

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Robert Weltsch

LOOKING BACK AT LEO BAECK

Ten Years after his Death

On November 2 it will be ten years since Leo Baeck passed away. How do we see him now? Among those Jews from Germany who had come to England as refugees from Nazi persecution and had settled here, Leo Baeck was considered, in the first post-war decade, the most distinguished member of their community. Now a generation is growing up who knew him only slightly or heard of him from their parents and elders, for whom his tall, kind, dignified figure is still a vivid memory. Indeed, Leo Baeck's personality is so near to the surviving elder generation of German-speaking Jews all over the world that his image, closely linked with the most frightful period in German-Jewish history, is crammed with emotions. His thought and philosophy, however, will provide material for scholarly discussions for a long time to come, and so will his historical role in public life.

In his profound devoutness Baeck was aware of the implications of the modern world and of the new trends in science and thought; he knew that no good can come from ignoring facts and that sincerity requires independent thinking. He was a nonconformist in search of a living religion, not subject to fetters of dogma or frozen formulas. Primarily, he was a humble man, dedicated to learning and seeking truth, and we have to understand that to substitute political activity for study and scholarship was to him a personal sacrifice.

His scholarly interest was never remote from the perplexities of actual life, and so he also visualised the Jew in his European environment. There was no sense in denying that Jews lived in a Christian world and, since emancipation, in closer contact than ever. Apart from fundamental theological questions, one of Baeck's concerns was the position of Judaism in history, and the understanding of the fateful events, shrouded in mystery, which at a critical historical constellation led to the evolution of a new and increasingly powerful religious trend out of the womb of Judaism, with which Judaism had to co-exist throughout the ages. This was a momentous encounter which has not ceased to bring forth problems to both sides up to the present day. Baeck devoted much effort to the elucidation of the emergence of Christianity, the true nature of the Pharisees, and the exegesis of the Gospels as a religious document belonging to Jewish history.

After Baeck's death, these studies continue to attract the interest of wide circles in all European and American religious camps, which regard the relationship between Jews and Christians as one of the principal spiritual issues of our time. It is significant that his writings on this subject, stemming from the

'twenties and 'thirties in Germany, have been published in English posthumously after the war. One selection* appeared in New York in 1958, as a publication of the Leo Baeck Institute, introduced by Walter Kaufmann, one of Baeck's disciples who himself gave a fascinating account of his religious tribulations.

More recently, another collection (only slightly overlapping with the above-mentioned) was published as a paperback† with an interesting critical introduction by a prominent Christian theologian, Kristen Stendahl, of Harvard. Both these books contain essays originally included in Baeck's "Aus Drei Jahrtausenden", and both mention the annoying fact that this book, printed and ready for distribution by Schocken Verlag, Berlin, 1938, was at the last moment destroyed by the Gestapo so that only a few copies survived. It is, however, surprising that the—unnamed—editor of a 1966 paperback omitted to add that a new edition of the original book was published in 1958 by the Leo Baeck Institute.‡ Moreover, it may be regretted that the American editor did not envisage the possibility of including Hans Liebeschütz's masterful introduction to the new German edition. This would have given the American reader an essential explanation of the German intellectual and philosophical background of Baeck's writings.

Religious Anthropology

In politics as well as in religion Baeck was conscious of the fundamental task of probing the meaning of man and society. Such anthropology has a religious origin. The quest for the essential nature of Man, indispensable in all true political philosophy, is common to all religions. It is a never-ending endeavour, in a metaphysical sense doomed to ultimate failure, as it is not given to human beings to unravel such a mystery. But the question is always asked anew. A prominent Jewish religious thinker of our day, Professor Abraham Heschel, of the Jewish Theological Seminary in New York, calls his recent book "Who is Man?"§ It is an old saying that man is a being between earth and Heaven,

* Judaism and Christianity. Essays by Leo Baeck. Translated with an introduction by Walter Kaufmann. A publication of the Leo Baeck Institute, New York, 1958. (Jewish Publication Society of America). 292 pp. \$4.00.

† Leo Baeck: The Pharisees and other Essays. Introduction by Krister Stendahl. Schocken Books, New York, 1966. 164 pp. \$1.95.

‡ Leo Baeck: Aus Drei Jahrtausenden. Wissenschaftliche Untersuchungen und Abhandlungen zur Geschichte des juedischen Glaubens. Mit einer Einfuehrung von Hans Liebeschuetz. Mohr Tuebingen, 1958. 402 pp. DM 21.

§ Abraham J. Heschel: Who is Man? Oxford University Press, 1966. 119 pp. 25s.

between God and the animal. He cannot reach Heaven, but he can reach for Heaven. He can listen to the voice and give an answer. Paraphrasing Descartes' famous formula, Heschel arrives at the conclusion "I am commanded—therefore I am". The Bible gives us the key to anthropology when it describes the position of Man. Heschel goes so far as to say that the Bible "is not a book about God; it is a book about Man".

Twenty years earlier, Leo Baeck described Man as the *individuum ineffabile*, and it is gratifying that this great speech—one of his noblest pronouncements—has now been republished in the original German. It is included in a collection of four lectures given at various times at the Eranos Conferences in Ascona after the war.** Baeck's lecture was given in 1947, shortly after his release from Theresienstadt. We may regard it as a plea for the restoration of the dignity of Man after the insults which the human image had suffered at the hands of Fascism. In his oneness and totality man is uninterchangeable, Baeck argues, and no power is entitled to destroy his individuality and to replace it by some ideological dummy. As Baeck says in his—actually untranslatable—language: "Ein Individuelles wird hier geschaffen, das heisst etwas, was ein Einmaliges and darum ein Unerklaerliches ist, etwas, was, so sagt die Religion, seine Wurzel im Geheimnis hat, seinen Zusammenhang besitzt mit dem Geiste alles Geistes, mit dem Urgrund aller Einheit und Ganzheit." The editor of the little book, Walter Strolz, summarizes the teaching of Baeck in the formula that Man is the only creature able to give a response to his Creator and to give expression to his experience of the mystery of the world.

But recognising the irreplaceable uniqueness of the individual does not imply atomisation. Man is *einmalig*, an *individuum* with his own irrepeatable character, but he does not cease to be part of society and to have his duties towards his fellow-men. The Jewish community faces God as a whole, in addition to the spiritual and religious entanglements of each single man. Practically freedom can be realised only within the community. Man has to live up to the social duties imposed on him by the relationship to his neighbour.

Baeck proved himself as a man of the community, and did not shun the burden of office. Ever since the First World War, Baeck's importance in German-Jewish society stemmed to no small extent from his non-conformism and the independence of his thinking. This enabled him to play a leading role in the parochial complications of so-called Jewish politics of that time. Jewish life in the twentieth century was marked by excessive politisation. Baeck was a man who fully appreciated the difference of "Weltanschauung", but he stood top-high above the—often unreal—rigid party lines and political obstinacy which split the Jewish camp. Far from being neutral or

** Gibt es Grenzen der Naturforschung? Eranos Reden von Leo Baeck u.a., in Herder Bucherei 253, Freiburg, 1966. DM 2.80.

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Looking Back at Leo Baeck

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colourless, he was a man of principles and faithful to his conviction, but he had a sense of proportion and sought unity above all the differences. Although playing a certain role in the councils of Jewish organisations—such as the *Centralverein*—where he was highly respected, he followed his own conscience and knowledge. To some extent he was regarded as a representative and mouthpiece of the respectable bourgeois community, to whom he preached and officiated as a rabbi; actually, he was critical of the prevalent mentality of those circles which in their illusionary feeling of security, and relying on their material success, inclined to ignore the fundamental human and Jewish problems. No Jewish party could claim him for itself. As far as basic Jewish controversies were concerned, Baeck accepted the "national" fundament of Judaism, though not in a modern political sense. He was aware of the Jewish uniqueness which defies easy-going definitions. He had an open mind and warm sympathy with regard to what in the 'twenties was called "the upbuilding of Palestine", though he kept a distance from Zionism and preferred the role of a non-Zionist advocate of practical work within the enlarged Jewish Agency constituted in 1929. Faced with the complexity of the Jewish situation, Baeck refused to be caught in the current simplifications of both assimilationist and Zionist ideologies. He fully understood that the Jews have to integrate themselves into the nation with which they live, and he believed that in Germany this process had resulted and—so it seemed in the golden 'twenties—would continue to result in an astounding productivity in many fields. At the same time he was far from underrating the risks and predicaments involved in this course. So it happened that in 1933 Leo Baeck appeared as the natural and instinctive choice to head an all-party Jewish organisation, with the mandate to represent German Jewry in an unprecedented hour of destiny before the government which the German people at that time, as a shock to all Jews and to many Germans, had been pleased to give itself.

When he joined his daughter and his son-in-law—both, alas, now deceased—in London after the war, he was a great comfort to the Jewish refugee camp. It was only natural that he became the first president of the newly formed Council of Jews from Germany. Besides returning to learning immediately, and always worried about the scarce possibilities of transmitting our spiritual heritage to the next generation, he never ceased to think of those in need. With the strength of his authority he assisted the efforts to secure material restitution from Germany. He also forcefully fought for the rights of the remnants of German Jewry, which were in danger of being forgotten even where specific concerns of the one-time German-Jewish community were involved.

In the short time of his remaining life in London—ten years only—in the very troubled post-war conditions, he rose to a respected, and indeed revered, position among Jews and non-Jews. Some important institutions in London, bearing his name, signify the gratitude of his German-Jewish community. In their variety they express, on the one hand, his compassion for the aged and lonely ones, on the other hand his desire that Jewish learning should continue, and that the history and the achievements of German-speaking Jewry and of the unique period of German-Jewish cultural co-operation should be preserved.

