

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

THE UNCHOSEN PEOPLE

Humanity's future is being discussed. It is surprising how often it is discussed by all manner of people—the pessimists, optimists and believers in an uncertain destiny are, if challenged, inclined to include Auschwitz and Hiroshima among place-names a mere 30 years ago now stand out as monumental landmarks in the story of our century's failures.

The enormities committed in our century either place are separated only by months, Hiroshima rather than Auschwitz. It remains for them the symbol of annihilation, a dark and continuing stain on the only to their own, personal survival. To that of the human species as a whole, however, seems to be already beyond the boundaries of their emotional involvement. An outrage dimly recalled, remote in time. Conversely, for the older generation, the horrors and terrors of the Second World War are not a mere chapter in history but an experienced and lived reality. Auschwitz remains the irremovable, unanswerable negation of their fundamental belief in the human capacity to overcome the brutish animal nature of its existence.

A qualifying note of caution would be appropriate. The statement, while true, is in all probability too general; the sense of despair engendered by the Holocaust remains more or less confined to the generations of the genocidal massacre. In the young, it is a sobering, if disheartening, reminder to realise in occasional chance encounters how slightly and fleetingly this generation's nature and the possibility of its actions has affected those not personally involved. We used to extend their imaginative compass to areas outside their immediate community. Auschwitz is just one of the atrocities man has perpetrated in his long history, an episode best forgotten and not dwell upon, lest a morbid preoccupation with evil encourage and breeds imitators.

For the young and the less pensive who have grown up except that by some inexplicable twist of fate, the Jewish condition symbolised all other torments and generalised misfortunes. Auschwitz remains an indelible wound in their consciousness, an unbridgeable denial of all human values, an absolute negation of their deepest hopes and cherished expectations. How could this generation in this twentieth century of wars and peace which witnessed near extinction of not only in man's memory but also in his understanding of the world and laws governing his individual and collective existence. How could this attitude of indifference to all human norms and imper-

atives occur in the century of Freud and Einstein, of Tolstoy and Gandhi, of Marconi, Edison and the Wright brothers, of the Curies and Rutherford and all the other greater and lesser geniuses who have so beneficially and enduringly humanised the terms and fabric of our condition? How, moreover, could it happen at the outer and darker fringes of our civilisation, but at its centre, in one of its heartlands?

This haunting question is being answered (since it is our unshakable belief that events and effects must needs have their causes) according to the enquirer's political, religious or ideological outlook. The explanations given are almost as numerous and divergent as those who proffer them. It has, however, been felt that a problem as perplexing and of such immediate relevance to our survival might not be left to individual speculation, but should be explored systematically and scientifically. On the initiative of the Hon. David Asor, the University of Sussex has set up a Research Centre for Collective Psychopathology, which under the guidance of Professor Norman Cohn is to investigate the impulses and motivations responsible for the Holocaust tragedy.

Gypsies under the Nazis

Under the auspices of this Institute, Donald Kenrick and Graham Puxon have just published a work on *The Destiny of Europe's Gypsies* (Hobbsman Educational Books, London 1972; £2.50). If it has been a sobering experience for Jews of the over 45 age group to learn how little the fulcrum of their despair has influenced the outlook of their gentile contemporaries, it is equally challenging to realise the extent of our own ignorance and unconcern in the face of a minority fate and tragedy, which in many ways is strikingly similar to our own. Indeed our own unexamined and incurious indifference, so neatly reflecting the accepted prejudices of our environment, could teach us something about the mechanics of indifference and prejudice and the general mental states which made Auschwitz possible. On the evidence of our own attitude to the gypsies, Auschwitz was possible because it happened to strangers; strangers, moreover, who had long been regarded with such apprehensive suspicion that in our approach to and contacts with them an averting aloofness came to replace any feelings of compassionate identification. The Nazis exterminated about a quarter of a million gypsies, a loss at least as large as the Jewish one in relation to their total West European population. Gypsies are still being harassed and discriminated against all over Europe, including England, and yet their plight leaves us strangely unmoved. This, I think, is a fact we would do well to ponder. For it demonstrates the vast region of human insensitivity even among those who, owing to their own status, experience and history are perhaps more average sensitive and well dis-

posed. It also demonstrates the sheer power of vaguely felt and largely unadmitted prejudices (dirty, work-shy, shiftless, child-snatching soldiers and fortune tellers) to undermine the fragile structure of human solidarity. Though far from being actively cruel or aggressive, would we be greatly bothered if a diabolical government had secretly dispatched all gypsies to remote camps overseas? In all probability, we would not have noticed their sudden absence, but even if we had, how many would expose themselves to the risk of grave official displeasure or worse, by probing into their disappearance? This is merely a rhetorical question; we know the answer, it defies us in terms of our predictable reaction, a truth—unwelcome and hard to hear—about the very narrow limits of caring.

At this point, it will be rightly argued that the comparison is far-fetched and does not correspond either quantitatively or qualitatively to the real nature of the relations linking the two ethnic groups to the host society. Where, it will be asked, are the Gypsy Nobel prize winners, their doctors and lawyers, where are these thousands of neighbours, who had gypsies living next door to them, where are their enormous contributions to every aspect of national life? Here, admittedly, the analogy breaks down. However, the truly astounding fact is that despite these enormous disparities in achievements and aspirations the environmental pressures and resentments have been so amazingly similar over long periods of time and in widely different national settings.

The gypsies, consisting of three tribes—the Rom, the Sinti and the Kalle—came, as Kenrick and Puxon are able to show, originally from India, where they have lived as nomads mainly subsisting on smithing and metal-working. Eventually, in the course of their wanderings, they migrated westwards and reached Europe in two waves between the fourteenth and fifteenth centuries. Some of the Minervan lands, apparently the earlier arrivals, came via the Middle East—hence gypsies, short for Egyptians. Others made their way through the Balkans, where the Greeks identified them vaguely with the Aesopians, a heretical sect—hence the French *Tziganes* and the German *Zigeuner*. Some of them, travelling in loose family groups, claimed to be pilgrims who were expelled from Egypt as Christians. They were received with a certain curiosity and given alms. But in the long run, their dark complexion, to the medieval mind incontrovertible proof of congenital evil, their totally unfamiliar speech (Romany is the only Indian tongue spoken in Europe), held to be some sort of thieves' gibberish, and particularly their nomadic way of life with all the attending difficulties of eking out a living, scandalised all sections of the strongly hierarchical medieval society. After the first curiosity had worn off, the bands of dark-skinned migrants were regarded with undisguised resentment and soon became labelled outcasts. A flood of legislation formally expelled them from most European countries. Between 1416 and 1774, no less than 180

Continued on page 2, column 1

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Ernest Hearst

THE UNCHOSEN PEOPLE

Whenever mankind's future is being discussed—and it is surprising how often it is being discussed by all manner of people—the moon-landers, optimists and believers in an evolving human destiny are, if challenged, inevitably reminded of Auschwitz and Hiroshima. Meaningless place-names a mere 30 years ago, they now stand out as monumental and unforgiving landmarks in the stony desert of twentieth-century failures.

Although the enormities committed in or visited upon either place are separated only by a few months, Hiroshima rather than Auschwitz engraved itself on the consciousness of the young. It remains for them the symbol of nuclear annihilation, a dark and continuing threat not only to their own, personal survival but also to that of the human species as such. Auschwitz, however, seems to lie already beyond the boundaries of their emotional involvement, an outrage dimly recalled, remote in space and time. Conversely, for the older generation to whom the fears and terrors of the Second World War are not a mere chapter in a history book but an experienced and abiding agony, Auschwitz remains the irremovable and unanswerable negation of their fundamental belief in the human capacity to transcend the brutish animal nature of its biological inheritance.

Here a qualifying note of caution would probably be appropriate. The statement, while true in itself, is in all probability too general; for the sense of despair engendered by the holocaust remains more or less confined to the intended victims of the genocidal massacre, in short to Jews. It is a sobering, if disheartening experience to realise in occasional chance conversations how slightly and fleetingly this central doubt concerning the underlying goodness of man's nature and the perfectibility of his condition has affected those not personally involved, or used to extend their imaginative sympathy to areas outside their immediate concern. To most people Auschwitz is just one of the many outrages man has perpetrated in his march through history, an episode best forgotten and not dwelt upon, lest a morbid preoccupation with evil encourages and breeds what it contemplates.

But for Jews and the *bon pensants* who have come to accept that by some inexplicable alchemy of fate, the Jewish condition symbolises and often foreshadows more general human predicaments, Auschwitz remains an unhealing wound in their consciousness, an irreversible denial of all human values, an irrevocable betrayal of their deepest hopes, their most cherished expectations. How could it all happen in this twentieth century of ours? A century which witnessed near miraculous advances not only in man's mastery over his environment but also in his understanding of the forces and laws governing his individual and social existence. How could this ultimate abrogation of all human norms and impera-

tives occur in the century of Freud and Einstein, of Tolstoi and Gandhi, of Marconi, Edison and the Wright brothers, of the Curies and Rutherford and all the other greater and lesser geniuses who have so beneficially and enduringly humanised the terms and fabric of our condition? How, moreover, could it happen not at the outer and darker fringes of our civilisation, but at its centre, in one of its heartlands?

This haunting question is being answered (since it is our unshakable belief that events and effects must needs have their causes) according to the enquirer's political, religious or ideological outlook. The explanations given are almost as numerous and divergent as those who proffer them. It has, however been felt that a problem so portentous and of such immediate relevance to our survival ought not to be left to individual speculation, but should be explored systematically and scientifically. On the initiative of the Hon. David Astor, the University of Sussex has set up a Research Centre for Collective Psychopathology, which under the guidance of Professor Norman Cohn is to investigate the impulses and motivations responsible for the holocaust tragedy.

Gypsies under the Nazis

Under the auspices of this Institute, Donald Kenrick and Grattan Puxon have just published a work on *The Destiny of Europe's Gypsies* (Heinemann Educational Books, London 1972; £2.50). If it has been a sobering experience for Jews of the over 45 age group to learn how little the fulcrum of their despair has influenced the outlook of their gentile contemporaries; it is equally chastening to realise the extent of our own ignorance and unconcern in the face of a minority fate and tragedy, which in many ways is strikingly similar to our own. Indeed our own uninformed and incurious indifference, so neatly reflecting the accepted prejudices of our environment, could teach us something about the mechanics of indifference and prejudice and the general mental states which made Auschwitz possible. On the evidence of our own attitude to the gypsies, Auschwitz was possible because it happened to strangers; strangers, moreover, who had long been regarded with such apprehensive suspicion that in our approach to and contacts with them an uncaring aloofness came to replace any feelings of compassionate identification. The Nazis exterminated about a quarter of a million gypsies, a loss at least as large as the Jewish one in relation to their total West European population. Gypsies are still being harassed and discriminated against all over Europe, including England; and yet their plight leaves us strangely unmoved. This, I think, is a fact we would do well to ponder. For it adumbrates the vast region of human unconcern even among those who, owing to their own status, experience and history are perhaps above average sensitive and well dis-

posed. It also demonstrates the sheer power of vaguely felt and largely unadmitted prejudices (dirty, work-shy, shifty, child-snatching fiddlers and fortune tellers) to undermine the fragile structure of human solidarity. Though far from being actively cruel or aggressive, would we be greatly bothered if a diabolical government had secretly dispatched all gypsies to remote camps overseas? In all probability, we would not have noticed their sudden absence, but even if we had, how many would expose themselves to the risk of grave official displeasure or worse, by probing into their disappearance? This is merely a rhetorical question; we know the answer, it delineates in terms of our predictable reaction a truth—unwelcome and hard to bear—about the very narrow limits of caring.

At this point, it will be rightly argued that the comparison is far-fetched and does not correspond either quantitatively or qualitatively to the real nature of the relations linking the two ethnic groups to the host society. Where, it will be asked, are the Gypsy Nobel prize winners, their doctors and lawyers, where are those thousands of neighbours, who had gypsies living next door to them, where are their enormous contributions to every aspect of national life? Here, admittedly, the analogy breaks down. However, the truly astounding fact is that despite these enormous disparities in achievements and aspirations the environmental pressures and resentments have been so amazingly similar over long periods of time and in widely different national settings.

