALLY DISABLED GENTLEMAN aged 63. Lady or gentleman who may be a pensioner. Bayswater area. No manual work expected. Telephone: Mrs. Salter, between 10 a.m. and 2 p.m. BAYswater 5434 or evenings PARK 2433.

Women

HOUSEKEEPERS/ATTENDANTS required for elderly sick or invalid people. Full- or part-time. AJR Employment Agency, MAIda Vale 4449.

COMPANION/HELP required to care for sick lady for a few hours daily in N.W.2. Phone: 01-452 9340.

ACTIVE, FIT WIDOWER (German origin), aged 74, with spacious flat Hampstead Garden Suburb, requires housekeeper/companion. Ideal for mature and cultured widow seeking comfortable home and companionship with reasonable remuneration. Address: 45 Belvedere Court, London, N.2.

Men

MAINTENANCE / HANDYMAN (elderly) seeks part-time work, would also consider light packing. Box 082.

GENTLEMAN requires clerical post, records, typing, German correspondence, messenger duties; short hours. Box 089.

Situations Wanted

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EXPERIENCED COPY-TYPIST, also for manuscripts, English/German. Own machine. Box 083.

EXPERIENCED DRESSMAKER seeks part-time work. Box 090.

Accommodation Vacant

TO LET, sunny comfortable centrally heated room, first floor modern block, 5 minutes Wembley Park station. Would suit lady or gentleman. Phone 01-904 5044 between 9 and 11 a.m. or 6 and 8 p.m.

TO LET, one furnished bedsitter, N.W.11, centrally heated, electric ring, for working lady or gentleman. Box 081.

LARGE BED-SITTING ROOM in ground floor flat. Use of kitchen, bathroom (constant hot water) and garden. Write for appointment: Miss S. Hernfeld, 3 Etchingham Court, London, N.3.

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ELDERLY GENTLEMAN, retired company director looks for 1-2 furnished rooms with breakfast and one meal. Swiss Cottage district only. Preferably in home of cultured single lady. Box 085.

GENTLEMAN requires furnished flatlet in return for light duties. Box 088.

Miscellaneous

FRIEBEBERG / BONBONNIERE. —Will any readers from Breslau who can confirm that, prior to 1933, Friebeberg/Bonbonniere was a profitable establishment, please get in touch with Mrs. Miriam Ronai-Bonner, 100 Psalter Lane, Sheffield, 11.

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Personal

LADY, Continental origin, early fifties, independent means, wishes to meet gentleman between 58/63 years. Object companionship/matrimony. Box 078.

PROFESSIONAL MAN, 55/56, divorced, house and car owner, wishes to meet attractive divorcee or widow aged 38-40 residing in London. Object matrimony. Please reply with photographs to Box 079.

IS THERE a young lady to help a gentleman in his 30s, bereaved of his mother after an accident, to share a good home, who likes cooking, classical music and who, preferably, plays the piano. Box 080.

PLUMP, PLEASANT ENGLISH SCHOOL TEACHER (49), would like to spend the rest of her life with nice gentleman. Box 084.

ATTRACTIVE WIDOW with beautiful home, German-born, well-to-do, seeks companionship (later perhaps also marriage) of educated, cultured gentleman aged about 65/70, in similar circumstances. Box 086.

WIDOW, Continental, independent, wishes to meet kind, cultured gentleman in his 60s. Object companionship/matrimony. Box 087.

HANDSOME YOUNG MAN, early thirties, excellent position, wishes to meet attractive young lady, good family background, object matrimony. Box 091.

MISSING PERSONS

Personal Enquiries

Pick.—Mrs. Elizabeth Pick, born in January, 1914. Last known address in this country: 12 Orset Terrace, London, W.2. Sought by Mrs. Christine Kotek, Wiedner Hauptstrasse 130, Vienna 1050, Austria.

Warschauer.—Bella Warschauer (born in London) and her sister (now living in Johannesburg) sought by Baruch Madamsky (born in Oserkow, Poland), Etzelweg 65/III, Zurich 2/38, Switzerland.

