

Michael Rosenstock (Toronto)

A GENETIC PORTRAIT OF THE JEWISH PEOPLE

When Maurice Fishberg published *The Jews: A Study in Race and Environment* in 1911, the science of genetics was in its infancy, the first of the blood group systems had only just been discovered and the idea of "race" was still largely under the influence of nineteenth-century misconceptions. A new work* attempts to bring the layman up to date by summarising the discoveries of the past sixty years.

The differences between the two works are a striking reflection of scientific developments in the intervening period. While nearly a third of Fishberg's large book is devoted to observable physical characteristics, they are given less than a dozen pages in Patai's work. On the other hand, blood groups, enzymes and "Jewish" diseases, medical phenomena unknown to Fishberg, occupy five times as much space. According to Fishberg, "as far as our present knowledge of the origin of racial traits can teach us, we know that the *milieu* cannot change dark hair into blonde, or the reverse, nor can residence in any country transform a hook nose into a snub nose, or a long head become round by change of climate." However, according to Patai, "many of these traits may be affected by the environment or by cultural practices. Moreover, they have a complex mode of inheritance which is poorly understood. . . . This means that it is not at all certain whether or not populations which appear similar in external characteristics are also similar genetically."

Nevertheless, for all their differences of approach, both books reach much the same conclusion: that the Jews are a highly variegated group whose individual sub-groups tend to show some evidence of a common Eastern Mediterranean origin but in other respects (perhaps the majority) tend to diverge very markedly and approach the genetic make-up of the populations among which they live (or lived until recently). Patai produces an impressive mass of historical circumstantial evidence to explain why this is so, perhaps to the extent of overstating his case. After reading this section, one is certainly surprised to find that Jews have retained any common genetic traits at all.

Proselytism and intermarriage have always been features of Jewish life, though their significance has varied from period to period and place to place. They must have been important factors in the growth of the Graeco-Roman Diaspora. Gradually, of course, this expansionary role was taken over by Christianity, but it is likely that individual conversions continued throughout the medieval and early modern periods.

It seems likely that slavery also made its contribution to the Jewish gene-pool. This is

certainly true of Muslim countries and may be equally true of the early Christian world, particularly in the two or three centuries in which the Jews played a major role in international trade. Since, according to Jewish law, slaves could not be retained for more than a year unless they underwent partial conversion, the majority of those who remained in Jewish hands were presumably quietly absorbed by the community as slavery gradually disappeared.

Both Jewish and Christian sources provide evidence of illicit sexual relations between Jews and Christians. Since, as a general rule, women led far more restricted lives than men, they were presumably less likely to involve Jewish women than Jewish men. On the other hand, rape cannot have been uncommon during pogroms, a fact which Jewish authorities recognised on occasion. Children resulting from rape could, of course, be absorbed by the Jewish community without question, since the offspring of a Jewish mother is automatically considered Jewish regardless of its paternity.

Small Numbers in Middle Ages

The genetic effect of all this must have been considerable, especially if one remembers that the Jewish population of medieval Europe was strikingly small. In fact, it is not at all unlikely that the total number of Jews in what later became the area of Ashkenazi settlement did not exceed 20,000 or 25,000 after the First Crusade. What this means is that a single conversion or sexual encounter in Rashi's day could easily have had as far-reaching a genetic effect as 500 today. What it also means, one assumes, is that some of the genes of every Rabbi or proselyte alive 800 or 900 years ago may have been transmitted to every Ashkenazi Jew alive today.

When he moves on from the historical to the genetic part of his book, Patai is careful to point out that the simple "certainties" of Fishberg's day have been replaced by a complex mass of uncertainty. In the first place, no more than fifty of the many thousands of genes which determine a human being's make-up have been isolated and measured at all. Secondly, the extent to which even these few genetic traits remain unaffected by environmental factors is still very much a matter of conjecture. Thus, some geneticists are now convinced that there is a correlation between certain blood groups and susceptibility to certain diseases and that the distribution of these blood groups in a particular population tends to change as medical hazards change. Another factor which must be taken into account is "genetic drift"—that is, the tendency of small, endogamous groups to undergo accidental fluctuations in gene frequencies and to develop a distinctive genetic character in a relatively short period. One geneticist draws an

interesting analogy between this and the transmission of family names in small communities; in a few generations, some may disappear altogether while others become particularly common. This raises an intriguing question in the reader's mind; do similar chance fluctuations explain why the frequency of certain Ashkenazi "place-name" surnames seems to bear no relationship to the size of medieval Jewish communities? Thus, the communities of Mainz and Speyer were probably of comparable size, but the name Shapiro is at least five times as common as the name Mintz. The communities of Landau and Heilbronn were far smaller than those of Cologne and Nuernberg, yet Landau and Halpern are quite common names while Kelner and Nierenberg are not. Are some families more fertile than others, are some names simply more popular than others, or is there a third explanation?

In spite of the many pitfalls, Patai's genetic portrait has many interesting features. He considers the evidence provided by blood groups, finger-print patterns and "Jewish" diseases, to name only three of the phenomena which geneticists and physical anthropologists study today. He also considers (and largely dismisses) the genetic aspects of such matters as high achievement in certain fields and the rather nebulous attribute of "looking Jewish". Both are felt to owe far more to cultural conditioning than to heredity.

In recent years, it has become apparent that certain inherited diseases are far more common among Jews than among Gentiles. Thus, the frequency of Tay-Sachs disease, perhaps the best known, is about 100 times greater among American Ashkenazi Jews than among American Gentiles. It attains its highest frequency among the descendants of immigrants from a relatively small area of Southern Lithuania and North Eastern Poland. Geneticists disagree as to the reasons for this phenomenon but, historically, the most plausible explanation is certainly the so-called "founder effect", a form of genetic drift by which the genetic peculiarities of the founder or founders of a new settlement can, over a period, become quite common in a fairly large population. This would be consistent with what we know of the pattern of Jewish settlement in parts of Eastern Europe and, one might add, the settlers' high rate of natural increase over several centuries.

It is possible to feed data on the genetic differences between two populations into a computer and so measure the "genetic distance" between them. The results where Jews are concerned clearly show the pitfalls of considering such data in isolation. Thus, the genetic distance between the Jews of Habban in Southern Arabia, a small endogamous group, and the surrounding Arab population, and between these Jews and Ashkenazim, is as great as that between Eskimos and Nigerians. Nothing could provide a better illustration of the effects of genetic drift. On the other hand, the fact that the distance between Ashkenazim and the non-Jewish population of Central and Eastern Europe is, by and large, slightly greater than that between the English

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* Raphael Patai and Jennifer Patai Wing: *The Myth of the Jewish Race*. New York, Charles Scribner's Sons, 1975. \$14.95.

HOME NEWS

AWARDS New Year Honours List

The New Year Honours List includes a knighthood for Heinrich (Heinz) Koeppler, who came to this country as a refugee. He has been the warden of Wilton Park, which was originally set up as a venue for training courses for German refugees who intended to return to their country of origin in order to help building up a new, democratic post-war Germany. The courses were also attended by German prisoners-of-war, who appeared qualified for this task. In the course of time, Wilton Park widened its scope of activities and serves as a European Discussion Centre. We extend to Mr. Koeppler, who is a member of the AJR, our sincerest congratulations.

A CBE was awarded to Max Rostal, the violinist, for services to music and to Anglo-Swiss relations.

Sir Ludwig Guttmann

The Star and Garter Home for disabled ex-Servicemen has made Sir Ludwig Guttmann, its neurological consultant for 30 years, a vice-president. This is the first time that this post has been offered to a medical consultant. Sir Ludwig opened a large ward at the Home for paraplegic cases in 1946. When he made his last round of the ward, grateful patients presented him with a silver tankard inscribed "With gratitude and affection".

Dr. F. G. Holland

The solicitor, Dr. F. G. Holland, a long-standing member of the AJR, has been awarded the Austrian Golden Order of Merit, in recognition of the assistance he has rendered for many years to Austria and the Austrian Embassy, particularly as their legal adviser in London.

A GENETIC PORTRAIT (concluded)

and the French, comparable to that between the Danes and the Italians but less than that between the English and the Greeks, is at least what the historical evidence would lead one to expect.

This, in fact, is the answer one would have to give if one were asked what this genetic study tells us about the Jews: it is consistent with the historical evidence, but that is all. It provides few facts for the historian to ponder over. Indeed, the boot is on the other foot: every genetic phenomenon seems to have a number of possible explanations, and the geneticist is forced to rely on the historian to provide the most plausible one. Perhaps, as the complex interplay between heredity and environment becomes clearer, we will be able to learn more about the antecedents and the marriage and migration patterns of individual Jewish groups but only, one feels, if far larger samples are systematically studied and geographical origins are narrowed down to small localities or even individual communities rather than entire countries.

After reading a book like Patai's, it is only natural to ask oneself whether the genetic make-up of the Jews has any significance at all beyond the obvious medical one. The answer is surely that it is one reflection of Jewish cultural history among many and, as such, merits the same attention as the languages Jews speak, the songs they sing or the food they eat, all of which have undergone many changes and absorbed many outside influences over the past three millennia. The Jews would not, of course, be less "Jewish" if they were genetically indistinguishable from the Gentiles around them or more "Jewish" if they could all be proved to share a common ancestry. It is certainly regrettable that, even today, there are both Jews and Gentiles who find it difficult to accept this.

ATLEE, BEVIN AND THE JEWS

The Government has banned the publication of certain documents relating to British Government policy on Palestine, contained in the Cabinet Papers for 1946 which have just been released under the 30-year rule of official secrecy. Lord Shinwell, who was a member of the Cabinet in 1946, said the ban was issued to protect Ernest Bevin, Foreign Secretary at the time, "from being regarded as having acted in a criminal fashion towards Palestine." Mr. Bevin's junior at the F.O., Mr. Christopher Mayhew, said the documents would have revealed "the outrageous pressure brought upon the British Government by Zionists in the US and Britain." Mr. Mayhew has always been pro-Arab. Lord Shinwell said Bevin had not been an antisemite. The late Richard Crossman once said that both Atlee and Bevin had recognised Arab nationalism and denied that the Jews, too, were a nation with national aspirations. Bevin had said to him that he knew the Jews from the East End. They were a religion and should be perfectly content with a guarantee by him for their position in a United Kingdom of Palestine which he was going to set up under King Abdullah of Transjordan. Atlee's attitude, according to Crossman, also derived from his first experience of politics and social work in the East End of London where he had had some trouble with Jews and Catholics. Therefore, he, too, believed that Jews were merely a religious faith, not a nation.

MICHAEL FOOT'S APOLOGY

During the devolution debate in the House of Commons Mr Michael Foot, Leader of the House, said he could not understand how Mr Leo Abse, M.P. for Pontypool who had a legitimate pride in his Jewishness, could pour scorn on Welsh pride and patriotism. Mr. Abse retorted that he was "blessed with children who are half Celt and half Semite and take pride in both traditions". His opinions were those of a Welsh Jew. There were protests from all sides of the House against Michael Foot's remarks, and he reacted by saying that he apologised for any remarks which might have offended his old friend Mr. Abse, whose "Maccabean courage" he had always admired.