The gypsies consisting of three tribes—the *Rom*, the *Sinti* and the *Kale*—came, as Kenrick and Puxon are able to show, originally from India, where they have lived as nomads mainly subsisting on smithing and metal-working. Eventually, in the course of their wanderings, they migrated westwards and reached Europe in two waves between the fourteenth and fifteenth centuries. Some of the itinerant bands, apparently the earlier arrivals, came via the Middle East—hence gypsies, short for Egyptians. Others made their way through the Balkans, where the Greeks identified them vaguely with the *Astingani*, a heretical sect—hence the French *Tziganes* and the German *Zigeuner*. Some of them, travelling in loose family groups, claimed to be pilgrims who were expelled from Egypt as Christians. They were received with a certain curiosity and given alms. But in the long run, their dark complexion, to the mediaeval mind incontrovertible proof of congenital evil, their totally unfamiliar speech (*Romany* is the only Indian tongue spoken in Europe), held to be some sort of thieves' gibberish, and particularly their nomadic way of life with all the attending difficulties of eking out a living, scandalised all sections of the strongly hierarchical mediaeval society. After the first curiosity had worn off, the bands of dark-skinned migrants were regarded with undisguised resentment and soon became hated outcasts. A flood of legislation formally expelled them from most European countries. Between 1416 and 1774, no less than 148

Continued on page 2, column 1

THE UNCHOSEN PEOPLE

Continued from page 1

ordinances concerning gypsies were enacted by German principalities. An English law of 1554 threatened with death gypsies as well as all those "who are or shall become of the fellowship or company of Egyptians," and so great was the irrational fear of these innocuous alien travellers that in 1577 seven men and women were hanged in Aylesbury for "keeping company with Egyptians". They quite literally became free game. In 1837 a Danish gypsy hunt brought in "a bag of over 260 men, women and children". Similarly, a Rhinish country squire noted among his hunting exploits: "Item: A gypsy woman and her sucking babe". This list could be endlessly prolonged with details of unspeakable tortures, which would make a clean "sportsmanlike" killing seem a highly desirable fate.

Here too, as in the case of the Jews, the murderous instincts of the persecuting majority were conveniently foisted on their hapless victims. The belief that the gypsies steal children is as widespread and as unfounded as the ritual murder lie. Apparently an integral part of the immemorial folklore or group defamation, the child-snatching myth continues to flourish although disproved by every impartial investigation. In 1968, the *Corriere della Sera* carried a banner headline about a baby abducted by gypsies. The "baby", a mentally deficient five year old, was duly discovered in an empty house. In the same year the *Daily Mirror* spread the rumour that gypsies in the Manchester area were planning to kidnap a neighbourhood child because one of their own had been killed in a traffic accident. Parents living near the local gypsy encampment thereupon kept their children at home. These dark apprehensions are further embroidered by the related suspicion that gypsies practice cannibalism. In Hungary 15 men were hanged, 6 broken on the wheel and 18 women were executed in 1782 for having perpetrated this crime, to which they had confessed under torture. An imperial commission sent to investigate the case discovered, however, that the persons allegedly eaten were still alive. The last recorded time gypsies had to face similar charges was in 1927 in Slovakia.

The role the blood libel plays in group relations could profitably form the subject of a separate enquiry. It is a very old myth with roots deep in antiquity; Gibbons reports that the early Christians were accused of ritually slaughtering Roman children. One need not turn to Euripides' *Bacchae* to become aware of the close interconnection between ritual sacrifice and sexuality. It is, therefore, hardly surprising that the popular mythology surrounding the unwelcome, alien minority group endows it with an extravagantly licentious sex life. Their men are believed to lust uncontrollably after their hosts' women, while their women, exotically seductive, lure unsuspecting

host males away from their virtuous habits and native rectitude. The *Stuermer's* obscenities are no less an expression of these archetypal fantasies than the figure of Carmen. Such lewd nightmares, agreeably compounded of dread and desire are, moreover, no mere chimera. Men and women will lust after each other across ethnic dividing lines, disregarding traditional Jewish and gypsy injunctions against intermarriage and pre- or extra-marital intercourse.

Enough has been said to indicate the dark, primeval fears militating against alien minority groups, fears strong enough to live on in a state of suspended animation. They exercise the collective unconscious even when changing conditions, such as the emancipation of Jews, have fundamentally modified the group's social standing and public image. In Hitler's race mania, the ancient horrors broke surface again and, in terms of their own obsessions, reached a new peak of irrationality in the persecution and extermination of the unquestionably Aryan gypsies. Nazi-approved pundits like Professor Gunther while not disputing their Aryan descent ("gypsies have indeed retained some elements from their Nordic home") nevertheless held that "in the course of their migration they absorbed the blood of surrounding peoples . . . (and) will generally affect Europe as aliens". The foreign blood absorbed would have been European, but with an equal disregard for logic, Stuckart-Globke in their commentary to the 1935 Nuremberg laws decreed: "In Europe generally only Jews and gypsies are of foreign blood".

Thus the die was cast for the gypsies' ultimate destruction; the administrative procedures designed to achieve it, progressing from abrogation of civil rights and segregation to the "Final Solution", followed closely those laid down for the Jews. In some cases, as when totally assimilated and highly decorated gypsy soldiers were suddenly dispatched to the Eastern extermination camps, their treatment must have seemed to the victims and their comrades-in-arms even more incomprehensibly demented than that of the Jews. Again gypsies, when realising or suspecting what was in store for them, were less resigned to their fate than Jews. They did not allow themselves "to be led to the slaughterhouse like lambs" to quote the *post hoc* sneer by the militant Jewish youth of a later generation; they resisted, screamed, fought back, compelling their executioners to mobilise further reserves of brutality. This, of course, did not affect the tragic end-result. A remnant of German gypsies was almost saved by Himmler's interest in rare racial specimens. He wanted to preserve "pure" *sintis*. But Bormann, hearing of the plan protested that it "would mean a fundamental deviation from the simultaneous measures for fighting the gypsy menace and would not be understood at all by the population and the

lower leaders of the party. Also the *Führer* would not agree to giving one section of the gypsies their old freedom." On such slender threads as the respective power of feuding satraps depended the fate of thousands. In the event, Bormann proved the stronger and on December 16, 1942, Himmler signed the decree dispatching German gypsies to Auschwitz.

The Nazi massacres did not end the gypsy plight. Germany's post-war return to sanity and her repentant efforts to "redeem the past" did not include the humble, uneducated and largely forgotten folk of itinerant migrants they had slaughtered. A circular from the Baden-Württemberg Interior Ministry of May 9, 1950 disallowed their restitution claims: "It should be borne in mind that gypsies had been persecuted under the Nazis not for any racial reason but because of an asocial and criminal record." Dr. Robert Ritter and Eva Justin, the leading Nazi race experts concerned with the gypsy "menace", who provided the SS with the documentation necessary for their identification and persecution, escaped punishment as war criminals. Nor did the Allies insist on justice being done; at the Nuremberg War Crimes trials not a single gypsy witness was called. Their harassment continues throughout Europe. Newspapers report from time to time how they are being badgered in Britain by unsympathetic local councils and an outraged citizenry. They are forcibly removed from their encampments and, in spite of occasional questions in Parliament, no arrangements are made to provide them with permanent sites and resting places. The public conscience in this "Christian country" remains utterly unmoved by such inhuman treatment. The same is true of all other West European countries. In the "progressive" Communist East, the authorities are equally stony-hearted. They, too, deny gypsies recognition as a separate people with a right to their way of life. A Czech authority, and author of a standard work on the subject, suggested: "The state of gypsy ethnicity leaves only one measure possible—assimilation . . . It would be incorrect and in the end reactionary to act against the progressive decay of gypsy ethnic unity. "Assimilation," he added, "does not exclude force which would tend to remove whatever differences exist."

Even today and after all that happened, the ability of societies to accept the stranger in their midst, who insists on maintaining his separate identity is exceedingly limited. It will take time, provided time is granted to us, as it was not granted forty years ago, and persistent effort on the level of personal involvement to broaden the basis of tolerance. Jews too have to do some soul-searching, for in this instance they form part of the large, unfeeling majority.

Feuchtwanger (London) Ltd.

Bankers

BASILDON HOUSE, 7-11 MOORGATE, E.C.2

Telephone: 01-600 8151

Telex: London 885822

Gorta Radiovision Service

(Member R.T.R.A.)

13 Frogna! Parade,
Finchley Road, N.W.3

SALES REPAIRS

Agents for Bush, Pye, Philips, Ferranti,
Grundig, etc.

Television Rentals from 40p. Per Week

Mr. Gort will always be pleased to
advise you

(435 8635)

HOME NEWS

ANGLO-JUDAICA

QUEEN'S SILVER WEDDING SERVICE

The Dean of Westminster, Dr. Eric Abbott, confirmed to the *Jewish Chronicle* that Chief Rabbi Jakobovits was not invited to the Westminster Abbey service to mark the Queen's silver wedding. Dr. Abbott said that he knew of the Chief Rabbi's rule not to attend services of a Christian or inter-faith nature, and he had not invited him in respect of his principles. The Dean also confirmed that no invitations had been sent to Progressive rabbis to attend the service. He feared that if he did not invite one it would only have caused division.

The Chief Rabbi's Office issued a statement "following press comment on Dr. Jakobovits' absence from the service". The statement said that as a matter of principle it was not the practice of Chief Rabbis to participate in inter-faith or church services. But on royal or State occasions, even when marked by religious services such as the national remembrance ceremony at the Cenotaph, "Chief Rabbis past and present have always been happy and proud to represent the Jewish community".

A letter from the Office of the Chief Rabbi published in the *Jewish Chronicle* stated that, prior to the service, the Chief Rabbi sent a telegram of loyal greetings to the Queen. He also accepted an invitation from the Lord Mayor of Westminster to attend a dinner in the presence of the Queen and Prince Philip. The letter said that, had an invitation to the service been extended, the Chief Rabbi certainly would have accepted, in accordance with the precedents of his office.

AJR'S LOYAL GREETINGS

The AJR has sent a message of loyal greetings and best wishes to the Queen on her Silver Wedding.

PRINCESS ANNE OPENS MACCABI

The new four-storey Maccabi House in West Hampstead has been officially opened by Princess Anne. The Royal visitor unveiled two plaques, one naming the theatre after Mr. John Rubens, who mainly financed the building and its equipment which cost about £250,000, and the other commemorating her visit.

Among the visitors present at the ceremony were the Mayor and Mayoress of Camden, Councillor and Mrs. B. Duggan.

LIBERAL PARTY CHAIRMAN

Councillor Cyril Carr, a Liverpool solicitor, has been elected chairman of the Liberal Party. He has been chairman of the Liberal Friends of Israel since its inception in 1968.

The second Jew to become chairman of the Liberal Party since the war, Mr. Carr is leader of Liverpool City Council's Liberal group, the largest in Britain.

PARLIAMENTARY CANDIDATES

The Labour Party's prospective Parliamentary candidate for Ilford North is Mrs. Millie Miller, leader of the Camden Council. A former Mayor of Camden, Mrs. Miller is also a former president of the North London Progressive Synagogue.

Councillor Michael Spungin has been adopted by the Conservative Party as its candidate for Nottingham North. In 1970 Mr. Spungin unsuccessfully contested Grimsby against the former Labour Cabinet Minister, Mr. Antony Crosland.

Twenty-three-year-old Helen Middleweek, a law graduate and the granddaughter of immigrants, is to oppose Mr. Enoch Powell at the next General Election. She was adopted as the Labour candidate for Wolverhampton South-West. At 19 she became only the second woman and the youngest undergraduate to occupy the presidency of the Cambridge Union.

RESTITUTION NEWS

on page 12

LETTER-BOMBS

The Board of Deputies, anticipating a further wave of letter-bombs, has recommended "business as usual", with reasonable security precautions being carried out in co-operation with the police. Leaders of the board praised Anglo-Jewry for the way in which, with minor exceptions, it was reacting to the Arab terrorist threat.

Voicing the board's tribute to the community, the police and the postal service Mr. Victor Mishcon, chairman of the defence and group relations committee, urged Anglo-Jewry to continue to display its sense of calm, balance and responsibility, and not to let vigilance lapse if days, weeks or even months went by without further incidents.

The latest potential victims in the Arab terrorists' letter bomb war are Jewish youth leaders. A letter bomb addressed to Mr. Arieh Harari, London emissary of the Left-wing Zionist youth organisation, Hashomer Hatzair, was intercepted in Singapore. Other letter-bombs, also posted in Singapore, were received by the Organisation of Zionist Youth in Frankfurt and the German Friends of Magen David Adom in Hesse. A post office sorter in Bombay was seriously injured when a letter-bomb addressed to "Young Canadian Judas, Montreal, Canada", exploded in his hands. Six other letter-bombs discovered in Bombay were addressed to North America.

HIJACKING SANCTIONS

In the House of Lords a Government spokesman said that it would not be until next August before a diplomatic conference on aviation security could be convened to decide what sanctions to impose on countries aiding hijackers. The British Government could not bring forward the conference under the procedure of the International Civil Aviation Organisation.

Lord Drumalbyn, Minister without Portfolio, told peers protesting that action against certain countries was proceeding at too leisurely a pace, that not only was widespread agreement essential but a convention must be "meaningful" with "teeth", and had to be acceptable to a large number of nations.

Lord Janner said that "this cancerous growth on civilisation continues to spread. It must be cut out by a major surgical operation by the civilised nations of the world". Pressure must be brought to bear on those uncivilised countries still prepared to harbour hijackers, give them facilities for training or finance them. Another method was to flush the criminals out of their training dens, and he could not understand why the Government took every opportunity of attacking Israel when this operation was undertaken.

