

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

C. C. Aronsfeld

## HOLIDAYS IN SPAIN

## Revival of Jewish Life

When my wife and I were in Spain last year, Franco was dying. When we were there again not long ago, it so happened that another great Spaniard, a very different one, came home from a 40 years' exile — Salvador de Madariaga, the famous philosopher and historian and perhaps the last of the liberals of Spain, if not of the West. He came with a message of (at least qualified) trust in the new Spain. He would never have returned while Franco lived, and now the first thing he did was to reaffirm his undiminished faith in liberalism, even though he knew it is "not in vogue". Today, he said, "everybody talks of liberation, but nobody accepts liberalism. And yet this is at the heart of our civilisation. People try to put democracy in the place of liberty, but democracy, however important, is not essential: liberty is, it is the very bread of the human spirit".

I still remembered him when, as Spain's representative in the League of Nations, he spoke up for sanity and the persecuted Jews, back in 1933 when Hitler had just started. These were his words: "We are all living in the same world and the domestic politics of one country react or may react most seriously on those of other countries"; there was (he said) a "reciprocal duty" on all nations—"to adjust their inward evolution to the outward evolution of humanity", though he already detected an "increasing anarchy among men's minds". In the name of the Spanish Republic, he paid homage to "that great race to which we are indebted for illustrious men of letters, lawyers, mystics, doctors and statesmen", the Jews, and he raised the vision of a twentieth century growing into a world that would "embrace all men, all races, all religions, all nations".

Such was Madariaga then—the same as he is now. But having been a refugee, he was now welcomed, even and especially by those who once drove him away, the erstwhile fascists of the Falange. They assured him of their "admiration and respect" — no matter whether they did or did not agree with his ideas: "Is not this the essence of liberalism?", they asked. Yes, indeed, but look who is talking. Others said it was time Spain became a land in which all her sons could live at peace: for too long had they been inflicting death and exile on each other.

Madariaga will now stay at home and see how things develop. He realises that another civil war can by no means be ruled out, unless Spaniards show themselves capable, under their Monarchy, of bringing about "the great change". Well, the chances are there, and I feel we too can play a part, as, in some ways, the outside world could have done for the benefit of the Weimar Republic, by resolving not to treat the new Spain as if it were the old.

It isn't, any more than the Spain of Juan Carlos who honours the Jews is the Spain of Ferdinand and Isabella who drove them out in 1492.

You will be surprised. Even last year, nothing struck me so much as the public debate about the need for what was called "social change". You could not open a paper without noting some demand for more liberty—in some such as yet discreet terms as "wider horizons", "necessary reforms", "political evolution" and "not simply formulas devoid of content". The official "fascist" paper actually gave prominence to the statement: "The dignity of man requires a society that is free and democratically organised". . .

Invariably it was stressed that of course the "reforms" must grow within the framework of the Constitution. So change will be slow, proceeding on a tightrope, and as it is intended to be a process restraining violence, we shall have to wait a little before we see political parties, trade unions, and an elected parliament. But things are moving, and Jews too will feel the benefit. At present they are barely noticed, in fact they are very few—I think 10-12,000 in a total population of 35 million, and most of them in Madrid and Barcelona. We were in the far South, in little Fuengirola, about 15 miles from Malaga where (I learnt from the Jewish Travel Guide) a Jewish community exists.

## Visit to a Synagogue

The address happened to be out of date and after determined searching I found the place, at the back of the Palace of Justice, in a tall modern building which housed, among other distinguished tenants, the British Consulate. But whereas this one was clearly marked outside, no sign betrayed the presence of the Jews who might be almost Marranos, and only the friendly caretaker, foregoing the delights of his transister, directed me up to the third floor where a brass plate announced the *Comunidad Israelita de Málaga*.

After a few sharp knocks (because the bell was out of order), a slightly anaemic, not over-expectant young lady opened the door. She had the touch of sadness which painters often lend to oriental Jewish eyes, but she may just as well have been bored and certainly she looked at me (in Chesterton's words) "as a tired man looks at the flies". However, she kindly let me in when I explained that I had written to the wrong address for an interview with the rabbi. Unfortunately, the rabbi was not available, so here I was with *La Secretaria* who seemed somewhat panicky at the thought of having to take me on. The office was distressingly bare, on the small table just the telephone, the appointments book (I think) and a French

magazine *Confidences*, of the *Woman's Realm* type, in which she was reading "How to eat well and still keep your figure". This did not strike me as strictly required reading in her case, but no doubt she had reason to expect many more exciting "confidences" with which my presence could hardly hope to compete.

I thought it rather clever of her to read French, but after a few exchanges in Spanish, I discovered that she actually was French—the daughter of a French father and a Moroccan mother. She did not pretend to know much about the Jews of Málaga and seemed to care even less. So, with her permission, I had a look round.

The flat contained the office and the synagogue—both brand-new, opened last summer. There was a blackboard with a few notices—the lists of donations on Rosh Hashanah and Yom Kippur: the gifts, the givers' names and the special occasion on which the gifts were made. The total for Yom Kippur was 98,700 Pesetas (roughly £800). Kol Nidrei netted 5,000; a member called up for the first Scroll gave 1,000, the reader of the morning's Haftarah 5,000 and the reader of Jonah 7,000. For Rosh Hashanah the amounts were correspondingly smaller, though some climbed up to 10,000. A special notice underscored the need for gifts as the purchasing price of the flat had been 5 million Pesetas (about £45,000).

The synagogue, named Beth Sa'adiyah (after the Babylonian Gaon), was a fine sight; the Bimah in the centre and over the Ark the words (if I read them correctly) "And it shall be the tent of your holy presence, revealed in the eyes of all the earth". There were about 100 wooden seats for the men and 48 leather-covered chairs for the ladies. Worshippers could help themselves from a large variety of books printed in Jerusalem, Tel Aviv, New York, Vienna, Livorno (with the Hebrew stamp of the *Kehillah* of nearby Gibraltar), Casablanca, even Malaga (1972). One entitled *Sha'arei Yeshua* ("Gates of Salvation") and published by the Sefardi Cultural Association in Paris, actually carried a French translation, also a transliteration of the Hebrew. All were different in their ways, especially in their beginnings and their endings, but each also of course contained the prayers that we all know—the *Shema*, the *Amidah* and other benedictions—and so they bring home to us, however remote we may seem from each other, the spirit of the brotherhood of Israel.

I would have loved to stay a little longer and browse in the books, but it was nearly one o'clock, the time of the solemn *siesta* extending till 4, and Mlle. *La Secretaria* was getting understandably restive. So I took my leave and settled down to a *café solo* under the gorgeous palm trees of the *Avenida del Generalísimo*.

I don't know; palm trees do something to me—they make me feel the desert-dweller that in truth I am. I thought of the lovely story of the Moorish poet who came to Córdoba a 1,000-odd years ago, bringing his own palm which he planted in his *patio*, and he sang to it,

Continued on page 2, column 1

## HOLIDAYS IN SPAIN

Continued from page 1

wistfully: "Oh palm, thou art as I am an alien in the West, far from thine fatherland". How much like Yehuda Halevi he was who, about the same time, sighed: "My heart is in the East and I am at the end of the West".

I believe Jews have a spiritual relationship with Spain. Talmudic authority was actually claimed for the charming legend displayed in Fuengirola's little paperback shop (owned by an English Jew): "Man sleeps and in his dreams he sees Spain". Oddly enough, Mada-riaga, who once lectured to the Jewish Historical Society on "Spain and the Jews" thinks we have "a double connection"—with Spain and with Germany: "Spanish and German are the only two languages (he says) the Jews have made their own, apart from Hebrew" (Yiddish and Ladino), and he goes on: "Like Germany, Jewry moves on, but Germany flows in time, while Jewry moves in space. Like Spain, Jewry is immovable and deeply rooted, but Spain is rooted in space while Jewry is rooted in time".

It is an intriguing thought, and whatever its merits, Jews loved Spain once with passionate devotion, a devotion (says Graetz) "too great to allow them to hate the unnatural mother who had cast them out". Even centuries later (writes Dean Milman) "the Jews scattered over the world retained the precious recollection of their glorious and pleasant days in Spain and their fond hopes of return".

There are now—estimates vary—some one to two thousand Jews in Malaga, Torremolinos and along the whole of the *Costa del Sol*, nearly all of them traders, immigrants from North Africa, with possibly some Europeans (including British Jews) among the villa and apartment owners in this often disagreeably sprawling *El Dorado* of the property developers.

In Torremolinos we had the good fortune of being invited to dinner by a gentleman, a native of Casablanca, who is the *shochet* at the local kosher butcher's (where a certificate from Haham Gaon is prominently displayed). He and his gentle young wife treated us most royally to an astonishing variety of foods with which we were only imperfectly acquainted. He readily supplied a running commentary on each, only one item was to remain unexplained until we had tasted and thoroughly digested it; all he would say was that (like Guinness) it was good for you, sure to give us strength and a cheerful outlook on life, and indeed I could feel my muscles bulging and my usual pessimism shrinking as I got ready to brave the revelation: we had just consumed the testicles of an animal—I don't know which, in the confusion I forgot to enquire (not that it would have mattered), and we were assured that this, expertly prepared, was one of the choicest delicacies any mortal could wish for.

Well, we were grateful for the considerate timing of the information; testicles certainly make a notable change from *gefilte fish* or roast beef and two veg.

Further down the coast, in Marbella where traffic noise is easily drowned by the flocks of birds chirping in the main street trees, I happened to pick up the prospectus of a car hire firm called *Shalom*, with a Menorah and a Magen David on its front. Unfortunately the director would not answer a non-commercial greetings letter I addressed to him—admittance clearly is on business only.

The Magen David, incidentally, is also very much in evidence as the trade mark of Nuñez Antilope "tailor-made leather coats", and in Madrid, where we stayed only two days, you can see, at the very busiest "West End" corners, conspicuous announcements of *Mazel Tov* Shoe Stores, Menorah Leather Travel Goods, Shalom Boutique, Sefarad Antiques with "originals and reproductions of Jewish Religious Art". We looked in at Sefarad and relished the self-styled "little flea market in the heart of Madrid", except that for the now notoriously poor British tourist the relish must be strictly academic.

The seven-year-old synagogue in Madrid, in a *cul-de-sac* just off the somewhat slummy Street of the Most Holy Trinity, deserves more attention than we were able to devote. The artistic design of the Ark, the Scrolls from Jerusalem and Morocco, must be a source of infinite aesthetic delight. A profoundly impressive sight too is the *Ner Tamid*, not as usual a lamp in front of the Ark but a brightly illuminated disc sunk in a heavy bronze ring high up in the right-hand corner, so that it presently rivets the marvelling gaze, like the sun rising in the East.