BBC ADMITS UNFAIRNESS

Sir Charles Curran, director-general of the BBC and his senior executives have admitted that the controversial BBC2 programme by supporters of the PLO offended against fairness to Israel and that the BBC would provide the opportunity for an appropriate reply. This is what in their opinion should have been done the moment it was decided to show the offensive programme.

ARAB CENTRE FOR LONDON

British firms with interests in the Middle East contributed to the sum of £230,000 donated for the erection of a new building near London's Cromwell Road air terminal which will house four Arabist organisations, including the Council for the Advancement of Arab-British Understanding. Treasurer of the centre is Sir Geoffrey Furlonge, Britain's former Ambassador to Jordan.

COURT REJECTS COLIN JORDAN'S CASE

Colin Jordan, a former leader of the racist British Movement, tried to have the publisher of the anti-racist magazine "Searchlight" brought to court on allegations of criminal libel which had exposed him to "hatred, ridicule and contempt". He claimed that articles by a Birmingham journalist, Mr. Maurice Ludmer, in a pamphlet called "A well-oiled Nazi machine", alleging that Jordan was plotting to bomb members of the Jewish community, were defamatory. He said he had never advocated the attainment of political power by violence. The Birmingham Court rejected his case.

IN MEMORY OF SIR HENRY D'AVIGDOR GOLDSMID

Sir Henry d'Avigdor Goldsmid, whose death at the age of 67 was briefly announced in our previous issue, was a man of many parts. A partner of his old established family firm, the bullion brokers Mocatta & Goldsmid, his financial expertise also became of great benefit to his work as chairman of the Anglo-Israel Bank Ltd., now the Bank Leumi UK Ltd. After the troubles of the Pergamon Press in 1969 he became independent chairman of the company for two years. His widespread interests also covered the literary field, and he was a frequent contributor to the Times Literary Supplement and other national papers.

As a member of Parliament for Walsall South from 1955-74 he always proudly spoke up, when Jewish interests were at stake. He was therefore also one of those MPs who successfully supported the efforts of the AJR to have the indemnification annuities under the BEG exempted from UK taxation.

The scion of one of the oldest Anglo-Jewish families, he played a leading part in several important Jewish organisations. He was a president of the Jewish Colonization Association (ICA), and chairman of the Jewish Trust Corporation and the Allocations Committee of the CBF, in charge of the recovery and distribution respectively of the heirless and communal former Jewish property in the British Zone of Germany. These activities resulted in close contacts with the Hon. Officers of the AJR. In the discharge of his duties, Sir Henry distinguished himself by a strong sense of justice and at the same time, a human understanding for the needs of the former persecutees.

The major part of the recovered assets has been used for the establishment of Homes for the Aged, jointly administered by the AJR and the CBF. If thus victims of Nazi persecution can spend the evenings of their lives in comfort and free from undue material worries, it is to a high degree due to the work of the Jewish Trust Corporation under the expert and effective guidance of Sir Henry.

His compassion and kindness will be remembered with gratitude by all those who had the privilege of working with and under him.

W.R.

RABBI GRYN JOINS BBC RELIGIOUS ADVISORY COMMITTEE

Rabbi Hugo Gryn, 46-year-old senior rabbi of the West London Synagogue, has, as the first non-Christian minister, been appointed to the Central Religious Advisory Committee, which serves both the BBC and the IBA. He was born in Czechoslovakia and, during the war, spent several years in Nazi concentration camps. Only a few weeks ago, Rabbi Gryn, who was a pupil of Leo Baeck, gave four talks on Radio 4's "Thought for the Day".

PRO-NAZI LITERATURE IN SCHOOLS

The pamphlet "Did six million really die?" was recently used as teaching material in a London girls' school during a history lesson. A girl of Hungarian Jewish descent whose grandmother was killed at Auschwitz was distressed and her parents informed the school authorities. Schools throughout the country have now been warned against the pamphlet which is published from the Surrey address of Warwickshire farmer Mr. Robert Beauclair, a National Front supporter. The true identity of the author, described as Richard Harwood, expert on the second world war, is unknown.

RACE REBEL QUILTS NATIONAL FRONT

Robert Relf, 52, who was sent to prison for refusing to take down a "racially inflammatory" sale sign at his home, has resigned from the National Front which he said, had not taken seriously his regular suggestions that all Right-wing groups should form a common movement.

F. L. Brassloff

FROM CONFRONTATION TO CONSENSUS?

Impressions of a Jewish Observer at the Unesco General Conference in Nairobi

During five weeks, from the end of October to the beginning of December, 1976, delegates to the bi-ennial General Conference of Unesco from almost 120 governments, a large staff, observers and journalists were active in the monumental Kenyatta Conference Centre in Nairobi, the largest assembly building in Africa. The main task of the conference was the consideration and approval of the many ideas and projects contained in the Draft Programme and Budget for the next two years and a Medium-Term Plan for 1977-82.

The next budget of the organisation of 220 million Dollars was adopted with 32 votes only in favour, none against and eight abstentions, among them the United States which is expected to contribute 25 per cent of the total amount. Since the notorious anti-Israel resolutions two years ago, the U.S.A. has withheld payment. The new administration will have to decide whether support of the organisation should be resumed. Director-General Amadeo-Mahtar M'Bow, anxious to obtain means required for carrying on Unesco's activities, has tried hard before and during the Conference to create a calm and friendly atmosphere in which the repetition of the vicious onslaughts on Israel, so damaging to Unesco's reputation and finances, would be avoided or at least reduced. His fellow-Africans did their best to help him in these efforts which were partly successful. Israel is now no longer excluded from the regional activities of Unesco; it has been admitted to its European and Western group.

An automatic majority, however, again condemned Israel on account of the excavations in Jerusalem and the educational and cultural policies in the occupied territories. This was the foregone conclusion of a debate conducted on the lines usual at United Nations meetings, with no concern for facts and evidence, rehashing all the well-known slogans. On the other hand it was noteworthy that African delegates did not conspicuously participate in Israel baiting.

In private conversations, much appreciation was expressed of the intelligent and conciliatory way in which the head of the Israeli delegation, Professor Shlomo Avineri, had represented the cause of the Jewish state. Still more noticeable was the pro-Israel attitude outside the Conference Centre. Nairobi bookshops displayed prominently the paperbacks on the Entebbe raid. Without any prodding on my part, Kenyans and other Africans told me of their sympathy with Israel and indicated strong distrust of their Arab "friends". Notwithstanding the rupture of diplomatic relations, various contacts exist between Kenya and Israel, including regular El Al flights to and from Tel Aviv.

The English language dailies, "Standard" and "Nation" inform their readers also about the Israeli point of view and make their correspondence columns available to her supporters and adversaries. The brilliant editor-in-chief of the "Nation", George Ghithi, appears to be very knowledgeable and understanding of all aspects of Israeli policies and realities. His paper carried in the same issue interviews with Prime Minister Rabin, the Head of the local PLO office and the observer from the World Jewish Congress at the Unesco Conference. There are valid reasons for assuming that systematic attention on the part of Jewry to Kenyan and other East African concerns would be beneficial and could counter-

act the high-powered Arab propaganda efforts.

The existence of a free and independent press in Kenya, cherishing traditional British values, which have a strong impact on public life and personal attitudes, strengthened no doubt the resistance against moves by the delegations of the Soviet Union and other authoritarian regimes urging the adoption of a declaration by Unesco which would impose upon governments the obligation to control the mass media or, in a revised milder version, to exercise responsibility regarding international activities of the media. Singled out for criticism were the Western news agencies for their alleged failure to give appropriate and truthful coverage of positive developments and news in the Third World. Thanks mainly to the firmness of the United States delegation, the consideration of this issue was shelved to the next Conference. In the meantime, experts, including professional journalists, will have to work out a new document on the topic.

There was, however, agreement that a draft declaration on race placed before the Conference was not suitable and that a less academic and more impressive statement should be prepared. This is a matter deserving serious Jewish attention in order to prevent the insertion of allegations of the racist character of Zionism. This obnoxious notion will certainly be proposed again by circles who refuse to accept Israel's existence and the strong religious and cultural links between the Jewish people and its land.

One of the stock phrases uttered again and again at the Conference extolled "the spirit of Nairobi", supposed to promote consensus. But the evil spirits of ideological partisanship, power politics and sloganeering have not yet been exorcised, in spite all the trite self-praise at a special commemoration meeting on the occasion of Unesco's thirteenth anniversary. In order to regain universal respect, so badly impaired by the scandalous treatment meted out to Israel in the past, Unesco will have to cease serving as an instrument of pointless political warfare. It will have to devote itself wholeheartedly to the cause of international understanding and cooperation without any discrimination.

R. Gruneberg

REFLECTIONS ON RE-READING PLATO

I have just re-read Plato's Apology, Crito, and Phaedo—those short pieces describing the trial and death of Socrates in Athens in 399 BCE. I read it in the fluent translation now available in the Penguin Classics under the title "The last days of Socrates," not in the original Greek I am sorry to say as I did laboriously and painfully many years ago in the Wuppertal Gymnasium. I could no longer do it, and I remember that it was heavy going even then and needed the constant help of the dictionary and the Reclam translation. But in spite of the drudgery of grammar and vocabulary and guided by a strangely enthusiastic teacher one was dimly conscious of being in the presence of one of the great figures of European civilisation.

Recently, I was suddenly struck by the relevance of these old stories. After all, I was not the only young Jew from what is now called "a middle-class background" who read Plato in those distant days before Hitler. We all absorbed something of his glowing reverence for him as a man who preferred death to disloyalty to the country of his birth and to its laws even when these laws were manipulated to commit judicial murder. When we thought of Socrates, we thought of his execution by hemlock and of the civilised conversations he had with his friends before his death. One also tended to think of the photograph of his bust which formed the frontispiece of our school edition of Phaedo: the funny man with the large nose who had so irritated his fellow citizens by his talk and insistent questions but who could show a proud record of military service and good citizenship.

One wonders how deep an influence this image may have had, when Jews in the Hitler period had to decide what to do. Emigration was the obvious answer to some right from January 30, 1933, onwards. But this solution was easy only to a very few. To most of us it was the most difficult step of our lives. Not only because every twopenny ha'penny country suddenly invented humiliating restrictions making themselves deeply offensive to people who knew themselves to be the heirs of a proud tradition of hard work and civilised behaviour. It was difficult simply because they loved Germany as Socrates had loved Athens. They and their fathers had served in war and peace not for glory or gain but just as Socrates had done: from a sense of duty. And they remained law-abiding just as Socrates had remained the defender of the laws of his city state even after it had rejected him. The German Jews, at least in the early years of the régime, still hoped that their obedience and sober loyalty would win them a new relationship when the excitement of the revolution had died down. A better relationship even without the dishonesties of assimilation mimicry. Those were the days of "Tragt ihn mit Stolz, den gelben Fleck"—immortal words uttered in a moment of inspiration by Robert Weltsch but worthy of a Socrates or Plato.

The claim has been made that the German Jews went like lambs to the slaughter, cowardly and servile. This reproach is unjustified. Some people stayed in Germany, because they could not get out. We honour the memory of these martyrs. Some left Germany, because the Zionist ideal gave them a creative alternative, the chance of a new beginning. Some—like myself—got out at the last moment. But the ones I most deeply admire are the people who could have gone but who stayed because they felt as Socrates did. And there were many like him among the German Jews.