ORGANISATIONAL NEWS

JEWISH LEADERS CONFER IN GENEVA

Meetings of various international Jewish bodies took place in Geneva in recent weeks.

At the annual meeting of the Board of Directors of the Conference on Jewish Material Claims Against Germany (known as the Claims Conference), its chairman, Dr. Nahum Goldmann, said in his opening address that the Claims Conference was now coming to an end. Mr. Jacob Blaustein, senior vice-president, presented the Claims Conference's budget for the coming year. Dr. Moses Rosen, Chief Rabbi of Rumania, appealed for the Conference's and Dr. Goldmann's support in the case of some 7,000 elderly Rumanian Jews who had suffered at the hands of the Nazis in concentration camps and in other ways and whose compensation claims had not yet been met. Dr. Goldmann replied that they would naturally go into this matter. All 23 major Jewish organisations, including the Council of Jews from Germany, represented on the Claims Conference, attended the meeting.

The Annual Meeting of the Claims Conference was followed by the meeting of the Memorial Foundation for Jewish Culture, to which the last instalment of the German payments to the Claims Conference has been transferred to be used for Jewish cultural schemes all over the world. In his financial report, the treasurer, Dr. Joseph J. Schwartz, stated that the Foundation's budget for 1968-69 reached \$1,260,000, which was an increase of \$58,000 over the grants for the year 1967-68. Of this total, grants to organisations and institutions amounted to \$1,127,000, or 89 per cent; grants to scholarship and fellowship programmes amounted to \$116,000, or nine per cent; documentation on the catastrophe—\$18,000, or two per cent. The President, Dr. Nahum Goldmann, described the Foundation as the most representative group of the Jewish people. During the discussion on the work of Jewish students, the delegate of the Council of Jews from Germany, Professor Ernst Simon (Jerusalem) stated that the only choice for Jewish Youth who wishes to remain so is to fight the battle of generations within the framework of Jewry.

At the Conference of Jewish Organisations (COJO) Dr. Goldmann reaffirmed his view that world Jewry was "absolutely and irrevocably tied to Israel" and "was morally responsible for what Israel does" and this was why it was justifiable to expect that Israel and the diaspora should discuss together the issues that affect the whole of the Jewish people, not only in days of crisis but at all times. Rabbi Joachim Prinz of the American Jewish Congress thought that solidarity with Israel did not imply unanimity of views on all problems. Dr. Yaacov Herzog, director-general of the

Israeli Prime Minister's Office, said the idea held in some Western circles that peace had been possible after the Six-Day War but that the chances of it had since receded was wrong. Time was on Israel's side.

The COJO Commission on Jewish Education which had met before the conference began, proposed to the conference that the Commission's headquarters should be transferred to Jerusalem. This was accepted. But the conference did not approve a suggestion by Dr. Goldmann that the Commission should be put under the sponsorship of the Memorial Foundation of Jewish Culture, of which he is also president.

"JOINT" STEPS UP AID FOR THE AGED

Addressing a group of young American United Jewish Appeal fund-raising leaders in Geneva, Mr. Louis D. Horwitz, director-general of the "Joint", described his organisation's work for the care of the aged, chronically ill and handicapped among immigrants to Israel since 1949. He told the group that the "Joint" had been instrumental in setting up a new voluntary body for this purpose in June—the Association for the Development of Community Services.

Within the framework of the new Association, the "Joint" will work with Israeli voluntary agencies to expand the facilities available to all Israeli residents over 65, and not merely to immigrants. Half of the Association's five-year budget of £3,600,000 will be provided by the "Joint".

CONCERT AT OSMOND HOUSE

In Memory of Julius Isserlis

The residents of the Homes have always included personalities who had been widely known by their achievements in their respective fields as authors, artists, journalists and politicians. One of them was the famous pianist, Julius Isserlis, who spent the last period of his life at Osmond House.

The first anniversary of his departure was marked by a particularly fitting function. His three young grandchildren, who have inherited the musical talents of their grandfather, gave a concert at the Home. By chance or due to the foresight of their parents, who are also musically bent, each of them learned a different instrument, and the result has been a perfectly attuned trio with Annette (16) as the pianist, Rachel (13) as the violinist and Stephen (10) as the 'cellist. The high level of the recitals and the particularly happy selection of the programme were greatly enjoyed by the residents, staff, committee members and the guests from other Homes.