It struck me that no Jew has yet told the story of these modern coreligionists. After all they have been here now for quite some time. Perhaps it was not thought much of a story, and certainly it isn't by comparison with the far-off past. Even Julio Caro Baroja's massive three volumes (1961-62) contain not very much, and their title *Los Judíos en la España Moderna y Contemporánea* curiously tends to be misleading. All tourists are offered a (English-language) paperback *The Spanish Jews*, by Felipe Torroba Bernaldo de Quirós, which is presumably considered authoritative and seems to be selling well (especially among the numerous Americans). It first appeared in 1958 and the original 116 pages have since been expanded to 372, with many illustrations including one of the author being received by the President of Israel.

I doubt whether the President had been able to study the book, or (I hope) he would have excused himself. Though of course interesting (and bound to be), it has many of the nasty undertones of pre-conciliar "Christian" teaching. The "terrible curse pro-

nounced on Ahasverus" is treated as a legitimate feature of history, pogroms are presented as "a weapon of social purification", and the expulsion is reported without the prejudice of disapproval. At the same time, Franco Spain is justly claimed to have "nobly held out her hand to the Jews and saved thousands", and the refugees from "the anti-semitic methods of the Hitler régime" are given credit for having "contributed to the industrial development".

Rather more objectionable is a booklet on *Los Judios* (1972), item 14 in a popular series called "In 25,000 Words—for the man in a hurry", other titles being "Nuclear Energy", "The Death Penalty", "USA", "China", "Astrology", etc. The Jews were entrusted to an apparently Arab Christian, Jacob Al-Kubba, who trots out much of the most primitive antisemitic stuff. A brief mention of "the incomprehensible theories of German Nazism" is cut shorter still with a reference to "the anti-human parallel of vengeance according to the Jewish *lex talionis*".

I don't know how many people will be influenced by this sort of "popular" literature; most likely "the man in a hurry" will not much care either way. But as the Franco era has ended and a new chapter opens in Spanish history, we must hope that there will also arise a new understanding of the Jews, a bridge as it were between this, the Western shore of the Mediterranean and the other—Israel.

### SPANISH QUEEN AT SYNAGOGUE

Queen Sophie of Spain who is studying comparative religions as part of a course she is following at the Madrid Autonomous University, attended the Sabbath evening service in the Madrid synagogue and a dinner in her honour in the community centre. This is the first time for 500 years that a Spanish monarch has entered a Jewish place of worship.

The Queen's entourage included the Marquess de Montejár, head of the royal household, and his wife, the Auxiliary Bishop of Madrid and leaders of the Spanish Reformed, Baptist, Lutheran and Mormon Churches, as well as Mr. Cabanas, a high official of the Ministry of Justice. His Ministry is at the moment considering the cases of some 400 Sephardi families, mainly from Spanish and French Morocco who are "reclaiming" Spanish nationality of which their ancestors were deprived when the Jews were expelled from Spain 500 years ago. The Ministry has already agreed to reduce the time of residence required after the claim has been lodged, from ten to two years.

### WILSON'S RESIGNATION HONOURS

Six Jewish personalities are among the Life Peers created in Sir Harold Wilson's resignation honours. They are Sir Bernard Delfont, of EMI Film & Theatre Corporation, for services to the Attlee Memorial Foundation; Sir Lew Grade, of ATV, for services to television; Sir Joseph Kagan, chairman of Kagan Textiles, which produce the Gannex coats; Sir Max Rayne for charitable services and services to the arts; Sir Joseph Ellis Stone, Sir Harold's doctor; and Sir George Weidenfeld, of Weidenfeld & Nicolson, the publishing house. Mr. Sigmund Sternberg, chairman of the 1972 Industry Group, and Mr. Eric Merton Miller, chairman of Property Corporation Ltd. and recently treasurer of the Socialist International, were given knighthoods.

By the time this edition of *AJR Information* goes to press, it has become common knowledge that Sir Harold's list has met with strong criticism for various reasons and from many diverse quarters. In view of the number of Jews contained in the list, several newspapers were accused by Sir Harold of having been guilty of more or less overt antisemitism.

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## HOME NEWS

### DAYAN SPEAKS TO 20,000 AT EARLS COURT

Anglo-Jewry's largest and most spectacular display of solidarity with Israel took place when 20,000 Jews from all over the country attended a "Salute to Israel" meeting at Earls Court to celebrate the Jewish State's 28th anniversary and to demonstrate against the anti-Zionist resolution of the UN. A procession of more than 3,000 members of Jewish youth groups marched from the Albert Hall to Earls Court. Many of them had risen before dawn and come in coaches from Leeds, Manchester, Liverpool, Sheffield, Portsmouth, Leicester and Newcastle. Moshe Dayan started the marchers on their way by releasing twelve pigeons outside the Albert Hall as a sign of peace. One contingent was led by a six-year-old, whilst the students led a Soviet Jewry float at the rear. Mr. Dayan, who had come specially to Britain to participate in the demonstration, addressed the gathering and said that solidarity with Israel meant solidarity with the Jewish past and Jewish future that cannot be divided. "Though surrounded by dangerous enemies, we are superior to them, because they want to destroy and we want to build". He was welcomed by Lord Fisher of Camden, president of the Board of Deputies, who asked him to take back home the message that the Jews of Britain are as one with the Jews of Israel for ever and ever more. During the four-hour meeting, a small group of Zionist youth had to be ejected when they shouted slogans critical of Israel's settlement policy on the West Bank. The sponsors of the meeting, apart from the Board of Deputies, were B'nai B'rith, the Association of Jewish Ex-Servicemen and Women and the Union of Jewish Students.

### KNIGHTHOOD FOR PROF. KAHN-FREUND

The Queen's Birthday Honours List includes a knighthood for Professor Otto Kahn-Freund, Q.C., for services to labour law. Professor Kahn-Freund was born in Frankfurt/Main in 1900 and, from 1928-1933, was a judge in German courts. After his emigration, he obtained legal qualifications in this country and from 1935 onwards taught at the London School of Economics, where he was appointed a full professor in 1951. He held this post until 1964, when he became Professor of Comparative Law at the University of Oxford, a post from which he retired in 1971. Professor Kahn-Freund has always been an interested member of the AJR, and we extend our sincerest congratulations to him on the recognition of his services, by which he has, at the same time, added lustre to the wider community of former refugees.

### APPEAL TO JEWISH LIBERALS

The association of Liberal Friends of Israel of which Mr. Jeremy Thorpe is a founding patron, has appealed to Jewish Liberals not to boycott the election of his successor. At the last annual party conference, the Young Liberals, supported by Mr. Emyln Hooson, QC, made an unsuccessful attempt to have a member of the PLO admitted as a guest speaker. Mr. Hooson, and Mr. Peter Hain, president of the Young Liberals, also contributed to the controversial Palestine Report sponsored by PLO backers which was published as an advertisement in The Guardian. Of the other declared contenders for Party leadership, only Mr. John Pardoe, M.P., has been involved in the Liberal Friends of Israel.

### RALLY OF PRO-ARABS

Over 1,000 pro-Arab sympathisers, mainly Pakistanis, but including a few Jewish Left-wingers, among them Israelis, took part in a Palestine Day rally at Hyde Park, sponsored by the General Union of Arab Students and of Palestine Students in the UK and Ireland. The rally called for the liquidation of Israel. Fewer than 200 of the demonstrators were Arabs, and only a few Palestinians. Their banners called for "an armed struggle against the Zionists" and one, in Hebrew, proclaimed "Shame on the conquerors and oppressors".

### BRITISH NAZI PARTY WITHIN A YEAR?

Donald Mudie, director of operations of the clandestine para-military organisation *Column 88*, announced in an interview on Thames TV that within this fiscal year there will be an overt National Socialist Party in Britain. *Column 88* stands for the eighth letter of the alphabet, H, and therefore signifies "Heil Hitler." Three days before the programme was shown, a number of Labour MPs demanded an inquiry into allegations that the organisation had infiltrated units of army cadets and of the Territorial and Army Volunteer Reserve. The Ministry of Defence is carrying out an investigation, but stated that only one cadet unit had "unwittingly" participated in a *Column 88* exercise and that Leslie Vaughan, an under-officer of the army cadet unit at Pewsey, Wiltshire had been suspended. He is said to be director of security of the *Column*. A number of cadets, aged between 13 and 18, were interviewed and confirmed that Vaughan had shown them books on Hitler. Donald Mudie, director of operations of the *Column*, allowed himself to be interviewed in his Shropshire home which he has turned into a shrine for Hitler and the Nazis. He said that Hitler would go down in history as the saviour not only of the white man, but of mankind. His organisation was fairly wide spread and held regular camps in Britain and Europe "with whose likeminded Nazi groups *Column 88* was closely associated."

Mr. William Rogers, Minister of State for Defence, said in the House of Commons that the Territorial Army had not been exercising with this "small drinking club of Neo-Nazi nutcases."

### PLO ACTIVITIES IN BRITAIN

At a PLO press conference, Mr. Said Hammami, London representative of the organisation, said that it will attempt to obtain recognition in conversations with British Government officials. The first member of the PLO executive to receive Foreign Office permissions to come to this country was Mr. Abdul Jawad Salah, former Mayor of a West Bank town and a member of the PLO executive "in charge of activities in the occupied territories". Mrs. L. Hawwari, 32, formerly of the West Bank, came to London after a tour of Italy, France, Belgium and Holland. She told the conference that she had been physically and mentally tortured in an Israeli jail and spent four months in a Moscow hospital after being deported from Israel last year.

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## ANGLO-JUDAICA

### £500,000 Day Centre for Golders Green

The Central Council for Jewish Social Service received an anonymous donation of £500,000 for the establishment of a community centre. It has now bought the La Sagesse Convent in Golders Green Road, a 2½ acre site, of which it will take possession early in 1977. The property will then be licensed to the Jewish Welfare Board and Blind Society, but will also be at the disposal of other organisations for communal purposes. Eventually it will be used by up to 250 people a day.

### £650,000 Sephardim Home for Wembley

A £650,000 Old Age Home for 40 people will be erected in Forty Avenue, Wembley by the Spanish and Portuguese Jewish community. The foundation stone was laid by the Haham, Rabbi Dr. Gaon, and Sir Alan Mocatta, chairman of the building appeal fund. An anonymous Swiss charitable foundation contributed £100,000 to the costs. The home will replace one in Mile End Road which has recently been occupied by a number of Sephardim from India, Iraq, North Africa and Egypt. The new home will also be open to Ashkenazim.

### New Reform Rabbi

Mr. Sidney Kay, a 55-year-old member of the Manchester Reform Synagogue, was ordained at the Leo Baeck College, London. Formerly managing director of a building firm, Rabbi Kay said that he had wanted to be a rabbi for 20 years. He began to study five years ago and was the oldest student on the course. He feels that people entering the rabbinate from other walks of life, will have a wider experience than someone straight from university.

