

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

ERHEBLICHE ERHOEHUNG DER ENTSCHAEDIGUNGSRENTEN

Die Renten des Bundesentschaedigungsgesetzes waren zuletzt auf Grund der Verordnung vom 25. Marz 1969 neu normiert worden. Es ist nunmehr eine weitere Verordnung der Regierung der Bundesrepublik Deutschland, naemlich die Verordnung vom 11. Juli 1970 (Bundesgesetzblatt 1970 Teil I Seiten 1080—1091) in Kraft getreten, die wesentliche Verbesserungen fuer die Geschaedigten enthaelt. Zur einstweiligen Informierung unserer Freunde sei auf folgendes hingewiesen:

(1) Alle Verbesserungen sind von Amtswegen durchzufuehren. Eines Antrages bedarf es nicht. Bei dem grossen Umfang der Neuregelung bedeutet die Durcharbeitung jedes Einzelfalles eine erhebliche Arbeit fuer die Beamten. Es ist zu bedenken, dass z.B. in Berlin allein fast 50,000 Renten zu bearbeiten sind, bei der Landesrentenbehoerde Duesseldorf kaum viel weniger, bei den anderen Entschaedigungsbehoerden eine entsprechend hohe Zahl von Faellen. Anmahnungen vor Ablauf eines geraumen Zeitlaufes, etwa 9-12 Monate, koennen nur zu Verzoegerungen fuehren. Ein Schaden entsteht durch eine laengere Wartezeit nicht, da alle Neufestsetzungen rueckwirkende Kraft haben.

(2) Die Geldentwertung ist wie ueberall so auch in Deutschland stark fortgeschritten. Dementsprechend sind die Beamtengehaelter, nach denen die Entschaedigungsrenten bekanntlich berechnet werden, erhoert worden. Aus diesem Grund allein haette schon eine Erhoehung der Renten um durchschnittlich 4,8% ab 1. April 1969 und um durchschnittlich weitere 8% ab 1. Januar 1970 erfolgen muessen. Wenn nur diese rein schematische Erhoehung erforderlich gewesen waere, so haette dies die starke Verzoegerung des Erlasses der neuen Verordnung nicht gerechtfertigt. Folgender Umstand aber hat zu der Verzoegerung gefuehrt: Am 14. Mai 1969 ist in der Bundesrepublik ein "Zweites Gesetz zur Neuregelung des Besoldungsrechts" erlassen worden. Dieses Gesetz enthaelt eine Reihe Verbesserungen der Einzelberechnungen der Gehaelter fuer die einzelnen Beamtengruppen sowie (fuer die einzelnen Gruppen verschiedene) Erhoehungen der Dienst- und Versorgungsbezuuge. Die Bundesbeamten erhalten auch zu einem fruereen Zeitpunkt als bisher das Endgrundgehalt ihrer Besoldungsgruppe. Die Conference on Jewish Material Claims against Germany hatte schon seit einiger Zeit die Berechnung der Entschaedigungsrenten beanstandet, wozu sie einen zum Kreise der Verfolgten gehoerigen Beamten, der besondere Kenntnisse auf diesem Spezialgebiet hat, als Sachverstaendigen hinzugezogen hat. Sie hat in umfangreichen Verhandlungen durchgesetzt, dass ab 1. April 1969 die Verbesserungen des erwahnten Beamtensoldungsgesetzes fuer die Entschaedigungsrenten entsprechend Anwendung finden. Dies hat z.B. auch dazu gefuehrt, dass die Lebensaltersstufen, die bei der Berechnung der Berufsschadens- und Gesundheitsschadensrenten eine Rolle spielen, ab 1. April 1969 um eine Lebensaltersstufe vermindert bzw. um 5 Lebensjahre herabgesetzt worden sind.

Das Verdienst, diese Verbesserungen durchgesetzt zu haben, gebuehrt so gut wie ausschliesslich dem Direktor der Claims Conference, Herrn Dr. Ernst Katzenstein, und dem von ihm hinzugezogenen Sachverstaendigen.

(3) Ausser den Erhoehungen der Renten enthaelt die sehr umfangreiche neue Verordnung auch entsprechende Erhoehungen der Mindestrenten bei Lebens- und Gesundheitsschaeden und mancher sonst in den bisherigen Verordnungen erscheinenden festen Geldbetrage. Die neue Verordnung sieht ferner vor, dass die bei den Beamten am 1. Januar 1970 eingetretene zweite Erhoehung von ca. 8% bei den Entschaedigungsrenten bereits ab 1. September 1969 eintritt, dies zum Ausgleich dafuer, dass die Entschaedigungsberechtigten eine den Beamten gezahlte Sonderzuwendung nicht erhalten.

(4) Die umfangreichen Einzelvorschriften und Berechnungen der Verordnung koennen hier nicht im einzelnen dargelegt und erlaeutert

werden. Wer hinsichtlich der Richtigkeit der Neuberechnung seiner Rente durch die zustaeendige Behoerde Bedenken hat, muss sich an Hand seiner Akten beraten lassen. Hervorgehoben sei, dass es noch nicht einen Fehler darstellen muss, wenn die prozentuale Erhoehung fuer einen Berechtigten geringer ausfaellt als bei einem Freund oder Verwandten; denn auch die Erhoehung der Beamtengehaelter, die als Muster gedient haben, ist in dem neuen Besoldungsgesetz unterschiedlich erfolgt.

(5) Um aber unseren Lesern einen Eindruck darueber zu vermitteln, wie sich die Erhoehungen auswirken, werden nachstehend einige Beispiele gegeben. Sie sind nicht nach dem System der Verordnungen aufgefuehrt, sondern betreffen diejenigen Faelle, die, wie wir glauben, besonders viele unserer Leser interessieren:

| BERUFSSCHADENSRENTE | | | | |
|------------------------------|--------------------------|--------------------------|--------------------------|------------------|
| Frueher selbstaendig Taetige | | | | |
| Wenn geboren | Oct. 1908- Sept. 1918 | Oct. 1903- Sept. 1908 | Oct. 1898- Sept. 1903 | Vor Oct. 1898 |
| Hoeherer Dienst | | | | |
| Monatsrente | | | | |
| ab 1.7.1969 | DM 641 | 964 | 964 | 1066 |
| ab 1.4.1969 | 714 | 1015 | 1112 | 1112 |
| ab 1.9.1969 | 767 | 1088 | 1190 | 1190 |
| Prozentuale Erhoehung | | | | |
| seit 1968 (rund) | 20% | 12% | 23½% | 12% |
| Gehobener Dienst | | | | |
| Vor Oct. 1903 | | | | |
| Monatsrente | | | | |
| ab 1.7.1968 | DM 541 | 666 | 708 | |
| ab 1.4.1969 | 635 | 772 | 772 | |
| ab 1.9.1969 | 691 | 837 | 837 | |
| Prozentuale Erhoehung | | | | |
| seit 1968 (rund) | 28% | 26% | 18½% | |
| Mittlerer Dienst | | | | |
| Monatsrente | | | | |
| ab 1.7.1968 | DM 371 | 440 | 473 | |
| ab 1.4.1969 | 456 | 553 | 553 | |
| ab 1.9.1969 | 507 | 613 | 613 | |
| Prozentuale Erhoehung | | | | |
| seit 1968 (rund) | 36½% | 39% | 29½% | |
| Einfacher Dienst | | | | |
| Monatsrente | | | | |
| ab 1.7.1968 | DM 311 | 351 | 394 | |
| ab 1.4.1969 | 371 | 440 | 440 | |
| ab 1.9.1969 | 416 | 491 | 491 | |
| Prozentuale Erhoehung | | | | |
| seit 1968 (rund) | 35% | 40% | 24½% | |

Bei frueher *unselbstaendig* Taetigen wird die Berufsschadensrente nach einem Bruchteil der (seinerzeit nicht gewaehlten) Kapitalsentschaedigung errechnet.

Hier erfolgt die neue Rentenerhoehung in der Weise, dass die bisher bis zu DM 1,001 betragenden Renten ab 1. April 1969 um 4,8%, und die mehr als DM 1,001 betragenden Renten um 4,3% erhoert werden.

Ab 1. September 1969 werden die bis DM 1,101 betragenden Renten um weitere 8% erhoert, die mehr als DM 1,101 betragenden Renten um weitere 7%, jedoch begrenzt durch die Hoechstrente.

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Die *Hoechstrente* fuer Berufsschaden (sowohl fuer fruher selbstaendig wie fuer unselbstaendig Taetige) von bisher DM 1,066 monatlich ist fuer die Zeit ab 1. April 1969 auf DM 1,112 und ab 1. September 1969 auf DM 1,190 erhoehrt.

Die *Berufsschadenswitwenrente* betraegt nach wie vor 60% der jeweiligen Rente des verfolgten Ehemannes.

Bei den *Vertriebenen deutscher Volkszugehoerigkeit* aus Gebieten, die am 31. Dezember 1937 nicht zum Deutschen Reich gehoert haben, besteht eine Sonderregelung. Die Berufsschadensrente von zuletzt DM 281 ist ab 1. April 1969 auf monatlich DM 294 und ab 1. September 1969 auf DM 318 erhoehrt worden. Die Witwenberufsschadensrente dieser Vertriebenen von zuletzt DM 214 monatlich ist fuer die Zeit ab 1. April 1969 auf DM 224 und ab 1. September 1969 auf DM 242 erhoehrt.

RENTE FUER GESUNDHEITSSCHADEN

Diese Rente wird unter Beruecksichtigung der Erwerbsminderung, des Lebensalters des Verfolgten am 1. Mai 1949 und der sonstigen Einkuenfte des Verfolgten nach einem Hundertsatz errechnet, d.h. nach einem Prozentsatz der entsprechenden Beamtenbezuuge. Die Vorschriften ueber die Berechnung des Hundertsatzes sind unveraendert, jedoch sind die Dienstinkommen der verschiedenen Beamtengruppen erhoehrt.

Die Erhoehung der Dienstbezuuge der verschiedenen Beamtengruppen ist nicht einheitlich, vielmehr sind die Bezuuge des mittleren Dienstes mehr erhoehrt als die der uebrigen Beamtengruppen. Im hoeheren Dienst betraegt die Rentenerhoehung gegenueber dem bisherigen, ab 1.7.1968 massgebenden Betrage fuer die Zeit ab 1.9.1969 durchschnittlich etwa 20%, in der Gruppe des gehobenen Dienstes etwa 22%, in der Gruppe des mittleren Dienstes etwa 35%, in der Gruppe des einfachen Dienstes etwa 33%. Wegen der Berechnung nach dem Hundertsatz und dem Lebensalter kann eine genauere Berechnung nur in jedem Einzelfalle vorgenommen werden.

Die monatlichen *Mindestrenten* fuer Gesundheitsschaden sind wie folgt erhoehrt:

| Bei Erwerbsminderung | zuletzt | ab 1.4.1969 | ab 1.9.1969 |
|----------------------|---------|-------------|-------------|
| bis 39% | 165 DM | 173 DM | 187 DM |
| bis 49% | 207 DM | 217 DM | 234 DM |
| bis 59% | 248 DM | 260 DM | 281 DM |
| bis 69% | 288 DM | 302 DM | 326 DM |
| bis 79% | 329 DM | 345 DM | 373 DM |
| bei 80% und mehr | 411 DM | 431 DM | 465 DM |

Die *Altersmindestrente* (§ 32 Abs. 2 BEG) von zuletzt 383 DM ist fuer die Zeit ab 1.4.1969 auf 401 DM und ab 1.9.1969 auf 433 DM monatlich erhoehrt.

WITWENRENTE BEI SCHADEN AM LEBEN

Die monatliche Vollrente (bei einem Hundertsatz von 100%) ist wie folgt erhoehrt:

| Einstufung | bisher (ab 1.7.1968) | ab 1.4.1969 | ab 1.9.1969 |
|------------------|-------------------------|-------------|-------------|
| einf. Dienst | 315 DM | 362 DM | 404 DM |
| mittlerer Dienst | 379 DM | 455 DM | 504 DM |
| gehobener Dienst | 591 DM | 663 DM | 725 DM |
| hoeherer Dienst | 860 DM | 930 DM | 1000 DM |

Die *Witwenmindestrente* von zuletzt 329 DM ist fuer die Zeit ab 1.4.1969 auf 345 DM und ab 1.9.1969 auf 373 DM monatlich erhoehrt.

Die vorstehend fuer die Berufs- Lebens- und Gesundheitsschaeden angegebenen Zahlen koennen sich im Einzelfall durch mannigfache Umstaende aendern. Unter diesen sei erwaehnt:

1. Die Bestimmungen ueber die Verrechnung mehrerer Renten. Hierueber haben seit dem Schlussgesetz viele Zweifelsfragen bestanden. Leider hat der Bundesgerichtshof in den meisten Faellen im Sinne einer fiskalischen Auslegung d.h. zu Ungunsten der Verfolgten entschieden.

2. Anrechnung oder Nichtanrechnung anderweiten Einkommens. In dieser Hinsicht enthaelt die neue Verordnung zum Teil Verbesserungen. Insbesondere ist der Freibetrag fuer nicht anzurechnendes Einkommen bei Renten fuer Gesundheitsschaden und Schaden am Leben fuer die Zeit ab 1.9.1969 von bisher 200 DM auf 250 DM monatlich erhoehrt worden.

FROM THE GERMAN SCENE**ECUMENICAL VIEW ON PASSION PLAY**

Members of a group of Evangelical, Roman Catholic and Jewish ministers and laymen recently spent a week in the Bavarian village of Oberammergau studying the passion play. In their view the text of the play, which is performed every ten years, should be revised before 1980, when the play is due to be performed again.

The entire group agreed that the play gives a distorted picture of the historical and theological context of the crucifixion of Jesus, and they particularly criticised the medieval stereotypes of Jews portrayed in the play. They urged that the prologue should include a statement that no discrimination against Jews was intended by the play—to have such a statement only in the written text was not enough. It should also be pointed out that everyone involved in the events the play depicts, except the Romans, was a Jew, and Pontius Pilate should not be portrayed as a "friend of humanity".

The group stated that its members were willing to take part in any discussions designed to further the revision of the passion play.

SYMPATHY FOR ISRAEL

In a recent West German opinion poll on where West German sympathies lie in the Middle East, a total of 48 per cent questioned said they were neutral, 8 per cent said they could not answer. Of the remaining 44 per cent, 38 per cent declared they were sympathetic to Israel, with only 6 per cent supporting the Arabs.

Of young people aged between 16 and 18 questioned, 54 per cent expressed their support for Israel and only 5 per cent for the Arabs, with 34 per cent neutral and 7 per cent who did not answer.

Of young people between 18-21, a total of 43 per cent supported Israel, and 4 per cent favoured the Arabs.

MUNICH SACRILEGE CONFESSION

A confession has been made by a 19-year-old man, Robert Schedl, stating that he broke into the Jewish community centre at 27 Reichenbachstrasse, which was recently desecrated. A week later he again entered the building, this time with a young Italian, in an effort to steal some food.