RUSSIAN CONCERTS

Attending the first of a series of concerts of Russian music given in Britain by Soviet musicians and British orchestras, the Soviet Ambassador, Mr. Mikhail Smirnovsky, was surrounded by shouting and poster-waving members of the Women's Committee for Soviet Jewry (the 35s). At the main entrance to the Royal Festival Hall in London, hundreds of demonstrators lined the pavement carrying flaming torches and placards protesting against the persecution of Jews in Russia and the education tax imposed on potential emigrants. The demonstration was arranged by the Board of Deputies.

RENT ALLOWANCES

From January 1, 1973, onwards persons who rent their homes unfurnished from private landlords or housing associations may qualify for rent allowances. The eligibility for obtaining a rent allowance depends on the tenant's gross income, his present rent and his household circumstances. A leaflet setting out the general principles may be looked up at the AJR Social Services Department and discussed with our social worker. Detailed information about the operation of the scheme is obtainable at the local town hall or council office.

Jews' College Deficit

Jews' College expects a deficit between £40,000 and £50,000 for 1971-1972, compared with the £25,000 deficit for the year ended September 30, 1971. The college's deficit for 1972-1973 may well be as high as £70,000. The reasons given are increased salaries, more personnel, the running expenses of the Brodie Institute in Golders Green, and general inflation. Although there has been an increase in subscriptions, the amount received from communal organisations has decreased. The college and its affiliated institutions at present have 53 full-time students, mostly connected with teacher-training.

Over the past three decades the college has produced 130 BA graduates. In addition, there were 16 MAs, four M.Phils and 20 Ph.Ds.

Tay-Sachs Disease

A disease known as Tay-Sachs kills one Jewish baby of Ashkenazi (European) origin in every 3,600 born. If both parents are carriers there is a one-in-four chance that their children will be afflicted with this incurable disease.

The British Tay-Sachs Foundation, organised to alert the Jewish community to the existence of the disease, is holding meetings where blood samples are being taken from couples.

Educational Trust

An application for the building of a primary school on land acquired by the Chief Rabbi's Jewish Educational Development Trust is being supported by the Redbridge education committee. If successful, the school will be the first in the country to be built with an 80 per cent Government grant.

Women's Role

Judge Myrella Cohen, as guest speaker at a Communal Council meeting in Manchester, criticised religious leaders for failing to allow women their rightful role in Jewish communal affairs.

Jewish women, said Judge Cohen, were born free and expected and demanded of Jewish organisations full equality and full responsibility.

Carmel College

Carmel College, the only Jewish public school in Britain, is to establish a £1 million scholarship fund. Mr. Roland Franklin, the new chairman, stated that a large increase in the number of scholarships was necessary to make Carmel available to every Jewish child who wished to study there, regardless of the financial resources of his or her family.

Ravenswood

At its annual ball it was announced that Ravenswood, which at present houses 112 mentally handicapped children, will soon be able to take in a greater number as a result of new buildings recently opened. An appeal raised £83,000 and a group of young supporters promised to give £5,000.

Dissemination of Knowledge

A Jewish information service has been established by the Union of Liberal and Progressive Synagogues. Its purpose is to disseminate a knowledge of Judaism to non-Jews "which would prove that Judaism is not a religion which has been superseded by Christianity, but that it has developed throughout its history and that it can be shared by all peoples". Pamphlets on various levels will be produced and distributed as widely as possible, particularly to schools and educational and religious institutions.

Service Galore

"Large, 4-bedroom, detached house in most-sought-after position in Edgware. Within 5 minutes' walk of 3 synagogues." (Advertisement in *Jewish Chronicle*.)

NEWS FROM ABROAD

UNITED STATES

Genocide Convention Delayed

The Genocide Convention has been ratified by 76 countries, but the United States is still not one of them.

The State Department, embarrassed by the Senate's failure to act on a convention for which the USA was largely responsible, recently stated that ratification was long overdue.

Community Concern

The American Jewish Committee has issued a report which indicates that the community will be under pressure to give greater representation to groups previously not fully represented, particularly academics, the poor and the lower middle class.

Jewish Poor

An amount of about £110,000 has been made available by New York City to determine the extent of Jewish poverty and how best to meet the needs of the poor. A new organisation, the Metropolitan New York Co-ordinating Council on Jewish Poverty, headed by Mr. Jerome M. Becker, a member of the city's Human Rights Commission, is to receive the funds.

Nobody knows how many Jewish poor there are in New York, but the figure is believed to run into hundreds of thousands, most of them elderly.

Hias Aids Ugandans

The United Nations has been informed by United Hias Service, the American-based Jewish migration agency, that it will take responsibility for resettling 50 Ugandan Asian families totalling about 160 people. The organisation will resettle the families in New York, Boston and Chicago and will find jobs for them there.

A further 850 Asians will be helped by six other American welfare agencies, all of them non-Jewish.

Nixon's Vote Doubled

At least 30 per cent of American Jews, and perhaps as high as 40 per cent, voted for President Nixon's re-election. This more than doubled their 1968 vote, when 15 per cent of Jews supported Mr. Nixon. However, his landslide victory meant that he would have won without the Jewish vote. Jews form less than 3 per cent of America's population, although they are concentrated in urban areas.

Jewish Rights Impaired

The Forest Hills lower income housing project in the city's Queens section, school busing and poverty relief schemes which exclude Jews, are pointed out by the recently formed Jewish Rights Council as examples of a growing tendency to ignore the legitimate interests of Jews who seek to preserve their neighbourhoods and way of life. The council has challenged the quota system in university admissions, and Government and municipal employment discriminating against qualified Jews in favour of disadvantaged Blacks and Puerto Ricans. It has also objected to the exclusion of elderly and poor Jews from relief schemes receiving Federal money grants, and has opposed school busing in Denver and Colorado.

Woman President of Congregation

So far, the principle of equal rights for women in Jewish communal life has usually not been applied to the office of president of a congregation. One of the exceptional cases is Mrs. Gerda Seligson who was elected President of the Beth Israel Congregation in Ann Arbor, Michigan. Like her late husband, Rabbi Dr. Rudolf Seligson, Mrs. Seligson is of German-Jewish origin. She re-emigrated to the US from this country and holds an appointment with the university of Ann Arbor.

ARGENTINIAN COMMUNITY

General Juan Peron, the 77-year-old former President of Argentina who returned to his country after 17 years of exile, appears to be eager to play down antisemitic feelings within the Peronista ranks. Reliable sources state that General Peron in a statement declared his sympathy with the Jews and with Israel. For the time being there does not appear to be any reason for alarm on the part of Argentine Jews, despite an antisemitic remark alleged to have been made by General Peron in Madrid.

Dr. Seymour Lachmann, the director of the American Jewish Committee's international affairs department, reported on his return from a visit to Argentina that political instability and the depressed state of the economy menaced the welfare of the 475,000 Jews in Argentina. The Jewish community was threatened by massive assimilation and intermarriage and, said Dr. Lachmann, there was little Jewish leadership, with only 12 per cent of the community receiving Jewish education, compared with 50 per cent in the United States.

ITALIAN EXTREMISTS

Celebrating the 50th anniversary of the so-called "March on Rome" which marked the beginning of Mussolini's fascist régime, Right-wing extremists assaulted people in the streets of Milan, and daubed antisemitic slogans and swastikas on the Levi Art Gallery.

Antisemitic incidents have been particularly marked in northern Italian cities, arousing concern in democratic circles. The entrance to the Padua synagogue was damaged by a petrol bomb in September. Trieste and Gorizia synagogues were attacked and a number of Jewish cemeteries desecrated.

LYON MEMORIAL MEETING MARRED

The Jewish community of Lyon, including some ministers, received the usual invitation to join French representative organisations at the annual memorial to the victims of the Warsaw Ghetto Uprising in 1943. Dr. Kling, the Chief Rabbi of Lyon, was then informed through French channels that the Polish consulate in Lyon did not want rabbis present to conduct a religious service at the meeting.

Dr. Kling refused to stay away. On his arrival at La Doua cemetery he found that the meeting had been advanced by an hour without his being notified. The Chief Rabbi offered prayers in memory of the martyrs with the small number of Jews present.

With acknowledgement to the news service of the Jewish Chronicle.

Your House for:-

**CURTAINS, CARPETS,
FLOORCOVERINGS**

SPECIALITY

**CONTINENTAL DOWN
QUILTS**

ALSO RE-MAKES AND RE-COVERS
ESTIMATES FREE

DAWSON-LANE LIMITED

(Established 1946)

17 BRIDGE ROAD, WEMBLEY PARK

Telephone: 904 6671

Personal attention of Mr. W. Shackman.

DANISH CHIEF RABBI STAYS

A new board of representatives of the Danish Jewish community has been elected, consisting mainly of supporters of Rabbi Bent Melchior, the Chief Rabbi of Denmark. The new board will negotiate a new contract with the Chief Rabbi, who wants greater discretionary powers with more latitude in voicing his opinions in public.

The opponents of Rabbi Melchior, with whom he had had differences in September arising over the memorial service in Copenhagen's main synagogue for the members of Israel's Olympic Games team murdered by Arab terrorists in Munich, formed a majority on the old board. They abstained from voting in the election of new board members because they were against collaboration with the Chief Rabbi's mainly young supporters.

CONGRESS IN SOUTH AMERICA

Dr. Nahum Goldmann, the president of the World Jewish Congress, addressed the sixth conference of the Jewish communities in Latin America, held in Lima. He warned that the orientation and methods of Jewish policy must be restudied "taking into consideration the weakness of the West and the increasing influence of Communism and the Third World". The State of Israel, he said, was isolated in the world political field, with the gratifying exception of the United States. The most difficult of all the problems facing the diaspora was the question of its relations with Israel. The first condition for the survival of the Jewish people, Dr. Goldmann emphasised, would be its capacity to maintain its solidarity and remain a "single unit".

Pointing out that 5 per cent of the Latin American population was rich and 95 per cent underprivileged, Dr. Isaac Goldenberg, the president of the Latin American Jewish Congress, said there were risks in this situation because the Jews were mainly associated with the affluent 5 per cent in the minds of the underprivileged.

POLITICAL PRISONERS IN RUSSIA

At present about 40 Jews are serving long-term sentences as political prisoners in Soviet jails and labour camps, solely for their active efforts to be allowed to emigrate to Israel. The prisoners include those steeped in Jewishness, half-Jews, intellectuals and uneducated persons. Officially they are gaoled on charges such as "anti-Soviet activities", "anti-Soviet propaganda" or "slandering the Soviet system". Most of the prisoners are young.

BULGARIAN HONOURS

The Bulgarian State Council has decorated Mr. Shaltiel Yaco Arouetti, of Sofia, with the Order of "September 9, 1944", for his services "in the fight against fascism" and for his contribution to Socialism. Three other Jews of the Black Sea port of Varna have been awarded the order of the "Freedom of the People 1941-1944" for their services in the fight against fascism.

Professor Jeanne E. Molhova of Sofia University has been decorated with the Order of "Cyrille and Méthode" to mark her 50th birthday and her scientific and educational work. Another Sofia Jew, Mr. Angel Raymond Wagenstein, has also been honoured for his contribution to the nation's "Socialist cinema industry" and his part in the fight against fascism.

POLISH JURIST AT THE HAGUE

Dr. Manfred Lachs, a brilliant jurist and a member of the International Court of Justice at The Hague, was elected to the Court in 1965 and remains the one prominent Jew who has survived the antisemitic purge in Poland. Educated at Cracow, Vienna and Cambridge universities, as well as the London School of Economics and Moscow University, it is generally forecast that Dr. Lachs will be elected president of the International Court.

F. Hellendall

HEINRICH HEINE IN A FALSE PERSPECTIVE

Heinrich Heine devoted a great part of his life to opening the "locked granaries" of knowledge to "the people who had no key to it". This, apart from Heine's Jewish origin, was probably the main reason why his work was shunned and ostracised by the German Establishment, until under the Nazis he became an "unknown poet".

In the Federal Republic today, while the eradication of Heine's name by the Nazis still continues to affect the cultural awareness of the average citizen, it is not possible completely to ignore Heine who recognised and analysed the historical reasons for the German misère more clearly than any of his contemporaries, though his conclusions remain unpleasant and undesirable. Yet, whereas some West German professors rather prefer not to be reminded of Heine at all under the pretence that in present-day West Germany people are not sufficiently interested in history, others consider it more advisable to defuse and neutralise him. The latest attempt in that direction has been made by the Heidelberg professor Dolf Sternberger who started his writing career as a journalist on the staff of the "Frankfurter Zeitung" from 1934 to 1943.*

In his introduction, Sternberger admits that he had no intention to describe Heine's work or Heine's life as a whole, but states that his book is "concerned with the great poet Heinrich Heine from the point of view of his religious belief". In the preface, he expresses quite clearly under what perspective he has written his book. "He (Heine) was not a philosopher, but a poet, he was not a politician, but a utopian". In his lengthy tome this theme of the "religious" Heine is flogged to death in numerous variations; from Heine's alleged belief in being God-like to his alleged demand for the abolition of the "sin of the flesh" which, according to Sternberger, appears to overshadow everything else in Heine's thoughts. In page after page, devoted to Heine's role as a lover, Sternberger traces this to Heine's alleged syphilis—for which there is no conclusive evidence either from a historical or from a medical point of view. Thus a German reader may well find in Sternberger's book a confirmation of the Heine picture as a "Jewish debauchee" handed to him by his teachers during the Nazi period.