### Revolutionary Educational Scheme

Mr. Fred Worms, deputy chairman of the Hillel Foundation, and a Board member of the AJR, has just issued a detailed 30-page dossier on the state of Jewish education in Britain. He suggests widening the scope of the Joint Israel Appeal to include a Jewish educational trust, as in his view, Anglo-Jewish commitment is doomed if Hebrew classes and Jewish schools are not radically improved and brought up to date. Jewish students are often more sympathetic to the PLO than to the State of Israel, to which they have no religious or other commitment. The overhaul of the system envisaged by Mr. Worms, would cost about £500,000 immediately, rising by £100,000 a year to £1 million in five years' time.

### Habonim Study Holocaust

Thirty senior members of Habonim from many parts of Britain participated in a five-day seminar on the Holocaust in Ilford. Nazi propaganda and Israeli documentary films were shown and survivors of the Holocaust reported on their experiences. Lectures were given on "Jewish resistance in Eastern Europe," "The religious reaction to the Holocaust" and "German attitudes today". Noah Morris, a graduate of the Jerusalem Institute for Youth Leaders, organised the seminar.

### Disturbance at Sholem Aleichem Memorial Meeting

At a meeting sponsored by the Board of Deputies, the Association of Jewish Journalists and the World Jewish Congress Yiddish committee, to commemorate the 60th anniversary of the Yiddish writer Sholem Aleichem, readings were given of the original Yiddish writings with a sentence by sentence English translation. This caused a protest by the poet A. N. Stencl, London's "King of Yiddish" who insisted that no translation was necessary, as everybody present understood Yiddish. This led to heated exchanges, and eventually Lord Fisher of Camden, president of the Board of Deputies and chairman of the meeting, had to call it to a premature close.

# NEWS FROM ABROAD

## UNITED STATES

### Jewish Bicentennial Celebrations

The Synagogue Council of America has held its celebration of the American Bicentennial and at the same time its own 50th anniversary at the oldest Jewish house of worship in America, the Touro Synagogue in Newport, Rhode Island. The synagogue, which is still in active use, was dedicated in 1763 and has been carefully restored, but Vice-President Rockefeller reminded the audience in a speech that Jewish families lived and worshipped in Rhode Island for over a century before the synagogue was completed. Another speaker, author Elie Wiesel, said that "he oscillated between sadness and profound gratitude towards the United States". America had been a haven from persecution for Jews, but had shown indifference to the plight of European Jews being murdered by the Nazis in the late 1930s and early 1940s.

### Dr. Kissinger reassures the Jews

At a recent conference of the American Israel Public Affairs Committee, Mr. James Schlesinger, former Defence Secretary, accused the Administration of seeking one-sided concessions from Israel. Dr. Kissinger said subsequently at a meeting of a Baltimore synagogue that the United States would never abandon Israel. They would help to end the Arab boycott. There was a special moral relationship between America and Israel "a loyal friend, committed as we are to the principles of freedom and democracy".

## BRAZIL

### Pro-Nazi attitude of Professor

In a lecture on economics at the Federal University of Brasilia, Professor Brandao asserted, among other things, that "Jewish capital in Germany brought Hitler and the Nazi Party to power . . . anticipating that he would improve the economic position". After a protest by a non-Jewish student, the matter was discussed in the Brazilian Parliament and condemned by deputies of all parties. The Minister of Education administered an official rebuke to the Professor.

### PALESTINIAN STUDENTS REFUSED ADMISSION TO AUSTRALIA

The Australian authorities have refused an application by Eddie Zananiri, a Palestinian student activist, to study at Melbourne University because he would be liable to "become a disruptive force". Zananiri and another member of the General Union of Palestinian Students visited Australia last year and took part in a campus debate on the Middle East.

### NAZI CAMPS ON S. AFRICAN TV

Many Afrikaans- and German-speaking South Africans had protested against the showing of part 20 of the Thames Television series "World at War" which shows the Nazi death camps. The authorities were at first willing to give in to the protests, saying "the programme was not considered suitable for general audiences". There was a storm of protest from large parts of the TV audience. "World at War" has attracted the biggest weekly audience of any programme shown, and the TV authorities eventually revoked the ban, but announced that the film would be shown at a later time than usual because it was too gruesome to be seen by children.

### ISRAELI PLANES FOR AUSTRIA

An Austrian Parliamentary Defence Committee will visit Israel in the near future to study the Israeli Kfir jet fighters which Israel has offered to supply to Austria in exchange for steel and other Austrian products. The Austrian Air Force is at present flying its second generation of Swedish Saab fighters which are now hopelessly obsolete. The price of a Kfir fighter is just over £2 million, and American and French aircraft manufacturers are also competing for the order.

## FRANCE

### 100,000 celebrate Israel's Anniversary of Statehood

In Paris, over 100,000 people, including many non-Jewish friends of Israel, attended a rally and celebrations in support of Israel which was addressed by former Prime Minister Pierre Mendes-France. At the end of the meeting, the largest of any kind ever held in France, he received a ten-minute standing ovation.

### French/Israel politics criticised by Mendes-France

Returning from a ten-day visit to Israel, Pierre Mendes-France, former French Prime Minister, said he could see no improvement in the relations between France and Israel. The French Government took sides "in a mean and aggressive manner" in the Middle East conflict. "We do not gain even commercially", he said, "when the Dutch, the Germans and the Americans who have a more balanced policy in the Middle East, are succeeding better than we are". He praised the Israeli Government for its "spectacular coup" in holding free elections in the West Bank, but said that Israel should tell the Palestinians that she will not oppose their aim for freedom. She should clarify her position in order to avoid any possible American "diktat".

Mr. Mendes-France added that nobody in Israel believes that the country can keep the territories won in the Six-Day War. The Palestinians there would free themselves just as inevitably as the Algerians freed themselves from the French and the Vietnamese from the Americans.

### Mourning at Drancy

Thousands of people attended the unveiling of a memorial on the site of Drancy concentration camps where in 1941 tens of thousands of Jews from the Paris region were kept before being deported to the death camps in the East. Representatives of the government, the civic authorities, the Jewish community and the Sorbonne as well as many provincial delegations were represented at the function.

### Memorial Services in Gurs

The mayors of Mannheim, Karlsruhe and Freiburg and leaders of the Jewish communities in Baden/Wuerttemberg attended the annual memorial services in the cemetery of the Gurs concentration camp to which in 1941 the Jews of those regions had been deported. French resistance fighters and war veterans and the civic authorities of the region also sent representatives.

### Arson in Struthof Museum?

The French police are convinced that the destruction by fire of the museum barrack on the site of the former concentration camp Struthof was caused by arson. At the foot of the memorial the date 27.1.45 had been engraved. This date was two months after the liberation of Strassburg, when prisoners of war and collaborators were interned at Struthof. The "National Union of Deportees and Missing Persons" issued a statement declaring that hatred for the resistance had not died out. "There were still people suffering from nostalgia for Nazism and collaboration with Hitler".

### VATICAN'S REPRESENTATIVE IN MAIDANEK CAMP

Archbishop Poggi, head of the Vatican's study group for relations with the People's Republic of Poland, included the former concentration camp Maidanek in his recent tour of Poland and deposited a wreath with the inscription "In honour of the martyrs—the Papal Legate, Archbishop Poggi".

## BELGIAN CHRISTIANS AND JEWS CO-OPERATE

For the first time in the history of Antwerp, Protestant, Catholic and Jewish choirs took part in a concert which was attended by the bishops of both Christian churches and the Chief Rabbi of Luxemburg. Strictly Orthodox circles have lodged a strong protest against this ecumenical spirit.

## ARGENTINA

### Award to Jewish Writer

A 52-year-old Buenos Aires engineer, Mr. Jose Isaacson, received the 1976 Great Prize of Honour of the Argentine Writers Association, the first Jewish writer in the Spanish language to receive this top recognition.

### Death of ICA Pioneer

Mr. Itzhak Kaplan, the "grand old man" of Argentine Jewry, died in Buenos Aires at the age of 97. He was one of the first ICA colonists of the agricultural settlements established by Baron von Hirsch and became an authority of the local cooperatives, travelling extensively on tours of inspection.

## SWEDEN

### PLO claims diplomatic Status

Danoud Kaloti, head of the recently opened PLO office in Stockholm embarrassed a number of foreign embassy officials by claiming that he had diplomatic status. The Swedish Foreign Ministry received a number of complaints and informed Kaloti that he could not do so.

## THE RUSSIAN SCENE

### Protest by Emigrants

Four hundred demonstrators began a hunger strike in Rome to press for visas to travel to the United States. To obtain these visas, they had left Israel after a stay of about two years. The spokesman of the American Rav Tov Aid Committee Rabbi Stauber claimed in a public statement that these people were ostracised by the established Jewish relief organisations because they had "first tried and made a genuine effort at settling in Israel, but for reasons beyond their control, failed". He added that in view of this attitude it was no wonder that 60 per cent of Russian Jewish emigrants in Vienna now refused to continue to Israel. Rabbi Frankel, chairman of the committee, went to Rome to talk to the demonstrators and reported that he saw women carrying small children who were visibly suffering from hunger and malnutrition. There was a feeling among these people that there was collusion between Israel and the West to make it extremely difficult for them to find a means of entry to a third country.

### Amnesty Aid

Amnesty International has taken up the case of two Jewish dentists imprisoned in the Soviet Union after applying for exit visas to Israel. One of them, Mikhail Kornblit, is serving a seven years' sentence in a labour camp and is suffering from a serious allergic condition due to starvation. The second, Dr. Mark Nashpitz, has been exiled to a remote part of Outer Mongolia subjected to sub-human living conditions. Dentists and dental associations all over the world have been writing to the Syndicate of Soviet Dentists.

### Unwanted British Scientist

The Soviet authorities refused to grant a visa to Professor Brian Spalding to attend a scientific conference in Minsk. His wife Eda who had already entered Russia, was not allowed to deliver the lecture for him. Professor Spalding has been prominent in the campaign addressed to the Kremlin to allow Professor Benjamin Levich, a correspondent member of the Soviet Academy of Sciences, to emigrate to Israel. Mrs. Spalding was refused permission to visit Professor Levich. Professor Spalding is Professor of Heat Transfer at Imperial College, London, and attended four previous conferences on his subject in Russia. He is a member of the organising committee for Heat and Mass Transfer and chairman of its journal's board of editors.

