

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Robert Weltsch

SOME PASSOVER MEDITATIONS

Eschatological Pitfalls

The Exodus of the Israelites from Egypt about 3000 years ago, tantamount to the birth of Israel as a nation for whose sake we are celebrating the festival of Pesach (Passover), is a fascinating story which—apart from its rendering in the second book of the Hebrew Pentateuch and the ensuing theological interpretations—brought on an abundance of comment, meditation, historical speculation, legends and philosophical analysis. That it is of supreme importance for the Jewish people is obvious; but it also determined the destiny of the whole of the occidental world (Abendland). Without the Exodus—and also some other spectacular events of Jewish history like e.g. the resistance of the Maccabees against Syrian domination—Christianity with all its consequences would not have emerged from the Land of Israel. For this reason, if for no other, those events are an indispensable prelude to the history of Christian Europe. Obviously, the Christian fathers, though some of them reluctantly, must have been aware of this; but this consciousness extends to many centuries. It is no accident that a great composer of German origin but “adopted” by England, G. F. Handel, who glorified Christianity in his masterpiece “Messias” (culminating in the jubilant chorus on the Hebrew word *Halleluja*), applied his genius also to subjects like “Israel in Egypt” and the triumphal hymn of “Judas Makkabaeus.”

The significance of the Exodus for the civilised western world is also manifest in great works of art. The central figure of Moses, “The Lawgiver” *kat exochen*, is venerated by the whole of mankind. There are innumerable glorifications of him, of which I only want to mention two, albeit the generally perhaps best known: the sculpture by Michelangelo, which for millions of people has established the valid image of the Man, and Schiller's essay *Die Sendung Moses*, from which I want to quote the first paragraph in the original (with apologies to readers anyhow familiar with this text):—

“Die Gründung des jüdischen Staates durch Moses ist eine der denkwürdigsten Begebenheiten, welche die Geschichte aufbewahrt hat, wichtig durch die Stärke des Verstandes, wodurch sie ins Werk gerichtet worden, wichtiger noch durch ihre Folgen auf die Welt, die noch bis auf diesen Augenblick fort dauern. Zwei Religionen, welche den grössten Teil der bewohnten Erde beherrschen, das Christentum und der Islamismus, stützen sich beide auf die Religion der Hebräer, und ohne diese würde es niemals weder ein Christentum noch einen Koran gegeben haben”.

This sounds perhaps like a truism, and a great part of Schiller's essay could not be accepted by us today, but the simple truth of the indebtedness of Christians and Moslems

and of the central role of the Jewish people in all that pertains to the events in the Land of Israel is today often forgotten or even debased.

It is impossible, of course, to discuss here the many versions and hypotheses of interpretations concerning the man Moses and his mission. The most famous and the most widespread among the literate Jewish modern public today is that of Sigmund Freud (1939) who—like many precursors—regards Moses as an Egyptian and draws far-reaching conclusions about the origin of monotheistic religion. At the beginning of this century, when questioning the historicity of religious figures like Moses and Jesus was in vogue, Ahad Ha'am defined the Jewish position in a famous article (1904): he stressed the reality of a tradition independent of historical truth which is anyhow difficult to ascertain. Historical truth, he said, matters only for scholars, while “we have another Moses of our own, whose image has been enshrined in the hearts of the Jewish people for generations, and whose influence on our national life has never ceased. . . . Even if you succeeded in demonstrating conclusively that the man Moses never existed, or that he was not such a man as we supposed, you would not detract one jot from the historical reality of the ideal Moses who has been our leader not only for forty years in the wilderness of Sinai, but for thousands of years in all the wildernesses in which we have wandered since the Exodus”.

As a matter of fact the biblical story of the Exodus does not show us an idealized picture. It does not conceal the failures and shortcomings nor the—to say the least—ambiguous character of the people. They were the usual human beings, dominated by materialist desires and sensuality who really do not readily take upon themselves privations and burdens for the sake of an invisible good or god. This is demonstrated in an unsurpassable way in the story of the Golden Calf, revived in our time in the grandiose orgy scene of Schönberg's opera *Moses and Aron*, which leaves Moses in despair.

Israel and Christian Nations

The Exodus, after all, is a kind of archetypal drama in which relationships within a people, all the tensions, the mass psychology and the eternal antinomy between dark instincts and ethical commandment find their classical expression. No wonder that the basic metaphors from the Bible have been used—or abused—so often whenever some sort of so-called liberation movement made its appearance in

¹ Quoted from the translation by Leon Simon (East & West Library London), also printed in “Nationalism and the Jewish Ethic”, edited by Hans Kohn, Schocken Books New York 1962.

the course of centuries. That is also true of the other events which followed, and also of the basic ideas developed in this context. It is hardly possible to overestimate the influence of these images and ideas. We know that some Western peoples at one time or another described themselves as “the new Israel”; it is also no wonder that in this process many distortions occurred. On the other hand, the fundamental concepts connected with the religious evolution of Israel, such as creation, revelation, redemption, have also become common to the religious thinking of western nations. And—perhaps because of the close connection of the story with the national history of the people of the Bible—such religious concepts have also been interwoven with political aspects or have appeared, in the course of centuries, in a politicised and secularised make-up. This often became the source of critical situations, since nothing is so dangerous as the mix-up of worldly temporal affairs with images which are not of this world. The innate desire for salvation from an insufferable situation has given the idea of a God-sent redeemer, promised in many pronouncements of the Prophets and prayed for in the whole Jewish liturgy, an unforeseen dynamic. Yet, the misguided untimely application of such expectations, when the hour of Redemption has not struck, is apt to set the world aflame in an apocalyptic disaster.

Pathology of German-Jewish Relations

This fact has often become a source of confusion, both within Judaism and in the Christian orbit, when eschatological ideas of redemption, and the hope of a forthcoming arrival of the Messiah, even the imagination of an impending end of the world, were applied to a situation arising from factual political events by self-appointed false prophets, ecstatic revellers, impostors or downright madmen. These are the pitfalls of chiliaric thinking and the resulting fanatical movements. In this respect a modern German author, Jörg von Uthmann, believes to have found a close similarity between Jews and Germans, but it seems to me that the main point of this reasoning, what he calls the parallelism of *Geschichtstheologie* of the two nations, refers more to the Judaeo-Christian relationship than to national or ethnic characteristics. Anyhow, this well-written and interesting booklet² deserves closer attention.

Jörg von Uthmann, a German diplomat (born in 1936), who served in the German Embassy in Israel in 1965 under the first Ambassador Pauls, propounds the thesis of a certain kinship between the German and the Jewish people, which he thinks can be observed both in the national character and in the history of the two. It reveals itself in a sort of congeniality, or elective affinity,

² Jörg von Uthmann, *Doppelgänger, du bleicher Geselle. Zur Pathologie des deutsch-jüdischen Verhältnisses*. Seewald Verlag, Stuttgart 1976. 189 S. DM 22.

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SOME PASSOVER MEDITATIONS

Continued from page 1

producing both enthusiastic love and furious hatred. The love manifested itself on the Jewish side after the appearance of Moses Mendelssohn when most Jews in Germany adored German culture and accepted the German way of life. It explains the profound nineteenth-century identification of Jews in Germany with the humanist German culture of the classical enlightenment which created one of the most spectacular periods of assimilation in Jewish history, for which Mr. Uthmann adduces examples, genuine passion for cultural symbiosis and also exaggerated patriotic manifestations or pronouncements bordering on the grotesque. Uthmann quotes a statement by Heinrich Oppenheim, member of the German Reichstag up to 1877, who said that "With the German Vaterland the Messiah has come to the German Jews". Oppenheim was not alone in saying that. It is a *façon de parler* which became current in Jewish circles when describing the Emancipation, or generally developments deemed to be divine miracles creating advantages for Jews.² This custom, confusing political or military situations with eschatological fulfilment and the coming of the Messiah, blasphemous as it is, continued also in the Zionist period, as shown by Rabbi Goren's blowing of the Shofar after the conquest of the Wailing Wall in Jerusalem in 1967.

Love-Hate and Affinity

As to the hate, we need not enlarge on the subject. Uthmann himself cries out "How was it possible that just the nation to which the Jews had assimilated themselves more than anywhere else, succumbed to a delusion which led to the most ghastly murder of Jews ever in history?" None of the current theories of a political, sociological or psychological nature suffices to explain this horrible event. The author admits that also his own theory, expounded in this book, namely the alleged love-hate effect of elective affinity, can only supply a partial explanation; this, however, deserves elaboration because it has been overlooked by all the commentators who dealt with the problem. There must be, he argues, some puzzling obscure incentives to implacable hatred arising from a deeper—though hidden—psychological layer. Has not Konrad Lorenz revealed striking phenomena among micro-animals killing only creatures belonging to their own family? Moreover, on a higher level, there is the legend of the "Double" (Doppelgänger), or Wraith, in various versions of folklore or literature, symbolising the rage of a frightened person against someone who actually is identical with himself. In a story by Edgar Allan Poe, for instance, the hero stabs his "Double" whose presence he cannot bear, only to learn that what he had actually killed was the best within himself. This is, says the author, what the Germans have done by exterminating the Jews. Hitler is reported to have said to Rauschning that the Jew is the very opposite

of the German but at the same time kindred like a brother; there must not exist two Chosen Peoples, he concluded.

Now to history. Uthmann speaks at length about the notorious discord which prevented the establishment of a unified Germany while other Europeans built their nation-states. The Germans persisted in the dream of the Holy Roman Empire and their political ideal was always tinged with theocratical elements. Just like the Jews! Both nations established a *Geschichtstheologie* as a substitute to full nationhood. Indeed, this comparison is exaggerated. The Jews were never a political power to be compared even with dismembered Germany or the multi-faceted German Reich. On the other hand, Jewish historiography was theological from the very beginning, from the Exodus. Yet coming to the present, Uthmann discovers similarities between the influence of German religious institutions in recent German history and the helplessness of Israeli society against the predominance of the Rabbinate in matters of personal status and marriage. Were not notorious Israeli court cases an opportunity to some observers in Israel to draw a parallel between Israeli regulations and the Nuremberg Laws?

Moreover, the complexity of the problem becomes more evident when we consider the consequences to which the amalgamation of nationalist and religious aims may lead. It is apt to produce exalted self-esteem and fanaticism and to state that "as Germans and Jews both are in want of a political home, their megalomania transgresses every reasonable degree"; it also leads to the assumption of a universalist mission. Goethe, for instance, said that "like the Jews the Germans must be dispersed over the world in order to develop for the good of the nations the mass of virtues embodied in themselves". And, as a counterpart, though not at the same level, Uthmann refers to a Conference in Jerusalem (no date given) where Ben-Gurion is said to have "proclaimed without wincing that the State of Israel would have the power to bring salvation to the whole of mankind" (p.76). Not less acute, and perhaps topical in these days of Israel's crisis, is the following supplementary statement of common reaction: "Typical though the boundlessness of German and Jewish megalomania is—its peculiar feature is the latent inclination to abrupt change into self-lacerating despondency" (p.78). He could have added that as a rule they ignore the fact that the causes for this change of mood are mostly self-inflicted and the logical results of the preceding uncritical megalomania.