VERFOLGTE AUS OESTERREICH

In einer kuerzlich im "Aufbau" veroeffentlichten Zuschrift wurde die Auffassung vertreten, dass auf Grund einer Entscheidung des Oberlandesgerichts Zweibruecken Verfolgte aus Oesterreich Anspueche nach Par. 150 ff BEG (Verfolgte aus den Vertreibungsgebieten) geltend machen koennten. Die Entscheidung wird nur auszugsweise zitiert und laesst den ihr zugrunde liegenden Tatbestand nicht hinreichend erkennen.

Wir werden darauf aufmerksam gemacht, dass auch nach der Neufassung des BEG durch das sogenannte Schlussgesetz Antraege auf Grund des Par. 150 BEG nur von Verfolgten aus den Vertreibungsgebieten gestellt werden koennen, d.h. aus Laendern (z.B. Czechoslovakie), aus welchen die deutschsprachige Bevoelkerung bei Kriegsende vertrieben worden ist. Oesterreich gehoert nicht zu den Vertreibungsgebieten. Es kann sich also nur darum handeln, ob Verfolgte oesterreichischer Staatsangehoerigkeit, welche nicht in Oesterreich, sondern in einem Land gewohnt haben, aus dem die deutsche Bevoelkerung nach Kriegsende vertrieben worden ist, nach Par. 150 BEG die im BEG angegebenen beschaenkten EntschaeDIGungsanspueche stellen koennen, obwohl nach der Neufassung des BEG in dem mit Wirkung ab 18.9.1965 in Kraft gesetzten Par. 166c jetzt bestimmt ist, dass fruehere oesterreichische Staatsangehoerige, auch wenn sie in einem Vertreibungsgebiet gewohnt haben und aus diesem ausgewandert sind, zu den nach Par. 150 ff. BEG den Verfolgten aus den Vertreibungsgebieten zustehenden Anspuechen nicht berechtigt sein sollen.

Fruehere Oesterreicher, welche in Oesterreich gewohnt haben und dort verfolgt wurden, koennen weder nach dem BEG alter Fassung noch nach dem Schlussgesetz Anspueche auf Grund der deutschen EntschaeDIGungsgesetze geltend machen.

WITNESSES "INTIMIDATED"

The Central Council of Jews in Germany has criticised attempts by defence lawyers to intimidate Jewish witnesses giving evidence against their clients in West German war crimes trials. The Stanislaw trial in Muenster, stated the council, clearly demonstrated that "the tactics of the defence consist of the intimidation of the witnesses in an attempt to render them uncertain, fearful and nervous". The law was being impaired by this situation and many witnesses were now considering whether they should expose themselves to such "defamatory attacks". The council declared that in these circumstances it was imperative that co-plaintiff lawyers should be appointed to protect witnesses.

SHADOWS OF THE PAST

EICHMANN AIDES

Franz Rademacher, an aide of Adolf Eichmann, was rearrested by West German police when he flew into Nuremberg. He was sentenced to three years and five months' imprisonment by a Nuremberg court in 1952 and released pending an appeal, thereafter escaping. Flying from Beirut, Lebanon, fog diverted his aircraft to Nuremberg where police awaited him.

Franz Novak, one of Adolf Eichmann's closest accomplices in the deportation of Hungarian Jews to the gas chambers, was retried in Vienna after the High Court had reduced his sentence to eight years imprisonment in 1964. Incomprehensibly he was acquitted, but an appeal to the Austrian Supreme Court has been lodged by the prosecution. Pending the appeal, Novak was released from prison. Numerous protests have been received from Austrian and foreign organisations.

ILSE KOCH

Tass, the official Russian news agency, alleges that the Bavarian Ministry of Justice is preparing an amnesty for Ilse Koch. The notorious widow of the commander of Buchenwald concentration camp was sentenced to life imprisonment in 1951. The Soviet magazine "New Times" also claimed that she had emigrated to Australia with her son.

The Ministry denied that Koch had been pardoned or allowed to emigrate to Australia. It was making a routine examination of her clemency petitions.

NAZI POLICE CHARGED

Former members of No. 316 Nazi police battalion, which served in Russia and Poland during the Second World War, are expected to be tried in Bochum at the end of the year. Former police major Hermann Kraiker, Otto Petersen and eight others, are charged with complicity in the mass murder of Jews at Bialystok, Baranowice, Mohilev and Bobruysk.

SPEER AND VON SCHIRACH RELEASED

Albert Speer, the Nazi Armaments Minister, and Baldur Von Schirach, leader of the Hitler Youth and Nazi Governor of Vienna, have been freed from Spandau gaol, after completing their 20-year sentences for war crimes.

Herr Brandt, the West Berlin Mayor and leader of West Germany's Social Democrat Party, sent flowers to Speer's daughter, Dr. Hilde Schramm.

A group of young West German Socialists have denounced the proposed publication of Von Schirach's memoirs, for which it is reported that he is to be paid £45,000 by a German magazine. Von Schirach had been responsible for the "murderous indoctrination of German youth in the criminal goals of Nazi Germany", said the Young Socialist Alliance. "His filthy memoirs and the money they brought could be of no value to anyone".

Now only Rudolf Hess, Hitler's former deputy, remains in the gaol for 700 inmates. Four-Power talks are to start in Berlin on the future of Spandau Prison and its sole remaining inmate. Hess has been in gaol since he landed in Britain in 1941.

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HOME NEWS ANGLO-JUDAICA

RACE ACT "INADEQUATE"

There was mounting evidence that the Race Relations Act is inadequate, said Mr. Maurice Foley, Minister with special responsibility for Commonwealth immigrants, during a visit to Manchester.

Certain organisations and elements had found means of getting round that section of the Act which dealt with incitement to racial hatred. Criticisms of the Act should be directed more to the Government than to the newly appointed Race Relations Board. The importance of the "vociferous racialist minority" had been exaggerated, said Mr. Foley. It represented little and was no more than an irritant.

SHEFFIELD COMMUNITY RELATIONS COMMITTEE

A new committee known as the Sheffield Committee for Community Relations has been set up in Sheffield, to promote racial integration. It will include members of the City Council, West Indian and Pakistani associations, social service and W.V.S. groups, chambers of commerce and trade and similar organisations. The first chairman of the committee is Alderman Isidore Lewis, a former Lord Mayor of Sheffield.

"NAZISM IS A RELIGION"

Mr. Simon Wiesenthal, former head of the Jewish Historical Documentation Centre in Vienna, addressed Club 43 in London. Introducing the speaker, Mr. Hans Jaeger said that Mr. Wiesenthal gave up his profession of architect in 1945 to devote himself to the discovery of Nazi criminals.

Mr. Wiesenthal, speaking in German, said that, with the help of some small private financial assistance, he traced Nazi criminals and collected documentary evidence of their crimes, which he then handed over to the competent authorities for action. Although a private organisation, it received the co-operation of the Austrian authorities.

There was no such thing as a "former Nazi", said Mr. Wiesenthal. "A man may change his party but not his religion, and Nazism is a religion as much as a political movement." The Nazi danger was by no means past and he was disappointed that so few Jews had joined in the work of discovery. The Nazis were well organised and had ample funds. Many hidden Nazis were now living in Argentina, Spain, South Africa and the Middle East. A Nazi "elite" organisation existed, whose object was to take advantage of any crisis or troubles.

NATIONAL YOUTH LEAGUE

A youth movement, called the National Youth League, for young people between the ages of ten and 21, denies fascist allegiance or antisemitic views. Its president is Major General Richard Hilton, who is also vice-president of the British National Party and who, in 1957, wrote a book, "The Thirteenth Power", containing references to the Jews.

The movement's bulletin, "The Bugler", was formerly the organ of British National Youth, once stated to be the youth organisation of Colin Jordan's National Socialist Movement. It is reported that articles which appeared in a copy of the journal sold by young children on the streets claimed the National Youth League and the League of Empire Loyalists were working "in happy conjunction" for patriotism.

SABBATH-FREE EMPLOYMENT

The Sabbath Observance Employment Bureau during 1965 interviewed 1,071 applicants and filled 412 situations. Vacancies notified by employers were as high as ever, particularly in the secretarial and clerical fields, although the number of applicants for assistance in finding Sabbath-free employment was fewer than in previous years. The bureau makes no charge for placing an applicant, but employers often give a voluntary donation.

HOME OFFICE APPOINTMENTS

The Home Office has appointed Mr. Louis Blom-Cooper, writer and barrister, to the new advisory council on the penal system. Others appointed include Mr. Leo Abse, M.P., Professor Marie Jahoda, Lady Rothschild and Mrs. B. Serota. The council will make recommendations on crime prevention and the treatment of offenders.

ABBEY CELEBRATIONS

As part of the 900th anniversary celebrations, an inter-denominational service for voluntary organisations was held at Westminster Abbey. Lady Henriques was invited by the Dean and Chapter of Westminster Abbey to read a chapter from the Bible. As a gesture to Lady Henriques and to Jewish organisations, the service was changed to a Sunday instead of a Saturday.

It is believed to be the first time that a Jew or Jewess has been invited to participate actively in a service at the Abbey. Lady Henriques was invited in a personal capacity, although she is connected with several voluntary organisations.

YOUNG GERMANS IN LONDON

Eighteen West German youngsters paid a fortnight's visit to London under the auspices of the youth section of the World Union for Progressive Judaism. The group, who received a warm welcome, were accommodated in the homes of members of the South-West Essex Reform Synagogue.

Their programme included lectures and seminars on Jewish history and religion. At a symposium the Rev. Leslie Hardman, of the Hendon Synagogue, who previously expressed reservations about the visit, urged them to prove the sincerity of their feelings by actively fighting neo-Nazism.