A police spokesman stated that there was no evidence that Schedl acted from "religious or racial motives". Dr. Hans Lamm, the president of the Munich community, said the community was relieved that the break-ins had been cleared up.

ACQUITTED NAZI

On the third day of his trial, a Brunswick jury unexpectedly acquitted Johannes Hassebroek, former commandant of the Nazi concentration camp at Gross-Rosen in Silesia. The jury dismissed the charge on the ground of insufficient evidence for a conviction for personal complicity in murder. However, it was stated, this did not mean that the jury considered him completely innocent—there could be no doubt that Hassebroek had played an important part in the killing of prisoners.

On the basis of the existing evidence, however, his personal part in the killings had to be defined as complicity in manslaughter, which came under the statute of limitation, and the defendant had therefore to be freed.

IMPRISONMENT FOR FORMER SS

In Duesseldorf, a former SS chief sergeant, Josef Buerger, was sentenced to life imprisonment for the murder of ten Jews in Poland between 1940 and 1943. The jury said that he killed the Jews for "sheer lust" for murder or other base motives. According to the indictment, Buerger had murdered 44 Jews in Radzyn and Luckow, near Lublin, while he was a member of a Nazi special unit responsible for exterminating the area's Jewish population.

ANTISEMITE ARRESTED

Ludwig Zind was arrested on his return to West Germany, after living mostly in Egypt and Libya for twelve years. In 1958 he was sentenced in Offenburg to a year's imprisonment for saying that Hitler had not gassed enough Jews, but fled the country. His release on bail was ordered, until his complaint arising from eight months' detention in Italy in 1960 had been decided.

TREBLINKA SENTENCES CONFIRMED

The sentences passed against nine former SS men on the staff of Treblinka concentration camp by a Dusseldorf court in 1965, and the acquittal of a tenth, have been confirmed by the West German Supreme Court in Karlsruhe. The convicted men were found guilty of murder and complicity in murder and sentenced to terms of hard labour. Kurt Franz, the deputy commandant at Treblinka, was given a life sentence, as were three others.

INCREASE OF JEWISH POPULATION

According to statistics issued by the Central Jewish Welfare Agency in Frankfurt, there were 26,350 members of the Jewish communities in West Germany and West Berlin on April 1, 1970, an increase of 49 since January 1. The average age of members was 46.8 years.

LASTENAUSGLEICH

Die in der vorigen Nummer erwaehnte Abaenderung der 11. LDV zum Lastenausgleichsgesetz bezieht sich nur auf Vertreibungs- und Ostschaden. Sie bezieht sich hingegen nicht auf Schaden, die im Gebiete der heutigen Bundesrepublik oder in West-Berlin entstanden sind; bei diesen hat die Beschaenkung der Entschaedigung auf 75% der Hauptentschaedigung schon vor Erlass der neuen Verordnung nicht bestanden.

HOME NEWS

ANGLO-JUDAICA

LORDS' MAIDEN SPEECHES

Lord Janner and Lord Shinwell made their maiden speeches in a foreign affairs debate in the Lords, when they were given a warm reception from all sides of the House. Lord Janner devoted a large part of his speech to the situation in Jerusalem, and warned about Russian penetration in the Middle East. Lord Shinwell spoke more widely on the world situation.

"SIR GANNEX"

Mr. Joseph Kagan, founder and chairman of Kagan Textiles and inventor and manufacturer of the Gannex coat as worn by Mr. Harold Wilson, was made a knight in the former Prime Minister's dissolution honours.

"Sir Gannex", Lithuanian by birth, believes he is the first Lithuanian-born person to get a knighthood in Britain. During the war he was a slave worker in a German concentration camp in Kaunas. He and his wife were married in the camp, and escaped by building a hiding place under the eaves of a German war factory.

POLYTECHNIC HEAD

The director of the new Polytechnic of London's South Bank is Mr. Vivian Pereira-Mendoza. His father was the late Rev. Joseph Pereira-Mendoza, minister of the Withington Sephardi Congregation. The new Polytechnic has been formed by an amalgamation of Borough Polytechnic (where Mr. Pereira-Mendoza is at present principal), Brixton School of Building, City of Westminster College, and the National College of Heating, Ventilating, Refrigeration and Fan Engineering.

AMNESTY ALLEGATION

A report, "The Face of Persecution 1970", just published by Amnesty's British section, states that the Israeli Government has again been asked by Amnesty International to allow an Israeli-appointed commission of inquiry to investigate allegations of torture of Arab prisoners during interrogation.

In April, Amnesty International published a statement containing Arab allegations of maltreatment of detainees in interrogation centres, accusing the Israeli authorities of failing to take any action to inquire into the charges. The Israeli Government rejected the allegations of torture.

APPEAL TO RUSSIAN BALLET

During the visit of the Leningrad Kirov Ballet Company to London, the British section of the World Jewish Congress appealed to the principal members about the position of Jews in Russia.

A letter signed by Mr. Jack Barnett, the British section general secretary, stressed that in the past few months increasing numbers of Jews have openly expressed their desire to go to Israel. It would be an act of humanity if the Soviet Government were to permit those Jews who desired to go to Israel or elsewhere to do so. For those Jews who preferred to remain in the Soviet Union, it would be a valuable enrichment of Soviet life itself if they were allowed to develop their own specifically Jewish organisations and institutions.

YIDDISH THEATRE

After 40 years Britain's only Yiddish theatre has had to close down its premises at the Grand Palais in Whitechapel. However, the many charitable organisations which had previously been the sponsors of the London Yiddish Players, were advised of the theatre's intention to continue on a freelance mobile basis. Fortunately, the response has been most encouraging, and the actors are now preparing and rehearsing for their new season, beginning in the early autumn.

BRITISH TRADE WITH ISRAEL

Sir Henry d'Avigdor-Goldsmid, M.P., chairman of the Anglo-Israel Chamber of Commerce, warned members at their annual meeting regarding Israel's foreign currency reserves. Israel, he said, is fighting for economic survival, and the outcome will also affect her ability to withstand military threats. If Israel was not supported in her economic battle for life, not only her economic but also her military position would be undermined. There was urgent necessity to promote and expand Israeli exports. Whereas British trade with Israel was continually rising, exports from Israel to Britain had been declining. Mr. Marcus Sieff, former chairman of the Israel committee of the British National Export Council, supported Sir Henry's plea for greater efforts by British businessmen to boost Israeli imports.

AID TO ARAB REFUGEES

Baroness Elliot of Harwood, president of the British World Refugee Year organisation, was guest of honour at the 11th anniversary luncheon of the Central British Fund and O.S.E. Women's Division.

Lady Elliot made a plea to the British press to publish information about aid given by Israel to Arab refugees, stating that far too little information is known to the world about this. She had witnessed the extreme generosity of the Israelis in helping the Arabs in their midst, and had been horrified by the adverse propaganda which continues to get into our newspapers. The 580,000 Arabs who stayed in Israel after the Six-Day War had been found jobs with wages three times higher than they were receiving in Jordan or with the United Nations Relief and Works Agency. A fund of £1 million, eventually to become £10 million, had been raised by the Israeli Government to provide work, vocational training and welfare for these Arabs.

NEW ISRAELI AMBASSADOR

Mr. Aharon Remez has returned to Israel after completing five years as Israeli Ambassador in London. His successor is Mr. Michael Comay, former political adviser to the Foreign Ministry and ambassador-at-large. Until his arrival, expected this month, Mr. Eytan Ruppin, Minister at the embassy in London, will be chargé d'affaires.

Major-General Shmuel Eyal, the new defence attaché, replacing Colonel Aharon Avnon as head of the Israeli military mission, is also expected this month.

"J.C." GIFT

A gift of 500 £1 shares each in the Jewish Chronicle Limited has been made to the Jewish National Fund Charitable Trust and the Jewish Welfare Board, by the paper's chairman and managing director, Mr. David Kessler, and his family. Mr. Kessler hopes that his action will serve as an encouragement to other donors to support the work of the two organisations.

EXECUTIVE

German origin, active personality, mid-fifties, first-class references, due to retire on pension shortly, looking for working partnership in small business with a view to eventual take-over if desired. Offers in strict confidence to

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New Flatlets

The foundation-stone for 24 bed-sitting-room flatlets for elderly people was laid by Lord Goodman, chairman of the Arts Council. The new building is in the grounds of the Lewis W. Hammerson Memorial Home in The Bishop's Avenue, London. The extension will cater for those needing background supervision but able to shop and cook for themselves, and it is hoped that the new building will be open early next year.

Liberal Rabbis Ordained

Mr. Andrew Goldstein, Mr. Douglas Charing, Mr. Harold Vallins and Mr. Jeffrey Newsman were ordained as rabbis at the St. John's Wood Liberal Synagogue. Rabbi Goldstein holds a B.Sc. degree in botany and zoology, and Rabbi Charing is a former pupil of the ultra-Orthodox Yesodey Hatorah School in Stamford Hill.

The number of Progressive rabbis who have graduated from Leo Baeck College since its inception in 1956 is 22, and eight further students will be ordained as rabbis in 1971.

London Schools

At a meeting of the London Board of Jewish Religious Education, it was announced that two "substantial" Jewish secondary schools and a number of primary schools are to be opened by the Board over the next few years. These schools will provide over 5,000 places. It was stressed that in future the Board would place more emphasis on day schools than on part-time Hebrew classes.

U.S. Youth Officer

Mr. Alan Gold has been appointed by the United Synagogue as its first area youth officer, to serve the Kenton, Stanmore and Wembley areas. Part of his duties will be the co-ordination of all Jewish youth activities in the area under the auspices of the United Synagogue.

Shrinking Community

A report by the research unit of the Board of Deputies reveals that Anglo-Jewry is declining. The estimated annual total of Jewish male births was 1,985. Jewish male burials in the same period averaged 2,400 annually and, as a similar difference might be presumed for females, the community would appear to be declining at the rate of 800 persons a year. But the unit in its report concludes that, whereas the total community may be declining in size, the section affiliated to a synagogue is now approximately stable.

United Synagogue Centenary

The United Synagogue centenary service at the St. John's Wood Synagogue was attended by representatives of all synagogal bodies within Anglo-Jewry, including Reform and Liberal. Sir Keith Joseph, Secretary of State for Social Services, represented the Government. The Chief Rabbi officiated, assisted by the emeritus Chief Rabbi, Sir Israel Brodie.

Deputies and Racism

During a meeting of the Board of Deputies, members of the Jewish Revolutionary Alliance, together with two Indians, picketed Woburn House. They were demonstrating in protest against the board's alleged failure to fight racism in Britain. One of the Indians said they had joined in the protest because Alderman Michael Fidler, president of the board and Conservative M.P., belonged to a political party which supported racism.

With acknowledgements to the news service of the Jewish Chronicle

NEWS FROM ABROAD

DEFENCE LEAGUE IN BROOKLYN

The Jewish Defence League, which has set itself up as the protector of Jewish lives and property in New York and elsewhere, came into the Williamsburg area in Brooklyn, after announcing that 250 "citizens" had petitioned it to move in. Williamsburg is the part of Brooklyn where the remnants of Chasidim established themselves after the Holocaust. Problems began when Negroes started to move into the district and, recently, the situation was exacerbated when a lorry driven by a Chasid accidentally knocked down and killed a Negro girl. According to police statements, Williamsburg Negroes began throwing debris at passing vehicles after the accident.

The United Jewish Organisation sent a telegram to the head of the Jewish Defence League, Rabbi Meir Kahane, telling him to keep his people out of the neighbourhood—they did not know why he wanted to come in or who had sent for him. But the JDL did come and became involved in a fight between young Chasidim and young Negroes. Four members of the JDL, including Rabbi Kahane, were arrested.

MOSCOW PHILHARMONIC IN ARGENTINE

The Moscow Philharmonic Orchestra recently played in a series of concerts in Buenos Aires. DAIA, the representative organisation of Argentine Jewry, sent a letter to all the orchestra members pleading for their intercession with the Soviet authorities and public for the restitution of religious and cultural rights to Soviet Jews. DAIA also urged that Jews wishing to leave for Israel should be allowed to do so.

Mr. Nahum Frolman, a first violinist, asked for and was granted asylum whilst the orchestra was in Buenos Aires. He explained that he could no longer live in Russia because of the persecution of the Jews there and their inability to develop their own cultural life.

ALBERT SCHWEITZER PRIZE FOR ISRAELI

Dr. Mordecai Shani, an Israeli, was one of five recipients in Brussels of the 1970 Albert Schweitzer Prize of the Johann-Wolfgang von Goethe Foundation of Switzerland.

An international jury awarded the prize to Dr. Shani for his organisation of medical services in the Sinai Peninsula and for restoring the El Arish Hospital. The anti-tuberculosis campaign he is to open among the tribes will mean that about 50,000 Beduin will be inoculated. An Arab heads Dr. Shani's ambulance team, and he is assisted by a Jewish first-aid worker, a native of Iran, and a Gaza-educated Egyptian anaesthetist.

CLANDESTINE RUSSIAN PAPER

According to the Swiss *Neue Zuercher Zeitung*, a Zionist underground publication, *Exodus*, has begun circulating in Moscow. Its main emphasis is on emigration to Israel. The Swiss paper states that the one known issue of *Exodus* consists of three main parts. The first contains collective petitions from Soviet Jews to U Thant, the Soviet Premier, and other personalities, requesting permission to emigrate to Israel. The second part reproduces letters and statements by individual Soviet Jews. The third contains laws, decrees and instructions to the authorities concerning journeys of Soviet citizens to Western countries.

The *Neue Zuercher Zeitung*, speculating as to why the Soviet authorities allow underground publications to circulate, says that the régime may be interested in creating the impression abroad that it is possible to live, think and write in relative freedom. Another reason might be that the security organisations are glad to have an underground press, conveying as it does to them much information about dissidents and non-conformists.

BIROBJIDJAN FIRST SECRETARY

For the first time for about 30 years, a Jew has been appointed to a regional party post. Mr. Lev Shapiro, a Jewish engineer, has been nominated first secretary of the Soviet Communist Party Committee of the Jewish Autonomous Region of Birobidjan.

There were two Jewish predecessors in Mr. Shapiro's new post, Khavkin and Bakhmutsky. Khavkin perished in a Soviet labour camp in 1937 during Stalin's purges and Bakhmutsky, arrested in 1949, vanished in a labour camp in the early 1950s. Their detention was accompanied by mass arrests, which greatly reduced the Jewish population of the region. Professor Yonah Liberberg, the first Jewish chairman of the regional executive committee of Birobidjan, was executed in 1936. The last Jewish holder of the position in the 1940s, Mr. Moshe Zilberstein, was arrested in 1949, but was rehabilitated after Stalin's death, working as a senior official in one of Moscow's economic ministries, and dying in 1967. He and other former Jewish leaders in Birobidjan were arrested during the Stalinist purges on charges ranging from Zionism and Jewish nationalism to espionage for Japan and preparing a rebellion in which Birobidjan would secede from the Soviet Union.

