

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN
Herbert Freedman (Jerusalem)

ISRAEL'S PSYCHOLOGICAL TRANSITION

The psychological development in Israel after the October War has been comprehensively analysed by Robert Weltsch in his article "Israel at the Crossroads" (July, 1974). It may be rewarding to add another factor to the many which are among the causes of the present moral crisis.

Israel's democracy is still too young to be anchored firmly in the hearts and minds of the people. Moreover, one must not forget that a large portion of her population stems from countries where the concept of a free political life is unknown. This applies both to the lands of the Orient and to the Communist States of Eastern Europe. The result is that the first generation of Israeli citizens are still unsure of themselves in the interplay of democratic forces and have the desire to lean upon an authority.

According to Jewish tradition and mentality, such an authority is not sought in the impersonal State apparatus as in the People's Republics nor in the feudal-dictatorial style as in Oriental countries, but within the structure of the family, the larger people's family. Almost for 15 years, Ben-Gurion's father figure dominated the political scene. Though the Israelis always have an opinion ready when it comes to politics, basically they need someone to lead them, to make the decisions for them, in other words: they need a head of the family.

In the formative period of the newly established State, Ben-Gurion's patriarchal leadership laid down the pattern of the régime. Naturally, there has been the Knesset—the naughty children who contradicted the father till he lost his patience—yet in the end, the "Old Man" always knew best and his decisions, the popular and the unpopular ones, were accepted in war and peace. Who else but a father figure would have dared to sound the retreat from Sinai in 1957?

His successor, Levy Eshkol, was lacking the essential qualities of such a leadership. After a few years the gap was closed by another charismatic personality—Moshe Dayan. He was given the place of the "genius son". The Israelis were proud of him and forgave him many of his failings; they admired his ideas, though they not always shared them. His political approach was daring yet successful; his concepts audacious even if not always realistic. He'll manage, so they said and were gladly prepared to let themselves be persuaded by him. But as he was very much an individualist, shy of contacts and often erratic, the Israel family felt the lack of human warmth. In the shape of a mother figure, Golda Meir was predestined to step into this role. Her patriarchal way of governing was the answer to the basic needs of the people: personal, warm, concerned. On the one side the brilliant "son" Moshe, whose trains of thought were not always easy to follow; on the other, Golda: towards the outside world unyielding and

unrelenting when the weal and woe of the family was at stake; towards the Israel public kind though strict. No wonder the Israelis felt well looked after. When Golda said the Arabs wouldn't attack, so it was clear, they won't. When Moshe said we are miles above them, everyone really felt miles above them.

Government without Matriarch

The myth exploded and the family is no more. Israel's psychological crisis, to a large extent, can be traced back to a feeling of a new exile: a kind of emotional exile. Gone is the protection on mother's lap, gone the charisma of the brilliant son—everyone must stand on his own feet. The family felt betrayed just in what they had so blindly bestowed: confidence. When it appeared that the two had over-estimated their own strength and underrated that of the enemy; when it was proven that the self-confidence with which they had imbued the family, was based on wrong premises, the Israelis felt like abandoned children—abandoned in a hostile world which was portrayed to them quite differently. Exile into reality—always led by the hand of a parent, they were suddenly on their own and saw how the perspectives had changed and how old, familiar things had taken on new faces. The crisis of confidence turned into a crisis of self-confidence.

Israel has always been a "beleaguered fortress". Only the conviction of their qualitative superiority *vis-à-vis* the numerical weight of their enemies, had given the Jews a feeling of security. Being in the minority, they had always a certain contempt for quantity and made a virtue out of necessity. The David-Goliath complex became a national symbol. Yet they had to recognise that the quantitative preponderance of the Arab world could not be made up while qualitative supremacy was unstable and variable—technology could be learned but numerical disproportions between nations remained.

The men of the present government are not bestowed with any "aura" and have still to prove themselves. Their radius of action is limited, for their authority is based on a precariously small majority. In the fateful question of future boundaries with Jordan, e.g., they have no final say and only new elections, or a referendum, can bring about a decision. The citizens will have to take destiny into their own hands, without the guidance of a "father" or "mother". The transition from a patriarchal régime to a life of democracy was so sudden that its effects cannot yet be gauged. In the end, the Israelis will have to learn that the democratic platform is not only the playground for cliques and coteries but a test for political responsibility. However, such a process of maturing needs time, and time is an element short of supply in Israel.

CLAIMS AGAINST EAST GERMANY

According to recent reports it appears that, after the agreement on diplomatic relations between the United States and the German Democratic Republic was signed, the opening of negotiations on reparation payments by East Germany for the crimes committed under the Nazi régime has come under consideration.

It is understood that the GDR government has authorised an organisation in East Germany to enter into negotiations with the Conference on Jewish Material Claims against Germany (Claims Conference). It is, however, not expected that such talks will begin for at least several months. Neither is it possible at this stage to foretell any details about the shape of the payments to be discussed.

The Council of Jews from Germany, of which the AJR is the British constituent, is represented on the Board of the Claims Conference and will watch the situation at close quarters. Any further developments will be reported in *AJR Information*.

ERHOEHUNG VON BEG-RENTEN

Unter Bezugnahme auf die in unserer August-Nummer angekündigte Erhöhung der Renten nach dem Bundesentscheidungsgesetz mit Wirkung vom 1. Januar 1974 teilen wir mit, dass die amtliche Bekanntmachung der Verordnung zur Zeit der Drucklegung dieser Ausgabe noch nicht erfolgt war. Die Behörden haben aber bereits begonnen, die erhöhten Beträge auszuführen. Sobald die Verordnung erschienen ist werden wir, wie in früheren Jahren, eine Aufstellung der nunmehr geltenden Beträge veröffentlichen.

JEWISH COMMUNAL OFFICIALS

Increase of Minimum Annuities

The minimum annuities for former Jewish communal officials, paid under Par. 31 d BWGoED, have been increased retroactively from January 1, 1974, by a recently enacted amendment to the Implementary Order to the Law.

SILVA ZALMANSON FREED

Miss Silva Zalmanson, 29, gaoled for ten years in the first Leningrad "hijacking" trial in December 1970, became the first Soviet prisoner of conscience to be freed before serving a full sentence. Only seven days before her release, her father, Iosif, was told by Mr. M. Yasnov, the deputy chairman of the Supreme Soviet of the Soviet Union, that his request for his daughter's pardon had been rejected. After her discharge, Silva, on her insistence, was permitted to visit her husband, Mr. Eduard Kutznetsov, and her brothers, Izrael and Vulf, who are still in goal. She recently arrived in Israel.

VIENNA TRANSIT CAMP MOVES AGAIN

The reception and transit centre for Jews emigrating from the Soviet Union moved from the former army barracks at Woellersdorf to a former convent school on the southern outskirts of the Austrian capital. The centre was originally established at Schoenau, until last September. Dr. Bruno Kriesky, the Austrian Chancellor, agreed to Arab terrorist demands to close it down.

REPARATIONSSCHAEDEN-GESETZ

Fristablauf 31. Dezember 1974

Die Frist zur Anmeldung von Anträgen nach dem Reparationsschaden-Gesetz (RepG) läuft am 31.12.1974 ab. Anträge von in Großbritannien lebenden Antragstellern sind beim Ausgleichsamt, 51 Aachen, Postfach 1210 auf Antragsformularen anzumelden, die bei der Londoner Deutschen Botschaft oder beim Ausgleichsamt Aachen erhältlich sind.

Für den Leserkreis der *AJR Information*, d.h. für die in Großbritannien lebenden Verfolgten des Nationalsozialismus ist dieses Gesetz nur von sehr beschränkter Bedeutung. Die folgenden kurzen Erklärungen gelten für diese Personengruppe (allerdings mit der Massgabe, dass für den unter 3 geschilderten Fall die Verfolgungseigenschaft nicht wesentlich ist):

(1) Das Gesetz beschäftigt sich im Wesentlichen mit Entschädigung für Wegnahme von Vermögensgegenständen im Zusammenhang mit den Folgen des zweiten Weltkrieges, insbesondere der Besatzungszeit, auf Grund von Massnahmen fremder Staaten gegen das deutsche Vermögen. Wenn Verfolgten des Nationalsozialismus Vermögen durch das Deutsche Reich entzogen worden ist, so kann eine derartige Entziehung auf Grund gesetzlicher Fiktion als Reparationsschaden angesehen werden (in ähnlicher Weise wie im Lastenausgleichsverfahren eine nationalsozialistische Entziehung auf Grund gesetzlicher Fiktion als Vertreibung angesehen wird) und die Grundlage eines Anspruchs nach dem Reparationsschadengesetz bilden. *Negativ* ist jedoch folgendes zu betonen:

Das Reparationsschadengesetz (RepG) ist praktisch ohne Interesse für Verluste von in der Bundesrepublik belegenen Vermögensgegenständen von Verfolgten.

Es findet keine Anwendung auf Vermögensverluste in Ostdeutschland (D.D.R.) und in Ostberlin.

Wenn ein Verfolgter es versäumt hat, einen Lastenausgleichsanspruch fristgemäß anzumelden, so gibt die für das RepG geltende Anmeldefrist ihm nicht die Möglichkeit, das Versäumte nachzuholen.

(2) Ein Anspruch nach dem RepG kann jedoch in Frage kommen, wenn ein Lastenausgleichsanspruch nach den gesetzlichen Vorschriften deshalb nicht angemeldet werden konnte, weil der Verfolgte während der Verfolgungszeit keinen Wohnsitz in dem Gebiet hatte, in welchem der in Frage kommende Vermögensverlust eintrat. In diesem Fall mag er einen Anspruch nach dem RepG haben, der noch bis zum 31.12.1974 angemeldet werden kann, falls die sonstigen Voraussetzungen — allgemein gesprochen die für einen Lastenausgleichsanspruch erforderlichen Voraussetzungen, insbesondere deutsche Staatsangehörigkeit oder deutsche Volkszugehörigkeit zur Zeit des verfolgungsbedingten Vermögensverlusts — vorliegen.

Die obige Anspruchsmöglichkeit erhebt sich insbesondere dann, wenn ein Verfolgter "zu früh" ausgewandert ist, also ehe die Verfolgung in dem Gebiet, in welchem der in Frage kommende Vermögensgegenstand sich befand, eingesetzt hat. Im Reichsgebiet hat die Verfolgung mit dem 30.1.1933 eingesetzt, in den ausserdeutschen Gebieten in der Regel mit der militärischen Besetzung durch die deutsche Wehrmacht.