Michael Rosenstock (Toronto)

## THE MAGIC CIRCLE

"As long as the Jews actually lived under a special legal régime, they were regarded, in good theological doctrine, as possessing all the attributes of human nature, and the curse hanging over them as being only an expiation, from the point of view of Christian anthropology. It was when they were emancipated and able to mix freely in bourgeois high society that the curse became, under the terms of the new so-called scientific anthropology, a biological difference or inferiority and that the despised class became an inferior race. It was as if the badge or conical hat of yore were henceforth carved internalized into their flesh, as if Western opinion could not dispense with a definite distinction and that this distinction became an invisible essence once the visible symbols identifying the Jew had been erased."

This is the basic theme of the third volume of Léon Poliakov's *History of Antisemitism*\*, a far more demanding work than its two predecessors. It is also a rather more balanced blend of fact, analysis and conjecture. While the author may not deliberately have set his sights higher, in meeting the challenge presented by an increasingly complex phenomenon and an overwhelming mass of evidence he has produced an exhaustive study which will not be superseded for many years, if indeed it ever is.

What emerges most clearly from Poliakov's analysis is that the emancipation of the Jews and the disturbing socio-political changes of which it formed a part were a far more traumatic experience for the Gentile than for the Jew. "In a society in process of democratization", Poliakov writes in a comment on Goethe, "where the Emperor is knocked from his zenith and the Jew no longer chained to his nadir, the traditional framework of reference is found to be false; this was indeed 'disorder worse than injustice.'" Yet the "traditional framework of reference" could not simply be discarded. Belief that the Jew was "different" was one of European man's most basic certainties and a major factor in defining his own identity. Even in an irreligious age, he remained imprisoned in his own theology. "They are all bewitched by this Jewish magic circle", Boerne once observed, "no-one can get out". The Jew changed, but the underlying psychological factor which had made him a pariah in the first place did not. It simply underwent a series of apparent metamorphoses until it finally crystallised into a new world-view as racial anti-Semitism.

### Emancipation and "De-Judaisation"

The impression left by the earlier part of the volume is that the social philosophy which provided the ideological impetus for Jewish emancipation was fragile, short-lived and remote from the concerns of the population as a whole. It was also far less revolutionary than is often supposed, since its basic tenet—that the Jew could and should be "de-judaised" (in other words, "saved" from his Jewishness)—was hardly more than an updated version of Christian doctrine transferred to a secular context. Moreover, even this very qualified benevolence was not as widespread as one might think. When it came to the Jews, reason and enlightenment could desert even the greatest opponents of obscurantism, as the example of Voltaire shows.

Voltaire, in fact, can almost be regarded as the founder of a tradition of "anti-Semitism of the left" which lasted well into the nineteenth-century. We are accustomed to associate anti-Semitism with a reactionary political attitude. As Poliakov says: "people who, for a complex assortment of reasons and motives, choose a 'left-wing' party, automatically con-

demn anti-Semitism because of this". However, "in the period when our present intellectual world was being shaped, each individual could take up a stand, freely, according to his own temperament, guided by obscure psychological factors or attractions, without considerations or demands foreign to these emotional predispositions intervening to mask or even distort them". This, in part, explains the apparent paradox of socialist anti-Semitism in the early nineteenth-century. Marx himself inherited this intellectual package, adding to it his own psychological need to dissociate himself from his Jewish origins. Another factor to consider is high Jewish economic visibility at the time of "capitalist take-off" since, as a group previously forced to live by its wits on the fringes of society, the Jews had an undeniable advantage as entrepreneurs. In a different society, this advantage would have had little effect. However, to quote Poliakov again, "economic anti-Semitism remains rooted in theology and only continues to exist by virtue of it, since without theology, propertied Jews would only have been money-grubbers like any other money-grubber. . . . Historically, the Jew's theological function preceded and determined his economic specialization, and it is the composite image resulting from these two functions which continued to single him out as a Jew within the new bourgeois society".

An attempt to trace the antecedents of

modern anti-Semitism takes the reader through a variety of "crank" philosophies, all of which, under different circumstances, would have remained on the ideological fringes of society and died quick natural deaths. Instead, those themes and theories which struck a chord or provided reassuring explanations survived, often underground, to re-emerge, usually in a slightly different form, as part of the modern anti-Semite's intellectual luggage. Anti-Semitism, one might say, has no father but many midwives, including some whose contribution is often passed over in embarrassed silence. Disraeli, whose maxim "all is race: there is no other truth" came back to haunt his fellow "non-Aryans" might well be considered one of these. Was his Judaeomania simply an inversion of the anti-Semitism of his day, or did later anti-Semites stand his Judaeomania on its head? Probably both. It is certainly intriguing to think that Disraeli and Gobineau probably met and that the latter's *Essai sur l'inégalité des races humaines* has much in common with Disraeli's philosophy.

### Wagner's "Geyer complex"

One cannot, of course, consider anti-Semitism without excursions into depth psychology which sceptics may be tempted to take with a grain of salt. Wagner's "Geyer complex" is a case in point. The actor Ludwig Geyer may well have been Wagner's natural father, but he was almost certainly not of Jewish origin. What is significant, however, is that Wagner probably believed that he was and considered himself a "Jewish bastard", with all the ambivalent feelings this entailed. These feelings may in part explain why he followed a pattern of behaviour not uncommon among anti-Semites, that of combining virulent anti-Semitism with intimate (though often decidedly sadistic) personal relations with individual Jews. This is plausible, but Poliakov may be on less sure ground when he intriguingly suggests that Parsifal may owe more to anti-Semitic works like Rohling's *Der Talmudjude* than it does to mediaeval legend, and that the opera is in fact the enactment of a ritual murder.

Although the volume's concluding assessment ends on a questioning note, its general tone is optimistic, a slightly puzzling fact until one remembers that the French original was published in 1968. It cannot be read today without a feeling of irony. One does not have to equate "anti-Zionism" with "anti-Semitism" to view the developments of the last few years with sadness and some disquiet. Putting them in perspective will certainly require Poliakov's analytical lucidity and resolute refusal to oversimplify. No doubt they will form the subject of a chapter in his fourth volume. It would be a depressing comment on the history of anti-Semitism if they called for more than that.

### APPEAL TO MOROCCAN JEWS TO RETURN

King Hassan of Morocco recently issued an appeal to Moroccan Jews, who had emigrated to Israel after 1948, to return. An insignificant number of Jews have in fact returned, mainly engineers, teachers and other professionals who felt that they could make a better livelihood in Morocco than in Israel. There are still between 30,000 and 40,000 Jews living in Morocco. They are pleased with the King's proclamation. They have always respected the monarchy, and under the Vichy French occupation of Morocco during the Second World War, it was the then King, Hassan V, who prevented the application of the French antisemitic laws to his subjects. The chief rabbis of Casablanca and Rabat publicly thanked King Hassan on behalf of the Jewish community.

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\*Leon Poliakov: *The History of Antisemitism*, vol. 3: From Voltaire to Wagner. London, Routledge and Kegan Paul, 1975. £8.00.

H. W. Freyhan

## FOUR GENERATIONS

### Second Volume of Mendelssohn Studies

The unique position of the Mendelssohn family in the history of German Jewry needs no emphasising. The pillars of their fame are, of course, Moses and his grandson Felix, but even apart from these two, the family has produced a continuous flow of "bankers, artists and scholars" (the title of a new collection of family letters) up to the present time. The prominent part which they played in the economic and cultural life of their native country makes research in this field a particularly rewarding task for the historian.

It is therefore very appropriate that the *Mendelssohn Studien*, which are published under the auspices of the *Mendelssohn-Gesellschaft*, bear the subtitle, *Beitraege zur neueren deutschen Kultur- und Wirtschaftsgeschichte*. The second volume (Duncker & Humblot, Berlin, 1975) has recently come out, edited by Cécile Lowenthal-Hensel, a great-granddaughter of Felix's sister Fanny. (Three other contributors are also descendants of Moses Mendelssohn.)

In the first of the studies, Alexander Altmann, author of an important new biography of Moses Mendelssohn, discusses *Moses Mendelssohn's Proofs for the Existence of God*. He outlines the difference between Mendelssohn's theory, which has its roots in age-old theological and philosophical concepts, and its negation by Mendelssohn's great contemporary, Immanuel Kant.

Surveying the antecedents of Mendelssohn's ideas the author traces a line of thought whose representatives include ancient Greek as well as medieval Jewish, Islamic and Christian philosophers. The development of Mendelssohn's own theory is pursued from an early essay to the *Morgenstunden oder Vorlesungen ueber das Daseyn Gottes* (1785) which Kant called the "final bequest of dogmatizing metaphysics". Mendelssohn took cognisance of Kant's criticism and tried to counter it. From both sides the argumentation was carried on with great mutual respect.

After a detailed interpretation of Mendelssohn's theory Professor Altmann concludes: "It is clear, however, that the proofs for the existence of God which he so strenuously upheld were not the *raison d'être* of his faith. Both Mendelssohn and Kant were convinced of ultimate metaphysical truth on grounds other than purely theoretical."

Another aspect of Mendelssohn's philosophy, his aesthetics, is the subject of Hans von Haimberger's study *Die Rolle der Illusion in der Kunst nach Moses Mendelssohn*. This amounts to a summary, derived from several of Mendelssohn's writings, since he left no special treatise on this subject.

His conceptions adhere by and large to eighteenth-century rationalism although there are forebodings of later ideas, such as recognition of the role of the subconscious. Nevertheless, it is not surprising that Lessing, who upheld Shakespeare as the model for German drama, did not share Mendelssohn's rationalistic views. On the other hand, some of Mendelssohn's ideas are reflected in the writings of the following generation. His theory of the ethical purpose of art, for instance, looks forward to Schiller.

According to Moses Mendelssohn, the noblest task of music is to join forces with poetry, as in opera and song—one of those claims which would hardly have been acceptable to Felix, proud as he was of his grandfather.

Of far-reaching significance is Mendelssohn's criticism of Herder. In this context he demands that *Dichtkunst* should not "Liebe zur wilden und rauhen Barbarei erzeugen", for it is the merit of art "dass wir der Barbarei entkommen und gesitteter geworden sind".

This is, of course, a far cry from later conceptions. But it raises the intriguing question: did he sense the coming of romanticism and its possible—and factual—impact beyond the artistic sphere, namely on Germany's political development.

His—quite respectful—criticism of Herder includes these sentences: "Einem solchen Schriftsteller die Stellen anzufuehren, wo er von der Wahrheit abgewichen, heisst einem Spaziergaenger die Landstrasse zeigen. Allein fuer unsere gewoehnlichen Haufen der Nachbeter ist uns bange. *Diese nehmen sehr oft die Irrgaenge des Genies fuer gebahnte Landstrassen* (my italics), wenn sie nicht bei jeder Aenderung gewarnt werden." Are these not ominous and prophetic words if one thinks of the impact of two geniuses, Wagner and Nietzsche, on the founder of the Third Reich?