As the whole medieval scene is dominated by Christian concepts and the struggle between temporal and ecclesiastical power determines the political climate, it is understandable that schemes of thought deriving from the Scriptures and religious scholastic philosophy made up the political vocabulary. This entails a parallelism of Christian and Jewish imagery. The idea of building a celestial Jerusalem and to prepare for the second coming (the Christian version of post-Christian messianism) accompanied like a shadow the philosophy of the Middle Ages.

When at a certain moment, only once during the whole period, the wish to conquer Jerusalem took a concrete—not only spiritual—form, i.e. during the Crusades, the first action was a massacre of Jews in Germany.

The famous twelfth-century Italian abbot Joachim di Fiore predicted a "Third Reich" which would redeem mankind by establishing a universal realm of the Spirit. From there the Nazis borrowed the name for their Reich. This had theological and apocalyptic undertones, but in historical terms it regarded itself as the successor of the First Reich of Charlemagne and the second of Bismark (which was fragmentary as it excluded Austria). The Third Reich (of Hitler) had to surpass all of its predecessors.

In analogy, Mr. Uthmann interprets the ancient Davidian kingdom as the first Jewish state, the Maccabean empire as the second, and our contemporary state of Israel as the third. Despite the originally purely secular character of Herzlian Zionism, an eschatological ideology has subconsciously crept in. Mr. Uthmann says that Jewish and Christian "Zionism" were originally identical but split after the defeat of the Bar Kochba revolt, when Christians abandoned the longing for the physical restoration of Jerusalem (except during the Crusades) and concentrated on the metaphor of a celestial Jerusalem; while the Jews, though powerless, through the ages clung—at least in their prayers—to the hope of physical rebuilding the City as the capital of a restored Jewish State.

Messianic ideas have become so deeply engraved in the Jewish or Christian subconsciousness that the longing for thorough improvement of the world's miserable and morally wicked condition often automatically evoked such dreams. It would be interesting, but naturally exceeding the limits of the present article, to analyse more closely this *Geschichtstheologie*, and also to follow up the creeping-in and transformations of Messianism into socialist and political movements throughout the ages; this, too, could be one of the subjects to be discussed at the Seder table, starting with Exodus, extending to Migration, Upheaval, Revelation and longing for Redemption: the scheme of collective archetypes which also impressed themselves on Christian theology. Mr. Uthmann gives us a whole list of Christians who pretended to be Messias; most of them were condemned heretics and persecuted by Church and State. That since the era of Enlightenment the many spouting socialist trends from St. Simon to Karl Marx had hidden ingredients of messianism was often described as their "Jewish element". It is regarded as an atavistic remnant of Jewish mythology in the thinking of Karl Marx, and for this reason praised or cursed, according to the position of the commentator.

Professor Jacob Talman of the Hebrew University has written the classical book on "Political Messianism",³ following-up the deceptions arising from messianic implications in human affairs. Anyhow, the mixture of political and religious categories has led to murderous "holy" wars, to insane fanaticism, barbarian massacres, and has certainly not brought nearer the celestial or any other Jerusalem. Yet, in our present world there reappears the inclination to such tendencies which are irresponsible to the argument of reason or moderation. The Devil often wraps himself up in the mantle of Saviour. The apocalyptic vision which initiated the fury and crimes of the Third Reich should certainly serve as a permanent warning.

Uthmann's publisher describes his book as "provocative and unconcerned about taboos". He also sets forth many facts which may not be known to the average reader. Some of his statements are perhaps controversial, but they provide useful material for reflection.

³ Political Messianism. The Romantic Phase. Secker & Warburg London 1960.

² In his (recently circulated) Annual Report to the Board of Governors of the Hebrew Union College (Cincinnati) the President Alfred Gottschalk recalled the beginning of his Institute a hundred years ago, when its founder, Isaac Mayer Wise (who had come to America from a small place in Bohemia) "looked upon the world with roseate eyes and viewed America as the New Jerusalem, regarding a national existence of the Jewish people in its own land as a Messianic dream no longer necessary. For then the view was that mankind would be bound together in an age of reason, that reason would weld all members of the family of man into a unit". "What tragic misreading of history that was", adds Rabbi Gottschalk in 1975.

HOME NEWS

ANGLO-JUDAICA

SHORE CONDEMNS BOYCOTT

Addressing a meeting of fellow Labour Friends of Israel, Mr Peter Shore, Secretary of State for Trade, admitted that even nationalised companies like British Leyland might have to submit to the Arab boycott which he deplored, if the alternative entailed a damaging loss of business and jobs. He said "We made it clear that we deplore the boycott both in its direct operation against Israel and the secondary boycott directed against firms in other countries which trade with Israel". He did not think that the fear of the boycott was so widespread amongst British businessmen as to constitute a serious obstacle to the expansion of Anglo-Israeli Trade. It was known that even Arab firms ignored the boycott when they were interested in goods not available elsewhere.

The latter statement is confirmed by news from Cairo that at a recent international conference of businessmen on economic interdependence, Egypt and other Arab States have informed American and European businessmen that their companies will be removed from national blacklists if they make investments in the States involved.

CALLAGHAN SPEAKS OUT FOR ISRAEL

In a meeting with Zionist Federation leaders, the Foreign Secretary, Mr. James Callaghan, said that any lasting settlement in the Middle East would have to include a place for the Palestinian people. The British Government, he said, believes in the integrity of the sovereign State of Israel within secure and recognised boundaries and would continue its endeavours to build bridges between the parties to the Middle East conflict.

NO BAN ON PLO DELEGATES

The Home Secretary, Mr. Roy Jenkins, has again refused to bar entry to this country to representatives of the PLO because they belong to a terrorist group, but he assured the Board of Deputies that he would unhesitatingly deport any foreign visitor who breached the law. Mr. Martin Savitt, chairman of the Board's Defence Committee, had expressed grave concern at the admittance of PLO representatives to the "revolutionary festival" in Belfast and Dublin which the official IRA has convened for July 1976. In his reply, Mr. Jenkins said that he could not prohibit the entry of a visitor from abroad merely because he disliked his opinions.

BLACKLISTS AT £95

An American who claims to be a Jewish journalist, is selling 1975 copies of the Arab trade boycott to British firms. The journalist in question, Mr. M. Petal, said that he and other journalists were able to obtain the lists, but unable to disclose their source. It seems that many firms are paying for the lists in order to find out whether they are on it. They are said to contain the names of 5,000 companies in 88 countries.

COMPENSATION FOR POLISH JEWS?

Officials of the Association of Jews of Polish Origin in Great Britain had a meeting with the Polish Ambassador, Mr Starewicz, one of the few Jews to occupy a prominent position in the Polish Government service. He expressed sympathy with a claim to transfer to the West a hut from Auschwitz concentration camp to be erected as a memorial to the Jews killed by the Nazis. He also accepted a memorandum, setting out the claims of former Polish Jews for pension and insurance rights and for the restitution of former communal property. Similar approaches have been made by representatives of Polish Jewish refugees in the U.S., France, Denmark, Sweden and Australia.

MAYHEW ACTION DROPPED

Mr. Warren Bergson, a 22-year-old Jewish student from Salford, withdrew his £5,000 claim against Mr. Christopher Mayhew, M.P. and apologised to him. Mr. Mayhew had publicly promised to hand that sum to anyone who could prove that a responsible Arab leader had ever threatened the Jews with genocide. Mr. Bergson who wanted to donate the money to charity, produced a statement by the general secretary of the Arab League in May 1948 that "this will be a war of extermination and momentous massacre, it will be spoken of like the Mongolian massacres and the crusades". In court Mr. Bergson's lawyer admitted that the full text of the speech made it clear that the statement was not genocidal.

MAIL TO RUSSIA DISAPPEARS

Similar to the action taken by German politicians was a protest by Mr. Brian Sedgemore, M.P. (Lab) and Dr. Jeremy Bray (Lab) to Mr. Roy Hattersley, Minister of State for Foreign Affairs. They asked the Minister to raise with Soviet authorities the question of registered mail sent to Russia by British citizens which was never delivered. Mr. Hattersley replied that under the terms of the Universal Postal Convention the Soviet authorities could confiscate without compensation postal articles whose importation and circulation was prohibited in the USSR. They were, however, required to notify the originating post office if an article was neither delivered nor returned to the sender.

PRIZE FOR NEWCASTLE PHYSICIAN

This year's Wellcome Award for outstanding contributions to clinical biochemistry was given to Professor Albert L. Latner, director of cancer research at Newcastle University. Professor Latner holds a string of outstanding professional qualifications and takes a keen interest in Jewish affairs. *Inter alia* he is chairman of the Newcastle Inter-Denominational Committee for the Release of Soviet Jewry.

A NAUTICAL QC

Mr. F. Ashe Lincoln, QC has been appointed an associate member of the Nautical Institute, the institute of master mariners of which Lord Mountbatten is President. During the Second World War. Mr. Lincoln was a captain of the Royal Navy Reserve and later naval adviser to the Israeli Government. All members of the Institute have to be distinguished sailors.

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Refugee Pioneer of Open University

Professor Maxim Bruckheimer, 40, who came to this country as a child when his parents had to leave Germany because of Nazi persecution, is one of the pioneers of the Open University where he has been dean and director of studies at the mathematics faculty. He has just received a call to become head of the Weizmann Institute's teaching department in Rehovot, Israel, and director of the new Everyman University in Israel which is vastly modelled on the Open University.

Jewish Chaplain at Heathrow

The Rev. Mordechai Berkovitch, minister of the Kingston and Surbiton Synagogue, has been appointed Jewish chaplain at Heathrow airport.

The first Jewish Quins

The quins recently born to Dr. and Mrs. Alan Brooks, of London, are probably the first Jewish quins ever born. Both parents are Orthodox Jews and the babies' names in order of their time of birth are Reuben, Nathan, Sonya, Naomi and Ezra Zev.

Isaac Wolfson's Golden Wedding Donation

To commemorate his golden wedding, Sir Isaac Wolfson, chairman of Great Universal Stores, handed a cheque for half a million pounds to Lord Taylor of Gryfe in Glasgow to be used to set up a trust to aid medicine, the arts, research and other educational and charitable activities in Scotland.

Engineering Firm's Debt to Dr. Mac Goldsmith

"The news that 74 per cent of Fichtel & Sachs, the German engineering giant, has been acquired by the leading British Engineering group, Guest, Keen & Nettlefolds Ltd. (GKN), is of particular interest to the Leicester industrialist Dr. Mac Goldsmith", writes the "Leicester Mercury". A substantial part of the business of Fichtel & Sachs is in making vehicle clutches, and Dr. Goldsmith designed and developed the company's first mechanical disc clutches in Frankfurt nearly 50 years ago. His reaction on learning of GKN's controlling stake in the business was: "I am very happy that it has come to one of Britain's largest engineering works". The paper also pays tribute to Dr. Goldsmith's manifold important contributions to the industrial development of this country.

A symbolic barmitzvah

At a number of synagogues in suburbs of London and also in Leeds, Manchester, Liverpool and elsewhere in the provinces, there was a symbolic call-up on March 6 for a Russian boy Sasha Roitburd who should have celebrated his barmitzvah on that day. His father Lev Roitburd was imprisoned in Russia after applying to emigrate to Israel.