Sternberger purports to trace Heine's fundamental ideology, his alleged "new religion" essentially to the Saint-Simonists of the early nineteenth century. He even goes so far as to maintain that Heine emigrated to Paris mainly because he was anxious to study the new Saint-Simonist "religion" in Paris, the city of its "High Priests", and not because in the Germany of his days the climate had become intolerable for him as a Democrat and a Jew. Ignoring Heine's own statement in a letter to Philarete Chasles dated January 11, 1835 ("badly informed and malicious fellow countrymen have spread the rumour that I had put on the Saint-Simonist uniform"), Sternberger depicts Heine as a disciple of the Saint-Simonists and devotes about a third of his tome to a description of their ideas which he portrays as those of a group of muddle-heads. Thus it is only natural that Sternberger finds no space to analyse the historical background of Heine's prophetic work. He ignores the fact that the liberation from feudalism, brought about by Napoleon in Heine's homeland, was

followed by the wars of "liberation" and the subsequent 33 years of black Reaction which destroyed all the achievements of the Napoleonic era and revived the middle-ages in Germany ideologically and politically. Heine was well aware of this:

"The German middle-ages do not lie dead in their grave; on the contrary sometimes they are being revived by an evil ghost and appear in our midst in the light of the day and draw red life out of our breasts. . . ." (Romantische Schule, Third Book, Chapter 6.)

Heine was also well aware of the risks this meant for the Jews whose ultimate fate in Auschwitz he forecast in prophetic words as a "thunderstorm of persecution which would far exceed all their previous tribulations" (Portia chapter in "Shakespeare's Mädchen und Frauen"). Sternberger rather shamefully relegates this grim prophecy into a remote footnote at the end of his book.

A Heine biography describing by reference to the life and work of this—perhaps the greatest—son of the German-Jewish symbiosis which failed, how the roots of the German catastrophe of 1933 to 1945 were laid in the early nineteenth century, still remains to be written in Germany. Such a biography could explain the strange phenomenon why—as, in this reviewer's opinion, shown again during the campaign for a Heinrich Heine University in Düsseldorf—this great universal German-Jewish poet, thinker and Democrat is still essentially "unerwünscht" in the country of his birth.

TWO DUESSELDORF HEINE AWARDS

To mark the 175th anniversary of Heine's birth, the municipality of Düsseldorf endowed a Heinrich Heine Prize to be awarded to personalities who "by the promotion of the fundamental human rights for which Heine fought further social progress, serve the understanding between peoples and spread the idea of unity of all men". The Prize, which carries a monetary award of DM25,000, will be allocated every three years. The first recipient is the author Carl Zuckmayer.

The annual Literary Prize of the Düsseldorf Heine Society was awarded to the 60-year-old poetess Hilde Domin, who was born in Cologne and now lives in Heidelberg. This Prize does not carry a monetary endowment.

Does your heating cause dry air—affecting your health or piano, plants, antiques, woodwork & paintings?



As HUMIDIFIER-SPECIALISTS we shall be pleased to advise you and send you our free explanatory leaflet.

THE HUMIDIFIER COMPANY
25 Bridge Road, Wembley Park, Middx.
Tel: 01-904 7603

Herbert Freedman (Jerusalem)

COMPENSATION FOR JERUSALEM'S ARABS

A Bill to grant compensation to residents in East Jerusalem for property which they owned in 1948, will be tabled by the Government in the Knesset. The proposal is not to be interpreted as a first step towards a general compensation of Arab refugees for their abandoned properties; the Israeli Government continues to uphold its opinion that an over-all settlement of Arab refugees' claims is possible only within the framework of a peace treaty whereby the former assets of the Jewish fugitives from Arab countries should be taken into account.

That an exception is being made in the case of East Jerusalem, is to be understood as a political act designed to strengthen Israel's hold over the reunited city and to incorporate its eastern parts into the State territory. The compensation bill accords to the Arabs of East Jerusalem a status equal to that of Israeli subjects.

The first announcement in summer 1971 that such a Bill was in preparation, met therefore with the opposition of just those circles who were to be its beneficiaries. By accepting compensation the Arabs feared giving tacit recognition to the Israeli annexation. In addition to political and psychological factors, legal and economic considerations played their part, too. The envisaged compensation is not to be granted in cash payments nor by the return of the real estate which makes up the bulk of the property. Many of the houses do not exist any more or are inhabited by parties who cannot be evicted. The compensation will be made in State bonds.

Notwithstanding the unfavourable reaction in Amman and other Arab capitals where the Bill is regarded as another attempt at "Judaising" Jerusalem, opinions among those directly concerned, namely the inhabitants of the eastern sections of the city, are divided: some persist in declining the offer, mainly on national and patriotic grounds; others argue that Israel's policy will not be changed by their refusal and that only they themselves will be the losers if they were to wait for a general settlement of refugee claims in the distant future. As fate has willed them to live under Israel domination, the Government should at least compensate them and this in accordance with their actual losses. As a matter of fact, lengthy talks took place between the Minister of Justice, Y. S. Shapira, and a group of Arab lawyers which resulted in substantial increases in the originally stipulated sums set aside for compensation. The total amount was raised to \$150 million and the period for redeeming the bonds—which yield interest—shortened from 20 to 15 years. Claims up to \$2,500 are payable immediately in cash. Not only real estate owners, but also tenants will be considered as claimants in the amended version of the Bill—they receive 15 per cent of the value of the premises they inhabited.

To arrive at the present value of the properties constituted the biggest and most difficult problem. The Government reverted to the evaluation made by the arbitration committee of the United Nations in 1948 which was based on property tax. Added to this are 25 per cent, this sum to be multiplied by 8.4 which corresponds to the devaluation of the Israel currency in relation to the pound sterling, at that time the legal tender in Palestine. In the meantime, real estate prices have rocketed sky high, and it still remains a sore point to which extent these price rises will be taken into consideration.

All in all, about 10,000 Arab inhabitants of East Jerusalem are to benefit from the Bill, once it is passed by the Knesset.

*Dolf Sternberger: Heinrich Heine und die Abschaffung der Sünde. Claassen Verlag, Düsseldorf, DM. 36.

Michael Rosenstock (Toronto)

THE POLISHNESS OF GERMAN JEWRY

Our knowledge of Jewish population movements prior to the nineteenth century is so slight that any historian who attempts to analyse the meagre evidence he can find is almost bound to produce surprising results. This is certainly true of a recent study of Jewish migration from Eastern Europe during the seventeenth and eighteenth centuries.* It is generally assumed that the Cossack massacres of 1648-9 caused a dramatic reversal in the direction of European Jewish migration. What had been an eastward movement for six centuries suddenly became a westward one, from Poland to Western Europe. Rabbi Shulvass shows that the beginnings of this trend antedate the massacres by several decades and that few of the survivors moved further west than Central Poland and Moravia. As early as 1635, a Polish Jewish official was sent to Germany and Bohemia to track down the many husbands who had deserted their wives in Poland.

It seems that the economic opportunities afforded by the Thirty Years' War acted as a magnet to many who could no longer make a living in an impoverished and politically unsettled Poland. To the extent that external events played a part in this movement, it was the Russian and Swedish invasions of the 1650s rather than the Cossack massacres in the Ukraine which increased its momentum. The effect of these invasions was felt most strongly in those western border areas of Poland and Lithuania from which emigration was easiest, either by land or by sea from the Baltic ports to Hamburg and Amsterdam. In fact, these areas continued to provide Western Europe with a majority of its Jewish immigrants throughout the entire period, though for reasons which owe far more to constant and increasing economic pressures than to individual disasters.

Western Europe offered other opportunities besides economic ones. The communities of Holland and Germany, many of them new ones established under the patronage of court Jews, provided a ready market for Poland's surplus rabbis, teachers and talmudic scholars. A particularly interesting group were the printers and proof-readers who found employment in the new Hebrew printing presses of the West.

As conditions in Poland deteriorated and more and more Polish Jews emigrated, the communities of the West lost the ability to absorb them. This, the author maintains, is the origin of the wandering groups of *Betteljuden* who became more and more of a pro-

blem during the eighteenth century. According to him, the majority were of Polish origin.

The demographic and cultural implications of the author's story are of considerable interest. He quotes estimates (which could be challenged) according to which the Jewish population of Germany increased from 25,000 to 200,000 during the eighteenth century and attributes most of this increase to immigration from Poland. In other words, the bulk of those who constituted German Jewry at the beginning of the nineteenth century were either immigrants or the descendants of recent immigrants. While this may well be true of many, perhaps most of the communities to the east of the Elbe and Saale and at least some of those in the north-west of the country, it is difficult to believe that it also applies to those of the south and west. Rabbi Shulvass's evidence suggests that these areas attracted relatively few immigrants, and yet statistical sources indicate that, if one leaves Prussia's Polish provinces out of the picture, they contained well over half Germany's Jews in the early part of the nineteenth century. Nevertheless, even here Polish influence must have been far from negligible, since so many rabbis, teachers and religious functionaries were immigrants. Rabbi Shulvass also mentions the craftsmen who built the wooden synagogues of southern Germany and points out their strong resemblance to those of Poland.

From Mendelssohn to Marx

An attempt to assess the long-term effects of this westward migration would undoubtedly yield interesting results. The author is surely right when he claims that "without the *melamdim*, rabbis and other religious functionaries from Poland, western Jewry would probably have been unable to maintain its spiritual and religious existence". One wonders what else would have been impossible without them. Shulvass mentions the prominence of Polish immigrants in the *Haskalah* movement as well as the Polish antecedents of Moses Mendelssohn, Marcus Jost, Gabriel Riesser and Karl Marx. Since intellectual leaders do not usually emerge from nowhere but tend to have something in their background which gives them an advantage, it would be surprising if this list could not be extended fairly considerably by looking into the ancestry of other prominent German Jews. If one also remembers the role played by nineteenth century immigrants from Western Poland—then the provinces of Posen and West Prussia—one is tempted to conclude that Polish Jews have always made the best "yekkes".

BERLIN JUDAICA

The Jewish share in Berlin's municipal policy during the three decades before 1933 becomes evident anew in the publication "Stadtverordnete machen Geschichte (n)—Aus Protokollen der Stadtverordnetenversammlung 1903-1933" (Volume 6 of the Series "Berliner Forum"). The author is Gerhard Habermacher, Press Officer of the Berlin Abgeordnetenhaus.

The number of Jewish Stadtverordnete and Stadtraete was by no means inconsiderable during the period under review. Their activities reflect their interest in the well-being of the municipality. Most of them had politically liberal leanings. The book records, among others, Dr. Paul Nathan (1857-1927) who, in 1903, contributed to the debate on holidays for municipal workers. In 1910 and again in 1913, Leopold Rosenow (1848-1930) contributed to the discussions on telephone fees and public telephone booths; Rosenow, a manufacturer, was Stadtverordneter from 1894 and Stadtrat from 1919 and a member of the sub-committee on transport and welfare. In 1919, Dr. Kurt Rosenfeld, later member of the Reichstag, objected to the choice of Weimar as the venue of the National Assembly. The Honorary Citizens of Berlin included Kommerzienrat Hermann Bamberg, Justizrat Oskar Cassel (1849-1923) and the publisher Hugo Heimann (1859-1951) who, until 1932, was not only Stadtverordneter but also a member of the Reichstag.

While Habermacher's publication, though not specifically meant as a contribution to Jewish historiography, adequately deals with aspects of Jewish interest, a recent book by Georg Zivier and Walther Huder, published in the same series under the heading "Dreihundert Jahre Juedische Gemeinde zu Berlin" is, unfortunately, entirely unbalanced. Stress is laid on the 25 years' history of the Jewish post-war community. This subject is covered by Dr. Huder, chief librarian and archivist of the Berlin Academy of Arts. In the remaining 38 pages, the art historian and critic Zivier restricts his narrative to the description of the legislation under the Prussian kings in the eighteenth century up to the beginning of the emancipation. At the end he refers to the antisemitic "Berliner Bewegung" under Stoecker.