(3) Ein Anspruch nach dem RepG kann für diejenigen in Großbritannien lebenden Personen in Frage kommen, die Vermögensgegenstände nach Beendigung des 2. Weltkrieges durch kommunistische Enteignungs-Massnahmen der Regierungen der Vertreibungsstaaten verloren haben. Auch hier ist Voraussetzung, dass zur Zeit des Vermögensverlustes (durch kommunistische Massnahmen) der Antragsteller die deutsche Staatsangehörigkeit besessen hat. Wenn er später eine andere Staatsangehörigkeit erwirbt, verliert er in der Regel seine Antragsberechtigung. Die von dieser Regel bestehenden Ausnahmen (insbesondere Wohnsitz in der Bundesrepublik an gewissen Stichtagen) können hier nicht erörtert werden.

Wenn er zur Zeit des Vermögensverlustes nur die deutsche Volkszugehörigkeit besessen hat, muss er, um in diesem Fall antragsberechtigt zu sein, die deutsche Staatsangehörigkeit bis spätestens zum 1.1.1969 erworben haben. Falls er nach Beendigung des 2. Weltkrieges eine gewisse Zeit (von näheren Angaben muss in diesem kurzen Bericht abgesehen werden) in der Bundesrepublik Deutschland gelebt hat, mag das Antragsrecht bestehen, auch ohne dass er die deutsche Staatsangehörigkeit erworben hat.

Mit Rücksicht auf die Kompliziertheit der Materie ist es unmöglich, in diesem Artikel in nähere Einzelheiten einzugehen. Wer glaubt, einen Anspruch zu haben, sollte Rechtsrat einholen.

BELSEN SURVIVORS' REMEMBRANCE AWARD

At a dinner held in London the Remembrance Award for 1974, sponsored by the World Federation of Bergen-Belsen Associations, was presented to George Steiner, Professor of English Literature at the University of Geneva and Fellow of Churchill College, Cambridge, and Leo Eitinger, a survivor of a concentration camp and now Professor of Psychiatry at the University of Oslo. The speakers at the function included the two recipients of the awards as well as the author Elie Wiesel, and Mr. Josef Rosensaft, President of the Federation. Among the guests was the widow of General Glyn Hughes, the British chief medical officer after the liberation of the Camp.

JEWRY IN THE EAST EMIGRATION

The situation of Soviet Jewry is expected to be significantly eased as a result of the basic sympathy shown by President Ford and his appreciation of Congress support favouring the withholding of trade concessions to the Soviet Union unless free emigration is allowed.

Three senior Senators who had a meeting with the new President were assured by him that he would take a personal interest in trying to persuade the Soviet Union to adopt more humane emigration policies. Senator Henry Jackson indicated that he would seek to amend the Foreign Trade Bill to give President Ford certain discretionary authority to grant the Soviet Union trade and tariff concessions in return for assurances of freer Jewish emigration. Also, said Senator Jackson, under the terms of a compromise now being worked out, Moscow would be asked to give assurances that would-be emigrants would not be dismissed from their jobs or otherwise penalised when they applied for exit permits. A further request to the Soviet Union would be that the rate of Jewish emigration should be allowed to rise above the 1973 total of 35,000.

IMMIGRATION TO WESTERN COUNTRIES

A small but increasing number of emigrants from the Soviet Union prefer to go to Western countries rather than Israel. Until 1972, this category of emigrants was practically non-existent, their number reaching 4 per cent of all emigrants in 1973 but, in the first six months of 1974, rising to 12 per cent. As the current rate of emigration is about 2,000 monthly, this means that about 240 every month choose to go to countries other than Israel.

The largest group among these emigrants are "democratic", political activists, who would not have left the Soviet Union of their own accord but were given the choice of emigrating or being sent to Siberia. A very large proportion are actually non-Jews, reclassified as Jews because only Jews are officially permitted to leave the Soviet Union. Their ultimate aim is a return to a democratic Russia. Those Jewish emigrants unwilling to go to Israel may have relatives in America or are members of trades or professions non-existent or not in demand in Israel.

Countries ready to accept Soviet emigrants are mainly the United States and Canada and, to a lesser extent, Australia. West European countries are generally unwilling to receive them, probably out of fear of antagonising the Russians, exceptions only being made in very special cases.

HARASSMENTS

The trial of Dr Victor Polsky, the Moscow Jewish physicist, was postponed because he entered hospital the day before.

Mr. Yuli Tartakovsky, a Kiev Jewish engineer, was exempted from military service by the Soviet Defence Minister because of his wish to emigrate to Israel. Despite this, Mr. Tartakovsky was sent a call-up notice.

An appeal was sent to the Soviet Government on behalf of a Soviet Jewish colleague, Dr. Victoria Poltinnikova, by 40 prominent British radiologists. Published in a recent issue of *Clinical Radiology*, the list is headed by Sir Brian Windeyer and Sir Thomas Lodge. Dr. Poltinnikova was arrested in 1972 when she and her parents applied for an exit permit to Israel, and the family was forced to move to Siberia from Kiev. She suffers from tuberculosis, aggravated by the Siberian climate.

Western correspondents report from Moscow that the sinologist Professor Vitaly Rubin, suffered a heart attack after drafting a statement complaining of harassment. He had applied for an exit visa to go to Israel in February 1972 and was recently arrested because of "parasitism" though it was the authorities who dismissed him from his professorship.

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ANGLO-JUDAICA

ANTI-ZIONIST SECT IN LONDON

According to reports by the Board of Deputies and the Association of Jewish Ex-Servicemen and Women, London has become the headquarters of an antisemitic and anti-Zionist movement known as the Children of God. The group, which until recently operated from premises near Leicester Square and occupied two large houses in The Bishop's Avenue, Hampstead Garden Suburb, is now believed to be meeting secretly at premises in Notting Hill, Brixton and Maida Vale.

Ajex, in its defence bulletin, warned that the danger of the Children of God lies "not in its ideology, but in the manpower which it enlists and the brainwashing and indoctrination which ensures the total obedience of the new convert".

Supporters or members of the group have been encountered selling viciously antisemitic literature on the streets of London. Police at Notting Hill confirmed that disciples of the movement had been seen distributing pamphlets at Notting Hill Station and in the Portobello Road, a street known for offices used by the underground press. Scotland Yard's Special Branch have stated that they know of the group's activities, but are not concerned since these are "not political".

BRITISH MOVEMENT SELLING ANTI-SEMITIC BOOKLET

The antisemitic booklet "Did Six Million Really Die?" mentioned in our previous issue, is being offered for sale by the extreme Right-wing British Movement, the chairman of which is Colin Jordan. Last month, the Attorney-General, Mr. Sam Silkin, decided against prosecuting the author and publisher of the booklet. The British Movement book list promoting the booklet asserts: "The biggest confidence trick ever pulled on the world was the myth of the six million Jews 'murdered'". The Board of Deputies intends to take further steps to secure prosecution.

The movement's journal, *British Patriot*, speaks of Jews in derogatory terms and, comparing the British Movement and the National Front, in one of its articles declares: "Unlike the National Front, the British Movement does not make allowance for any alien race that has achieved considerable power and Jews also, being an alien race, will likewise be repatriated to their own lands."

VICE-PRESIDENT OF BOARD OF DEPUTIES RESIGNS

Mr. Harry Landy resigned as senior vice-president of the Board of Deputies and joint treasurer of the United Synagogue, the two senior positions he held in the Anglo-Jewish community. Inability to devote sufficient time at present to communal affairs—he is pre-occupied with the collapse of the Israel-British Bank, of which he is chairman—was put forward by him as the sole reason for his resignation. Mr. Landy had tendered his resignations already once before, on August 23, but later informed the Board and the US that he wished them to be kept in abeyance. But after reconsidering his position further, he decided on September 3 to resign after all.

BROADCASTING INQUIRY COMMITTEE

The members of the Government committee of inquiry into the future of broadcasting include Professor Hilde Himmelweit, Professor of Social Psychology at the London School of Economics, and Miss Marghanita Laski, the novelist.

HERUT LEADER LIBERAL CANDIDATE

Mr. Malvyn Benjamin, vice-chairman of Herut, the Right-wing Zionist movement, has been re-adopted as the Liberal Party's parliamentary candidate for Barrow-in-Furness, which he fought unsuccessfully in the February general election.

POLITICAL MARCHES

When plans of the National Front rally held in Leicester on August 24 became known, the Left-wing Inter-Racial Solidarity Campaign announced a counter-demonstration unless the police banned the NF march. After meetings between police, city council officials and organisers of the two rival marches, as well as discussions at the Home Office and consultations with MPs, civil servants and top-ranking police personalities, Leicester County's deputy chief constable announced that no ban on political activity in the city on that day would be issued.

The decision was arrived at after agreement between the two rival organisations to stage their marches in different areas of the city, so as to avoid a major confrontation and violence such as occurred in the Red Lion Square clashes in London.

"THANK-YOU-BRITAIN" FUND LECTURES

It has been arranged that, from now onwards, there will be each year three lectures to be given by a single lecturer during the course of one week. These will later be published as a substantial book.

This year's series of lectures will be given by Lord Blake, Provost of The Queen's College, Oxford, and Fellow of the British Academy, on October 21, 23 and 24 at 5 p.m. at the British Academy, Burlington House, Piccadilly, London W1V 0NS. Lord Blake will lecture on "The Office of Prime Minister". He will treat his subject both historically and constitutionally, and will say something about the relationship of the Office of Prime Minister with the Crown, Parliament, the electorate, and the Civil Service. All interested readers are invited. Admission tickets should be applied for at the British Academy.

The British Academy also announced that the "Thank-You Britain" Fund fellowship 1974/5 has been awarded to Miss Dorinda Outram for her research into the influence in 19th century France of the scientist and political administrator George Cuvier, the work to be undertaken in Paris at the Ecole Pratique des Hautes Etudes.

BRITISH MUSICIANS FOR ISRAEL

The new Netanya Promenade Orchestra sought five British musicians for posts as principal wind players. The 32-strong orchestra was set up by the Netanya municipality basically with Soviet immigrant musicians in Israel. It made its debut last December, and a 26-city tour of North America is planned for December.

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Hertz Chair at Jews' College

Plans were announced for the inauguration of the Chief Rabbi Hertz Memorial Chair in Rabbinitics, endowed by the Sir Charles Clore Foundation. The inaugural lectures will be given by Professor Ephraim Urbach, head of the humanities' faculty of the Hebrew University.