#### Friedrich II and the Jews

The situation of the Prussian Jews in Moses Mendelssohn's time is spotlighted in Julius H. Schoeps' article on *Ephraim Veitel Ephraim—ein Vorkaempfer der Judenemanzipation*. Friedrich II, often praised for his tolerance in religious matters, proved his anti-Jewish prejudices in his legislation. The *Generalreglement* of 1750 imposed on the Jews heavy financial burdens and withheld from them many elementary rights. Exempt were only his *Hofjuden*, a privileged group whose services to the Crown he regarded as useful and who responded with a certain attachment to him personally. They included, besides Daniel Itzig, a grandfather of Felix's mother, the subject of Schoeps' study, Veitel Ephraim.

Schoeps shows how these privileged Jews were not oblivious of their correligionists' deplorable situation: they used their own influence to plead with the authorities for measures which would bring an improvement, pointing to the example set by several other countries.

In 1785 Veitel Ephraim submitted to the King a memorandum (*Denkschrift*). It is significant that he first sought Moses Mendelssohn's opinion about it. This turned out to be rather positive, although he wanted the arguments stated more clearly and also suggested a version in French to secure the King's attention. The memorandum, which is here published for

the first time (on the initiative of the volume's editor), begins with a plea for relaxation of the special taxes which were levied on the Jews. But the scope is then enlarged by the more far-reaching demand that Jews be granted greater freedom in their choice of occupation, i.e., admission to the professions, and as *Handwerker* (artisans).

The plea for tax relief is argued mainly on financial grounds, but the demand for occupational freedom is supported, with surprising frankness and audacity, by the claim that Jewish competition would bring down prices and stimulate the non-Jews to greater efforts. "Ueberhaupt kann man nicht widerstreiten, dass wenn man den gemeinen Haufen gegen einander haelt, der Jude mehr Scharfsinn wie der Christ hat, welcher natuerlicherweise daher kommen muss, weil letzterer, der in nichts eingeschraenkt ist, seine Nahrung auf einem bequemem Weg findet, ersterer aber von Jugend an, die seinigen mit Anstrengen seines Geistes Kraeft ergruebeln muss".

It is amazing that the tolerant spirit of Friedrich's Prussia, while it was not applied to the bulk of the Jewish population, allowed a privileged Jew to approach the King with this kind of argument! One can only conclude that the author of the memorandum regarded himself as a member of the ruling class.

The next essay takes us two generations further down: Boyd Alexander, using some unpublished material, probes into a little-known episode in Felix's life, under the sweeping title: *Felix Mendelssohn-Bartholdy and Young Women*. The reader must not expect anything sensational. The author deals mainly with Felix's relationship with Mary Alexander, a Scottish girl, and the youngest of three sisters whom Felix met on one of his many visits to London. He evidently enjoyed Mary's company, but on her side it went deeper than that, and her feelings for him underwent little change even after she had married a man whom she merely respected.

Felix kept her letters, and these have not been explored prior to this study. She wrote in German which she mastered well enough to attempt an English translation of some Heine poems. It is regrettable that Mr. Alexander does not present the original text but offers only excerpts in English translation. While Felix may have felt flattered by Mary's devotion he kept fairly level-headed about it. She realised this when they met once more in 1844, by which time he had been married for several years. Mary survived him by 20 years: she died in 1867.

The author tries to draw some general conclusions from this affair (if it can be called that), in accordance with the title of his essay. He criticises some of the relevant comments in Eric Werner's standard biography. But he himself indulges in overstatement. He accepts the truth of Mary's words: "... I imagine that Bach and Beethoven would always be dearer to you than any beauty" (i.e., female beauty). On this, Mr. Alexander comments: "She puts her finger on an unresolved problem and conflict in Felix's character, life and musical career". The perfect harmony in Felix's marriage contradicts both Mary's remark and the author's evaluation of it.

The musicologist Rudolf Elvers (Director of the Music Department of the *Mendelssohn-Archiv der Staatsbibliothek Preussischer Kulturbesitz*) continues his list of unpublished compositions by Fanny, Felix's sister. Some of her works had been published under her brother's name since it was regarded as unbefitting a girl from a wealthy family to appear in the public limelight as an artist. We know from Felix's letters that Queen Victoria was particularly fond of one of Fanny's songs;

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## FOUR GENERATIONS

Continued from page 6

she had taken it as one of Felix's works, and he had to enlighten her, which he did with pleasure.

Fanny's husband, the painter Wilhelm Hensel, visited London in 1838 and 1843. He had to undertake both journeys without his wife, and neither journey coincided with one of Felix's numerous trips to England. Cécile Lowenthal-Hensel describes her great-grandfather's London journeys. On the first occasion he witnessed Queen Victoria's coronation. In 1843 he brought Prince Albert a letter from Friedrich Wilhelm IV which requested permission for Hensel to draw or paint the Prince of Wales (the later Edward VII). In the end Hensel portrayed not only the young Prince (twice) but also each of his parents. All four drawings are reproduced in the book.

Werner Vogel contributes a detailed description of the devastating fire which brought distress to Hamburg in 1842, and of the relief organised by the Prussian Government. Both Salomon Heine (the poet's uncle) and Joseph Mendelssohn (Moses' eldest son) played a prominent part in financial rescue operations.

It is well known that the Mendelssohns, from Moses onwards, enjoyed social intercourse with some of the leading personalities in German cultural life. In the case of Alexander von Humboldt the relationship extended from the time of Moses Mendelssohn, who had influenced him in his youth, to Mendelssohn's grandson Alexander, covering a period of some 70 years. (Humboldt lived till 1859.) The ties of friendship were particularly strong between him and Joseph, Moses' eldest son.

### Friendship with Humboldt

In his essay *A. von Humboldt und die Familie J. Mendelssohn* Hanns G. Reissner examines this relationship and includes some unpublished letters by Humboldt, with annotations.

There was a business side to the relationship. Joseph, later succeeded by his son Alexander, was Humboldt's banker. For decades he treated him not only as a private customer but as a friend to whom he would advance money irrespective of possible loss. He did this with great tact and discretion, enabling Humboldt to pursue his scientific research without financial worries. Eventually Friedrich Wilhelm IV relieved Alexander of these voluntary obligations. The King's motives, given in a conversation with Humboldt, are worth quoting:

"Wuerde nicht vielleicht der, der sich zu dem Wirth de Hauses heimlich gemacht, um etwas zur Annehmlichkeit Ihres Lebens beizutragen, wuerde Alexander Mendelssohn, wenn ich seine edle Gesinnung richtig erkenne, mir nicht zuvorgekommen sein und sollte ich (von) seinem einige Tausend Jahre aelteren Geschlechte und Adel als der meinige so neuere mich ruhig ueberfluegeln lassen!" (quoted in a letter from Humboldt to Alexander Mendelssohn).

The emancipation of the Prussian Jews had been completed—on paper; in actual fact the bureaucracy continued to practise discrimination. Humboldt himself was not only free from any anti-Jewish sentiments—he went as far as to intercede with the King on behalf of

the Jews: "... konnte ich das Gespraech doch auf den Antrag gegen die juedische Gleichheit der Rechte lenken und den Ausdruck meines Schmerzes und Abscheues, dass dergleichen unter seiner Regierung vorgehen solle, erneuern. Das Ende des langen Gespraechs war vollkommen befriedigend. Sie koennen sich ganz beruhigen. Die Regierung wird sich solchem Antrag widersetzen (sic!)" (letter Humboldt's). The anti-Jewish Antrag was indeed defeated, but administrative discrimination went on as before.

It is worth mentioning that both Joseph and his son Alexander, unlike most of their relations, had retained their Jewish allegiance.

The historian Georg Benjamin Mendelssohn, Joseph's eldest son, was the first of the family to reach the coveted status of Professor in ordinary (*Ordinarius*) at a German University; needless to say, he was baptized, unlike his brother Alexander, the banker. He had served as a volunteer in the Wars of Liberation (1813-15), and although his conversion took place afterwards he became an officer and was awarded the Iron Cross.

He joined the Faculty at Bonn University but remained something of an outsider whose eventual appointment was ordered by the Government against some opposition from his colleagues. His only major publication was a book entitled *Das Germanische Europa (Zur geschichtlichen Erdkunde)*. After his retirement he became a tutor of Prince Friedrich Wilhelm (the later Emperor Friedrich).

Felix Gilbert compares Georg's career and outlook with that of his relative Karl, Felix's son, who was also a historian and became an *Ordinarius* in Freiburg. After the early death of his parents Karl was brought up by his uncle Paul, Felix's younger brother. Their relationship was not without conflicts.

At a later stage Paul objected to Karl's idea of publishing Felix's letters uncensored, disregarding the interests of persons still living. For Karl, the scholarly historian, such objections were not acceptable. This controversy explains to some extent why so much material has been withheld from publication until quite recently.

Although both Georg and Karl were conditioned by the philosophy of German idealism they differed widely in their views. Georg was ultra-conservative, while Karl, strongly critical of Prussia's policies, believed in progress and democracy. Nevertheless, his scholarly work found the approval even of Treitschke who referred to him as "der brave kleine Mendelssohn".

As Moses Mendelssohn had postulated an ethical purpose for the arts, Karl expected statesmen to be guided by moral principles. It is surely not without significance that in this fundamental question there is some common ground between Karl Mendelssohn and his great ancestor.

### BONN UNIVERSITY REMEMBERS JEWISH HISTORIAN

To mark the centenary of the birth of the historian, Professor Wilhelm Levison, the University of Bonn arranged a memorial meeting at which the speakers were Professor Dr. Theodor Schieffer (Cologne) and Professor Dr. Horst Fuhrmann, who spoke about "Wilhelm Levison and the Monumenta Germaniae Historica". Wilhelm Levison became lecturer at the University of Bonn in 1903, but was appointed ordinary professor only under the Weimar Republic in 1920. In 1935, he was deprived of his office. In 1939, following an invitation of the University of Durham, he and his wife emigrated to England, where he died in 1947. In Germany, his scholarly work was specialised on the Early Middle Ages, and he also participated in the work of the Monumenta Germaniae Judaica. His interest in Jewish subjects also manifested itself in the genealogical sphere, and in 1952, the history of his own family was published under the heading "Die Siegburger Familie Levison und verwandte Familien".

E.G.L.

### IN HONOUR OF PROF. E. J. COHN

Few days before his death, the eminent lawyer Professor E. J. Cohn, who died on January 1, 1976, still had the comfort of seeing the completed Festschrift, published in his honour to mark his 70th birthday, August 7, 1974. It comprises 13 articles on legal problems, written by both German and English scholars. Beyond the subject matter the authors also refer to the outstanding personality of the late Professor Cohn as an eminent jurist and teacher. The work was published under the heading "Liber Amicorum" by the Verlagsanstalt Recht und Wirtschaft, Heidelberg.