FRIEDRICH BRODNITZ 70

On September 25, Dr. Friedrich Brodnitz (New York), will celebrate his 70th birthday. In Germany, his Jewish activities started in the Central-Verein, of which his father, Justizrat, Dr. Julius Brodnitz, was the chairman, and in the German-Jewish youth movement. A close friend of the late Dr. Ludwig Tietz, he belonged to the "Jewish Agency wing" of the C.V., advocating the participation of non-Zionists in the work for Palestine.

When the Nazis came to power and he had to relinquish his professional work as a laryngologist, he was appointed Publicity Officer of the "Reichsvertretung". In 1937, he left for the United States. Again he put himself at the disposal of his fellow Jews from Germany, serving for several years as president of the Congregation "Habonim" and also as a Board member of the American Federation of Jews from Central Europe. At the same time he resumed his medical work and, in the course of time, became a widely recognised authority in the field of voice treatment, counting prominent artists among his patients, and being much in demand as a lecturer all over the States. While his professional commitments no longer make it possible for him to participate in the day-to-day work of the organisations, he is still associated with them as an Elder Statesman. His numerous friends, who at one time or another shared his Jewish activities, extend their sincerest congratulations to him and wish him health, happiness and further success for many years to come.

"KOL NIDREI" RECORD

Proceeds for Youth Aliyah

As has been repeatedly reported in these columns, Mrs. Ilse Joseph, a member of the AJR, has dedicated her artistic activities as a violinist to the memory of her children who perished in Auschwitz. She has undertaken several successful concert tours through Western Germany, where she always introduced her recitals by a speech in which she expressed the hope that her efforts may help to overcome the past and promote a mutual understanding between the peoples of the world. As German press reports affirm, her appearances always made a great impact.

One of the pieces on her programme is Max Bruch's "Kol Nidrei". This recital by her (accompanied by Adela Kotowska) has now been recorded, and the proceeds from the sales are to be used for a special Scholarship Fund for musically gifted Jewish children in Israel, established under the auspices of Youth Aliyah to commemorate her children. The records (10s. each) are obtainable at: Children and Youth Aliyah, 233 Baker Street, London, N.W.1, they are on sale in the Youth Aliyah shop. If they are ordered by post cheques should be made out for: Children and Youth Aliyah, Joseph Scholarship Fund.

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PERSONALIA

QUEEN OPENS STOKE MANDEVILLE SPORTS STADIUM

Honour for Sir Ludwig Guttman

If we had been told thirty years ago that one day someone in our midst would walk side by side with the Queen and act as her host at a public function, most of us would have dismissed the story as the product of wild and unrealistic imagination. And yet, it came true a few weeks ago, when Sir Ludwig Guttman welcomed Her Majesty who had graciously consented to open the Stoke Mandeville Sports Stadium for the Paralysed and other Disabled on August 2. To be sure, this recognition is due to Sir Ludwig's own pioneer work, and we cannot claim collective credit for it. However, all the same, we feel impelled to express our joy because the personal success has also shed lustre on the new arrivals in general, especially as Sir Ludwig has always unreservedly identified himself with his community of origin and, notwithstanding his manifold duties, loyally retained his attachment to the Jewish refugees, many of whom have been his friends from the old days. It is in this spirit that we extend our cordial congratulations to him.

The opening of the Sports Stadium coincided with the 21st Anniversary of the Stoke Mandeville Games, initiated by Sir Ludwig. These Games have now become international events. They are to give hope and inspiration to the paralysed and, at the same time, help to further friendship and understanding among the nations. The erection of the beautiful indoor stadium, the first of its kind in the world, was the idea of Sir Ludwig. The raising of the £350,000 building funds was, to a high extent, due to his own efforts and among the contributors are former refugees who are his personal friends or who had responded to the appeal published over his signature in "AJR Information." The stadium comprises several halls for various sports activities, including a swimming-pool. At the end of the opening ceremony the Queen distributed prizes to the winning countries of this year's games in which teams and individuals from more than 50 nations participated.