UNRESERVED ASSIMILATION

A recent issue of *Kommunist*, the main periodical for ideological guidance for party functionaries in the Soviet Union, carried a 12-page article entitled "The Class Essence of Zionism". It was contributed by Professor Yosef Braginsky, a Jew, who edits the Soviet orientalist quarterly, *Peoples of Asia and Africa*.

He puts forward the thesis that, since the Soviet Union has done everything it can to solve the Jewish question by affording Jews the opportunity of self-determination in the Jewish autonomous region of Birobidjan, it is now in order to proceed to outright assimilation for those Jews who have not settled there.

In Birobidjan, established as a Jewish National District in 1928, there are 15,000 Jews as compared with 128,000 Russians and 14,000 Ukrainians.

SOVIET SCHOLAR ABANDONED

Lazar Shmaryevich Vilenkin, the 75-year-old Jewish scholar of world repute, is reported to be living in a Leningrad suburb without any means of subsistence, in need of medical treatment and care. Vilenkin is the author of the Jewish Linguistic Atlas of the USSR, published by the Byelorussian Academy of Sciences in 1931, and of a number of works on Jewish philology.

Visitors recently in Leningrad stated that Vilenkin had received an exit permit for Israel at the beginning of this year, but that during an examination of his luggage at Leningrad railway station a manuscript of his memoirs of life in a Soviet internment camp in the years from 1948 was taken away from him. Vilenkin considered the transfer to Israel of his memoirs and those of a friend who died in the camp as the final task of his life.

In February of this year, when about to board an aircraft at Moscow airport for Israel, he was detained by KGB agents and returned to Leningrad, where he suffered a heart attack. He was later informed that his visa for Israel had been annulled and that it must be returned. He refused to part with it, and now lives on his own, deprived of his pension and abandoned by all his acquaintances, who fear that they will be found "guilty by association".

'REPATRIATION' TO ISRAEL CALL

During the session of the Soviet deputies, a group of 45 Moscow Jews called on them to draft a law providing for the "repatriation" of Jews to Israel. Another group demanded either that they be allowed to emigrate or be placed under arrest.

Some 80 Jews are believed to have signed petitions to the Supreme Soviet.

Twenty-eight Jewish engineers, doctors and other professionals, living in Riga, addressed an appeal to the congress of the International Union of Pure and Applied Chemistry, which took place in that city, for support in their efforts to emigrate to Israel. All 28 signed their full names and addresses to the petition. Some of the signatories have put their names to previous appeals addressed to world figures and organisations.

Copies of the appeal have been brought back to the West by conference delegates. It recounts the abortive efforts of thousands of Soviet Jews to secure permission to settle in Israel, and denounces the misinterpretation of the Jewish situation given at a press conference by "official" Soviet Jews in March.

PLEA FROM LENINGRAD JEWS

Grigory Vertlib, a jurist, and Gilel Shur, an engineer, of Leningrad, have written to the Presidium of the Supreme Soviet and the Procurator General of the USSR. They plead for the release of eight Jews arrested in Leningrad on June 15, and protest against the hours of degrading searches suffered by other Leningrad Jews, declaring that the city's Jewish community lives in "agonising uncertainty . . . waiting for what will follow".

They state in their letter that a trial is being prepared against people who wanted only to go to Israel, and they allege that the arrest and trial of these people is revenge on the part of the authorities who had not been able to break their spirit. They ask whether it is the decision of the Soviet Government to assimilate those Jews who do not want to go to Israel, and to subject the rest to oppression.

Viktor Boguslavsky, whose home was among those searched after the Leningrad arrests, in another letter addressed to the Procurator General calling for the release of his comrades, said that among the "evidence of crime" seized from Jewish homes were letters and postcards from Israel, texts containing the words "Jew" and "Jewish", typewriters, textbooks and self-teaching books for learning Hebrew, letters and articles on Jewish history, novels and tapes of Jewish songs. He recalled that, although the arrested Jews had been reported in the press to have been involved in an aircraft hijacking attempt, arrests and searches were being made miles away by the KGB within 40 minutes of the supposed take-off time of the aircraft. The guilt of his arrested comrades was that "they wished to live on the soil of their historical homeland, in their own national State, among their own people".

CZECH PURGES

Because of the political dissent in the scientific field, the presidium of the Slovak Academy of Sciences has been nominated by the Slovak Government in Bratislava, instead of the usual elections. Thus the Academy's former president, Mr. Stefan Schwarz, a Jewish mathematician, has been demoted.

The former Jewish editor-in-chief of the Bratislava daily, *Praca*, is one of the members of the Czechoslovak Trade Union Council dismissed in June. The general manager for nearly 20 years of the Trade Union Publishing House in Bratislava, Mr. Ferdinand Ziegler, also a Jew, has been compulsorily retired.

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GUSTAV MAHLER

Memories and Letters

Alma Mahler's book, "Gustav Mahler: Erinnerungen und Briefe", was first published in 1940. The first English edition appeared in 1946, when economic conditions enforced several cuts in the text. A new edition is now available ("Gustav Mahler: Memories and Letters". By Alma Mahler. John Murray, 1968. 3 gns.) which restores these omissions. Furthermore, the editor, Donald Mitchell—one of our leading Mahler scholars—contributes an Introduction which includes some new research as well as some thought-provoking observations.

Continental Mahler enthusiasts who came to this country before the Second World War will remember those years in which Mahler's works were almost completely absent from British concert programmes. The number of British Mahlerians was then exceedingly small, although it included such prominent names as the late Sir John Barbirolli and Mr. Neville Cardus.

While we Continentals could at least draw on our nostalgic memories of unforgettable Mahler experiences, the path of the British musician in quest of Mahler was one of slow discovery, severely impeded by the scarcity of performances. The prevailing prejudice obstructed any attempt to change this situation. The late Eric Blom told Mr. Mitchell: "We just don't want Mahler here" ("as if the great composer had been some kind of the great unwelcome musical immigrant" is Mr. Mitchell's apt comment). The standard books of reference were more likely to deter than to inspire interest in a composer whose chief characteristic they saw in the "extravagant length" of his symphonies!

Many indeed were "the trials and tribulations of those who . . . wanted to come to grips with a musical personality that nowadays forms a staple part of our concert life. . . . But the little we heard was proof enough for us of the quality of the musical mind that we were so eager to explore".

The present-day observer of musical life in this country needs no reminder of the change that the last two decades have brought—a change beyond the most optimistic expectations. Mr. Mitchell, whose own contributions—notably the first volume of his large-scale Mahler biography—have by no means been negligible, now prefers to refrain from the "rehearsal of ancient battles, especially if one has had the fortune to be, as it were, on the winning side". But he reminds those older critics who persist in their negative attitude and try to dismiss the present Mahler enthusiasm as "fashion" that they did not protest "when it was the fashion not to perform Mahler at all".

His Introduction presents some new findings and discoveries with regard to the early works. He examines first the *Blumine* movement which was intended for the First Symphony but later discarded by Mahler. Benjamin Britten, "a long-standing admirer of Mahler's music", revived this movement at the 1967 Aldeburgh Festival. It has since been heard in London and is also available on record.

Mr. Mitchell refers to the *Waldmaerchen*, the original Part One of *Das klagende Lied*, as the only Mahler manuscript which has not been made accessible. However, since the publication of the book, this section, which Mahler had also removed from the final version of

his first extant work, has been performed in London by Pierre Boulez (April, 1970).

Some further research affects the chronology of the *Lieder eines fahrenden Gesellen*. Mr. Mitchell makes it also quite evident that Mahler's own text for these songs leans on *Des Knaben Wunderhorn*, which he must have known long before setting some of its poems, in fact from his earliest childhood.

Tribute is paid to the excellent Czech edition of Mahler's letters, published in 1962 (Prague) and stimulated, no doubt, by the fact that Mahler's native town, Iglau, is now part of Czechoslovakia.

The material which has been restored in the present edition includes a lengthy entry in the diary of Ida Dehmel, widow of the poet. She describes her 1905 meeting with Mahler and, among others, Gerhart Hauptmann, for whom Mahler was "genius personified". After recording Mahler's critical comments on Hauptmann's and R. Strauss's spouses, she concludes with a confession which throws a significant light on her own somewhat warped personality: ". . . he [Mahler] is the first Jew, except my father, to impress me as a man. . . . I am glad that such a beautiful, proud, strong Christian girl has married him."

The volume gains not a little from its well-chosen illustrations and facsimiles. Many readers will note with interest the passage in which Mahler writes to Alma (Prague, 1908): "Ich bin stets von einem Stabe junger (sehr netter) Leute umgeben—unter andern . . . der Klemperer, der den prachtvollen Clavierauszug zu 2 Haenden von der 2. gemacht hat" (quoted from the facsimile in the original German).

Recently, the same Klemperer celebrated his 85th birthday at the Royal Festival Hall with a performance of Mahler's *Lied von der Erde*. . . .

Old Acquaintances

Milestones: On his 90th birthday, the composer, Robert Stolz, was made an honorary citizen of Vienna and Graz. Though not a Jew, during the Hitler régime he went into voluntary exile in the United States. The composer of "Im Prater bluehn" and several successful operettas, including "White Horse Inn" and many hit tunes, is still writing, conducting and recording all over Europe. He is a legend in his lifetime.—Dr. Fritz Homeyer, who for many years worked with Bumpus Booksellers, recently became 90. His book, "Deutsche Juden als Bibliophilen und Antiquare", was published under the auspices of the Leo Baeck Institute.—Robert Siodmak, the "Saxonian Stroheim" who started his career by directing the only German *avante-garde* film "Menschen am Sonntag", scripted by Billy Wilder in the 'twenties, has celebrated his 70th birthday. His first commercial success for Ufa was "Abschied". He made an international name for himself in Hollywood as a hard-hitting director. Siodmak now works in Europe, where he has more freedom.—Hans Thimig, the youngest of the Thimigs, has also turned 70 years of age in Vienna.—Monika Mann, daughter of Thomas Mann, is 60 years old.

Home News: Hanne Norbert-Miller will appear in John Schlesinger's "Bloody Sunday".—Carl Heinz Jaffe is to take part in the film "Fiddler on the Roof", starring Topol.—Luise Rainer will visit Ambler, Pennsylvania, to take part in the production of Honegger's "Judith".—Max Mack was interviewed in his London flat by a German TV team which is producing "75 Years of Film in Berlin".—Bernard Grunna successfully conducted the musical, "The Great Waltz", at Drury Lane.—Tilly Losch, now Countess of Carnarvon, will shortly exhibit her paintings at a London gallery.

News from Everywhere: The Dramaturgen Congress in Salzburg was opened by Robert Jungk with a lecture about the future of drama.—Lotte Goslar, formerly a member of Erika Mann's cabaret "Pfeffermuehle" and now living in the States, will tour Germany with her dance troupe.—The Golden "Film-band" of the Berlin Film Festival was awarded to: W. Dieterle, Valeska Gert, Anny Ondra (the wife of Max Schmeling), Kurt Bernhardt and Maly Delschaft (the only surviving member of E. A. Dupont's Variété).—Fritz Lang presided at the Film Festival in San Sebastian; he will be 80 years of age this year.

Obituary: Hein Heckroth, the 69-year-old stage designer of Jooss's "The Green Table" and of several Pressburger-Powell films such as "The Red Shoes", who spent the war years in London, died in Amsterdam.—The founder of London's Baroque Orchestra, Dr. Karl Haas, has died after a long illness.—Lilly Freud-Marlé, widow of the actor, Arnold Marlé, who died recently, passed away in London at the age of 81. She was an artist in her own right and became well known by her literary recitations on the Continent and in this country.

Germany: Grete Mosheim and Peer Schmidt will appear in Hugh Leonard's "Der Mann fuer alles" in Berlin and on tour.—P. Walter Jacob, formerly of Buenos Aires, will direct the Dortmund production of "My Fair Lady".—Brecht's "Happy End" will be directed by Wolfgang Liebeneiner in Hamburg.—The Berlin production of "Henry IV", directed by Ernst Schroeder, will star Martin Held.—Ernst Toller's "Hinkemann", premièred in 1924, will have its revival in Celle.

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Erich Gottgetreu (Jerusalem)

NEW VISTAS ON GERMAN JEWISH HISTORY

Conference of Leo Baeck Institute in Jerusalem

Scholars from many countries and professors of all Israeli universities attended the Conference recently held in Jerusalem under the auspices of the Leo Baeck Institute. The lectures and discussions centred around various aspects of the history of the Jews in German-speaking countries from the emancipation until 1933. Research work on this subject has been carried out by the Leo Baeck Institute since its inception 15 years ago and has, so far, resulted in no less than 90 publications, including the Year Books, the "Schriftenreihe wissenschaftlicher Abhandlungen", and the Bulletins. It was, however, felt that a conference of experts would considerably further the activities of the Institute and also essentially contribute to an unbiased and non-apologetic assessment of that important period of Jewish history. The success of the Conference confirmed that there was a genuine need for such a personal exchange of ideas among scholars and other experts. It was especially encouraging that the audience included a very high proportion of younger people. Some details of the proceedings are reported in the following article.—The Ed.

Perhaps the most fruitful session of the Conference of the Leo Baeck Institute, on "Research into the History of Central European Jewry from the Emancipation to its Destruction," was a round-table discussion attended by some 70 teachers. They met to debate the place of German-Jewish history in the syllabus of Israeli schools.

The introduction to the unexpectedly well-attended discussion was given by Dr. Naphtali Sonn, Deputy Director of the Ministry of Education and Culture, and Supervisor of the teaching of history in Israel's secondary schools. His main theme was that the traditional Jewish history curriculum in Israeli schools should be expanded to include more of the varied history of Central European Jewry, not only for its own sake, but also in view of the wide influence it exerted on Jewish development elsewhere. A more comprehensive knowledge of the rise and the tragedy of German-speaking Jewry will also lead to a better understanding of the many problems facing the Jewish people in the Diaspora today.

The teachers were not the only outstanding group of guests at the Leo Baeck Conference. Apart from the well-known congress habitués from the capital, there were also interested listeners who came by the bus load from Tel Aviv and Haifa, not to speak of some history-minded kibbutzniks and, of course, university students. This conspicuous presence of young people justified the decision to make Hebrew and English the official languages of the Conference and not German, although this is not only the major language of the literature on the subject but was also, audibly, the mother tongue of several of the lecturers.

The participation of many people hailing from pre-First World War Austria was also noteworthy. After an unsuccessful attempt to establish an Austrian parallel organisation to the Leo Baeck Institute, it was agreed that the inter-dependence of all German-speaking Jewish groups in Europe called for the inclusion in its programme of research into the history of the Jews in the old Austrian Empire. It is in line with this view that the Leo Baeck Institute has sponsored the publication of Ruth Kestenbergl-Gladstein's comprehensive work on "Neuere Geschichte der Juden in den boehmischen Laendern", and earlier of Hans Kohn's book on Karl Kraus, Arthur Schnitzler and Otto Weininger.