Christian-Jewish Symposium in Manchester

Under the auspices of the Manchester Council of Christians and Jews, a public debate between Jewish and Christian biblical scholars was recently held in Manchester. It was the first interdenominational venture of this kind in the city. The speakers included Rabbi F. F. Carlebach, M.A. who together with the Rt. Rev. Professor R. P. Hanson discussed the two Creation Narratives in Genesis Chapter One and Two.

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NEWS FROM ABROAD

UNITED STATES

Jewish Centre for Harvard

The president of Harvard University, Dr. Derek Bok has announced that a Centre for Jewish Studies is to be set up at the university. Its staff will include six professors in various fields of Jewish scholarship and 24 graduate fellows. There will also be a large library of Judaica. A national committee chaired by a New York businessman, Mr Gerard Weinstock, hopes to raise about £7½ million to endow the centre. Among the honorary members of the committee are the composer Leonard Bernstein, Professor Sir Isaiah Berlin, Mr. William Frankel, Editor of the Jewish Chronicle and a number of leading personalities from all over the world.

Mohammed Ali's gift

The world heavy-weight boxing champion, Mohammed Ali, has sent a cheque for about £25,000 to a Jewish home for the aged and handicapped in Washington which he had visited. He had gone there after seeing a TV programme which said that the Hillside Aged Centre might have to close down because of lack of money. After talking to inmates of the home for over an hour, Mohammed Ali promised to send a further £25,000 in the near future.

CENTENARY OF ANTWERP COMMUNITY

A hundred years ago this year, a royal decree recognised the Belgian Central Jewish Consistory which included the communities of Antwerp, Brussels, Arlon, Ghent and Liege. To celebrate the centenary, the Antwerp community held a service followed by an academic meeting which were attended by Leo Tindemanns, the Belgian Prime Minister, representatives of all political parties, members of Parliament, the heads of all state universities and many other non-Jews. The festivities were shown on Belgian Television. The governor of the province of Antwerp and the Lord Mayor of the city both stressed in their addresses that they were proud of the fraternal links between Jews and non-Jews. The Prime Minister pointed out that Antwerp's 15,000 Jews had been well integrated into civic and national life without abandoning their special Jewish character. The Nazis had deported about 26,000 Jews from Belgium, but many others were saved by Belgians who hid them for the whole of the war.

HOLLAND

Jewish headquarters in Amsterdam abandoned

Holland's largest Jewish community, the Amsterdam Ashkenazi community has removed its offices from the old Jewish quarter in downtown Amsterdam to a garden suburb five miles away where there are also the headquarters of the Liberal community and several Jewish schools. More than 100,000 Dutch Jews were killed by the Nazis, and only a few of the survivors returned to the old town. Even they, and certainly their children have since gradually moved out to other parts of town as many old buildings were being destroyed in the course of road building.

GUATEMALA

The American "Joint" has made a contribution of \$10,000 towards the relief for the victims of the recent earthquake. It has also offered the services of its trained welfare workers for help in the relief actions.—(EGL)

TURKISH RABBIS PERSECUTED

Thirteen rabbis and religious instructors have been fined £8 each for disobeying orders concerning the teaching of religion. Children attended daily services at the synagogues to learn the prayers in Hebrew and to have them explained in Turkish. There is, however, a law which prohibits religious lessons outside schools.

ITALY

A trial without defendants

After seven years of investigations, the trial opened in Trieste against the unknown Nazi henchmen responsible for the murders in the only death camp on Italian soil, the old rice-mill at San Sabba just outside Trieste. In 1943 several thousand Jewish and political persecutees were killed and cremated there. Only one of the 14 Nazis alleged to have perpetrated these murders, is still alive. He is Joseph Oberhauser who works in a Munich beer-cellar and has so far ignored a summons to the court. The trial therefore started before empty benches.

Witnesses included survivors from the camp who had lost their entire families. An Italian worker who was employed in a neighbouring oil refinery, reported that he saw how SS men in rowing boats disposed of sacks full of human corpses. An Italian collaborator, 78-year-old Augusta Reiss, said she only remembered the killing of ten Jews who had thrown bombs at Germans, but she had disagreed with Oberhauser's methods.

FRANCE

Bomb Explosion at M & S

Responsibility for a bomb that wrecked the basement of Marks & Spencer's Paris branch was claimed by the "Internationale for Revolutionary Solidarity" in revenge for the death of IRA hunger-striker Frank Stagg.

Breslau documents discovered

Professor Gerard E. Weil of Nancy University has discovered a number of Hebrew manuscripts which disappeared from the famous library of the Breslau Jewish Seminary during the Hitler period and were thought to have been destroyed by the Nazis. They are part of the "Savara Collection" which the seminary acquired from Trieste centuries ago.

NEW FUTURE FOR JEWS IN SPAIN

King Juan Carlos received a delegation of leaders of the World Sephardi Federation which included Rabbi Dr. S. Gaon, the Haham. He showed keen interest in the Sephardi heritage of Spain and in Sephardi communities all over the world. There have been reports of a dramatic resurgence of Jewish life from all parts of Spain. Schools and synagogues are being built or rebuilt in Madrid, Barcelona and Malaga, and new communities have been formed in Granada and Seville. There are a number of Jewish lecturers and students at Madrid university. At present the Jewish population is about 10,000.

AUSTRIA

Arafat praises Kreisky

Austria's opposition People's Party has demanded a parliamentary debate with regard to the proposed opening of a PLO office in Vienna. Austrian newspapers and radio commentators have called on the Chancellor, Dr. Kreisky, to dissociate himself from the praise lavished on him by Yasir Arafat, leader of the PLO who, in a radio interview thanked Dr. Kreisky for "bravely resisting Zionist blackmail attempts" and his sympathy for the PLO.

Chancellor visits Theresienstadt

During an official visit to Czechoslovakia, Dr. Kreisky visited the site of Theresienstadt concentration camp and laid a wreath for the 43,000 victims who died there during the war. The director of the memorial shrine decorated Dr. Kreisky with a medal in recognition of his anti-fascist work during the war.

Exile Documents required

The Dokumentationsarchiv des Oesterreichischen Widerstandes, Altes Rathaus, Wipplingerstrasse 8, 1010 Vienna 1, is collecting material for a research library on matters of exile and would be grateful for relevant material, i.e. newspaper copies 1934-45, pamphlets and books by German and Austrian authors in German or English.

THE ISRAELI SCENE

A. P. MICHAELIS 70

One of the founder-members of the AJR and its vice-chairman during the war, A. P. Michaelis, celebrated his 70th birthday in Jerusalem where he settled after the war. By profession a banker, his many connections combined with his mastery of the English language were most helpful for the development of the AJR during its first difficult years. In retirement, he devotes much of his time to his hobbies: painting and drawing and family history. His wife is Eva Michaelis-Stern, one-time head of the London Youth Aliyah bureau and throughout her life connected with the work of that organisation. E.G.L.

HIGHEST TAXED PEOPLE

Israel's 1976/77 Budget of £5,737 million heavily relies on help from Jews outside Israel and on the United States. 41 per cent of the Budget has been allocated to defence, 18 per cent to the payment of foreign debts. The average Israeli will be paying some 62 per cent of his income in taxes. The tax for Israelis who wish to travel abroad, has gone up from about £50 to £67.25.

CAMPAIGN AGAINST TAX DODGERS

Israeli Banks have been instructed to report all transactions worth more than I£15,000 (about £1,000) in order to catch tax dodgers. The income tax authorities will begin a study of the tax returns of more than 2,000 people with assets of more than £67,000, including the owners of speed boats and luxury villas.

ABORTION CONTROVERSY

The Knesset is considering a law to liberalise abortion. The present law only permits abortion in cases where the mother's life is in danger. Mr. Shemtov, the health minister, said that there were at least 60,000 abortions a year, of which only 16,000 were legal and that under the new law abortions would be allowed during the first three months of pregnancy subject to the approval of a doctor and either a public health nurse or a social worker.

ITALIAN LABOUR CONGRESS BOYCOTTED

The Israeli Labour Party has boycotted the national congress of the Italian Socialist Party because the PLO was represented by a delegation. The Socialists, Italy's third largest party, had invited both the ILP and the PLO.

INTERMARRIAGE WITH ARABS

In the past five years more than 150 Jewish girls have married Arab husbands. Until now they had to convert to Islam before doing so because of an Order by the Israeli Ministry of Religious Affairs which laid down that no Moslem religious court could marry a Jewess and a Moslem unless she converted first. This order has now been revoked, and as the Koran permits mixed marriages without conversion, such girls can now remain Jewish and their children will be regarded as Jews.

A UNIQUE FIND FROM ANTIQUITY

On a visit to relatives in Tirat Zivi, a New York stockbroker and amateur archaeologist Morton Leventhal discovered a bronze head of the emperor Hadrian in the Bet Shean plain. The head and parts of the torso which were found later constitute the only bronze statue hitherto found which can with certainty be identified as Hadrian who ruled between 117 and 138 AD, because bronze statues were often melted down in later periods. Research has since established that the statue was probably over 2 metres high. Hadrian visited Palestine in 129 and 139 AD. He was the emperor who suppressed the last great military clash between Jews and Romans, the Bar Kochba revolt. Professor Yadin who is a known archaeologist considers the discovery of the statue proof of the destruction of a Roman legionary unit during the rebellion "because it is inconceivable that a Roman legionary unit would freely abandon the statue of the emperor."

J. J. Maitlis

SELECTED STORIES BY PERETZ

It was not a mere coincidence that last year the two American authors, the Yiddish poet Eliezer Greenberg and the writer-critic Irving Howe brought out this delightful volume of short stories by I. L. Peretz,* to commemorate the 60th anniversary of the death of this outstanding Yiddish writer.

Like many of his contemporaries, Peretz, a highly gifted, prolific and versatile writer, started as a radical, a torchbearer of the enlightenment and satirist, and in the course of the years further into a romanticist and symbolist. As the great reviver of the modern Yiddish literature he retrieved rare gems from the East European Jewish past. One of the great writers of the time, he was always in quest of new ideas, always intrigued and open to new trends and movements in the Western art. A diverse, often deeply divided personality, Peretz became at the turn of the century greatly attracted by the new currents of neo-romanticism and symbolism in the European literature, and so this great master delved into the depth of the past, searching and revealing the hidden lights of a radiating Jewish life, the treasures of a living traditional lore with all its creative intensity and diversity. A new era in Peretz's creative work started with his popular folk-tales and hasidic legends which exerted a profound influence on the entire generation, readers and writers alike.

In his beautifully retold folk-narratives and hasidic stories, Peretz recaptured and masterly recreated the genuine spirit of Jewish life in bygone days, the passionate belief and burning faith of former generations. The diverse traditional material provided him with a variety of motifs and variants which he used with great artistic skill and a lofty imagination. In reshaping and recasting content and form, Peretz gave a new social and subtle meaning and a sublime expression to the stories thus retold.

It was a world of vision and dream of mysterious tales and meaningful legends, with their saints and silent sufferers, with its distress and hope, sorrow and joy. There are tales of rare wisdom and goodness of rabbis and saintly men, stories of suffering and exemplary modesty, of purity and kindness. In the words of the editors, Peretz "brought the qualities of the nineteenth century into Yiddish literature by going backward into the East European Jewish past".