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NEWS FROM ABROAD

UNITED STATES

Carter's Choice

The new American President has picked two Jews for important positions in his first government. Michael Werner Blumenthal, 50, the new Secretary of the Treasury, originates from Berlin and, together with his parents, came to the U.S. as a refugee via Shanghai, where he worked as a laboratory cleaner for a dollar a week to help to support his family. He came to the U.S. 30 years ago, gained a doctorate in economics and is now chairman of the Bendix corporation and considered one of the country's most capable industrial leaders. He is now a Presbyterian and has no connections with Jewish organisations.

Dr. Harold Brown, the new Defence Secretary, was born in the Bronx, New York, and still considers himself a Jew, but has never been engaged in Jewish affairs. He, too, is considered an outstanding scientist and administrator. On one occasion he appealed directly, though without success, to the Kremlin to allow a Moscow Jewish scientist, Professor Levich, to join the staff of the California Institute of Technology, of which he is president.

Another appointee, Mr. James Schlesinger, special Presidential adviser on energy matters with a place in the Cabinet, is of Jewish origin, but a convert to Lutheranism.

No restriction on immigration of Soviet Jews

A conference of leading members of the big American Jewish welfare organisations in Philadelphia decided against the advice of the Jewish Agency and the Israeli Government not to withdraw help from released Soviet Jews who emigrate to the U.S. rather than to Israel. They agreed that it was more important to save Jews from persecution than to ensure their emigration to Israel. The Government is expected to include immigrants from the Soviet Union in the quota for Eastern Europe which provides for 20,000 visas which have largely remained unused for many years. Shortly before the presidential elections, President Ford set aside 4.5 million dollars for such newcomers. This money will be used to pay for air transport and settlement costs.

ISRAELI FACTORY IN SOUTH AFRICA

Tadiran, a major Israeli manufacturer of tactical military communications equipment, has started production of electronic and electrical goods at a factory near Pretoria in partnership with the S.A. Calan group.

FRANCE

Mendes-France and the PLO

The former French Prime Minister Mendes-France has acted as a middle-man in preparing for a meeting between the left extremist Knesset member Arie Elav and a leading PLO member in Brussels.

Honours for Chagall

Marc Chagall, 89-year-old Russian-born French-Jewish artist, has been awarded the Grand Cross of the Legion of Honour. This is the highest of the five classes of the Order and has never more than 80 members.

ANNE FRANK FOUNDATION

The Anne Frank Foundation has appointed Dick Houwaart, 47, as its new chairman. He is public relations officer to the Dutch Interior Ministry.

LIFE-SENTENCE FOR DUTCH SS-KILLER

A Roermond court sentenced 58-year-old Lambertus Loyen, a Dutch factory worker, to life imprisonment for the cruel murder of over 100 Jews. He confessed to the crimes and said: "Whatever happens to me, I remain guilty". His participation in the murders at Bobruisk concentration camp in Russia only came to light during proceedings against two former members of the SS in Hamburg when witnesses revealed that the worst criminal, Loyen, was not among the defendants.

ITALY

Demonstrations against Entebbe film

An organisation calling itself "Palestine Fighters for the Arab Revolution" claimed responsibility for setting fire to three of the four cinemas where the film "Victory at Entebbe" is shown. The damage was negligible, but the perpetrators warned the public that they were going to see to it that the film, aimed at "creating the absurd image of the Israelis as the liberators of old people and children" was boycotted and that they did not guarantee the safety of audiences.

Fire-bomb near Jewish school

A fire-bomb planted near the Milan Jewish school was defused without causing damage. Hostile slogans have been painted on a number of Rome shops owned by Jews as a reaction to the demonstrations, not confined to Jews, against the release from jail of former SS Colonel Kappler who is reported to be critically ill in hospital. A leaflet found with the Milan fire-bombs said: "This is a warning. You will be burnt. Long live Kappler".

JEWISH CULTURE IN RUSSIA

The symposium on Jewish culture, convened by the physicist Professor Benjamin Fain and a committee under his chairmanship, took place in spite of arrests and harassments by the authorities, but it lasted only one day instead of three. The Chief Rabbis of Ireland and of Denmark, four French professors and a number of Anglo-Jewish scholars had been invited, but were refused visas. Only one was granted to the principal of Jews' College, London, Mr. Rabinovitch. The symposium was attended by about 45 Jews and a number of Western correspondents. Jews in most Russian towns were either detained or prevented from travelling to Moscow for the conference.

After his return to London, Mr. Rabinovitch said, there had not been a proper symposium and he had not been able to reach the organisers and principal participants because their telephones had been cut off. He had, however, taken part in several meetings in Jewish activists' flats. He had learned that the Soviet Government were worried about a survey made by Jewish scientists, according to which 80 per cent of Jews questioned said they would declare themselves to be Jews if they were given a free choice to decide their nationality.

YIDDISH THEATRE IN POLAND

A nine-day festival and conference were held in Warsaw to mark the centenary of the Yiddish Theatre. The Polish State Theatre presented eight plays in chronological order ending with a documentary on the 1943 Warsaw Ghetto Uprising, in its excellently equipped 400-seat theatre. The large audiences consisted mainly of Polish non-Jews who listened to translations on ear-phones, as in the whole of Poland there are now only between 4,000 and 8,000 Jews left out of a pre-war population of 3½ million. In Soviet Russia all 16 Yiddish theatres were closed in 1948.

NEWS FROM GERMANY

VIOLENCE AT MUNICH NAZI MEETING

The extreme right-wing German Peoples' Union (DVU) held a meeting, attended by some 800 people, at the infamous *Bürgerbräukeller* in Munich where Hitler started his abortive Putsch in 1923. The meeting demanded a general amnesty for all war crimes and paid tribute to former Colonel Hans-Ulrich Rudel, the Nazi Air Force ace who recently caused a scandal in the Federal Air Force and who unveiled a plaque inscribed "Our heroes live in our hearts". Mr. Serge Klarsfeld, a Paris Jewish lawyer and his German-born wife, Beate, the well-known campaigner to bring Nazi criminals to justice, demanded to be heard to challenge the statement that "only" 200,000 and not six million Jews were killed by the Nazis. Both of them were forcibly removed from the hall and ill-treated. The police, who had hermetically sealed the hall, took no action and only started investigations when Klarsfeld lodged a formal complaint. Outside the building three members of the Jewish students union in concentration camp clothing demonstrated with a placard which read: "We shall never forget Auschwitz". The president of the Munich Jewish community, Dr. Hans Lamm, issued a protest which said that Munich Jews were horrified to see that a victim of Nazi persecution was denied the freedom of speech promised in the Federal Basic Law and protection against Nazi ill-treatment. The Central Council of Jews in Germany has requested the Bavarian Government to comment on the incident.

NAZIS YET TO BE TRIED

The Central Office for the Prosecution of Nazi Criminals in North Rhine-Westphalia which has been in existence for 15 years, has published a survey showing that within its jurisdiction there are still 68 investigations pending, involving 1377 suspects of Nazi crimes. The most important cases being pursued were the Düsseldorf trial against the staff of the Lublin/Maidanek camp and the investigations against a number of people involved in the "Final Solution of the Jewish question in France".

CEMETERY DESECRATED THREE TIMES

The Jewish cemetery in Hochneukirch near Mönchengladbach was desecrated for the third time by persons unknown. Nine tombstones were destroyed. The civic community has offered a reward for anyone assisting in the arrest of the perpetrators.

COHN-BENDIT'S JEWISH IDENTITY

At a discussion convened by the Federation of Jewish Students in Heidelberg, Daniel Cohn-Bendit, one of the leaders of the 1968 Students demonstrations, said he was very conscious of his Jewish identity. It was the duty of Jews to fight everywhere in the world for those deprived of their rights. The Middle East Problem would be solved, if Israel granted Arabs unlimited rights of immigration. He was worried about Israel which insisted on continuing to exist against all economical and logical reason.

EINSTEIN'S HOUSE TO BE RESTORED

The East Berlin authorities have announced that Einstein's house in Caputh near Potsdam is to be restored and handed over to the East Berlin Academy of Sciences in 1979, the centenary of his death.

HOECHST HONOURS PAUL EHRLICH

The Technical College in Höchst near Frankfurt, home of the I. G. Farben Chemical works, has been officially named after Paul Ehrlich (1854-1915) who received the Nobel Prize for his discovery of the first effective anti-syphilis drug Salvarsan.

E.G.L.

With acknowledgement to the news service of the Jewish Chronicle.

THE ISRAELI SCENE

NAZI HOLDS POST

Mr. Barlev, Israel's Minister of Commerce and Industry, admitted in the Knesset, that the appointment of Wolfgang Wick, a former Nazi, as chairman of the Periclast Magnasite Company in Arad in the Negev, had been a mistake. The appointment had been made in 1969, before he held his present office. A Labour member of the Knesset, Mr. Hillel Seidel, had said it was incredible that a "dyed-in-the-wool Nazi" who once drafted a war-time programme for transforming Switzerland into a Nazi State and for persecuting the Jews there, could have been allowed to head an Israeli Government firm. Wick had joined the NSDAP at the age of 19 and later served in the Waffen SS.

ISRAELI PAPERS IN EGYPT

The Egyptian publishing house "Al Ahram" is accepting subscriptions for the Israeli daily "Jerusalem Post", and for a number of Jewish and pro-Zionist publications. The import of these books and papers is done via Cyprus and is subject to vetting by military censorship. Sale is only by subscription.

ESSEX ORCHESTRA IN BETHLEHEM

The 100-strong Essex Youth Orchestra paid a two-week visit to Israel. Its tour started with an international concert outside the Church of the Nativity on Christmas Day. Other performances were given in the Jerusalem Theatre, at Haifa, Tel Aviv, and at a kibbutz in Galilee.

POST FOR M. & S. CHAIRMAN

The chairman of Marks & Spencer Ltd., Sir Marcus Sieff, has been elected chairman of the board of governors of the Weizmann Institute of Science in Rehovot. His predecessor was Mr. Abraham Feinberg of New York.

BRIGHTER OUTLOOK FOR SYRIAN JEWS

According to a report published in a Kuwait newspaper and confirmed by Damascus officials, the Syrian Government has changed its attitude towards the 4,700 Jews living in the country. In future, they will be considered full citizens with freedom of travel, trade, property ownership and of taking public office. Identity cards no longer bear the stamp "Of the religion of Moses". A number of Jews have been allowed to go abroad for medical treatment.

GERMANY PLANS JERUSALEM YOUTH CENTRE

When the Mayor of Jerusalem, Mr. Teddy Kollek, attended a meeting of the Düsseldorf "Jerusalem Foundation in Germany", he was informed that apart from other social and cultural work in Israel, the Foundation will build a youth centre in Jerusalem. During his tour of Germany, Mr. Kollek also visited West Berlin and Hamburg and addressed leading industrialists and businessmen. In Berlin he was received by the Lord Mayor, Mr. Klaus Schütz, and signed his name in the city's Golden Book. He told a press conference that there had been opposition to his tour of Germany at home, but that he was very glad to have come. He was impressed by the strength of the links between West Berlin and Jerusalem.

NEW FRUIT AND FLOWERS

The agricultural institute of the Hebrew University is experimenting with New Zealand Kiwi fruit for commercial purposes. In the religious Kibbutz Tirat Zvi a new flower has been created, a black iris which is said to be stronger and more durable than yellow or blue iris plants. Most of the new plants are exported to European countries.