E.G.L.

### FREIHERR-VOM-STEIN-PRIZE FOR LUDWIG ROSENBERG

Ludwig Rosenberg, retired chairman of the Deutsche Gewerkschaftsbund was awarded the £25,000 Freiherr-vom-Stein-Prize for his significant contribution to the re-establishment of German Trade Unions and their re-integration into the international trade union movement. Rosenberg who lived in Britain as a refugee during the war, is a leading European and president of the economic and social council of the EEC.

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# IN MEMORIAM

## MARTIN STRANZ

September 5, 1890—May 15, 1976

On May 15, U.R.O. suddenly lost one of their oldest and most valuable caseworkers. Martin Stranz joined U.R.O. in 1953. Apart from the fact that he was an excellent lawyer of great experience and sound judgment, he was, in a quite outstanding way interested in the personal fate and existence of everyone to whom he rendered his help. This was all the more remarkable as he was in charge of a department which cared for those refugees with whom—as one would have thought—he might have had the least personal contact: those who did not hail from Germany like himself. His human sympathies were so deep that he made it his task to be in personal touch with everyone whose interests he had to care for, and he did so to the utmost of his abilities.

Martin Stranz was an eminent lawyer already of the second generation. His father had published a later edition of the famous commentary by Staub to the German Law of Commerce and, later on, an equally well known commentary on the German Law of Bills of Exchange. This commentary, and a smaller addition to it, had been carried on by Martin Stranz's uncle, Moritz, and later by Martin alone, who published the 14th edition of the smaller commentary from London in 1952. A few years ago the Law Publishers asked Martin Stranz to offer his knowledge and experience to participate in the production of the next, not yet completed, edition. Indeed in the last week of his life he assembled material for this work.

Martin Stranz was a man of many parts. He worked courageously in his native town of Berlin as a lawyer until the Nazis put him into a concentration camp and only released him on condition that he left Germany. Thus he came to England in 1939. For ten years he worked as an ordinary workman in the engineering industry; he understood and managed the heavy work involved, keeping on good terms with all his workmates. It was an experience which he regarded as invaluable. Throughout those years, he retained his interests in legal, political and other intellectual matters. Without disrespect to the many excellent caseworkers at the United Restitution Organisation, one can rightly say that in his particular field Martin Stranz was outstanding. When he had completed his 80th year, his work for U.R.O. appeared to be at an end. However, he could not bear to leave the people on whose behalf he had worked so hard and consequently continued to go to the U.R.O. office, working free of charge two full days per week up to the very end; this in spite of his deteriorating state of health.

I myself look back on 80 years of friendship with Martin Stranz. We came to know one another in October, 1896, when we entered the same primary school. Whenever I needed assistance he was at my side in his quiet, confident way, even without having been called upon. He died as he would have wished, in full harness after a perfect day on a week-end journey with his beloved daughter and with friends. Not only his family, who were always very close to him, but also his co-workers at U.R.O. and all the innumerable friends to whom he set such a fine example will miss him and remember him in deep gratitude.

WALTER BRESLAUER

## DR. L. G. T. KING

When this issue went to press, it was learned with regret that the lawyer, Dr. L. G. T. King, a Board member of the AJR, has passed away. He was a trusted adviser to many former refugees, especially in the fields of Social Insurance and Lastenausgleich. A full appreciation of his personality and his work will be published in our next issue.

## ALBERT REIMANN

Professor Albert Reimann, the founder and director of the erstwhile Reimannschule in Berlin, died in London on June 5. He attained the great age of 101 years and, until a few weeks before his death, was unimpaired in his health and his clarity of mind.

The unique work of the Reimannschule, which he built up from small beginnings together with his late first wife, Clara, was well-known throughout Germany, and many of its pupils later became successful in the particular sphere of art, for which they had been trained. Both Albert and Clara Reimann were also generous in helping those under their tuition, who were in poor financial circumstances.

The Nazi régime brought Albert Reimann's career to an abrupt end. In 1938, the Reimanns emigrated to England. Too old to build up his life anew, he and his wife had to adjust their existence to the entirely changed circumstances. Yet as it happened so often among our people, just those who had been blessed with success and comfortable living conditions in Germany, did not grumble but bravely put up with the new situation. For many years, the Reimanns lived in Leeds, where they had many friends among the members of the closely knit local group of the AJR. That this friendship persisted became evident again only 1½ years ago, when the guests of the beautifully arranged hundredth birthday celebration included quite a few whom he had met during the years in Leeds.

By his outstanding achievements, Albert Reimann was one of those German Jews, who rendered valuable contributions to the cultural life of their country of birth. After the war, the new German Government remembered these services and bestowed the German Federal Cross of Merit on him.

His feeling of solidarity with those who had to share his fate after 1933 made it a matter of course that he associated himself with the AJR. It was a particular privilege for us that he agreed to become a member of the AJR Board, and he regularly attended our meetings during the first years of his stay in London.

If he could enjoy the last years of his life in good health, it was in the first place due to the devoted and loving care of his second wife, Elly, an old friend of the family. How deeply Albert Reimann felt about the gratitude he owed to her, became evident up to the very last days, when his mind was already dimmed but when he kept on whispering her name.

Albert Reimann will be remembered with gratitude and affection by all who knew him. We extend our sincerest sympathies to his widow, Mrs. Elly Reimann, and to the other members of his family. W.R.

## PROF. ALBERT SALOMON

The well-known surgeon, Professor Dr. Albert Salomon, died in Amsterdam at the age of 93. In Berlin, where he lived prior to his emigration, he started his career as assistant to Professor August Bier. In 1927, he was appointed Professor extraordinary. When he lost his office in 1933, he became head of the Surgical polyclinic of the Berlin Jewish Hospital, a position he held until 1939. Together with his wife, the singer Paula Salomon-Lindberg (who is still active as a tutor to singers), he fled to Holland and, together with her, survived the imprisonment in camps. After the liberation, Professor Salomon was given the opportunity of opening a medical practice in Amsterdam. He also took an active part in Jewish affairs, especially under the auspices of the B'nai B'rith. His lectures and articles on philosophical and religious subjects were collected in a volume which appeared as private print in 1969. Professor Salomon was the father of the painter Charlotte Salomon, who perished in Auschwitz in 1943 at the age of 26 and who is remembered in the "Tagebuch in Bildern 1917-1923" (Hamburg 1963).

## JEANETTE WOLFF

Jeanette Wolff has died in Berlin at the age of 87. She was one of the outstanding personalities among Jews in post-Hitler Germany. She was born at Bocholt, Westphalia, the eldest of 16 children of a teacher who had to give up his job because he was an ardent socialist and subsequently became a businessman. Jeanette trained as a children's nurse and became an educationalist and a journalist, working in Brussels at first as an active member of the Socialist Youth Movement. In 1912 she married, settled in Dortmund with her husband and became active in Jewish affairs, e.g. as committee member of the local C.V. groups. At the same time she became a member of the Social-democratic Party and represented it on the city council. Soon after the Reichstag fire, she was taken into "protective custody", and had to report regularly to the police after her release. At the time she kept her family by running a boarding house. With her husband and two of her three daughters, she was deported to the East from where she returned the only surviving member of her family in 1945. She settled in Berlin and the city became her second home. She was a co-founder of the local socialist Party which she represented once more on the city council and in the Berlin House of Deputies.

In 1952 she became a member of the Federal Parliament where, for the next ten years, she was particularly active in matters of restitution. She also belonged to all important Jewish organisations and was a vice-chairman of the Central Council of Jews in Germany. She received the highest decorations of the Federal Republic and the Leo Baeck Prize of the Central Council. Many representatives of public life in the Federal Republic, including the Protestant Bishop of Berlin, Dr. Scharf, attended her funeral.

## DR. KURT BALL-KADURI

Dr. Kurt Ball (Tel Aviv) died in his 86th year. In Berlin, where he was born, he was a specialist on tax legislation and practised as a lawyer. He also was a lecturer at the Handelshochschule. After 1933, he worked for some time with the Reichsvertretung as an expert on questions of finance. After his emigration to Palestine, Dr. Ball, later in conjunction with Yad Vashem, worked for the preservation of records, documents and reminiscences pertinent to the persecution of the Jews in Germany from 1933 onwards. He has numerous publications on this subject to his credit, the last of them dealing with the "Illegal Emigration of Jews from Germany to Palestine 1939/40", published in the 4th Year Book of the Institute for German History of the University of Tel Aviv (1975).

His own memoirs were published under the title "Juedisches Leben einst und jetzt" (1961). One chapter deals with the "Judenhaus in Calau", the house acquired by his grandfather, a citizen of that small town in the Lausitz. Later, the house served as a rallying centre of the descendants, most of whom had settled in Berlin. Dr. Ball recalls that he served a term of his referendar training with the Lower Law Court of Calau and that, in spite of the family's reputation in the town, there was a deep social gap between him and his Christian colleagues.

## MRS. MARGARET SCHURMANN

It is learned with regret that Mrs. Margaret Schurmann, a board member of the AJR, passed away shortly before her 82nd birthday. Before her health failed, she took an active part in our work and she was also a trusted friend to many in our midst. Her late husband, Mr. Louis Schurmann, the owner of a well-known haute couture firm (first in Berlin and later in London) was a member of the AJR Executive for several years and helped to build up the organisation. Mrs. Schurmann will be gratefully remembered by all who knew her, and we extend our sincerest sympathies to her daughters and their families.

## VISIT TO EAST BERLIN

On the occasion of a recent private visit to Berlin, the present writer spent one day in the Eastern part of the city, "The Capital of the German Democratic Republic", as it is officially called. There were no difficulties in crossing the frontier of the Friedrichstrasse Stadtbahnhof, though of course the various passport, currency and customs formalities took some time. Compared with the situation a few years ago, there has been tremendous progress in the reconstruction of the city. An outstanding example is the Alexanderplatz. Many vast areas of the past are now covered by newly erected residential and office buildings. This applies, *inter alia*, to the Eastern part of the Leipziger Strasse (the Western part and the Wilhelmstrasse are still more or less in ruins) and to the Eastern and North Eastern thoroughfares starting at the Alexanderplatz. The former site of the Schloss, which was demolished after the war, is now covered by a huge "Palace of the Republic", providing accommodation for congresses, meetings and government offices. As the unique Berlin wit has survived Nazism and partition, the East Berliners were quick to give the building the sobriquet "Palazzo Protzi".

Of course, we also visited the main cemetery in Weissensee. The street leading to it bears the name Herbert-Baum Strasse, in memory of the head of the Jewish communist resistance group, almost all of whose members were executed by the Nazis. After the war, Herbert Baum's grave was discovered and he was re-buried in Weissensee. An obelisk over

his tomb carries the names of his fellow-fighters.

