

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Ernest Hearst

REFUGEES AS BRIDGE BUILDERS

Memoirs of a Russian Jewess

Manya Harari's *Memoirs** might so easily have been an exercise in evocative nostalgia and gentle sadness. The great tides of history, which swept her off a seemingly predestined course, might, had she been given to self-pity, left her only with a sense of loss, regretting a future deprived of its ease and affluence.

Daughter of Grigori Benenson, a Jew from the Pale Settlement, who had made his way via Baku and oil to banking opulence and a stately St. Petersburg residence, Manya still savoured the pre-revolutionary *douceur de la vie* enjoyed by Russia's upper classes. From a home with its ballroom, its Louis XV salons and tables of porphyry and malachite, there were memorable excursions into town and fairy-tale stores with Mama 'scented and enveloped in sables from neck to toe'. There were parties attended by Buchanan, the British Ambassador, and grand ladies in rustling silk skirts and blouses with transparent sleeves. But there were also ominous rumblings from below. Radical cousins, always in trouble for joining student strikes, governesses seduced and jilted by police agents sent to spy on them and their employers. And there was the immemorial antisemitism; in such a select neighbourhood merely a muffled and scarcely audible noise from the uproar beyond.

Even so, in the year of the Bayliss trial a stone thrown by the mob shattered the peace of the Benenson seder persuading little Manya that Christ Crucified and the innocent Jew accused of ritual murder were one and the same. Judaism and Christianity were to remain formative influences and guiding principles throughout her life. Even after converting to Roman Catholicism she never felt that the new pieties in any way interfered with or cancelled out her first devotions and loyalties. Indeed, she was perfectly happy to proclaim herself both in Israel and in Khrushchev's still xenophobic and antisemitic Russia a Christian Jew.

The account of her childhood days, enriched by enchanting descriptions of life on her father's country estate, just cover a tenth of the author's memoirs and life span. But the sharpness with which they are recalled, the vividness with which they evoke the Russia of Tolstoy and Chekov, explains how despite their brevity they impressed themselves on Manya's personality and cast of mind.

Her father's infidelities, an acid throwing mistress and the consequential need for plastic surgery found the Benensons just before the outbreak of World War I in Germany from where they eventually made their

way to England. Manya was sent to Malvern Girl's College, a genteel institution dispensing education to the daughters of the country's more substantial citizens. Despite her efforts to conform to the bewilderingly sporty *mores* and the somewhat snobbish but persuasive *noblesse oblige* ethos of the school, Manya remained a foreigner. An alien not only to the hearty, hockey-playing girls of Malvern, but also to her compatriots, White Russian refugees—it was 1919 by then—who had managed to escape the terror at home. The distrust between emancipated Jews and members of the conservative aristocracy, which could occasionally be overcome in Russia, was actually intensified by a shared but dissimilar misfortune. Their basic loyalties, or, as the author puts it, 'the difference in the quality of their regrets', tended to divide rather than unite the two refugee groups. Nevertheless, to an English schoolfriend wondering why she, a Jewess, from a country that goes in for pogroms, should concern herself with its fate, Manya retorted testily: 'But I am Russian, as Russian as you are English', pointing out to her that pogroms were the work of the 'dark people', deliberately kept in their darkness by a malevolent ruling class. Manya's warm-hearted openness to new impressions, her ability to admire and absorb, blunted the edge of her alienation and allowed her not only to grow new roots but to enjoy consciously the immense enrichment of her new many-rootedness.

Open to New Impressions

'Why should I not keep the freshness and intensity of my alien gaze, knowing that this landscape, that by now was dear to me, was not the only landscape; that the beauty of the earth while unique in any one place was also hurtfully enhanced by being fragmented, so that I could never be at once in Redkino (the paternal country estate) and in Worcestershire and the beauty of each was made the more poignant for not being wholly mine and because it lacked the beauty of the other.'

This moving passage—and it does, of course apply also to the splendours of the respective intellectual landscapes—goes, it would seem to me, to the very core of the refugee experience. The delights of bilinguality of being on truly intimate terms with two cultures, the heightened awareness of the relativity of norms and values once held to be universal and sacrosanct, belong to the more gratifying and socially useful aspects of the emigré situation. The personally experienced knowledge that achievement transcends national boundaries, that the most glorious

attainment, the most exquisite beauty has somewhere else a counterpart of equal but different magnificence certainly makes for a wider tolerance, a more informed appreciation of the essentially collective, transnational nature of all human civilisation. This is not to say that such insights are the prerogative of the refugee, but merely to suggest that owing to the inherent ambiguity of his condition, he is more likely to perceive them.

Publisher and Translator

Manya Harari, an extraordinarily sensitive and gifted woman, was eminently suited for the part of bridge-builder across national, cultural and religious divides, to which her position as emigrée and wanderer between two worlds seems to have predestined her. An accomplished though not a professional painter, she brought to her observations an artist's eye for detail and atmosphere. Editor of a literary journal, lecturer, broadcaster and journalist she will probably be best remembered as a publisher and translator. Her Harvill Press—later taken over by Collins—introduced the English-speaking world to such now familiar Russian writers as Pasternak, Solzhenitsyn, Bulgakov, Tarsis, Sinyavsky and Ehrenburg; she herself was the co-translator of Doctor Zhivago and *The First Circle*.

Yet these activities hardly figure in her memoirs. They dwell on, what must be assumed to be, concerns more central to her person, her journeys to Palestine, emergent Israel and post-Stalinist Russia. Manya's first journey to the Holy Land found her travelling on the same boat as Balfour who was to open the Hebrew University.

They arrived during an unprecedented and disastrous drought. However, as Balfour delivered his inaugural address rain clouds gathered, burst and drenched Jerusalem for seven days. To the author an omen as portentous as the apparently accidental meeting in that providential rain with her future husband, a high ranking civil servant from Government House. After their marriage he was transferred to Cairo and her memoirs describe briefly but tellingly life in the Egyptian metropolis during the twenties. Its opulent, cosmopolitan sophistication is recalled as vividly as its immemorial backwardness with children still slaving away under the whip of overseers.

At that time it was still possible to take the night express from Cairo and wake up in the morning among the orange groves of Palestine. Manya made this journey frequently and for a while worked on a kibbutz. Now that so much of what had seemed in the 'twenties nothing more than a Utopian dream has come true—admittedly somewhat tarnished by reality and the labours to achieve it—it is salutary as well as instructive to be reminded again of the dreamers' original vision. Those who nowadays talk so glibly about 'colonialism', 'usurpation', 'Zionist imperialism', etc., would do well to read Manya's conversations with

Continued on page 2, column 1

REFUGEES AS BRIDGE BUILDERS

Continued from page 1

the early kibbutzniks. Asked 'what made the settlement a happy one in spite of the harsh conditions', a Central European intellectual replied: 'it is friendship, work and poverty'. Poverty, he maintained, 'is a freedom . . . and we needed to be set free not only from the servitude to masters, but also from the servitude to fear . . .'

And about going back to the land: 'Working on the land is different from any kind of work . . . The land has a will of its own, you have to win it over and that is good for you. It makes you know that it's nature that creates—God if you like—and all you can do is to help by your work. You need the land, the land needs you.' Whether these views still reflect something of the working reality of today's mechanised agriculture may be open to argument, but what cannot be doubted is that these, if you will, romantic yearnings for the peace and simplicity of rural life just do not accord with the now fashionable image of the scheming, aggressive, land-grabbing 'Zionist'.

Journeys to Khrushchev's Russia

Many readers will regard Manya Harari's 'return to the sources', her three journeys to Khrushchev's Russia as the most fascinating part of her memoirs. There is, of course no shortage of books dealing with the USSR, but neither foreigners nor Russians could bring to their task that special blend of remoteness and familiarity with the scene described, which this expatriate commanded. And to this painter-journalist the Russian scene meant its totality, its landscapes, monuments, institutions, its people and their mode of life.

To a fellow refugee, if from another country evoking different responses to his return to the sources, the eager sympathy of her curiosity and the complete absence of any resentment seemed both remarkable and surprising. She returned to her native country without any illusions but also without any desire to pass judgement or apportion guilt. And yet the half-century between leaving and revisiting the country had wrought cataclysmic changes affecting far beyond her immediate circle the quality of life of an entire nation. She knew what the Revolution meant, 'the rivers of blood and the sacking of tangible beauty to which my memories were attached' and she knew also, if only through the dissenting voices she helped to make known in the West, of the unspeakable degradation and million-fold murder of the Stalin years. And yet she never wondered how it could happen, whether there was something wrong with a people which permitted such outrage to be perpetrated in its midst.

To a refugee from Nazi Germany the unasked question is puzzling and calls for a reassessment of his own attitudes. Admittedly, the two manifestations of totalitarian criminality, though similar in their horrifying end-results, differ in scope and motivation. Hitler's racialism branded and exterminated small minorities as 'enemies of the people', while under Stalin almost anyone or any group, he deemed politically dangerous, could be so defined and destroyed. The different rationalisations for mass-murder inevitably affected the responses of the doomed. The survivors of the racial Holocaust blamed their agony on the nation which had so recently gloated over it, while the victims of the Stalinist purges either held a perverted

bureaucracy or the malevolence of the ruling despot responsible for their undoing. There is another, subtle difference in the reaction of the *bon pensants*, to Nazi and Stalinist savagery. The Russian unlike the Nazi revolution is felt to have been inspired by a desire for human betterment, its failure is therefore regarded as a tragedy rather than a manifestation of irradicable defects in the national character. It must, however, be noted that some of the younger Russian dissenters, Amalrik for one, do not share this view; they blame the people's credulity, subservience and callous unconcern for much that had happened.

Extensions into a Vanished Past

Manya Harari accepted the 'darkness' and oppression still familiar from Czarist days as facts of Russian life which tended to deepen rather than diminish her compassionate concern. Her delight in making human contact was as irrepressible as it was contagious. She met people of all walks of life, government officials, writers, teachers, kolkhozniks, students, endlessly listening to their stories. Visits to the Leningrad family home, now subdivided into dingy and squalid flats, and to the country house at Redkino, the enchanted haunt of her childhood days, have all the poignancy of such excursions into a vanished past. On the other hand, her encounters with bumbling ministerial delegations and police-zealots—she was twice arrested—are quite hilarious, just as her conversations with the ordinary folk she met on trains and buses, in restaurants, railway stations, churches and synagogues are revealing, informative and often extremely touching.

Hers is an intensely human and personal rather than a political book, although it will also correct some misconceptions in that sphere; her observations even to the point of testifying to the pervasiveness of religion and antisemitism are in spite of their different settings strangely reminiscent of 19th century descriptions of Russian life, when neither the stability of the internal order nor its stultifying oppressiveness were doubted.

The special fascination of the author's journeyings between generally antagonistic worlds lies in the fact that she remained so devoted and loyal a citizen of all of them. Without of course intending to, her life and her memoirs seem to have ennobled the position of the uprooted stranger, the 'rootless cosmopolitan' and given an indication of the service he can render to the countries of his origin and choice. And for that, quite apart from the hours of delightful reading, one must be truly grateful to her.