NEW PLANS FOR THE NEGEV DESERT

A new regional plan for the development of the Negev Desert has just been published by Meir Batz, director of planning for the Negev in the Ministry of the Interior and Professor Raanan Weitz, head of the Department for Settlement of the Zionist Federation and the Jewish Agency. The plan foresees a National Industrial Region between Beersheba and the Dead Sea with seven "Inter Centres" for heavy industry and industry likely to cause pollution. These centres will be situated as far distant as possible from inhabited areas. One of the centres will contain oil refineries, oil storage tanks and pipe lines. The largest centre will serve the aircraft industry and will employ between 12,000 and 15,000 people. A large international airport will be included as an alternative to Ben-Gurion Airport. Another part of the plan provides for an extensive water-pipeline from the Mediterranean to the Dead Sea which will supply water for agriculture, atomic reactors and hydro-electric energy. The line will finish in a 400 metres high cataract into the Dead Sea. All workers will live in new towns, in clean surroundings with many public amenities, parks and artificial lakes. It will take 15 years to realise the project, once the money for it can be found.

ENTEBBE MEDAL

The Israeli Government has issued a Medal to commemorate the rescue of the hostages held by terrorists at Entebbe, Uganda, in July, 1976. The operation was subsequently referred to as "Operation Yonatan" after Lt.-Col. Yonatan Netanyahu, killed at Entebbe when he led his men to the rescue.

250,000th LUFTHANSA PASSENGER

The 250,000th passenger landed by a Lufthansa plane at Ben-Gurion Airport was given an official reception. Lufthansa opened its services to Israel in 1968 and carried 1,200 passengers in its first year. This year 50,000 people are expected to arrive in Lufthansa planes.

POPULATION MOVEMENT IN ISRAEL

According to recently published statistics, ca. 1,575,000 Jews immigrated to Israel between 1949 and 1975. During the same time, some 250,000 Israelis emigrated. 20,000 of them were non-Jews, mostly Christian and Muslim Arabs. 45 per cent of those leaving returned to their countries of origin in Europe and the U.S., 32.6 per cent were Sabras born in Israel.

ISRAEL'S OPEN UNIVERSITY

Some 3,000 Israelis have joined Everyman University which is modelled on Britain's Open University. Students have been issued with "home laboratory kits" and will be required to visit the one of 20 study centres nearest to their home. There will also be an extensive T.V. educational service. The University offers 5 courses in the sciences, mathematics and Judaism during its first year.

MAX BROD ARCHIVES IN TEL AVIV

The Max Brod Archives in Israel, which include the author's library of 5,000 volumes, manuscripts of published and unpublished works, scripts of lectures and some of his correspondence, have now been operating in Tel Aviv as a private centre of literary and musical research for 5 years. They were established after Brod's death in 1970 and are administered by his former secretary, Dr. Ilse Esther Hoffa. They comprise among other things the first manuscripts in Hebrew of Max Brod's lectures in Israel on Shakespeare, Kafka, Mahler and Heine, and his correspondence as literary adviser and producer of the Habima National Theatre—(ICJC Newsletter).

Anglo-Judaica

New Model Home for Elderly

Prince Charles, wearing a yarmulka, opened the new £1.5 million extension to the Nightingale House Home for the Aged which was originally established in 1840 as the "Hand-in-Hand-Asylum" and "Widows Home Asylum" in Stepney Green. Today it is the largest Jewish old-age home in the country. It can accept some 400 people. 13 years ago the average age of the inmates was 65, now it is 86. There is still a waiting-list of 150. Prince Charles, for whom the ceremony meant his first public engagement since leaving the Navy, said he was enormously impressed by the superb facilities. One of the women had said the extension was like a five-star hotel. He also visited the synagogue and spoke to 102-year-old Jacob Misnum, the oldest resident who came to this country from Lithuania. The prince offered one of his naval caps to the chairman of the appeals committee, Mr David Clore, who suggested that to meet the heavy overdraft, the cap might be placed in a strategic point for collections. The Prince replied that the cap would certainly hold more than the yarmulka he was wearing.

Mrs. Thatcher at Synagogue Jubilee

The leader of the Opposition, Mrs. Margaret Thatcher, attended the golden jubilee celebrations of the Kinloss Gardens Finchley Synagogue in London. She said that she was gratified to have in her constituency a community of such strength and tenacity of purpose. She was glad to meet again the former reader of the synagogue, Rabbi A. Rosenfeld to whom she had listened many times in the 18 years since she first became M.P. for Finchley. Rabbi Rosenfeld who had come to attend the celebration, is now minister at a synagogue in Wellington, New Zealand. Mrs. Thatcher said that she had seen him during her tour of New Zealand and that was an occasion where, she said, "it was his turn to listen to me".

Jewish Exhibits at Museum of London

Several objects of particular Jewish interest are on show in the new Museum of London recently opened at the Barbican. One is a charity drum made in 1906 for the Great Synagogue in Duke Street. Five shilling tickets provided bread, meat and coal, and for an annual subscription of 6 shillings you were entitled to draw 12 tickets. There is also a panel of photographs of 19th century immigrants and the front page, dated May 24, 1895, and priced at a penny-halfpenny, of the Orthodox newspaper "Hazophe".

Memorial to Founder of Reuters

To mark the 125th anniversary of Reuters' News Agency, a memorial to its founder, Baron Paul Julius Reuter, was unveiled outside the Royal Exchange Buildings in the City of London. The ceremony was performed by Mr. Edmund de Rothschild, great-grandson of the agency's first customer. Reuter was born Israel Beer Josaphat in 1816 in Kassel as the son of the local rabbi. He was baptised at 28. A year later he married Ida Maria Magnus, daughter of a wealthy Berlin Jewish banker who helped him financially to become a partner in a book-selling business. Later he emigrated to England and became a naturalised British subject. He died in Nice in 1899.

Jewish Barmaid in Belfast

Miss Tsipi Menasherov is the first-ever Jewish barmaid in Belfast. She was born in Israel and comes from Tel Aviv. She said she chose Belfast because the people there were so friendly.

Gabriele Tergit

GEORG HERMANN

Eine neue Biographie

Georg Hermann war ein Lieblingsschriftsteller der deutschen, besonders der Berliner, Juden. Von Jettchen Gebert (1906) und von Henriette Jacoby (1908) wurden 168,000 Exemplare verkauft. Nach 1951 wurde der Roman in der Bundesrepublik mit 86,000 Exemplaren und in der DDR, bei einem Drittel der Bevölkerung, mit 40,000 Exemplare neu aufgelegt. Von Georg Hermanns Gesamtwerk wurden in der BDR 112,000 und in der DDR 130,000 verkauft. Weit grösser als in Deutschland war Hermanns Beliebtheit in Holland. Noch 1938 erschien bei "De Arbeiterpress" Jettchen Gebert in einer Auflage von 25,000. Von 1921-26 schrieb Hermann eine wöchentliche Literaturspalte im "Algemeen Handelsblad". Seine Werke waren Pflichtlektüre in Schulen, "kein Gebildeter konnte ihn ignorieren". Aber obwohl er nur fünf Jahre verboten war (1940-45) hat ihn sein gewaltiger holländischer Ruhm nicht überlebt. Keine Zeitung oder Zeitschrift hat ihn je wieder, auch nur seinen Tod in Auschwitz, erwähnt, geschweige denn dass je ein Buch von ihm wieder aufgelegt worden wäre.

Jetzt ist von C. G. van Liere in Amsterdam bei RODOPI ein faszinierendes Buch "Den Toten von Auschwitz", erschienen, das sich modern und bescheiden "Georg Hermann, Materialien zur Kenntnis seines Lebens und seines Werkes" nennt, in dem jede Zeile durch Fussnoten belegt ist. Der Bankrott von Georg Hermanns Vater, seine Schulhaft und Pfändung führten zu einer "entbehrungsreichen Jugend" (Liere) und Hermanns erste Tagebucheintragung lautete: "Ich wäre gern mit Grete Schlittschuh gelaufen. Aber meine Stiefel waren so zerrissen, dass ich mich nicht herantraute." Notabene auf der Rousseau-Insel, im teuersten Viertel Berlins. Er fühlt sich arm, verletzlich, hilf-willig-und entschlossen. Nach seinem ersten Roman "Spielkinder" beklagte er sich: "Aber keiner sagte eigentlich, dass er etwas wie ein verhaltenes Schluchzen höre, wenn er das Buch liest." Aber sein Bruder Ludwig Borchardt hat eine der grössten Karrieren eines deutschen Juden überhaupt gemacht, Dr. phil. h. c., Dr. Ing. h. c., 21 Jahre lang Direktor des deutschen archäologischen Instituts in Kairo, weltberühmter Ausgräber von Tel el Amarna samt Nofretetebüste. Sein Bruder Heinrich war Messerschüler, der in Stralsund ein Warenhaus für die Wertheims baute, die von dort kamen. Er nannte Hermanns "Spielkinder" "Spilkinder".

Hermann hat erst mit zwanzig Jahren sein Einjähriges bestanden. Der Vorfahr der Familie war Rabbi Schmuël, der 1720 aus Oesterreich nach Berlin kam, und dessen geistiger Kopf bei Liere abgebildet ist. Von ihm stammen die Familien Veit-Simon und Bleichröder. Geberts gehörten durch Heirat dazu. Einer soll Hofjuwelier gewesen sein, ein anderer stand an der Spitze der Berliner Kaufmannschaft am Brandenburger Tor, als 1815 die Verbündeten einzogen.

Erstaunlich ist, dass Hermann in seinem Roman die wahren Namen der Geberts benutzt, Henriette / Jettchen, Salomon, Jason, Ferdinand, so wie er in "Kubinke" seine drei Dienstmädchen mit ihren richtigen Namen beschreibt.

Natürlich blieben Hermanns Romane nicht von Auslegungen verschont. Hans Kohn nennt sie 1922, wie Liere schreibt, "mit diesem damals modischen Begriff Romane des Entwurzelten" (Gustav Krojanker, "Juden in der deutschen Literatur"). Ueber "Jettchen

Gebert" schrieb Kohn weiter: "In ihren Familienzügen sind mit gleicher meisterhafter Sicherheit die Rassenzüge eingepägt. . . . Es ist das Leben und die Geschichte eines verbundenen Ganzen, einer Familie, eines Volkes, einer Rasse, das hinter dem Schicksal jedes einzelnen steht und von dem sich sein Lebensbild abhebt, sicher ruhend und fest getragen von Banden des Blutes, vom Boden der Tradition". Arthur Sakheim stellt einfach fest: "Weder Schnitzler noch Wassermann oder Hermann sind vom jüdischen Urlebenskreis unnatürlich entfernt". Bernhard Kaufhold schreibt in der D.D.R. Ausgabe über Jason: "Er versagt wie das deutsche Bürgertum überhaupt, zollt dem bornierten Standesbewusstsein Tribut und übt Verrat am Glück seiner Schützlinge". Hermann schreibt vor dem ersten Weltkrieg von dem "stillen friedfertigen Kampf um Leben und Tod, der zwischen den alteingesessenen Geberts und den aus dem Osten eingewanderten Jacobys wütete". Liere schreibt: "Nachdem nicht weniger als sechzehnmal betont wird, dass Jacoby aus Posen stammt", erläutert Jason Gebert: "Und weisst du, wo er eigentlich her ist? Aus Bentschen! . . . Und wenn man dort durch die einzige Strasse geht, musst du die Augen zumachen, ganz feste zu—sonst stehlen sie dir das Weisse aus den Augen. . . . Natürlich dieser kleine Junge aus Bentschen wird hier seinen Weg machen. So etwas kommt nach Berlin wie die Fliege nach dem Sirupopf." "Und die anderen werden Sieger bleiben", fügt Jason bitter hinzu.