Retirement of Rabbi Berg

Rabbi Charles Berg, minister of the Wimbledon and District Reform Synagogue, recently retired. Born in Germany, Rabbi Berg studied at the Hochschule fuer die Wissenschaft des Judentums. He came to this country as a refugee and served with the British army for six years. After having been minister of the Bournemouth Reform Synagogue from 1947 to 1953, he was appointed rabbi at Wimbledon. During his 21 years of office, he increased the membership of his congregation from 100 to 400. His successor is Rabbi Hillel Avidan, formerly minister of the Glasgow New Synagogue.

Stoke Newington to take Legal Action

Leaders of the Stoke Newington Synagogue are to take legal action against the United Synagogue to prevent the closure of their synagogue at the end of the year. They are considering applying to the High Court for an injunction.

Hebrew Classes Decline

According to statistics released by the London Board of Jewish Religious Education the number of children attending Sunday and Midweek classes dropped from 10,221 in 1972 to 9,883 in 1973.

Address on St. Louis Voyage

At a meeting of the Theodor Herzl Society on September 10, Mr. Max Morgan-Witts spoke about the voyage in May/June 1939 of the ill-fated *St. Louis*, the Hapag ship whose 1,000 German-Jewish passengers were not permitted to land in Cuba. Jointly with Gordon Thomas, he has recorded this tragic episode in a recently published book *Voyage of the Damned* (Stodder & Houghton). The talk was interspersed with a show of original film strips. Dr. F. E. Falk was in the chair. A detailed review of the book, which is based on thorough documentary research and personal interviews with survivors, will be published in AJR Information shortly.

Herut Disagreement with Zionist Federation

Mr. George Evnine, general secretary of Herut, the Right-wing Zionist movement which now claims to have over 5,000 members, has resigned as co-chairman of the Zionist Federation's Soviet Jewry committee. His resignation follows the ZF leadership's alleged unwillingness to implement a resolution carried at the Federation's last annual conference to initiate and lead an economic and cultural boycott of Russia until all Jews who wish to do so are permitted to emigrate to Israel.

Norwood to invest in Jerusalem

The Norwood Homes for Jewish Children, London, plan to invest almost £400,000 in the establishment of a child and family development centre in Jerusalem. The money will come from over £1 million which Norwood received from Lambeth Council as compensation for the compulsory acquisition of its premises in July.

Protest against Grants to "Marxists"

In making grants to Jewish students need in assistance in Britain, stringent measures should be taken to ensure that South Americans who were helped did not include Chilean Marxists. This demand was put forward at the Anglo-Jewish Association's annual meeting by Mr. Harold Soref. During the year the association had assisted 38 students from many parts of the world.

NEWS FROM ABROAD

UNITED STATES

The New Administration

The American Jewish community is well satisfied at the choice of Mr. Nelson Rockefeller as Vice-President of America. National and local Jewish organisations have all issued statements of warm praise for him.

Although it would be detrimental for any New York State politician to fall out of favour with the almost three million Jews in the constituency, Mr. Rockefeller, throughout his 15 years as Governor of New York State, is known to have gone beyond the call of duty in his efforts on behalf of Israel, Soviet Jewry, and all Jewish causes. The new Vice-President is expected to play a bigger role in Mr. Gerald Ford's Administration than is the usual case with a Vice-President.

School Superintendent Dismissed

A 5-4 vote of the Side of Manhattan community's school board ousted from his post Mr. Luis Fuentes, the controversial and allegedly antisemitic District 1 public school superintendent. The board's resolution charged that under Mr. Fuentes, the city's first Puerto Rican public school superintendent, the school district had seen a "marked increase in violence, dissension, harassment of educational personnel and maladministration of school affairs".

Synagogue Gambling

A "Las Vegas Nite" gambling session at the Hebrew Alliance Synagogue was raided by New York police, who arrested ten alleged promoters. The police said that between 250 and 300 people were in the synagogue hall, where poker and blackjack were being played at 30 tables. Numerous complaints had been received, they said, from spouses of the persons losing money at the gambling sessions at this synagogue.

A number of churches, synagogues and other religious organisations in Brooklyn and Queens had organised gambling sessions during the past few years for fund-raising. In spite of the anti-gambling laws, but the police overlooked this. Now clergy and police have been forced to reassess their attitudes, because of the murder of an alleged member of an organised crime ring at a fund-raising gambling session in the basement of a Brooklyn synagogue, organised by the synagogue's men's club in aid of the synagogue's building fund. Steve Cirillo, believed to be a member of the so-called Joey Gallo group, was killed apparently by a shot fired from outside the Orthodox synagogue, B'nai Israel.

Rabbi Wolfe Kelman, the executive vice-president of the Rabbinical Assembly of America, has stated that Jewish law is ambiguous on the question of gambling, tradition encouraging spinning the "dreidle" on Chanukah for money. However, he would not like to see a synagogue become a gambling casino, and no synagogue or rabbi should be placed above the law.

Yiddish Newspaper Moves

The Daily Forward, the last of the Yiddish newspapers on the Lower East Side—the cradle of the American Jewish community—has now installed its premises "uptown" at 45 East 33rd Street. The move also involves the Arbeiter-Kreis (Workmen's Circle).

The shrinking Yiddish market, the ever-increasing difficulty to obtain advertising for foreign-language newspapers, inflation and the need for extensive renovations, forced the newspaper to seek more economical quarters. The paper is in economic straits, kept going mainly by radio station WEVD, which is also owned by the Forward Association.

This move is yet another blow to the Jews who have chosen to remain in the Lower East Side.

CHILE BANS "TEVYE"

Chile has banned the film *Fiddler on the Roof* because, a Government spokesman said, it contained "disruptive elements against the harmony of Chileans and the process of national reconstruction".

CANADIAN MINISTER

Mr. Barnett Danson has been appointed to Mr. Pierre Trudeau's Cabinet. In a reshuffle of his Cabinet, the Canadian Prime Minister dropped Mr. Herb Gray, the Jewish Minister of Corporate and Consumer Affairs, who now reverts to the back benches in the House of Commons in Ottawa.

INDIA

Award for Jewish Police Officer

Sub-Inspector Samson Joseph Talker, who was educated at the Kadoorie School in Bombay, was awarded the medal for gallantry and exemplary courage during recent rioting in Bombay. He is the first Indian police officer to receive this award.

Film Prize for Actress

Sulochana (real name Ruby Meyers), India's leading film actress for nearly 20 years until the 1940s, has been honoured with India's top film prize by the Indian Government for her outstanding contribution to the country's film industry. The Indian Jewish community is to inscribe her name in the Golden Book of the JNF and plant a grove of trees in her name in Israel.

CONTACT WITH RHODESIA

On his return from a pastoral tour of Rhodesia the Haham, Rabbi Dr. Solomon Gaon, told the *Jewish Chronicle* that Anglo-Jewish organisations should maintain a closer contact with the Jewish community in Rhodesia, especially on religious and educational matters. He suggested that the Jewish organisations enquire whether the British authorities would regard the sending of Jewish textbooks and other educational aids as a breach of the sanctions against Rhodesia.

Rabbi Gaon found that the Rhodesian community's sense of uncertainty had grown into a feeling of isolation and, because of the sanctions, they were suffering from a serious shortage of textbooks. Anglo-Jewish organisations could also try to supply the Rhodesian community with a Jewish Library, and its Board of Deputies particularly with the texts of important lectures delivered on Jewish subjects in Britain.

DANISH NAZI APPOINTMENT

Mr. Poul Heinrich Riis-Knudsen, who styles himself "Reichsführer" of Denmark's young Nazis, has been appointed as an assistant professor at Aarhus University in Jutland, specialising in German literature.

A year ago Riis-Knudsen was appointed lecturer at the university on "Nazi and fascist ideology", the appointment being cancelled because of protest by students and members of the teaching staff. A member of the university appointments committee said that Riis-Knudsen had the best qualifications for the post and that the students "knew where he stood".

Riis-Knudsen has written articles in a Nazi magazine claiming that the trials of the Nazi criminals after the Second World War were a miscarriage of justice, that the murder of millions of Jews by the Nazis were lies and that Hitler was a genius.

GREECE

Antisemitic Campaign

Representatives of Jewish organisations in Greece called on Mr. P. Lambrias, the Under-Secretary to Dr. Constantine Karamanlis, the Prime Minister, to express their concern that some elements in the country had mounted an antisemitic campaign in the press. Mr. Lambrias denounced the campaign and assured the delegation that Greek Jews would continue to have the same rights and obligations as other Greek citizens.

NETHERLANDS

Synagogue Stamp

To commemorate the 300th anniversary of the Portuguese Synagogue in Amsterdam, the Dutch Government is to issue a commemorative postage stamp at the beginning of next year. The stamp, which will show the synagogue, will be part of a series of three, the other two marking the 700th anniversary of Amsterdam and the 400th anniversary of Leyden University.

FRENCH ANTISEMITISM

According to Mr. Jean Rosenthal, the president of Crif, French Jewry's central representative body, France is experiencing a wave of antisemitism which could lead to a return of "Nazi style" discrimination if not quickly checked. Mr. Rosenthal stated that the French Government is well aware of the extent of the antisemitic feelings being stirred up in some circles.

He said that there have been numerous desecrations of Jewish cemeteries in Alsace and elsewhere in recent months and the daubing of the Memorial to the Unknown Jewish Martyr in Paris with antisemitic slogans in July. French youth had also been adversely affected by a spate of books and films lauding Nazism and its ideologies. The Arab countries are spending millions of francs to promote anti-Jewish and anti-Israel propaganda in France, and are defending Nazism and minimising the extent of the Holocaust. In this they are being helped by many French writers and even some members of the National Assembly, who have recently established pro-Arab associations.

CZECH GOVERNMENT PROTECTION OF JEWISH CEMETERIES

The Czech state office for the preservation of historical sites is to place a number of abandoned Jewish cemeteries in Bohemia and Moravia in the highest category of historical sites, according to a recent report received by the Council of Jewish religious communities in the Czech lands.

Cemeteries explicitly mentioned as having already been selected are the memorial cemetery of the ancient Jewish ghetto of Prague's first district, the Jewish cemeteries of Mlada Boleslav, Kolin, Brandys, Roudice and Libovice in Bohemia and of Mikulov and Ivancice in Moravia. The cemetery of Mikulov, once the seat of the chief rabbi for the Moravian region, is to be "completely restored" from public funds.