Weitere Anpassung der Entschädigungsrenten an die gestiegenen Lebenshaltungskosten

In unseren im Januar und Februar dieses Jahres erschienenen Mitteilungen hatten wir ueber die fuer die Zeit ab 1.1.1972 erfolgte Erhoehung der Entschädigungsrenten berichtet. Der Regierungsentwurf ueber eine weitere Rentenerhoehung fuer die Zeit ab 1.1.1973 ist vom Bundesrat am 6. Juli genehmigt worden, die amtliche Bekanntmachung der neuen Verordnung im Bundesgesetzblatt wird aber voraussichtlich erst nach dem Ende der Sommerferien erfolgen koennen, weil die Inkraftsetzung eines neuen Gesetzes ueber die Beamtenbesoldung abgewartet werden soll jedoch haben Laender der Bundesrepublik zugesagt, mit der Durchfuehrung der weiteren Rentenerhoehung gemaess der neuen Verordnung sobald als moeglich zu beginnen, ohne deren Veroeffentlichung im Bundesgesetzblatt abzuwarten. Wir werden daher eine Uebersicht ueber die Hoehe der rueckwirkend ab 1.1.1973 aufzustockenden Renten in unserer naechsten Nummer in gleicher Weise veroeffentlichen, wie wir dies im Februar bezueglich der letzten Verordnung vom 7.12.1972 getan haben.

In der neuen Verordnung ist keine weitere Erhoehung der sog. Freibetraege erfolgt, abgesehen von den nach §85 Abs.2 BEG von der Berufschadens-Witwenrente und §95 Abs.3 BEG von der Berufschadensminderrente nicht abzuziehenden sonstigen Leistungen aus deutschen oeffentlichen Mitteln.

Wann die tatsaechliche Rentenerhoehung durch die verschiedenen Entschädigungsbehoerden durchgefuehrt werden wird, laesst sich nicht uebersehen. Den Beteiligten entsteht aber auch bei Verzoegerung kein Schaden, da die Differenzbetraege fuer die Zeit ab 1.1.1973 bei Durchfuehrung der Rentenerhoehung nachgezahlt werden.

MEMORIAL BOOK FOR GERMAN-JEWISH COMMUNAL LEADERS

Copies still available

Under the title "Bewahrung im Untergang" the Council of Jews from Germany several years ago published a book carrying biographies and photos of 200 communal leaders who voluntarily stayed in Germany and perished at the hands of the Nazis. The demand for copies in this country and abroad was so great that a second edition had to be printed. There are, however, still copies of the second edition left, and as the publication was prompted by the desire to keep the memory of our martyrs alive we are anxious to have the remaining copies distributed as widely as possible. The book may therefore be ordered from the AJR office (8 Fairfax Mansions, London, N.W.3) at a nominal fee (including postage) of 75p. Readers wishing to propose public or university libraries or Jewish congregations and institutions to which complimentary copies should be sent are also asked to contact us.

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HOME NEWS ANGLO-JUDAICA

RACE ACT

The annual report of the Race Relations Board proposes an extension of the terms of the Race Relations Act 1968 regarding applications for club membership.

Whilst supporting the fact that the Act should not attempt to control behaviour in essentially private or domestic situations, the report points out that most clubs are not such within the normal meaning of those words.

In view of the serious social dangers of continued discrimination of some clubs, the board recommends the amendment of the Act to cover applications for membership of all but those clubs, usually small ones, which are genuinely private.

Max Hanna, an expert in the field of race relations, states that after more than four years in operation the Act is clearly in need of strengthening. The fact that the Act is limited to one form of discrimination makes it possible for the discriminator to attribute his undeniably discriminating practices to motives other than racial prejudice. This particularly affects Jews since discriminators can claim that their actions were motivated by religion rather than ethnic origin. The Act should therefore be extended to become an Anti-Discrimination Act and include other arbitrary forms of discrimination, at least such as sex, age, language and religion.

PRaise FROM WILSON

Mr. Harold Wilson and Mrs. Wilson were guests of honour at the annual dinner of the JFS Comprehensive School's parent-teacher association. The role played by the school in integrating refugee children "who have suffered traumatic experiences in their countries of origin" was praised by the Leader of the Opposition.

Some 140 children, one-tenth of the school's total complement, had spent their early childhood in 20 different countries, said Mr. Wilson, and when he thought of Iraq "and another country" he prayed that the JFS would be able to integrate many more children from such nations.

Mr. Wilson, who was also guest of honour at the Jewish Welfare Board's annual meeting of contributors in London, paid tribute to the board's work for the underprivileged, stressing that there would always be more in need of help than those for whom provision could be made.

NEW ISRAELI ENVOY

Mr. Gideon Raphael is to succeed Mr. Michael Comay as Israel's Ambassador to Britain. Mr. Comay is returning to Jerusalem in October, when he reaches the retirement age of 65, to take up an appointment as adviser to the Foreign Minister, Mr. Abba Eban. He will have been in London for three years.

Born and educated in Berlin, Mr. Raphael went to Palestine in 1934, joining the diplomatic service as soon as the State of Israel was established.

YOUTH MEETING ON HOLOCAUST

Slides of Nazi concentration camps and a dramatic presentation of the Warsaw Ghetto were organised at a showing in London by the education and youth committee of the Board of Deputies to mark the 30th anniversary of the uprising. The performance was staged to convey to young people aged eleven and above the significance of the Holocaust, the anguish of deportations and family separations and the horrors of the camps. Throughout a message of hope was interwoven with the terrible facts.

"You are Witnesses," written by Myer Domnitz, is available for performance at synagogues, schools, churches and clubs.

PROTEST AGAINST GERMAN TWINNING

Alderman Joe Lobenstein, the leader of the Conservative Opposition on Hackney Council, boycotted a town-twinning ceremony at Hackney Town Hall between the East London borough and the West German town of Goettingen.

He described his walk-out following an ordinary meeting of the council as "a silent protest against the atrocities perpetrated by the German people in the last war". In a statement he said that, whilst appreciating that a new generation was now growing up in Germany, half of the present population was sufficiently adult at the time to have revolted against the outrages committed in their name. Hackney was a borough with a large Jewish population, many of whom had suffered at the hands of the Germans. He himself would never forget his own personal experience of the terror period.

The rest of the Labour-controlled council welcomed the German delegation, who were told by Councillor Gerry Ross, vice-chairman of Hackney's twinning committee: "I am proud, both as a Jew and as an ex-Serviceman, to be associated with this move." He asserted that twinning brought better understanding and helped against racialism by exchanges of young people.

Goettingen's regional director, Mr. Rudi Ronge, said that twinning could lead to better understanding, respect and friendship "which must become a stronghold against a revival of hatred, distrust or even indifference among the nations".

DICTIONARY ACTION FAILS

The High Court refused to issue an injunction restraining the Clarendon Press from printing in the Oxford English Dictionary a secondary and derogatory entry with the term "Jew". The petitioner for the injunction was Mr. Marcus Shloimovitz, who conducted his own case. The court ruled that an injunction would only have been justified "if the individual bringing the action was personally pointed to by the words complained of" and took the view that this was not the case. The judge did not enter into the pros and cons of the derogatory entries as such. Some time ago, the editor of the OED had already offered to append a footnote to the 1975 edition, explaining that the secondary meaning stemmed from historical developments. The Board of Deputies is not happy with the editor's offer but does not think that litigation could provide a remedy.

With acknowledgement to the news service of the Jewish Chronicle.

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Sir Samuel Fisher President of Deputies

Sir Samuel Fisher was elected without opposition the 29th President of the Board of Deputies. In his speech of acceptance, Sir Samuel said we must fight inequality, discrimination and injustice no matter who the potential victims may be. The Board would also continue to be concerned with the security of Israel, the rights of Soviet Jews, and the persecuted Jewish remnants in Arab countries. "I see it as my main purpose to improve the quality of Jewish life".

Sir Samuel was Mayor of Camden in 1964/5 and in this capacity formally opened Hannah Karminski House on December 12, 1965. Since then he has shown considerable interest in our work. We are looking forward to many opportunities of co-operation with him and extend our best wishes to Sir Samuel on his election as lay leader of Anglo-Jewry.

JWB Deficit

Pointing out that eleven out of every twelve old people who ask to be admitted urgently to Jewish Welfare Board flats or homes have to be refused because of the board's lack of funds, Mr. Lionel Leighton, the JWB's chairman, said that last year the board had a deficit of £106,000—more than double that of the previous year. Presenting these figures to the annual meeting of contributors in London, Mr. Leighton stated that voluntary contributions were actually less than the figure for 1971. It was a sad fact that the board now helped more individuals than it had contributors. To cope with the future needs of the aged, a £5 million building and redevelopment programme was under way.

Jewish Schools

In a message to a meeting of the Zionist Federation Education Trust held in London Sir Keith Joseph, the Secretary of State for Social Services, emphasised the justification for separate schools for Jewish children.

Declaring that parents who wished their children to have a Jewish education were entitled to ask for it, he said that the ZF Education Trust served the interests of such parents by providing the necessary schools. There was no evidence that separate schooling created barriers between British Jews and their fellow citizens of other religions.

Jews' College

Chief Rabbi Jakobovits told governors and subscribers at Jews' College's 116th annual meeting that the college was on the threshold of a new era of growth and accomplishment.

The annual report presented at the meeting showed that although the deficit of £25,824 for the year ended September 30, 1972, was slightly lower than in the previous year, the anticipated deficit for the current year would be over £34,000.

Trades Advisory Council's President

The Rt. Hon. Sir Seymour Karminski has been elected president of the Trades Advisory Council. He succeeds Lord Silkin, who died last year.

Cecil Roth Trust

The first awards from the Cecil Roth Trust, established in 1971 to commemorate the work of the late Anglo-Jewish historian, have been made to four scholars. Mr. Abraham Schwartz will do research on the history of the Jewish Labour movement in England from 1881 to 1971, and the Israel National Museum will be enabled to send one of its staff to this country to examine Jewish works of art. Awards are also made to assist in research on the Venetian writer and connoisseur, Marcantonio Michiel, and Mr. de Lange of the faculty of Oriental studies at Cambridge is being assisted in a project to transcribe and provide a permanent record of the inscriptions on tombstones in disused Anglo-Jewish cemeteries.

NEWS FROM ABROAD

UNITED STATES

Jewish Press Condemned

Writing in the Jewish Spectator, an independent New York monthly with a circulation of about 38,000, Dr. Trude Weiss-Rosmarin, the founder, condemns the "unfreedom of the American Jewish press". She claims that American Jewish newspapers and periodicals are either house organs and/or are so public relations conscious and dependent upon the good will of powerful organisations that 'not-antagonising' is their only policy.

Jewish Mayor for New York?

Mr. Abraham Beame, New York City controller and born in London, has secured nomination as the Democratic Party's candidate in the November mayoral election. He is now regarded the clear favourite as New York's next Mayor.