Trotz seiner Liebe zum deutschen Geisteserbe und zu Berlin, und trotzdem er vor 1914 gesagt hatte, dass der Zionismus ein Problem sei, das er 95% verneine, zu 4% bezweifele und zu 1% bejahe, kommen ihm nach 1919 Zweifel; die Deutschen hätten sich als schlechte Siegelbewahrer der Menschheit bewährt. Er habe das Gefühl, "dass die Gedanken der Menschheit bisher noch bei den modernen weit fortgeschrittenen Juden am besten aufgehoben sind". 1925 erschütterte ihn das Heft "Der Jude" mit einer Umfrage bei Hermann Stehr, Otto Flake, Otto Schmitz, und Wolfgang Schumann über Antisemitismus. "Wenn es in den Köpfen . . . dieser deutschen Schriftsteller von hoher Klugheit, deren Menschlichkeit über allem Zweifel erhaben ist, schon so aussieht. . . . Es ist nicht richtig, dass das deutsche Volk das Wirtsvolk der deutschen Juden ist. Der deutsche Jude ist ein voll heimatberechtigter Bestandteil des deutschen Volkes. Ein Bismarck wollte die Juden in Deutschland so wenig missen wie das Glas Sekt beim Essen".

Diese Broschüre "Der doppelte Spiegel" endet mit "Richtig ist vielmehr, dass, wie Shaw sagte, die Juden Europa die Religion, die Gesetze, das Theater, den Journalismus, die Finanzen, die historische Tradition, die Erlöser, die Revolutionäre gegeben haben. Es ist nicht richtig, dass es ein deprimierendes Gefühl sei, Jude zu sein. Es ist aber richtig, dass es für den Juden in einer nur noch auf Mord eingestellten Welt ein deprimierendes Gefühl ist, Mensch und auch Deutscher zu sein". Erstaunlicherweise teilt Erich Gottgetreu mit, dass die Broschüre sofort von unbekannter Hand aufgekauft worden sei, wie Hermann meinte, "offensichtlich einer vorsichtig-jüdischen".

Sein immer milder werdender Antizionismus hatte tiefe Wurzeln: "Jedes andre Volk hatte die Eisenkugel Staat am Bein klirren. So kommt es, dass die andern immer Macht dachten, Erweiterung, Herrschen, Unterjochen, Kampf. So kommt es, dass der Deutsche Gegenwart denkt und der Jude Zukunft". So gehörte er 1914 zu den Seltenen, die den Kriegstaukel nicht mitmachten, als Rilke in einem "Kriegsalmanach" "Fünf Gesänge" veröffentlichte und Martin Buber "Eine Hymne an den Kriegsgott" dichtete und "In ein Stammbuch 1914" in einer Anthologie, die sich "Der Tag bricht an" nannte, als die Lichter ausgingen über Europa.

Hermann hat ausser seinen Romanen Autobiographisches geschrieben, das er "Die Kette" nannte, herrliche Texte zu Photobüchern über Abseitiges in Deutschland, "Marktauben in Görlitz" zum Beispiel. Er hat aus seinen Studien für Jettchen Gebert "Das Biedermeier im Spiegel seiner Zeit" gemacht. Ich weiss nicht, war die plötzliche Biedermeierei, Tapeten mit Kränzchen, birkene und obst-hölzerne Möbel erst da oder Einfluss von Hermanns Roman. Er selbst hatte mit diesen Studien zum erstenmal "etwas gefunden, das mitschwingt—selbst Liebe und Frauen hatten bisher mehr erlogenen als Bedeutungsinhalt. Alles andre ist mir bisher tot geblieben: Staat, Familie, soziale Beziehungen, Handel Erwerb . . . Kunstgeschichte ist es, die mich ganz erfüllt." Aber seine überfüllten Häuser hatten mehr mit Geschmäclerei als mit Kunst zu tun. Jedenfalls konnte er alles nach Hilversum mitnehmen, und die Holländer erliessen ihm dafür, dass er es aufstellte und besichtigen liess, die Wohnsteuer.

Liere mit seiner bewunderswerten Systematik stellt fest, dass in den Gebertromanen sechzehnmal der Satz vorkommt: "Und es kam wie es kommen musste". Das ist Calvinismus, die furchtbare Leugnung des freien Willens, ist ebenso unjüdisch wie der Selbstmord aller Hauptfiguren Hermanns. Als Verleger und Freunde ihn hinderten, das hervorragende Abbild einer ganzen jüdischen Berlin W Frauengeneration, "Ellen Stein" in "Träume der Ellen Stein" auch mit Selbstmord enden zu lassen, fand er den Sinn seines Buches zerstört, obwohl diese Frauen die ersten Anwältinnen und Aertzinnen waren, bei Ullstein Zeitschriften herausgaben und nach der Emigration in aller Welt Dozentinnen und oft noch spät heirateten. Hermann nahm nicht zur Kenntnis, dass die Juden Optimisten sind: "Und Gott sah an alles was er gemacht hatte, und siehe da, es war alles sehr gut."

Ist das nicht tief beruhigend? Wir sind wie der Mauerpfeffer, wo ein Ruch von Erde ist, schlagen wir Wurzeln. Salvador Madriga, der hebräische Daten auf Dokumenten entdeckt hat, glaubt sogar, dass Kolumbus ein Marrane war, der Amerika als Fluchtland vor der Inquisition für die Juden gesucht und entdeckt hat. Auch ist Hermanns Gleichsetzung überall und immer von lebensstüchtig mit unanständig und von schwächlich mit verfeinert einfach falsch.

Hermann ging 1933 nach Hilversum. Die Witwe seines Bruders Ludwig, Mimi Cohen-Borchardt in der Schweiz, setzte ihm eine monatliche Rente aus. Nach der deutschen Invasion möchte er auf die Liste der prominenten Holländer, die nach Kamp Barnevelt kommen, gesetzt werden. Freunde und Widerständler bitten ihn, sich von Tochter und Enkel aus zweiter Ehe zu trennen. Für alle waren sichere Fluchtadressen da. Er tat es nicht. Im Februar 1942 hatten andre Freunde ihm die Staatsbürgerschaft von Paraguay verschafft. So wie er sich in der Jugend gesehen hatte, hilf-, willen-und entschlossen, ging er auf nichts ein. Der geschiedenen Mann der Tochter bekam schliesslich Palästina-zertifikate für alle drei im Austausch gegen in Palästina lebende Deutsche. Die grösste Schwierigkeit war die Beschaffung von Passfotos. Als sie eintrafen, wurden Tochter und Enkel erst nach Bergen/Belsen geschickt, gelangten im Februar 1944 nach Palästina und leben dort auf einem Kibbuz.

Für Georg Hermann war es zu spät. Van Liere zitiert das niederländische Rote Kreuz: "Georg Hermann wurde am 16. November 1943 aus rassischen Gründen und zwar wegen jüdischer Abstammung vom K.L. Westerbork nach Auschwitz deportiert. Obengenannte Person gilt als gestorben am 19. November in Auschwitz".

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Margot Potlitzer

A LAWYER'S STORY

"Lawyers over 45 are unsuitable for emigration". Alas, this advice, given by the official German advisory Board for Emigration, lost its meaning for Jewish lawyers after 1933, though for years many of them realised that there was more than a grain of truth in it. In a new country they often found that their highly specialised training and experience made it far more difficult for them than for members of other professions to find employment that was even remotely connected with their former life. Most of them had to earn their living by doing uncongential work or else to rely on their wives' earnings until the advent of restitution made it possible for them to return to their own sphere.

Of course there were exceptions. Sometimes an old hobby became the springboard for a new career, and not unfrequently the foundation of an amazing success-story. An unusual example of such a story is to be found in the reminiscences of the former Frankfurt lawyer Max Hermann Maier who died a few months ago at the age of 85.*

Dr. Maier had been a successful and highly regarded lawyer before 1933, and after the Nazis came to power he was kept busy advising would-be emigrants on legal and financial matters. In the course of this work, he came across a prospectus of London Plantations Ltd., a British firm which for some years had been settling people in Brazil to clear part of the jungle in the province of North Parana. Erich Koch-Weser, a leading member of the German Democratic Party, had emigrated there in 1933 and on various visits to Germany tried to persuade Jewish and non-Jewish friends to follow his example. By paying money in Germany to London Plantations Ltd., it was possible to obtain a fairly acceptable rate of exchange, as the firm spent it on German components for the railway it was building to open up its Brazilian possessions. Dr. Maier and his wife took the chance, and on November 10, 1938, the day after the *Kristallnacht*, they left Frankfurt where his forbears had been scholars and rabbis for nearly four hundred years. During a week's stay in London before boarding the ship that was to take them to Brazil, they were busy alerting the public to the dangers threatening the German Jews and managed to secure visas for a few of their friends in concentration camps. They met the Frankfurt British consul, Mr. Smallbones—remembered by many Jews of the Frankfurt district for his kindness and readiness to help—who had come home to impress on the British Government and on private organisations the urgency of immediate large-scale help for the victims of the pogrom.

The Maiers reached their new home in the Brazilian jungle early in 1939. The district was called "Rolandia", after Roland the Giant outside the town hall of Bremen, the home town of Erich Koch-Weser. For the next 20 years, they and their neighbours, quite a few of them former Jewish lawyers, cultivated the jungle and transformed it into highly fertile land. They grew vegetables, fruit and herbs for their own use and for sale, but for their livelihood they relied on coffee which they planted in accordance with highly scientific modern methods. They had brought most of their books with them, with one exception: On leaving Frankfurt, Dr. Maier decided that he had finished with jurisprudence and left all his legal text-books behind. Other books

there were in plenty. The little colony developed an intense cultural life which gradually came to include Brazilian culture as well. They had to learn Portuguese quickly, because most of their labourers could neither read nor write and had to be given explicit instructions in their own language. The Brazilian authorities were benevolent and helpful, and it was natural for the settlers to apply for Brazilian nationality as soon as possible. When the war was over, Dr. Maier had to acquire a new legal library in two languages and keep abreast of post-war German legislation, because his advice was eagerly sought by neighbours and employees. Both he and his wife paid a few visits to Germany in the 'fifties, but they decided that return was out of the question, even though he was offered high legal office. They knew when they returned to Rolandia after their first trip that this was where they were at home. Like newcomers everywhere, they also knew that they would never quite belong — as the children of their friends, the new generation, belonged. They had made a new life but it was based on the spiritual values which had given meaning to their endeavours and which formed a link with their own past and that of their friends. It is for this spiritual background that this adventure story of a German lawyer is more than just an isolated experience and deserves to be widely read and admired.