The report as published in the organ of the Czechoslovak Jewish community throws no light on the fate of the majority of the 450 abandoned Jewish cemeteries in Bohemia and Moravia, and there is no indication so far that the Slovak authorities are following the preservation policy of Prague in regard to the 600 abandoned cemeteries in Slovakia.—(ICJC)

BAVARIAN PRESENTATION TO DR. KISSINGER

On the occasion of his visit to the Bavarian State Chancellery, Dr. Henry Kissinger was presented by Prime Minister Dr. Goppel with a copy of the book by Stefan Schwarz: "Die Juden in Bayern im Wandel der Zeiten", which includes a chapter on Dr. Kissinger's birth town of Fuerth.

Karen Gershon

PERTURBED ADOLESCENCE

Two Stories of Refugee Children

About ten years ago some national newspapers carried a brief reference to the children who came to England from Central Europe before the outbreak of the Second World War. The item aroused a vigorous response not only from those directly and indirectly concerned but also from British news media showing that this special experience of a relatively small group was maintaining its general interest indefinitely. Anyone who wants to know what it was like, or who wants to be reminded what it was like, should read "Other People's Houses",* the account of one refugee child's experiences.

Lore Segal came, at the age of ten, with the first children's transport, from Vienna. (I came with the second transport, from Bielefeld, at the age of 15.) She passed through the Dovercourt Reception Camp and was taken in by a succession of families of whom only the first was Jewish. Her parents came over but she continued to live apart from them until, after her father's death, she and her mother took a room together in London, where Lore was attending university. Other members of the family had emigrated to the Dominican Republic; her mother went there and Lore followed her in 1948, reluctantly, having become quite English.

The one example serves to illustrate much of our collective story. What happened to you after Dovercourt was chance. Being successfully fostered was a matter of luck, as was finding sponsors for your parents—most of us did not and were orphaned, our failure contributing (at least in our own eyes) to the murder of our parents. Having your parents in England also burdened you with responsibility for them: it is one of the damaging aspects of such situations that immigrant children cope better than their parents, and mothers better than fathers. There are also other children who are separated from their parents, are looked after by strangers speaking another language, are placed in an alien environment, are prevented by circumstances from developing their abilities: but all these things happen to the same child at once only if he is a refugee. What became of us eventually depended less on external conditions than on who we were, which is true of all children, though difficult for us to accept because we encountered the possibility of having things made easy.

Lore was the sort of child who made things difficult for herself: holding on to her child's view with an adult's assurance, pretending to believe in her own make-believe. The writer, looking back with temperate compassion, recaptures the feel of experiences with brilliant accuracy and a minimum of words. Writing autobiography is as much a matter of leaving out as of putting in. It is Lore Segal's perfect control of her material which makes her book a minor masterpiece.

Obviously, she has had to edit her experiences, and there may be instances of faulty recollection other than her memory of running water in the huts (she calls them cottages) at Dovercourt, which I am not in the position to question. (Though having thought about it, I am beginning to wonder which one of us remembers correctly.) She was apparently more self-possessed than I at Dovercourt, al-

though she was so much younger: perhaps because I was the youngest of three and she was an only child. I mention this to illustrate the magnitude of the task we set our rescuers. No wonder Anna Essinger, the great educator who was for a time in charge of the camp, afterwards refused to talk about it.

Lore, unlike—according to my recollection—most of us, could speak some English. When asked whether she was Orthodox she said yes, though she did not know what it meant, and so she went to an Orthodox family in Liverpool. No explanation of why she said yes is given. This is how the writer presents the past, and this is how she behaved then—the effect is graphic and moving. Given the circumstances and who she was, it was all inevitable. She started wetting herself. At the first real opportunity her hosts got rid of her.

Mothers become Head of Families

By then her parents were here in domestic service. The mother rose to the challenge which destroyed the father. (Adler-Rudel once told me that this was a common pattern among European immigrants also in Israel.) What the Nazis did to the Jews in their hands deposed the fathers as heads of their families and increased the mothers' responsibilities. Once abroad, all the elementary needs, food, housing, clothing, the women were helped to provide for their families—as they had always been helped; the men, reverting to a state of tutelage, frequently failed to regain even their independence of mind.

When their mistress thought that it was about time that her refugees made some English friends, she invited on their behalf the neighbour's cook. This story is no more anti-English than it is anti-refugee: if it shows, on the one side, lack of imagination, it exposes on the other lack of a sense of humour. It gave me a peculiar satisfaction, as did the story that when Lore came to visit, her mother was made to get out the oldest sheets. It is comforting to have evidence that the hurts we suffered were not brought on us by our own natures and could not have been spared us by our own efforts.

There are other stories—events related briefly, without comment, complete in themselves, which remain in the mind as symbols or touchstones as if they belonged to one's own experience. One story which, Lore Segal says, her mother still tells frequently is how she made her father walk home although he was ill, because it was not far and she did not want to look extravagant—as a refugee—in the eyes of a taxi driver. There, in cameo, is the anguish which we did inflict on ourselves through failing to come to terms with our state.

Lore, like all of us, cherished some of her handicaps: telling her schoolfellows not only that she was Jewish (which you don't say simply to make conversation when you have once been ostracised and expelled for it) but

also that her parents were in service. One wants to be accepted as one is and not through "getting by". A friend of hers toyed with conversion to Christianity and eventually killed her self to escape the choice. After all, our identity was all we had.

Some refugee children became part of the families who fostered them, but naturally not those whose parents were here, and the choice of a home for Lore, after Liverpool, was always dictated by the consideration that she must be able to meet with her parents. That she stayed with non-Jews was typical. There were relatively few Jewish foster-homes for several reasons: English Jews began to take in their threatened relations long before the children's transports started; they were on the whole better informed than the general public and therefore more aware of the possible permanency of any responsibility which they might assume; most of them belonged to a class which did not normally take strangers into their homes and, on the other hand, they did not think their homes adequate substitutes for those from which they knew the children to have come. Undoubtedly calculations played a part, as they did with non-Jews: the most satisfactory and most permanent of Lore's foster-homes was with two upper-class English women who wanted to make a Christian of her by example.

By the time she entered university, Lore had become at least superficially indistinguishable from the English. If we assume the accent with which we speak our adopted language to be a criterion, the degree of our integration must have depended on psychological and not on external factors, since some who came young, with everything apparently in their favour, still have accents, unlike some who were older when they came and were helped much less. I don't know how one might measure the price we paid to adapt, or are still paying for having failed to adapt to our environment. This book bears witness that the demands which were made on us were sometimes damaging, at other times served us according to the principle "was mich nicht umbringt macht mich stärker".

How a story like ours may look to the rest of the world we may be helped to see by "A Sparrow in the Snow",** which also records the making of an adult out of one of society's child victims. When her family was exiled from Lithuania to Siberia—the phrase sums up the background of her story—Sylva Darel was eight years old. Of her seventeen-year-old self she writes: "One doesn't want to think badly of life." Even when one has been transplanted from a cosseting environment into a primitive struggle against hunger and cold and is denied rights which even we were able to take for granted.

At seventeen, she was a student in Leningrad—having come west as a schoolgirl to stay with relations—when she was sent back to Siberia: not because of who she was or for anything she had done but because of her Jewish origins. Travelling under conditions like those under which, years before, Jews had travelled to Hitler's concentration camps, she suffered from hunger particularly in the evenings. "But it was my own fault", she writes, "for eating my entire ration of bread in the morning".

Much of the book is written with this degree of objectivity, which I found more harrowing than the details of the story by now familiar to most people from similar accounts. It is the personality of the author which distinguishes this book; a lesser person would hardly have survived to be able to write it.

* Lore Segal: *Other People's Houses*. The Bodley Head, pp. 188, £1.50. This edition is a re-issue of Part I of "Other People's Houses" published by Gollancz in 1965.

** Sylva Darel: *A Sparrow in the Snow*. Souvenir Press, pp. 216, £2.50.

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Erwin Rosenthal

THE FALSE MESSIAH

Gershom Scholem has devoted a lifetime to the scientific study, interpretation and evaluation of Jewish Mysticism. He raised this much misunderstood, controversial subject to a strict academic discipline and was the first Professor of Jewish Mysticism in the Hebrew University of Jerusalem. Gone are the days of Graetz for whom the Kabbalah was anathema, an unimportant aberration.

Scholem has not only shown that mysticism is a legitimate part of Judaism through the ages, but also that it is an important facet of the Jewish genius. He not only brings a fine, sharp mind trained in several disciplines to his penetrating research but, through his rational approach, an insight into and understanding of what is always difficult and sometimes weird. Moreover, he has trained a band of scholars expert and creative in their own right, but he remains the undisputed master to whom the learned world in general and Jews interested in their heritage in particular are deeply indebted. He has written extensively on all aspects of Jewish mysticism, discovered many important texts which he and other scholars in the field made available in exemplary editions and on which he wrote with authority, and has thus built up a whole library of Jewish mysticism, ably supported by distinguished colleagues, which opens up a new vista on what became a mass movement at different periods of Jewish history and exerted a lasting influence on the shape and contents of Judaism and added a new dimension to the understanding of religion in general.

Unlike his well-known *Major Trends in Jewish Mysticism*, the book under review* represents a concentrated, exhaustive study in great depth on an important aspect of Kabbalah. It makes great demands on the reader, but as one not expert in the field I can vouch for it that the effort is most rewarding: the book is much more than a biography of Sabbatai Sevi and, let me hasten to add, of his prophet Nathan of Gaza; it is a penetrating history of Sabbatianism in the lifetime of Sabbatai Sevi seen against the background of Lurianic Kabbalah which flourished in Safed in particular in the sixteenth century and is indispensable for a true understanding of seventeenth-century Judaism in Asia, Africa and Europe and of later Sabbatianism as an heretical movement.

Originally published in Hebrew in 1957, this English version is considerably enlarged thanks to new material having become available in the meantime. Professor Scholem pays tribute in his Preface to Professor Zwi Werblowski for preparing the English version and throughout the book acknowledges the work of other workers in the field, e.g., Professor Tishby and Professor Wirszubski, to name only two experts.

The impact of Sabbatai Sevi on his generation both positively and negatively is truly amazing, due largely to the prophetic activity of Nathan of Gaza and his and other learned adherents' literary efforts in creating not only messianic fervour, but something new and dangerous: an elemental faith in the mystical messiah Sabbatai Sevi. The movement spread like wildfire to staid, sober scholars no less than to the Jewish masses yearning for messianic deliverance.