Negro Mayor of Los Angeles

Mr. Tom Bradley, the son of a poor Southern farmer and grandson of a slave, was elected mayor of Los Angeles with strong Jewish financial, organisational and voting support. This election has been welcomed by Jewish leaders as a hopeful augury for better relations between Negroes and Jews in the city (the nation's third largest) and the country as a whole.

A moderating influence in the Negro community, Mr. Bradley also has an impressive record of support for Jewish causes. A staunch supporter of Israel, he has been active in protest demonstrations in support of Soviet Jewry and has vigorously denounced antisemitic tendencies among both White and Negro Christians.

Watergate Counsel

The chief counsel for the Senate Committee investigating the Watergate scandal is Mr. Samuel Dash, a Washington law professor. Mr. Dash, the son of Russian Jewish immigrants, is active on behalf of Soviet Jews and is also prominent in Jewish leadership in Washington.

ARGENTINA

"Protocols"

In Sao Paulo a bookshop has put on sale "The Protocols of the Elders of Zion" the Tsarist forgery alleging a Jewish conspiracy to dominate the world. The owner of the bookshop told a Brazilian journalist that the book was a best seller. A Rio de Janeiro bookshop was also selling the book last year.

Jewish Minister

Mr. Jose Ber Gelbard, a Jew, has been appointed as Minister of Economy and Finance in the new Argentinian Government. Polish-born Mr. Gelbard, who came to Argentina as an immigrant as a child, who will also temporarily hold the Agriculture, Industry, Mines, Commerce and Public Works portfolios, has been prominent in Argentinian economic life for nearly 25 years.

SOUTH AFRICAN STUDENTS

In a report in its newspaper Strike, the Cape Town University Student Jewish Association states that many Black employees in South African Jewish communal institutions are paid as little as half the minimum poverty wage of about £40 a month.

Citing the low rates paid by staff employed at Highlands House, a Jewish home for the aged in Cape Town which employs 180 Black people, the students said that the report was "motivated by a recognition of the failings of our community."

SPAIN'S LIMITED ANTISEMITISM

Antisemitism in Spain, which has never completely disappeared, is having a slight recrudescence limited to a few neo-fascists and in which neither the public nor official policy are implicated. The most virulent manifestations have appeared in the newspaper Cruz Iberica, distributed free to about 3,000 people. This has called for "the extermination of the Jewish-Masonic press" and "the extirpation of Masonic circles and synagogues". It has also urged for immediate action to "wipe out the Anglo-Jewish presence in Gibraltar" and a "fight against the ideas of a State dominated by Zionism".

Antisemitic articles have also appeared in Fuerza Nueva, the organ of an armed extremist Right-wing group, who also attack progressive Catholic priests.

However, these are thought to be the opinions of a tiny minority and semi-official links between Spain and Israel have been reinforced.

DUTCH JEW ACCUSED

A secret report on Dr. Friedrich Weinreb, a controversial Jewish author now living in Switzerland, was published by the Public War Record and Documentation Office in Amsterdam and submitted to the Dutch Minister of Education and Science in October. According to a leaked version of the report published in the Haarlem daily newspaper Dagblad, Dr. Weinreb has been accused of being "a traitor and an informer".

Dr. Weinreb was freed after serving 3½ years of a six-year sentence imposed by a Dutch court in 1948 on charges of collaborating with the Nazi occupiers of Holland during the war. He has always maintained his innocence, claiming that he saved the lives of hundreds of Jews by hoodwinking the Nazis. Recently he published his memoirs in his defence which, Dagblad says, the report stated were "a collection of lies and fantasies" which he began to weave in 1945 around his behaviour during the Nazi occupation of Holland.

NATIONAL FRONT IN IRELAND

John Tyndall's National Front put up a candidate in the South Down constituency for the Northern Ireland Assembly elections. Standing as a National Front Loyalist, Mr. William Annet's campaign was used as a base for promoting NF branches throughout Northern Ireland.

ATHENS YOUTH PROTEST

Sixty young Jewish people in Athens have signed a declaration published in the press expressing the community's "deep anxiety" at the "repeated defacement" of the marble doors of the main synagogue in the city and other anonymous antisemitic acts, and the failure of the authorities to introduce curbs to deter the persons responsible.

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JEWRY IN THE EAST EMIGRATION FIGURES

During his recent visit to Washington Mr. Leonid Brezhnev, the Soviet Communist leader, stated that 68,000 Jews had left the Soviet Union by the end of last year and a further 60,000 had been given permission to do so. This year, he said, 10,100 out of 11,400 applicants had received exit permits.

In a radio interview Mr. Arye L. Pinkus, the chairman of the Jewish Agency, said that 180,000 Soviet Jews had applied for exit permits, of whom only 62,000 had reached Israel since 1968. Mr. Pinkus is also quoted as stating that of the 60,000 who have arrived in Israel since relatively large-scale emigration from the Soviet Union began two years ago, fewer than 600 have re-emigrated. Mr. Pinkus also noted that almost 1,000 Jews allowed to leave the Soviet Union for Israel did not in fact continue their journey to the Jewish State, choosing to settle in Western Europe or the United States.

ACADEMICIANS

Six Soviet Jews staged a 14-day hunger strike in Moscow in protest against the treatment of Jewish scientists wishing to emigrate. Academician Benjamin Levich has appealed to Mr. Brezhnev to be allowed to emigrate. A world authority in the fields of electrochemistry and quantum chemistry, whose textbooks are studied in New Zealand, that country's Institute of Chemists sent a protest to the Soviet Embassy in Wellington expressing "strong disapproval of the unjust treatment" of academician Levich.

Professor Israel Gelfand, a member of the Soviet Academy, came to Britain to receive an honorary doctorate at Oxford University.

CZECHOSLOVAKIA

Jewish Leader Rejects "Complicity with Nazis" Allegation

At a memorial meeting in Prague to mark the 30th anniversary of the dissolution of the Prague Jewish community and of the "greatest pogrom directed against the Jews of Czechoslovakia", Frantisek Fuchs, chairman of the Council of Jewish religious communities in the Czech lands, rejected in strong terms the libel campaign directed since the close of 1971 at the pre-war leadership of the community in the Czech and Slovak press and radio. The campaign insinuated that there had been connivance between Zionist leadership and the Nazis at the Theresienstadt concentration camp and elsewhere, making it possible for the "Zionist elite" to leave for Palestine at the price of the surrender of other Jews to the gas chambers. "Those who were in the lead at the time", Mr. Fuchs said, "did not betray us but fought to the best of their abilities with those who organised resistance." (Newsletter of International Council of Jews from Czechoslovakia.)

Migration Figures

According to a report of the Secretary of State for the Home Department, 9,445 Czechoslovak nationals arrived in the United Kingdom in 1972 (against 8,947 in 1971). 9,809 left the country during the same year (against 8,909 in 1971).

In Switzerland, the number of Czechoslovak nationals has increased during 1972 by 298, reaching a total of 13,060, most of them refugees in the post-1968 period. (ICJC)

ROMANIAN RABBI HONOURED

The 25th anniversary of the election of Rabbi Moses Rosen as Chief Rabbi has been celebrated by Romanian Jewry. Rabbi Rosen is also president of the Federation of Jewish Communities and the Jewish representative in the Romanian Parliament. A special service to mark the occasion was attended by community leaders, the head of the Romanian Department of Cults and by the Orthodox Patriarch and the head of the Roman Catholic Church.

H. W. Freyhan

OTTO KLEMPERER

THE LAST OF A GENERATION

This article was originally planned as a review of Peter Heyworth's *Conversations with Klemperer* (Gollancz, 1973. £3). Before the completion of the article came the news of the great conductor's death at the age of 88, in Zurich, on July 6th, and the book review must now also become an obituary.

With Otto Klemperer goes the last of the eminent conductors who were an essential part of the cultural life of the *Golden Twenties*, the pre-Nazi era in Central Europe.

There must be quite a few among our own community who, like myself, had experienced their first Klemperer performances while still at school and who were bound to feel a certain nostalgia when, in recent years, the grand old man slowly made his way to the platform of the Festival Hall, his sharply profiled head conveying the impression of a living myth. Here was the musician whose career had begun under the auspices of Mahler, who had been associated with Strauss, Pfitzner, Schoenberg, Stravinsky, Hindemith, Bartok and other leading composers of this century.

Long periods of physical and mental suffering had preceded Klemperer's Indian summer which began in the 1950s and brought him a supreme reputation, especially in this country. His interpretations of the classics, above all Beethoven, enjoyed tremendous authority. His repertoire did not exclude later composers, especially Mahler, but his image became associated chiefly with the classics whose structures he realised with unequalled clarity.

Those who heard him only during the last two decades were hardly conscious of the fact that this apparently aloof figure, this high priest of the classics, had once been one of the foremost protagonists of contemporary music and had even been regarded as an iconoclast, especially in the production of operas.

In his book Peter Heyworth, the excellent music critic of the *Observer*, records a number of interviews with Klemperer which had been commissioned by the Canadian radio and the *Westdeutscher Rundfunk*. Klemperer's answers are discreetly edited, but their spontaneity is well maintained by the reproduction of his emphatic repeats ("terrible, terrible" or "wonderful, wonderful"). An ample supply of generally well-informed footnotes assists the reader, and the volume includes a good number of fascinating illustrations and a complete discography.

Since the questions cover Klemperer's childhood as well as his whole career the book amounts to a very valuable autobiography, with plenty of room for Klemperer's views on music and on conductors and conducting in particular. (A few events had already been included in Klemperer's own little volume *Minor Recollections*).

Klemperer's replies are generally brief and very much to the point. They are unsophisticated and certainly not lacking in candour. But even if one dissents at times there is hardly a sentence that is not of interest and significance.

Otto Klemperer was born in Breslau in 1885. His father came from Prague where the family can be traced back to 1758 (original name *Klopper*); his mother had Sephardic blood. The parents soon moved to Hamburg where Otto had his schooling and also caught

his first glimpse of *Kapellmeister* Mahler. The young Klemperer began as a pianist and went first to Frankfurt where he accompanied in the singing lessons of Brahms' friend Julius Stockhausen. He continued his studies in Berlin where Pfitzner became his teacher in conducting and composition. He heard Busoni and Reger, and he played Beethoven's Hammerklavier Sonata before Joachim.

Rather uncharacteristically, he made his debut as a conductor in Reinhardt's production of Offenbach's *Orpheus in the Underworld*.

Like most conductors in Central Europe, he held appointments at a number of opera houses: Prague (under Angelo Neumann), Hamburg, Barmen, Strasbourg, Cologne and Wiesbaden. He had meanwhile met—and impressed—Mahler whose warm recommendations were of great assistance.

In Strasbourg, working under his former teacher Pfitzner posed many problems. In view of the vicious attacks which Pfitzner later made on Paul Bekker's unorthodox book on Beethoven it is quite intriguing to learn that Klemperer refused to accept Pfitzner's cuts in the last scene of *Fidelio*. Pfitzner: "You have to give my version". Klemperer: "I'm giving Beethoven's version".

In Cologne, a quarrel with his colleague Abendroth was solved diplomatically by the city's Lord Mayor, Konrad Adenauer, who appointed Klemperer *Generalmusikdirektor*.