The essay concludes with the words: "The Jewish communities (sic!) of Berlin had their 'great years' from about 1860 until the unfortunate year of 1933". This brief sentence, which is not substantiated by any details, is tantamount to an entire exclusion of the historically most important period of the 300 year history of the Jewish community. The reader thus gets an incomplete and distorted picture of the history of the Jews in Berlin. Nothing is said about the cultural, economic and organisational achievements of the Berlin Jews and the institutions they created for their community. This unforgivable omission is also a slur on the memory of the numerous Jewish personalities who were devoted to the well-being of their fellow Jews. The publication could have offered a chance of conveying a balanced and adequate picture of the 300 years' history of an important section of Berlin's population. Unfortunately, this chance has been missed. E.G.L.

NEW VIENNA HOME OPENED

A Home for the Elderly was recently opened by Mayor Felix Slavik on the site of the Vienna Communal Centre in Bauernfeldgasse, Doebling. The building comprises one- and two-room apartments, with accommodation for altogether 100 persons and a modern, well-equipped geriatric unit with 45 beds. The total costs of the scheme amounted to 40 million schillings, of which 30 million were contributed by the "Sammelstelle" for heirless property and 10 million by 60 Austrian firms.

Are you a flatlet-house owner?

If you are, why not re-furnish with the help of a leading distributor of contemporary British and Scandinavian furniture.

Charles Hoffner Limited

Showrooms: 146 West End Lane NW6 ISS Tel. 01-624 4841

* Moses A. Shulvass: *From East to West: the westward migration of Jews from Eastern Europe during the seventeenth and eighteenth centuries.* Detroit, Wayne State University Press, 1971. \$8.95

ANNIVERSARY OF LUXEMBURG AGREEMENT

Special Edition of Official German Bulletin

To mark the 20th anniversary of the signing of the Luxembourg Agreement, the German official bulletin "Das Parlament" published a special issue (edited by Rolf Vogel), describing the genesis and contents of the Agreement and the development of the relationship between Germany and Israel during the past two decades.

The Agreement stipulated payments by the German Federal Republic to the State of Israel and to the Conference on Jewish Material Claims against Germany ("Claims Conference") for the benefit of Jewish Nazi victims in other countries. It also laid down the principles of the Federal legislation on individual compensation, until then governed by different laws enacted by the "Lander".

The negotiations which preceded the signing of the Agreement were conducted in an hotel at Wassenaar near The Hague. Their importance went far beyond the material questions under discussion. They were the first official encounter between representatives of the successor state of the Third Reich and of the survivors of the Holocaust. It was only natural that the initiative had to come from the Germans. From the outset they stressed the moral aspect of the issue, not claiming that any amount of material compensation could be commensurate to the past happenings. On the Jewish side the reaction to the approach was first highly controversial. This was understandable, as only a few years had passed since the perpetration of the Nazi crimes. The opening of the conference in Wassenaar was a dramatic event which nobody who was present could forget. Our late friend, Dr. F. Goldschmidt, Chief Legal Adviser of URO and a member of the Claims Conference delegation, was one of those on whom it left an indelible impact and who would never tire of relating his reminiscences.

According to the Anniversary Bulletin, the total payments until June 30, 1972, amounted to DM44,000 million. This includes DM3,450 million to Israel and the Claims Conference; the highest single figure in the breakdown refers to the payment of DM32,659 million

under the Federal Indemnification Law (BEG). It is estimated that by 1975, the total payments will rise to DM52,400 million. To these payments pensions and annuities to be continued beyond 1975 have to be added. A considerable portion of the payments was made to—mainly non-Jewish—persecutees in Germany (1/3 of the BEG payments and 1/4 of the payments under the Federal Restitution Law).

The Bulletin follows up the events from the first statement made by Chancellor Dr. Adenauer in an interview with the editor of the "Allgemeine Wochenzeitung" of the Jews in Germany on November 11, 1949, and goes on to record the subsequent stages such as the Luxembourg Agreement, the opening of diplomatic relations (1965) and further events up to the Munich tragedy and its aftermath. Several contributions deal with the economic relations and the organisation of exchange visits between the two countries. The issue also quotes the address by the Government spokesman who submitted the Luxembourg Agreement to the Bundestag for ratification. He recalled the boycott day of April 1, 1933, the arrests and terrors of the concentration camps, and touched upon the basic ethical and religious principles at stake. The name of the spokesman deserves to be remembered not only on account of his speech, but also because of the tragic fate which later befell him. It was Graf von Spreti who, as Ambassador to Guatemala, was murdered on April 6, 1970.

"FINAL SOLUTION" REMEMBERED

Plaque on Villa "Am Grossen Wannsee"

On January 20, 1942, a conference of leading Nazi officials took place in the house "Am Grossen Wannsee 56-58", at which, under the chairmanship of Heydrich, the details of the "Final Solution of the Jewish Question" were decided. It was on the basis of these decisions that the mass extermination of Jews in Nazi occupied Europe was carried out. After the war, organisations of persecutees suggested to keep the memory of the happenings in the building alive by using it as a documentation centre of Nazi crimes. Ultimately, it was however, decided to use the house as a holiday home for schoolchildren of Neukölln.

A plaque in memory of the "Wannsee Conference" was unveiled recently. The speakers included the chairman of the Berlin Jewish community, Mr Heinz Galinski, who expressed his concern at the fact that it has taken 27 years to have the erstwhile gruesome function of the villa visibly recorded. He also complained that the ceremony was held almost as a private affair. It would have been appropriate that not only the Neukoelln district but also members of the Berlin senate and representatives of the Federal authorities had attended the function, and that the wider public had been made aware of it. In its comment the "Allgemeine" weekly of the Jews from Germany reports that not even the children who lived in the house were present but had been taken out for a visit to a pottery.

BAVARIA DEMANDS KILLERS' EXTRADITION

The West German Government in Bonn has been requested by Bavaria's Ministry of Justice to seek the extradition from Libya of the three Munich killers flown to Tripoli after their release. The request was passed to the Federal Ministry of Justice.

STAMPS GERMANY AND TERRITORIES

Bought and sold. Mail only. No callers please.

PETER C. RICKENBACK

14 Roslyn Hill, London, NW3 1PF. Tel: 01-435 0231
25 years of Philatelic experience

"DEMOCRACY IN GERMANY"

After the Elections

Under this heading, the "Allgemeine unabhaengige juedische Wochenzeitung" welcomes the outcome of the German elections in an article by Dr. H. G. van Dam. The rise of democratic feelings in Germany, he writes, is reflected in the fact that 91 per cent of the population made use of their voting rights (as against 50 per cent at the American presidential elections) and that the extreme Right and Left wing parties did not obtain the percentages of voters necessary for their representation in the Federal Parliament.

The question of a "Jewish vote", anyhow a doubtful concept, cannot arise in a country like Germany, with a comparatively negligible Jewish population. Nevertheless, by their advertisements in the "Allgemeine", both leading parties expressed their particular concern for the Jewish voter and called for his support. Their different arguments are not without interest. The Social Democratic Party shows Willy Brandt's photo and reminds the readers of his gesture in front of the Warsaw Ghetto Memorial. It also refers to the role played by Jewish politicians and humanitarians among the architects of the labour movement and recalls that Socialists and Jews shared the fate of persecution under the Nazi régime. The CDU advertisement shows a photo of Chancellor Adenauer together with Ben Gurion describing the postulate of Peace with Israel as Adenauer's legacy. It blames the Brandt/Scheel government of having neglected this task, and also makes the release of the Arab terrorists a party issue.

During an election campaign much is said and written which does not stand the test of final scrutinisation. As residents of another country and holders of divergent political views, we have neither reason nor right to take sides collectively. Yet the arguments put forward in the CDU advertisements are certainly not in accordance with the record of Willy Brandt both under the Nazi régime and as a politician and statesman in the Federal Republic. His re-election augurs well for the further development of Germany into a democratic body politic and for a decrease of tension on the Continent. His understanding of the rights and hopes of the Jews is so self-evident that there is no need to elaborate on it.

DUNBEE-COMBEX-MARX LTD.

Dunbee House
117 Great Portland Street,
London, W.1

Tel. 01-580 3264/0878 (P.B.X.)

Grams: FLEXATEX LONDON,
TELEX.

INT. TELEX 2-3540

HOUSE OF HALLGARTEN



Specialist

Shippers

Fine Wines

Unique Liqueurs

*If you enjoy wines
write for our latest free list
which is full of fascinating
information, maps, vintage reports
and charts, descriptions, wines
for laying down*

HOUSE OF HALLGARTEN

1, Crutched Friars, London, E.C.3

Choose Hallgarten—Choose Fine Wines

F. Thorn

GREATNESS AND GOSSIP

There have always been women in modern times who accompanied great men through the meanderings of life, meeting famous people, knowing them intimately and assuming an importance of their own in the process. Most of them write books about it and Stefan Zweig's wife Friderike is an exception only in so far, as she already had done what today is called her own thing by publishing a serious and still very readable biography of Pasteur. Her inevitable collection of reminiscences* therefore differs from the usual "Experiences shared with the Great" in more than one way: it is deliberately conceived as a sequel to Zweig's own "World of Yesterday" and lacks humility, and it is the contribution of an authoress in her own right and lacks the freshness and lovable naivety of the outsider with inside knowledge. It unfortunately shares with so many of its predecessors the complete inability to distinguish between the trivial and the intimate.

There is no need to reassess Zweig's importance for German literature or his influence on pacifist thinking in his or our days in order to establish his *Welbürgertum* of the fact that he was in constant touch with the truly Great, sharing his impressions and thoughts with Friderike. The two chapters about Romain Rolland and Albert Schweitzer are certainly most remarkable documents of congenial understanding and genuine love for humanity and Rolland's and Schweitzer's work for their fellow men. Another Rolland biographer once spoke of his "Ideal of an Energy without Violence", and Mrs. Zweig's description of this frail man who "eats so little, does not sleep well and . . . has no trust in his body" but kept working incessantly for understanding and peace is one of the most moving parts of her book. A little personal vanity is forgivable in this context when she coyly writes: "In Romain Rolland's diary of the war years there are many entries, and important ones, on Stefan Zweig, and also not a few about myself, who thought to figure in only a secondary role." Come, come!

Friderike Zweig died shortly before her book was published—it was meant to celebrate her 90th birthday—and her death, the private circumstances of Stefan Zweig's last years and his suicide in Brazil, all this together must stifle any criticism of her essay on her husband, although she probably would not have objected. The essay consists of rather insignificant reports of journeys to Spain and the South of France on the one hand and a lecture given at Brandeis University in 1962 on the other. In this latter, more or less inconclusively joined to the travelogue, she tries an explanation of Zweig's death by his own hand under the heading "The Final Tragedy".

It misses by a hair's breadth the danger of becoming the final tragedy of her book. Any attempt to justify an act of deep and heroic despair from so near a viewpoint must be doomed to failure, and it is not astonishing that in this brave effort at vindication the sublime and the trite are mingled, and cancel out

each other. She writes: "Like Heinrich von Kleist, he now sought companionship in death. He had expressed that dismal desire on two previous occasions; but how can anyone who has not bent over the abyss fathom the seriousness of such a request? Who could have foreseen that an ailing woman, a person suffering from asthma, would accede to his death wish?"

Seldom in biographical literature has tragedy been expressed so convincingly in a single silly sentence.

Friderike Zweig insists on the importance of learning foreign languages, mentions her own achievements in this field on several occasions and still acknowledges the help of Professor Zohn, who "polished some of my amateurish English". One wishes he had polished a little harder, because her highly individual style mars many an interesting statement. Some factual errors are even more disturbing, for instance in this remarkable complaint about noise in their Spanish hotel: "Normally the hotel . . . was quiet, but now it turned out to be the residence of unemployed people from Britain whose government assistance enabled them to stay in luxury hotels in Spain as well as in Austria. Gratifying though it was that these people were able to afford such a fine vacation. . . ." As far as one can gather this journey took place in the 'thirties . . . Oh Friderike!

A third of the book is taken up by excerpts from the biography of Pasteur, which of course would merit a separate study. It was provided in fact by competent reviewers when "Louis Pasteur" was first published in the original German, and one could only wish that Mrs. Zweig had invested a fraction of her empathy in the rather flippant chapter on "Richard Strauss As I Knew Him".

It is considered unfair to say anything but the best about the dead (although many of the living cannot answer back either), and it is easy to comply by saying that "Greatness Revisited" at least provides a glance into a world which most of us have known only from hearsay.

H. W. Freyhan

NEW LIGHT ON MAHLER

It is hardly surprising that the present Mahler renaissance has led to a substantial increase in the literature on the composer, and it is significant for Mahler's world-wide appeal that the writers include many whose background is neither German nor Austrian.

The October 1972 issue of *Music and Musicians* carries an article, "Mistakes about Mahler", by Henry-Louis de la Grange, whose Mahler biography is to be published by Doubleday this year. The article (a shorter version of which appeared in *Saturday Review*) indicates that the author's forthcoming book will, by the exploration of unpublished material, establish new facts which are likely to affect the present Mahler image to a considerable degree.