A lecture by Professor Ernst A. Simon, Jerusalem, on "How Jewish was German Jewry?" laid the foundations for a panel discussion on "Basic problems presented by the history of German Jewry". Professor Simon made the point that an inventory of the vast contribution by Central European Jews to the progress of world culture should also take note of the achievements of those who were opposed or

indifferent to Judaism and even those who, for various reasons, converted to Christianity. He remarked that of the three most famous modern thinkers of Jewish origin, Marx and Freud stigmatised Judaism as an allegedly backward phenomenon, while only Einstein had a positive attitude towards Jewish national aspirations. Among the many thousands of Jews who converted, only a few did so out of religious conviction, the majority took this step merely for material reasons. Heinrich Heine thought he was thus buying "the entrance ticket to European culture" (though he was very soon disappointed) while his rival, Ludwig Boerne, embraced Christianity as the crowning stage of emancipation. But he too later came to the conclusion that his baptism had been a "foolish waste". Other distinguished but disappointed refugees from Judaism through conversion, Professor Simon said, included Karl Kraus and Theodor Lessing. On the other hand, it was undeniable that emancipation controlled by the Jewish-ethical tradition—without conversion—had produced many positive examples of Jewish-German co-existence or even symbiosis.

Opposing Professor Simon, Dr. Yochanan Bloch, lecturer at Beersheba University, saw a relationship between the failure of emancipation in medieval Spain and that of pre-Hitler Jewry in Germany. In his view any attempt at emancipation or assimilation by national minorities was bad and led to national self-destruction. It produced schizophrenic types similar to those depicted by Picasso and ended with a complete disappearance of Jewish substance.

Dr. Pinhas Rosenblueth, lecturer in Education at the Technion, Haifa, thought that Jewish research on the emancipation period usually over-emphasised the reactions of the intellectual leaders but neglected the attitude of "the little man" and particularly of the Jewish population in small provincial towns of Southern and Western Germany where

people largely kept to Orthodox-Jewish traditions.

Dr. Rosenblueth stated that many young American Jews now searching for a new religious expression, including those who decided to settle in Israel, were grandsons of former German "Landjuden", the backbone of Jewish Orthodoxy.

A more detailed picture of Jewish religious development in pre-Hitler Germany was given by Professor Moshe Schwarz of Bar-Ilan University, who spoke on religious Jewry in Germany from Samson Raphael Hirsch to Franz Rosenzweig; Dr. Uri Tal, of the Hebrew University, who alluded to the Liberal Jewish movement when discussing the Christian polemics about Judaism at the beginning of this century; and Dr. Moshe Samet, of the Hebrew University, who dealt with "Attempts to modernise the Halacha at the beginning of the nineteenth century, in particular within the circle of the Maskilim in Berlin".

Rounding up this survey, Professor Simon stressed the renewed interest in Israel in the writings of Franz Rosenzweig. This interest was particularly discernible in various youth circles and even among some kibbutz members originally brought up on preponderantly Marxist teachings.

A second category of lectures and panel discussions dealt with the impact of Jewish thinking and opinion-making in German politics. Here, virtually all speakers took a rather critical view of many of the leading German-Jewish politicians and publicists involved, and accused them of—to say the least—psychological blindness and miscalculation.

Professor Werner E. Mosse, of East Anglia University, Norwich, chose the striking example of the controversy between Leopold Sonnemann, the Jewish-liberal founder-owner of the *Frankfurter Zeitung*, and Ludwig Bamberger, the Jewish pro-Bismarckian Reichstag deputy, over their attitudes towards the enforced post-1871 Germanisation of Alsace-Lorraine and Bismarck's "Policy of the Iron Fist"—a division of opinion which resulted in Bamberger calling his coreligionist opponent Sonnemann a "traitor to Germany".

If this was only a prologue—dramatically acted by two Jewish politicians who had no doubts about their own German patriotism—the real tragedy started during the First World War when things went wrong for post-Bismarckian Imperial Germany. This was the central point of a splendid lecture given to a spellbound audience by Professor Saul Friedlaender, of the Hebrew University. He declared that the decline in antisemitism after the beginning of the First World War lasted only as long as the Germans were confident of victory. While Walther Rathenau and Albert Ballin, both experienced economic leaders and German patriots, took a leading role in the organisation of the German war economy, the employment of other Jews in minor, yet important, positions in this field was held against them as proof of inter-Jewish favouritism. Furthermore, the fact that after a period of wild nationalist aberrations many Jews in Germany supported an early peace without annexations, in the eyes of German nationalists degraded them to despicable defeatists working in collusion with the Allies. Antisemitism grew further when Jewish Liberal journalists joined the anti-nationalist front, when Socialist-minded Jews were selected for leadership during the revolutionary days of 1918 and, finally, when Walther Rathenau assumed the post of German Foreign Minister in 1922 and committed the German Government to the principle of "Erfuellungspolitik". Virtually all this helped to evoke in

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Continued on page 7

NEW VISTAS ON GERMAN JEWISH HISTORY

Continued from page 6

Germany's nationalist student youth and in its petty bourgeoisie the image of "the Elders of Zion", bent on enslaving the unfortunate "Aryan race".

Professor Friedlaender maintained that Liberal Jewish publicists like Georg Bernhard (*Vossische Zeitung*) and Theodor Wolff (*Berliner Tageblatt*), as well as the more Leftish Kurt Tucholsky of the *Weltbuehne*, and the crusader Karl Kraus, with his Vienna *Fackel*, largely contributed to the growing resentment against the Jews, who were alleged to be conspiring against Germany's revival. It was, thought Professor Friedlaender, on this resentment—as well as other factors—that Hitler built his house.

This lecture was complemented by a paper read by Professor George L. Mosse, of Wisconsin University, on the views held by German Communists and Social Democrats on the Jewish question. Apart from those Socialists who tried to ignore the problem, the prevailing "Left" view was that it would be solved in Birobidjan or with the final victory of socialism on an international scale. With this at the back of their minds, the editors of the Communist *Rote Fahne* in Berlin did not hesitate to play on the antisemitic feelings of the masses by running banners like "Nazis support Jewish capital" or "Hitler in service of rich Jews". Mosse further quoted several articles from the *Weltbuehne* to show the corresponding attitude of Jewish self-hatred displayed by some of its contributors. He completely forgot, however, the *Sozialistische Monatshefte*, an excellent periodical edited by Joseph Bloch. Unlike most other Socialist publicists, Bloch held outspoken pro-Zionist views, spiced with a strong anti-British attitude in line with the general political thinking of his circle.

Professor George L. Mosse's analysis of Feuchtwanger's slow change from a Liberal internationalism towards a quest for Jewish-national self-identification, as evinced in his books on Josephus and the Jewish-Roman War, led on to an important lecture by Professor Hans Liebeschuetz (Liverpool and Hamburg Universities). He described the tragic tensions experienced by the German-Jewish philosophers, Hermann Cohen and Georg Simmel, who struggled throughout their life and work to find a satisfying synthesis between the various factors in their complicated German-Jewish heritage.

A paper by Dr. Robert Weltsch, director of the London office of the Leo Baeck Institute, stressed that the majority of Central-European Jews between the two world wars rejected not only Zionism as an attempt to solve the Jewish minority problem, but also any idea of Jewish self-determination or cultural autonomy in the countries of their residence. They feared that such a solution might be the beginning of a new self-imposed ghetto. Nevertheless, developments during and after the First World War taught many Jews to become aware of their fragile position, said Dr. Weltsch.

Dr. Joseph Burg, Minister of Social Welfare, and the German Ambassador, Mr. K. H. Knoke, attended the festive opening session at which Dr. S. Moses, president of the Leo Baeck Institute, explained the motivation for the Conference. One of the subsequent evening sessions was attended by State President Shazar, after he had been host to the participating scholars and the members of the Institute's Board.

Ignaz Maybaum

NEW TESTAMENT WITHOUT THE OLD?

Before Ernst Bloch emigrated to America, he was known as the author of two books which established his reputation in pre-Hitler Germany: "Thomas Münzer" and "Der Geist der Utopie". Leo Baeck once said to me with a deep sigh: "I have lost all my books. But more than the loss of my library I deplore the loss of Ernst Bloch's letters to me". In America Bloch wrote: "Das Prinzip der Hoffnung" and now in Germany a new book, "Atheismus im Christentum",¹ has come out. On the dust cover it says: "Only an atheist can be a good Christian, only a Christian can be a good atheist". Bloch, the Marxist, bases his arguments on the Scriptures. In consequence he appeared as a Marxist heretic to the authorities in East Germany and had to flee to West Germany, where he still has a university chair. He has many followers among the leftish young and is widely read by people who enjoy Tucholsky's style and find it not inappropriate in theological writings.

The American theologians, Harvey Cox, Thomas J. J. Altizer and William Hamilton, combine their engagement to the Jesus of the New Testament with an agnosticism in regard to the God of the Old Testament; they—to use Christian semantics—believe in the "Son" but not in the "Father". They are influenced by Ernst Bloch, who regards the Exodus story as the only acceptable pattern of messianism and rejects the "authoritarian God of the Old Testament". No "God above us" but "God before us", in the future. Bloch translates Exodus 3, 14: "I shall be there, as I shall be there", and rejects the translation "I am that I am". In this way the Old Testament is rejected. It is reduced to a book which the atheistic utopist can read with profit, although he does not read it as it was read in the millennia during which it guided mankind. This is the theology of the "God is dead" theologians and of Ernst Bloch.

Emil Fackenheim in his book "Quest for Past and Future",² is an excellent critic of these modern Christian heretics, who helplessly try to grapple with problems which Dietrich Bonhoeffer left to them to solve. Bonhoeffer's "man-come-of-age", "happy in his secularity and free of guilt", is the ideal

(1) Ernst Bloch: *Atheismus im Christentum*, Suhrkamp Verlag, Frankfurt/Main, 362 p.

(2) Emil L. Fackenheim: *Quest for Past and Future*, Essays in Jewish Theology, Indiana University Press, Bloomington and London, 81/-, 336 p.

man of the secularist theologians. He is, according to Bonhoeffer, an "ordinary man who spends his everyday life at work, and with his family". Here is the point, where Fackenheim's clear and penetrating criticism goes over to attack. Fackenheim writes: "It is a tragic irony . . . that Bonhoeffer should have cleared this man of guilt at the precise time when he became implicated, all around him, in a guilt without historical precedent: not only when his 'work' was to drive gas-chamber trucks or to fight Hitler's war, but also when it was merely to clean the streets—and hold his peace" (p. 284).

In a necessarily short review one cannot do justice to Fackenheim's book. It is an important work of an excellent thinker. But gratitude to the author demands to point to pages 17-26 concluding the introduction of this book. There he speaks of Auschwitz and of the Six-Day War "when at Jerusalem the threat of total annihilation gave way to sudden salvation, atheists spoke of miracles, and hard-boiled Western reporters resorted to Biblical language". Fackenheim writes: "Jews are not permitted to hand Hitler posthumous victories. Jews are commanded to survive as Jews, lest their people perish. They are commanded to remember the victims of Auschwitz, lest their memory perish. They are forbidden to despair of God, lest Judaism perish. They are forbidden to despair of the world as the domain of God, lest the world be handed over to the forces of Auschwitz. For a Jew to break this commandment would be to do the unthinkable—to respond to Hitler by doing his work" (p. 20).

The small group of atheistic theologians who still wage Nietzsche's titanic war against the Biblical God is a sect soon to disappear, if not already receded into yesterday's forgotten "talk of the day". In fact, it has been said, and truly so, that never was the Old Testament so much studied and used as guidance as today. It is most remarkable that the Hebrew Bible, the Old Testament, experiences a real Renaissance. Georg Fohrer's "Geschichte der israelitischen Religion"³ is the book of a scholar who works in the tradition of the Tübingen School, faithful to texts and unadulterated facts. These principles also guided the Jewish scholars of the "Wissenschaft des Judentums".

Greive's "Theologie und Ideologie"⁴ does not keep the promise which one expects from the title of the book. It covers the same ground as Günther Lewy's "The Catholic Church and Nazi Germany". But whereas Lewy proceeds with the skill of the historian, Greive offers often not more than minutes of meetings and does so intending to show that the Catholic Church did her best. She did not. The author would do well to read the chapter "Der letzte deutsche Hirtenbrief" (The last German Pastoral Letter) (1936) in Ernst Bloch's book (p. 45). In this chapter Bloch writes with the same passion with which Hochhuth wrote his "The Representative". Heer's two books, "Gottes erste Liebe" and "Der Glaube des Adolf Hitler", show Greive's attempt to penetrate the dark period of Roman Catholic anti-Semitism, in its proper perspective: it is a feeble enterprise hiding the truth more than revealing it.

(3) Georg Fohrer: *Geschichte der israelitischen Religion*, de Gruyter Lehrbuch, Walter de Gruyter & Co., Berlin 30, DM 30—435 p.

(4) Hermann Greive: *Theologie und Ideologie*, Katholizismus und Judentum in Deutschland und Oesterreich 1918-1935, Verlag Lambert Schneider—Heidelberg, DM 17.50—320 p.

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Eine Posthume Veröffentlichung von Bertha Zuckerandl (1863-1945)

Wenn man Bertha Zuckerandls “Oesterreich intim” (Ullstein 1970, geschrieben 1944) gelesen hat, weiss man, warum Oesterreich nach dem Krieg die Fiktion aufrechterhalten konnte, ein von Deutschland vergewaltigtes Land gewesen zu sein, das keine Gutmachung zu zahlen habe, und warum andererseits die Rückwanderung seiner Juden ganz andere Dimensionen annahm als die der deutschen Juden.

Moriz Szeps wurde 1835 in Galizien geboren, kam jung nach Wien, gründete das “Neue Wiener Tagblatt,” erfand die “Kleinen Anzeigen,” hatte einen privaten Geheimdienst, der sehr nützlich für die österreichische Regierung war und führte mit dem Kronprinzen Rudolf eine eingehende Korrespondenz, die 1922 im Rikola Verlag, Wien, herauskam. Sein Sohn Julius wurde Chefredakteur der “Allgemeinen Zeitung,” eine Tochter heiratete den Bruder von Georges Clemenceau und hatte ein lebenslanges Verhältnis mit Paul Painlevé, der 1914 französischer Kriegsminister und mehrmals Ministerpräsident war. Die andre Tochter Bertha schrieb in den Zeitungen ihrer Familie, übersetzte an 120 Theaterstücke und heiratete den grossen Anatomen Zuckerandl, “der im Fechtsaal und auf Kneipen die erste Rolle spielte,” wie sie mitteilt, und neben vielem andern die Nebendrüse der Nieren entdeckte. Sein Schüler, der Amerikaner Dr. Asch, stiftete seine Bronzestatue für den Hof der Wiener Universität.