The life of Sabbatai Sevi is portrayed as

that of a manic-depressive, and its story is interwoven with a careful analysis of a developing Sabbatian theology. The watershed was Sabbatai's apostasy, and one of the most curious and extraordinary facts that emerge is that this event sparked off the growth and development of a messianic movement in spite of its having to go underground except in communities where Sabbatai's followers and believers were in a majority. Professor Scholem tells in fascinating detail the story of the "strange actions" of "the messiah king of Israel and Judah", which did not deter the learned nor the unlettered from their firm belief in Sabbatai and in the final redemption he was to usher in, although the "strange actions" were often flagrantly opposed to the accepted halachic norm, even to Biblical commandments.

As a personality Nathan of Gaza is more interesting and of a higher intellectual stature, he is the theoretician of Sabbatianism whom Scholem calls "the first great theologian of heretical Kabbalism". He started from the Kabbalah of Isaac Luria as expounded by Israel Sarug, whereas Sabbatai Sevi was more under the influence of the Zohar. After the two men had met, elements of both theologies were interwoven in a distinctly Sabbatian kabbalah to which other learned rabbis beside Nathan contributed. It is impossible to convey in a review anything of the intricate Sabbatian system, of Sabbatai's idea of the "Mystery of the Godhead" or Nathan's *Treatise on the Dragons*: the reader will find Sabbatian theology difficult to understand despite Professor Scholem's lucid exposition. And yet, the book is the most authoritative guide and definitive account of Jewish mysticism in the seventeenth century and of the opposition to it, led principally by R. Jacob Sasportas.

The first chapter, "The Background of the Sabbatian Movement" stresses that the Chmielnicki massacres of Jews in Poland in 1648 were not the only factor for the messianic movement. It was rather brought into being by religious considerations in Palestine. The second chapter, "The Beginnings of Sabbatai Sevi (1626-1664)" is a penetrating psychological study of "a sick man" who, apart from periods of exaltation and illumination, led the austere life of an ascetic. In his manic phases, Sabbatai indulged in "strange actions", such as uttering the ineffable name of God or celebrating new rituals, which brought him into open conflict with the rabbinic authorities and led to punishment and persecution.

In the next chapter ("The Beginnings of the Movement in Palestine (1665)") a turning point is reached, when Nathan eventually succeeds in convincing Sabbatai that he is the messiah who, then, calls himself the "anointed of the God of Jacob". Thus, May 31, 1665 is the beginning of the Sabbatian movement. Sabbatai proclaimed himself king of Israel in Gaza before journeying to Jerusalem. Scholem underlines Nathan's important role in persuading the "believers" to recognise Sabbatai as the promised messiah without the performance of signs and miracles. Here is the origin of the Sabbatian stress on "faith alone". Chapter four, "The Movement up to Sabbatai's Imprisonment in Gallipoli (1665-1666)", describes the mass propaganda and the great enthusiasm among the believers in Sabbatai, who signed himself now: "I am the Lord, your God, Sabbatai Sevi!"

Strange to say this self-deification or rather the identification with God only increased the fervour and enthusiasm of his followers. Even his enemies kept quiet despite his excommunication by the rabbis of Jerusalem, knowledge of which does not seem to have spread to the large Jewish communities in Europe (Amsterdam, Venice, Hamburg) which all had a strong Marrano element easily attracted to Sabbatai. He made a strong impression on the Christian chiliastic (millenarian) movement, and the many quotations from Christian literature not only make interesting reading, but in some ways confirm and complement the Jewish documents.

The messianic movement spread over Italy and roused great enthusiasm in Germany and Poland, where the persecuted Jews responded willingly also to a penitential revival based on Nathan's liturgical handbook which was printed in Amsterdam in many editions. Sabbatai's imprisonment in Constantinople and later Gallipoli did nothing to dampen the messianic expectancy of his followers. Chapter five deals with "The Movement in Europe (1666)" and is particularly instructive on the widespread penitential awakening in Italy, Holland (Amsterdam), Germany (Hamburg) and Poland. A Pentateuch published in Amsterdam was dated in "the first year of the restoration of Prophecy and of the Kingdom". Another book bore the date "The year of the MESSIAH THE SON OF DAVID" the numerical value of which in Hebrew was 427=1666, published before Sabbatai Sevi's apostasy was known there. Many Jews believed that messianic delivery was imminent, and those in Hungary sold their possessions in preparation for the journey to Jerusalem.

The faithful were convinced that Sabbatai Sevi was the Messiah because he had not been executed, and there was a stream of "pilgrims" to his prison-fortress in Gallipoli from which he issued letters to his followers, admonishing them to do penance so that the redemption would come to pass. (Chapter 6: "The Movement in the East and the Centre in Galli-

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* Gershom Scholem: *Sabbatai Sevi. The Mystical Messiah 1626-1676*. Routledge & Kegan Paul (The Littman Library of Jewish Civilization), London 1973. Pp. xxvii, 1,000. £9.00.

Continued on page 7

THE FALSE MESSIAH

Continued from page 6

poli until Sabbatai's Apostasy (1666)". A Sabbatian ritual developed in contrast to the orthodox calendar. Sabbatai Sevi abolished the fast of Tammuz 17 in July, 1666 (as he had done a year earlier), decreed Tammuz 23 as "the festival of lights" and wrote a letter to the Turkish Jewish congregations to abolish the fast of Av 9 and turn it into a great festival. Scholem calls this the climax of the movement in the Orient. Great messianic fervour—accompanied by general mortification—manifested itself in Syria, Kurdistan, Persia and Egypt as well as in North Africa. In the Yemen the Chief Rabbi was murdered during Arab rioting against enthusiastic Jews who wanted to go to Palestine.

Eventually the Turkish authorities intervened, taking Sabbatai before the Sultan at Adrianopol. After a consultation he was faced with the choice of being tortured to death or embracing Islam. According to the Sabbatian version Sabbatai saved the Jews of Turkey through his apostasy which naturally caused a deepening crisis in the movement described in Chapter 7 "After the Apostasy (1667-1668)". Sektarian Sabbatianism was the result. It became "a theological system whose origin was a profound crisis and whose nature was paradox." "The messianic revival bearing his name became a mass movement, but the imprint of the founder's personality was barely noticeable. . . . The crisis precipitated by Sabbatai's apostasy was a tragic moment in the history of Israel. But the tragedy also contained the seeds of a new Jewish consciousness." In Turkey the old order was restored by the Constantinople rabbinate, e.g., the fast of Av 9 was restored, etc.

Nathan held fast to the messiah and exerted a strong influence through his writings, which gave Sabbatian theology a turn towards heresy. This is a particularly illuminating chapter, also about the fortunes of the movement in Europe. Through Nathan's and Abraham Cardozo of Tripoli's writings belief in the "apostate messiah" among the masses of believers persisted. Sabbatai, who met with Nathan frequently, travelled in Thrace, Macedonia and Bulgaria and exerted considerable influence among the Jews there. Nathan, right up to his death, travelled from country to country and from place to place and, also in his letters which circulated in Italy (Venice, Leghorn), explained the apostate messiah so well that the movement persisted despite a good deal of confusion in European communities.

Scholem shows how his principal work (*Sefer ha-Beriah*) through his doctrines of "the structure of the cosmos, the divine emanation, and the function of the messiah Sabbatai Sevi in the cosmic process . . . (became) the standard work of Sabbatian Kabbalah during the next generation and . . . played a decisive role in the subsequent development of Sabbatianism, especially in its heretical forms". He comes to the conclusion that Sabbatai's "apostasy (was) a mystery and —

appearances notwithstanding—an essentially positive event." The emphasis "on the hidden, inner life of faith" is in strong contrast to historical, traditional Judaism for which this challenge was not without effect.

Of special significance is Scholem's parallel with Pauline Christianity whose influence, as far as pure faith is concerned, he attributes to Marranos turned Sabbatians.

Scholem says: "The efforts of the believers to discover a positive and constructive meaning in what was an essentially negative and destructive act, constitutes their peculiar contribution to the history of religion in general and to the subsequent history of Judaism in particular." The cosmic struggle between good and evil which plays an important part in Lurianic Kabbalah appears in a modified, highly paradoxical form in Sabbatianism: "the power of holiness—incarnate in the messiah—has to descend into impurity, and good has to assume the form of evil". This is used to explain the "mysterious" apostasy of Sabbatai. Biblical heroes and Biblical imagery altogether are used symbolically by Nathan to explain the mystery of the apostate messiah who will bring the final redemption. The eschatological future is seen in that the Tree of Life will fill the whole cosmos "and the laws and rules deriving from the Tree of Knowledge, which is the Tree of Death, would pass away". "Moses' Torah is the 'Torah of Truth', but Islam is now called . . . 'Torah of Grace' . . . the Messianic Torah (is) disguised under the cloak of a Torah representing this *aion* and its dominant power, namely Islam and its holy book, the Quran". This doctrine is used to explain Sabbatai's apostasy and later his disappearance "into the supernal lights". Besides, it qualifies Sabbatai as the true Moses.

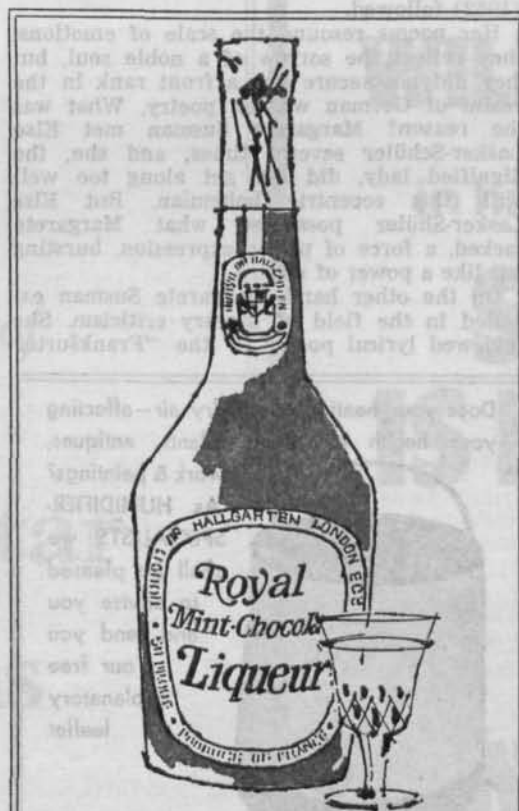
Chapter 8: "The Last Years of Sabbatai Sevi (1668-1676)" tells the story of the strange behaviour of Sabbatai, a mixture of Jewish observance and leading certain of his followers to defection to Islam. Apostasy is, thus, "subject to the messiah's command and not a matter of the believer's individual desire". On the other hand we know, according to Scholem, that Sabbatai also preached conversionary sermons in synagogues. Everything appears in a twilight: where Sabbatian believers were in a minority they dissimulated or concealed their faith, but where they were the majority the disbelieving minority pretended they were Sabbatians. Messianic expectancy was kept alive with the announced event of the "ultimate manifestation" of the messianic kingdom when "a thoroughly new revelation" will issue from the messiah "to the whole world". "The apotheosis of the messiah is expected as a final event, a kind of deification . . .".