With reference to the existing biographies the author lists a number of errors, some of which were due to faults in Mahler's own memory. Without enumerating them it can be said that hardly any of them could be classified as irrelevant.

Mahler's conversion to Roman Catholicism prior to his Vienna appointment is sometimes brought into connection with the alleged indifference towards Judaism which he found in his parental home. From the local papers

of Iglau and from some unpublished material it appears, however, that Mahler's father "played a large part in Jewish community life in Iglau" and that "as a child Gustav attended the synagogue regularly". The author has no doubt that Mahler's "Orthodox Jewish education considerably influenced his character". It remains for the musicologist to explore the possibility that the synagogue melodies with which Mahler must have been quite familiar left some mark on his music.

Mahler's impact on twentieth-century composers is illustrated by comments from Schoenberg and Stravinsky to Boulez and Stockhausen. (Britten's and Shostakovich's admiration for Mahler is well known.) There is also a valuable hint at Mahler's inner kinship with Kafka and Freud.

The most revealing aspect of de la Grange's research concerns Alma Mahler. Not only does he voice his misgivings—which must have been shared by many—about the lack of discretion in her publications about Mahler; he also reaches some important conclusions from unpublished sources, such as the manuscript of her book "Ein Leben mit Mahler", her own diaries and some of Mahler's letters to her.

The examples which he quotes leave no doubt that the problems which arose in Mahler's marriage were due as much to the complexity of Alma's nature as to Mahler's own character. Her attitude to him was not free from an ambivalence which could extend to the point of aversion. While it would be futile to indulge in petty judgements on such hyper-sensitive personalities, it must yet be admitted that the author's research might lead to a more balanced view than that which emerges from Alma's publications.

This applies also to the image of Mahler as an ailing introvert. He had his share of illnesses, but the enormous range of his activities points to a fairly robust constitution, and this is confirmed by hobbies such as rowing, swimming, cycling and climbing.

The author's book will undoubtedly provoke some controversy. Critical assessment can hardly precede its publication. Meanwhile the new facts to which the article refers are essential enough to merit attention.

It is worth mentioning that the same issue of *Music and Musicians* also includes a thorough study by Elaine Padmore of Kurt Weill's musical development. The accent is on works which were written prior to the composer's emigration, with special reference to the "Dreigroschenoper" and "Mahagonny". The German cultural scene before 1933, which forms the background, is well focused.

PEN CONGRESS

By an overwhelming majority the executive committee of the International Pen Club has decided to hold its next annual congress in Israel in December, 1973.

Mr. Hermann Kesten, the president of the West German Pen Centre, rejected the appeal of Mr. Thilo Koch, the centre's secretary, to postpone the conference in Israel because of Arab terrorism. The East German and Bulgarian delegates voted with Mr. Koch.

The call to accept Israel's invitation was supported by Mr. Heinrich Boell, and Mr. David Carter, of Britain, the general secretary.

* *Greatness Revisited*, by Friderike Maria Zweig, edited by Prof. Harry Zohn. Brandeis Press, Boston, U.S.A. \$12.50.

BELSIZE SQUARE SYNAGOGUE

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

BECHSTEIN STEINWAY BLUTHNER

Finest selection reconditioned PIANOS

Always interested in purchasing well-preserved instruments.

JAKUES SAMUEL PIANOS LTD.

142 Edgware Road, W.2

Tel.: 723 8818/9.

THE MIDDLE EASTERN SCENE

RUSSIAN ARRIVALS

During November a record number of 3,700 Jews arrived in Israel from Russia. Educationally qualified Soviet emigrants have paid a total of nearly £1 million in diploma tax, but recent arrivals foreshadow the alleviation of the tax.

Natalia Vofsi and Nina Mikhoels, the daughters of the eminent Soviet Jewish actor, Solomon Mikhoels, murdered in the Stalin purges in 1948, have arrived in Israel. They brought with them material and costumes from their father's artistic collection, including the robes he wore in the title role of King Lear.

Mr. Mikhoels' daughters decided to come to Israel two years ago. After several unsuccessful attempts, they were allowed to emigrate but were asked to pay diploma taxes of about £1,600. This money was given to them by well-wishers.

MEMORIAL GROVE FOR WAR HERO

In memory of Mr. Kenneth Fraser (formerly Kurt Fleischmann) a grove will be planted in Israel. The relatives and friends who contributed to the scheme include Dr. Henry Kissinger, who was related to Kenneth Fraser and went to the same school in Fuerth.

Mr. Kenneth Fraser came to this country as a refugee. During the Second World War he volunteered for the fighting forces. Shot down in Arnhem, he became a paraplegic. A strong-willed personality, he heroically conquered the effects of his physical handicap and worked from his home in the duplicating field and as a translator, until his health finally failed. He died in January, 1972, at the age of 52 and was put to rest in the Enfield cemetery, where his parents, members of the Golders Green Beth Hamedrash, are also buried.

SCIENTIFIC DISCOVERY

Professor David Nelken, head of the Hadasah-Hebrew University's department of immuno-haematology, may have discovered a way of preventing tissue rejection. He has isolated a protein that he thinks helps to overcome the rejection of transplanted organs, such as kidneys and hearts. The professor has already had promising results from injecting the protein into animals which had previously received kidney and skin grafts.

"RIGHTEOUS GENTILES" HONOURED

Yad Vashem, the Martyrs' and Heroes' Remembrance Authority, has honoured Mr. Richard Abel, a former German Army sergeant, for saving the lives of five Tunisian Jewish youths awaiting execution during the Second World War. He planted a tree in the Avenue of the Righteous Gentiles to mark his release of the youths, whom he had been ordered to guard during the Tunisian campaign.

Mrs. Klasine Cornelia Dozy-van der Groot who, with her late husband, provided false papers for many Jewish nurses to escape during Germany's occupation of Holland, also planted a tree.

IRANIAN JEWRY

Although about 61,000 Iranian Jews have emigrated to Israel since 1948, interest in the Jewish State has declined among the 70,000 or 75,000 remaining, and some of those who settled in Israel are returning. Reporting this in a survey for the World Zionist Organisation, Professor Josef Glanz, of Bar-Ilan University's education department, states that, generally, the economic situation of the Iranian community has greatly improved. Jews have been leaving slum accommodation for new and prosperous suburbs in towns.

IRAQI PERSECUTION

Iraq's representative declared in the UN General Assembly's Special Political Committee that Jews were free to leave Iraq any time they wanted. But, he said, some did not want to go, and that was what "made the Zionists so angry".

News from Iraq has been contrary to this statement. It is reported that Jews are still being discriminated against, are still living under the harshest restrictions and are not being allowed to emigrate.

Here, in Parliament, an appeal was made for Britain to take action at the United Nations Human Rights Commission concerning the continued persecution of Jews in Iraq. Replying, Mr. Julian Amery, Minister of State for Foreign Affairs, said that the information received was insufficient to justify the British Government taking an initiative at the United Nations.

BRITISH KIBBUTZIM

More than 2,000 Britons—half of them non-Jews—went to kibbutzim under various schemes during the first ten months of 1972. This is an increase of almost 20 per cent over the same period last year. Non-Jews go to the kibbutzim as "working visitors" for a minimum stay of one month. Most are in the 20-30 age group and are usually either students or professionals.

The number of British Jews who have settled in kibbutzim also increased by 17 per cent last year, although British immigration in general is expected to fall by up to 25 per cent.

PRAISE FOR ANGLO-JEWRY

Receiving a delegation of the Board of Deputies of British Jews in Jerusalem, Mrs. Golda Meir, Israel's Prime Minister, paid warm tribute to the Anglo-Jewish community. She spoke of the "wonderful job" the community was doing in helping Soviet Jews, and particularly praised the contribution of British women to the campaign.



Hidden away behind this crossover panel is a secret, non-stretch fabric that flattens your tummy irresistibly.

The Little X Hideaways. New Pantees and Bras from Silhouette

AJR Meals-on-Wheels

Additional drivers with cars are needed for collection of meals from

9 Adamson Road, N.W.3, and deliveries in N.W. London and adjoining suburbs.

Regular volunteers for one or two mornings per week preferred, but stand-by drivers for emergencies also welcomed.

Mileage allowances if wanted. Only light weights, no messy containers.

Please phone: Mrs. S. Panke, AJR 01-624 9096/7

FOR DELIVERY OF EMERGENCY MEALS PHONE 01-722 6168 between 10 and 10.30 a.m.

AJR CHARITABLE TRUST

These are the ways in which you can help.

CONTRIBUTIONS
UNDER
COVENANT

GIFTS IN
YOUR LIFETIME

A BEQUEST
IN YOUR WILL

ADVERTISEMENT RATES

EDITORIAL COLUMNS

($\frac{1}{3}$ width of page)

£2 per inch, single column.

ADVERTISEMENT COLUMNS

($\frac{1}{3}$ width of page)

£1.50 per inch, single column.

A discount of 20% is granted for orders of six or more insertions.

Orders should be received by the 10th of the preceding month.

"AJR Information,"

8 Fairfax Mansions, London, N.W.3

'Phone: 01-624 9096/7

LUGGAGE

HANDBAGS, UMBRELLAS AND ALL LEATHER GOODS

TRAVELGOODS

H. FUCHS
267 West End Lane, N.W.6
'Phone 435 2602

CHANGE OF ADDRESS

In order to ensure that you receive your copy of "AJR Information" regularly, please inform us immediately of any change of address.

BIRTHDAY TRIBUTES

DR. HANNS REISSNER 70

It was learned only recently that Dr. Hanns Reissner (New York) celebrated his 70th birthday on November 29. Therefore, our good wishes to him could not be expressed in our previous issue in which his name appeared as the author of the Heine Anniversary article.

Born in Berlin, Hanns Reissner studied history under Friedrich Meinecke. Yet though a scholar by inclination, he spent many years both before and after his emigration as a business executive. His association with the Berlin department store of N. Israel and his personal relationship with Wilfrid Israel are reflected in a treatise published in the 1958 L.B.I. Year Book. He is now professor at the New York Institute of Technology, and also teaches at Queen's College. In the course of his historical research he has become an expert on the position of the first generation of Jewish intellectuals, and his book on Eduard Gans as well as his essays on Heine and related subjects bear witness to his knowledge. Dr. Reissner is a member of the American Academy of Political and Social Science, a Fellow of the New York Leo Baeck Institute and an Executive Committee member of the American Federation of Jews from Central Europe. His numerous friends in this country wish him many years of undiminished health, happiness and creative work as a scholar and author.

MR. WILHELM ENGLANDER, 70

Mr. Wilhelm Englander (Prestwich, Lancs.), a long-standing member of the AJR, will celebrate his 75th birthday on January 6. Before he came to this country Mr. Englander lived in Hamburg, where he was active in the Bar Kochba and other Jewish organizations and a member of several Jewish choirs. Until 1933 he was also a delegate to the Federation of Guilds. We extend our sincerest birthday greetings to Mr. Englander.

HEINZ GALINSKI, 60

Mr. Heinz Galinski, chairman of the Berlin Jewish community, celebrated his 60th birthday on November 28. A survivor of Auschwitz, he returned to Berlin after the war. He first held a position with the organization of victims of fascism and later worked with the Jewish agency. When the first chairman of the re-established Jewish community, Dr. Hans-Erich Fabian, emigrated to the U.S. in 1949, Heinz Galinski became his successor. Since then he has untiringly consolidated the internal strength of the community and, by constant contacts with German politicians and parties, acted as one of the spokesmen of the Jews in Germany. The creation of the Communal Centre in the Fasanenstrasse and the organization of the widely publicised functions on the occasion of the 25th anniversary of the post-war community and of the 300th anniversary of the settlement of Jews in Berlin are some of the milestones in his career. In the course of his work he has on several occasions been in touch with organizations of Jews from Germany and their representatives. We wish Heinz Galinski many more years of successful work.

AWARD FOR PROFESSOR GUIDO KISCH

Professor Dr. Guido Kisch (Basle), whose treatise about the Jews in Halle was reviewed in our December 1972 issue, was awarded the Jacob Burckhardt Prize of the Johann-Wolfgang-Goethe-Stiftung (Basle). The ceremony took place in the University of Basle. After the laudatio by Prorektor Professor Dr. med. Friedrich Rintelen, Professor Kisch gave a lecture on the subject "Humanism and Jurisprudence". The 84-year-old laureate is a member of the well-known Kisch family of Prague. He was Professor of Law at Halle University and is also an authority on medieval Jewish history.

CHANUKAH AT AJR CLUB

On December 3 the AJR Club held its Chanukah celebration. As in the past years the rooms at Hannah Karminski House were filled to capacity. Musical recitals were rendered by Mrs. Martha Freudmann (piano) and the audience enjoyed the performance of Viennese music and humorous anecdotes by Hilde Lergens and Stefan Bukowitz. Following a well-established tradition, Rabbi Dr. Georg Salzberger kindled the candles and spoke about the meaning of Chanukah. With his unique gift of concentrating on the essentials, he reminded his listeners that, but for the victory of the Maccabees, there would be neither Judaism nor Christianity or Islam today; for the first time in history a war had been fought not to conquer or accomplish heroic deeds but for the sake of preserving a religion.