“Wie es eine rein österreichische Kultur gibt,” schreibt B.Z., wie sie ihre Artikel zeichnet, “die sich von der deutschen vollkommen unterscheidet, so gibt es auch eine rein österreichische Heilkunst.” Da ist Eduard Süss, der durch die Hochquellwasserleitung Wien zu einer der epidemiesichersten Städte der Welt machte, beispielgebend für Europa, Landsteiner, der Entdecker der Blutgruppen, Wagner-Jauregg, der mit Jodsalzinjektionen den Kretinismus der Alpendörfer beendete, der Ohrenerforscher Baranyi, Julius Tandler, der in Bosnien Hirsche von besondrer Langlebigkeit und Jugendlichkeit entdeckte, Forschungsobjekte für seine Zusammenarbeit mit Professor Steinach und seine Hormontheorie, Kraft-Ebing, der zum erstenmal sexuelle Verirrungen aus physischen Defekten erklärte, eine Berufung nach Wien anstrebte “weil ich allein in Oestereich das seelische Klima finde, in dem mein Werk gedeihen kann,” Schnitzlers Vater, Professor Johann Schnitzler aus Nagy-Kanisza, Ungarn, Laryngologe, Gründer der Wiener Poliklinik. Heute wissen wir, dass Freud an Arthur Schnitzler schrieb . . . “dass Sie durch Intuition alles das wissen, was ich in mühseliger Arbeit an andern Menschen aufgedeckt habe.”

Solche kulturellen Hochfluten sind immer unerklärlich. B.Z. deutet an, die “Heilstadt Wien” habe mit der Gründung eines allgemeinen Krankenhauses durch Joseph II. (“Der Menschheit,” stand im Giebel) angefangen, aber eher mag diese Hochflut damit zusammenhängen, dass aus einem riesigen Gebiet alles Talent nach Wien kam—oder sogar mit dem grossen ärztlichen Talent der Juden. Wir alle wissen, dass 1938 der Minister John Simon 500 Aerzte aus Deutschland und Oesterreich ohne Prüfung zulassen wollte, aber die britische Ärzteschaft verminderte die Zahl auf 50, obwohl England in einigen Teilen grossen Aerztemangel hatte.

Das Buch ist eine Lawine österreichischen Patriotismus, dabei keineswegs kritiklos: “Wien ist jene Stadt, die immer wieder Genies gebar und sie dann erschlug,” und anlässlich der Beerdigung Mahlers, eines solchen Genies, zitiert sie Girardi: “Ja, im Aufbahnen sind die Wiener immer gross.”

Obzwar 80% aller Aufgeführten — Aerzte, Presse, Theater, Musik — Juden sind, wird das nie erwähnt. Und immer wieder steht Wien an der Spitze Europas: Mitterwurzer, der grösste Schauspieler Europas, die “Wiener Werkstätten,” Begründer eines neuen Lebensstils. “Im Gegensatz zu Deutschland, wo der Jugendstil hemmungslos tobte und der Naturalismus Literatur und Kunst beherrschte, entwickelte sich in Oesterreich eine neues Stilbewusstsein . . . Raimunds Märchenpoesie und Calderons Traumwelt . . . Reinhardt verpflanzte die Wiener Bühnenrenaissance nach Berlin, wohin er sozusagen ins Exil ging” . . . “Die berühmte Berliner Theaterblüte von 1900 an ist das Werk eines Oesterreichers!” Der Mensch ist ein Produkt seines Milieus, nicht einen Augenblick erkennt B.Z., dass Ibsens und Hauptmanns Naturalismus und Otto Brahm's Interpretation dem geistigen Klima Berlins entsprachen und dass vom Schönheitsrausch der Reinhardtschen Farben und Töne, von der Makart-Beerdigung, bei der alle Teilnehmer in schwarzen Renaissancekostümen und einem Wald von schwarzen Straussfederhüten erschienen, eine Linie zu den sinnbetäubenden Hitlerschen Schaustellungen führt. Nach B.Z. kommt viel Harmloseres von Wien. “Klimtsche Farbenakorde reisen von der Donau an die Seine” und wirklich sagt Poiret, der Pariser, 1912: “Oesterreich ist dem übrigen Europa in der Entwicklung eines neuen Stils um mindestens 20 Jahre voraus.” “Es ist eben,” meint B.Z. “weltoffener als andre Nationen.” Und es ist Professor Csicek, der in Wien mit Werkarbeit für Kinder beginnt, sie zeichnen und malen lässt. Es gibt einen Kreis “Jung Wien,” der sich im ältesten Literatencafé Griensteidl trifft, wo schon Grillparzer gesessen hat. Jetzt sassen dort Schnitzler, Hofmannsthal, Beer-Hofmann, Salten, Altenberg, lauter Juden oder Abkömmlinge von Juden. Und was sammelt Beer-Hofmann, Dichter von Jaakobs Traum, von Miriams Schlaflied? Alt-Wiener Häubchen! Man kann nur englisch zitieren: “Deep are the roots.”

Aber die Abneigung gegen Deutschland führt zur politischen Aktion, 1917 geht sie in die Schweiz. “Los von Deutschland ist der Gedanke, dem ich zum Durchbruch verhelfen will. Ob Deutschland siegt oder unterliegt, ein dem Reich versklavtes Oesterreich wird ins Verderben stürzen.” Ungleich der Annette Kolb, mit der sie in Bern zusammen ist, und die den Frieden will, will sie den Separatfrieden. “Los von Deutschland! So lange noch Zeit ist.” “Oesterreich wäre der ideale Vermittler,” sagt ihr Graf Romberg, der deutsche Botschafter, “schon wegen jener

nationalen Eigenschaften, die . . .” “die uns als liebenswürdiges, leichtfertiges Volk von Musikanten und Komödianten den Preussen verächtlich machen,” fällt B.Z. ihm ins Wort. “Wie ungerecht Sie sind! Uns kann man Loyalität nicht absprechen . . .” Er weiss schliesslich, dass Prinz Sixtus, der Bruder der Kaiserin Zita, an einem Separatfrieden arbeitet. Niemand, der dies Buch 1970 liest, kann annehmen, dass der Krieg mit einem Ultimatum Oesterreichs an Serbien begann.

Sie ist auch sonst peinlich aggressiv und begrüsst den französischen Schriftsteller Geryaldy: “Sie sind der erste Franzose, dem ich nach dem Krieg die Hand gebe . . . Frankreich hat unsre Frauen und Kinder hungern lassen . . . Ihre Unterseeboote haben es sich nicht entgehen lassen, völlig harmlose Passagierdampfer zu versenken . . .” Dabei hat diese Frau grossen Einfluss. Mit einem Brief, den sie an Metternichs Schreibtisch an Clemenceau schreibt, bringt sie Hilfe für das verhungende Wien, erster Schritt, um eine bolschewistische Regierung wie in Budapest oder München von Wien fernzuhalten. Und sie erreicht auch später eine grosse Anleihe für Oesterreich, und sie teilt mit: “Seipel (Bundeskanzler, 1922-24, 26-29) und Kunwald arbeiten daran, Wien zum Sitz des Völkerbunds vorzuschlagen. Frankreich und England sind nicht abgeneigt; Wien als Zentrum einer grossen Völkereinigung—es ist für diese Rolle geschaffen.” Der Phantasie sind keine Grenzen gesetzt, was das vielleicht doch 1938 bedeutet hätte.

So erfolgreich sie in Paris arbeitet, so erfolglos in England. Lord Haldane sagt ihr in wenigen Sätzen die ganze Wahrheit: “Wien ist der Wirklichkeit wie durch einen Schleier entrückt.” “Wien besitzt auch sehr reale Werte. Unse Universität ist ebenso bedeutend wie die deutschen,” antwortet B.Z. “Aus Ihren Worten höre ich gleich den Antagonismus zwischen Oesterreichern und Deutschen heraus . . .” antwortet Lord Haldane. “Nur die Sprache scheint Ihre beiden Länder zu verbinden.”

Zweimal werden in diesem Buch Juden als Juden erwähnt. “Als man 1915 für die von den deutschen Armeen in Belgien gemarterten Kinder Hilfskomitees gründete, forderte ich in einem Aufruf, dass dasselbe auch für die jüdischen Kinder in Polen geschehen müsse, deren Schicksal die meisten gleichgültig liess.” Am nächsten Tag erhält sie einen Brief von Stefan Zweig, der sie auffordert, ihre Artikel gesammelt herauszugeben. “Sie sind ein wichtiges Zeugnis für Oesterreichs Gesinnung.”

Sehr grossartig ist es, wie sie Philipp Halsmann rettet, dessen Vater an einem Herzschlag bei einer Wanderung in Tirol stirbt und der nun auf Veranlassung eines Tiroler Wirts wegen Mords angeklagt und verurteilt wird. Sie bekommt es, wieder mit französischer Hilfe, fertig, dass dies Urteil im letzten Moment aufgehoben wird. Jetzt, 1929, hat sie die ersten Bedenken. “Die Richter, die gegen ihre Ueberzeugung ihr Urteil fällten, die trotz der erwiesenen falschen Aussage des einzigen Belastungszeugen einen jungen unbescholtenen Menschen vernichten wollen, weil er Jude ist, sie haben nichts mehr gemein mit der Gewissenselite, die österreichische Richter einmal waren.” Aber sie schreibt das dem “Gift” zu, “das über die Grenze kommt.”

Auch sonst hat diese Frau und dieses Buch Meriten. Nirgends ist so viel vom Geist Reinhardts eingefangen wie hier und nirgends die ganze Schauerlichkeit von 1934. “Die zynischste Aktion gegen die Freiheit” nennt sie diesen Angriff auf Arbeiterhäuser, Frauen und Kinder. Und vier Monate später ist Dollfuss ermordet. Keine Schweizer Garde hat ihren König verteidigt. Alle, Diener, Militär, Polizisten, gaben den Mördern freie Bahn.

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NEGROES IN U.S.A.

Aspirations and Obstacles

At the outbreak of the First World War the great preponderance of negroes lived in the southern states where their ancestors had originally been slaves and where the ensuing two generations had been more or less forcibly held down in a state of abysmal ignorance, poverty, political impotence and humiliating racial separatism. Although the younger generation had almost no opportunity for advancement because of the poverty of most of their parents and the inadequacy of the negro schools, it was ignorance and lack of both leadership and initiative that kept the mass of negroes in the south. The first great change in the situation was caused by the industrial boom in the north during the First World War and the acute shortage of labour brought about by the interruption of immigration. Cities like Baltimore, Philadelphia, New York and Chicago, as well as Detroit which was expanding rapidly with the growth of the motor industry, attracted tens of thousands of negroes who found employment in the large industrial concerns, usually receiving the same pay as white workers.

Movement to the North

As was only natural these negroes began to send for their relatives from the south. This caused the gradual growth of those great black ghettos stretching in a long chain from the north-east to the far west, whose names have often acquired a tragic reputation in the past two years. Less than half of the 22 million American negroes, forming 11 per cent of the population, now live in the south. Yet even there things are changing. On the one hand many jobs traditionally undertaken by negroes, e.g. cotton-picking, have now been taken over by machines, and on the other there has been an upsurge of industry in the southern states which were formerly almost exclusively agricultural. For instance, Birmingham, Alabama, is now one of the largest centres of the American steel industry. Clearly these factors alone would have sufficed to cause a substantial change in the actual situation of the negro masses, as well as in their intellectual and mental outlook.

However, there are many other considerations as well. Geographically the negro question is no longer confined to a particular sector of the country but is also experienced acutely in the north-east, middle-west and even on the west coast—and its economic and social aspect has undergone an immense change. It would be idle to deny that hundreds of thousands of negroes, particularly but not exclusively in Mississippi (in many ways the most backward of all the states in the Union) still live in abject poverty and abysmal ignorance. Yet on the other hand there are highly educated negroes who have studied at the leading universities; there is a considerable and not insignificant negro middle-class, and there are even a small number of negroes, especially entertainers and professional sportsmen, with enormous incomes. Furthermore, during the past fifteen years there have been many laws and legal decisions designed to hasten negro advancement and actual attainment of equal rights. And the Johnson administration in particular has appointed quite a number of negroes to high posts. It would therefore be reasonable to assume that everything is proceeding smoothly and that a little patience will ensure "a happy ending". This

would be a complete misinterpretation of the situation!

The progress over the last decades has not been received with enthusiasm by the negroes, especially the younger generation, but with violent impatience at the slowness of the pace, with anger at the concealed or cynically revealed hostility of most whites and their tough resistance to any real equality for negroes and, possibly most of all, with disgust at the inhuman conditions in the ghettos of the big cities. It is true that a number of blacks earn a lot of money—but of what use is it to them? There is nothing more ironical than to see negroes driving around in large Cadillacs and to know that they are unable to obtain an even half-way decent apartment, because in practice all estate agents (and their white clients) do everything they can to keep negroes out of white neighbourhoods. It remains to be seen whether and to what extent this fierce resistance will be changed or broken by legal measures.

So far the negro masses outside the south have been mainly crowded together in certain neighbourhoods near the centre of cities, where rents are high, apartments small and unhygienic, and actual living costs higher than in the white neighbourhoods. (It is said that a piece of domestic equipment, a washing machine for instance, which would cost 160 dollars in a white area, might be sold for 265 dollars in the ghetto. And this does not always mean that the shopkeeper is taking advantage of his customers; he has to charge higher prices because there is a lot of theft, because he has to pay higher interest rates to obtain credit and higher insurance premiums if in

fact the insurance company will take him on at all.) Such crass abuses would in themselves be sufficient to arouse dangerous feelings of bitterness, but this is only part of the tragic story.

There is one especially tragic factor that must be mentioned. It is an undeniable fact that negro casualties in the Vietnam fighting are considerably higher than their proportional representation in the population. We need not go into the causes of this disparity, but the effects are obvious. When the black veterans who fought shoulder to shoulder with their white comrades—for there is far more real equality in the army than anywhere in civilian life—return home, they will once again be discriminated against and humiliated when seeking homes or jobs. And, unlike their fathers and grandfathers, they will not be prepared to let this continue. They, and a large proportion of the youth, demand their rights and if these are denied them, they will be sufficiently aroused to use violence even though they have no prospect of success. The burning of cars and shops belonging to white people, attacks on the police and similar acts of violence are largely an expression of despair. And whenever a fire is kindled, apparently many negroes cannot resist the urge to loot.

Millions of negroes, especially the younger generation, are indignant at the sluggish tempo at which things change, but far more whites are alarmed at the way the changes are coming about, although other millions are more or less ready to come to terms with these changes but feel that the recent pace has been too reckless and menacing. In the real southern states, from Virginia to Florida and from Georgia to Arkansas, innumerable whites who probably form the majority, are deeply embittered by the fact that their whole traditional system of racial segregation and established way of life is being eroded and destroyed by the continuous intervention of the Federal authority, decisions of the Supreme Court, etc. Hence they are desperately eager to limit the powers of the Federal Government and Supreme Court and to assert the authority of the individual states.