The paved main walks of the cemetery, each of which surrounds a field of graves, are in a good condition. It is thus possible to identify the graves of those who are buried in the front rows of each walk. On the other hand, it is hardly possible to gain access to the graves in the other rows, because the narrow paths leading to them have become unusable in the course of the years. With the voluntary help of young Christians, including members of the "Aktion Suehnezeichen", the clearance of the paths has commenced, but considering the tremendous number of graves (about 114,500), it is an undertaking whose completion is bound to take several years. The City of Berlin has also promised to contribute 150,000 Mark p.a. for gardening work. The whole scheme is also hampered by the general lack of labour.

We also had the opportunity of meeting the chairman of the Jewish community, Dr. Peter Kirchner, a 40-year-old neurologist who, together with his wife, successfully works for the strengthening of the contact between the members of the small community by arranging lectures, musical recitals, readings of contemporary literature, discussions with Christian groups and other functions. The majority of the Jews in East Berlin are not members of the community, because, like their counterparts of non-Jewish origin, they consider the membership with a "religious" community as incompatible with the basic Marxist principles. Several of them play leading parts in the political and cultural life of the GDR, which in so far differs from many other countries of the Eastern bloc. On the other hand, quite a few non-members of the community, especially authors and other intellectuals, have not forgotten that they were persecuted under the Nazis not only on account of their political convictions, but also because they were Jews, and on various occasions, Dr. Kirchner has succeeded in enlisting their co-operation at functions of the Jewish community.

W. ROSENSTOCK

### THE UNSUNG HEROES

Professor Dr. Maihofer, Federal Minister of the Interior, has announced that it is still possible to nominate German citizens who took risks in assisting Jews and other persecutees of the Nazis for public honours such as the Order of Merit of the Federal Republic. If people who belong to this group are in economic difficulties, the President of the Federal Republic will assist them from a special fund at his disposal. Originally the last date for such nominations was December 31, 1963, but so many cases have come to light since then that it has been decided to reopen the lists.

### FILM OF THE MUNICH MURDERS?

The Bavarian Government has been asked by an agent of the American International Filmways Motion Pictures and Moonlight Productions to assist in providing material for a film about the murders of Israeli participants at the Munich Olympic Games in 1972. So far the Government indicated that they were far from happy about this plan and that they would insist on a number of alterations in the script submitted to them.

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### LENIENT SENTENCE FOR MASS MURDER

At Hamburg, 75-year-old Police-inspector-in-retirement Johannes Nowotsch was sentenced to five years' imprisonment for being an accessory to the murder of at least 500 Jews. In June, 1943 he had ambushed a group of fleeing Jews and, after consulting his superior officer, had shot them. This happened in Podhajce, Galicia. He was given a lenient sentence because he had acted on superior orders, but the trial judge stated that he had acted without pity, given vent to his hostility to the Jewish victims, and had willingly and obediently executed the orders he was given. He had also encircled the Podhajce ghetto with police officers under his command and sent the inmates to concentration camps and certain death.

### SIX NAZI MURDERERS ACQUITTED

For lack of conclusive evidence, six former Nazis charged with involvement in the murder of over a million Jews in wartime ghettos and concentration camps before a Hamburg court, were all acquitted. The trial which had often to be adjourned because of illness among the ageing defendants, had lasted 3½ years, the longest time a trial had ever been conducted before a court in the city. The chief accused was Karl Streibel, former SS officer and commandant of Trawnike Labour camp.

### BELSEN MEMORIALS DESECRATED

The site of the notorious Bergen-Belsen concentration camp, now a memorial area, has been desecrated, 18 gravestones were overturned, stone-steps to a number of memorials destroyed, and flowers and wreaths torn and scattered.



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## FROM THE ISRAELI SCENE

### AMNESTY ISRAEL SECTION REFUTES TORTURE ALLEGATIONS

Professor Yoram Dinstein, chairman of the Israel section of Amnesty International, addressed a House of Commons meeting of the International Association of Jewish Lawyers and Jurists and said that though he would like to see military occupation of the West Bank of the river Jordan come to an end, its operation over the past nine years had been "comparatively very human and mild". At the present time, only 48 Arabs out of a total of one million people were held in detention without trial, and this was strictly within international rules. Between 280 and 400 Arab houses had been demolished because they had harboured terrorists. Even this was no longer done. During the last few years such houses had only been blocked up and could be made habitable again if their owners mended their ways. No death sentence against convicted terrorists had ever been carried out, and not a single case of alleged torture had been proved despite hundreds of such charges having been made.

### CONVERSION INVALIDATED

Five members of the American Hutchins family were converted to Judaism five years ago by the Orthodox Chicago Beth Din and applied to be registered as Jews under the Law of the Return. They had formerly belonged to a Christian Sect called "The Brothers" and wanted to emigrate to Israel. The Chicago Beth Din, however, informed the Israeli Ministry of the Interior that it had been misled and that the Hutchins remained Christians who wanted to engage in missionary activities in Israel. The Ministry refused them immigrants' visas, but they entered Israel as tourists and renewed their application for citizenship which was refused because their conversion had been invalidated. Their appeal reached the Supreme Court in Jerusalem where they admitted that they had not abandoned Christianity, and was rejected.

### CURBS ON DUTCH PRINCESS'S VISIT

It appears that the Dutch Government was so concerned about keeping the recent visit of Crown Princess Beatrix and her husband Prince Claus private that no motor-cyclists were allowed to ride in front of the royal couple's car and the Dutch Ambassador to Israel, Mr. Arriens, refused to let them visit the Knesset. When the visitors went to Massada by helicopter, the pilot went by a circuitous route to avoid overflying the West Bank. The main purpose of the visit was the opening of the fourth floor of Tel Aviv University's new medical faculty building which is named in the Princess's honour.

### SON ET LUMIERE AT MASSADA

The present Solidarity (or Pilgrimage) Year, when all supporters of Israel are expected to visit the country, will be extended until Independence Day next spring. Several special entertainments have been laid on for visitors, among them *Son et Lumiere* performances at Massada in July and October, a Red Sea Festival at Elat and Sinai in February, and a Youth and Dance Festival in August. Moshe Kol, the Minister of Tourism, is convinced that all tourists' records will be broken this year. Since January, there have been 235,000 visitors, and in April alone there were 11,000 British tourists, double the number of last year's influx.

### NO HOSPITALITY FOR SOUTH AFRICANS

The Histadrut (Labour Federation) refused to play host to an official delegation of South African Trade Unionists who wanted to visit Israel on the way to an International Labour Organisation meeting in Geneva in June. Because of the refusal, they have dropped the idea of a visit.

### SCHOOLCHILDREN AS CLEANERS

The Israeli Ministry of Education has announced that next year no cleaners will be employed in the country's schools. All schoolchildren will have to join in cleaning and maintaining the school buildings in order to save money.

### RIGHTEOUS GENTILES HONOURED

Mr. Simon Clyne, the former Daily Mirror picture editor who now lives in retirement in Israel, has told the Guild of Jewish Journalists about John Segrue, the former News Chronicle correspondent in Berlin and Vienna. Mr. Segrue, a non-Jew alerted the British public to the menace of the Nazi persecutions of Jews. He refused to be intimidated and was sent to an internment camp by the Nazis and died there. He had also risked his life repeatedly to help individual Jews to escape. The Guild of Jewish Journalists has now asked the Yad Vashem, the Martyrs and Heroes Remembrance Authority in Jerusalem, to plant a tree in the Avenue of Righteous Gentiles in his memory.

Dr. C. A. Smith, a retired teacher and historian and founder-chairman of the Enfield Anglo-Israel Friendship League, was presented with a certificate from the Israeli Government naming him a friend of the State of Israel. The certificate was handed to him by Mr. Nissim Eliad, secretary-general of the Israeli Liberal party at a Southgate meeting of the Representative Council for Israel which was also attended by Dr. Rhodes Boyson, Conservative M.P. for Brent North.

### ISRAEL PROTECTS MODERATE ARABS

Strict security measures were introduced by the Israeli government to protect moderate Arab community leaders inside the country who are being hounded by Communist extremists. Many moderate leaders of nearly 500,000 Arabs who are Israeli citizens, have received threats to their lives if they refuse to join in civil violence.

### CHIEF RABBI BOYCOTTS RABBIS

The Sephardi Chief Rabbi of Israel, Rabbi Ovadia Yossef, has declared that he will not attend the world conference of rabbis in Jerusalem this summer and will try to influence other rabbis to do the same. The conference, convened by the Ashkenazi Chief Rabbi Goren as a token of Zionist solidarity, would in Rabbi Yossef's view, renew the rule of the Sanhedrin. This, he said, "we have no authority to institute until the arrival of the Messiah".

### FAMILY EVENTS

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

#### Deaths

**Bendheim.**—Mrs. Laura Bendheim passed away on May 11, aged 87. Sadly missed and always remembered by her many devoted friends.

**Goldman.**—Frank Goldman passed away suddenly on May 13, aged 63. Deeply mourned by his loving wife Joyce, daughter Beverley, relatives and friends. 2, The Spinney, Cheshire.

**Valentine.**—Mr. Albert G. Valentine passed away suddenly on May 19. Dearly loved and deeply mourned by his wife, Jenny, and all his family. 10 Regency Court, Southcliff, Eastbourne, Sussex.

**Weil.**—Kurt Karl Weil, formerly of Berlin, passed away on May 29, shortly before his 79th birthday. Deeply mourned by his wife, Edith, and daughter, Gaby, relatives and friends.

### Memorial Stone

**Erllich.**—The stone setting in loving memory of Hermann, beloved husband of Anne and family, will be at Bushey cemetery on Sunday, July 25, at 3 p.m.

### CLASSIFIED

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

### Situations Vacant

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**THE AJR EMPLOYMENT AGENCY** needs ladies for dress alterations and mending who would be prepared to collect and deliver work/do fittings at clients' homes. Please contact Mrs. Casson, 01-624 4449.

**GERMAN/ENGLISH** secretary required by international lawyer. Swiss Cottage area. Shorthand essential. Apply for appointment 01-328 2700 (office) or 01-205 5705 after July 12, or write to Box 591.

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**BUSINESS LADY** wishes to share flat with other lady. Central or N.W. London. Box 590.

**GENTLEMAN** wants comfortable furnished room in quiet house with central heating. Box 593.

### Miscellaneous

**REVLON MANICURIST / PEDICURIST.** Will visit your home. 01-445 2915.

### Personal

**WIDOWER**, Austrian, 70s, Wembley, wishes to meet lady same age for companionship, eventual marriage. Box 588.

**BUSINESS LADY** wishes to meet intelligent lady or gentleman, 58-65 years old, with interest in theatre, travel, etc., for companionship. Car owner preferred. Box 589.