In 1672 Sabbatai Sevi was accused of reviling and denying Islam, but the Sultan only decreed his banishment to Dulcigno, not his death as the Great Vizir now desired. In 1676, Sabbatai wrote to his father-in-law and signed his letter "the Anointed of the God of Israel and Judah". In another letter he assumed "the role of *Moses redivivus*". His death on Yom Kippur was later understood as an occultation, and his "ultimate manifestation" was expected. Nathan died in 1680.

Scholem ends his magistral account of Sabbatai Sevi, the mystical messiah, and of his prophet Nathan of Gaza, the exponent of Sabbatianism, with a judgement: "They had meant to open the gates of redemption, and succeeded in arousing the whole House of Israel. Yet they did not, and indeed could not, find the way from vision to realisation. . . . The crisis precipitated by the movement which they initiated may well be regarded as one of the decisive turning-points in Jewish history." Out of the lives of these two so different men there grew a legend deeply imprinted on Judaism and the Jewish people.

The book ends thus: "The legend of the great actor and imposter, and the legend of the elect whose mission ended in failure, together form the legend of Sabbatai Sevi as it lives in the memory of the Jewish people." But, as stated at the beginning of this descriptive review, the astounding scholarship, the superb knowledge of every scrap of evidence and its profoundly perceptive evaluation have combined to give us not only a biography of an emotional visionary and an elect intellectual, but also a history of Sabbatianism from its inception to the death of both extraordinary personalities and—no mean achievement—an important facet of Jewish mysticism as only Gershom Scholem could provide. Of the last aspect hardly anything could be put into this report of a remarkable, fascinating major scholarly and literary creation.

We are deeply indebted to Professor Scholem for this magnificent gift and our thanks are also due to Professor Werblowski for his understanding and stylistic achievement of the English version. Nor should we forget that "the Littman Library of Jewish Civilisation" has done great service to Jewish scholarship by publishing this classic.



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MARGARETE SUSMAN

Centenary of Her Birth

The time after the French-German war of 1870-71 was probably the happiest period in the history of German Jewry. Antisemitism was on the wane; the Jews had integrated themselves eagerly into the surrounding German world and participated comfortably in the economic prosperity of the Imperial régime.

Under these favourable circumstances Margarete Susman was born in Hamburg. She did not mention her date of birth in her Memoirs; but October 14, 1872 is stated on the book's wrapper. On the other hand, all reference books give October 14, 1874, as her date of birth (*sic!*). The question seems to me to be of lesser importance, and this article is written as a tribute to a great Jewish personality.

She grew up, together with a beloved elder sister, in great material comfort. The atmosphere of her home and her education in childhood were completely German; she tried to eliminate her Jewishness from her mind and adored the Christmas tree as a symbol. It was only later that an eminent leader of Liberal Judaism, Rabbi Dr. Caesar Seligmann, taught her the elements of the Jewish religion and also to be proud of her faith.

While Margarete was still a child, her family moved to Zurich, and Switzerland became her second homeland. Her kind father, a successful businessman, died at an early age and left her the means to develop her extraordinary talents.

She studied philosophy, German and related subjects at the universities of Munich and Berlin. She also went to Paris where she studied modern painting and where she made the acquaintance of Bracque and Picasso. In Munich she entered into a lifelong friendship with Gertrud Kantorowicz, the highly talented cousin of Ernst Kantorowicz, the noted historian. Gertrud Kantorowicz also introduced Margarete Susman to Georg Simmel, the leading thinker of the Berlin University, who was also a fascinating lecturer. Simmel realised the intellectual potential of both women and drew them into his circle. He also drew their attention to Henri Bergson, the outstanding French-Jewish philosopher and Nobel prize winner, and Gertrud Kantorowicz, assisted by Simmel, translated Bergson's "L'Evolution Créatrice" and Margarete Susman Bergson's "Introduction à la Métaphysique" from French into German. Simmel's "Sociology of Religion" is dedicated to Gertrud and Margarete.

It was while in Simmel's circle that Margarete became on friendly terms with Ernst Bloch, the radical thinker, who later embraced Marxism, and with Simmel's favourite pupil Bernhard Groethuysen, who made his mark as a critical psychologist of the modern French bourgeoisie.

Plato deeply impressed Margarete Susman during her years of study, and her book, "Der Sinn der Liebe" (1912), is distinctly in the wake of Plato's Symposium: Love comprehends different emotions, sadness and joy, and also offers the opportunity of ennobling soul and character. It was Gustav Landauer who wrote an enthusiastic review of the book in the "Frankfurter Zeitung".

Margarete Susman fell in love with Erwin Kircher, a young philosopher, who evidently had a rendezvous with greatness. When he died prematurely, Margarete was grief stricken. She honoured his memory by assist-

ing a mutual friend, Heinrich Simon, the editor of the "Frankfurter Zeitung", in publishing Kircher's posthumous work about romanticism in which he explained its spirit as a basic tendency to keep a distance from the reality of life.

Margarete Susman had to overcome strong doubts till she accepted the proposal of an early friend, Eduard von Bendemann, but when Eduard's parents suggested her baptism she refused. Margarete shared the sorrows of the First World War and of the post-war inflation with her husband; their marriage was blessed by the birth of a son. In about 1910, they lived in Berlin-Westend, but in 1912 they settled in Rueschlikon, near Zurich; in September 1918 they moved back to Frankfurt a.M. Later Eduard took his family to Saekingen (Baden), where they led a rather frugal life. During their stay in Berlin-Westend they enjoyed Martin Buber's friendship. Another friend who won their esteem by his exemplary attitude was Gustav Landauer.

Eduard von Bendemann was a fine art historian who, nevertheless, suffered from being overshadowed by his outstanding wife. Therefore, when he met a possessive woman who got hold of him by a gesture of sympathetic understanding, he and Margarete separated, although he never lost his great respect for her.

Margarete Susman found consolation in her work. She had already begun to write verses when she was in her teens. Her first small volume of poems, "Mein Land", was published in 1901. "Neue Gedichte" (1907), "Die Liebenden" (1917), "Lieder von Tod und Erloesung" (1921), "Aus sich wandelnder Zeit" (1952) followed.

Her poems resound the scale of emotions, they reflect the sorrow of a noble soul, but they did not secure her a front rank in the realm of German written poetry. What was the reason? Margarete Susman met Else Lasker-Schüler several times, and she, the dignified lady, did not get along too well with this eccentric bohemian. But Else Lasker-Schüler possessed what Margarete lacked, a force of poetic expression, bursting out like a power of nature.

On the other hand, Margarete Susman excelled in the field of literary criticism. She reviewed lyrical poetry in the "Frankfurter

Zeitung" for many years, and when in her book, "Das Wesen der modernen deutschen Lyrik" (1910), she rendered particular homage to Stefan George, this great poet went to see her in gratitude. In this way she came into contact with the George circle. However, although she admired George and although Karl Wolfskehl, George's brilliant friend, fascinated her, she never felt quite at home there. For she had already sensed an undercurrent of political mysticism which later ran into the sewage of National Socialism.

The results of her book "Der Sinn der Liebe" are invested in her profound book, "Frauen der Romantik" (1929). For her previous insight into the complexity of love enabled her to throw light on German romanticism by portraying those magnificent women who gave that movement colour and depth.

The portraits of those women are gems of characterisation. Caroline Schlegel expressed the essence of romanticism by her existence, while the main feature of Dorothea Schlegel's character was loyalty to everything she loved. Rahel Varnhagen was the only one of these women who possessed a creatively masculine mind; but she was content to show her mettle by letter writing. Bettina von Arnim had the gift of translating the dreams of her fancy into beautiful prose. At last Karoline von Günderode produced a link between romanticism and Greek antiquity.

Margarete Susman's "Deutung einer grossen Liebe" (1951) offers the same wealth of insight. She looks upon Goethe's relationship with Charlotte von Stein from a fresh angle. Goethe did not only love her, but also let her have a share in the universality of his existence.

Her volume of essays, "Gestalten und Kreise" (1954), proves the wide scope of her intellectual interests. It deals with Goethe, Tolstoy, Dostoyevsky, Strindberg, Nietzsche, Bergson, Freud, Wolfskehl, Rosenzweig, etc. The essay on Wolfskehl belongs to the best ever written about this remarkable man of letters.

The fact that this volume characterises not only poets and literary figures but also thinkers is significant. For Margarete Susman's passionate interest in philosophy never ceased. One of her big projects was a comprehensive study of her great teacher, Simmel; this project did not materialise, but she published a monograph, "Die geistige Gestalt Georg Simmel's" (1959), in which she tried to give an outline of his mind. She also served Simmel's memory by editing, together with her young friend, Michael Landmann, Simmel's collected essays under the title "Bruecke und Tor".

She did not stop, however, at Simmel's teaching. She studied Edmund Husserl's phenomenology which defined the relationship between the conscious mind and the outside objects. From Husserl she went to Heidegger; together with Arnold Metzger, she penetrated his existentialist doctrine according to which man cannot learn the riddle of his existence by searching for a religious truth but only by accepting his natural destiny.

Another friend, Eugen Rosenstock-Huessy, introduced her to Franz Rosenzweig, the author of "The Star of Redemption", who decisively influenced her by his credo that God, man and world reveal themselves only in their relation to one another: in creation, revelation and redemption. No less important to her than Rosenzweig was Freud; he taught her to realise the impulses and aberrations of man.