Klemperer's interest in the theatre was not confined to opera, and in the opera house, it was not confined to the music alone. Like Mahler, he was much concerned with the production and would sometimes undertake it himself. He produced *Fidelio* and *The Magic Flute* at Covent Garden in the 1960s.

Avantgardist in Berlin

From 1927-1931 Klemperer was in charge of the Berlin *Krolloper*. The assignment bristled with difficulties: money was short, and many of the subscribers came through the *Volksbuehne* and expected traditional fare. But Klemperer's policy was avantgardist: he premiered a good number of modern operas (Schoenberg, Stravinsky, Hindemith, Janacek) and also experimented with new ways of production. The enterprise came to an end even before the Nazis took over. But Klemperer told Heyworth that he considered those years as the most important in his career.

One must add the unforgettable contributions he made to Berlin's concert life. They include the great choral performances which he gave as successor of Siegfried Ochs.

In January 1933, he received the *Goethepreis*.

After the closure of the *Krolloper*, Klemperer conducted at the State Opera *Unter den Linden*. His last performance, in February 1933, was a controversial *Tannhaeuser*, produced by Fehling. There was some rioting before the last Act, and the Press was hostile. No wonder: a Jew conducting Wagner in the Third Reich!

Soon everything was over. Klemperer was dismissed (Furtwaengler had pleaded for him, too, in his Open Letter to Goebbels) and left the country, glad to cross the Swiss border!

At the time of his marriage Klemperer had become a Roman Catholic (although his bride

had been born a Protestant), and his compositions include a setting of the Mass. After his emigration he visited Rome and called on Eugenio Pacelli—later Pius XII—whom he had previously met, and whom he now asked for help for the Jews. "He told me that the Church had already been asked for help from many sides, but that I should never forget that the Jewish and the Catholic ways were different. I understood. He arranged an audience for me with the Pope (Pius XI). But beforehand he asked me not to touch on politics".

Much later, in 1967, Klemperer left the Church and reaffirmed his links with Judaism. (Incidentally, his sister was the wife of the well-known Jewish scholar, Professor Ismar Elbogen.) He expressed his strong sympathies with Israel—where he also conducted—to the extent that he refused to consider concert tours in the Eastern European countries which were hostile to Israel. In the 1920s, he had frequently conducted in Russia.

In October 1933 Klemperer left Europe to become the conductor of the Los Angeles Philharmonic Orchestra. Conditions were difficult, and he found it hardly feasible to meet Schoenberg's demands for performances of his music. As a result their relations became somewhat strained, but Schoenberg agreed to give Klemperer lessons in Composition. Klemperer speaks highly of these lessons which, significantly, did not include indoctrination with Schoenberg's own style and method.

In 1938 Klemperer fell ill. A brain tumour had to be removed by an operation which was followed by years of enforced inactivity.

After the war he returned to Europe and conducted at the Budapest Opera from 1947 till 1950. In 1951 he gave his first concert with the Philharmonia Orchestra in London, at Walter Legge's invitation. When the orchestra became independent they appointed Klemperer as their President and principal conductor for life.

The London public and critics took to Klemperer. His concerts were always sold out, and he was regarded as the greatest living Beethoven conductor. Gradually he widened his repertoire, and his Bruckner and Mahler performances did much to establish these masters in the musical life of this country.

During the last few years, a marked preference for broad tempi caused some critical comment. Even so, a Klemperer performance would always uncover and focus some neglected features in the great classics.

Klemperer composed a great deal, including operas, but viewed the fate of his works with equanimity. He continued to take an interest in today's leading composers and was impressed by Stockhausen's *Gruppen* and some of Boulez's works.

It would be a serious omission not to mention his interest in philosophy and his friendship with Simmel, Scheler and especially Ernst Bloch. He talks about these matters with humility, emphasising some gaps in his formal education. But the attraction which philosophy held for him shows some affinity with Beethoven, who derived inspiration from Kant. And there is also an affinity in the way Klemperer carried on in the face of physical adversity!

Mahler proved a prophet when he wrote: "Mit Freuden emfehle ich Herrn Klemperer, dem ich alle Eigenschaften zuschreibe, die einen Kapellmeister grossen Styles ausmachen. Er ist allerdings noch sehr jung, aber er hat Zukunft, und ich bin ueberzeugt, dass Sie gar keine bessere Wahl treffen koennen."

Klemperer had Mahler's uncompromising sense of dedication. He served the cause of great music, and it was given to him to reveal its greatness to millions and thus to enrich their lives.

Egon Larsen

A TALE OF TWO CITIES

Some time ago I came across a nasty bit of film history. In 1905, the British film pioneer Cecil Hepworth offered this item in his catalogue:—

The Aliens' Invasion. This is the first of a series of political pictures, intended to present in a graphic and convincing form the political questions of the hour which are of the highest national importance. . . . Arrival of a steamer at the London Docks. . . . The camera picks out a typical alien. . . . His new home in London: A single room shared by twenty others with a notice in Yiddish on the door. . . . Breakfast of strange viands which are purchased in the neighbourhood of Petticoat Lane for very small money. . . . These are the people who oust the honest British toiler from his work, and this their manner of living. . . .

The rest of the film tells the tragic story of an English workman in great need, who fails to get work due to the influx of "these people". Mr. Hepworth apparently did not want to spoil his plot by explaining that "these people" were fugitives from the Tsarist pogroms.

The background to that atmosphere of hostility towards the immigrants from the East is supplied by a new book, "The Alien Invasion,"* by Bernard Gainer, who collected the material while he was studying at Trinity College, Cambridge, and is now a lecturer in history at the University of Kansas. It is a scholarly and extremely well researched work (the appendix listing his sources extends over no fewer than 80 pages), telling the dramatic and bitter story of the Jewish "invasion" in the late 1890s and early 1900s, which turned Whitechapel into a predominantly Jewish quarter of London. Gainer describes how and why they came, how they were received and resented by the residents, and how they struggled to make a living in a foreign and hostile society. To be sure, the more enlightened and compassionate Englishmen understood their position and detested the Tsarist persecution that had driven them out; some even welcomed the refugees. But the people with whom the immigrants came into contact and among whom they had to live denounced them as "sweaters of labour," and feared for their own security of jobs and housing. Antisemitic and anti-alien feeling rose, anti-immigrant organisations sprang up, and Westminster grew worried. The M.P. for Stepney, a retired major, declared in Parliament: "There is hardly an Englishman not in danger of being driven from his home (in Stepney), not by the natural increase of our population, but by the off-scum of Europe."

The outcome of the long and stormy debate inside and outside Parliament was the setting up of a Royal Commission and eventually, in 1905, the Aliens Act, a milestone in Britain's official attitude towards immigrants in general and refugees in particular. It confined their

admission to 14 ports, where they were to be inspected by a new race of civil servants—Immigration Officers. They had the duty to reject the diseased, the insane, the infirm, and others who could not show that they were able to support themselves and their dependants. However, *bona fide* refugees from persecution were admitted even if they failed to meet those criteria. Appeals against the Immigration Officers' decision could be made to a three-man tribunal, the Immigration Board.

Gainer quotes an acid remark by Herbert (later Lord) Samuel in the Commons. He wondered what Disraeli would have thought of the Act—it might have excluded such families as his from entering Britain. Still, the Act remained substantially in force until 1914, when the war hysteria prompted Parliament to adopt a new, xenophobic Act, to be superseded by the slightly saner Act of 1919—the Act under which we were admitted during the pre-World War II period. Its main regulations were carried over into the 1953 Aliens Order, which is still in force.

* * *

"Give me your tired, your poor,
Your huddled masses yearning to breathe
free . . ."

It was a Jewish poetess, Emma Lazarus, whose sonnet with these famous lines is inscribed on a bronze tablet inside the Statue of Liberty, which welcomes the immigrant in New York Harbour. And that welcome was no pure formality. New York was the first American city to announce that it had "room for everyone," and that promise was put to the severest test in the latter part of the nineteenth century. The abortive revolutions of 1848 brought the first major wave of European Jews to the United States; the 1880s began to make New York "The Greatest Jewish City in the world," which it now undoubtedly is—and this is the title of a new book** by Harry Golden, a New York journalist who started it as an article for London's *Jewish Chronicle*. With its abundant illustrations one might call it a coffee-table book, but it is more than that: a portrait of the past and present life of a metropolis where the Jewish element is more active, more important, more impressive than in any other town in the world outside Israel.

The Jews, reports Mr. Golden, comprise 3.2% of the American people, but they are seven times more numerous in New York. Every fourth inhabitant of the city is a Jew, the largest number living in Brooklyn, the Bronx, Queens, and Long Island: altogether well over 1.8 million souls.

Harry Golden, who grew up on the lower East Side, recalls the harsh life of the East European immigrants: the grinding poverty, the sweat-shops, the slums, the hunger, the desperate strikes and the fight for survival in the labour market. It was Jewish pluck—and chutzpa—that won through. "New York's style is largely a product of Jewish imagination and daring," the author says. "New York is owned by Protestants but with much of the charisma, the special grace, supplied by the Jews." The uninformed visitor, he explains, might think that in New York the Jews have all the money, because he sees the big Jewish

department stores and the masses of Jewish speciality shops of all trades; but he does not see the insurance companies, the boards of the banks and giant industrial concerns where the Protestant element is dominant. What makes the city Jewish is perhaps more its culture, its art and theatre, its music and fashions, its literature and go-ahead *Weltanschauung* than its economic life.

There are many plums of information which will amuse the European reader: notices in Spanish Harlem saying "Se habla Yiddish", Chinese restaurants specializing in kosher cuisine, the "Loyal League of Yiddish Sons of Erin" marching in the St. Patrick's Day parade, a Yiddish production of *Hamlet* featuring Claudius as a rabbi . . . and the First Bank of Israel in Manhattan offering a "convenient Christmas Plan" to its depositors.

E. G. Lowenthal

THE LADENBURGS

Mannheim Bankers 1785-1905

In its 1971-72 issue "Mannheimer Hefte" publishes the lecture given by Dr Gustaf Jacob to the Society of the Friends of Mannheim and the Palatinate on the history of the former Mannheim private bank of W. H. Ladenburg & Soehne (1785-1905). This was probably the first attempt to describe the 120-year-long business activities and the internal set-up of this banking house which, in the course of the concentration trends, was ultimately transformed into the "Sueddeutsche Diskonto-Gesellschaft", a subsidiary of the Berlin Diskonto-Gesellschaft.

Wolf Hajum Ladenburg (1766-1851) was the founder. In 1785 he married Lina Lorch from Mainz (1770-1845). He played a part in Mannheim's economic life and also in the Jewish sphere as a member of the "Oberrat" of the Baden Jews. Just like him, his sons, grandsons and his great-grandson Gustav left considerable amounts of money to Mannheim for communal welfare purposes. Wolf Hajum's sons, Seligmann (1797-1873) and Hermann (1791-1862), enlarged the business, branching out into the sugar industry, inland waterway shipping, railways and the "Badische Anilinfabrik". Seligmann with his interest in technological and scientific progress and international commerce, was undoubtedly the more outstanding of the brothers. Dr. Leopold Ladenburg (1809-1889), the youngest son of the founder, was an advocate at the higher courts and acted as legal adviser to the firm.