Pastor Dieter Schoeneich, aged 35, who is leading the group, told a *Jewish Chronicle* reporter that when he was at school between 1945 and 1950, there had not been a single lesson about the massacre of Jews by the Nazis. This was the general situation, but there were exceptions. His wife, who lived in East Berlin at that time, was told about the Holocaust in school. In his view most parents are deeply ashamed of what happened to the Jews and try to keep quiet about it, particularly in front of their children.

There were few Jews now in West Germany but, in the past few years, he and members of his church's youth group have met Jews and have constant contact with a Jewish youth group in West Germany. The idea behind the visit was not only to learn about Jewish life but to show the Jewish community in England the new face of Germany.—(J.C.)

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Army Chaplain Retires

The Rev. Dr. Isaac Levy has retired as senior Jewish chaplain to H.M. Forces, which post he held since 1948. He was the first minister to volunteer for active service in the Second World War. The Rev. Cyril Harris, of Kenton, succeeds Dr. Levy.

German-born Cantor

Mr. Henry Danziger has been appointed cantor of the North London Progressive Synagogue in succession to the Rev. Ernst Lewandowski, who has retired. The son of Cantor Samuel Danziger, of Neustadt, Mr. Danziger was educated at the Jewish High School in Breslau and at Hoffmann's Yeshiva in Frankfurt-am-Main. He served in the British Army and the Jewish Brigade during the war. For many seasons he has appeared at the Glyndebourne Festival Opera and has participated in the St. Pancras arts festival and at the international festival in Ireland.

Ajex News

The annual memorial service for those who died in the two world wars was held by the Cardiff Association of Jewish Ex-Service Men and Women at the cemetery of the Cardiff United Synagogue. Southend Ajex annual service was held at the Ajex Memorial in the Stock Road cemetery. In his address Rabbi P. Shebson said that it was the duty of every Ajex member not only to remember the glories and tragedies of the past, but to be forever vigilant and aware that, through the present economic crisis, antisemitic elements were again becoming more active.

At this year's Ajex rally and reunion, to be held at the Odeon Theatre, Hammersmith, on November 20, Israel's beauty queen will make a personal appearance.

Hendon Magen David Adom Committee

A meeting was held in Hendon to inaugurate the local committee of the British Friends of Magen David Adom. The gift of an ambulance by Mr. and Mrs. H. Van Vlyman, in memory of Mrs. Vera Weizmann, president of the organisation until her death, was announced at the meeting.

The work of the British Friends, which concentrates on buying ambulances and medical equipment for Magen David Adom, was outlined. Most of the 260 ambulances at present owned by the State of Israel have been presented by the Friends.

Official Appointments

Judge Clifford Cohen, a county court judge of the North Yorkshire and South Durham district, has been appointed chairman of Durham Quarter Sessions. In the Second World War he won the M.C. for gallantry and was a prisoner-of-war in Germany for five years.

Dr. Nathaniel Lichfield, the planning and economics consultant, has been appointed to the newly created Chair in the Economics of Town Planning at London University. He has also been installed as president of the Town Planning Institute.

Youth Seminar

The Reform Synagogues of Great Britain Summer Holiday, held at Farnham, Surrey, was attended by 90 youngsters aged from 13 to 17. Participants came from Reform synagogues all over the country, with a few from France, Germany and Sweden. The programme included a seminar with lectures on "The Bible", "The Synagogue", "Judaism in the Home" and general Jewish topics. The youngsters officiated at the daily and Sabbath services.

Graduates for Israel

Nineteen Jewish graduates from 13 universities in Britain have gone to Israel to work and study for a year.

NEWS FROM ABROAD

UNITED STATES

Johnson Appointment

Professor Eugene Rostow, of Yale University, is to be Under-Secretary for Economic Affairs in the Johnson Administration. His brother, Mr. Walt Rostow, was former chairman of the State Department's policy planning council and is now a special assistant for national security affairs to President Johnson.

Vietnam War

A delegation from the Jewish War Veterans of America visited President Johnson at the White House. According to a despatch from the Washington correspondent of the Jewish Telegraphic Agency, Mr. Johnson was described by Mr. Malcolm Tarlov, national commander of the J.W.V., as being disturbed by the lack of support for the Vietnam war in the American Jewish community at a time when he is taking new steps to aid Israel. He was also described as praising the J.W.V. for their backing of his policies and as saying that it was "incumbent on other major Jewish organisations" to "re-evaluate" their position on the subject. Mr. Johnson was also reported to have said that Jews who seek U.S.A. support for coreligionists in Russia and for Israel should vigorously identify themselves with Administration actions in Vietnam.

Communists Woo Jews

According to the information service of the American Jewish Committee, the United States Communist Party, for the first time in 20 years, is again following a "united front" policy and is instructing party members to recruit among Jewish organisations. The A.J.C. says that it was proposed at the party's 18th national convention to call a national conference "on work among the Jewish people and the fight against antisemitism." A draft resolution for the conference, to be held this month, states that the United States Communist Party, although opposed to Zionism, will tolerate sympathy for Israel as a haven for homeless Jews and will defend Israel's right to existence. The resolution dismisses charges of Soviet antisemitism as "a slander and an outright fraud." Nevertheless, "remnants of antisemitism in the U.S.S.R." are admitted and the hope expressed that they will be combated.

Antisemitism Increasing

Addressing the national executive council of the Zionist Organisation of America, Mr. Jacques Torczyner, the president, declared that all American groups should give priority to fighting "the resurgence of antisemitism here and in other parts of the world." He warned his hearers that racial conflicts had "escalated and have intensified anti-Jewish prejudice, even among wide circles of Negroes."

Senator Jacob Javits, speaking at the convention of the Jewish War Veterans of the U.S.A. in Atlantic City, criticised both his own Republican Party and the Democrats for not taking positive action against Right-wing organisations like the John Birch Society.

Roman Catholic Understanding

"Catholic Schools in Action", a 328-page report on Roman Catholic schools, summarises the findings of a three-year nation-wide study in America of elementary and secondary schools. It calls for improvement of students' understanding of Jews and other minorities.

The report states that Catholic school-children do not so much have an unfavourable image of Jews as they have no image at all, perhaps accounted for to some extent by the infrequency of social contacts between Catholics and Jews.

EASTERN JEWRY

Emigration Increase

A number of American newspapers, quoting an agency message from Moscow, report a "dramatic increase" in the number of Soviet citizens being allowed to join relatives abroad, including Israel. Perhaps the largest group, some 1,000 Soviet citizens a year, has gone to Israel, states the report. Those permitted to leave are mostly older people and, it is stressed, the number allowed to leave is relatively small compared to the number of those eligible for exit permits or awaiting them.

The Soviet authorities themselves have disclosed no emigration figures and the fact is established through applications for exit visas starting with relatives living abroad.

Israel Accused

The Soviet Government has for the second time cancelled the exchange of visits which was to have taken place between the Israel Philharmonic Orchestra and the Moscow State Orchestra.

The reason given is that an anti-Soviet campaign is being conducted in Israel in connection with the problems of the Jews of the U.S.S.R. Political circles in Jerusalem state that the Soviet charges have no validity. They point out that during the past few months a propaganda campaign has been waged in the Soviet Union against Israel and Jewish organisations in various parts of the world, and that the aim of the campaign is to sever Soviet Jewry's links with Jewish tradition, both on the cultural and the religious levels.

Italian Publication

"The Jews in the U.S.S.R." has been published in Rome. Signor Umberto Terracini, the Italian-Jewish Senator and a leading Communist, has contributed the foreword. Therein he states that the "present condition of Jewish collectivity in the Soviet Union . . . represents . . . a contradictory and negative moment of that civilisation".

Speaking at a reception in Rome to mark the publication of the book, Senator Terracini warned against "loading the issue with extraneous elements". Calls for family reunion through emigration from the Soviet Union were prime among these extraneous elements. The numbers of antisemitic literature in the U.S.S.R. were, he claimed, irrelevant when set against the 15,000 publications released annually in Russia.

Three leading professors of history pointed out that the new publication was the first instance in which militant Communists and active Zionists had come together to work on the problem of Soviet Jewry.

French Ambassador to Moscow

The new French Ambassador to Moscow is M. Olivier Vormser, who is of Jewish origin. He formerly headed the economic affairs division of the Foreign Ministry, acting as France's chief economic negotiator for the past ten years.

NEAPOLITAN ARCHBISHOP'S GESTURE

Naples' Chief Rabbi and members of the Jewish community received Mgr. Corrado Ursi, the new Archbishop of Naples, who had expressed a wish for a meeting. The importance of the archbishop's unprecedented gesture was emphasised by the Chief Rabbi and the president of the community, who expressed Neapolitan Jewry's gratitude for the work of the Church in helping persecuted Jews during the Nazi and fascist régimes.

The archbishop in his address praised the common bond established by the Bible between Christians and Jews.

ARGENTINA NOT ANTISEMITIC

President Onganía of Argentina has told the secretary of the Israeli Journalists' Association that the Argentine Government is absolutely free of anti-Jewish sentiment. He described as "barbarous" any suggestion that the new regime is anti-semitic. Admitting the possibility of some isolated and irresponsible acts of antisemitism, he said these involved neither the Government nor the people.

The terms of a Rosh Hashana message addressed by the President to Daia, the representative Jewish organisation, have given considerable satisfaction to the Jewish community. The message, widely quoted in the national press, paid tribute to the Jewish contribution to the country in all fields, stating there was a place of honour for Jews in the common reconstruction of the country.