Thus one of Peretz's most famous stories, "Bontshe the Silent", is an expression of the author's sharp scepticism. Bontshe belongs to a world of the dumb and mute who bears all injustices and indignations in his earthly life without resentment or complaints, a tragic life of an underdog who passes away unnoticed by his fellow mortals. But so runs the moral of Peretz's narrative. Bontshe, as an archetype of the humble and meek, stands in high esteem in the world above. His silent life and unnoticed death caused a stir in Heaven. When he appears before the Divine court and is asked what his reward should be for all the injustices and injuries he experienced in his life, the pious, silent sufferer asks modestly for "a hot roll and fresh butter every morning". It is the highest delight imaginable for this poor, gentle and starved man,—a great social motif which the artist Peretz has clad in a colourful garb of the popular tale.

Characteristic of Peretz's charm and pathos is also his story "The Magician", which belongs to the widely spread cycle of the Elijah legends. Here, as so often in Jewish folklore,

the prophet Elijah, the faithful guardian of Israel in distress, in a miraculous way helps the pious and charitable people in their hour of need. Our story tells us how Elijah appears in the guise of a dazzling magician in a Volhynian townlet and provides the poverty-stricken Hayim Yoine and his wife with the necessary Passover fare, a ready table with food and wine and even candles for the benediction for the Seder night. Here again we have a well-known folkloristic motif, transmuted from the Orient about the wondrous Rabbi Nissim ha-Mitzri (in the disguise of Elijah) who appears on the eve of the Passover festival to a humble but worthy couple bringing them help and succour to reward their unshakable faith and trust in God. A similar note strikes the hasidic story about Rabbi Isachar-Ber of Radoshitz, who lived in great poverty, but to whom on the eve of the Seder two angels in the disguise of two "daitshlech" (Germans) brought all the required food for the Seder.

It was as so often that the world of Hasidism with its ethos and pent-up emotions, its radiance and ecstatic feeling served Peretz, as the literary critic, S. Niger, put it, as "a medium for crystalizing his own thoughts and feelings". So it happens in his pervasive and subtle story, "If not higher". There we are told a remarkable story about a "Litvak", an incredulous, traditionalist Lithuanian Jew, who doubts and scoffs at the belief of the ordinary hasidic followers of the rabbi of Nemirov, that he ascends to Heaven every morning in the days of Awe at the time of the Penitential prayers. What does a sceptic Litvak do? He secretly follows and watches the holy man in his movements from the early hours of a cold grey morning. Clad in peasant clothes, girded with a long leather belt and an axe in his belt, the rabbi goes to the nearby forest to chop some wood which he later brings to a poor, bed-ridden sick widow. While the rabbi kindles the wood in the stove and the fire starts to burn brightly, he recites quietly and joyously portions of the Penitential prayers. When the dubious Litvak saw all

this happen, he became a disciple of the rabbi. And when he afterwards heard a follower of the rabbi telling how the rabbi of Nemirov ascends to Heaven at the time of the Penitential prayers, the Litvak laughed no more, he only added quietly "If not higher".

Here, as in so many other stories, goodness and kindness are working wonders. Their motif is widely spread in the hasidic lore. Peretz recaptured and reworked this traditional material in his masterly style and fascinating manner. Romanticism and symbolism were much in the air. While reshaping and retelling folkish tales and hasidic stories, Peretz gave them his own interpretation, their meaningfulness and adequate artistic expression. His stories with their inherent loveliness, unique charm and invigorating force, should, in the words of the instructive introduction, "be read as 'wisdom stories', pieces of fiction that evoke pleasure through a tacit engagement of mind, cleverness, insight and commentary". In their sum, we find, "almost the totality of Jewish response to the Jewish situation".

While the well-written introduction is done by the editors, the stories are translated by various hands. And one final remark. On page nine the editors mention the Yiddish Conference of 1908 in Czernowitz in which Peretz took part. But at that time Czernowitz was not under the rule of Rumania but part of Austria. Probably an excusable *lapsus calami*. A short glossary concludes this delightful volume of Peretz's folk- and hasidic stories.

* Selected Stories. I. L. Peretz. Edited with an Introduction by Irving Howe and Eliezer Greenberg. Paul Elek London. £2-80.

BRESLAU 1941 Diaries of Dr. Willy Cohn

Former Jewish residents of Breslau will welcome this modest but fascinating German-language publication recently issued in Israel.* It is a selection from the diaries of Dr. Willy Israel Cohn — a martyr of the holocaust — written before his deportation in 1941, edited by a former Breslauer, Dr. Joseph Walk, and published jointly by the Verband ehemaliger Breslauer und Schlesier in Israel and the Bar-Ilan University Institute for the Research of Diaspora Jewry. The booklet also contains a family tree, an explanatory preface in Hebrew and English by the diarist's daughter, an informative introduction also in Hebrew and English by the editor, documents relating to Jewish life in Schlesien and Breslau 1940-1941, and two articles by Dr. Cohn on Heinrich Graetz and Jonas Fränckel.

As a personal document the diary, though fragmentary, gives valuable and moving insights into the life of a Jew during the Holocaust period. We read of the celebration of the Jewish festivals and a visit and sermon by Dr. Leo Baeck; of his work at the Cathedral library, his journalism and his recreational activities; of his awareness of the world situation and its implications—the fall of Tobruk and the invasion of Yugoslavia; of the fate of the Yishuv and the loss of the "Patria". And throughout the diary there are references to the impending catastrophe; to the compulsory registration at the local police station; to the "Transporte" going east and the murder of the Jews in Lemberg and elsewhere; to the orders of expulsion issued in Breslau itself, and to the order to wear the yellow Jew badge, so that he took his walks "im Schmuck des Judensterns".

The work may justly claim its appropriate place alongside the other original documents and diaries of this period.

RUTH P. GOLDSCHMIDT-LEHMANN.

* Als Jude in Breslau—1941. (Aus den Tagebüchern von Studienrat a.D. Dr. Willy Israel Cohn) herausgegeben von Joseph Walk. Jerusalem 1975, pp. vi, 90, 5. 22.

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Further details are published on page 8

H. W. Freyhan

THE MENDELSSOHN SAGA

Great novels have been built on the story of one family, e.g. Thomas Mann's *Buddenbrooks* and Galsworthy's *Forsyte Saga*. Some of the fascination which they generate may also be experienced if, outside the realm of fiction, one pursues the saga of a real historic family, and even if one does this merely by perusal of their correspondence. For the loss of the novelist's creative art there may well be some compensation if the family in question is of some prominence and includes men and women who have left their mark on the cultural, political or economic life of their time.

All this applies to the Mendelssohns, and a recent volume of unpublished letters (*Felix Gilbert, Bankiers, Kuenstler und Gelehrte*; J. C. B. Mohr, Tübingen, 1975; DM 87; published under the auspices of the Leo Baeck Institute) can hardly fail to stir the reader's imagination and bring vividly to life not only the correspondents themselves but also their historical and cultural background.

In this new collection the "cast" is limited to those who lived in the nineteenth century. The great ancestor, Moses Mendelssohn, is therefore excluded, but his widow, Fromet, opens the series with a letter to her youngest son, Nathan. This letter differs strikingly from all those that follow: in its language and spelling, it belongs to the pre-emanipation period.

The family's most famous member, Felix, is only sparsely represented since so many of his letters had already been published long ago. All the more space is devoted to his sons, Karl and Paul, and to his younger brother Paul, the banker. A prominent place is also reserved for Moses Mendelssohn's surviving children and their descendants. And, as *ruhender Punkt in der Erscheinungen Flucht*, there is the long-lived "Hinni" (1776-1862)—the wife of Joseph the banker—whose letters reveal a lively and attractive personality.

The "outsiders" among the correspondents include persons of high rank or fame, such as Augusta, the first German Empress, as well as Alexander von Humboldt, Gervinus, Otto von Gierke, Paul Heyse, Varnhagen von Ense and Treitschke. Indirectly, we learn of meetings with Ranke, Eichendorff, Clara Schumann and Lassalle.

The editor's introductory chapters, covering some 50 pages, facilitate the perusal of the letters, which are also generously annotated. (The two Pauls are sometimes not clearly enough identified, and Joseph Joachim's wife was *Amalie*, not *Alma*.)

The introduction amounts to a scholarly survey of the whole scene, shedding a new light on personal relations within the family and on the character and outlook of individual members.

The religious allegiances are analysed with meritorious clarity and insight. Most of the Mendelssohns had left the Jewish faith, but their motives differed a great deal. The way in which the relevant information is sorted out and assessed is much to F. Gilbert's credit.

Of Moses Mendelssohn's surviving children, only two remained Jewish, as did two of his grandchildren. When the last of these Jewish family members, Joseph's widowed daughter-in-law Marianne, died in 1880, her funeral was the first Jewish ceremony which many of her mourning relations had ever attended. Yet it was on this occasion that Marianne's son received a letter of condolence from the Empress Augusta which concludes: "Aber auch fuer weitere Kreise ist es wahrhaft beklagenswert, einen Charakter verschwinden zu sehen, der die traditionelle Treue der Gesinnung mit jener seltenen geistigen Frische verband, die an den Umgang mit hervorragenden Maennern der Vergangenheit erinnert. Solche Gaben des Geistes und der Gesinnung bedarf das Vaterland, und es faellt unsrerer Zeit schwer sie zu ersetzen. . . . Ihr Segen ruht auf der Familie, an deren einzelne Mitglieder ich Sie bitte, den Ausdruck meines vollsten Mitgefuehls personlich kund zu tun."

Conversions

Two of Moses Mendelssohn's sons joined the Protestant Church. The elder of them, Abraham, Felix's father, had his children baptized several years before he and his wife Lea took this step themselves. These conversions were at first kept secret to avoid offending Lea's mother. In the letter in which he informs his sister of his intended engagement to Fanny Mendelssohn, Wilhelm Hensel writes: "Die Eltern verlangten nur, dass die Sache noch aller Welt ein Geheimnis bleibe, da die Grossmutter des Maedchens noch gar nicht wisse, dass diese wirklich Christin sei und man die alte 80-jaehrige Frau, eine orthodoxe Juedin, nicht wolle mit Leid in die Grube fahren lassen, die schon ihren Sohn (Jacob Bartholdy) verstossen hatte, weil er Christ geworden (auch dass ihre Tochter Christin sei, wusste sie nicht). Dass man nun die Enkelin nicht als erklarte Braut eines Christen hinstellen konnte, war natuerlich, und so musst' ich mich dieser Bedingung fuegen."

But this was not all. After a little while "fragte mich die Mutter unerwartet, wie es mit meiner Religionsansicht staende und ob es denn wahr sei, was man sage, dass ich naemlich zur katholischen Kirche uebergehen wolle." Fanny knew of this but had concealed it from her mother. "Nun kehrte sich der Zorn der Mutter gegen die Tochter, und sie erklarte, dass wenn sie dies gewusst, sie nie

ihre Einwilligung gegeben haben wuerde, da es mit ihren Ansichten durchaus nicht stimme, einen katholischen Schwiegersohn zu haben, da Katholizismus allemal zu Fanatismus und Kopphaengerei fuehre." Abraham, although he shared his wife's misgivings, tried to soothe her, but Lea insisted on Hensel's promise to remain a Protestant; else she would advise her daughter against the marriage and would, moreover, forbid not only further meetings between the lovers but even all correspondence. The following day Hensel requested one more meeting with Fanny, but Lea refused. "Da sagte die Tochter mit einer wilden Festigkeit, deren Ton ich noch heut hoere: 'Mutter, ich werde ihn sprechen.'"