The most popular representative of the third generation was Carl Ladenburg (1827-1909), Seligmann's eldest son, who learned the banking business in London and Paris before joining his grandfather's firm. The conductors Hermann Levi and Felix Weingartner and other leading artists were frequently guests in his house. In the 'seventies, which began with a stock exchange crisis and during which joint stock banks spread considerably, the Ladenburgs suffered some reverses. That was the time when the fourth generation took over responsibility.

The Frankfurt subsidiary founded in 1838 went public later on and a banking house, Ladenburg, Thalman & Co., was founded in New York.

* The Alien Invasion: The Origins of the Aliens Act of 1905, by Bernard Gainer (Heinemann Educational Books, 1972, £3.50).

** The Greatest Jewish City in the World, by Harry Golden (Doubleday & Co., 1972, \$12.95).

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KURT HILLER'S LAST WORK

In all his life and work, Kurt Hiller, who died on October 1, 1972, in Hamburg, kept apart the two poles of his personality—ratio and emotion, logos and eros. Although the fires of his alter ego kept smouldering, they never clouded the penetrating, analytical, logical mind which made him one of the great politico-philosophers of our time, a fighter for pacifism and freedom, for the reign of the Men of Mind "for whom intellect means ethical action", a fighter for a liberal socialism which combines theory with action.

Of course, there has always been one sphere where his identification with a cause was closely related to his own emotional constitution, where "North Pole" and "South Pole" met—in his struggle for "Das Recht an sich selber". In his works "Das Recht über sich selbst", "Schmach des Jahrhunderts", "Strafgesetzkandal", "Sprung ins Helle" and "Radioaktiv" he entered the public arena to fight legally, politically and morally for a change in attitude regarding the minority of the homo-erotics who include in their midst Pindar and Verlaine, v. Platen and Stefan George, Oscar Wilde and Herman Bang, Frederic the Great and Winckelmann, Tschaiakowsky and Gide, Emperor Hadrian and Michelangelo.

The first volume of his reminiscences "Leben gegen die Zeit", subtitled "Logos", was devoted to his philosophical and political ideas and struggle within the framework of biographical facts. The second volume, entitled "Eros" illuminates a so far unpublished side of his personality. Hiller had for many years played with the thought that after his death, the story of his "South Pole" should be told, and in 1967 he signed a contract to this effect with Rowohlt.

In his 87th year, in 1971, he started on this last of his books which I would refuse to call his legacy. The introduction once more reveals the old brilliancy of his style, the precision of his thinking, his cutting, aphoristic

pen. He obviously relished the idea that after his death he would shock the public, and he repeatedly uses the phrase "I will under no circumstances omit to inform the readers that a dead man talks to them"—which is not quite correct as he was obviously alive when he did the talking.

One could perhaps find a place for "Eros" within the wide ramifications of Hiller's life production, and it would be a rather undistinguished place. As it stands now, on its own feet so to say, as the last word of Kurt Hiller, the book tends to distort his personality and, by its strong and wrong accent on a rather private matter, to blur his profile as a man of letters. Courage was always one of his main traits, and courage combined with a rather fanatical insistence on truth probably led him to present his trials and errors, his strange and peculiar experience in the sexual and erotic sphere, as if writing a report on meteorological phenomena.

But such an attempt falls short of the human factor. It was never Hiller's strong point to go beyond an analytical, critical and factual prose, and a creative literary "Gestaltung" of human relations was not within his orbit. The inclusion of numerous poems, previously published in private editions, does not close the gap.

The *raison d'être* of "Eros" seems altogether doubtful, and I hope the book will soon be forgotten, as much as I trust that most of his other works will remain. A summary of Hiller as an author, philosopher and political activist by Horst H. W. Müller almost restores the balance and places the book into a proper perspective.

Ignaz Maybaum

HERMANN COHEN IN ENGLISH "Religion of Reason" Translated

There is, not often but sometimes, a book, which the chronicler can regard as an historic event. This is the case with Hermann Cohen's *Religion of Reason out of the Sources of Judaism*. American generosity now offers us an English translation of this work of Cohen's old age. The translator is Simon Kaplan and Leo Strauss wrote an introduction. In this book Cohen is no longer the famous philosopher of Neo-Kantianism, who made the sleepy little university town of Marburg a place of renown comparable to Athens, Koenigsberg and other philosophic centres. Here the old sage returned home to his Jewish origin. The last book of Cohen's is a Jewish book. It will still be read, when only specialists will be able to understand the language of Neo-Kantianism.

American Jewry can be proud of this publication. Professor Ernst Bloch said that American culture is European culture transplanted to America; there it can hibernate, but cannot bloom again. George Steiner of Churchill College, Oxford, has a similar derogatory opinion of American culture; he calls it a 'museum

culture': everything is faithfully preserved, but the spirit of creativity is absent. Others have compared the American-Jewish diaspora with Alexandria: Philo all over again, Palestinian Jewry would bypass it without loss.

This negative approach now becomes more doubtful through Cohen's recently translated last book. It is extremely readable. The reason is that Cohen wrote it in the German of his father, who was a teacher in a small German-Jewish congregation. The way in which simple Jews spoke of the Jewish Holy-days, the way in which they argued about the parables of the Midrash, the way in which they quoted the Tenach, was preserved in the language in which Hermann Cohen wrote his *Religion der Vernunft*. Cohen made it easy for his translator. All the same, the translation is a work of classical value. It shows Judaism flourishing in America, Judaism not merely as 'museum culture', but revived in a creative spirit. Cohen remains a philosopher. But he is a philosopher with a Jewish message, and those who are not able to understand the message in its original German are now presented with its excellent English translation.

Leo Strauss (Chicago) sums up Cohen's work as a 'theology of the diaspora'. Jews living outside the State of Israel are shown how to live in dignity outside the boundaries of their own state. But the great value of Cohen's book is shown in the importance, which it wields also for those who now rejoice in the possession of their own state. The establishment of the State of Israel has not made Cohen's book dated. The citizens of Israel and the Jews of the diaspora are handed over a manual which explains monotheism, the Jewish mission in history, the glory of atonement and the various items of the Jewish calendar. This short review would not be a fair account without the expression of special thanks to the translator Simon Kaplan, Professor Emeritus of Philosophy, St. John's College, Annapolis, Md., who, besides this translation, wrote various papers on the philosophy of Hermann Cohen.

*Hermann Cohen: *Religion of Reason out of the Sources of Judaism*. Translated by Simon Kaplan, Introduction by Leo Strauss. Frederick Ungar Publishing Co., New York. \$15.00. 489 pp.

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Eduard Rosenbaum

SCHICKSAL UND GROESSE EINES LEBENS

Gegen Ende 1972 erschien in Hamburg im Hans Christians Verlag ein Buch mit dem folgenden Titel: "Granny. Gerta Warburg und die Ihren. Hamburger Schicksale berichtet von Gertrud Wenzel-Burchard". Wer dieses Buch in die Hand nimmt, muss alle sonst mit dem Namen "Warburg" verbundenen Associationen beiseite lassen: es handelt nicht von haute finance, nicht von Hamburg, New York oder London, auch nicht von dem "Institut".

Die Verfasserin, Dr. Gertrud Wenzel-Burchard, entstammt dem Altonaer Zweig der Familie, die zwar mit dem Hamburger den gemeinsamen Ahnen, Levi Juspa aus Warburg in Westfalen hat, der um 1668 nach Altona zog. Aber seit dem Ende des 18. Jahrhunderts trennen sich die Stammbäume der Familien. Jedoch blieb auch der Altonaer Zweig mit dem Bankhaus S. Warburg und Warburg & Leidersdorf im Bankgeschäft tätig und wird um 1814 in den Akten der 1619 gegründeten Hamburger Bank genannt.

Die Altonaer Warburgs

Der Geschäftsstil der Firma aber war ein anderer, stärker auf die nächstliegende Umwelt eingestellt, und diese war, was vielfach vergessen wird, auch in ihrer geistigen Kultur vom skandinavischen Norden beeinflusst. Denn bis zum Sommer 1866 begann am Ende der berühmten Hamburger Reeperbahn das Königreich Dänemark. Die klassischen Landhäuser an der Elbchaussee waren von dänischen Architekten gebaut, die wunderbaren Gärten, deren sich Gross-Hamburg heute rühmt, sind von holsteinischen Grundherren nach englischem Vorbild angelegt.

Alles dies muss gesagt werden, denn der robusteste Hamburger Hochmut gegenüber Altona überrah leicht den feineren Hauch, der von dem geistigen Leben der Hauptstadt Kopenhagen ausging, mit seiner mehr weltlichen und ironischen Gelassenheit, und seiner von der Aufklärung (*haskala*) beeinflussten religiösen Toleranz.

Und dies ist wichtig für ein Buch, das nicht von einer Jüdin geschrieben ist, sondern von einer Christin jüdischer Abkunft, für die die geliebte jüdische Grossmutter, Gertrude Margarethe Rindskopf aus Amsterdam, das Vorbild wahren Menschentums blieb. In seiner symphonischen Vielschichtigkeit scheint es mir eines der bedeutendsten Erinnerungsbücher, ausgezeichnet durch eine unsentimentale, sachliche Genauigkeit, und zugleich tief ergreifend durch die Schwere des Schicksals, in dem die Verfasserin sich zu bewähren hatte. Die Darstellung mit der Widmung "Meinen Toten" trägt als Motto einen Satz von Ernest Seton Tompson: "Mut haben heisst nicht, ohne Furcht sein, sondern sie überwinden."

Den gleichsam idyllischen Aufklang des Buches bilden zwei Abschnitte, in denen die Ahnenkette beschrieben wird und das breite grossbürgerliche Leben in der Prunkstrasse Altonas, der Palmaille, wo sich der Grossvater, der Geheime Kommerzienrat Albert Warburg (1843-1919), auf dem Familiengrundstück ein stattliches Patrizierhaus bauen liess. Er war schon über 70 Jahre alt, als um 1913 die ersten Erinnerungen der Verfasserin, im März 1906 geboren, an ihn beginnen. Er konnte

nur noch im Rollstuhl bewegt werden, nahm aber weiter an dem künstlerischen und geselligen Leben des Hauses teil, zu dessen Gästen Johannes Brahms und Edvard Munch gehörten. Die Grossmutter Gerta fügte den Musikinteressen des Hauses die Freude an der Malerei und die entsprechende eigene Begabung bei. Der Band enthält die Wiedergabe eines Bildes ihrer Mutter Ellen von Munch und, neben S.73, ein höchst lebendiges Bild "wie Granny ihre Enkelin Gertrud Burchard sah."

Der Garten der Kindheit endet eigentlich schon mit dem Beginn des ersten Weltkrieges, aber die Liebe und Lebensweisheit ihrer "Granny" blieb ihr noch mehr als zwei Jahrzehnte erhalten. Sie wurde 1943 in Sobibor ermordet. Ihre Tochter Ellen, Gertrud's Mutter, wurde etwa zur gleichen Zeit in Auschwitz umgebracht.