White Reaction

However, the most terrifying and significant phenomenon is the attitude of many millions of whites further north, in cities such as Boston, Cleveland and Chicago. Although there are endless shadings of view it must reluctantly be said that the prevailing opinion here is that the advances already attained by the negroes are disquieting and their further demands dangerous. Of course, negroes should have voting rights like whites. Perhaps something ought to be done, too, to get them better housing and schools—although actually the negro should pull himself up by his own shoestraps. But when it comes to a question of personal sacrifice, opinions veer the other way! Negroes next door, or in the same house—God forbid! They are "not yet ripe" for that! They would throw their rubbish out of the windows, let their homes get filthy in no time at all, and ruin real estate values! And black children in the same class at school as their own daughters? Terrible! Even if they did not happen to be unwashed, their primary training would have been worse and they would consequently hold the class back. And finally—in the upper classes at school, contact between the two races (there is no separation of sexes in schools) could have incalculable consequences.

Such fears have aroused deep passions. But even stronger is the fear that there may be further arson, looting and other acts of violence.

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JOURNEY INTO THE PAST

There are some questions which former Jewish refugees from Germany—and with certain modifications also from Austria—will continue to ask themselves and which they will never stop discussing with each other, hoping to clarify their own minds and to find a fair and rational answer. Two questions are particularly vexing: The first is how was it possible that the people amongst whom they and their forefathers had grown up, to whom they so ardently tried to belong, for whom they or their fathers had fought and even died and whom they obviously loved, could become the monsters of the Third Reich or, with all too few exceptions, its silent supporters? Had they misjudged them so completely, had they overlooked the warning signals of history and more particularly the evolution under the Weimar Republic? Had they tried to adopt a false identity or had those who influenced and led Jewish feeling and reasoning failed in their task? The second question, ever more burning with the passing of the years and the sinking of the Nazi generation into their graves, is what attitude should they take to the new Germany which includes the children and grandchildren of the perpetrators of the Holocaust. As they continue to turn these problems over in their minds, books which ask the same questions, written by authors from their own ranks, cannot fail to fascinate them. Günther Anders' "Die Schrift an der Wand. Tagebücher 1941-1966" (C. H. Beck, München 1967, D.M. 24), is one such book.

Anders, born in Breslau in 1902, son of the founder and director of the Psychological Institute of the University of that city, Professor William Stern, grew up in the well-settled Jewish bourgeoisie, and the description of his home, the ideas under which he was brought up, and even the character sketches of the various members of his family, seem almost hauntingly to remind us of our own youth. He studied philosophy under Cassirer and Husserl, and spent a few years in Paris before settling in Berlin. He left Germany early in 1933 for France, and went to the United States in 1935. There he first lived in New York and later moved to Los Angeles where he made a meagre living cleaning the (recently auctioned) costumes and paraphernalia of the film industry. After having paid a short visit to Europe in 1950, he returned in 1952/3, for a longer stay, mainly in Vienna, and made a further trip in the summer of 1966. His sojourn in Vienna and his visit to Breslau, entitled "Besuch im Hades", to which he came from Auschwitz, form the bulk of this book.

Anders is a versatile thinker with a sound philosophical training, extremely articulate and free from all preconceived ideas, an outstandingly gifted journalist who honestly tries to judge *sine ira et studio* what he sees and hears. His account of the meetings he had in Vienna with the "survivors", their life-stories during and after the war and their attempts again to lead "normal lives" and to forget the roles they had played before the collapse of the Nazi régime, is almost ghastly, because it is so intensely human. Anders explains how the total destruction of Austria's pre-Hitler society had also destroyed their own little world and left them in a sort of spiritual wilderness from which the majority saw no chance of escape. When the war neared its end and Vienna was heavily bombed by the

Allies, when they buried their parents or children in their gardens, did they have to welcome this destruction, knowing full well that their own lives might come to an end? What could the individual have done when his society had taken a certain course of action? Reading these conversations one cannot help feeling relieved at never having been confronted with such abysmal choices.

The pages on Breslau, about 100, will obviously be of particular interest to those who once lived in that city. According to Anders, the town which once bore that name no longer exists. The Germans themselves had brought about its annihilation. Consequently, Anders maintains, they have no moral or political claim on it or on the province of Silesia. The sentimental journeys to the vacant plots where the houses of Anders' birth, his family's home and his school once stood, are beautifully recorded.

Many readers may feel that Anders is occasionally inclined to view the experiences of his emigration, which widened his understanding of the world so noticeably, in too negative a manner with just a touch of self-pity. This is all the more surprising as he himself quotes from a poem which he had written many years before the publication of these diaries:

Was uns in Fahrt bringt, macht uns
erfahren,
was uns ins Weite stösst, uns weit,
Nun danken wir alles den fahrenden
Jahren,
und nichts der Kinderzeit.

A. Rosenberg

TWO EXHIBITIONS

Adele Reifenberg and Ilse Kleinman

The phrase "the triumph of mind over matter" is so commonplace that it has lost all its flavour, strength and challenge. Yet once confronted with it "in the flesh" or, in this case, in canvas, oil and colours, the triumphant mood and expression of one individual confirms its whole significance and depth. Adele Reifenberg recently exhibited three works at the Ben Uri Gallery. Her friends know that she suffered a grave accident which incapacitated her for some time. But she did not give up. "The Painter's Garden" is so full of life, so brilliant in its colouring, that it seems to invite us to take a walk. The glowing red flowers in the foreground seem to be the optimistic essence of high summer. In two other works she shows how versatile she is. "Kibbutznik", a portrait, is a straight-

forward statement, strong and serious, in muted colours. "Ancona", a pastel, is a summary description of a complex harbour scene. Here a fleeting impression is, so to speak, changed into a permanent presence.

With Ilse Kleinman's exhibition in August at the Ansdell Gallery we enter a completely different world. She was born in Germany and, as a child, emigrated with her parents to South Africa, where she still lives. Her artistic talent became apparent very early. When still quite young she drew all day long for two years. Later, she steeped herself in Eastern philosophy. The two dominant elements in her art are the South African environment and mysticism. The latter is probably partly responsible for the fact that she is a wholly abstract painter. Is it the Zen influence that makes her omit any titles to her paintings? Very often her colouring reflects the strong light of her adopted country, and her bright colours remind us of African art, of totem poles, and the paint used by the negroes for all sorts of purposes.

Sometimes she applies broad black strokes set against a white or luminous background in the manner of Pierre Soulages. This master's and also Fritz Hartung's somewhat geometrical manner seem to have a special attraction for Miss Kleinman. Apart from paintings strong and almost manly in composition and brush stroke, there are some very delicate and tender works, almost in the style of the 18th century.

Recently Miss Kleinman had a one-man exhibition in Hanover.

TRANSATLANTIC RABBINIC CONFERENCE

Fifty British and 15 American delegates attended the first transatlantic rabbinic conference in London. Dr. Jakobovits, the Chief Rabbi, called for the thorough investigation of the possible influence of an intensive Jewish education on reducing the divorce rate, illegitimacy, delinquency and drug addiction. The participants at the conference were urged to place greater importance on the uncommitted sections of the community. Closer personal contact was essential, especially among younger people.

American delegates stressed the importance of fostering the establishment of international rabbinic organisations. Since the first Zionist Congress in 1897, a delegate asserted, rabbis had abdicated their responsibilities in favour of secular leaders. At the end of the conference the Chief Rabbi recalled his proposal for an exchange of pulpits between British and American rabbis of about three months' duration.

MEMORIAL TO CECIL ROTH

A fund to promote Jewish scholarship in memory of Professor Cecil Roth, who died in Jerusalem recently, is being planned by the Jewish Historical Societies of England and America. The announcement was made by Sir Alan Mocatta, president of the British society, at the closing session of a conference on "Migration and Settlement" held jointly with the American society in London.

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"His fundamental attitude is reflected in the utopian novel 'Altneuland' published in 1902 which paints a futuristic picture of Zionism realised under the slogan 'If you want it, it is not a fairy tale'. This shows Herzl's far-sighted confidence in the technological revolution as well as his liberal attitude, averse to all chauvinism; Palestine was not to be an authoritarian Jewish State, but a democratic 'new society', a community based on the peaceful co-operation between all its peoples and religions and on a humanist spirit." It is with these words that Dr. Robert Weltsch (London) concludes the entry "Herzl, Theodor, author, founder of Zionism, born in Budapest 4.5.1860; died at Edlach (Lower Austria) 3.7.1904; Religion: Jewish" which appears roughly at the end of the recently published eighth volume of "Neue Deutsche Biographie", the "N.D.B." (Publishers Duncker & Humblot, Munich, 1969).

This great work has been published since 1953 in instalments on behalf and with the support of the Historical Commission attached to the Bavarian Academy of Science and Learning in Munich. It is not a new edition of the renowned and meritorious, but long since obsolete "Allgemeine Deutsche Biographie" (A.D.B.), published in 56 volumes between 1875 and 1912. The N.D.B. is largely a newly written biographical reference book; it contains the life stories of outstanding men and women, including quite a few about whom information is not easily accessible or whose achievements have, so far, not at all or only insufficiently been appreciated. Some of them belong to the first half of our century, but have already become part of history.

When scrutinising the 800 pages of the 8th N.D.B. volume, beginning with "Hartmann" and ending with "Heske", we discover the names of about 45 Jews not all of whom, however, remained faithful to Judaism to the end of their lives. We mention first the two women among them: the collector and patroness of art, Henriette Hertz from Cologne, who died in Rome in 1913, and in memory of whom the "Bibliotheca Hertziana" there is named; and Henriette Julie Herz (née de Lemos), the daughter and the wife of a doctor, Berlin 1764-1847. The former remained unmarried and the latter became well known through her literary salon, founded even before that of Rahel Varnhagen, and her friendship with the two Humboldts, with Dorothea Veit (née Mendelssohn), with Schleiermacher and other distinguished representatives of intellectual life.

Among the men we list the following business men: Heine's uncle Salomon, the Hamburg banker and benefactor (died 1844); mortgage expert, Felix Hecht, from Friedberg/Hesse (1909); the Breslau banker, Ernst Heimann (1867); and his colleague, Hugo Herzfeld, who died in Dresden in 1922. This group includes furthermore the merchant, Wilhelm Herz (Bernburg 1823-Berlin 1914), Max Hermann Heine, cloth wholesaler in Leipzig (1933), the publisher, Jakob Hegner (1962), who became a Protestant in 1919 and a Catholic in 1935, and the well-known Hebrew printer, Benjamin Wolf Heidenheim (Roedelheim 1832).

Among the medical men we list the laryngologist Paul Heims-Heymann (1831), the paediatrician Eduard Henoch (1910), the

physiologist Ludimar Hermann (1914), the pathologist Gotthold Herxheimer (1936) and the dermatologist Karl Herxheimer (1942 Theresienstadt); furthermore the medical historian August Henschel (1856) and Naphtali Markus Herz (1747-1803), husband of the above-mentioned Henriette Herz. Among the jurists and political sciences experts are the professors of constitutional law Moritz Heckscher (1865), Julius Karl Hatschek (1926) and Herman Heller (1933 Madrid), the civil law expert Franz Haymann (1947 Oxford) and the economist Theodor Hertzka (1924). The mathematicians and natural sciences experts listed in the volume include Felix Hausdorff (suicide to avoid deportation Bonn 1942), the physicists Paul Hertz (1940 Philadelphia) and Heinrich Hertz (1894) as well as the chemistry experts Albert Herrmann (1921), Richard Leopold Herz (1936) and Josef Herzog (1924).

The biography of the author Walter Hasenclever (France 1940) who was of Jewish origin on his mother's side, has been written by Dr. Bernhard Zeller, director of the German Literary Archives (in the Schiller National Museum) at Marbach; the Heine scholar Dr. Eberhard Galley (Duesseldorf), is responsible for the Heine entry. Among the artists are: the cartoonist Thomas Theodor Heine (1948 Stockholm), the Austrian poet and critic Seligmann Heller (1891), the actor and theatre director Arthur Hellmer (1961, original name Ehrlich), Georg Hermann (1943 Auschwitz), the pianist and composer Henri Herz (1888) and the author Wilhelm Herzog (1960). Among the other persons whom we have "discovered" are: the historian Friedrich Hertz (1964 London), the literary historian Ernst Heilborn (1942 Berlin), the theatre scholar Max Herrmann (1942 Theresienstadt), the orientalist and archeologist Ernst Herzfeld (1948 Basle), and finally three politicians: Ernst Heilmann (1940 Buchenwald), Hugo Heimann (1950 New York), and Alexander Helphand (1924).

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GERMAN PERSONALIA

New Parliamentary Secretary

The new Parliamentary Secretary of the Federal Ministry of Economics, Philip Rosenthal, spent the pre-war and war years in England as a refugee. After his return to Germany he joined his family's firm, the famous porcelain factory in Selb. He holds German as well as British nationality and has been a Social Democratic member of the Bonn Parliament since the latest Federal elections. He is of Jewish origin but, like his father, the late Geh. Kommerzienrat Philipp Rosenthal (1855-1937), not of Jewish faith.

Hon. President of Hamburg Community

Mr. Harry Goldstein, who was the chairman of the re-established Hamburg Jewish community during the first ten post-war years and has been its hon. president since 1960, recently celebrated his 90th birthday. Mr. Goldstein is also a board member of the Hamburg Society for Christian-Jewish Co-operation and of the Hamburg Jewish Hospital. When, a few years ago, the Hamburg Senate published its outstanding work about the fate of the more than 6,000 Hamburg Jews who perished under the Nazis, Mr. Goldstein, being one of the few survivors, played a decisive part in the preparation of the work.

Two Lawyers

The President of the Berlin Rechtsanwaltskammer, Dr. Kurt Wergin, was awarded the Great Federal Cross of Merit with Star. As a staunch anti-Nazi, he displayed much courage when the Nazis were in power. He was 70 on August 20.

The President of the Frankfurt Rechtsanwaltskammer, Dr. Jacob Flesch, recently celebrated his 85th birthday. He is the son of the well-known municipal politician, Dr. Karl Flesch (1853-1915), who was of Jewish origin.

In Memory of Bernhard Wolff

Benjamin B. Ferencz, former director-general of J.R.S.O. and of the German Department of the Claims Conference, who attended the restitution negotiations at Wassenaar in Holland 18 years ago, once tried to reconstruct from memory the meeting at that time between the late Dr. Georg Landauer, representative of the Jewish Agency, and Ministerialdirektor Bernhard Wolff, one of the representatives on the German side. The two delegates had met before, in the early thirties in the Berlin of the pre-Hitler era when Wolff, then serving in the Prussian Ministry of the Interior, had on occasion to deal with Jewish affairs. Landauer recognised the senior German official. It was symptomatic for the cool atmosphere at the start of the negotiations that the wordless friendly handshake of the two took place under the table, unobserved by the remaining participants.

Bernhard Wolff appeared for the Federal Ministry of Finance and much depended on him. In all the years after Wassenaar and under difficult conditions he proved to be an expert as well as an understanding negotiator.