It is worth remembering that Lea was the granddaughter of Daniel Itzig, the most prominent *Hofjude* under Friedrich II. As a wealthy heiress she held the purse strings (as Hensel suspected) and could speak with some authority. But her attitude in this matter reveals that she accepted Christianity only in the "enlightened" form of Protestantism—characteristic of her eighteenth-century upbringing.

Hensel never became a Catholic, but two of Moses Mendelssohn's daughters did. Dorothea, his eldest child, had left her Jewish husband, Simon Veit, to join Friedrich v. Schlegel, whom she later married. She had first been converted to Protestantism but had subsequently become an ardent Catholic, as had her sister, Henriette. Both were driven by conviction, and Dorothea's two sons from her first marriage followed her example, much to the distress of their Jewish father.

The letters confirm that none of these conversions interfered with the feelings of kinship in this first generation after Moses Mendelssohn, and this includes Lea. The fact that Dorothea and Henriette did not live in Berlin may have eased the situation.

While Dorothea's and Henriette's Catholicism had its roots in the romantic movement, their brothers' religious ideas were based on their father's philosophy, whether they remained Jewish, like Joseph (who had still enjoyed his father's tuition) or not, like Abraham, whose memory of his father caused his initial reluctance to consent to his children's conversion. His conception, as expressed in his letters, may have reflected that of Lessing's Nathan, but there is little doubt that he regarded baptism as a means to full emancipation.

In the next generation the family bonds between Dorothea's descendants and the other Mendelssohns loosened considerably. Felix could not establish much contact with his cousins, whom he met in Rome, and his aunt Henriette wrote to her sister: "In Felix ist vieles, man koennte sagen, alles, nur das nicht, was den Johannes (Veit) wohl allein an die Menschen knuepft. . . . Dieser gaenzliche Mangel an religioeser Tiefe ist mir immer schmerzlich aufgefallen an dem sonst reich begabten jungen Mann". This is a doubtful judgement, and I am afraid F. Gilbert hardly improves on it with his comment that for Felix, allegiance to the Protestant Church was "Teilhaberschaft an der Kultur dieser Welt. Ein Beispiel dafuer ist, dass in seinen Oratorien, vor allem dem *Elias* . . . Felix Mendelssohn Bartholdy religioese Effekte mit Techniken, die der Oper oder der saekulaeren Musik angehoerten, erreichte". As if Bach and Handel, his great models, had not done exactly the same!

Unlike the father, Felix's elder son Karl did profess agnostic views and refuted all proofs for the existence of God, which must have included those that Moses Mendelssohn had once defended against Kant's criticism.

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THE MENDELSSOHN SAGA

Continued from page 6

Karl was one of the two historians in the family; the other was his father's cousin Benjamin Georg, Joseph's son, who was as strongly conservative as Karl was progressive in his outlook.

Orphaned at an early age, Karl and his brother Paul had been brought up by their uncle Paul, the banker. The relationship between Karl and his uncle was rather strained. One of their disputes arose over the publication of Felix's letters. Some 30 years back the family had felt much offended by the publication of Zelter's letters to Goethe, which contained a few tasteless remarks. Not surprisingly, Paul was now anxious to protect persons still living from a similar experience. Besides, in view of Wagner's antisemitic attacks (which, incidentally, appeared first in 1850, not 1853), he wished to present Felix's image in the best possible light, whereas Karl's stand was that of the detached historian who had a different set of priorities. In a letter his uncle reproached him for publishing Felix's account of his visit to Buckingham Palace without obtaining Queen Victoria's permission. As it happened Paul had already made enquiries about this, and the Queen (whose daughter, to make matters worse, was the Crown Princess of Prussia) had explicitly requested that the letter should not be published.

Gilbert could also have mentioned Berlioz's feelings when he read of Felix's derogatory opinion of him as a composer—notwithstanding their friendly personal relations.

The book's concluding section contains some of the academic correspondence of the two historians, Karl and Georg, affording interesting information about such matters as appointments of Professors at German Universities in the nineteenth century.

There was one notorious outsider in the family: Nathan's son, Arnold, another of Felix's cousins. His experience as a doctor among the poverty-stricken working class in Berlin and in the *Vogtland* (the textile district of Saxony) had stirred his social conscience and taught him that the workers' sufferings were due to their gross underpayment by the manufacturers. He soon realised that mere charity, as meted out by his rich relatives, was not the answer, and he proposed founding an Institute which would provide work at a living wage and thus force the employers to act likewise. Not unexpectedly his uncle Joseph warned him of the hostility which such a scheme would encounter, as well as of the force of market conditions.

Arnold came under the spell of Lassalle—so much so that he and a friend stole a cassette which belonged to Count Hatzfeld's mistress, hoping that its contents would be useful to Lassalle, who had an affair with the Countess. Arnold had to flee, and when, a year later, he set foot on Prussian soil again he was arrested and brought to trial.

Strings were pulled behind the scenes, with the result that his father was allowed to bail him out, on condition that Arnold would leave the country for good. The correspondence confirms Nathan's absolute disapproval of his son's conduct, while Joseph even refused to receive Lassalle in his house. Arnold, who had mean-

while exchanged Proudhon for Lassalle as his mentor, was released from prison and spent his few remaining years abroad, still serving his cause.

In his letter from prison Arnold tells his father of a conversation which he once had with his cousin Paul, the banker. "Schon damals antwortete ich Paul, der ein ganz guter Mensch sein mag, aber gern fuehlen laesst, wie gut er ist, als er mir einmal, sich in seinen fuerstlich eingerichteten Zimmern umsehend, sagte: Siehst Du, ich frage mich manchmal, wie ich zu dem allen berechtigt bin. Ich antwortete ihm: *Die andern fangen auch schon an, danach zu fragen*". (My italics.)

The dialogue could hardly have been more significant. But Paul, who, after all, had initially questioned his own right to such wealth was no hard-headed businessman. He is true to the family tradition when he writes to Karl: "Denn wenn Du in gewisser Weise zu beklagen scheinst, dass Dein Vater [Felix] nichts von der merkantilen Ader von Meyerbeer besessen habe, weil er sonst reich geworden waere, so halte ich meinerseits dies geradezu fuer einen Teil seiner Groesse und zwar nicht den schlechtesten . . . bei den Verhandlungen ueber das zur Publication Bestimmte, verfare in der Groesse Deines Vaters, d.h ohne die Meyerbeersche merkantile Ader".

This is part of the heritage of Moses Mendelssohn, and it has remained with his descendants right into the present century.

DEATH OF PROFESSOR CASSIN

Professor René Cassin died in Paris at the age of 88. He was an eminent jurist of international renown and author of the UN Declaration on Human Rights. In 1968 he received the Nobel Prize for Peace for his contributions to the promotion of humanitarian causes. He was also Honorary President of the Alliance Israélite Universelle. In the First World War he was wounded and received the Croix de Guerre. After the war he took up academic teaching at Lille, at the Paris Sorbonne and at the Hague Academy. He represented France at the Geneva League of Nations from 1924-1938 and at the U.N. from 1946-1951. After the French armistice in 1940, he was the first civilian to leave Bordeaux and to join De Gaulle in London. The fact that he drew up the Charter of the Free French Forces earned him a death sentence from the Vichy Government. He frequently broadcast on the BBC foreign service to France. After the war he held various high offices and was made honorary president of the French Council of State. As president of the Alliance Israélite, he revived its schools in North Africa, Syria and Palestine and dealt with refugee problems.

RABBI AND PHILOSOPHER

Dr. Alexander Altmann 70

On April 6 Alexander Altmann will celebrate his seventieth birthday. There are good reasons to assume that this anniversary will also arouse interest outside the circle of his friends and colleagues. His life and work represent characteristic and valuable aspects of our German-Jewish legacy. For him, the son of the Chief Rabbi of Trier, traditional learning was an essential basis of his education. On the other hand, he early felt the attraction which the study of modern philosophy can exercise. The inter-relation between these two spheres remained a central problem of his intellectual development. As Rabbi of the Berlin community during the 'thirties he lectured on the Philosophy of Religion and its classical Jewish representatives at the Rabbinical Seminary established in 1873 by Esriel Hildesheimer. These years became increasingly a time of emergency, but they were also a period which stimulated reflection and the search for a new spirit. The collection of Franz Rosenzweig's letters was published in 1935 and gave a strong impetus in this direction. Altmann took an important part in the work of interpretation; Rosenzweig's paradoxical and not very popular thesis of Jewry standing outside the stream of history, became his particular concern.

In 1938, Altmann followed a call from Manchester to become the Community Rav. In those days, the appointment to such a leading post in Anglo-Jewry was exceptional for a member of our group. Altmann was eager to transfer something of the spirit of intellectual revival he had shared in Berlin to the new and very different environment. He established an Institute of Jewish Studies on the model of the Frankfurt "Lehrhaus". It was intended to bring scholarship to the layman for producing a living contact between Jewish past and present. In 1959 the Institute became a part of the Hebrew Department of University College London, after Altmann had accepted a call to fill the professorship of Jewish Philosophy at Brandeis University. A scholar capable both of analysing the neoplatonic sources of medieval speculation and of discussing the intricacies of modern thought, he was the obvious choice for such a post.

As an American professor Altmann continued to include in his studies themes relevant to the intellectual development of German Jewry. He investigated the character of preaching in the synagogues of the emancipation period, considering its form and content and tracing the impact of the German environment's idealistic movement. The climax of his efforts was the monumental biography of Moses Mendelssohn, published in 1973. Here the image of the Berlin sage was drawn as the centre of innumerable personal and intellectual relations. A comprehensive and penetrating study of the metaphysics of Enlightenment as the basis of Mendelssohn's own thought had prepared the way. The reader obtains the impression that the great pioneer of modern Jewry in the age of Lessing had become a deeply congenial figure to his historian because Mendelssohn could still sincerely believe that intimate contact with contemporary thought would not weaken the ancient bond of Jewish tradition.

The congratulations of our group to Professor Altmann and his family at his anniversary have a firm foundation in the work he has done for the understanding of our inheritance and the expectation of further work to come.

HANS LIEBESCHUETZ

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Alfons Rosenberg

AN UNKNOWN RILKE CORRESPONDENCE

More than 2,000 of Rilke's letters have been published. They are an inseparable part of his work. Art, an inimitable style and true feeling combine to make them unique. His correspondents are to a somewhat disturbing degree ladies of the high and highest society. But in this article I would like to introduce a correspondent who seems to be unknown to students of Rilke's life and work and who yet received letters from the poet which are not published and of more than a purely personal interest.

Margarete Rosenberg was born in Berlin more than 81 years ago. In 1919, she published a slim volume of poems called "Neigungen" (reprinted in 1974). But even before she had poems printed in Franz Pfemfert's "Aktion". It was he who gave her the pen name Henriette Hardenberg. She was married to the writer Alfred Wolfenstein. Through him she met Rilke in Munich in 1916. For the first time Rilke mentions her in a letter to Wolfenstein in 1916:

Sie selbst bald wiederzusehen, ist nicht allein meine Erwartung, ich wuerde betruetzt sein, wenn es nicht dazu kaeme; denn wir haben doch, scheint mir, eine genauere und vielfache Einstellung zueinander, die nicht uebergangen sein duerfte.