### AJR Enquiries

**Juda.**—Mrs. E. Juda, last known address: 32 Serlby Court, Addison Road, London, W14 8EE.

### Personal Enquiries

**Ursel, née Camnitzer**, daughter of owner of Teppich-Haus Leo Camnitzer, Berlin, Hansaviertel, then Neue Kantstrasse 21, student of Dorotheen Oberlyzeum. Would anyone who knows the address of the above, please contact: Mrs. Charlotte Meyer Steiner, 26 Woodstock Road, London, N.W.11. Tel: 01-455 0112.

**Jacobstahl.**—I would like to contact Herbert Jacobstahl who came to England from Kahla/Thuringia in 1937. Gertrud Grundner, c/o Haim, 6 Longwood View, Furnace Green, Crawley, Sussex. 0293 24978.

# MISCELLANEOUS

## THEATRE AND CULTURAL NEWS

### VICKY EXHIBITION AT BEN URI GALLERY

Mr. Peter W. Johnson, a friend of AJR for many years, contributed a number of items to the exhibition of works of the late cartoonist, Vicky, at the Ben Uri Gallery. One of them was an original drawing *The Smile*, drawn towards the end of the battle of Stalingrad. At that time the Nazis had removed the *Mona Lisa* from the Louvre and hung it in Hitler's Berchtesgaden *Eagle's Nest*. The drawing shows Hitler looking at the painting and the face of the *Mona Lisa* changing into the face of Stalin with the battle in the background. Vicky had intended to give the drawing to the Russian Ambassador Maisky who was to open an exhibition of his works at the time. However, Maisky was recalled to Moscow before the opening of the exhibition, and the artist subsequently gave it to Mr. Johnson's mother, a friend of his own mother, as a birthday present.

### GEORGE HIM EXHIBITION

An exhibition of posters and designs by George Him at the London College of Printing, Elephant and Castle, reveals the astounding versatility of this 75-year-old artist, who started his career with a thesis on comparative history of religions for which he received a doctorate at Bonn. He won success, after coming to this country, as a designer and illustrator of children's books. In 1966, he was acclaimed for his designs for the Masada exhibition in London, followed by the Israel Pavilion at the Montreal Expo '67. He continues work as a design consultant for El Al, for which he created a beautiful Menorah tapestry.

### BRIDGE STAR

Mrs. Rixi Markus, Vienna-born star Bridge player, was named Bridge personality of the year by the World Bridge Federation. She was also awarded the MBE recently for her services to Bridge and Bridge players. The British women's team with her as the senior member is the current holder of the European title. Mrs. Markus once explained in a radio interview that she was showing her gratitude for the refuge Britain gave her, by winning honours for her adopted country.

### PEACE PRIZE FOR MAX FRISCH

The German Publishers' Association awarded its 1976 peace prize to the Swiss writer Max Frisch who celebrated his 65th birthday in May. He will receive the award in the historic St. Paul's Church in Frankfurt during this year's book fair. In 1965 Frisch received the Jerusalem Prize for Literature. His best known work is the play "Andorra" which exposes the psychological foundations of racial hatred and persecution. When he accepted his award in Jerusalem, Frisch gave an address in German and said: "German is my native language. Nobody can choose a native language, but everybody can take upon himself the burden to cleanse it from crimes committed in its name".

### LOTTE LEONHARD

In Israel Lotte Leonhard (Lewy), once a world-famous singer, has died at the age of 91. She sang in concerts in all important musical centres in Germany. When she had to leave Germany, she taught in Paris and New York where she became a professor at the famous Juillard school.

### SOMA MORGENSTERN

In New York, Soma Morgenstern known to all readers of the old "Frankfurter Zeitung" as its witty and knowledgeable Vienna correspondent, died at the age of 83. His novel "The Son of the Prodigal Son", published in Germany in 1935, and translated into English by Ludwig Lewisohn in 1955, was a great success. It dealt with the conflict between assimilation and Jewish loyalty. In exile in the United States, he published a second novel "The Third Pillar" which dealt with the Nazi terror. E.G.L.

### DR. GEZA SEIFERT

The president of the Hungarian Jewish community, Dr. Geza Seifert, died in Budapest at the age of 70. On his 60th birthday in 1967, he was awarded the Hungarian Order of Merit of Labour for his "successful work to promote good relations between the State and the Jewish community".

**Germany:** A new production of the "Meister-singer" at the Deutsche Oper, Berlin, (conducted by Eugen Jochum), provided a surprise — "Sachs", a part taken by *Dietrich Fischer-Dieskau* who earned particular praise for his brilliant acting. When Molnar's "Liliom" was revived in Munich, veteran film actress *Maria Andergast* made a welcome comeback. At Darmstadt, *Peter de Mendelssohn* was elected president of the German academy for language and poetry.

**Switzerland:** Zuerich's "Schauspielhaus" closed for complete reconstruction and will not reopen until 1978.

**Spain:** Following the very slow "thaw" in theatre and film censorship, a further step in liberalisation took place when Spanish cinemas showed the 1940 Chaplin Film "Great Dictator" for the first time. This film had been strictly forbidden during Franco's lifetime.

**Austria:** Vienna's "Josefstadt" announces an interesting Mother-Daughter experiment for next season: *Hilde Krahl* and *Johanna Liebeneiner* will play main parts in Marceau's comedy "Der Nerz".—"Anatevka" (Fiddler on the roof) had a belated but triumphant premiere in Innsbruck.

**Birthdays:** German actress *Marianne Hoppe* is 65; the same age was also attained by Austrian-born dramatist *Fritz Hochwaelder*. *Adrienne Gessner*, 80 this month, regular "Josefstadt" member in Vienna, is one of the few German language actresses who, during her years of exile (which she spent with her late husband, author Ernst Lothar in the United States) gave English performances in several plays and films as a character actress. In London, she earned special applause as a whimsical maiden aunt in Druten's "I remember Mama" (Aldwych Theatre, 1948). She will once more be "Jedermann's Mutter" during the August Salzburg festival. S.B.

### MRS. RAYMONDE WEIL 75

We would like to congratulate Mrs. Raymonde Weil on the occasion of her 75th birthday on July 3. Mrs. Weil has been an indefatigable worker for Self Aid for Refugees for over 30 years and is still very active in collecting funds for the work of that organisation. We wish that she will continue for many years to come. S.R.T.

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## Letters to the Editor

### HILDE WALTER

Sir,—May I add a few further details to the obituary for Hilde Walter, published in your March issue.

In 1919, she was a Marxist and explained all ills and evils, from droughts to measles, as the effects of capitalism. Yet in 1932, when she worked with the "Weltbuehne", which had quite a few Marxists among its contributors, she published a prophetic article under the heading "Wir Juden mitten drin"—an outstanding warning of the things to come. She was an admirer of the editor, Carl von Ossietzky, and when, after the Reichstag fire, he was immediately thrown into a concentration camp, she visited him under the pretence of being his domestic servant. On the first occasion, she was admitted only with some reluctance—on her second visit she was already recognised in her assumed position as the prisoner's servant, and on her third visit she was treated as a "regular".

In autumn 1933, she herself became endangered and fled to Paris, wondering what she could do for Ossietzky. Berthold Jacob had a brainwave: the Nobel Prize for Peace could free him. Jacob published his idea on May 31, 1934, but he did not contact the right people. It was Helmut von Gerlach (from 1933 up to his death in 1935 president of the Service Allemand of the French League of Human Rights in Paris) who, together with Hilde Walter, in strict anonymity began the drive. Jane Adams and Ludwig Quidde joined in, and the young Willy Brandt in Oslo also helped. For two years, Hilde Walter worked for nothing else. She succeeded beyond expectation.

In May 1936 SS Obergeruppenfuhrer Eicke warned Goering that Ossietzky might die. He was released to the Virchow Hospital, awarded the Nobel Prize in November, 1936, and could go to the private Nordend Hospital, where he died on May 4, 1938.

Hilde Walter remained obsessed by Ossietzky's personality. For decades she collected all press cuttings referring to him. It was her unending passion to correct and amend, at least within her limited sphere, the falsifi-

cations of the history of the Weimar and Hitler years, which appeared in publications all over the world. To counteract the Communists' suppression of free discussions and writings, she founded a new organisation of the freedom loving emigrants.

In 1941, she re-emigrated to New York, where she worked at the "Deutsche Volkszeitung". She also founded a press agency for political, scientific and literary works produced by a better Germany, whose image she tried to preserve. In 1952, she returned to Berlin with an American passport as the correspondent of the American Council for Germany. At a dinner and reception in the Town Hall on the occasion of her 70th birthday, she received the Bundesverdienstkreuz and was handed by the then Lord Mayor, Willy Brandt, a silver plate in recognition of "her understanding of what had remained good in Germany in the dark days of Hitler".

Hilde Walter was neither ambitious nor vain. She spoke the truth, regardless of the consequences. Thus, sometimes she was rude. Her judgement of personalities, including politicians and journalists, was superb. She was always guided by the highest possible principles in her struggle for a better world.

GABRIELE TERGIT

315 Upper Richmond Road,  
London, SW15 6ST.

### ANOTHER RILKE CORRESPONDENCE

Sir,—Alfons Rosenberg's article "An unknown Rilke Correspondence" (AJR Information, April 1976, Page 8) reminds me of Hedwig Bernhard, a lifelong friend of my mother who also belonged to Rilke's circle of close friends.

Hedwig Bernhard, born around 1880, came from a wealthy Jewish merchant family in Berlin. She had studied to be an actress but did not follow this career for various reasons. In her later life, she gave lessons to young actors and also rendered recitals on various occasions.

As a young woman, Hedwig Bernhard decided after an illness to visit a Spa, not far

from the Swiss border. It was raining continuously, and she had little contact with other visitors. Yet one day, she made the acquaintance of another guest who was also a convalescent—the poet Rainer Maria Rilke. They went together for long walks in the rain, and from this situation a close friendship developed. She often told us about these meetings in her impressive way and also cited various sentences the poet had used, particularly in connection with the rainy atmosphere, although I can no longer remember any details.

Some years before the Second World War, she visited us in Berlin and produced a box which contained a large number of letters which she had received from Rilke. We had known before that she had corresponded with him for a considerable time but we had never actually seen the letters. I still remember Rilke's beautiful handwriting and also the recital, for that was what it amounted to, which she gave when reading these letters to us. We were much impressed and asked her why she did not try to get this correspondence published but she stressed very definitely that she would never consent to any publication.

I have never heard from her again since my emigration but have learned recently that she died in Auschwitz. Knowing her, I feel sure that she would have done everything possible to destroy these letters before her deportation because they were her greatest treasure.

Hedwig Bernhard was a personality whom it is very difficult to forget.

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