What made this celebration such a memorable and, perhaps, unique, occasion was the fact that three monogenarians took a leading part in it. Mrs. Margaret Jacoby, the Club's chairman, who was 90 last May, therefore rightly concluded her vote of thanks by saying: "Dr. Salzberger is a bit younger than I, but he, too, will be 90 this month, and Mrs. Freudmann was 92 in November. We three monogenarians, we shall carry on!"

INDUCTIONS

Rabbi Anthony Bayfield, 26, was inducted as minister of the North-West Surrey (Reform) Synagogue, Esher. Rabbi Bayfield, a specialist in criminology who holds an M.A. in law, is a leading figure in Jewish education.

The Rev. Mordechai Berkovitch, 34, has been inducted as minister of the Kingston and Surbiton (United) Synagogue.

The new minister of the Birmingham Progressive Synagogue, Rabbi David Jeremy Zucker, was inducted at a ceremony attended by over 200 people. Those present included the deputy Lord Mayor of Birmingham, representatives of all major Christian churches in Birmingham, and representatives of the Hindu and Moslem communities.

FAMILY EVENTS

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

Birthdays

Deutsch—Mrs. Stefanie Deutsch, of Heinrich Stahl House, The Bishop's Avenue, London, N.2, celebrated her 92nd birthday on December 7, 1972.

Weiss—The AJR Club conveys sincerest wishes to Mrs. Kate Weiss, who celebrated her 70th birthday on November 25, 1972.

Deaths

Goldschmidt—Mrs. Berta Goldschmidt, of 68 Ballbrook Court, Wilmslow Road, Manchester, M20 9QT, widow of the late Mr. Hermann Goldschmidt, died on November 24, 1972, at Withington Hospital, Manchester.

Manasse—Magister ph. Henrik (Heinz) Manasse, of Zagreb, Kapitol 6, (formerly Hildesheim), passed away on December 4, 1972, after a severe illness. Deeply mourned by his wife, Marija (née Smokvina), his brother, Ernest, of 234 Herschel Crescent, Oxford, and all relatives and friends.

Singer—Dr. Alexander Singer (formerly dental surgeon in Nuernberg) died on November 19, 1972, aged 88, at Heinrich Stahl House, N.2. Deeply mourned by his daughter, Susana Nathan (Porto Alegre), and son, Peter (6 Kynaston Wood, Harrow), and their families, and remembered with affection by his friends.

Werner—Mr. George S. Werner, of 109 Geary Road, London, N.W.10, passed away on November 19, 1972. Deeply mourned by his loving wife, sister, relatives and many friends.

CLASSIFIED

The charge in these columns is 15p for five words.

Situations Vacant

THE AJR EMPLOYMENT AGENCY, Phone 01-624 4449, needs full-time and part-time shorthand typists and bookkeepers.

PART-TIME ASSISTANT wanted, experienced in dispatch of small fancy goods. Hours and salary by arrangement. Central London. Box 327.

Women

PART-TIME HOME HELPS available for shopping, cooking and companionship. Please contact: AJR Employment Agency, 01-624 4449.

SECRETARY for Old Age Home, Bishop's Avenue, 30 hours per week, general office work, typing, wages, etc. Phone Matron, 458 1185.

BOOKKEEPER, part-time, wanted by organisation in London, N.W.3. Box 326.

Situations Wanted

ALTERATIONS OF DRESSES, etc., undertaken by ladies on our register. Phone: AJR Employment Agency, 01-624 4449.

Accommodation Wanted

WELL EDUCATED GENTLEMAN wants furnished room with cooking facilities, in quiet house. Box 325.

Miscellaneous

TREATMENT FOR RHEUMATIC PAIN, poor circulation, etc. Keep fit by regular body massage and exercise. Also facials, skin care, spot reducing, etc., by qualified beautician. For appointment phone evenings, Mrs. Edith Friedmann, 3 Hurstwood Road, Henlys Corner, Golders Green, London, N.W.11. 01-455 6606.

AJR MEALS-ON-WHEELS SERVICE needs Voluntary Helpers in the kitchen at 9 Adamson Road, Swiss Cottage, to assist with packing and labelling meals. Ladies able to spare regularly 1 or 2 mornings per week/fortnight please contact Mrs. Panke, phone 624 9096/7.

EXCLUSIVE FUR REPAIRS AND RESTLYING. All kinds of fur work undertaken by first-class renovator and stylist, many years' experience and best references. Phone 01-452 5867, after 5 p.m. for appointments. Mrs. F. Philipp, 44 Ellesmere Road, Dollis Hill, London, N.W.10.

SMALL ORIENTAL RUGS expertly repaired. Please phone between 10.30 a.m. and 2.30 p.m. only. 01-435 9806.

Personal

DO YOU APPRECIATE SINCERITY more than good looks? Widow, early sixties, Austrian origin, seeks companionship of an intelligent gentleman in similar position. Box 324.

MISSING PERSONS

Personal Enquiries

Lee (formerly Lewkowitz).—Mrs. Hilde Lee (formerly Lewkowitz), widow of Alfred Lee, mother of Mrs. Eva Lister (Manchester), wanted by: Mr. Richard A. Ehrlich, 1200 Centre Street, Roslindale, Mass. 02131, U.S.A.

Schaal—Would anybody who can testify that Ernst David Schaal, born 1919 in Breslau, worked in 1938 as "Erziehungspraktikant" in the "Israel, Waisen-Verpflegungs-Anstalt" in Breslau, please contact Dr. P. Rosten, 77 St. Gabriel's Road, London, N.W.2. Phone: 01-452 4029.

Zis-Kneiber (man) — Relatives of Kiophel Zis and Rachel Kneiber (man), children of Shlomo and Chaya Zis, who came to London from Zubin, Ukraine in 1890/92 wanted by Mrs. Gitel Bazarkhman (daughter of Ester Biderman née Zis), Merkass Klita, Rechov Yochai, 145/7 Katamon Tet, Jerusalem, Israel.

AJR Enquiries

Kretschmer—Relatives of the late Anna Hedwig Kretschmer, of 9 Clifton Crescent, Sheffield 9, Yorks, who died on April 10, 1972, intestate. She was the widow of Alfred Josef Kretschmer who died in 1965.

Mendershausen—Martha Mendershausen, from Lauban, Silesia, immigrated before last war. Replies to Mr. E. A. Lomnitz, AJR Office.

Neumann.—Kathe Neumann (née Rosenberg), born in Veltin, near Berlin, aged approximately 75-80. Formerly Manchester, widow of Walter Neumann who died in February 1952.

IN MEMORIAM

MR. ZVI (HERMANN) KRAEMER

Mr. Zvi Kraemer (Tel Aviv). Deputy General Secretary of the organisation of immigrants from Central Europe in Israel (Irgun Oley Merkaz Europa), suddenly died on November 22 in Vienna, where he was on a short visit in connection with compensation claims for Jewish Nazi victims from Austria.

Kraemer was born in Czernowitz 71 years ago and settled in Vienna after the First World War. A Zionist from his early youth, he was for several years vice-president of the Austrian Poale Zion organisation. Together with his family he went to Palestine at the end of 1938 and in February 1939 commenced his work as a senior official of the representative body of the Jews from Germany and Austria which later developed into the Irgun Oley Merkaz Europa (IOME).

He was also a leading member of the Israel Section of the Council of Jews from Austria and in this capacity, since 1955, took part in the protracted negotiations with the Austrian authorities aiming at providing a modicum of compensation for the unhappy victims of the Nazi regime in Austria. He was appointed a member of the Kuratoria of the bodies established to administer and distribute the funds provided by the Austrian Government, like the Hilfsfonds and the Abgeltungsfonds, and also of the Sammelstelle "A", the collecting agency for heirless and unclaimed Jewish property in Austria. His level-headed intellect and his intuitive flair for the equitable soon made him one of the best loved and respected members of the Kuratoria, where it will be more than difficult to replace him.

A civil engineer by profession, his professional skill and practical wisdom proved themselves in the way, in which he directed the establishment of a chain of Old Age Homes, built by IOME with funds received from the proceeds of heirless and unclaimed property in Germany. If the Israel Homes of IOME can justly claim to be among the best appointed and administered, it is in no small measure Kraemer's personal achievement. Specially dear to his heart was the establishment—out of funds of the Austrian Sammelstelle "A"—of the Anitta Mueller Old Age Home in Tel Aviv, in every respect an ideal place for old people to spend the evening of their lives. It is for his work on the Kuratoria of the Austrian funds and in the field of care for old emigrants from Austria, that he was awarded the Grand Insignia of Honour (Grosses Ehrenzeichen) of the Republic of Austria.

His was a captivating personality, modest, free of any trace of vanity or pompousness, with a truly genuine sense of humour, which made him a popular public speaker. He had only to rise, and faces all round smiled and gleamed in anticipation of what was coming.

Kraemer was not only an excellent and un-

tiring administrator, but a man always ready to go out of his way in order to render help, wherever help was needed. Now that he is no more, life for those of his friends, who are not so young anymore, is again a bit darker and emptier.

Our sympathies go out to his wife and daughter in their bereavement. C.I.K.

The sense of loss, expressed in the above tribute is shared by the AJR, which closely co-operates with the Irgun Oley Merkaz Europa, its fraternal organisation in Israel. Zvi Kraemer carried a large portion of IOME's heavy work load, and the death of a man of his experience and background knowledge is not only a personal blow for his colleagues but also leaves a gap in the organisation, which can not be adequately filled again.

PROFESSOR DR. ERICH KAUFMANN

Professor Dr. Erich Kaufmann, the senior of the university teachers of Public Law and a former adviser to the German Foreign Office, died in Karlsruhe in his 93rd year. He taught at the universities of Halle, Kiel, Koenigsberg, Bonn and Berlin. Under the Nazis he lost his positions because of his Jewish origin. He survived the war years in Holland, where he was first "protected" as a partner of a "privileged mixed marriage" and later had to go underground. After the war, he returned to Germany and became an ordinary professor in Munich.

His militant concept of international relations stood in strong contrast to the attitude of academic protagonists of peace like Schuecking, Quidde and Wehberg, writes Dr. Robert Kempner in the "Allgemeine" (Duesseldorf). Professor Kaufmann also appeared as a witness for the defence in the Nuernberg "Wilhelmstrasse" trial. According to Dr. Kempner, who was U.S.A. public prosecutor at the trial, Kaufmann tried to belittle the influence of ministers on acts of violence and spoliation and propounded the view that the limited power of one particular indicted Nazi minister could be concluded from the fact that his signature under a published anti-Jewish law appeared only in small print. Dissociating himself from Kaufmann's political theories, Dr. Kempner at the same time pays tribute to him as an outstanding jurist and university teacher.

MR. HEINRICH EISEMANN

The distinguished London bookseller, Mr. Heinrich Eisemann, has died at the age of 83. He was born in Frankfurt and came to this country as a refugee. Mr. Eisemann's unrivalled knowledge of medieval illuminated manuscripts and early printed books placed him in the first rank of booksellers, and he was widely known for his purchases at Sotheby's and Christie's. A strictly orthodox Jew, he took a particular interest in medieval Hebrew manuscripts. He also played a large part in building up the famous library of the late Salman Schocken, first in Berlin and later in Jerusalem.

DR. ALEXANDER SINGER

Dr. Alexander Singer died on November 19, in his 89th year. A dental surgeon by profession, who practised in Nuernberg until he was forced to emigrate, Dr. Singer also took an active part in Jewish affairs. He was a member of the K.J.V. and of the B'nai B'rith. In 1913, he was a founder member of the Jewish Sports Club, Maccabi, and in 1933 he became a board member of the Nuernberg Jewish community. In this country, Dr. Singer and his wife, who predeceased him, went through difficult times because, like many of his colleagues, he was not permitted to resume his professional work. Dr. Singer spent the last ten years of his life at Heinrich Stahl House, where his cultured, gentle and unassuming personality was greatly liked by his fellow residents, the members of the House Committee and the staff. We extend our sympathy to his son and his daughter and their families.

Letter to the Editor

LAST RABBI OF GLOGAU

Sir,—May I correct two minor errors in the article published in your November 1972 issue: Rabbi Dr. Lucas was born on September 18 (not 17), 1872 and died in Theresienstadt on September 12, 13 or 14 (not 10), 1943. His ashes were kept in a box under No. 19290 but thrown into the Eger towards the end of the war.