We are in the midst of the war. Rilke had just had a spell of military (office) service in Vienna, he had lost his initial enthusiasm for the war, was depressed and full of deep foreboding for the future of Europe. He writes again in 1916:

Nicht erst durch Wolfensteins Brief diesen Morgen ist's mir zum Vorwurf geworden, all diese Wochen war innerst Wunsch und Mahnung da, Ihren Brief mit den herzlichsten Wuenschen zu erwidern und Ihnen wenigstens dies zu schreiben, wie ganz und gar freudig mir war, meine Sendung so beantwortet zu sehen: durch die Nachricht, dass Ihnen ein Sohn gegeben worden ist. Denn dies war im Stillen mein Gedanke, als ich mich beim Absenden der beiden Buecher an Sie Beide von Tag zu Tag verspaetete, dass sie schliesslich vielleicht, wie wuenschend, zu jenem schoenen Anlass zurecht kommen wuerden. Nun bin ich auch mit dieser Versicherung verspaetet, so geht es mir jetzt mit allem Naeheren, nie bin ich mit meiner Post soweit zurueckgeblieben und am Weitesten hinter dem, was mir, seinem Wesen nach, am raschesten vom Herzen ginge. Aber es draengt der Tag so viel Laestiges und Fremdartiges auf, was abzutun und abzuwehren ist, und indem ich da einigermassen mir Leistung und Bewaeltigung abzwinge, schlaegt die Gehemmtheit immer weiter ins Eigene und greift dort um sich.

Wir leben in einer immer abgeschnuerteren Welt, wie oft nachts fallen mir die Warnungen der alten Maenner aus den nun schon so entlegenen Vorjahren ein. Rodins, der in merkwuerdigen Worten vom Unheil redete, von der Zerstoerung, und immer wieder geht's mir ans Herz, dass der alte Cézanne in den naechtlichen Gassen von Aix ausrief, schrie: C'est terrible, le monde va mal.

Und nun ist's ueber uns, fuer wie lange noch? Nicht ueber Ihnen; denn Sie reichen durch den Sohn schon wieder in die Heilung hinaus. . . .

What has become of this son whose birth seemed a transition from a dark and brutal world to a world of sanity and light?

Frank Wolfenstein emigrated first to Palestine, took part in two wars and lives now in England: the son of two German writers, his birth was hailed by the greatest German poet of his time. Rilke's letter to Henriette Harden-

berg of 1918 reads like a poem in prose:

Ihre grosse Herzwele ist, wie gestrige Musik, noch ueberall in meinem schwingenden Zimmer. Sie haben mirs, liebe Freimuetige, aus einem teilnahmslosen zu einem ploetzlich herzlichen gemacht; was doch Menschen aus Arglosigkeit und Freude einander geben koennten!

Ich stelle mir vor, Sie kommen manchmal, wenn Sie etwas Schoenes finden, in sich oder in einem Buch, kommen und legen mirs vor: als einem Blinden, da ich doch nicht sehen mag. Wenn ich dann Sie sehe, so solls jedesmal wie ein glueckliches Bild innen unter sicherem Lidern sein.

At that time Henriette was very young, meeting such an extraordinary personality had made a great impression on her. Her diary of 1918 was juvenile but a candid and natural expression of her experience:

Lieber Himmel, ich will ganz ehrlich sein, aber es ist wahr, was ich schildere: Rainer Maria Rilke hat mich besucht, und seitdem setzen mir meine Blutkoerperchen zu. Bin ich behetzt? Ich sage mir: Er ist zart, so sehr zart, aber mit Temperament. Er ist nicht einer, der in seiner Feinheit endet, es geht breit aus von ihm, und ich kann nicht anders als an einen Baum denken, der belebend in der Landschaft steht. Und ich spure den Wind darin und die Waerme. In mein Bewusstsein ist eine Bewegung gekommen, die mich nicht verlaesst. . . . Ich mache ein Gedicht und druecke nicht aus, was ich will.

And not much later:

Gestern war ich bei Rilke. Er las mir einige Gedichte aus Paris von 1914 vor. Ich sass in einer Ecke, ihm gegenueber. Mir war nicht mehr wie ein Zimmer um mich, sondern als waere ich in wirklich schoepfender Natur. Dass ein Mensch wie Rilke lebt, ist wie ein Trost auf viele Wunden, ist Entzueckung, wie Fruehling.

The following letter was written in Paris in 1924. His loneliness in the "tower" of Muzot in Switzerland was a greater burden than he was able to carry. The symptoms of his grave illness began to disturb him, he fled to Paris and allowed himself to be submerged in a hectic social life. He tried to be lighthearted:

Liebe Henriette Hardenberg!
Herzlich und froh Erinnerte!
Was werd ich mich freuen, Sie zu sehen: ich komme heute gegen Abend noch einmal vorbei, um Ihnen die Stunde des Wiedersehens vorzuschlagen.
Dankbar, ganz und gar, dass Sie sich meiner erinnern haben.

Ihr Rilke.

It was the last letter Henriette Hardenberg received. Rilke died on December 29, 1926.

MEMORIAL MEETING FOR THE MARTYRS Sunday, April 25

As readers will see from the announcement published in this issue, the Commemoration Meeting for the 33rd Anniversary of the Warsaw Ghetto Uprising and the Six Million Jewish Martyrs of Nazism will be held on Sunday, April 25, at 3 p.m., at the Prince of Wales Theatre, Coventry Street, London, W.1 (not the New London Theatre, as stated in our March issue). Together with the Polish Jewish Ex-Servicemen's Association, the Board of Deputies of British Jews, the Zionist Federation and the Association of Jewish Ex-Servicemen and Women, the AJR will, for the first time, be one of the sponsoring organisations. The speakers will be His Grace, The Duke of Devonshire and Ald. the Rt. Hon. The Lord Fisher of Camden. Admission is free. For reserved seats stamped and addressed envelopes should be sent to: The Secretary, AJEX, 2 Beaumont Grove, London, E.1.

"THANK-YOU BRITAIN" FUND LECTURES

This year's three "Thank-you Britain Fund" Lectures were given at the British Academy during the last week of February. Professor Stuart Hampshire, warden of Wadham College, Oxford, and at one time head of the Department of Philosophy at Princeton University, U.S.A., read a paper on "Two Theories of Morality", i.e. on the ethical teaching of Aristotle and Spinoza. In his introductory speech, Sir Isaiah Berlin, president of the British Academy, reminded the audience of the background of the Fund and stressed the fact that Professor Hampshire is one of the leading British philosophers of our day whose range of interests is astonishingly wide. He is well known for his frequent talks on the radio which cover a wide variety of philosophical topics.

The lectures were indeed an intellectual feast for anyone with a degree of familiarity with the basic problems of philosophy. But, alas, by the third day, there was hardly anybody from the circle of our friends left. I have since heard so much disappointment expressed by people who endeavoured and failed to follow the speaker's closely reasoned arguments that, with some trepidation, I venture to question the wisdom of the Academy's handling of the matter.

There are some facts to be borne in mind: the money eagerly and generously contributed to the Fund as an expression of the Refugees' gratitude for the chances of a new life that Britain once offered them, was handed to the British Academy to be used at its discretion. This has been done during the ten years of the Fund's existence, and a number of worthwhile projects have been furthered by it. Some of the past lectures by eminent speakers were greatly enjoyed by many of our friends, and in general the choice both of topics and speakers has always been an excellent one. To quote only one example: last year's three lectures by Robert Blake on the "Office of Prime Minister" have just been published and widely acclaimed.

It must also be remembered that the lectures form part of the Academy's annual series of lectures for its own members and supporters. Looking through this year's list of lectures, however, I can see few less likely to appeal to non-specialists than the ones given by Professor Hampshire, on a level which, to judge by some of the venerable heads nodding in the audience, was too high for anyone outside that particular field. A previous lecture in the series, given by Richard Wollheim on "The Good and the Bad Self" and dealing with problems of psychology and psychoanalysis would, I am sure, have attracted a large audience, not lacking in experts, from among our friends.

As I have stated before, the Fund was handed to the Academy without any strings attached, but if its leaders feel that its sponsors should remain involved in the achievements of the Fund, they should try to find subjects of a wider general interest even if it means abandoning the idea of having three lectures instead of one.

MARGOT POTTITZER

CBF GRANTS £15,800

Grants totalling £15,800 have been made by the Council of the Central British Fund. The beneficiaries include Jews in, and coming out of Eastern Europe, transmigrants in Rome to provide them with English classes as well as Jews in, and from, North African countries.

"CHALLENGE OF THE PAST"

We have been asked to inform readers that the book "Challenge of the Past" (reviewed in our January issue) may be ordered from the author, Dr. Frieda H. Sichel, 4E Westbrook, Paul Neel Str., Hillbrow, Johannesburg, S.A. 2001 (£2 including surface postage).

WORLD CONFERENCE ON RUSSIAN JEWS

The second conference on Soviet Jewry was held in Brussels under the chairmanship of Mrs. Golda Meir, who declared that the meeting was solely concerned with human rights and had nothing to do with international politics. The Soviet Union was called upon to free all "Prisoners of Zion", to grant religious and cultural freedom to Soviet Jews and to allow the establishment and maintenance of ties with the rest of the Jewish people. The American delegate, Senator Frank Church from Idaho, told the 1,200 delegates from 32 countries that America expected Russia to honour all the terms of the Helsinki detente agreement including the commitment to improve and ease travel between nations. The largest delegation, 375 strong, came from the U.S. and included six members of Congress. Among the large Israeli delegation were 30 former Soviet Jews.

A forthright declaration of support was issued by the National Interreligious Task Force on Soviet Jewry representing Catholics, Protestants and Evangelicals in many parts of the world. "This generation of Christians", it said, "will not be silent as we raise our voices in support of the struggle to prevent the cultural and spiritual annihilation of the Jews in the USSR." Task Force called for the immediate release of all prisoners of conscience, both Jewish and Christian, and urged an end to such "ruthless and brutal imprisonment." Distinguished scientists from all over the world formed an International Federation of Scientific Committees.

Bayard Rustin, an American Negro fighter for human rights, declared his solidarity with the Jewish people's striving for freedom and sang a Negro spiritual "Let my People Go". Alan Sillitoe, the non-Jewish English writer, expressed his keen disappointment that the

Soviet system was unable to allow its citizens freedom to travel abroad and return at will and said: "As a Socialist who has had that freedom from birth I cannot just stand by when this same elementary freedom is denied to citizens of the USSR".

Lord Janner and his family also attended the conference and provided both the oldest and the youngest delegates. Lord Janner is 83, his granddaughter, Laura, member of a youth group, is 12. His son, Greville Janner, Q.C., M.P., led the British delegation, his wife Myra represented the "35s" group which fights for the release of prisoners in Russia.

A motion in the House of Commons, expressing the solidarity of the British people with the aims of the conference, attracted over 100 signatures of members of all parties.