In a meeting with the Israeli Foreign Minister, Mr. Abba Eban, Argentina's Foreign Minister himself raised the question of Argentine Jews, declaring that his Government was determined to give them the fullest freedom and equality. Señor Mendez urged completion of the arrangements for President Shazar to make his promised visit to Argentina and, according to an Israeli spokesman, gave the "most emphatic assurances" of continued support for Israel. He expressed regret to Mr. Eban over the publication abroad of "a false picture" of Argentina's attitude toward the Jews.

SOUTH AFRICAN JEWS "ATTRACTED TO COMMUNISM"

Major-General Hendrik van den Bergh, South Africa's security police chief, was reported to have told an anti-Communist symposium in Pretoria that Jews are attracted to Communism because this was the highest form of capitalism. The chairman of the symposium was Dr. Jacobus Vorster, brother of the new Prime Minister.

The chairman of the South African Zionist Federation, Mr. E. J. Horwitz, referred to the remarks as "deplorable and offensive".

INDIAN PRIME MINISTER VISITS SYNAGOGUE

Mrs. Indira Gandhi, the Indian Prime Minister, visited the 400-year-old Cochin Jewish synagogue at Mattancherry. Perhaps, said Mrs. Gandhi, Jews had had to suffer to produce so many great men. India had welcomed Jews to her shores because by their coming India herself would be enriched. She hoped that the hardships of the Jewish people were at an end.

Jews first settled in Cochin 1,900 years ago and the Mattancherry synagogue was built in 1568 on temple grounds given to the Jews by the then Maharajah of Cochin. The local community of White Jews numbers 200.

"MEIN KAMPF" IN DENMARK

A new edition of Hitler's "Mein Kampf" by a Danish firm has been completely sold out. The West German Embassy objected to its appearance on the grounds that the Bavarian State Government claims all publication rights for the book and that it is against its publication anywhere.

All German patents rights were annulled in Denmark soon after the Second World War and the end of the German occupation, but there is to be another study of the position.

Dr. Marcus Melchior, the Chief Rabbi, approached by the Copenhagen daily newspaper "Berlingske Tidende", said: "I have greater confidence in the Danish people than to think that they will be converted to Nazism through the reappearance of 'Mein Kampf'".

The Bavarian Government, which was made residual legatee of Hitler's publications by an Allied order of 1947, opposed re-publication of the book in London last year, and the plan was dropped.—(J.C.)

Eugen Winterberg

MAX BROD'S REUCHLIN NOVEL

The figures of the Renaissance that Max Brod has brought to life in his novels—recall "Tycho Brahes Weg zu Gott", "Reubeni Fürst der Juden" and "Galilei in Gefangenschaft"—are now joined by Johann Reuchlin (1455-1522)* the humanist and fighter for truth and justice. Actually the real hero of this profound novel is not Johann Reuchlin but the Talmud which Reuchlin, although not a militant by nature, defended enthusiastically when in 1509 the convert Johann Joseph Pfefferkorn (1469-1524) obtained an edict from the Emperor Maximilian empowering him to confiscate all Hebrew writings and in particular the Talmud.

The curious aspect of this dispute about the Talmud was, however, that neither the butcher Pfefferkorn nor Reuchlin, as he himself admits, were deeply conversant with the Talmud. The dispute spread and extended beyond the Emperor to the Pope who put an interdict on Reuchlin's books, in particular on his "Augenspiel" which was directed against Pfefferkorn. But a touch of irony was not lacking in that the issue of the papal interdict coincided with the start of the first printing of the Talmud by the Christian printer Daniel Bomberg in Venice (1520-1523). Reuchlin, however, was not so concerned with examining and defending the Talmud as with the Cabala in which he was far more interested. He expressed the results of his profound studies in his book "De Arte Cabalistica". Brod devotes a whole chapter of his book to this Latin treatise that has never been translated into German. In his highly interesting account he is unstinting in his praise of Gershom Scholem, Professor of Jewish Mysticism at the Hebrew University in Jerusalem, who has provided new ways of studying Jewish mysticism that were not available to Reuchlin.

We must, indeed, give great credit to Reuchlin when we appreciate that he dared to demonstrate the beauty, depth and meaning of the Cabala at a time when Judaism was

* Max Brod: Johannes Reuchlin und sein Kampf. Stuttgart, 1965. W. Kohlhammer Press. 351 pp., 8 ill. in text, 8 plates, linen. 28DM.

generally despised. Max Brod shows us that more than two centuries before Lessing's "Nathan der Weise", Reuchlin depicted in the figure of the Jew Simon the type of Jewish savant who gives counsel to Christians as well as to Muslims. The world has forgotten this Simon and even Nathan is not deeply enrooted in its memory, whereas the figure of Shylock has become firmly entrenched in European consciousness. Jews with a positive approach to Judaism, for whom Jacob Loans, Reuchlin's Hebrew teacher, and Obadiah Sforno served as models, are contrasted with the negative baptized Jew Pfefferkorn, a Jew imbued with Jewish self-hatred.

Brod, a confirmed Zionist, has been concerned all his life with Jewish self-hatred and has found that hatred for everything Jewish is ingrained in the poor and despised Ghetto Jew. He gave expression to this conclusion as far back as 1918 in his drama "Eine Königin Esther", when, in replying to the Jew-hater Haman who has just admitted that he is himself a Jew, Queen Esther replies: "Now I understand why you hate the Jews so much".

Friends of liberty, like Ulrich von Hutten and Crotus, author of the "Dunkelmaennerrbriefe", associated themselves with Reuchlin. With them, however, Reuchlin's original fight is no longer in evidence. They are concerned with liberty of conscience and the fight against obscurantism towards a new Humanism.

Humanists are often described as the precursors and protagonists of the Reformation. This is certainly true of many humanists, such as Melanchthon, Reuchlin's nephew, and also to some extent of Erasmus of Rotterdam, but is definitely not the case with Reuchlin who, despite his discomfiture in Rome, remained true to the Catholic Church and, according to Brod, actually took holy orders in his last years. The gulf between Humanism and the Reformation can also be seen in the inhuman books written by Luther in his old age "Von den Juden und ihren Lügen" and "Shem Hamephoras" which are filled with the spirit of a Pfefferkorn.

At a time when Catholics and Protestants alike hated and despised the Jews, it needed amazing courage, as was evinced by Reuchlin, to fight this attitude even if only to a limited extent.

In Brod's book the figure of this fighter for Humanism is not idealised, but the memorial erected to him seems well deserved.

YIDDISH LITERATURE

According to the Soviet weekly, "New Books", three new books in Yiddish are to be published in the Soviet Union by the end of the year. The three writers concerned are Leib Kvitko, Shmuel Halkin and Zalman Wendrov. Kvitko was executed in 1952 during Stalin's purges of Jewish writers. His children's books, translated in Russian, are among the most popular of their kind in the Soviet Union.

"The Pearl-Seeker", translations of novellas by 20 Israeli writers, was published in Moscow recently in an edition of 15,000. This follows an anthology of Israeli prose compiled by Aron Vergelis, editor of "Sovietish Heimland", published last year.

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AUTHORISED BECHSTEIN RETAILERS

Old Acquaintances

Home News: Egon Jameson and Peter de Mendelssohn went to Berlin on the invitation of Hamburg's Axel Springer, publisher of "Die Welt" and "Bild-Zeitung", to attend the opening of the new Springer house near the Wall.—Irene Prador, Lilli Palmer's sister, is conducting her new radio series, "It's Continental", on B.B.C.'s Home Service.—Martin Miller celebrated his 67th birthday and 45th stage anniversary by appearing in "Arsenic and Old Lace".—Peter Ury produced a feature for Stuttgart Radio on English ballads and folk-songs, with Peggy Seeger and Ewan Maccoll.—Lily Veidt, Conrad Veidt's widow, visited London from New York.


News from Everywhere: Robert Stolz, who received the "Grand Prix due Disque", is to have his operetta, "Himmelblaue Traume", produced by Karl Farkas at Vienna's Raimund-Theater.—John Brahm directed an episode of "The Man from U.N.C.L.E.".—Greta Keller gave a recital at Berlin's Urania.—Walter Slezak, currently acting in "The Miraculous World of Dr. Coppelius" in Spain, will make a lecture tour in the States.—The "Max Reinhardt" exhibition, first shown in Salzburg, has been invited to Berlin and Rome.

Obituary: Ida Perry, who appeared in the première of Paul Lincke's "Frau Luna" in 1899, the mother of actress Charlotte Ander, died in Berlin at the age of 89.—Professor Emil J. Gumbel, author of many anti-war books, died in New York.—Rudolf Herrstadt, editor of the East German *Neues Deutschland* until 1953, died in Merseburg where he worked as archivist. He was 63 years old.—Art historian, Walter Friedlander, who until 1933 lectured in Freiburg, has died in New York.—Jo Hanns Roessler, author of numerous short stories and humorous books, died in Bavaria at the age of 67.—Margarete Hruby, actress-wife of Manfred Furst, died in Munich, where she returned from the States several years ago.—Opera singer Fritz Wunderlich died in Heidelberg at the early age of 36, as the result of an accident.—Kasimir Edschmid, one of the first of the Expressionists, honorary citizen of Darmstadt and president of the German Academy, died in Vulpera.

Switzerland: Ellen Schwannecke appears in a revival of Paul Burkhardt's "Feuerwerk" at Zürich's Corso-Theater.—Fritz Schulz took the part of the Fool in Leopold Lindtberg's production of "Was ihr wollt" at Zürich's Schauspielhaus. There, Harry Meyen, Romy Schneider's husband, will direct "The Killing of Sister George", starring Maria Becker and Sonja Ziemann.—Rainer Litten is producing a series of TV features.—Leonard Steckel is directing Saul Bellow's "Letzte Analyse" in Zürich.—Basle's Berlin Club celebrated Rudolf Frank's 80th birthday at Stadtkasino.—W. Dueggelin will produce "La Traviata" and Werner Kelch's "An Offenbach Evening" at Zürich's Opernhaus.