These particulars appear in the Prague card index of Theresienstadt inmates, photostats of which were sent to me by Dr. Georg Weis, Jewish Committee for Theresienstadt (Vienna). The index also reveals that Dr. Lucas and his wife, Dorothea, were deported from Berlin to Theresienstadt on December 17, 1942. Mrs. Lucas survived her husband in Theresienstadt for 13 months, but was deported to Auschwitz on October 12, 1944, where she perished.

May I add that the fate of Rabbi and Mrs. Lucas was shared by the chairman of the Glogau community, Mr. Max Kronheim. He arrived in Theresienstadt with a transport from Breslau on May 1, 1943, and died there on December 15, 1943.

The beautiful synagogue of Glogau, a special work of art, where Rabbi Dr. Lucas preached his wonderful sermons, was burnt down during the November, 1938, pogroms. From then onwards the services took place in the prayer hall of the cemetery.

Apparently, there are no manuscripts of Dr. Lucas's sermons, because he did not write them down. I possess, however, a rendering of his, presumably delivered in 1936, and shall be pleased to put copies at the disposal of any interested readers.

(Dr.) ERNA GOLDSTEIN.

Zehntenhofstr. 6,
5730 Wettingen AG, Switzerland.

Catering with a difference

Food of all nations for formal or informal occasions—in your own home or any venue.

LONDON AND COUNTRY

Mrs. ILLY LIEBERMAN

01-937 2872

SWISS COTTAGE HOTEL

4 Adamson Road,
London, N.W.3
Tel.: 01-722 2281

Beautifully appointed—all modern comforts.

1 minute from Swiss Cottage Tube Station

SELECT RESIDENTIAL PRIVATE HOTEL

Exquisite Continental Cuisine

H/c. C/h. Telephone in every room. Large Colour TV. Lounges. Lovely Large Terrace & Gardens. Very Quiet Position.

North Finchley, near Woodhouse Grammar School.

MRS. M. COLDWELL

11 Fenstanton Avenue,
London, N.12

Tel.: 01-445 0061

YOUR FIGURE PROBLEMS SOLVED

... by a visit to our Salon, where ready-to-wear foundations are expertly fitted and altered if required.

Newest Shades in
Hosiery

Mme H. LIEBERG

871 Finchley Rd., Golders Green,
N.W.11 (next to Post Office)

01-455 8673

Continental Boarding House

Well-appointed rooms, excellent food. TV. Garden. Congenial atmosphere. Reasonable rates. A permanent home for the elderly. Security and continuity of management assured by

Mrs. A. Wolff & Mrs. H. Wolff (Jnr)
3 Hemstal Road, London,
NW6 2AB. Tel.: 01-624 8521

Hotel Pension ARLET

MRS. L. SCHWARZ
77 ST. GABRIEL'S RD., LONDON, N.W.2
Tel.: 452 4029
Exquisitely furnished rooms for visitors and permanent guests.
Central heating. TV. Radios. Garden.

WIEDERGUTMACHUNG

ERNEUTE ERHOEHUNG DER ENTSCHADIGUNGSRENTEN

Unter der gleichen Ueberschrift haben wir im Februar 1972 über die damals mit Rückwirkung zum 1.1.1971 in Kraft getretene Rentenerhöhung berichtet. Das Bundesfinanzministerium hat damals zugesagt, künftige Aenderungen schneller herauszubringen. Es hat auch bereits in den ersten Monaten des Jahres 1972 einen Entwurf über eine weitere Erhöhung mit Wirkung vom 1.1.1972 vorgelegt. Trotzdem haben sich die Verhandlungen über das ganze Jahr hingezogen, und die betreffende Bundesratsverordnung ist erst am 1.12.1972 verabschiedet worden. Sie wird bei Erscheinen dieser Nummer hoffentlich veröffentlicht sein. Grund der Verzögerung waren einmal kleinere Beanstandungen, die von den Verfolgtenvertretungen, insbesondere der Claims Conference, erhoben worden sind und teilweise auch Berücksichtigung gefunden haben, vor allem aber die Tatsache, dass die deutschen Bundesbeamtenbesetze, die bekanntlich die Grundlage der Rentenberechnung bilden, wiederholt und zuletzt noch durch ein erst am 17.10.1972 veröffentlichtes Gesetz abgeändert, und zwar verbessert worden sind.

Das Ergebnis ist eine entsprechende Aufbesserung der Entschädigungsrenten, deren Einzelheiten gegebenenfalls in den umfangreichen Verordnungen nachzulesen sein werden. Wesentlich ist, dass die kleineren und mittleren Renten um 8% erhöht worden sind, während bei den höchsten eine geringere Erhöhung eingetreten ist. Die Berechnung ist infolge der verschiedenen Ausgestaltungen der drei Verordnungen über Lebens-Gesundheits- und Berufsschaden verschieden, ist aber am einfachsten abzulesen aus der Dritten Verordnung, die die Berufsschadensrenten festsetzt. Hier sind alle Renten bis zum Betrage von 900 DM um 8% erhöht worden. Bei den höheren Renten ist der Mehrbetrag so bestimmt worden, dass die Rentenerhöhung auf jeden Fall 72 DM, d.h. 8% von 900 DM beträgt, bis zu einer Höchstrente, die auf 1.374 DM monatlich normiert worden ist. Entsprechende Erhöhungen sind folgerichtig auch bei den Witwen- und Waisenrenten, sowie bei den nach besonderen Grundsätzen berechneten Renten der unselbständigen Geschädigten und bei den gesamten Höchst- und Mindestrenten vorgenommen worden. Eine unerfreuliche Ausnahme ist, dass die nicht in der Dritten Verordnung sondern im Gesetz festgelegte Berufsschadensmindestrente von nur 100 DM monatlich wieder nicht erhöht worden

ist; die Zahl der hierdurch Betroffenen dürfte aber gering sein.

Bemerkt sei noch, dass die Verordnungen an einigen Stellen zahlenmäßig festliegende Beträge erwähnen, die seit 1969 nicht erhöht waren und die nunmehr mit Rückwirkung vom 1.1.1972 in erheblichem Masse erhöht worden sind. Es handelt sich hierbei um die Bestimmungen in der Ersten und Zweiten Verordnung (Lebens- und Gesundheitsschaden), nach denen sonstige Einkünfte des Rentenberechtigten in gewisser Höhe nicht angerechnet werden. Dieser Freibetrag ist nunmehr für die Zeit ab 1. Januar 1972 von 250 DM monatlich auf 300 DM monatlich erhöht worden. Ebenso war bisher in Par. 15a der Zweiten Verordnung, bei dem es sich um den Zuschlag für Unterhaltsberechtigte handelt, ein eigenes Einkommen des Unterhaltsberechtigten von nicht mehr als 300 DM Voraussetzung für Gewährung des Zuschlags; dieser Betrag ist nunmehr für die Zeit ab 1. Januar 1972 auf 400 DM erhöht worden.

In Bezug auf die Durchführung der Erhöhungen ist hervorzuheben, dass sie wie bisher von Amtswegen, d.h. ohne Antrag der Beteiligten und ihrer Vertreter erfolgen soll. Es ist zu erwarten, dass die Berechnungen bei der Mehrzahl der Länder, die sich inzwischen Computer zugelegt haben, relativ schneller erfolgen wird. Die Länder Berlin, Hamburg und Niedersachsen haben aber noch keine Computer, und es ist darauf hingewiesen worden, dass sich bei der grossen Anzahl der Entschädigungsfälle die Erledigung in diesen Ländern über das ganze Jahr 1973 hinziehen dürfte. Andererseits werden bei den Einzelberechnungen durch die Büros auch manche Fehlerquellen, die bei der Computererledigung entstehen können, vermieden. Selbstverständlich sollen alle Zahlungen rückwirkend ab 1.1.1972 erfolgen.

Zahlenmäßige Beispiele der Renten-Erhöhungen für die verschiedenen Schadensgruppen (Berufsschaden, Körperschaden, Hinterbliebene) werden in der nächsten Nummer veröffentlicht werden. (Nach Redaktionsschluss wird bekannt, dass die Bundesratsverordnung am 9.12.1972 veröffentlicht wurde.)

ZWEITENTSCHEIDUNGEN

In unserer Ausgabe vom März 1972 hat Senatspräsident Dr. B. Mannes über die Möglichkeit berichtet, auch nach Ablauf der gesetzlichen Fristen unter gewissen Umständen eine Verbesserung früherer Entscheidungen der Entschädigungsbehörden anzuregen und gegebenenfalls den

Anspruch auf eine solche Verbesserung auch im Rechtswege zu verfolgen. Diese Möglichkeit war durch eine Entscheidung des Bundesverfassungsgerichts geschaffen worden. In dem Artikel wurde auch berichtet, dass die Länderregierungen den Entschädigungsbehörden durch sogenannte Zweitverfahrensrichtlinien Anweisungen über die Behandlung derartiger Anträge erteilt haben, die jedoch z.T. die von dem Verfassungsgericht gegebenen Möglichkeiten stark einschränkten. Wie wir bereits in unserer Ausgabe vom November 1972 berichteten, hat der Bundesgerichtshof (BGH) am 13.7.1972 drei Entscheidungen erlassen, durch die die in den Zweitverfahrensrichtlinien enthaltenen Beschränkungen teilweise berichtigt wurden. Insbesondere wurde entgegen diesen Richtlinien erklärt, dass Entscheidungen auch dann der Ueberprüfung unterzogen werden können, wenn sie vor dem 18.9.1965 ergangen waren. Gleichzeitig haben wir darauf hingewiesen, dass nach den Richtlinien der Länder für die in Grossbritannien lebenden Antragssteller die Frist zur Stellung solcher Überprüfungsanträge am 31.1.1973 ablaufe.

Es war klar, dass die Länder nach der bundesgerichtlichen Entscheidung genötigt waren, ihre Richtlinien abzuändern. Dies ist nunmehr geschehen, wobei die Länder jedoch offenbar die Tendenz verfolgt haben, so wenig wie möglich zu ändern. Die Neufassung der Richtlinien wird voraussichtlich spätestens im Januar veröffentlicht werden. Wegen der Einzelheiten kann nur der bereits von Dr. Mannes gegebene Rat wiederholt werden, ein Wiederaufgreifen nicht ohne rechtskundige Beratung durchzuführen.

Die beiden wesentlichen Punkte sollen aber schon jetzt hier mitgeteilt werden.

- (1) Im Anschluss an die BGH-Entscheidungen ist nunmehr anerkannt, dass Ueberprüfungsanträge nicht nur gestellt werden können, wenn die frühere Entscheidung nach dem 18.9.1965 erlassen ist.
- (2) Für Entscheidungen, die vor dem 18.9.1965 ergangen sind, ist die Frist zur Stellung und Begründung von Ueberprüfungsanträgen allgemein um zwölf Monate verlängert worden und wird daher nicht vor Januar 1974 ablaufen. Hingegen ist es möglich, dass es bei den nach dem 18.9.1965 ergangenen Entscheidungen auch in den neuen Richtlinien bei dem bereits mitgeteilten Fristablauf am 31. Januar 1973 verbleibt.

Wir behalten uns vor, nach Veröffentlichung des genauen Textes der neuen Richtlinien etwaige wichtige Einzelheiten besonders zu veröffentlichen.

JEWISH BOOKS

of all kinds, new & second-hand. Whole libraries & single volumes bought. Telim. Bookbinding.

M. SULZBACHER

JEWISH & HEBREW BOOKS (also purchase)
4 Sneath Avenue, Golders Green Road,
London, N.W.11. Tel.: 455 1694

PHOTOCOPIES QUICK and RELIABLE

GOLDERSTAT

'Phone: 01-455 5643
54 GOLDERS GARDENS, N.W.11
'Phone: 01-254 5454 (5 lines)
25 DOWNHAM ROAD, N.1

B. L. WEISS

PRINTERS · STATIONERS

ST. ALBANS LANE · LONDON · NW11
Telephone: 01-458 3220

MADE-TO-MEASURE

Double-knit Jersey wool and drip-dry
Crimplene. Coats, Dresses, Suits, Slacks,
Trouser-suits. From £4.95p inclusive
material. Outsize our speciality.
Customers' own material made up.

SCALA MODELS

8 AVERY ROW (near CLARIDGES), W.1
Tel.: 01-493 8837.

HIGHEST PRICES

paid for
Gentlemen's cast-off Clothing,
WE GO ANYWHERE, ANY TIME

S. DIENSTAG

(01-272 4484)

R. & G. (ELECTRICAL INSTALLATIONS) LTD.

199b Belsize Road, N.W.6
624 2646/328 2646
Electrical Contractors & Stockists
of all Electrical Appliances
OFFICIALLY APPOINTED HOOVER
SERVICE DEALERS

THE DORICE

Continental Cuisine—Licensed
169a Finchley Road, N.W.3
(624 8301)
PARTIES CATERED FOR

ROSEMOUNT GUEST HOUSE

Excellent food. Colour TV.
Central heating. Large garden.
17 Parsifal Road, London,
N.W.6
Tel.: 01-435 5856 & 8565