Mit diesen Daten ist die Schicksalswolke angedeutet, die über dem weiteren Leben Gertrud Wenzels hing.

Auf die Schilderung der norddeutschen Abkunft folgt ein Abschnitt über die Familie des Vaters, genannt "Drei Generationen Burchards", in dem das Dasein der aus Schlesien stammenden Familie, wiederum höchst anschaulich, beschrieben wird. Der Vater, von evangelischen Eltern stammend, Dr. jur. E. E. W. Burchard, war evangelisch, ihre Mutter Ellen, auf Wunsch der Eltern des Mannes, zum Christentum übergetreten, galt aber nach den Rassen-gesetzen der NSDAP als jüdisch. Eine weitere Komplikation sollte sich später daraus ergeben, dass die evangelisch geborene Mutter des Vaters eine Tochter von getauften Juden war. Infolgedessen galt der halb-jüdische, mit einer Jüdin verheiratete Vater als Jude im Sinne der Nürnberger Gesetze und war, mit dem Zwangsnamen Israel versehen, den anti-jüdischen Massnahmen ausgesetzt.

Mit diesem vorweg genommenen Hinweis kommen wir zu dem tragischen Element dieses Buches. In dem Abschnitt "Fremde Worte, fremde Begriffe" berichtet Gertrud Burchard zum ersten Mal über "Religion und Konfessionen" (S.68), über die sie bei den Grosseltern nie etwas gehört hatte. Man glaubte dort, ganz im Geiste der Aufklärung, "an das Menschliche im Menschen" und hielt ein auf das Gewissen gestütztes Moralgefühl für die sichere Grundlage einer Ethik. Auch ihr evangelisch reformierter Vater war in seinem Glauben nicht eigentlich orthodox und warf alles, was "Traktätchen" ähnelte, in den Papierkorb. Vielleicht dies auch, um seine Frau nicht in Verlegenheit zu bringen, die die ihr vom Schwiegervater aufgezwungene Taufe nie innerlich vollzogen hatte. In der bildhaften Anschauungskraft ihres Buches schreibt Gertrud Burchard: "In den Augen ihres gestrengen Schwiegervaters ähnelte die Jüdin, die sein Erstgeborener heiraten wollte, wohl jener Statue am Strassburger Münster. Mit verbundenen Augen steht sie da, schlank, ein wenig scheu zur Seite geneigt, unwissend, dass die Lanze, die sie hält, zerbrochen, ihre Stosskraft verlor." Die Tochter Gertrud aber sammelte die Traktätchen wieder aus dem Papierkorb, und fand sie verständlicher als

die strengen Bibeltexte des Schul-Religionsunterrichtes.

Arglos und unbefangen lebte sie sich in das Christentum ein, schlich sich, besonders um die Weihnachtszeit, in die Kirchen, und wurde 1922 in der St. Johanneskirche in Eppendorf konfirmiert. Erst auf der Universität, wo sie, mit starken entomologischen Interessen, Naturwissenschaften studierte, hörte sie zum ersten Male etwas über "Hamiten und Semiten" und einen vom Professor wie eine Prophezeiung hervorgestossenen Satz: "Einerlei, wohin sie wanderten, die Juden von heute sind Semiten. Die Juden gehören dieser verfluchten Rasse an, und diese Rasse ist unser aller Unglück." (S.73) Bald lernt sie etwas über "Mischehen" und eine "dunkle Spur" beginnt ihr Lebensgefühl zu beunruhigen. Es würde zu weit führen, allen Stadien der Verwandlung im Einzelnen nachzugehen. Ende 1928 wird sie mit einer Arbeit "Beiträge zur Kenntnis parasitischer Pilze" zum Doktor der Naturwissenschaften promoviert und im Jahre 1929 verlässt sie Hamburg, um in Bonn am Institut für Pflanzenkrankheiten eine von der "Notgemeinschaft der Deutschen Wissenschaft" dotierte Forschungsarbeit zu beginnen. Aber die Gefahren ihrer Herkunft und ihres Seins sind ihr nun eindeutig klar: "... während meines Studiums hatte die deutsche Welt ihr Wesen und Gesicht verändert." (S.75)

Daseinskampf im Dritten Reich

Man könnte den weiteren Teil des Buches, der die Ehe mit einem christlichen Studienfreund, seinen Tod im russischen Feldzug, ihren Daseinskampf im Dritten Reich und in dem dogmatischen Irrsinn der Parteibureaucratie beschreibt, eine Monographie über das Niederträchtige nennen, von dem Goethe, in einem noch allzu optimistischen Gedichte, sagt:

"In dem Schlechten waltet es
Sich zu Hochgewinne,
Und mit Rechtem schaltet es
Ganz nach seinem Sinne."

Aus den Passionsstufen diese Erlebens sollen nur noch zwei Ereignisse herausgehoben werden.

Die geliebte Granny erhielt nach vielen Mühen als gebürtige Holländerin die Erlaubnis, mit ihrer Fahrhabe nach Holland zurück-zukehren. Am 8. Mai 1940 überfuhren Granny und Tante Betty die holländische Grenze. Der Möbelwagen folgte ihnen am gleichen Tage. Am 10. Mai 1940 überschritt die deutsche Wehrmacht diese gleiche Grenze im Anmarsch auf Belgien und im Ansturm auf Frankreich." (S.108) Sodann, aus dem Abschnitt "Allein", der Gottesdienst in Westfalen, als die Nachricht vom Kriegertod ihres Mannes im heimatlichen Dorf bekannt geworden war. Gertrud Wenzel ging zum Gebet in die kleine Kirche der evangelisch reformierten Gemeinde in eine der letzten Bankreihen: "Sowie ich mich hingesetzt hatte, standen alle Gemeindeglieder, welche schon vor mir in der gleichen Bank gewesen waren, auf, drückten sich an mir vorbei und setzten sich in eine andere Reihe. Dies geschah im Hause Gottes. Tuschelnd sah man sich nach mir um. Man zuckte mit den Schultern. Dies geschah im Angesicht des Herrn. Der Mischling blieb als Paria in seiner Bank allein. Ueber mich hinweg ging man zum Absingen eines Chorals über." (S.140)

Dem Buch ist ein Anhang von faksimilierten Dokumenten beigelegt, die mit wissenschaftlicher Genauigkeit die entscheidenden Aussagen bestätigen.

NEWS ABOUT ISRAEL IN MEMORIAM

INDEPENDENCE OF DIASPORA

Speaking at the conference of the World Jewish Congress in Tel Aviv, Rabbi Dr. Joachim Prinz, the chairman of its governing council, urged Israel to recognise and respect the autonomy of diaspora Jewry. Declaring it a tragedy that most Israeli leaders were in contact only with organised, pro-Israel Jewish communities, he said the slogan of "the centrality of Israel in the scheme of Jewish survival" has become "utterly meaningless". This did not mean that Israel was not a factor in the life of the great majority of Jews. But Israel, said Dr. Prinz, could not solve the problems of the diaspora, neither political, nor social, nor even cultural problems.

He gave three examples of what he said were profound differences of view between the majority of American Jews and Israel—the attitudes to the war in Vietnam; support for President Nixon; and the decision to hold a military parade in Jerusalem to mark Israel's 25th anniversary this year.

Mr. Arye L. Pincus, the chairman of the World Zionist Organisation and the Jewish Agency, stated that without Israel playing a role in Jewish survival, there was no Jewish future. Survival, he said, could not be achieved through any equal partnership with the diaspora. Jewish life in the diaspora was "eroding".

ITALIAN RIGHTEOUS GENTILE

Through the agency of Yad Vashem, the Martyrs' and Heroes' Remembrance Authority, Father Cipriano Ricoti, an Italian Dominican friar, has planted a tree in the Avenue of the Righteous Gentiles in Jerusalem. Father Ricoti saved Italian Jews during the Second World War, helping them to escape and providing many with false papers so that they could continue to live through the persecution.

UNDER-PRIVILEGED CHILDREN

A committee set up by the Prime Minister, Mrs. Golda Meir, to investigate the situation of under-privileged youth, has reported that some 160,000 Israeli Jewish children or 19 per cent of the total, are living in "distressing conditions" and 25,000 of these are experiencing "conditions of extreme distress".

This final report has just been submitted after criticism that no action was taken after the publication more than eight months ago of a preliminary report describing the situation as "grave".

Emphasising that more than 90 per cent of the under-privileged children come from families originating from Africa or Asia, the report says there has been little if any progress in reducing the number of deprived children, in spite of the improved economic conditions of these groups.

The committee recommended co-ordinated plans of action by the authorities in order to overcome the difficulties. Mrs. Meir has announced the appointment of Colonel Baruch Levi as co-ordinator of a new programme to help under-privileged children.

CONTACTS WITH THE ARGENTINE

Mr. Yaacov Tsur, the head of the Jewish National Fund in Jerusalem, met General Juan Peron in Madrid recently with two Israeli officials. He gained the impression that the newly established Peronist régime in Argentina will resume that country's friendly contacts with Israel, and also the good relationship with Argentine Jewry prevailing before General Peron was ousted from power in 1955.

An official invitation was extended to the former President, and accepted, for him to visit Israel in the near future.

PROFESSOR ROBERT H. OLLENDORFF

Professor Robert H. Ollendorff died, unexpectedly, at the early age of 61, early in June while on a lecture tour. He started studying medicine in Germany and came to this country as a refugee prior to the Second World War. Together with a group of English doctors he was sent abroad by the Government to study Sleeping Sickness in Tanganyika, a work which he carried on from 1936 to 1947. Having fully qualified in this country as an MD, he acted for the Ministry of Social Security in the psychiatric field. He also became a visiting professor at American universities where he regularly lectured from 1967 to his death.

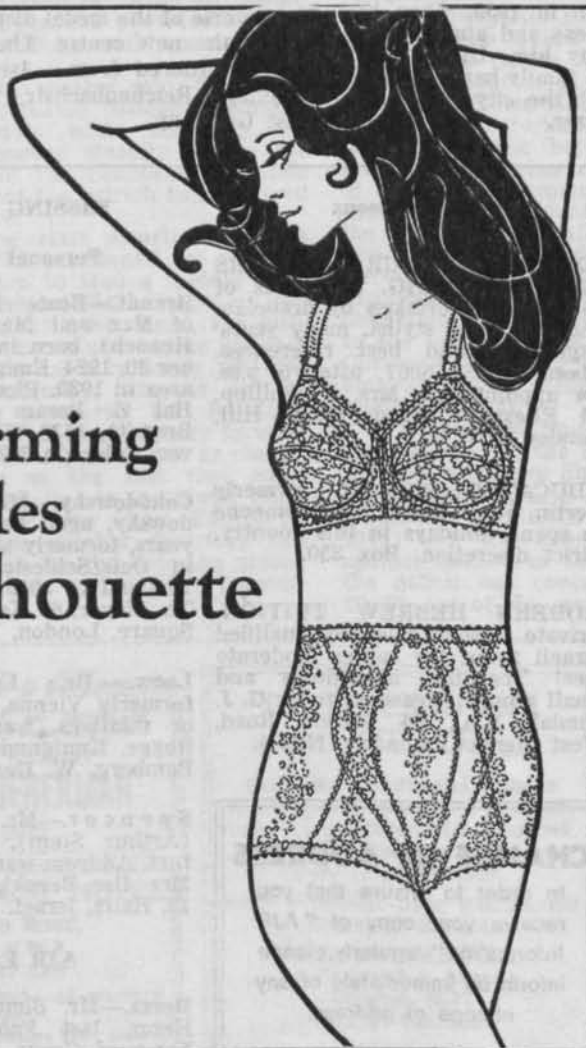
A prolific and prominent writer on psychiatric subjects he acquired so a great a reputation in this field that the University of Florida published a "Festschrift" on the occasion of his 60th birthday. Our sympathy goes out to his old mother who has been a resident of Heinrich Stahl House for the last ten years and to the other members of his family.