Now that Wolff has died at the age of 84, the episode of the secret handshake comes to mind. The great and important tasks with which the Bonn Ministry entrusted him, an outstanding jurist of international repute, included, apart from the London Debt Agreement and the Equalisation of Burdens Law, above all and by no means least Restitution. Bernhard Wolff mastered the legal and technical problems of this complicated matter better than almost anyone, and not only its factual and political aspects. His humanity and social awareness which were his well-known characteristics, may frequently have played a part in decisions.

E.G.L.

IN MEMORIAM

ERICH VON KAHLER

Erich G. von Kahler, university teacher and author of critical books on history and philosophy, died at Princeton, U.S.A., on June 28. He was born in Prague and would have celebrated his 85th birthday next October. He studied at Munich, Berlin, Heidelberg, Freiburg and Vienna universities and later on settled in Bavaria. From there he emigrated to Switzerland in 1933. After moving on to the U.S.A. in 1938, he worked as professor at the universities of Princeton, Chicago, Ithaca (New York State), Manchester (U.K.) and elsewhere.

As early as 1911 he wrote "Recht und Moral". In 1919 he published "Das Geschlecht Habsburg", and "Israel unter den Voelkern" came out in 1936. His most important work, "Der deutsche Charakter in der Geschichte Europas" was published in 1937 during his exile in Switzerland. Thomas Mann described it as "the decisive achievement of his life". Another important publication was "Man the Measure", a world history written in English in 1943. In "Das Problem Deutschland", published in 1944, he discussed how Germany was to be treated when the war was over.

During the past 25 years Kahler gave on various occasions lectures in Germany and published articles mainly in the fields of history of literature and aesthetic criticism in high-class magazines such as "Neue Rundschau" and "Mercur". A collection of essays, written over a period of 30 years, came out in 1952 under the title of "Verantwortung des Geistes".

Erich von Kahler was, among other things, a Corresponding Member of the German Academy of Language and Poetry (Mainz). The collection of memoirs of the Leo Baeck Institute in New York, of which he was a Fellow, contains notes by his mother, Antoinette von

Kahler, an authoress of children's books (Bruenn, 1862-Princeton, 1951), about her own youth.

With the death of Erich von Kahler, a typical product of the German-Jewish symbiosis, a spirit of true universality has gone from us.

E.G.L.

PROF. OTTO H. WARBURG

The biochemist, Professor Otto H. Warburg, died in Berlin at the age of 86. He was for many years associated with the Kaiser Wilhelm Institute in Dahlem. In 1931 he was awarded the Nobel Prize in Physiology and Medicine. Thirteen years later he was offered a second Nobel Prize but was not allowed to accept it under Hitler's ban. In 1934, he became a foreign member of the Royal Society, London. After the Second World War, he was awarded the Order "Pour le Merite" and also the Honorary Citizenship of Berlin. Professor Warburg, who was half-Jewish, survived the Nazi régime in Germany.

DR. LUDWIG GOLDSCHMIDT

Dr. Ludwig Goldschmidt, formerly "Senatspraesident" in Frankfurt, has died after a prolonged illness. He retired four years ago and returned only a short while ago to Kassel, the town where he was born in 1895. He was a judge in 1924-25 and later on—until 1938—a lawyer in Kassel; there he was also active in Jewish welfare work. He spent nearly ten years, not always easy ones at that, as a refugee in England and went back to Germany in 1949. In 1951 he was appointed Oberlandesgerichtsrat and later Senatspraesident at the Oberlandesgericht in Frankfurt. From 1960 to 1966 he was also Vice-President of the Hesse State Court in Wiesbaden.

DR. HEINZ LONDON

Dr. Heinz London, F.R.S., who has died at the age of 62, was distinguished by the number and quality of the contributions he made in a wide field of physics and especially in the field of low temperature research, writes *The Times*. Born in Germany, he joined his teacher, Professor (later Sir) Francis Simon, in the Clarendon Laboratory in 1934. During the war, he worked on the Atomic Energy project, and in 1946 he joined the newly founded Atomic Energy Research Establishment at Harwell.

Dr. London, who was a member of the AJR, leaves a widow, two sons and two daughters.

DR. MAX REISS

Dr. Max Reiss, a pioneer of endocrinological research, died in New York. He came to this country before the outbreak of the war as a refugee from Czechoslovakia and held several appointments in the Bristol area. He left England over ten years ago to become the Director of the Neuroendocrine Research Unit at Willowbrook State School, Staten Island, New York.

MRS. ILSE STANLEY

Mrs. Ilse Stanley, the daughter of the late Oberkantor Magnus Davidsohn, died at the age of 64. She lived at Gilmanton Ironworks, N.H., U.S.A., with her husband, Milton. In her biography, "The Unforgotten Ten" (1957), Mrs. Stanley recalled how she rescued Jews in Germany by walking into the concentration camps with forged papers.

MRS. KAETE STRESEMANN

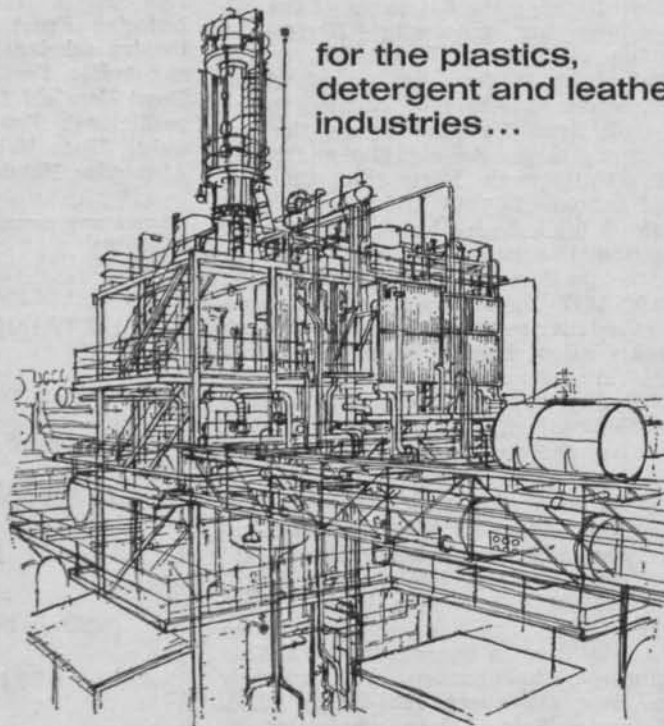
Kaete Stresemann, née Kleefeld, the widow of Dr. Gustav Stresemann, died in Berlin at the age of 87.



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ZUM TODE VON FRITZ KORTNER

Ein Vulkan erlosch. Mit Fritz Kortner, der am 22. Juli in einem Muenchener Krankenhaus an Krebs starb, ist der letzte grosse deutsche Schauspieler der ersten Jahrhunderthaelfte—Alfred Kerr hat ihn einen "Besessenen" genannt—abgetreten. Hier trifft die so oft abgenutzte Phrase einmal zu: eine Epoche ging zu Ende.

Sein Auftreten vor rund 50 Jahren in Ernst Tollers "Wandlung", mit der Karl-Heinz Martin die kleine "Tribuene" am Knie eroeffnete, wurde ein Erlebnis und ein Wendepunkt fuer meine Generation, die die grosse Zeit Max Reinhardts vor dem ersten Weltkrieg nicht mehr erlebt hatte und den "grossen Zauberer" fuer zu naturalistisch und zu wenig experimentierfreudig hielt. In dem Rampenlosen Theater sprach zum ersten Male der Schauspieler direkt zum Publikum und stiess das Wort expressionistisch aus sich heraus in die Seele des Hoerers. Bei der Generalprobe sass eine junge Schauspielerin fasziniert im Parkett und vergass an diesem Abend ins Theater zu gehen; ihre Rolle musste gelesen werden. Sie hiess Johanna Hofer, war die Schwester der Taenzerinnen Maria Solveg und Katta Sterna und ist bis heute Frau Kortner geblieben. Dann holt ihn sich Leopold Jessner ans Staatstheater; denn mit allen anderen Berliner Direktoren, mit Reinhardt, Meinhard und Bernauer und Barnowsky hat Kortner schon Pech gehabt, bevor er in Hamburg bei Erich Ziegel in "Der Einsame" von Hans Joochst seine ersten Erfolge hatte. Auf dem

ersten Probenzettel stand noch: "Melchthal—Fritz Kortner"; bei der Premiere ist er schon der "Gessler" zu Bassermanns "Tell". Der Staub eines Jahrhunderts am Gendarmenmarkt war wie weggeblasen; Schillers Gestalten sprachen ohne Pathos wie richtige Menschen. In der Ruetli-Szene wurde die Jessnersche Treppe geboren, die dann spaeter fast zur Manie des Regisseurs wurde. Es folgen Kortners "Richard", "Shylock" und sein Solo in Bronnens "Ostpolzug", "Danton", "Franz Moor", "Alwa Schoen" und im Film "Karamasow" und unter Oswald der "Dreyfus". Seine Phantasie schafft aus negativen und boesen Charakteren motivierte Menschen. Kortner erbringt mit jeder Rolle den Beweis, dass ein Genie nicht einseitig sein muss.

"Ein uneingeschuechterter Jude"

"Ich bin ein uneingeschuechterter Jude", sagt er einmal, und darueber nachgedacht, warum sich auch ein unglaeubiger Jude als Jude fuehlt: "Jude sein heisst durch Vergangenheit und Unterbewusstsein unseparierbar an eine Menschheitsgruppe gefesselt sein." 1933 geht er ins Exil, zuerst nach London, dann nach Nord-Amerika. Es fehlt ihm nur seine geliebte deutsche Sprache, um gluecklich zu sein. Hitler hat ihm seine besten Jahre zwischen 40 und 50 genommen. Kortner dreht ein paar Filme und bringt sich durch. Als er 1948 zum ersten Besuch nach Berlin zurueckkehrt, begleite ich ihn in seine erste

deutsche Premiere, der er als Zuschauer nach sovielen Jahren beiwohnt: Sartres "Fliegen" unter Karl-Heinz Martin im Hebbel-Theater. Kortner wartet ein paar Jahre ab, bis er dann in Strindbergs "Vater" in Muenchen wieder auf einer Buehne steht; es wurde ein grosses menschliches Erlebnis. Aber die junge Generation bekommt ihn kaum noch als Zuschauer zu sehen; denn er hoert schlecht und kann sich auf sein Gedaechnis nicht mehr verlassen.

Fritz Kortner, der vor seiner Emigration nur einmal Regie gefuehrt hat und zwar in dem Film, "Der brave Suender" mit Max Pallenberg, beginnt nunmehr zu inszenieren. Er gilt als schwierig und ist umstritten; aber in Wirklichkeit ist er das Gewissen des deutschen Theaters. In langer Probenarbeit zwingt er seine Auffassung, seine Ausdeutungen den Schauspielern auf. Seine Bonmots sind in Gift getaucht und werden kolportiert. "Das deutsche Unglueck besteht darin, dass jede Stadt so sein moechte wie Berlin einst war; selbst Berlin," sagte er und "Es lebt sich hier ganz gut, wenn nur nicht das Dienstaedchenproblem bestaende; sie sind alle im deutschen Film." Als man seine Bueste im Berliner "Schiller-Theater" aufstellte, meinte Kortner: "Von rueckwaerts wie Hindenburg, von vorne das ganze Elend der Emigration".

Kurz vor seinem Tode wurde er in die Friedensklasse des Ordens "Pour le me'rite" gewaehlt, und am Abend bevor er starb, zeigte man im Fernsehen seine Buehneninszenierung von "Clavigo". "Frueher wollte ich unter gar keinen Umstaenden in Deutschland sterben," meinte Kortner am Schluss, "jetzt ist aus diesem Wunsch geworden: Ich moechte nicht sterben."



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BIRTHDAY TRIBUTES

MR. FRANK GODFREY 70

On September 7, Mr. Frank Godfrey will celebrate his 70th birthday. His name is inseparably linked with the history of Otto Schiff House, on whose House Committee he has served since the inception of the Home 15 years ago. Throughout these years hardly a Sunday has passed without his paying a visit to the Home. The well-being of the individual residents has always been his particular concern. He knows their background, their difficulties and their hopes, and they, in turn, know that they can rely on his understanding. Sometimes it is also his task to smooth out difficulties and to explain to the residents that their personal wishes are at variance with the general interests of the Home's community. This task is not always easy, and if Mr. Godfrey succeeds in its accomplishment it is attributable to the combination of two qualities: energy and tact.

Due to his personal contacts with the residents and his long-standing experience, his part in the deliberations of the House Committee has always been particularly valuable, and he has become a good friend of his colleagues.

He is also a member of the AJR Board and, last but not least, devotes much of his spare time to the work of the Leo Baeck Lodge, especially as chairman of the committee in charge of the care for the aged.

We extend our sincerest birthday wishes to Mr. Godfrey, thank him for all he has done for his fellow refugees and wish him unimpaired health and strength for a long time to come.

DR. GERTRUD LUCKNER 70

Dr. Gertrud Luckner (Freiburg i.B.), who will celebrate her 70th birthday on September 26, is one of those courageous personalities in Germany who, at great risk to themselves, helped the Jews when the Nazis were in power. Under the auspices of the Caritas-Verband and at the instigation of the late Archbishop of Freiburg, Dr. Groeber, she was allocated the arduous task of alleviating the lot of the Jewish and "non-Aryan" Christian persecutees. She visited them in their homes, gave them personal encouragement, provided them with food and even kept contact with those of them who were in concentration

camps. In the course of her work she also secretly established connections with the "Reichsvertretung", especially with Dr. Leo Baeck, and the friendship resulting from this co-operation persisted up to the time of Dr. Baeck's death. On one of her clandestine missions Dr. Luckner was caught by the Gestapo. She was sent to the Ravensbrueck concentration camp and had to stay there until the camp was liberated by the Allies.

The imprisonment has left its mark on Dr. Luckner's physical health. Yet her mental courage and energy remained undaunted. She resumed her services with the Caritas-Verband, working especially for the establishment and strengthening of German-Israeli and Christian-Jewish relations. She was one of the first Germans to be invited to Israel and she has since been in that country on many occasions. She also edits the "Freiburger Rundbriefe", an invaluable publication which carries articles, book reviews and press extracts pertaining to current religious and secular questions of Jewry and Judaism. Though she is now officially retired, she has retained the editorship of the "Rundbriefe."

Personalities like Gertrud Luckner have preserved our belief in humanity during our times of peril. In gratitude and respect we extend our sincerest birthday wishes to her.

FAMILY EVENTS

Entries in the column Family Events are free of charge. Texts should be sent in by 18th of the month.

Birth

Lehmann.—Manfred and Henrietta Lehmann (née Steiner), of Rayners Lane, are very happy to announce the birth of their second daughter (Tanya Ruth) on August 12.

Golden Wedding

Seligmann.—Dr. Erwin and Mrs. Lydia Seligmann, of 11 Templars Avenue, London, N.W.11, celebrated their golden wedding on August 22.