Books and Authors: After an interval of seven years Robert Jungk, author of "Die Zukunft hat schon begonnen", has had "Die grosse Maschine" published by Scherz-Verlag (Munich).—Werner Finck's new book, "Witz als Schicksal—Schicksal als Witz", has been published by Marion von Schroeder-Verlag (Hamburg).—Michael Hamburger translated Georg Buechner's "Lenz" for Calder & Boyars (London).—Werner Keller, author of the best-seller, "Die Bibel hat doch recht", has had "Und wurden zerstreut unter alle Voelker", a post-biblical history of the Jews, published by Droemer/Knaur (Munich).

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Karen Gershon

IMPRESSIONS OF ISRAEL

Karen Gershon, whose book "We Came As Children" has been widely recognised as an important contribution to the history of the former refugees, recently paid her first visit to Israel to participate in a symposium of Anglo-Jewish and Israeli writers on the theme "The Universal and the Jewish Elements in our Creative Work".

We sat at a pavement table in Dizengoff Street at midnight drinking iced coffee and talking four languages: Hebrew, Yiddish, English and German. We were attempting to communicate: during the evening, speeches had been made in the auditorium of the writers' club, by Israeli writers and Jewish writers from England, as part of the symposium on the theme "The Universal and the Jewish Elements in our Creative Work." The English contributors spoke personally in quiet voices, the Israelis lost themselves in loud generalisations; yet I had the impression that they and not we were the more sincere: because they wished us not merely to understand but to be persuaded.

For us, the occasion was a bit of an excuse for a visit to Israel. We realised early while making our speeches that few members of the audience could follow English. The interpreters were on the whole excellent; it was the occasion which made them inadequate: when Aharon Appelfeld related his experiences as a child refugee, finding his way from the concentration camps to Israel, we took our ear-phones off simply to listen to his delivery: by himself he justified the symposium.

Partly because of the actual language difficulties, partly because of the heat, but mainly because of the attending distractions it was often difficult to know what the arguments were about. I think insufficient allowance was made for basic differences: I found it easier to forgive the Israeli who lost his temper than the English speaker who did so, because the one was merely carried away by his own eloquence whereas the other was embarrassingly impolite.

Communication between us was also handicapped from before the outset: we had not read each other's work; even most of our names did not mean much to the other side. "The other side"—there was some hostile rivalry, but I think that, from the Israelis at least, much of this was for the benefit of the audience, who were splendid, came fairly punctually in astonishing numbers and remained impatient with interest—more concerned about, and concerning, the Hebrew participants, naturally.

If we felt rather superfluous during long untranslated—sometimes untranslatable—Hebrew speeches—sometimes explicitly addressed to us—if we felt like gate-crashers at a family party, we were compensated for this by being made to feel like celebrities outside the actual symposium: we were photographed, interviewed and recorded, visited and invited and encouraged not only to talk about ourselves but to recite our work. I think that I was not alone in finding that reading my Jewish poems to Jews in Israel gave them a second echo, a greater depth, the achievement of which was not mine.

★

The walls of the Old Town are the grey of historic sites; the dominant colour of the New Jerusalem is that of the desert: shades from sandy to orange. Its green is the subdued dark green of olive trees although there are no olive trees there: it is the effect of the dust in the air. Here only the slums are old: the quarter opposite Mount Zion, whose landmark is a windmill, and the Mea Shearim where the

Orthodox Jews are living in medieval squalor. Apart from some churches, only the buildings erected since the establishment of the State are architecturally interesting: the Museum, the University, the Convention Centre, the new Knesset. The effect of the total town is unimaginable: that odd-looking roof of the Shrine of the Book fits into the landscape like an indigenous plant.

I walked through Emek Refaim, called the German Quarter because the houses there were built by German missionaries; they are set each in its own long-established garden. Something about the street reminded me of a street in my home town and I remembered how emotionally attached I was to it: I felt then that I should bring my children to grow up in Jerusalem so that they might love it as their home.

I felt that I should bring my children to Israel whenever I was reminded there of the Holocaust—and I was reminded often: by the museums, exhibitions and shrines, by the numbers occasionally seen on the arms of people, by just being among Jews: all people whom the Germans would have killed.

My children are Jewish according to Halacha but half-Jewish according to the world's law and common sense. "What do they feel about this?" I was asked in a kibbutz where I was spending the week-end together with one of the other writers from England. We had come to the meeting believing that it had been called so that we might ask questions, and found instead that we were expected to speak. For a while we talked about literature; people showed little interest until we began to answer questions about ourselves; the meeting really came to life only when we discussed the problem I faced with my children. Having been brought up in the Zionist Youth Movement, I was not surprised or resentful that strangers should adopt my concerns as their own, but I was amazed when they told me: "Let them assimilate!" I had said that their being half-

Jewish was a problem to my children only because it was a problem to me.

When my sister came to Mazuba as an 18-year-old bride, the community had neither water nor land. Their tents were pitched on a plateau of rocks half-way up a mountain, the summit of which was the Lebanese border; they made their living planting bare hills with trees for the Jewish National Fund.

Today the houses stand in parkland on another height, with the fields and orchards of the settlement in the valley below; three shifts are worked in the spinning mill which had its beginning in the hand looms of the first Youth Aliyah children.

The people I met have now lived there for 25 years. Their material conditions have improved so enormously that they do not mind that their standards are still low: their houses are no more than adequate and their food is primitive. They cannot be called poor: between them they own a large and thriving estate.

When immigrant children come to Israel they are put into groups regardless of their backgrounds; experience has shown that people beyond school age do not settle down except among those with whom they have most in common. If I were to join a kibbutz now I would not go to Mazuba, which is German: the youth group to which I belonged live in several English kibbutzim which were established after the war mainly by those who were born in Germany and spent the war years in England.

★

There is no real place for older single people in a kibbutz, and there are no childless couples; in Mazuba, because of a prevailing illness, many women did not bear the children they may have wished for but they have always had Youth Aliyah children in need of foster parents. In some other kibbutzim, children are no longer "taken away" from their parents: in practice this means that they sleep at home instead of in the children's house. Fathers could not see that this made much difference, but some mothers agreed that a child felt he belonged where he had his bed and a few possessions.

Children in a kibbutz do not suffer the handicap of having to live in the adult world which does not fit them; they only visit there. But they are subjected to the conflict between the ambition to provide them with the best possible education and the desire to condition them for kibbutz life.

★

For week-ends, when I had the choice, I returned to Jerusalem. On my first Friday night there I asked the way to a synagogue from two men in black caftans; when they realised that I meant a Reform synagogue they refused to direct me. There are no translations in the prayer books, and children pray to God in the language they use at home. They say in Israel of the three large towns that people who work live in Haifa, those who play live in Tel Aviv, and those who learn live in Jerusalem. If I emigrated to Israel I should wish to live in Jerusalem. I had imagined the town and I had imagined the desert, but I was not prepared for the juxtaposition of both which I saw from a high tower: the distinctiveness of each was enhanced by its contrast to the other.

In the south, the desert is ochre-coloured and rock-shaped; within sight of Jerusalem it is light brown or orange and moulded like a rough sea. I felt when I saw it that that was where I had come from: as if I had had experience of it which I had forgotten. With the August sun on my skin I felt that my body was meant to live in that hot climate; I was glad to be mistaken for an Israeli.

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Erwin J. J. Rosenthal

JUDAISM IN THE MUSEUM

Czech Monuments to a Once-famous Jewry

Jews have long memories which need no visual prodding. Why, then, should a Jew from Germany visiting Prague today be so moved and experience such a bewildering mixture of pride, joy and poignant grief when he stands face to face with what has been known for decades? We lost family and friends in the Nazi Holocaust; we read many books, eyewitness accounts, reports on the Eichmann trial, and also insensitive, unwarranted attacks on the victims of concentration camps; we followed controversial debates about guilt and complicity. No confirmation is needed that "seeing is believing". Even if we wanted to we could not forget, for the ghosts are within us, they cannot be laid in our generation. Why, then, we ask again, is a visit to Prague so profoundly moving and upsetting?

The answer is not that what official guides show us is unexpected, nor the contrast between the beauty and richness of Gothic Renaissance and Baroque architecture and art and this testimony of barbarous extermination and loot. Rather it may be a combination of distinct, but related inner experiences which supplies at least part of the answer. We receive the clear impression that Judaism has become a museum piece—and this despite the existence of a small Jewish community which still owns the famed and exceptionally beautiful *Alt-Neuschul*—and that this museum-piece is a telling witness both to a richly flowering Jewish culture and to the meaningful contribution of a once important Jewish community as an integral part of the larger community to Czech culture and history, still acknowledged and cherished by the Czechoslovak State and nation today.

Now, this awareness merges in the visitor's mind with another unforgettable and very moving experience, Lidice, with the result that the Jewish tragedy stands out not as an isolated fiendish act of bestiality, but as a human tragedy inflicted on man by sub-human brutes who, to their everlasting shame, ignored the dignity, brotherhood and rights of man, irrespective of creed and race. Thus, the State Jewish Museum in Prague and the new Lidice with its simple, stark memorial to Nazi inhumanity proclaim the humanists' faith in the dignity, brotherhood and rights of man; they do this more effectively and sincerely than the oft repeated words of statesmen and politicians on both sides.