DACHAU PAST AND PRESENT

Postscript to the 1972 Olympic Games

There is general agreement to the proposition to name a street in the Bavarian capital in honour of the Jewish competitors and the local policemen killed by PLO terrorists during the Olympic Games in Munich. One suggestion was to re-name part of the Dachauer Strasse which leads from the city centre to Dachau "Street of the 5th September" to commemorate the outrage. The citizens of Munich welcome this suggestion all the more as they are well aware that the name "Dachauer Strasse" evokes in visitors memories not of a pretty old town but of the concentration camp which the Nazis set up near it—one of the first and worst in the Third Reich.

Other suggestions for a commemoration are the erection of a memorial on the site of the Olympics or the setting up of a club house for cultural purposes. On the Olympic site, now used for many sports and other important functions, there is a plaque with inscriptions in German and Hebrew which was fixed by Munich Jews to the house where the victims had stayed before they were taken hostage and murdered. It is often decorated with flowers. There is, however, still a feeling that this plaque should be supplemented by an official local gesture. The Prime Minister of Bavaria, Mr. Goppel, pleased the liberal citizens of Munich and the Jews when he put a wreath in front of the memorial plaque in the Munich Olympic campus at the opening of this year's Olympic Games in Montreal and stood in silence for a few minutes.

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Egon Larsen

OLD TALES FROM THE BOHEMIAN WOODS

"Salt and Gold: Tales from Czechoslovakia", retold by Marie Burg (Blackie, 1976, £2.85), with a beautiful jacket picture by Trevor Stubley, takes its title from a fairy-tale with a strong regional flavour. It stresses the value of salt, and dwells on the importance and fascination of a salt mine: a story clearly rooted in Bohemian history—but also with echoes of German folk-tales. In fact, several stories in this charming collection may be said to straddle the Central European frontiers; their motifs also appear, in different forms, among the tales retold by the Grimm brothers, such as "The Clever Peasant Girl", "The Three Golden Hairs of Grandad Know-all", or "The Twelve Months"—personified by twelve obliging men who help little Marushka to cope with the impossible tasks demanded of her by an ugly and jealous step-sister; this is reminiscent of the Cinderella story.

But there are other, typically Czech tales, some with heroes that strike the reader as forerunners of the good soldier Schwejk: though not particularly brainy, they are wily boys or girls of solid peasant stock, who seem able always to get the better of powerful people, including the devil; and the story of the firebird features the vixen Ryska who behaves very much like a typical, practically minded Czech, while betraying its Russian origin: a raven is sent to the Black Sea for life-giving water. Very interesting is the character of the "Lord of the Giant Mountains," Krakonosh, who reminds us of Robin Hood, playing "many an unkind trick on the mean and wicked" but showing kindness to the poor and humble. In fact, he is none other than the spirit of the *Riesengebirge*, Rubezahl, whom we know from the Musäus collection of German folk-tales.

These fairy-stories from Czechoslovakia, with their delightful pictures by Trevor Stubley, may come from a variety of sources, but they have much in common, especially a sense of humour, good repartees, cunning and practicality, as is to be expected from characters with names like Manka or Janik or Honza. One would probably be looking in vain in the folk-tales of other countries for a sentence such as this: "Just give me the money. That'll do for me. I'm not asking for the princess—I know of a prettier girl."

DOCUMENTATION ON JEWS FROM LAHR

For three years a retired school mistress, Miss Hildegard Kattermann, has researched the history and fate of the Jews of the town of Lahr. The results of her research have now been published as a booklet by the municipality of Lahr, and they are very impressive indeed. Some 450 Jews are listed alphabetically with details of their curricula, their occupation and their eventual fate—all of them lived in Lahr between 1862 and 1942. 175 of them died a natural death, 70 were deported and murdered, and another 140 left the country, more than 50 per cent for the U.S.A. In spite of the assistance of officials and private collaborators, more than 40 "cases" remained unsolved. The accompanying text gives details of the fate of the Lahr Jews between 1933 and October 1940 when, together with more than 6,000 fellow victims from Baden, the Palatinate and the Saar, they were deported to Gurs in the South of France and from there to the camps in the East. Reference is also made to Ludwig Frank, the social democratic Reichstag deputy, born in Nonnenweiler near Lahr and killed in France during the first few weeks of the First World War. He had volunteered for service in the Army. E.G.L.

* Max Hermann Maier: Ein Frankfurter Rechtsanwalt wird Kaffeepflanzer im Urwald Brasiliens. Bericht eines Emigranten, 1938-1975. 143pp. Josef Knecht, Frankfurt am Main, 1975.

Arno Reinfrank

JACOB'S VOICE IN FEDERAL GERMANY

Paul Celan died in May, 1970, and I am afraid that with the years passing, his name will increasingly serve as a catchword for German demagogues, while understanding for his work is continuously diminishing. He shares this fate with many Jewish writers who survived the Nazi Holocaust to give evidence in *Jacob's Voice* as Paul Celan has called one of his poems. Many young Germans, like the author of the book under review* queued to visit him in Paris, but with their peculiar brand of "indolence neurosis", they only added to his misery. Now the young poetry critics who busily dissect the body of his work, are a mixed crowd. Some seem to derive a secret delight from dealing with a poet who in their view has enabled them by his suicide to see "for real" what their fathers had only seen "in action"—the tormented end of a victim of barbarism.

Paul Celan did his utmost to give expression to unfathomable horrors and their implications for the present. Of course he poses inescapable questions. To answer them, requires human subtlety blended with courage, and Celan once told me that he could forgive anything but lack of courage.

Younger than Nelly Sachs, and, unlike her, living in France, a country full of the reminders of Nazi occupation, Celan could not

* Klaus Voswinckel; Paul Celan, *Verweigerte Poetisierung der Welt. Versuch einer Deutung*. Lothar Stiehm. Heidelberg. 242pp. DM 36.

follow her on the road to reconciliation. Where she achieved deepest religious conviction, he stopped. Yet, in his poems, he not only recalls the misdeeds of the past, he also points to the damage the Nazis did not to Jews alone, but to the fundamental belief in man's ability to resist immoral actions. This is our reality and it is hard to stand up to. How can anyone claim to have grasped the full extent of the devastation? "Welches Wort du sprichst, du dankst es dem Verderben . . ." wrote Celan.

Four years after his death, the book under review was published as "a first attempt at an interpretation", notwithstanding the fact that Suhrkamp had previously published comments on two different works of the poet. There is a forceful logic in the cool method of lifting a poet into the sphere of "pure scholarship", by neglecting his background, his knowledge of Jewish lore, his experience of family life and family quarrels, his openness to the world—all this suddenly dissolves into the brutal reality of deportation, mass murder, forced labour and deprivation. A poem dealing with a gang of concentration camp prisoners digging a hole, probably their own grave, thus suddenly finds itself compared to Novalis. Did not young Novalis (Freiherr von Hardenberg) deal with digging in his father's mine works? There are many mystifications of this kind in the book. One is glad to note that the author is knowledgeable about the Parts students' revolt in 1968 and the Vietnam war—it didn't happen with German participation anyway. Perhaps this is the sum total of his insight into politics.

To be fair, there are some glimpses of insight such as on page 212: ". . . es ist der Literaturkritik nicht als Lob anzurechnen, dass sie in ihren Rezensionen immer nur wieder den Dichter des Schweigens und des Verstummens hervorhob". It would have saved Mr. Voswinckel a lot of speculation about Celan's suffering if he had tried to find out why this has happened. It is his tragedy that

he, too, is a victim of German history. His work must be seen against the background of real rather than of semantic history. When his university teachers stepped into swastika-adorned lecture rooms, a young student, entered in the camp register as Paul Ancel, was first to dig the soil. When his day of liberation came, the same university teachers evaded an honest reckoning with their past by inventing new "linguistic science theories". At that time, Paul Celan published his first volume of poetry in the language he had kept wrapped up in his love—the German of pre-war days.

To restrict oneself to the comparative and semantic aspects of a poet's work, as Mr. Voswinckel was taught to do, must be a futile undertaking. At a time when he graduated, Celan had already learned to use the *Voice of Jacob* sparingly, surrounded as he was by a flood of apologetics. He soon realised that his own inventiveness remained the effort of one man against many, against the circus tricks performed in post-war German universities.

Celan's despair can be read in every poem. It may surprise Mr. Voswinckel, but I cannot spare him the terrible accusation to have once more administered a kick in Celan's face by ignoring the dialectic interrelation between hard facts and the articulateness of this hypersensitive poet. The English language distinguishes between "to be clever" and "to be intelligent". Almost 250 clever pages are not even complementary to the intelligence with which Celan recognised the need for an Old Testament stoning in order to re-introduce justice to the world. Yet . . . "Die hellen Steine . . . sie wollen nicht treffen . . ."

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ROMANTIC REVOLUTIONARY

If every human being is a question and a problem then every autobiography poses questions, raises problems. Max Fuerst was born in 1905. He is therefore a contemporary of the older generation of refugees from Germany to which I belong. To say it straightaway, this second volume of his autobiography* deals with the most exciting, disturbing and perhaps most tragic period in our lives: the late twenties and early thirties of this century. And further, it makes us face the problem; what should we, young Jews in Germany, have done amidst the electrifying rise of Communism and National Socialism. Max had no doubt at all. As a boy in Koenigsberg he belonged to the Deutsch-Jüdischen Wanderbund Kameraden. But he recognised that the mildly socialist outlook of that organisation was not for him. Thus he and his friends split from the "Kameraden" and founded the "Schwarze Haufen". The name itself was chosen as a challenge. In contrast to the "Kameraden", the new movement was revolutionary. The author stresses that it was not affiliated to any party but some of its members belonged to the Communist Party or to the Communist Youth. Hans Litten, Fuerst's mentor and leading light of the "Schwarzer Haufen", was a member of the Communist Workers Party, the KAP. It stood left of the KPD and, we must add, could not have been further from real politics. Altogether the present book can be called a loving memorial of Litten, this victim of National Socialist inhumanity.

In the twenties, Max made it his duty, his burning mission to travel all over Germany to instil in Jewish boys and girls the good news of the destruction of the Establishment and the construction of a new society, fair, fraternal, equal and not tainted by exploiting capitalism. His winning personality and his obvious selfless honesty won him many followers.

We are faced with a paradox. First and foremost, Fuerst was a revolutionary though deeply rooted in his native Ostpreussen. Why did he allow himself to be enclosed in and limited by a Jewish organisation? Throughout his long book he never mentions that Judaism as such meant anything of value or enrichment for him.

Something else which seemed astounding

* Max Fuerst: *Talisman Scherezade*. Die schwierigen zwanziger Jahre. Carl Hanser Verlag. Muenchen 1976. ISBN 3-446-12267-2. DM34.

CLUB 1943

Vortraege jeden Montag um 8 p.m. im
Hannah Karminski House,
9 Adamson Road, N.W.3.