The Chief Rabbi, Dr Jakobovits, has denied an allegation that he was opposed to the conference. The allegation had been made in the Soviet weekly "New Times", the organ of the Soviet Foreign Ministry which appears in eight languages, including English and Arabic and has a circulation of over a million.

Russian attempts to discredit conference

The Russian authorities tried to discredit the conference. Letters, allegedly coming from happy and contented Russian Jews, reached a number of newspapers, including the "Times" and the "Sunday Times". On the other hand, the former secretary-general of the British Communist Party, Mr. John Gollan, said in a signed article in "Marxism Today", there were still "remnants of antisemitism, despite its official condemnation, in the Soviet Union. . . . The Soviet Union allows increasing numbers of those who wish to emigrate to Israel to do so, although harassment of those wishing to go, whoever was responsible, has not helped".

JUDGEMENT AGAINST FEDERAL POST OFFICE

In 1972, the German "Action Committee for Jews in the Soviet Union" sent about 3,000 registered letters to Jewish addresses in the USSR. Nearly all of them were confiscated by the Soviet authorities. Early in 1973, a member of the Federal Parliament asked a parliamentary question as to any action by the Federal Government to deal with this infringement of the World Post Treaty. After lengthy investigations, the Minister for the Postal Services declared that the Post Office would not be liable to pay compensation for the loss of the letters as they had been confiscated because of their provocative contents. Subsequently Mr. Wohlrahe, another member of the Federal Parliament, stated that the Federal Post Office was obviously discriminating against Jewish citizens by accepting the arguments put forward by the Russian authorities. The letters contained the U.N. Declaration of Human Rights of December 19, 1948, the international U.N. agreement against racial discrimination in French and English, the U.N. Charter in Russian, and a Hebrew primer. The Post Office Users Council and a number of other Jewish and non-Jewish organisations lodged a protest against the Minister's attitude and eventually sued the Federal Post. The Frankfurt County Court fined the Post Office £200 with interest since 1972, stating that the USSR could not at the same time be a member of the U.N. and look upon its Charter as a provocative document.

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DEUTSCHE SOZIALVERSICHERUNG

Nachentrichtung von Beiträgen

Wir haben in unseren Juni und Oktober 1975—Ausgaben auf den Ablauf der First am 31.12.1975 zur Stellung von Anträgen auf Genehmigung der Nachentrichtung von Beiträgen hingewiesen. Für einen Sonderfall gilt dieser Fristablauf jedoch nicht. Frauen, die während der Nazi-Zeit Sozialversicherungs-Beiträge anlässlich ihrer Heirat erstattet erhalten haben und selber zur Gruppe der Verfolgten gehören oder Ehefrauen von Verfolgten sind, steht ein besonderes Nachentrichtungsrecht zu. Anträge auf Genehmigung dieser Nachentrichtung können auch jetzt noch gestellt werden. Eine Frist für Stellung dieser Anträge ist bisher nicht festgesetzt worden.

Falls die Beiträge seinerzeit von der Reichsversicherungsanstalt fuer Angestellte erstattet wurden, ist der Nachentrichtungsantrag an die

Bundesversicherungsanstalt fuer Angestellte
Postfach
1 Berlin 88
zu richten.

Falls die Beiträge seinerzeit von einer Landesversicherungsanstalt erstattet wurden, ist der Nachentrichtungsantrag, falls noch kein Rentenrecht besteht, an die

Landesversicherungsanstalt Rheinprovinz
Koenigsallee 71
4 Duesseldorf
zu richten. Sollte bereits eine Rentenberechtigung bestehen, ist er an die
Landesversicherungsanstalt Hamburg
Ueberseering 10
D 2000 Hamburg 60
zu richten.



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THEATRE AND CULTURAL NEWS

Berlin-London. The Schillertheater will visit London this month and make its home at the Royal Court, Sloane Square, where Beckett's "Waiting for Godot" will be given in a German translation.

Berlin. Public attention centred on "Clarence Darrow" ("Im Zweifel für den Angeklagten"), a solicitor's monologue. The part was taken by Curd Juergens still a great favourite with Berlin theatre-goers.

Vienna. In a new production of Goethes' "Faust I" at the "Burg" Maresa Hörbiger (the youngest Wessely-Hörbiger daughter) will play Gretchen—Luise Ulrich can be seen in "Jane", a comedy based on a Somerset Maugham novel, played by the "Josefstadt" Ensemble.

Memories. The Westberliner Volksbühne prepares "Mädchen in Uniform". Everyone recalls the 1931 film version with Hertha Thiele and Ellen Schwannecke. The headmistress (Oberin) will once more be played by Dorothea Wieck, who created the part some 45 years ago!

Paul Lincke is the hero of a little illustrated book which deals with the Berlin operetta. The author is Otto Schneidereit, seemingly quite experienced in the field of this type of music, who in his own light-hearted way calls Berlin a musical kingdom where "King Paul" ruled together with "Frau Luna" his undisputed queen.

S.B.

OSKAR KOKOSCHKA 90

Oskar Kokoschka was born in Pöchlarn, Austria, 90 years ago. His painting and writings helped to establish the Expressionist school, though his art was more universal. He lived and worked in Dresden until the advent of the Nazis who immediately directed their attacks against what they called his degenerate art. He emigrated to London via Prague and spent the war- and first post-war years in London where he was widely acclaimed. Since 1953 he has been living in Villeneuve on Lake Geneva where many of his greatest works were painted. In 1973 he visited Israel and produced his famous "Jerusalem Faces", lithographs of prominent personalities including both Golda Meir and the Patriarch of Jerusalem which were sold in aid of the "Jerusalem Foundation".

Twenty of his oil paintings (dated 1923-1968) will be on show at the London Marlborough Galleries, until April 10th.

"VOYAGE OF THE DAMNED" TO BE FILMED

At Elstree Studios, a film is being made based on the book "Voyage of the Damned", by Gordon Thomas and Max Morgan-Witts, which deals with the fate of the Hapag ship, "St. Louis" and its passengers (reviewed in our February, 1975, issue). Among the actors are Orson Welles, Max von Sydow, James Mason, Sam Wanamaker, Wendy Hiller, Julie Harris, Janet Suzman and many other stars. Rabbi Maurice Landy, minister of the Cricklewood Synagogue, acts as adviser on matters of ritual.

TUCHOLSKY EXHIBITION IN GERMAN LIBRARY

The German Library in Frankfurt, the central library of the Federal Republic, held an exhibition "Kurt Tucholsky 1935-1975" during February. In April it will be followed by an exhibition "Austrians in Exile 1934-1945", the material for which was provided by the documentary archive of the Austrian Resistance in Vienna. E.G.L.

WORKS OF EAST GERMAN ARTISTS ON EXHIBITION

In March an exhibition in Bonn displayed some works from the collections of the Regensburg "East German Gallery" which since 1967 has collected the work of artists who used to live and work in East Germany. It comprises paintings by Lesser Ury, Eugen Spiro, Ludwig Meidner, Emil Orlik, Max Liebermann and Charlotte Berend-Corinth.

GENEROUS DONATION FOR OLD AGE HOME

The Israeli Consul in Gibraltar and the president of the Munich Jewish community have succeeded in obtaining a donation of about £200,000 from the Chellaram (Hong Kong) Foundation for the building of a new Jewish old age home in Munich.

GERMAN DONATION FOR ORT

The Federal Government allocated an amount of DM 500,000 for Ort schools and training centres in India. One-third of this amount is to establish scholarships for boys and girls in Bombay technical schools, the remainder is to be used to provide machinery and books and to set up a special technical school for girls. The Jewish community in Bombay, established in the eighteenth century, has about 11,000 members.

FAMILY EVENTS

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

Marriage

Fabian-Stone. — Paul Fabian to Lynda Stone on March 14 at St. John's Wood Synagogue, London, N.W.8.

Deaths

Boldes. — Miss Martha Boldes, oldest Jewish refugee from Glogau, a 13 years' resident of Leo Baeck House, peacefully died in her sleep on February 11/12, aged 87. Sadly missed by all who knew her.

Feiner. — Miss Bertl Feiner passed away peacefully on March 2. Deeply mourned by her relatives and a large circle of very devoted friends. She will never be forgotten.

Frank. — Dr. Ludwig Frank died peacefully on February 25, aged 91, at his home 8/119 Hamilton Terrace, London, N.W.8, following a long illness. Sadly missed by his wife, family and friends.

Furcht. — Dr. Margarete Furcht (formerly Vienna) died on February 12. Mourned by her dearest friend, Hilda Weis. She was the first woman physicist in Austria.

Galewski. — Mrs. Ilse Galewski (née Dienstfertig) died on February 11. Deeply mourned by her daughters and other family.

Natt. — Mrs. Clara Natt (née Bischoff) formerly Frankfurt/Main, of 5 Dingwall Gardens, London, N.W.11, passed away peacefully at home on March 13 in her 87th year. Deeply mourned by her loving family and friends.

Neuweck. — Miss Ruth Rosa Neuweck of 35 Greencroft Gardens, London, N.W.6, passed away on February 29. Mourned by her many friends.

Sondhelm. — On February 3 after a long illness Ilse Sondhelm (née Hamberger), aged 44, dearly loved wife of Walter, and mother of Sonia, Peter and Martin.

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

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

Situations Wanted

LADIES AVAILABLE for shopping, cooking, companionship, light attendance duties for at least 3 hours per day up to 5 days per week. Telephone: AJR Employment Agency, 01-624 4449 and find out whether we know of someone in your area or in easy reach by bus or tube.

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

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

NURSING COMPANION. Continental lady, German-speaking, seeks non-residential position. Also night duty and as travelling companion. Box 563.

Accommodation Vacant

PROFESSIONAL WOMAN offers accommodation in flat, Hampstead district. Bed-sitting room, dining/kitchen, own toilet, sharing bath. Box 571.

Accommodation Wanted

WIDOW, 50, PROFESSIONAL, wants to share flat with lady, Central or N.W. London. Box 564.

Miscellaneous

WANTED JUDAICA, paintings, engravings, prints, chanucah lamps, rings, old items of Jewish interest. Mr. R. Kirson, 16 Arundel Road, Croydon, Surrey. Tel: 01-689 3568 after 7 p.m.

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Personal

WHICH INTELLIGENT YOUNG MAN, possible professional, seriously interested in marriage, would like to meet our very attractive and well-educated daughter of 32, who studied for 3 years. Box 565.

A NEWCOMER to this country, female in the wrong end of forties, very active, good cook, youthful, cheerful, independent means, well educated, stimulating herself, seeks equally stimulating male companion. Perhaps professional or otherwise, likewise interested in art and music. Box 566.

MIDDLE-AGED WIDOW, with nice home, would like to meet a widower (without dependants) for companionship—marriage considered. Box 567.

WIDOW, lively, intelligent, independent means, would like to meet gentleman, preferably between 55 and 60, for companionship. Manchester area. Box 568.

WIDOWER, own home, independent means, many interests, no family, wishes to meet lady also independent for companionship, aged about 65. Please reply with telephone number to Box 569.

GENTLEMAN, own home on Essex coast, would like to hear from lady, late thirties or early forties, with view of friendship only. London or Essex. Box 570.

ATTRACTIVE LADY, late fifties, without any ties, would like to meet retired, healthy, active gentleman without ties, non-smoker, who is prepared to spend part of the winter in a warmer climate, perhaps settle there, or at the South Coast. Box 572.