It is hardly to be expected that the Czech Government should have been prompted to set up this unique monument to its Jewish citizens of whom about 3,000 are still alive today, out of special regard for Jews or Judaism. But this makes the establishment of the State Jewish Museum the more significant and remarkable as a demonstration—alongside the restored palaces and churches, a national library, a national museum and a national theatre—of Czech and Jewish togetherness, of Jewish participation in Czech national history and culture. The Nazi crime against Jewry and Judaism is also a crime against the Czech State and nation. The manuscripts, printed books and magnificent synagogal art treasures gathered in the several parts of the State Jewish Museum and shown to every tourist (including those from West and East Germany) is naturally not primarily considered material for the Jewish historian, but is intended as demonstrating the part Jews played in the life of Czechoslovakia in all its parts and facets

as a separate, yet essential group from the early Middle Ages to the Nazi occupation.

Nobody can escape the irony of this salvage operation: that the bringing together by the Nazis of religious appurtenances from 153 Jewish communities (or more correctly 153 synagogues) in Bohemia and Moravia, and of all their libraries—with full documentation and a complete inventory—should have become what the Director of the State Jewish Museum calls "one vast archive which has nothing to equal it in the whole world". The loot destined to find a home in a victorious Nazi Germany is today, thanks to the Czech Government, a unique source for the history of Czech Jewry and for its rich culture and civilisation. Precious hangings of the Ark, numbering, together with Torah-scroll mantles, some 3,000, the crowns, shields and "hands" (pointers) of the Torah scrolls (most of those scrolls saved are today in Rabbi Reinhart's Westminster Synagogue), the circumcision tools and instruments, the Seder dishes, the spice boxes, the Kiddush cups, the Menorahs and Chanukah lamps and the silver cups and porcelain drinking mugs of the *Chevrah Kadishah* (Burial Brotherhood), painted with funeral scenes—all were collected and stored by the Nazis and, it may be presumed, intended to serve as an example of Jewish wealth gained by exploitation of the non-Jewish majority population. Instead, they testify today—in tastefully arranged exhibitions in the Klaus, Maisl and the Dusni Street synagogues—to the material and spiritual riches of what was once one of the most important and flourishing Jewish communities in Europe.

Theresienstadt Manuscripts

A collection of over 100,000 books (Hebraica and Judaica, including precious manuscripts) which the Nazis had sent to Theresienstadt for cataloguing and storage, is housed in the administrative building of the State Jewish Museum. This important "library" was intended for the University Library in Berlin! Its nucleus comes from the library of the Jewish community of Prague. The cataloguing was entrusted by one of the *Judenaelteste* in Theresienstadt, Rabbi Dr. Murrelstein, to Dr. Otto Muneles, deported there from Prague. I shall never forget my long meeting with this eminent scholar, an expert in many fields of Jewish learning (Halacha, philosophy, Cabala and Chasidism), an erudite bibliographer and a specialist in the medieval and Renaissance periods of Czech-Jewish history. He owes his survival to the cataloguing of the Nazi loot; his family perished. Just as with our unforgettable Leo Baeck, there is no bitterness in Dr. Muneles's heart. He was the teacher of two Hebraists, one of whom is Dr. V. Sadek, the librarian of the collection of Hebraica and Judaica in the State Jewish Museum; the other, Dr. Segert, is attached to the very active Oriental Institute of the Czech Academy of Sciences. Both teach in the Charles University and carry out research in Hebrew and Jewish studies.

Dr. Muneles has written an important bibliographical survey of the tombstones in the Jewish cemetery, published in the series sponsored by the Museum. He also contributed—together with Dr. Sadek—an illuminating chapter to the fourth volume of this series "Prague Ghetto in the Renaissance Period", a richly illustrated and beautifully produced book, on the spiritual life of the Prague Jewish

community in the sixteenth century. Recently discovered documents in the city archives dealing with Jewish affairs in the fifteenth and sixteenth centuries (in Czech and Latin), have just been handed to Dr. Muneles for edition and analysis. Our knowledge of Jewish history in those centuries is rather scanty in general, and the forthcoming publication by Dr. Muneles promises to fill a real gap in our knowledge, besides throwing an entirely new light on the position of Jews in Prague in that period of religious unrest.

The *Alt-Neuschul*, the cemetery and the aforementioned exhibitions are shown to all tourists, but especially the Jewish visitors experience a thrill mingled with sadness. For there are yet other exhibitions which present the tragic events of the Nazi period. While the Klaus synagogue houses a most informative, artistically assembled permanent exhibition spanning the history of "The Prague Jews from the tenth century to 1848," the Pinkas Synagogue is today a memorial to the nearly 80,000 Czech Jews who were victims of Nazi persecution: their names are engraved on three high, large walls. Over the Ark the names of all Nazi concentration camps in Europe are inscribed, and in front of it, wreaths and other flower arrangements are laid from many countries, but principally from Germany. Shattering as is the sight of the "Jewish Memorial", the exhibition "Dress Rehearsal" in the former Jewish Town Hall (which has still got a Hebrew clock face on its tower) is almost unbearable. For here the visitor can follow the events of the Nazi occupation as it affected the Jews of Bohemia and Moravia, ending in the "Final Solution", meticulously documented by the Nazis themselves. The paintings of Jewish artists from the camps, the poems of Jewish poets, including those of the Jewish children from Theresienstadt—their drawings were on loan elsewhere just now—testify to the Jews' unquenchable will to live and to their inner freedom when in hopeless physical bondage to their Nazi persecutors. Other documents reveal the spirit of resistance in those whom insensitive critics have unwarrantably accused of lack of moral fibre and courage. One can only hope that these authors may visit this place which also contains a register of all Jews who perished in all Nazi-occupied Europe.

Records of Jewish Scholars

A close look at the 500-year-old Jewish cemetery helps to restore one's balance. Together with the records of creative endeavour of Jewish scholars of the Renaissance (the famous Rabbi Bezalel Löw, David Gans and Josef Delmedigo) and of the Enlightenment (Peter Beer and S. J. Rapaport) in the Klaus Synagogue, its tombs of rabbis, merchants and artisans tell the story of a vigorous, creative, open-to-the-world Jewish life within the general culture of their time. It is the story of a dynamic Judaism making its contribution to the intellectual, artistic and economic life of Bohemia and Moravia, especially during the Renaissance and in the eighteenth century. Their humanism stands out against the inhumanity which in six short years almost liquidated our people on the Continent of Europe.

Politics apart, we Jews and the world at large should be grateful to the Czech authorities for providing this complete, magnificent record of Jewish achievement and, alas, also of Jewish humiliation. This monument to Czech Jewry is a symbol of the survival of the spirit, the Jewish spirit as part of the general human spirit. No self-respecting, responsible Jewish visitor could fail to realise its challenge: to work for the revival and renewal of what otherwise will remain a mere museum piece.

DEUTSCHE UND JUDEN

Ein Briefwechsel mit Prof. Franz Boehm

Die Bruesseler Konferenz des Juedischen Weltkongresses, ueber die in der Oktober-Ausgabe von "AJR Information" berichtet wurde, hat gezeigt, dass auch diejenigen, die eine Aussprache zwischen Deutschen und Juden nicht von vorneherein ablehnen, sich der Grenzen, die einem solchen Unterfangen in unserer Generation gesteckt sind, wohl bewusst sind. Es duerfte auch keinem Zweifel unterliegen, dass Juden aus Deutschland, soweit sie eine Aussprache ueberhaupt bejahen, einen spezifischen, durch ihre Vergangenheit bedingten Beitrag zu ihr zu leisten haben. Dies bedeutet nicht dass sie einen einheitlichen Standpunkt zu dem komplizierten Fragenkomplex einnehmen. Die Beurteilung der Katastrophe und die Folgerungen, die aus ihr fuer die Gestaltung und Sinnggebung juedischen Lebens in Israel und in der Diaspora gezogen werden, haengen vielmehr von dem geistigen Standort des Einzelnen ab.

Der im folgenden veroeffentlichte Briefwechsel zwischen Professor Franz Boehm (Frankfurt) und Dr. F. Goldschmidt (London) stellt einen wichtigen Diskussionsbeitrag dar, dem, wie wir hoffen, weitere Veroeffentlichungen in diesen Blaettern folgen werden. Wie unsern Lesern bekannt ist, hat Prof. Boehm seit jeher an der geistigen Auseinandersetzung ueber das deutsch-juedische und christlich-juedische Problem fuchrenden Anteil genommen. Seine Leistung als Vorkaempfer der materiellen Wiedergutmachung wurde in der soeben veroeffentlichten Schrift des Council of Jews from Germany ueber die Taetigkeit des Council auf dem Gebiete der Wiedergutmachung erneut gewuerdigt. Wir werden auf den Inhalt dieser Schrift in Kuerze zurueckkommen.—Die Red.

Frankfurt a.M., den 5 September 1964

Sehr verehrter, lieber Herr Goldschmidt!

Ihre Ansprache und auch die Ansprachen von Prof. Bentwich und Mr. Brotman auf der Gedachtnisfeier fuer Hans Reichmann haben mich sehr bewegt, besonders die Ihrige. Ich habe waehrend der ruhigen Sommerwochen am Brienzersee an Herrn und Frau Reichmann gedacht und daran, wie unheimlich rasch die Zeit herbeigekommen ist, in der die Reihen der Freunde unseres Alters sich zu lockern beginnen und die letzten dahingehen, die es noch durch ihr Leben bewahrt haben, dass es moeglich ist, zugleich in der Fremde und in der Heimat zu leben, d.h. in der Fremde als Buerger heimatberechtigt zu sein und Freunde zu finden, die im Mitbuerger zugleich den Buerger eines anderen Volks ehren. Erst heute, da es zu spaet ist, ist es uns Nichtjuden klar geworden, von welcher tragischen Gefahren diese Wanderung unserer juedischen Freunde zwischen den zwei Welten bedroht war: von der Gefahr der Assimilation, falls der Geist der Humanitas von Bestand sein sollte, und von der Gefahr einer erbarmungslosen Verfolgung, falls sich der Bestialismus des nationalchauvinistischen Einebnungs- und Ueberlagerungswahns gegen die Humanitas erheben sollte. Unter Zionisten ist die Auffassung vertreten, dass die Gefahr der Assimilation die groessere war und dass ein Sieg der Humanitaetsmoral fuer die Dauer eines weiteren Jahrhunderts das Ende des juedischen Volks in der Fremde bedeutet haben wuerde, vor allem aber ein Scheitern der zionistischen Staatsgruendung. So wuerde also der nationalsozialistische Vernichtungswille und der Mord an vielen Millionen von Juden das juedische

Volk gerettet haben, und die nichtjuedischen Bekenner der Emanzipation wuerden, wenn sie sich gegen den Hitleraufstand durchgesetzt haetten, entgegen ihrer Absicht und aus den ehrenhaftesten Beweggruenden das Verderben des juedischen Volks heraufgefuehrt haben.