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Margarete Susman

Continued from page 8

As Margarete Susman always aimed at combining her German background with her Jewish origin, the persecution of the Jews by the Nazis shook her to the core. She had left Germany for Zurich in the summer of 1933, but her efforts to get her sister and Gertrud Kantorowicz to Zurich in time failed: the one took her own life and the other perished in Theresienstadt. Besides her private grief, Margarete Susman was particularly bewildered when a thinker of international repute, like Martin Heidegger, renounced his allegiance to his master, Husserl, because he was a Jew, and eulogised Hitler. She got over this crisis because her esteemed friend, Leo Baeck, had already prepared her by his work and attitude to find strength in Judaism.

Why was the Jewish people destined to suffer? Margarete Susman asked herself, and she tried to answer this question in her book, "Hiob und das Schicksal des Juedischen Volkes" (1946). She comprehends the sufferer Job as the figure symbolising not only the destiny of the Jewish people but also her own destiny. God refuses to be questioned about the meaning of his people's suffering, but he grants his people the strength of survival. Margarete Susman calls this strength "Ursprungsgeheimnis" (secret of origin) a force that exists but cannot be solved.

Margarete Susman continued with her intensive study of the Bible. She lectured about Oskar Goldberg's controversial book, "Die Wirklichkeit der Hebraeer", and published "Deutung biblischer Gestalten" (1955).

The magic of personality that Margarete Susman radiated attracted many friends, men and women of stature such as Ilse

Blumenthal-Weiss, a gifted poetess, Professor Gershom Scholem, the expert on Jewish mysticism, Professor Gustav Mayer, the biographer of Friedrich Engels, Franz Kobler, editor of "Juedische Geschichte in Briefen", and his wife, the gifted journalist Felix Stoessinger and his wife, the eminent Swiss theologian Leonhard Ragaz, the young writer Hermann Levin Goldschmidt and last, but not least, Rudolf Pannwitz who impressed her immensely by his productivity. However, this friendship came to a sudden and inconceivable end.

Margarete Susman never had to bear — as Hamlet put it—"the spurns that patient merit of the unworthy takes". She received the "Literaturpreis der Stadt Zurich" in 1944, the "Preis des Schweizerischen Schriftstellervereins" in 1953, the "Preis des Schweizerischen Israelitischen Gemeindebundes" in 1954, a monthly, "Ehrensold" of the German Federal Republic in 1955, an honorary doctor's degree of the Freie Universitaet Berlin in 1959.

One of her admirers, Manfred Schloesser, edited a valuable "Festschrift" in honour of her 90th birthday in 1964, and in the following year Schloesser also edited "Vom Geheimnis der Freiheit", a volume of her collected essays 1914-1964.

When the Leo Baeck Institute invited her to write her memoirs, she could, being almost blind, only dictate the text. Its title "Ich habe viele Leben gelebt" (1964) is fully justified.

Margarete Susman welcomed the new Jewish world growing up in the land of the Bible, and she regretted that she could read neo-Hebrew poetry only in German translation. When she died in Zurich on January 16, 1966, the epoch of the German-speaking Jews, believing in the possibility of a fruitful Judeo-German symbiosis, had come to a close.

THEATRE AND CULTURAL NEWS

Schnitzler's "Professor Bernhardt", a play in which the problems of antisemitism were put on stage many years before Nazism reared its ugly head, seems to have lost none of its topicality, and was produced in Vienna's "Josefstadt" towards the end of last season by the ever-young Hans Jaray. Because of the great success of this production, performances will continue throughout the autumn.

Robert Stolz, only survivor of the Silver-Operetta Era of the 1920s, will be 94 this month, and is still composing.

Lilli Palmer, born in Posen, educated in Berlin, who studied dramatic art with Lucie Hoefflich, and whose fairy-tale career took her to Paris, London, New York and Hollywood, has published an autobiography entitled: "Dicke Lilli-gutes Kind". She is without any doubt one of the most interesting actresses of our time, and her story is eminently readable.

Freud Museum in Vienna

Good news from the Sigmund Freud Museum in Vienna: So many important and precious items of Sigmund Freud's personal belongings, books and antiques, as well as his own spectacles, suitcases, playing cards (Tarock was his game), pictures, and many volumes of literature relative to his studies, were returned to Vienna by his daughter Anna Freud that an extension to the Vienna Museum is being considered.

S.B.

GERMAN AWARD FOR PROF. G. SCHOLEM

Professor Gershom Scholem (Jerusalem), the authority on Jewish mysticism, was awarded the Literary prize 1974 of the Bavarian Akademie der schoenen Kuenste.

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IN MEMORIAM

DR. HANS H. KUTTNER

Dr. Hans H. Kuttner recently died in his 81st year after a long illness. A dental surgeon by profession, he took an active part in the work of Jewish organisations built up by Jewish immigrants from the Continent. He was particularly closely associated with the New Liberal Jewish Congregation (now Belzite Park Synagogue) as the conductor of the Synagogue choir until 1953 and as hon. secretary of the Chevra Kadisha. He was also a Board member of the AJR for many years and an active member of the Leo Baeck Lodge.

Dr. Kuttner will be gratefully remembered by all who knew him, and we extend our sincerest sympathies to his son and daughter and their families.

DR. ALBERT ROTHSCHILD

Dr. Albert Rothschild, who died in August at the age of 84, was an acknowledged expert on Rashi and often delivered papers on the great medieval commentator at international biblical congresses. He was also a generous supporter of Jewish causes and an interested member of the AJR. On the occasion of his 83rd birthday he presented an ambulance to Magen David Adom in memory of the 11 Israelis murdered at the Munich Olympics.

ELSE DAVIDOWITZ

The untimely death of Miss Elsie Davidowitz on August 31 came as a great shock to all who knew her well. Her youthfulness belied her age—she was 67 years old—and made it the more difficult to understand that within a few months of falling ill she should have gone from us.

"Davi", as she was called by her colleagues, was on the staff of the United Restitution Office in London for over eleven years. By her sincere devotion to URO's work and her team spirit in the office she was of great assistance to the organisation. She will be very much missed by all her colleagues, not only as a loyal and valuable colleague but also as a friend whose cheerful disposition was one of her endearing characteristics.

In her private life Miss Davidowitz had many interests. Apart from having been very active in the Theodor Herzl Society for many years, she was a keen walker and spent most Sundays and rambles in the countryside. She was also an ardent concert and theatre goer and played the piano herself.

Else Davidowitz had the great gift of enjoying the little things in life as well as the big things, and in making the most of it.

I.E.B.

DR. JACOB BRONOWSKI

Polish-born Dr. Jacob Bronowski, who recently died in New York at the age of 66, came to England from Germany after the First World War unable to speak a word of English. He read mathematics at Cambridge from where he received his doctorate and later became lecturer in mathematics at Hull University. During the Second World War, he headed a scientific Government department, and after the war he was appointed director of research for the National Coal Board. He became known to the wider public by his broadcasts on scientific subjects and, in the more recent past by his presentation of the series "The Ascent of Man". This stimulating series includes a moving scene on the site of a former extermination camp, in which he recalls the fate of members of his own family and of the Jewish people in general. Since 1962, Bronowski lived in America, where he was senior fellow and trustee of the Institute for Biological Science in California. He was married to the sculptress Rita Coblentz and they had four daughters.

PRISONERS' MEMORIAL SERVICE

October 13 in Gladstone Park

The fourth annual interdenomination service in memory of those who died in concentration camps or prisoner of war camps, organised by the Willesden Branch of Ajax in conjunction with the Reserve Forces Association, will be held on Sunday, October 13, at 2.30, at the Prisoners' Memorial in Gladstone Park, Dollis Hill, N.W.10. Members of the AJR and their friends are invited to the function.

FAMILY EVENTS

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

Silver Wedding

Kornitzer.—Mrs. Betty and Mr. Otto Kornitzer are very happy to announce their Silver Wedding on October 23, 484 Streetlane West, Leeds 17.

Deaths

Eckmann.—Mrs. Erna Eckmann (Leo Baeck House), passed peacefully away in her 94th year on September 8. Deeply mourned by her son, daughter-in-law, relatives and friends.

Einstein.—Mrs. Paula Frieda Einstein, born in Nurnberg May 12, 1880, died peacefully at Brockenhurst Nursing Home, Harrow, on September 20. Deeply mourned by her daughter, Mrs. Lisa Warburg, and grandson, Donald, and wife, Sally, and three great-grandchildren and Gus Plaut.

Hirsch.—Aenne Hirsch died on August 28, 1974. Sadly missed by her sister Martha Hirsch, Gullmannstr. 59 Zuerich 8006, and many friends.

Loew.—Marie Loew, formerly of Falkenau, Czechoslovakia, passed away on August 1. Mourned by her cousins and friends.

Rachwalsky.—Mrs. Luise Rachwalsky, widow of Dr. Ernst Rachwalsky, passed away peacefully at her home on September 1. Sadly missed by her family and many friends.

CHANGE OF ADDRESS

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Personal

WIDOWER retired, 70, wishes to meet refined lady same age for companionship, living in the Wembley-Ealing area. Box 424.

WIDOWER, Vienna born, 67, independent, flat, car owner, seeks attractive, intelligent lady, not over 60, living North-West London. Object: Friendship / Marriage. Box 425.

GENTLEMAN, widower, young 44, with two children wishes to meet intelligent, interesting lady 30/40, similar circumstances or otherwise. Box 428.

MISSING PERSONS

Personal Enquiries

Herz.—Mrs. Anita Herz (née Baer) formerly Cologne Hohenzollernring, aged about 76, and Dr. Albert Herz, aged about 50 sought by Dr. Berta Rosenthal, 21 Nezach, Tel-Aviv, Israel.

AJR Enquiries

Schick.—Mr. Hans Schick, born about 1904, who left Czechoslovakia before the war and used to work with the Metropolitan Opera. Brother of Wilhelm Schick (wife's name Martha) and uncle of Anna and the late Oswald Schick.

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BIRTHDAY TRIBUTES

BENNO COHN, 80

Mr. Benno Cohn, a veteran of the pre-war Zionist movement in Germany, celebrated his 80th birthday on September 30. He started his Jewish activities in the "Blau-Weiss" and was one of those leading members of the movement who went to Palestine, when the Blau-Weiss founded settlements in that country. Later he returned to Germany and, after the completion of his studies, established himself as a lawyer. From 1933 onwards, he was one of the central figures in the Meineke Strasse headquarters of the Zionist Organisation. After the November 1938 pogroms, he had to sign the documents of the enforced dissolution of the organisation. He gave evidence about his experience as a Jewish communal worker during the Nazi regime at the Eichmann trial.