Deaths

Aschkanasy.—Mrs. Lina Aschkanasy passed away on July 23, at 102 St. Lawrence Avenue, Worthing, Sussex, in her 90th year. Deeply mourned by Kurt and Liselotte, her children-in-law, two grandchildren and two great-grandchildren.

Becker.—Mr. Fred Becker, of 405 Willesden High Road, London, N.W.10, died on August 2. Deeply mourned by his wife Lisa, son Michael, daughter-in-law Judy and his grandchildren Stephen and Andy.

Freud-Marlé.—Mrs. Lilly Freud-Marlé, of 404 Clive Court, Maida Vale, London, W.9, passed away peacefully on August 1, aged 81. Deeply mourned and never to be forgotten by her loving son Omri, daughter-in-law Anne, grandchildren Lillian, Yvonne, Michael and Harvey, great-grandchildren Deborah and Nicola. May her sweet soul rest in ever-lasting peace.

Guttman.—Alfons Abraham Guttman (formerly Berlin) passed away in Guatemala City on July 24. Deeply mourned by his wife Gertrude (Tutti), his daughter Marion Casson (London), his son H. Peter Guttman (Washington D.C.), his son-in-law, daughter-in-law and grandsons Ronnie and Peter jr.

Philipp.—Rabbi Dr. Alfred Aaron Philipp (Jerusalem, formerly W. Elberfeld) passed away after a short illness on July 17. Deeply mourned by his widow Hilde Philipp, née Weinmann, 13 Abarbanel Street, Jerusalem, his sister Erna Philipp, 25 Lydford Road, London, N.W.2, and many other relatives and friends, who express their gratitude for all the letters and sympathy received in their bereavement.

Prinz.—Dr. Leonhard Prinz, of 30 Mapesbury Road, London, N.W.2 (formerly Dresden), passed away on August 17, aged 71, after a long illness bravely borne. Deeply mourned by his devoted wife Olga, relatives and his many friends all over the world.

Sachs.—Mr. Hans Sachs (formerly a journalist in Berlin), passed away in London on August 6, aged 79, after a short illness. Deeply mourned by his wife Margaret.

Waldstein.—Mrs. Stephanie Waldstein (née Epstein) formerly of Berlin, passed away on July 16, aged 86. Deeply mourned by her family and friends. 10 Gilling Court, Belsize Grove, London, N.W.3.

CLASSIFIED

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THE AJR SOCIAL SERVICES DEPARTMENT urgently requires a voluntary helper, living in the Swiss Cottage or N.W.6 area, for the collection of cooked food from the Day Centre in Eton Avenue, N.W.3, and delivery to an invalid old lady in Canfield Gardens, N.W.6. Time involved is about three-quarters of an hour on Mondays and Thursdays between 12 noon and 1 p.m. Phone 624 4449.

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Personal

ATTRACTIVE WIDOW, early 50s, Continental origin, intelligent, independent, with the most beautiful house in the best part of London, would like to meet educated sincere gentleman aged about 55-65 for companionship / marriage. Strictly confidential. Photo will be returned. Box 160.

BUSINESS GENTLEMAN, German, early 30s, mixed marriage, seeks friendship with sincere young lady also interested in matrimony. Box 161.

ALONE IN RETIREMENT? Middle-aged widow, good-looking, cultured, sincere, with substantial independent means, beautiful home, comfortable income, would like to meet educated gentleman (non-Orthodox) in similar circumstances, up to 70 years of age, to make life mutually pleasant and meaningful. Detailed first letter requested. Box 162.

FORMER AUSTRIAN LADY, beginning of 60, independent, with nice home, would like to meet gentleman between 60 and 70 years of age, for companionship. Box 164.

ATTRACTIVE WELL-EDUCATED WIDOW, early 50s, young, own home and income, with many interests, would like to meet gentleman, aged 57-65, preferably of German origin, for companionship / matrimony. Box 167.

ATTRACTIVE LADY, Continental origin, divorced (innocent party), girl 13 and boy 10, many hobbies and interests, wishes to meet well-educated sincere gentleman (40-50 years), must be financially sound. Box 168.

Herbert Freedman (Jerusalem)

ISRAEL'S "NEW LEFT"

Though the following article was written before the Ceasefire Agreement, its contents are basically not superseded by events.—Ed.

Some say, it's not new; others, it's not left. One fact, however, no one denies: Israel's "New Left" makes its presence felt. Three events in the past few months have acted as "catalysts" and speeded up its emergence—the argument about the question "Who's a Jew?"; the plan to set up a Jewish quarter in Hebron; and the conflict around Dr. Goldmann's abortive trip to Cairo.

Israel's "New Left" is composed of two clearly distinguishable camps which have hardly anything in common. On the one side are "Rakach" ("New Communists") and the small radical group "Matzpen" which had helped to shout down the then Israeli Ambassador in Germany, Asher Ben Natan. "Rakach" and "Matzpen" toe the El Fatah line—they deny Israel's right to exist as a Jewish State and strive for its liquidation; they want to replace it by a multi-national Palestine in which the Jews would form a minority. The fate of Jewish minorities in Arab countries is known.

On the other side are groups, which are Zionist or, at least, Israel-patriotic, but in opposition to the political "establishment". They comprise "Ha'olam Haseh", "Israel's New Left" (Ssiach), "Ichud" and a number of non-aligned university professors and writers, students and even high-school pupils. A letter signed by some 60 such pupils in Jerusalem addressed to the Prime Minister and criticising what they called the inflexibility of the Israeli attitude, created a public stir. The Minister of Education, Yigal Alon, thought it better to invite them to a personal talk the beginning of which was televised. A similar storm in a bathtub was raised by a satirical play, entitled "The Queen of the Bathtub". Scenes like "The Sacrifice of Isaac" which accuses fathers of sending their sons lightly to their deaths, and verses such as "All the lover boys are left with one leg, but the Kingdom remains whole", would have been unthinkable on an Israeli stage until recently.

For the first time, these circles were joined

by some kibbutzim of "Hashomer Hatzair", affiliated to Mapam which is part of the "establishment" and represented in the Government by two Ministers without portfolio. The rift within the Left-Socialist Mapam as well as the crystallisation of an articulate opposition among intellectuals of different shades have emerged as new factors in Israel's political life.

What the Zionist "New Left" stands for, was formulated the other day by Amos Kenan, a journalist and author who, by the way, is one of the pioneers of the "Absurd Theatre". "The only way to overcome the impasse", he said, "is to recognise the national identity of the Palestinians, and their right to return to Palestine and to set up a State on Palestinian soil—just as much as we demand the recognition of our own national aspirations as Jews. The Jewish State exists; the Palestinian State in the remaining part of the country has still to come into being". Kenan did not only take exception to the present Israeli policy but, even more so, to the El Fatah slogans which speak of Israel as a "racial-theocratic" State. "They call us so because they don't see us as a nation, only as a religion. By this they violate the fundamental right of self-determination. Israel is not more "racial" than, for instance, France which is a French State, or Saudi Arabia, which is an Arab State". What he blames the Israel Government for, is its lack of exploiting psychological chances. In this category of "missed opportunities" he includes the handling of the Arab refugee problem.

The "New Left" is centred on the Universities of Jerusalem and Tel Aviv. The mathematicians Shaul Foguel and Jehoshua Arieli, the Anglicist Arie Sach, the pedagogue Ernst Simon, the sociologist Gad Yaziv, as well as the writers Dan Ben Amoz and Yehuda Amichai belong to one group or another. But also unaffiliated personalities, such as Simon Shamir, Professor of History of the Near East at Tel Aviv University, are close to their views: "We should stop establishing new settlements on the West Bank and in Sinai and permit Palestinians who lived there and are now in Jordan, to return. If we don't want

to annex anything, what are we afraid of? A Palestinian State would be set up approximately on the West Bank, the Gaza Strip and probably also include the East Bank, with a free port at the Mediterranean. Though Palestine and Israel would be two separate States, they nevertheless would be in the same land, and this should call for close co-operation in economic and security matters. Perhaps one day both States would form a federation."

What is new is the public discussion on this subject in Israel—and this is in no small measure due to the "New Left".

STATUS OF LIBERAL JEWS IN ISRAEL

Addressing the 16th international conference of the World Union for Progressive Judaism in Amsterdam, Professor Ezra Spicehandler, of the Hebrew Union College in Jerusalem, made an impassioned appeal to Liberal rabbis and congregations in the Diaspora to "re-establish certain standards which would facilitate the recognition of the Jewish status of Liberal Jews who wish to settle in Israel". He stressed that he was referring to the rites of marriage and conversion.

Professor Spicehandler said that in a Jewish State Judaism must play a vital and decisive role, but it should be a Judaism relevant for the modern Israel Jew. He strongly criticised the "Orthodox establishment" in Israel for its almost purely legalistic and ritualistic approach to Judaism.

The conference, attended by representatives of more than one million Jews in 24 countries, was on the theme of "Crisis in Belief", but it dealt largely with the role of Liberal Judaism in Israel.

Rabbi Dr. Bernard J. Bamberger (New York), was elected new president of the World Union.

EXODUS FROM EGYPT

President Nasser has allowed all Egyptian Jews who wish to leave the country to do so. About 90 families recently left for Europe, including the menfolk who had been kept in prison or camps since the 1967 war. They were not allowed to take any of their possessions with them. Only four Jewish families have chosen to remain, with Cairo's Chief Rabbi, Haim Douek, who has stayed to tend to their religious needs.

At the time of the establishment of the State of Israel there were 64,000 Jews in Egypt. This virtual extinction of Egypt's once flourishing Jewish community marks the end of a 3,000-year tradition in the Nile Valley.

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ISRAELI NEWS

PRAISE FROM GHANA

Ghana's new Ambassador to Israel, Major-General S. J. A. Otu, presenting his credentials to President Shazar, took the opportunity for an outspokenly warm declaration of political support for Israel. He declared that any effort to frustrate her inalienable right to exist constituted a travesty of human justice, and for this reason his Government supported the view that Israel should live within secure and agreed boundaries.

Relations between Ghana and Israel have gradually been restored to their original close friendship, since President Nkrumah's overthrow in 1966. The warmth of the new envoy's statement was particularly welcome also, coming after a strongly anti-Arab statement from the Ethiopian Information Minister.

ISRAEL'S "NEW LOOK AT SOUTH AFRICA"

Mr. A. M. van Schoor, the editor of the South African Nationalist Party newspaper *Die Vaderland*, spoke at a meeting of Johannesburg B'nai B'rith. Tension between Israel and South Africa was a thing of the past, he said, because Israel had realised that she would not gain her right to live from votes at the United Nations, and this had helped her to take "a new look at South Africa". His recent visit to Israel had taught him that there were many projects in which both countries could cooperate to their mutual advantage, such as the conservation of water supplies and the desalination of sea water. Theological students from the Afrikaans University could usefully spend six months in Israel, and South Africa should expand her air links with Israel. "We are also in trouble" if Russia succeeded in unblocking the Suez Canal, he stated.

MAYORS' VISIT TO LENINGRAD

On his return from the Soviet Union with a group of other mayors Mr. Oved Ben-Ami, the Mayor of Natanya, said the trouble they had gone through in getting to Leningrad for the twin towns conference was well worth while. Although the official welcome in Russia was correct but cool, "to the Jews of Leningrad our arrival was like Joseph's reunion with his brothers". Jews from all walks of life sought any opportunity to approach the Israelis during their four days in Leningrad.

THE RIGHT TO DISAGREE

Rabbi Arthur Lelyveld, the president of the American Jewish Congress, spoke at a symposium of American-Jewish and Israeli intellectuals at the Weizmann Institute in Rehovot. He said that Diaspora Jews who disagreed with official Israeli policy had both the right and the responsibility to make their views known and their opinions felt. Rabbi Lelyveld also warned that an American-Jewish leadership which consistently acted as an instrument of Israeli policy would "deservedly" soon be without a following.

Dr. Robert Gordis of the Jewish Theological Seminary of America (Conservative) spoke for the adoption by Israel of the principle of the separation of synagogue and State, both to advance democracy and to strengthen religion in the country.

CITIZEN KLEMPERER

The conductor, Otto Klemperer, now a resident of Zurich but holding German nationality, has been presented with an Israeli passport and immigrant identity card. The presentation was made in Jerusalem after Klemperer had conducted an Israel Festival performance of Mahler's 9th Symphony. Immediately he arrived in Jerusalem for rehearsals, he applied for citizenship. The normal procedures were speeded up and the papers were handed to him after a few days at an informal ceremony.

Klemperer, born a Jew but converted to Catholicism as a young man, explained in an interview three years ago that he underwent conversion because he was attracted by church ceremonial and music and also because his wife-to-be was a Catholic. But he was never a communicant and had discontinued his association with Catholicism over the years. He now considered himself Jewish.

HOPE FOR LITERARY IMPETUS

Mr. Hayim Hazaz, in an interview during a short visit to Britain, expressed the hope that the integration and absorption of Jews from all over the world would give literature in Israel a new nuance and impetus. With cooperation from these communities, it would be possible to embody in Israeli literature the richness of all their various cultural and other characteristics.

Mr. Hazaz has been described by Mr. David Ben-Gurion as "the greatest of all the Hebrew writers in Israel today."

NO CONSULAR RELATIONS WITH SPAIN

The Spanish Foreign Ministry's Bureau for Diplomatic Information has announced that there is no prospect at present of normal consular relations between Spain and Israel. The announcement was made in reply to a statement in the independent Israeli Hebrew-language daily, *Haaretz*, which had forecast such relations within the near future. Although there is a Spanish Consulate in Jerusalem, the spokesman said it had never presented any credentials to "the Israeli occupation authorities". The Consulate's legal status, he stated, was identical to that of seven other Consulates in Jerusalem, based on the consideration that Jerusalem was described by the United Nations as a "corpus separatum".

PARAPLEGIC GAMES SUCCESS

At the recent international paraplegic games held at Stoke Mandeville, two gold medals and four bronze were won by Israel's 23-strong team. One of the eight women in the team, Ariela Cohen, won three medals—a gold in the 50 metres free-style swimming and bronzes in the 3 x 25 metres individual medley and the 3 x 50 metres team medley relay. A bronze medal was won by the Israelis for their performance at basket-ball.

There were more participants than ever before at the Games, representing 28 countries.

Letter to the Editor

LANDSCHULHEIM HERRLINGEN

Sir—I have been asked by the Leo Baeck Institute in Jerusalem to prepare a study of Landschulheim Herrlingen and would be grateful if any of your readers who can provide me with information would get in touch with me.

Yours, etc.,

KAREN GERSHON.

4 Rehov Peterson,
The German Colony, Jerusalem (Israel).

BOURNEMOUTH CONTINENTAL CIRCLE

The Bournemouth Continental Circle is holding monthly meetings from October to May. New members and guests are welcome. On October 18, a non-Jewish journalist will give a talk about her visit to Israel. Particulars about the Circle may be obtained from: Mrs. Schreiber, 7 Pelham Court, Lindsay Road, Branksome Park, Poole ('phone: Westbourne 64704).

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