Aber ganz abgesehen davon, dass es weltlichem Geschichtsdenken nicht zukommt, mit der Vorstellung einer Katastrophentherapie zu operieren—nur religioese Heilserwartung darf sich apokalyptischen Vorstellungen naehern; aber auch in den glaeubigen Menschen richtet diese Idee Verwuestungen an, die mehr der Daemonologie angehoert als der Gottesverehrung—, ganz abgesehen davon duerfen die Angehoerigen eines Volks, das die Katastrophe ins Werk gesetzt hat, nicht einmal insgeheim eine solche Idee ventilieren. Fuer sie gilt ein Wort aus dem Neuen Testament—es findet sich in der Passionsgeschichte und bezieht sich auf den Verrat des Judas Ischarioth: "Das muss alles geschehen, damit erfuehlt werde das Wort des Propheten; doch wehe dem Menschen durch welchen es geschieht; es waere ihm besser, dass er nie geboren waere". Wir sind nicht dazu da, um irgendwelche verborgenen oder spekulativ konstruierten Geschichtsgesetze zu vollziehen, sondern um Gottes Gebote zu befolgen. Historisches Unglueck, das sich aus der Betaetigung von Naechstenliebe ergeben mag, geht uns nichts an. Im Anblick vermuteter Ungluecksfolgen solcher Art bleibt uns nur der Weg: "Ich aber und mein Haus wollen dem Herrn dienen". Was wuerden wir nicht darum geben, wenn wir es getan haetten! Die Folgen davon, dass wir es nicht getan haben, bleiben uns nicht erspart. Auch wenn uns verziehen wird, bleiben die Folgen der Austreibung und des Wuetens, bleibt die Verarmung, das Fehlen dessen, was nicht mehr da ist. Bald wird unter uns niemand mehr leben, der sich noch an das erinnert, was da war, und ihm nachweint.

Mit den besten Empfehlungen und herzlichen Gedenken.

Ihr freundschaftlich ergebener,
FR. BOEHM.

London, den 26. Oktober 1964

Sehr verehrter, lieber Herr Professor Boehm! Erst jetzt hat mich Ihr Schreiben vom 5. September erreicht. Ihre Ausfuehrungen haben mich tief bewegt.

Vor 27 Jahren bin ich das erste Mal in Palaestina gewesen, das damals noch britisches Mandatsgebiet war. Im Oktober vorigen Jahres

habe ich das Land Israel wiedergesehen und die Leistungen der juedischen Pionere bewundert. Ich moechte nicht verschweigen, dass ich mit Befriedigung beobachten konnte, wie sehr in vielen Faellen deutsche Wiedergutmachungsleistungen den Lebensstandard von Verfolgten gehoben haben.

Gestatten Sie mir einige Bemerkungen ueber die von Ihnen erwaehte Auffassung, dass ein Sieg der Humanitaetsmoral fuer die Dauer eines weiteren Jahrhunderts das Ende des juedischen Volkes in der Fremde bedeutet haben wuerde, vor allem aber ein Scheitern der zionistischen Staatsgruendung, und dass die nichtjuedischen Bekenner der Emanzipation, wenn sie sich gegen den Hitleraufstand durchgesetzt haetten, entgegen ihrer Absicht und aus den ehrenhaftesten Beweggruenden das Verderben des juedischen Volkes herbeigefuehrt haetten.

Wenn ich—ebenso wie Sie—solche Gedankengaenge ablehne, so beeinflusst mich dabei die Tatsache, dass es bereits lange vor der Zerstoerung des 2. Tempels eine betrachtliche juedische Diaspora gegeben hat. Ohne ihr Bestehen waeren wohl die juedische und insbesondere die christliche Religion nicht zu Weltreligionen geworden. Jedenfalls waere die Judenheit damals ohne die Diaspora untergegangen.

Wenn ich trotz der Katastrophe unseres Jahrhunderts nicht den Glauben daran verloren habe, dass Israel und die Diaspora nicht zum Untergang verurteilt sind, so bestaerken mich in dieser Hoffnung Stimmen wie die Ihrige, sehr verehrter Herr Professor Boehm.

Ein Freund von mir, der leider auch ein Opfer der Verfolgung geworden ist, hat im Jahre 1933 sich dahin geaussert, dass Hitler es uns Juden verdammt leicht gemacht habe, anstaendige Menschen zu bleiben. Ich bewundere immer wieder diejenigen unserer christlichen Freunde, die sich in kaum vorstellbarer schwieriger Lage bewahrt und dem von Grillparzer prophetisch vorausgesagten Zuge der Zeit "Von der Humanitaet ueber die Nationalitaet zur Bestialitaet" entgegen gestellt haben.

Mit herzlichen Gruessen,
Ihr stets ergebener
F. GOLDSCHMIDT.

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IN MEMORIAM

MRS. VERA WEIZMANN

Vera Weizmann, widow of Israel's first President, Chaim Weizmann, died in London at the age of 85.

Born in Rostov-on-Don, she completed her high school education in Rostov and then went to Geneva where she studied medicine and took her M.D. degree. There she met Chaim Weizmann, then a young assistant lecturer in chemistry, marrying him in 1906. He secured an appointment at Manchester University, his wife taking the post of medical officer of health for Manchester schools and women's clinics after obtaining her M.B., Ch.B. degrees.

The Weizmanns came to London during the First World War and Chaim Weizmann's work in Zionist politics began at this time. Besides giving invaluable support to her husband in his work for Zionism, Vera Weizmann became a leader in her own right. She was one of the founders of Wizo in 1918 and in 1933 of Children and Youth Aliyah, of which she was chairman and then hon. president. Two honours were bestowed on her in 1952 in recognition of her work for many movements benefiting the young. In 1930 Mrs. Weizmann helped establish Magen David Adom, of which she was elected president in 1954.

Mrs. Weizmann's remains were flown to Israel. After lying in state at the Institute named after Professor Chaim Weizmann at Rehovot, she was laid to rest next to her husband. In a tribute Mr. Levi Eshkol, the Prime Minister of Israel, said she was "a woman of distinction whose life coincided with the entire chapter of the history of the Israeli nation."

MRS. BERTHA BACH

Mrs. Bertha Bach passed away peacefully on September 30 in New York at the age of 87. She founded the Children's Home of the Sisterhood of the Stuttgart B'nai B'rith Lodge at Mühlingen in the Black Forest after World War I, equipping the Home from donations.

Emigrating to New York, where she enjoyed the company of her family and grand- and great-grandchildren, she kept in touch with many friends in different countries, retaining her great energy and lively spirit. For her 80th birthday she chose a subscription to current French publications, and later even started learning Russian. Her public spirit and social sense also survived the upheaval. The visits she arranged to ill and lonely members of "her" club for elderly people which she organised and maintained, brought great relief and earned much gratitude. Up to her last years she entertained her fellow-members with occasional poems, contributing prize-winning fancy Purim hats when she could no longer be with them.

MR. HEINZ HEYMANN

Mr. Heinz Heymann, London economic correspondent of the "Neue Zürcher Zeitung", and a regular contributor to "The Times", died suddenly in London on October 12, aged 60. He came to London in the early 'thirties as a political refugee from Germany after having already made a name for himself as commercial editor of a German newspaper.

Because of his great knowledge of the commodity world, Heymann's advice was sought by international organisations, like the Bank for International Settlements in Basle, and the United Nations economic committees. He leaves a widow, son and daughter.

MISS FLORA LAZARUS

The death has occurred in an Old Age Home in Vevey, Switzerland, of Miss Flora Lazarus. Only a few former citizens of Rogasen will remember her and her family, which played so great a role in the Jewish community of that town and will hardly mean anything to today's generation of survivors.

One of 16 children, she went to Berlin in 1903 after the death of her parents. Miss Lazarus was an outstanding personality in many respects, and very cultured in many fields. At a fairly advanced age she passed various examinations in languages, and spoke not only German and English but also Italian and Spanish fluently.

After first having joined her brothers and sisters in Melbourne, Australia, she re-emigrated to England where she was in charge of the Home for Indigent Jewish Girls. On the outbreak of the First World War she became an enemy alien and was forced to return to Berlin, where she devoted herself to the work of Wizo. She studied braille, which she mastered so perfectly that she was able to help numerous blind persons. When already over 70 years of age, she was interned by the Nazis in Theresienstadt, again working for the blind thus helping to make their life in the camp more tolerable. She was able to leave for Switzerland in January 1945, where she deservedly spent the remaining years of her life in peace and comfort.

RICHARD A. EHRLICH, U.S.A.

LORD COHEN OF BRIGHTON

The death occurred on October 21, at the age of 69 of Lord Cohen of Brighton, who was Chairman and Managing Director of the Alliance Building Society and one of Anglo-Jewry's most prominent members.