Shortly after his emigration to Palestine, Benno Cohn became secretary of the representative body of the Jews from Central Europe, the Irgun Oley Merkaz Europa, and later of the political party "Aliya Chadasha" (founded in 1942). When the State of Israel was founded, he found an appropriate niche where his legal and organisational experience could be made use of. In 1951, he was appointed Director of the State Disciplinary Court and he held this office until he retired in 1959. In 1961, he was elected a member of the Knesset.

Throughout his career in Israel, he has retained his close associations with the Jewish immigrants from Central Europe. He is a Board member of the Irgun Oley Merkaz Europa and of the Israel Section of the Leo Baeck Institute.

His numerous friends and former fellow workers in this country express their sincerest birthday wishes to Benno Cohn.

PROF. WALTER A. BERENDSOHN, 90

Professor Walter A. Berendsohn attained the age of 90 on September 10. Born in Hamburg, he was Professor of Literature in his city of birth until 1933. He then emigrated to Denmark and, in 1943, fled to Sweden, where he has been living since then. The works he wrote during the pre-Nazi period include books on Selma Lagerloef and Knut Hamsun. He was also a regular contributor to the pacifist periodical "Junge Menschen", edited by Walter Hammer, which exerted a great influence on open-minded members of the young generation of that time.

After his emigration, he continued his research on Scandinavian authors. He also, among other things, edited a collection of essays by Thomas Mann on the Jewish question under the heading "Sieben Manifeste zur juedischen Frage". His Jewish commitment is reflected in the fact that he

visited Israel no less than 15 times and wrote about the country, "Das Volk der Bibel im Land der Vaeter". Another subject of his research is Heine; he was the guest of honour at the International Heine Congress held in Duesseldorf in 1972.

Yet the main reason for which those, who had to leave Germany under the Nazi regime, are indebted to him is his initiative in collecting material about the literature by authors in exile. The first part of his work, "Die Humanistische Front" covering the period from 1933 to 1939, was published in 1946, and the second part is due to appear shortly. He also helped to establish a special research section of the German Institute at Stockholm University, which is devoted to the collection and analysis of books and periodicals by emigrated authors.

DR. ERWIN ROSENTHAL, 70

Dr. Erwin I. J. Rosenthal, Emeritus Reader in Oriental Studies at the University of Cambridge and Fellow of Pembroke College, celebrated his 70th birthday on September 18. An authority on Jewish and Islamic subjects, he has numerous monographs and essays in this field to his credit. Only a short while ago, he was awarded an Emeritus Fellowship by the Leverhulme Trust Fund to do a piece of major research on an Islamic theme.

Born in Heilbronn, Dr. Rosenthal has always retained close personal associations with his fellow Jews from the Continent. He is a Board member of the Leo Baeck Institute. AJR Information has repeatedly had the privilege of publishing contributions by him, the latest example being his expert evaluation of Scholems' book on Sabbatai Sevi, published in this issue. He has also always taken a personal interest in the Jewish students at the University of Cambridge and thus counts many members of the younger Jewish generation among his grateful friends. We extend our sincerest birthday wishes to Dr. Rosenthal.

MR. H. C. PLAUT, 85

On October 31 Hubert Curt Plaut will complete his 85th year in Banstead, Surrey. From his early youth in Hamburg to his present retirement, which he spends in pursuit of philosophical and mathematical problems in connection with the Society for the Philosophy of Science, the fight against antisemitism has been of paramount importance to him. He chose to engage in this struggle not by participation in Jewish societies, but by single-handed defence of the Jewish cause in *partibus infidelium*. To this the Youth Movement before the First World War gave ample opportunity by individual discussions as well as in public meetings.

As a student of mathematics in Göttingen, Plaut became a member of the Deutsche Akademische Freischar while at the same time joining the Jewish youth movement "Blau Weiss" in Hamburg. Founded by open-minded young men who were critical of the traditional student fraternities and of modern civilisation in general, the "Freischar" at this time became interested in the racist theories of Houston Stewart Chamberlain; the role of the Jews in society became a topic of debate. The war years followed. Plaut spent them in the trenches of the West Front and in Rumania. He experienced the rise of anti-Jewish passion at the Ostram factory in Berlin, where he had frequent heated arguments with Nazi colleagues. However, the factory kept their Jewish staff as long as possible; consequently Plaut left Germany only in the spring of 1939 after a spell at the Sachsenhausen concentration camp.

Since their emigration to England, where he already was a member of the Royal Society of Statistics, Plaut and his wife have been taking an ardent interest in the land of Israel by very active support. They demonstrated their enthusiasm in the old youth movement fashion by climbing to the top of the rock of Masada in sweltering sunshine shortly before his eightieth birthday.

IDA HERZ, 80

On October 18, Miss Ida Herz (London) will be 80. She is well known to many in our midst because, prior to her retirement, she was a staff member of the United Restitution Office. Yet her main interests are in the literary sphere. When she lived in Munich during pre-Nazi years, she had the good fortune of belonging to the circle around Thomas Mann. The relationship with him persisted throughout the years of emigration and has shaped her outlook. Her loyalty also covers the author's family as her cordial tribute on the occasion of Katya Mann's 90th birthday, published last year in *AJR Information*, confirms. We extend our sincerest congratulations to Ida Herz and wish her many more years of undiminished youthful vigour.

EVA REICHMANN'S ESSAYS

Due to a printing error, the price of this book for Friends of the Leo Baeck Institute (4 Devonshire Street, London, W.1) has been wrongly quoted. It should read £4.50 (not £7.50).

BOURNEMOUTH CONTINENTAL CIRCLE

The Bournemouth Continental Circle resumes its meetings at the Cumberland Hotel this month. Particulars may be obtained from Mrs. C. Schreiber, Flat 9, Lindsay Court, 28 Lindsay Road, Branksome Park, Poole, Dorset BH13 6AY (Tel. Bournemouth 64704).

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LECTURES BY LEO BAECK

Pusthumous Publication Launched

The Institutum Judaicum Delitzschianum, Munster (Westph.), established in 1947, is maintained by the Franz Delitzsch Society, with members throughout the world—Dr. Leo Baeck was one of its honorary members. Professor K. H. Rengstorf, the Director of the Institute (which has 40 Gentile and Jewish students and two Jewish lecturers), is an expert on Philo, has edited the Mishna and is currently engaged on a Concordance of Flavius Josephus. The aim of the Institute may be expressed by the title of one of his papers: "Meeting (of Christians and Jews) instead of Conversion" (Begegnung statt Bekehrung). Among its publications, collected in the Studia Delitzschiana, are B. Brillings' "History of the Jews of Breslau", "Jews and Judaism in Medieval Art" (illustrated) by B. Blumenkranz, "Christianity and Judaism in Leo Baeck's Vision" by Reinhold Mayer, "The Messianic Problem in Martin Buber's Work" by Franz Freiherr v. Hammerstein, and a translation of John Toland's pamphlet on the naturalisation of Jews. Dr. Baeck himself gave four lectures there, "From Moses Mendelssohn to Franz Rosenzweig".

The annual general meetings of the Society are, by courtesy of the Chancellor of the University of Munster, held in its beautiful Senate Hall in the baroque Castle of the former Prince-Bishops, followed by a Public Lecture and a champagne reception which was opened this year by the Acting Chancellor, Professor Dr. W. Knopf. It was the occasion of the official publication of Leo Baeck's *Lectures on "Epochs of Jewish History"*. These had been given in German to the Monday Seminar of the Society for Jewish Study, London, in 1956. The publishers, Kohlhammer, Stuttgart, succeeded in putting some advance copies on show.

Dr. H. I. Bach, who has edited and introduced the volume, read this year's Public Lecture. He gave a vivid review of the Life and Work of Leo Baeck, quoting from the most important of his writings as well as including personal recollections and unpublished material. The large audience was deeply moved, especially by the report of Dr. Baeck's standing up to the Gestapo and his moral strength in the concentration camp.

Dr. and Mrs. Bach appreciated the generous hospitality of the University whose guests they were for the duration of their stay and the personal care, warmth and friendliness of Professor and Mrs. Rengstorf and their friends.

Under the Impact of Nazism

The problem of the continuity of the Jewish tradition, that "inner unity which connects ages", had concerned Dr. Baeck throughout his life. The upheaval of the Nazi period prompted him to take it up anew. In a vivid analysis of theories of history based on the analogy with the cycle of growth and decay, he arrives at a wider and deeper conception of his own. In comprehending prophetic Judaism as a continuing "spiritual revolution" he transcends those limiting theories of Hegel, Marx and Spengler. The basic idea of Judaism, that of a higher world, of divine revelation and legislation, which permeates, shapes and unifies this world, he hails as "one of the few great thoughts of mankind". It is of the same decisive influence in all the epochs of Jewish history and forms the connection between them. In the "rebirth" of this idea, its renaissance in ever new expressions, meeting creatively the needs of each new age, Dr. Baeck discovers

the key to both the periods and the continuity of Jewish history.

From this basic conception he outlines its beginnings. The main features are compared with the Egyptian, Babylonian, Greek, Indian and Chinese civilisations. Many of them, such as the Tetragrammaton, the Law as the only image of God, the *Shekhinah*, the tabernacle as a "portable sanctuary" no longer tied to one holy place, etc., are as profound as they are presented in simple language. The centre of the volume is an unforgettable characterisation of the prophets. The lectures are interspersed with outlooks on future periods of Jewish history and enlivened by many personal remarks, unprecedented in Dr. Baeck's other writings.

The volume will be available at the reduced price of £3.90 (including postage) for a restricted period from the Leo Baeck Institute, 4 Devonshire Street, W.1.

INSTITUTE OF JEWISH STUDIES

Tributes to Professor S. Stein

At the annual general meeting of the Institute of Jewish Studies tributes were paid by the chairman, Mr. Victor Mishcon, and the honorary secretary, Dr. Manfred Altman, to the retiring director, Dr. Siegfried Stein, Professor of Hebrew and Jewish Studies at University College London, who is going to settle in Israel. They expressed Anglo-Jewry's gratitude for his contribution to the Jewish academic advancement in this country. Professor Stein, who was born in Berlin 65 years ago, is also a Board member of the Leo Baeck Institute and a long-standing member of the AJR.

The chairman announced that the Institute of Jewish Studies had appointed, as its new Director of Studies, Mr. R. Loewe of University College London and that Professor C. Abramsky of University College would join Mr. Loewe as co-editor of the scholarly periodical "Bulletin of the Institute of Jewish Studies". Professor Stein will, in his capacity as Foreign Editor, retain his association with the journal.

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