ADDRESSES WANTED

AJR Enquiries

Sinai. — Mr Jacob Sinai, last known address: 124 Heywood Road, Prestwich, Manchester 25 5LEV.

Buchholz. — Mrs. I. Buchholz, last known address Via Riviera 22, 6976 Castagnola, Lugano, Switzerland.

IN MEMORIAM

HANS BLUMENAU

It is announced with regret that Mr. Hans Blumenau died on February 24, at the age of 79. His name is inseparably linked with the history of the first home for elderly refugees, Otto Schiff House. He was the chairman of the Home's house committee from its foundation in 1955 and held this office until he resigned in 1967.

As Otto Schiff House was the first home established out of the heirless and former communal Jewish property in Germany, the initial work could not be based on previous experience, and there were unavoidably quite a few teething troubles. If they were overcome within a comparatively short period it was in the first place due to his organisational abilities and human understanding.

Like several other leading AJR members who devote their spare time to the homes, he combined his responsible honorary office with heavy duties as the head of a steadily expanding business concern. Originating from the firm of Lobbenberg and Blumenau in Cologne, founded by his and his partner's fathers, the enterprise, now working under the name Silhouette Ltd., is one of the leaders in its field. It should not be forgotten either that, especially during the first years, they provided work for many refugees who had arrived in this country without money or any special skills.

At Otto Schiff House Hans Blumenau succeeded in establishing a close relationship with the staff and the residents, and always proved capable of smoothing out any difficulties arising in the course of the work. Under his guidance the house committee became a team of friends, all of whom had deep feelings of affection for him, last but not least, on account of his "Koelsch" sense of humour. He held the reins for 12 years, and during the same period was also an active member of the AJR Executive where his counsel was greatly valued.

Notwithstanding his many duties he had the capacity to relax. He loved travelling, enjoyed music and his main hobbies were painting and drawing.

He will be remembered by his numerous former fellow workers and his friends with gratitude and affection.—W.R.

HILDE WALTER

The journalist Hilde Walter recently died in Berlin in her 81st year. Before 1933, she regularly wrote for various German papers, especially the Berliner Tageblatt and the Weltbuehne. She emigrated first to France and later to the U.S. In 1952 she returned to Germany. Hilde Walter was also actively associated with the editorship of two post-war works by Annedore Leber published in memory of the victims of Nazi persecution, "Das Gewissen entscheidet — Bereiche des deutschen Widerstandes 1933-1945" (1957) and "Doch das Zeugnis lebt fort—Der juedische Beitrag zu unserm Leben". (EGL)

MINISTERIALRAT MARTIN ALTERTHUM

Ministerialrat i.R. Martin Alterthum died in Tel Aviv in his 89th year. He was chairman (and later hon. chairman) of the Federation of former German civil servants and Jewish communal officials and also took an active part in the work of the Organisation of Jews from Central Europe in Israel and other organisations built up by Central European immigrants. Until 1933 he was Landgerichtsdirektor in Dessau and official of the Ministry of Justice of Anhalt. From 1934 onwards, he was in charge of the Social Department of the Jewish community of Leipzig. After his liberation from Buchenwald, he went to Palestine.

ARTHUR OWEN

Mr. Arthur Owen who came from the Nuremberg neighbourhood, has died in London at the age of 74. He had been a member of the B'nai B'rith Lodge in Germany since 1925 and after coming to England in 1933 joined the First Lodge of England. From 1937-39 he served on the children's care committee which tried to bring over children from Germany. In 1956 he joined the Leo Baeck Lodge of which he was president from 1959-62 and in 1964.

MRS. BESSY EMANUEL

Mrs. Bessy Emanuel of Hove died recently at the age of 83. Before and during the war she looked after many refugees who had come to Brighton. Being herself of German-Jewish origin she had a particular understanding for their needs.

MRS. CAROLA JAEGER

Mrs. Carola Jaeger, née Vater, died on February 14 in London, only four months after the death of her deeply mourned husband, Hans Jaeger.

She was born in 1890 in Frankfurt/Main, 86 years ago. One of her grandmothers, Rebekkah Stern, was Jewish. After receiving a good education, Carola studied music at the Conservatory and as a very young war widow (1914), supported her two children by teaching singing and the piano.

In 1920 she married Hans Jaeger. Right from the very beginning she wholeheartedly shared her husband's interests as a politician and journalist. She followed him with enthusiasm wherever his professional demands led him. They were inseparable.

Because of their political views they had to leave Germany early in 1933. Six years later, they crossed on foot into Poland, again leaving everything they possessed behind them. They finally arrived in England in March, 1939.

During those early days in this country Carola helped Hans to eke out a living by working long hours making children's garments at home. Soon they were surrounded again by their old friends from the Continent. They were introduced into the Club 1943, where they found a congenial, spiritual home. Working together for the development of the Club, broadening its range of interests, they created the high standard for which the Club has become known all over the world.

Carola was a silent partner, but her devotion to her husband's well-being, and the friendship which she extended to all the people dear to him, made her contribution invaluable. During his last illness she nursed him, heroically sacrificing her own strength and endurance and disregarding her own disease.

Looking back at the past during the last days of her life, Carola summed it up by saying "we had a difficult, but a very interesting life, and it has been fulfilled". She died peacefully.

BERTHA STERLY

DR JULIUS JAKOBOVITS

Dr. Julius Jakobovits, a founder and later president of the Federation of Hungarian Jews, died on March 6 at the age of 82. He came to this country in the 'thirties. During the war, he founded the Kadimah Society and, in the 'fifties, the Federation also lent his support to the AJR.

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Letters to the Editor

CALL FOR VOLUNTARY HELP

Sir,—I have recently made enquiries about the number of residents of Old Age Homes, who are visited rarely or not at all by relations and friends. There are quite a number of them, and this is surely an area where many AJR members could and would like to be of immediate assistance. There are also a number of isolated people, living in their own homes, many of whom would like a friend to talk to at fairly regular intervals.

What is important is for a person-to-person relationship to be built up, and we would like to hear from volunteers who are ready to try this on a sustained long-term basis. Such relationships are not easy and are not necessarily established between any two people—it is often a matter of trial and error and trying again with someone else. We are talking of a real friendship not a do-gooding Lord or Lady Bountiful attitude and certainly not social work.

Whether your readers or members of their families could help on weekly, two-weekly or even a monthly basis is not important as long as they are prepared to stand by any arrangements they make with their "adoptive" friend.

Would any interested members contact me in the first place at the AJR Office, 8 Fairfax Mansions, N.W.3 (Tel.: 624 9096/7).

(Mrs.) SHIRLEY TAUSSIG
General Secretary, AJR

WIENER LIBRARY

Sir,—The undersigned members of the AJR and of the PEN Centre of German-speaking Writers Abroad would like to refer to Dr. Hellendall's letter to you dated September 5, 1975, regarding the Wiener Library.

Recently Dr. H. G. Adler and Dr. Hellendall had a long conversation with the former Chairman of the Wiener Library, Mr. D. F. Kessler, in which it was disclosed that there is in existence a binding contract with Tel Aviv University which provides inter alia for the removal of the Library to Tel Aviv by 1980. On the same occasion Mr. Kessler also mentioned that in July, 1974, a long letter about the fate of the Wiener Library appeared in the Jewish Chronicle signed by four prominent members of the Executive Committee of the Library and he was surprised that no reference was made to it in AJR Information although you have an arrangement to reprint material from the Jewish Chronicle. Thus, apart from

a short report of Mr. Larsen's remarks at last year's AJR General Meeting no mention has ever been made in AJR Information about the seriousness of the financial situation of the Wiener Library and the scheme to remove it to Tel Aviv.

The secrecy surrounding this plan to whisk away from this country what is, perhaps, the most valuable contribution by the remnants of German Jewry to the cultural life of Great Britain is little short of a scandal. It shows such a lack of responsibility by the self-appointed representatives of former German Jewry in this country to our cultural heritage and such lack of feeling of gratitude towards this country—which helped to save the Library from the Nazis during the war—that it is difficult for us to find suitable words of protest particularly after the debacle of the ill-fated "Thank-You-Britain Fund".

As members and supporters of the AJR we call upon you to publish a full and frank report on the whole matter giving the whole truth and nothing but the truth about the future of the Wiener Library and its chances to remain in this country in the next available issue of AJR Information. We need not repeat that the Wiener Library is of great interest not only to the Jewish public but to innumerable people interested in the fight against Nazism, Fascism and racism and in recent German and Central European history.

We feel that if the necessary efforts were made in public sufficient support could be found to retain the Library in Britain where it belongs and to prevent its removal to Tel Aviv where by the nature of things it can only be of marginal interest.

F. HELLENDALL H. G. ALEXANDER
ARNO REINFRANK PETER URY
GABRIELE TERGIT A. APFEL
EGON LARSEN HELEN ROSENAU-CARMI
[We shall revert to this matter in this journal at the earliest possible opportunity.—The Ed.]

"RIGHTEOUS GENTILE" FROM AUSCHWITZ

Sir,—In your January edition you published a report of the Enfield Anglo-Israel Friendship League's meeting, where the guest speaker was Charles Coward, who as a British prisoner of war in Auschwitz assisted in the escape of nearly 400 Jews.

As vice-chairman of the League and organiser of the meeting I was allowed to take the chair, coupled with the fact that I have

known Charles since 1950, my partner having been a PoW with him.

Charles is now over 70 and has a severe respiratory problem, preventing him from walking very far.

I am sure he would welcome contact with some of the people he assisted during that terrible period. I would suggest initially by letter to enable him to plan any personal visits or invitations. His address is: Charles Coward, 133 Chichester Road, Edmonton, London, N.9.

May I respectfully request you to make this known through your paper so that he will know he has not been forgotten.

Tel. (private): 444 9632. BEN MASON
Member of the Greater
London Council for Enfield
Members' Lobby, The County Hall,
London SE1 7PB.

CAMPS IN NAZI-OCCUPIED EUROPE

Sir,—I noted your references to my article in the October, 1975 issue ("New Perspectives of the Past") after you had referred to a book which you state "throws new light on some points raised in that article". So far as I can make out from your summary and quotes, this "Ghetto Chronicle" does not seem to do so.

Your correspondent writes: "There was no Allied bomb attack on the (Lodz) camp, as alleged in the article". No such thing was in fact alleged. I quoted from a recent British antisemitic pamphlet by one calling himself "Harwood", and what I wrote was this: "He claimed that 'no gas chambers existed in the camps of Germany'" ("Harwood's" allegation), to which I added: "implying that none existed in any German controlled territory". I was of course thinking of all the territories, mainly in Eastern Europe, over which, in one form or another, Germany had control.

While surprised at this misreading of my article, I wonder whether the "announcement in German and Hebrew" to which you refer was not more likely in German and Yiddish.

C. C. ARONSFELD
19 Thurlby Close,
Kenton Road, Harrow, Middx.

GALINSKI CRITICISES OLYMPIC COMMITTEE

The head of the Berlin Jewish community, Mr. Heinz Galinski, regretted in a letter to the president of the German Olympic Committee, Mr. Willi Daume, that the German Committee had not insisted on remembering the victims of the 1972 Munich Olympic murders during this year's winter Olympics at Innsbruck.

PESSACH

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