- 7 Februar. The Kol Rinah Choir (Pioneer Women), geleitet von Johanna Metzger. Jüdische und andere Lieder. Begleitet von Paul Lichtenstern.
- 14 Februar. Dr. Seligmann spricht anlässlich der Wiederkehr des Geburtstages von Hans Jäger. Grete Fischer liest aus den Memoiren von Hans Jäger.
- 21 Februar. Dr. Alfons Rosenberg: Was ist der Mensch? Wandlungen in der Kunst des Porträts.
- 28 Februar. Freda Schulmann. Ch.N. Bialik, der jüdisch-hebräische Dichter und seine Zeit.
- 7 März. Dr. Kurt Pflüger: Die Revolutionierung des Europäischen Theaters. Das Meininger Hoftheater.

to me. The rise of the most virulent and degrading antisemitic propaganda and mentality in Germany didn't seem to have made any impression at all. Many Jews were depressed, felt humiliated, suffered from inferiority complexes or were immensely sad—yet Max Fuerst had his mission, his belief in a more beautiful world, the loyalty of his many friends and the deep love of and for Margot, his wife. His sufferings at the hands of the Nazis form one of the most moving chapters in his book.

We middle class people tend to forget that completely differing values might dominate a man's life. Max tells us of his wanderings, friendships and his love for Margot in much detail, the background is always the uncertainty in material things, somebody who simply does not bother about status, money and economic security. He has always enough money to help those in need and we encounter the oddest characters, remarkable in their own way.

Let me mention a few purely technical blemishes. There are a number of printing errors: Hauptmann's first name is spelled Gerhart, there are some unnecessary repetitions. The author speaks of the Peace Museum in the Parochial Street without mentioning that the place used to be the Home of the "Kameraden". Heckel's famous picture (which is lost) was called "Madonna auf der Zeltbahn". I think the narrative is sometimes confused in its chronology and would perhaps profit by a little more concentration. He hardly ever mentions the "Kameraden" or the "Schwarzer Haufen" in so many words which can make for misunderstandings.

Some interesting thoughts from the book. Whilst travelling in a train, it occurs to Max: "Eine Eisenbahnstrecke scheint mir das einzig Stabile in dieser sich staendig veraendernden Welt zu sein." Or "Ich wundere mich immer, dass es ueberhaupt moeglich ist, darueber zu diskutieren, dass Menschen mehr wissen muesen als fuer ihren Beruf noetig ist." Written by Max Fuerst the joiner.

OXFORD DICTIONARY TONED DOWN

Some years ago Mr. Shloimovitz of Manchester failed in the High Court to stop the publishers of the various Oxford dictionaries from continuing to use derogatory definitions of the word "Jew". The new supplement H-N of the Oxford English Dictionary has now made amends. The offending definitions are still included but they are qualified by remarks like "These uses are now considered to be offensive". The editor says in the preface that offensiveness of a word to a particular group, minority or otherwise, is unacceptable as the sole ground for the exclusion of a word or class of words.

EXAMS ON JEWISH HOLY-DAYS

In 1975 the secretariat of the Council of the European Communities in Brussels wished to recruit a legal translator of English. Written tests for the post were to be held on Friday, May 16, of that year. One of the applicants, Mrs. Vivien Prais, of Hampstead, informed the council in April that as an Orthodox Jewess she would not be able to sit the examination as that day would be Shavuot. The council refused to give her a test on another date, and she was therefore unable to compete. Subsequently she sued the council in the European Court which rejected her claim, but advised the administration of the council to attempt to avoid holding tests on such dates.

OBITUARY

ULI NIMPTSCH

The sculptor Uli Nimptsch has died in London, aged 79. He trained as a sculptor in his native Berlin, in Paris and Rome and came to this country in 1937. He soon became completely identified with English art. He was encouraged by Philip Hendy, director of the Leeds Art Gallery. In 1958 Liverpool bought his bronze Olympia. He was chosen to do the statue of Lloyd George for the Members Lobby of the House of Commons and a bust of Brendan Bracken for Bracken House, London. In 1958 he was elected an associate of the Royal Academy and in 1967 he became a full Academician. In 1973, he became the first sculptor to be given a retrospective exhibition at the Royal Academy. He created many nude figures and said they were so full of vitality because he never used a model over the age of 24.

CHARLES COWARD

Mr. Charles Coward, a former British sergeant-major in the Royal Artillery, who helped 400 Jews to escape from Auschwitz where he was held as a prisoner-of-war, has died. From the camp where he and some of his fellow-prisoners were sent to work in 1940, he established contacts with Jews, helped them to commit sabotage and organised the escape described in John Castle's book "The Password is Courage"; the book also quotes a letter of recognition written by the AJR. Mr Coward and his wife visited Israel several times as guests of the Government, and a tree was planted in his honour in the Avenue of the Righteous Gentiles set up to honour those who had risked their lives to save Jews.

JAMES HALBERSTADT

Mr. James Halberstadt, for many years a leader of the Berlin Adath Yisroel congregation before he came to the U.S. as a refugee from Nazi oppression, has died in New York aged 90. In Berlin he was the head of a successful garment manufacturing firm who devoted his tremendous energy to Jewish communal work. His congregation developed educational institutions regarded as models of their kind. Many Jewish organisations apart from the Adath enjoyed his counsel and inspiring leadership.

EDWARD MOCATTA

Mr. Edward Mocatta, the president of the West London Synagogue and a noted communal figure as chairman of the Reform Synagogues of Great Britain, has died at the age of 60. His family were instrumental in the founding of England's first Reform Congregation in 1840. In the City he was regarded as one of Britain's leading bullion brokers.

AJR Club

BRING AND BUY SALE

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in aid of

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Margaret Jacoby-Orgler Fund

Avahav Children's Home in Israel

Entrance 20p. Refreshments 20p.

The AJR Club would appreciate it if members of the AJR would contribute gifts and support the SALE by their attendance.

MISCELLANEOUS

MEMORIAL IN WANNE-EICKEL

A plaque in memory of the former Jewish citizens of Wanne-Eickel, who became victims of the Nazi regime, was recently consecrated on the site of the former synagogue. In his address, Mayor Brauner, himself a former concentration camp prisoner, recalled that of the 270 former members of the Jewish community at least 80 perished in the camps. One of the other speakers at the ceremony was the 92-year-old last chairman of the Jewish community, Dr. Julius Leiser, who now lives in Jerusalem.

BERTHA PAPPENHEIM BUST

A bust of Bertha Pappenheim, founder of the Jewish Women's Federation in Germany who died in 1936, aged 77, after being questioned by the Gestapo, has been offered to Jewish organisations by the sculptor Fritz J. Kormis who now lives in London. The bust was made shortly before she died, and the artist is anxious that it should find a permanent home to keep alive the memory of a woman best known for the Home for unmarried mothers and women in need of protection, at Neu-Isenburg near Frankfurt which she set up and directed for many years. She also lectured to study circles of the Frankfurt "Jüdische Lehrhaus" on ethical questions in social work.

JERUSALEM EXHIBITION IN BERLIN

"Jerusalem is the 'City of Mankind', but its present inhabitants also have their own problems. In this respect it resembles Berlin, the politically most interesting city of Europe". These remarks were included in the address by Governing Mayor Klaus Schuetz, when he opened the photo exhibition "Jerusalem—City of Mankind" in Berlin. Other speakers at the ceremony included the Mayor of Jerusalem, Teddy Kollek, and the chairman of the German-Israel Society (Bonn), Staatssekretär a.D. Heinz Westphal. The exhibits had been shown first in 1973 in the Israel Museum of Jerusalem and were later on view in various cities of the U.S. and Europe, including Hamburg, Hanover and Munich.

E.G.L.

JEWISH SONGS ON RECORD

The gramophone record "Die Neue Grosse Sabbatfeier" includes recitals by the Berlin Chief Cantor Estrongo Nachama, the Berlin Concert Choir and H. Foss (organ) of works by Louis Lewandowski, Salomon Sulzer and others.

E.G.L.

HANS WALLENBERG HONOURED

The Great Federal Service Cross was awarded to 69-year-old writer and journalist Hans Wallenberg whose father was editor-in-chief of the old *BZ am Mittag*. He emigrated to the U.S. in 1937 and returned to Germany in 1945 when he founded the first post-war German newspaper "Neue Zeitung" in Munich. Since 1960 he has held leading positions in the Axel Springer publishing firm, for some time as editor of *Die Welt*.

MAURICE EDELMAN MEMORIAL

Rabbi Unterman, minister of the Marble Arch Synagogue, consecrated a stained glass window in memory of the late Maurice Edelman, M.P., who was a regular worshipper. The window is by the Israeli artist Nehemiah Azaz, who has created a number of windows for the synagogue, and represents the Burning Bush.

BIRTHDAY CELEBRATION FOR MRS. H. SUSSMAN

To celebrate the 80th birthday of Mrs. Hildegard Sussman, a celebration was held in the AJR Club. Mrs. Sussman, a member of the Club since its foundation, had been its diligent Hon. Treasurer for the past ten years, and the feelings of gratitude and affection to her were expressed in several particularly nice poems and cordial speeches on the occasion, which was an important event in the history of the happy family of Club members.

FAMILY EVENTS

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

Birthdays

The AJR Club extends heartiest congratulations to its members:—Mrs. Sofie Lindenbaum and Mr. Ernst Strausz on their 90th birthday and to: Mr. Daniel Hayat, Mrs. E. Mauthner, Mrs. Margaret Meyer, Miss Else Phillips and Mrs. Hildegard I. Sussman on their 80th birthday.

Sinai.—Mr. J. K. Sinai, 124 Heywood Road, Prestwich. Congratulations, dear Dad, on your 70th birthday. All our best wishes and many more happy returns of the day for the future. From your children, Linda-Peter, Geoffrey, Henry-Janice and grandson, Jeremy.

Golden Wedding

Heinemann.—Mr. and Mrs. Fred Heinemann (formerly of Düsseldorf), of 96 Boydell Court, Swiss Cottage, London, N.W.8, will celebrate their golden wedding on February 6.

Deaths

Fielding.—Dr. Gerrard Fielding (formerly Finkenstein) died in hospital in Nottingham on December 26, 1976, after a long illness. Deeply mourned by his family and friends.

Hart.—Dr. jur. Felicia Hart, of 87 Priory Road, London, N.W.6, died suddenly on December 30, 1976, aged 73. Deeply mourned by her son and family and many friends.

Kaumheimer.—Mrs. Minna Kaumheimer, of 50 The Drive, London, N.W.11, passed away peacefully in her sleep on Friday, January 14. Deeply mourned by her loving family, Ann and Edgar Ivens, her grandchildren, Peter Ivens and Barbara Donner, and her great-grandchildren.

Marchand.—Irene passed away peacefully after a long illness on December 26, 1976, (Tebet 5, 5737). Deeply mourned and sadly missed by her son, Ernst, daughter-in-law, Rosina, and grandchildren, Andrew, Michael and Irene. 8 Greenhill Avenue, Giffnock.

Schüller.—Mrs. Evelyn Schüller, (née Halle) passed away after a short illness on January 3. Deeply mourned by her good friends, Kurt and Dina Nelke.—Ealing.

Thanks for Condolences

Lipton. — Mrs. Leni Lipton and her son, Michael, wish to thank all their friends for their expression of sympathy in their bereavement.

CLASSIFIED

The charge in these columns is 25p for five words plus 20p for advertisements under a Box No.

Miscellaneous

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

FAMILY wishes to buy Persian carpet, dining table, chairs, lounge suite, divan, etc. 01-458 3010 (evening).

FOR SALE. Gas stove, four burners with pilots, like new, Electrolux fridge, two years old, featherbeds, and other household items. Please phone 01-455 4548 (mornings only).