E.A.L.

LUDWIG GOLDSCHIEDER

Ludwig Goldscheider, the publisher of art books, recently died in London. He was born in Vienna in 1896, and in 1923, jointly with the late Bela Horovitz, founded the Phaidon Verlag. He emigrated to London in 1938 and remained with the Phaidon Press for 35 years, as author, editor, book designer, and latterly as consultant. His wide-ranging knowledge of art and history was reflected in his own numerous publications, which include books on Michelangelo, Leonardo da Vinci and Rembrandt.

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THE GERMAN SCENE

UN MEMBERSHIP

By consensus, the Security Council has agreed that both the Federal Republic of Germany and the Democratic Republic of Germany are to be admitted as the 133rd and 134th members of the United Nations. Admission, which will certainly be forthcoming, will require a two-thirds vote of the General Assembly. Final action will be taken soon after it opens its sessions in the early autumn.

Israel to Vote against East Germany's Admission

While it is quite possible that the vote for West Germany will be unanimous, for East Germany there will be abstentions and at least Israel will vote negatively. Mr. Abba Eban, the Foreign Minister, has announced that Israel will not vote for East Germany which has former Hitlerites in its régime and refuses to pay compensation to victims of Nazism who were not resident in the GDR. Furthermore, the GDR was more relentless in her anti-Israel policy than most other countries of the Eastern bloc.

FORMER NAZIS IN THE EAST

According to the Munich illustrated weekly magazine, "Quick", many former Nazi Party members are still living in Communist East Germany. The magazine said that more than 1,000 former Nazi sympathisers, including former SS men, scientists, authors and journalists, were filling public offices in East Germany. The magazine named eight former Nazis as members of the East German Socialist Unity Party's central committee, and reported that three former Nazis were members of the State Council. Other prominent members of the administration were also named as former Nazis.

FAMILY EVENTS

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

Marriages

Hahn : Andersen.—Vivien Hahn, only daughter of Mr. and Mrs. Rudolph Hahn, of 97 Park Avenue North, Dollis Hill, London, N.W.10, to Finn Verner Andersen, of Aarhus, Denmark, on June 22.

Mars : Grundmann.—On April 8, at Muswell Hill Synagogue, London, Michael, youngest son of Mr. E. Mars and the late Mrs. S. Mars, of Blackpool, to Helen Ruth, only child of Mr. and Mrs. R. M. Grundmann, of Elston, Newark, Notts.

Deaths

Hirsch.—Mrs. Karola Hirsch (née Offenheimer), of 63 Northways, College Crescent, London, N.W.3, died on June 11 at the Hampstead General Hospital. She is greatly missed by all her family.

Silbiger.—Mr. Walter Silbiger, beloved husband of Ilse, died peacefully on June 28. Deeply mourned by his wife, his sons Ralph and Clive, his daughters-in-law and grandchildren.

"NO SERIOUS DANGER"

German Report on Extremists

In its 1972 report, the Office for the Protection of the Constitution states that the German Communist Party increased its membership from 34,000 in 1971 to 36,000 in 1972. This was a comparatively small increase and, according to the report, the Party had not made any headway in achieving its aims. As far as the Right-wing extremes were concerned, the decline of the NPD had continued. There had been 164 terror acts in 1972 as against 367 in the preceding year yet the damage created by some of these acts had been much greater. Among extremist foreigners, 233 dangerous groups, 42 of them with conspiratory tendencies, had been traced. Internal security and foreign interests of the Federal Republic, the report states, were particularly impaired by the crimes of Palestinian terrorists.

In summing up the position the report states that the decisive factor in counteracting the radical forces was the engagement of the individual citizen. Apart from a constant readiness to reform State and society, this included the "clear rejection of the enemies of freedom and democracy on both extremes, of the DKP and the NPD as well as of all organisations within their orbits".

FUERTH MEDAL FOR DR. KISSINGER

The Council of the City of Fuerth has decided to award the Golden Citizens Medal to Dr. Henry Kissinger. Dr. Kissinger was born in Fuerth, where his father, Louis Kissinger, was a secondary school teacher. The date of the handing-over ceremony will be fixed in due course. Dr. Kissinger was the guest of honour in his home town in 1959, when he gave a lecture on the ideas and aims of the foreign policy pursued by him. His parents live in New York, and the family has for many years been in contact with the city of Fuerth and its Lord Mayor, Scherzer.

RECORDS IN AROlsen

The 1972 Report of the International Tracing Service (ITC) in Arolsen (West Germany) reveals that the ITC has received from the Federal Archives in Coblenz lists of Jews who were residing in the present Federal Republic and in Berlin, which are to serve as data for the preparation of a memorial book in commemoration of the Jews who perished as victims of the persecution.

The ITC also received documents from the State Museums of Auschwitz and Majdanek and from the Archives of the Memorial Dachau.

JEWIS IN BADEN-WUERTTEMBERG

Death of Archivist

The honorary Papal Prelate, Professor Dr. Max Miller, died in Stuttgart at the age of 71. It was mainly due to his initiative as head of the Wuerttemberg archives that a special department was established under the directorship of Dr. Paul Sauer, which was to collect and peruse documents pertinent to the destiny of the Jews in Wuerttemberg-Baden under the Nazis. The result of the research was a six-volume work, published by W. Kohlhammer (Stuttgart), the first comprehensive narrative of this kind covering the fate of Jewish communities and their members for a whole Land of the Federal Republic.

CONSECRATION MEDAL OF MUNICH COMMUNAL CENTRE

To mark the consecration of the new Communal Centre in Munich, Reichenbachstrasse, the Israeli State mint has struck a silver medal showing a replica of the medal issued in 1887 by the old Munich community on the occasion of the consecration of the synagogue which was destroyed by order of the Nazis in 1938. The reverse of the medal displays the entrance hall of the new centre. The medal (DM 53) may be ordered from : Israelitische Kultusgemeinde, Reichenbachstr. 27, 8 Munich 5, West Germany.

Miscellaneous

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MISSING PERSONS

Personal Enquiries

Brandt.—Beate Brandt, daughter of Max and Magda Brandt (née Henoch), born in Breslau September 30, 1924. Emigrated to Brighton area in 1939. Please contact cousin Hal Z. Baram (formerly Hans Brandt), 1533 Winona Court, Denver, Colorado 80204, U.S.A.

Cohodowsky.—Miss Clara Cohodowsky, aged between 63 and 65 years, formerly an English teacher in Oels/Schlesien. Emigrated to England in 1939. Wanted by Mrs. Th. Mayer, 69 Kensington Gardens Square, London, W2 4DG.

Loew.—Dr. Loew—a dentist, formerly Vienna, Opern Ring 3—or relatives, wanted by Gertrud Regge, Kunigunden Damm 77, 68, Bamberg, W. Germany.

Spencer.—Mr. Tom Spencer (Arthur Stein), formerly Frankfurt. Address wanted by his sister: Mrs. Ilse Benski, Ibn Esra Street 12, Haifa, Israel.

AJR Enquiries

Hercz.—Mr. Simon and Mrs. Evy Hercz, last known address: 63 Lampard Grove, London, N.16.

Spiegl.—I shall always remember my very dear friend, Miss Elsa Spiegl, of Leicester, who passed away in July.—Luise Sandberg, Otto Hirsch House, 2-4 Priory Road, Kew Gardens, Surrey.

Spiegl.—Miss Elsa Spiegl, aged 82, late of 17 Holly Bank Court, 193 London Road, Leicester. We have lost in her a wonderful friend, and besides ourselves many other friends will feel a great sense of loss at her death.—Mrs. S. Alster, Mrs. E. Urbach, Miss G. Schneider and Miss E. Steinbach.

CLASSIFIED

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"TWO PAIRS OF SPECTACLES"

Arthur Koestler's "Thank-you Britain" Fund Lecture

The naturalised British citizen of Continental origin sees life in this country with two pairs of spectacles, Mr. Arthur Koestler said in his "Thank-You Britain" Fund lecture on June 27. He is close to events in the country of his residence but at the same time, when wearing his "Continental" second pair of glasses he may evaluate things with the yardstick acquired at his former abode. Another facet of this dualism is that when in this country he considers himself as a foreigner but when visiting the Continent he feels thoroughly British. It was from these vantage points that Koestler dealt with the dichotomy which characterises British life and for which he coined the slogan "The Lion and the Ostrich". In times of crisis, the British live up to the needs of the day, as we experienced at the time of Dunkirk. Yet as soon as the crisis seems to have receded they again adopt the attitude of the ostrich who tries to disregard the dangers. Attlee's speech against increased rearmament, delivered in 1935 and prompted by the pacifist attitude of the Labour Party, was also a case in point. In spite of the march of Hitler's army into the Rhineland the danger signals coming from Nazi Germany were not heeded.

To illustrate the attitude of the average Briton Koestler recounted some amusing personal reminiscences gathered during his wartime services with an Aliens Company of the Pioneer Corps. In their over-enthusiasm the aliens asked the Commanding Officer for permission to abolish the tea break; yet the request was turned down because such a change would have been deeply resented by other Pioneer units and by the trade union groups of the district. Yet the most charming story was certainly the reference to the hospital matron, who agreed to permit Mr. Koestler the use of his typewriter provided he gave a firm undertaking that he would not use it for fifth column activities.

After the war, the speaker said, "one after the other of the defeated nations celebrated its economic miracle while the only undefeated country moved steadily toward the economic bottom of the European economic league. It seems that the ostrich has deprived the lion of his share."

Dealing with the class structure in this country, Mr. Koestler mentioned the working class men's ambition to lead a middle class life and the bourgeois rebels' adoption of proletarian habits. On the other hand, the militancy of the trade unions was on the increase due to the activities of a minority and the passivity of the majority, whereas on the Continent growing prosperity had led to a decline in working class revolutionary fervour. The contempt of over-efficiency was as characteristic of Britain as the fact that equal importance was attributed to the Motor Show and to the Chelsea Flower Show. Ending on a personal note, the speaker described this country as "a Davos for the veterans among the victims of Hitler's and Stalin's persecution".