ROSEMAN'S 4-MINUTE MILE

Ray Roseman became the first Jewish athlete in the world to run a mile under four minutes when he came fourth in 3 mins 59.8 secs in a race in London recently. He represented Britain in the Maccabiah Games in Israel.

LADY GAITSKELL ON U.N.A. EXECUTIVE

Lady Gaitskell has been elected to the executive council of the United Nations Association of Great Britain and appointed vice-chairman of a national coordination committee set up by the Foreign Office to organise the UN's 25th anniversary.

MR. GERALD KAUFMAN— LABOUR CANDIDATE

Mr. Gerald Kaufman, political press secretary to the Prime Minister, has been chosen to fight Ardwick, Manchester, for Labour at the next General Election. If he is successful, he will succeed another Jew, Mr. Leslie Lever, who has held the seat since 1950. Mr. Lever who had a majority of 8,023 in 1966, has announced that he will not stand again; he is 64.

CHAIRMAN OF JUVENILE COURTS

Mr. David Barr, son-in-law of Mr. David Weitzman, Q.C., M.P., has been appointed a chairman of the London Juvenile courts.

MASTER OF SUPREME COURT

Mr. Derek Joseph Hyamson is to succeed Mr. Arthur Diamond as a Master of the Supreme Court. Mr. Diamond, who is 71, is retiring in October after having held the appointment for 17 years.

SCOPUS READING ROOM NAMED AFTER IRISH JUDGE

A reception was held recently in the Shelbourne Hotel, Dublin, in honour of District Justice Herman Good, to celebrate the endowment of "The Justice Good Reading Room" at the Institute of Criminology in the Hebrew University. It was organised by Dublin Friends of the Hebrew University, and Professor M. L. Abrahamson and Mrs. Abrahamson were the hosts. Mr. Good was presented with an illuminated address and a book of honour containing the names of all the subscribers.

Justice Good said he was looking forward to attending the dedication ceremony on Mount Scopus in December which, he said, would be the greatest day of his life. Among those present were the Chief Justice of Ireland, Mr. C. O'Dalaigh and the president of the High Court, Mr. Justice C. O'Flynn.

RETIREMENT OF A FRIEND

Mr. A. F. Stoneman

This month, Mr. A. F. ("Fred") Stoneman, works manager of the *Jewish Chronicle's* Composing Department, will go into retirement. He joined the "J.C." as a young boy more than fifty years ago, and though everyone wishes him pleasure and enjoyment in his well-deserved leisure time, it will certainly not be easy either for him or for his colleagues to part company. Yet the feelings of friendship and gratitude are not restricted to the precincts of Furnival Street: they are shared at Fairfax Mansions by those who are in charge of the production of *AJR Information*, which, since 1955, has been typeset by the *Jewish Chronicle's* printing works.

With unfailing reliability Mr. Stoneman has stuck to the time table, and, as an experienced newspaper man, he was unperturbed by unavoidable last-minute changes. Equally, he gave us the benefit of his experience on matters of layout. We will miss the monthly Monday morning talks with him, when we had to put the finishing touches to the page-proofs, and we shall also miss him as a trusted friend, always willing to help and always interested in the personal well-being of the *AJR* staff members with whom he had to deal. By his services he has equally indebted himself to the readers of this paper, who, to no mean extent, owe it to him that they receive this monthly punctually and in good shape. We wish Mr. Stoneman happiness and health in his retirement. At the same time, we extend a cordial welcome to his successor, Mr. Peter Fowler, who, as a member of Mr. Stoneman's staff, has also co-operated with us for many years.

JEWISH PAINTER'S EXHIBITION IN ULM

More than 70 portraits by the German-Jewish newspaper illustrator, Alexander Sander (1884-1961) are being exhibited in Ulm, the artist's birth town. Most of them were painted in New York, where Sander lived after his emigration. They include portraits of Albert Einstein, Erwin Piscator, Hermann Kesten, Thomas Mann, Stefan Zweig, Leopold Schwarzschild and Roda Roda. The exhibition has been organised by Aegis Verlagsbuchhandlung, Ulm.

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