Situations Vacant

WE WOULD WELCOME to hear from more ladies who would be willing to shop and cook for an elderly person in their neighbourhood on a temporary or permanent basis. Current rate of pay £1.00 per hour. Please ring Mrs. Casson 01-624 4449, AJR Employment, for appointment.

Situations Wanted

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

SURREY AREAS near Richmond/Kew/Wimbledon, also Hammer-smith and Putney areas: Lady, car owner available for shopping, cooking, companionship. Would use car for outings, transport, 3-4 hours per day, Mondays to Fridays. Please contact AJR Employment Agency, 01-624 4449.

NURSING COMPANION. Continental lady, German-speaking, seeks non-residential position. Also night duty and as travelling companion. Please call 01-458 8698 between 6 and 9 p.m.

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MIDDLE-AGED COUPLE would like the use of two rooms with kitchen and bath for approximately a year as pied à terre, St. John's Wood or Swiss Cottage area, and offer in exchange for same period self-contained, two-room flat with kitchen and bath in modern block near sea in Hove, Sussex. Alternative renting of accommodation without exchange would be acceptable. Box 642.

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ELDERLY WIDOWER would like to meet domesticated lady over 60 to look after him. Two-room flat with bath and W.C. in same house might be available. Box 640.

WIDOW, in her 60s, independent means, with comfortable house, no children, is looking for a kind, sympathetic widower for companionship in order to build up a new life. When replying, please give telephone number. Box 639.

INFORMATION REQUIRED

Personal Enquiries

Adass Jisroel, Berlin.—Information is required from persons employed by the "Adass Jisroel", Berlin, 1938/39 in connection with Social Insurance, Old Age Pension Claims etc. Expenses willingly refunded. L. Hulbert, 28 Fillebrook Road, London, E11 4AT, England.

Frank. — Information required about Dr. jur. Helen Frank, of Gelnhausen, near Hanau, who was appointed the first woman High Court Judge in Germany in 1928. Believed to live in U.S.A. and to be married to a lawyer. Expenses gladly refunded. L. Hulbert, 28 Fillebrook Road, London, E11 4AT.

AJR Enquiries

Bock.—Mr. G. Bock. Last known address 49 Wilbury Road, Hove, Sussex, BN3 3PB.

Gruner. — Miss Johanna Gruner Last known address 102 Tyrwhitt Road, London, SE4 1QB.

THEATRE AND CULTURAL NEWS

A Notable Film Revival. Whilst films produced under the Nazi régime did not survive that period because they adhered to the then prevailing ideology, there was one exception to the rule, which certainly displeased the authorities of the day. It is Käutner's "Romanze in Moll", starring Marianne Hoppe and Paul Dahlke, produced in 1943. A success over 30 years ago and now once more well received, it is called "one of the great".

Old Plays—New Productions. A revival of the ever-popular Scribe comedy "Ein Glas Wasser" at the Munich "Kleine Komödie im Bayrischen Hof", staged with such reliable troopers as Susanne Almassy as Duchess of Marlborough and Charles Regnier as Bolingbroke, could not go wrong; equally, a newly-cast "Minna von Barnhelm" at the Munich Kammerspiele could not fail, because the periodic performance of "Minna" has remained German tradition. However, Peter Zadek's idea of a new Shakespeare "Othello" at the Hamburg Schauspielhaus with a heavy-weight Desdemona wearing a bikini was novel and had a rather mixed reception.

Books for 1977. Two new actor biographies have appeared in the bookshops of German speaking countries. One of them is the modestly written life story of *Will Quadflieg* who, as some may remember, many years ago gave recitals of German poetry in this country, culminating in the Schiller recital in 1955, 150 years after the poet's death. In contrast, the *Curt Juergens*' book "Und kein bisschen weise" is considered less artistic than self-centred, full of personal indiscretions, and bragging of his successes, few of which refer to stage and screen.

Birthdays: Actress *Hilde Krahl*, equally at home in Hamburg and Vienna, where at present she is rehearsing Strindberg's "Dance of Death" at the Akademietheater, celebrated her 60th birthday; she has been married for more than 30 years to the producer, Wolfgang Liebeneiner. *Rudolf Bing*, who is 75, became artistic director of Glyndebourne opera in the 'Thirties, was appointed administrator of the

Edinburgh Festival shortly after the war, and reached the zenith of his career by holding the hot seat of General Manager of the Metropolitan Opera House, New York, from 1950 to 1972.

Obituary. In November, 1976, this column reported the last triumph of stage and film actor, Fritz Rasp. He has now died in Munich at the age of 85. Rasp's acting career covered a period of well over 55 years, including a spell at Max Reinhardt's Deutsches Theater, Berlin. He specialised in sinister character roles, playing criminals, rogues and demonic looking scoundrels, yet was loved by audiences and colleagues alike.

S.B.

POETRY BY FORMER REFUGEES

The Pen Anthology of Contemporary Poetry *New Poems 1976/77* contains poems by two Jewish refugee writers, Gerda Meyer and Lotte Kramer.

FRIEDA STROHMBERG

A Rediscovered Painter

The painter and art teacher, Frieda Strohmberg, who worked and taught in Allenstein from 1910 to 1927 and whose works have fallen into oblivion, is recalled in a recent publication by Dr. Erich Trunz, Professor emeritus in Kiel, who remembered her from his childhood days. It is planned to exhibit some of her rediscovered paintings in the "Ostdeutsche Galerie" (Regensburg). Together with her husband, the Berlin dentist Dr. Albert Jakoby, Frieda Strohmberg lost her life in May, 1940, on the flight from Belgium to France.

E.G.L.

FILM ON REFUGEE EXPERIENCE

Fred Zinneman is at present filming in London. The film "Julia", based on the Hollywood writer Lillian Hellman's autobiography, has Vanessa Redgrave playing a woman who creates an escape route for Jews out of Nazi Germany, and Jane Fonda plays Lillian Hellman recruited as a courier with funds to finance the refugees.

JEWISH BOOK WEEK 1977

February 21 - 24

This year's Jewish Book Week will be held from Monday, February 21 to Thursday, February 24 in the Adolph Tuck Hall, Woburn House, Upper Woburn Place, London, W.C.1.

The series of lectures will be opened on Monday by a Meir Gertner Memorial Lecture, to be delivered by Dr. Elizabeth Eppler on "The Hungarian Contribution to Jewish Life and Letters". There will be a Hebrew Evening on Tuesday, and on Wednesday, Miss Lynne Reid-Banks, author of "The L-shaped Room" will speak about "Writing about Israel." The concluding lecture on Thursday will be given by Mr. Geoffrey Paul, Editor of the Jewish Chronicle on "Turning another Page—The Responsibilities of a Jewish Press".

All lectures commence at 8 p.m. There will, however, also be a Lecture for Senior Citizens and members of Jewish Friendship Clubs at 2 p.m. on Wednesday, where the speaker will be Mr. Michael Freedland, producer of the "You Don't Have To Be Jewish" programme.

An exhibition of books in Hebrew and English from all over the world will be on display and on sale; it will be open from 7 p.m. on Monday and from 10 a.m. Tuesday to Thursday.

As in previous years, the AJR is one of the sponsoring organisations of Jewish Book Week, and it is hoped that many members and friends of the AJR will attend its variety of functions.

HEINRICH SPIERO CENTENARY

The author Heinrich Spiero (Koenigsberg 1876—Berlin 1947) is commemorated by a Heinrich Spieroweg in Berlin-Spandau. To mark the centenary of Spiero's birth, his three daughters, Dr. Sabine Gova (Toulouse), Josepha Warburg (London) and Christine Ilisch (Berlin) presented all residents of the street with a pamphlet carrying a photo and brief biography of Heinrich Spiero. His books include works on Wilhelm Raabe and Detlev von Liliencron. Protected by his wife, he survived the Nazi regime in Berlin. He was the founder of the Paulusbund, a relief organisation for persecuted "non-Aryan" Christians.

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PERSONALIA

DR. F. W. ELKAN, 80

Dr. F. W. Elkan (Frankfurt/M), who was comptroller of the Jewish Restitution Successor Organisation (JRSO) from 1951 until he retired in 1971, will celebrate his 80th birthday on February 1. By his responsible position as the chief financial administrator of the recovered heirless property in the US Zone he became the trusted and highly esteemed colleague of all those who co-operated with him as senior officials of the leading international Jewish organisations. Notwithstanding his retirement, he is still active in a voluntary capacity as the Hon. Treasurer of the German sections of the Children and Youth Aliyah and of the Friends of the Leo Baeck Institute. A legally trained economist, Berlin-born Dr. Elkan emigrated to this country in 1939, and from 1944 to 1951 held a position with the Victor Gollancz publishing firm. His 80th birthday serves as a welcome opportunity to thank this capable and unassuming man for his devoted services and to extend to him our sincerest congratulations.

EGL

UNIVERSITY MEDAL FOR DR. H. BACH

Dr. Hans Bach has been awarded the Golden Honorary Medal of the University of Bonn in recognition of his outstanding biography of Jacob Bernays (reviewed in the April, 1975 issue of this journal). Jacob Bernays, a classical scholar and observant Jew, spent the major part of his working life as professor extraordinary at Bonn University. The biography by Hans Bach is the only comprehensive biography of the scholar, who, in many respects, was a unique personality. We extend our sincerest congratulations to our friend Dr. Bach on the well-deserved recognition of his work.

REV. JAMES PARKES 80

The Rev. Dr. James Parkes, internationally famous as a pioneer in the field of Jewish-Christian relations and co-founder of the Council of Christians and Jews, has just celebrated his 80th birthday. His activities began when in the 1920s, as secretary of International Student Council, he first encountered antisemitism in the operation of a numerus clausus against Jewish students in Eastern Europe. His work and influence has been recognised by universities and learned societies. He has published a great number of books on the various manifestations of antisemitism and ways to combat it. His vast library on the subject has been given to the university of Southampton.

RECOGNITION FOR VOLUNTARY WELFARE WORK

Mr. Walter Schaefer, a member of the AJR, recently resigned from his position as voluntary welfare officer at the Clerkenwell County Court. His ten years of devoted and effective services were recognised in letters written to him by the Lord Chancellor and the Judges and the Registrar of the County Court, who particularly stressed Mr. Schaefer's genuine sympathy and understanding for the cases that have been referred to him.

Mr. Schaefer has found a successor for his work. But it is understood that there is a particular demand for this kind of voluntary work, which might be of interest to young retired business people.

Letters to the Editor

THE PAINTER RUDOLF LEVY

Material required

Sir,—A German student is writing her doctor thesis at the University of Munich about the painter Rudolf Levy, who was born in Stettin in 1875 and perished in a German concentration camp. He was related to me and, like other members of the family, I am trying to assist the student in supplying her with relevant material.

Rudolf Levy was a pupil and friend of Matisse and, up to 1933, his works were shown in several German galleries. In 1933, he emigrated to France and, after many vicissitudes, was ultimately caught by the Gestapo. In the course of the post-war years, his work has become increasingly appreciated, and many public galleries in Germany now own a Rudolf Levy. On the other hand, many of his works have been dispersed by emigration of their owners. It is quite likely that there are examples of his work also in England and that there are also old friends of his in this country who may give information about him.

I should be grateful to any of your readers who might be able to let me have material or information which I would pass on to the student in Munich who has shown so much understanding for the man and his work.

(Dr.) K. E. HINRICHSSEN

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