The talk was advisedly not delivered in the shape of a scholarly lecture. Yet the informal approach the speaker chose did not impair the impact of its basically serious assessment of "the state of the nation". In a way, the method employed symbolises the speaker's successful transition from the Continental "tierische Ernst" to the way of thinking and presenting thoughts in his country of adoption.

The lecture was presided over by Sir Dennis Page, president of the British Academy who, in his introductory remarks, referred to the origin of the "Thank-You Britain" Fund.

An extensive report of the lecture appeared the following morning on the front page of The Times.

W.R

AJR GENERAL MEETING

At the AJR General Meeting, held on June 19 at Hannah Karminski House, Dr. W. Rosenstock, general secretary, described it as particularly gratifying that the foundations of the organisation had remained as sound as they always had been and that it has been possible to make up for the unavoidable loss of members by new enrolments. Dealing with the Homes, the speaker stressed that Osmond House had been established to accommodate those elderly people who needed more care and attention than could be provided for in the other homes but that it had to be restrictive in its admission policy because, for legal, financial and administrative reasons, it could not accommodate applicants who required intensive nursing. Some of the Homes would welcome voluntary helpers, who could visit the residents, do some shopping for them or drive them to hospitals for out-patient treatment. The AJR also looked after people not accommodated in Homes, especially by its Social Services Department, the AJR Club and the newly established Meals-on-Wheels Service. As before, *AJR Information* had served as an indispensable link between headquarters and members. Referring to the work of the Council of Jews from Germany, of which the AJR is the British constituent, the speaker stated that the attempts at obtaining material compensation for the crimes of Nazi Germany from the German Democratic Republic were still in an exploratory state. He also mentioned the obligation of the remnants of German Jewry to see to it that the history of the Jews in Germany and of the German Jews after their emigration was recorded in a balanced and undistorted way.

In his financial report, Dr. F. E. Falk, honorary treasurer of the AJR, stated that, according to the Balance Sheet for 1972, the income from subscriptions and donations had amounted to £16,700 (as against £15,400 in 1971) and the expenditure to £26,000 (as against £24,800 in 1971). The major part of the deficit was covered by an allocation of £9,000 out of the proceeds from the heirless

property recovered by the Jewish Trust Corporation. The speaker stressed that these allocations would only remain available for a limited number of years. As, on the other hand, the work of the AJR would be required for a long time to come, it became increasingly necessary to aim at full financial independence. Dr. Falk appealed to members to increase their payments and also to stipulate bequests for the AJR Charitable Trust in their wills. He also thanked the staff members for their devoted and efficient services.

In the ensuing elections, the proposals submitted by the Executive and published in our June issue, were unanimously adopted. The chairman, Mr. A. S. Dresel, the other members of the Executive as well as the Board members were re-elected, and Mrs. Olga Albrecht and Mr. E. A. Sonnenberg were co-opted to the Board.

Mr. Dresel, who was in the chair, paid tribute to the Board members, who had passed away during the year: Dr. Fanny Spitzer, Dr. Eric Gould, Mr. Ludwig Loewenthal and Mr. Berthold Bergmann (Glasgow).

After the business part of the meeting, Mr. Jack Barnett, general secretary of the British Section of the World Jewish Congress, gave a comprehensive survey on "Current Problems in Jewish Life." Based on his expert knowledge, the speaker assessed the position of the Jews in general and Israel in particular. In the United States, the stand against the treatment of Soviet Jews, taken by the majority of the Senate under the guidance of Senator Jackson, had resulted in a remarkable success. On the other hand it must be realised that, due to the rapprochement with the U.S.S.R as well as in view of the oil crisis, the favourable attitude of the United States to Israel had been weakened. Equally, France and most other Common Market countries are not equivocally on the side of Israel, and this attitude might also spread to this country, which wishes to be on friendly terms with France. A further danger spot, the speaker said, is the South American sub-continent which has been in a turmoil for some time. Mr. Barnett also dealt with Arab terrorism which, having suffered a setback, might be driven to greater excesses. In conclusion he referred to the imbalance in Jewish politics: while the problems of Israel and Soviet Jewry were attended to, other problems such as the plight of Jews in Arab countries remained on the periphery. What was missing was an overall strategy.

Mr. Barnett's survey, of which only few examples can be quoted in this report, was particularly gratifying because it did not gloss over the difficulties but, instead, made the audience realise that, seen in the wider context of world events, the position is not as easy and promising as it is sometimes presented to the Jewish public. For this honesty we have to be particularly grateful to Mr. Barnett.

As in the previous two years, it has proved very beneficial that the General Meeting was not confined to the business proceedings but also gave members the opportunity to listen to an expert speaker on a topical subject. It is hoped that it will be possible to keep up this newly established tradition in the future.

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MISCELLANY

Letters to the Editor

RECEPTION IN HONOUR OF HERBERT SULZBACH

Personalities of renown in British political and cultural life, former refugees of Continental origin, members of the German diplomatic service and guests from Germany recently met at a reception given by H.E. the German Ambassador and Frau von Hase. The occasion was the publication of the diary written by Herbert Sulzbach during the First World War. The author has the unique record of having served in both wars as an officer in opposing armies. A review of the book, "With the German Guns" (Leo Cooper, London), which is prefaced by Terence Prittie, will be published in this paper soon.

Congratulating Herbert Sulzbach on the publication, the Ambassador described the book as a story of loyalty. Former opponents, he said, may learn from it. The diary does not glorify war but, on the contrary, by its human approach, may help to further the elimination of war as a means of settling differences between the nations. As readers know, Herbert Sulzbach did most effective work as Education Officer of the camp for German prisoners-of-war in Featherstone Park (Northumberland). He has now, for many years, been cultural officer of the German Embassy. Himself a Jewish former refugee, he has always been a particularly helpful friend of the AJR.

JESUS FILM DENOUNCED

The film, "Jesus Christ Superstar", has been sharply criticised by American Jewish groups on the ground that it contributes to religious antisemitism by emphasising the allegation that the Jews killed Jesus.

Israeli officials in New York are embarrassed because the film was made in Israel with the approval and encouragement of the Israeli Film Office. They say that the film's Canadian producer-director, Mr. Norman Jewison, gave assurances that all antisemitic material would be removed from the film, but this has not happened.

Despite this Universal, the company responsible for the film, is shooting another film in Israel called "The Antagonists", telling the story of the Zealot resistance to the Romans at the Negev fortress of Masada.

BERLIN HONOURS PEDAGOGUE

The social pedagogue and F.D.P. politician, Dr. Clara von Simson, has been awarded the honorary title of Stadtaelteste of (West) Berlin. She is a great-granddaughter of Eduard von Simson (1810-1899), President of the Reichstag and later of the Reichsgericht. At the meeting of the Union of Jewish Women in Germany, held in Berlin in 1963, Dr. von Simson gave a lecture on "New Problems in the Professional Life of the Woman of Today".

DR. MARTIN DEUTSCHKRON 80

Dr. Martin Deutschkron (Birmingham) will be 80 on August 4. Until 1933 he was Studienrat (and later Oberstudienrat) at several secondary schools in Berlin. When the Nazis came to power he took up an appointment with the Theodor Herzl School in Berlin-Charlottenburg. He came to this country before the outbreak of the Second World War and first worked with the "Refugee Children's Movement" in London. Later he went to Birmingham to resume his teaching activities, which were widely recognised. He not only taught at schools but also at institutes for adult education. Until a few years ago he accompanied his pupils to the Rhineland under the auspices of the exchange scheme between the twinned cities of Birmingham and Cologne.

Dr. Deutschkron has taken an active interest in the work of the AJR since its inception, and until some years ago regularly attended the AJR Board meetings in London. We extend our sincerest congratulations to Dr. Deutschkron. May he retain his amazing alertness for many years to come.

E.G.L.

LUDWIG ROSENBERG 70

The veteran trade unionist, Ludwig Rosenberg, recently celebrated his 70th birthday in Duesseldorf. He joined the SPD in 1923 and from 1928 onwards held positions with the Gewerkschaftsbund der Angestellten. Having been forced to emigrate as a Jew and anti-Nazi, he spent the years from 1933 to 1946 in this country. As responsible official of the Labour Exchange for Aliens at Hanover House, High Holborn, he was helpful to thousands of Jewish refugees. After the Second World War, Rosenberg took a leading part in rebuilding the German trade union movement, first as a board member and, from 1959 onwards, as Deputy Chairman of the Deutsche Gewerkschaftsbund. He retired in 1969. Due to his political experience and his diplomatic skill he has been successful in coping with problems of labour relations inside Germany and also established contacts with trade unions abroad, including the Histadrut in Israel.

DESPATCH OF AJR INFORMATION

Throughout the years, readers have usually received copies of "AJR Information" during the first days of the month. Unfortunately, the general delay in the despatch of second-class mass consignments also affects our monthly. As readers will have noticed, last month's delivery was postmarked July 3, but they only received their copies between July 7 and 9. We regret this inconvenience which is not of our making, and ask our readers to bear with us.

"JUEDISCHE KUENSTLERHILFE"

Ihre Glueckwunsch-Notiz fuer Mrs. Helen London (veroeffentlicht in Ihrer Mai-Ausgabe) erweckt in mir (jetzt selber 90 jaehrig) lebhaftige Erinnerungen. Unvergesslich ist mir der Abschied im Oktober 1935 von den Kuenstlern, deren Schicksal so trostlos aussah.

Im Rahmen der "Kuenstlerhilfe der Juedischen Gemeinde Berlin" fandeh haeufig im Hause meines verstorbenen Mannes, Dr. G. Wolfsohn, in der Kaiser-Alle Hauskonzerte statt. In meinem Besitz befindet sich noch ein Brief mit den Unterschriften von ca.60 Kuenstlern als Abschiedsbrief.

Es freut mich, auf diese Weise meine gleichaltrige Mitarbeiterin zu beglueckwuen-schen.

HELENE WOLFSOHN.

Horeb Str. 20,
Haifa, Israel.

MEETINGS WITH LEO BAECK

Sir,—During the recent celebrations of Leo Baeck's centenary it became evident that many members of the audience, as well as the speakers, had their own treasured and personal experiences and recollections of him. This may be the right moment to collect these memories, which otherwise might be lost for ever, with a view to their publication in a suitable form, with contributors' names. I should be grateful, if any definite communication of this kind, slight as it may seem, would be sent to me.

(Dr.) H. I. BACH.

2 Templars Avenue,
London, NW11 0PD.

NEW OLD AGE HOME IN FRANKFURT

A new Home for the Aged will be built in Gagernstr. (Frankfurt) on the site of the former hospital of the Jewish community, which was used after the Second World War as a temporary and inadequate Old Age Home. The new home, the foundation-stone of which was laid recently, will provide accommodation for 24 residents and, in a special nursing station, for 30 bedridden patients. The Ministries of the Interior and of Social Services have contributed substantial amounts towards the erection costs.—(EGL)

"JOINT" HELP

During 1972 the American Joint Distribution Committee helped 390,000 Jews, 70,000 more than in 1971. Total expenditures were almost \$26½ million (about £10½ million), an increase over the previous year of £800,000.

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