Lewis Coleman Cohen, as he was before being created a life peer in 1965, was appointed Mayor of Brighton from 1956-57, having been connected with the County of Sussex all his life.



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THE ISRAELI SCENE

LIBRARY GIFT

Herr Axel Springer, the West German publisher, offered £3 million (about £357,000) for the construction and maintenance of part of a library in the Israel Museum in Jerusalem. A controversy arose over naming the library in honour of Herr Springer, resolved after he said he did not require his name to be given to the project. The West German publisher in a telegram to the Mayor of Jerusalem made clear that his "spontaneous desire" was "to help, but not to be named as a helper".

It is hoped that the library project can be finished within two years of the start of building operations. About 70,000 volumes at present housed in the museum's archaeological wing are expected to be moved to the new library on completion, thus providing space for exhibits now stored in the cellars.

Unsigned leaflets were distributed in Jerusalem stating: "We will not allow the building to be built with German money. . .". Police believe that those responsible are the same who daubed insults on the Jerusalem home of Dr. Nahum Goldmann recently.

YOUNG GERMANS' VISITS

Writing in "Ot", the journal of the Mapai-Achdut Avoda alignment, Mr. Levi Eshkol, the Israeli Prime Minister, approves the visits to Israel by young Germans, because they go with the aim of seeking atonement for the sins of their fathers. "Since 1945 an entire new generation has arisen in Germany", writes Mr. Eshkol. "It is not individually responsible for the deeds of the Nazis. It is not for us to pass judgement on this generation."

WARSAW GHETTO EXHIBITION

Preparations are now being made for the special exhibition which the museum of Jewish martyrology and resistance in the Israeli kibbutz Lochame Hagettaot (Ghetto Fighters) is arranging to mark the 25th anniversary of the Warsaw Ghetto rising in 1968.

The exhibition will be entirely devoted to the role played by Jews in the anti-Nazi struggle of the Allied armies. According to available statistics there were some 1½ million Jews in the allied armies—over a million in the Soviet and American forces; the rest in the armies of Britain, France, the Jewish Brigade, Poland, Czechoslovakia and other countries.

The exhibition, which will remain a permanent feature, will focus attention on this form of Jewish struggle against Hitlerism. Other forms of Jewish resistance were stressed in previous exhibitions which dealt, respectively, with the ghettos, the camps and the underground movements, including the partisans.

Mr. Zvi Shner, custodian of the museum, who came to London to gather material about the Second World War, and who supplied the above facts, stated that in the whole of occupied Europe there had been no country, east or west, without a considerable Jewish contribution to the anti-Nazi struggle. The museum stressed this contribution to the resistance movements and also specialised in the visual presentation of the fate and struggle of Jewry during the Hitler period.

GERMAN NEWS

ERHARD APPROVES DIALOGUE

In a New Year message to the German-Jewish community, Dr. Ludwig Erhard referred to the great satisfaction with which he had learned of the symposium on Germans and Jews at the Brussels conference of the World Jewish Congress. He expressed the hope that this beginning of a sincere exchange of ideas would flourish and develop into a more intensive dialogue between Germans and Jews.

N.D.P. MEMBERSHIP INCREASING

The West German Ministry of the Interior has disclosed that membership of the neo-Nazi National Democratic Party has increased by about 6,000 since the beginning of this year. The Ministry's information bulletin said that many supporters of the extreme Right-wing in West Germany had joined the party, strengthening its extremist faction. This faction was even feared by the party leaders and the bulletin warned that excesses might be expected during the forthcoming State election campaigns in Bavaria and Hessen.

UNIVERSITY APPOINTMENT FOR DR. BRILLING

Dr. B. Brillling, who has many works on the history of the Jews in Germany to his credit, has been appointed "Oberkustos" at the University of Munster. In co-operation with Oberstaatsarchivrat Dr. Richterling, Dr. Brillling is at present engaged in the preparation of the first volume of the documentary work "Westfalia Judaica" which will include more than 200 records covering the time up to 1350 C.E.

FAMILY EVENTS

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

Deaths

Adler.—Mr. Richard Adler (formerly Tachau) found his peace on October 11, after a long illness bravely borne.

Alexander.—Mrs. Jenny Alexander (formerly Berlin) passed away in Israel in her 93rd year on October 3rd. Deeply mourned by her daughter, Mrs. M. Cigman, 19 Belsize Park Gardens, London, N.W.3.

Classified

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CLERICAL OR CORRESPONDENCE work sought by disabled gentleman. Box 756.

BACHELOR, 46, good appearance, residing in London, seeks lucrative position where his long experience in both retail/wholesale fields would be appreciated. Menswear or textiles preferred, but open to suggestion. Not adverse to hard work or travelling—either U.K. or abroad. Fluent German. Box 760.

STUDENT of sculpture, 20, interested in art, music, films, etc., seeks morning job. Box 761.

VERSATILE personality, independent bookseller for 18 years, good organiser, well experienced in dealing with clients and correspondence (English/German), adjustable and ardent worker, seeks appropriate position. Box 767.

Women

BABY-SITTER available for evenings, would also be prepared to sit with elderly persons (evening only) as companion. Box 763.

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SPACIOUS SINGLE ROOM with cooking facilities in exchange for about ten hours work per week, prepared to assist invalid persons. Box 762.

Miscellaneous

THEODOR KOHN ERZBISCHOF VON OLMUETZ. Information and literature required for the purpose of writing a biography about this personality. Box 765.

PIANO, surplus in one of the Homes, to be given away. In good condition. Contact AJR Office, reference E. A. L.

'CELLO (preferably 7ths), good instrument for budding Jewish artist required at reasonable price. Contact AJR Office, reference E. A. L.

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ATTRACTIVE LADY, 41, divorced (innocent party), with many interests, of independent means and with nice house, wishes to meet cultured gentleman, non-Orthodox. Write in strict confidence Box 755.

GENTLEMAN, 60, bachelor, accountant, usual interests (theatre, cinema, music, travel, etc.), wishes to meet lady, view friendship/marriage. Box 757.

WIDOW, early 60s, looks younger, fond of home life, wishes to contact sincere gentleman, view marriage. Box 758.

CULTURED, ATTRACTIVE WIDOW, independent means, would like to meet non-Orthodox gentleman in his middle-sixties of similar standing. View companionship. Box 759.

BACHELOR, early 60s, good background, interested in meeting intelligent, cultured lady with independent means. Box 764.

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MISSING PERSONS

Personal Enquiries

Information regarding the following persons is required by the Austrian Desk of the United Restitution Office, 183/189 Finchley Road, London, N.W.3. 'Phone KILburn 0021:

Rose.—Sophie S., last known address: 30 Junction Road, London, N.19.

Swift.—Erika, last known address: "Snaresbrook," 14 Hillside Walk, Brentwood, Essex.

Fuss.—Leon, last known address: 1 Kemble Street, London, W.C.2.

Knapp.—Laura, last known address: 22 Hilldrop Crescent, Holloway, London, N.7.

Enquiries by AJR

Klein.—Dr. Egon Klein, Chemical Engineer, who emigrated from Vienna to England in 1939, son of Samuel Klein, egg merchant in Wien, Schwendergasse, 6II.

ORGANISATIONAL NEWS

SELF-AID ORGANISER'S JUBILEE

This month marks the 25th anniversary of Mrs. Raymonde Weil's work as Appeals Organiser of Self-Aid of Refugees. Without wishing to belittle the work of others who have been associated with the activities of Self-Aid in one way or another, it can certainly be stated, without exaggeration, that there is hardly anybody to whom Self-Aid owes as much of its success as to her. When she joined the organisation during the blackest period of the war, Mrs. Weil brought to her task organising ability, an untiring capacity for hard and dedicated work—and abundant charm. Above all, her kindness and compassion for her fellow refugees have made her the living embodiment of "help for refugees by refugees", the idea on which Self-Aid's work is founded. There are many people today who—though they may not know it—have to thank her for desperately needed help and comfort.

The years have in no way diminished her admirable qualities and we join with all her friends and admirers in wishing her many more years of equal success.

J.T.C. REPORT

The 15th annual report of the Jewish Trust Corporation for Germany Ltd. states that a total of 300,000 DM. (about £26,500) was in 1965 allocated to the four bodies which act as the J.T.C.'s agents in carrying out its charitable programme: the American Joint Distribution Committee, the Jewish Agency, the Central British Fund and the Leo Baeck Charitable Trust. The Central British Fund, as with previous allocations, used the 1965 funds mainly to assist victims of the Nazis now living in Britain. The Jewish Agency allocation was assigned to the Society of Friends of Jewish Refugees, which used them for Youth Aliyah work. The "Joint" allocation was used to further the work of Malben, the "Joint's" Israeli organisation concerned with the welfare of the aged. The Leo Baeck Charitable Trust assisted victims of the Nazis mainly outside the United Kingdom.

From 1950, when it was set up, and December, 1965, the J.T.C. distributed a total of almost 136½ million DM. (about £12,135,000). Jewish communities and their organisations in Germany received about £2½ million, the Central British Fund just under £2 million, the "Joint" about £1,770,000 and the Leo Baeck Charitable Trust about £800,000. The largest amount, about £3,570,000, went to the Jewish Agency.

WELFARE BOARD'S FAREWELL TO MISS LILIAN C. HILL

A party was held at the Jewish Welfare Board's offices on October 4, in honour of Miss Lilian C. Hill, Chief Welfare Officer in charge of the Welfare of the Aged Department, on her retirement. The party was attended by the Executive and Board members and heads of the various departments of the Jewish Welfare Board, as well as representatives of many allied organisations which have worked closely with it.

The Chairmen under whom Miss Hill has worked for most of her time with the Board, Mr. Mendel and Mr. J. Sebag-Montefiore, both paid tribute to her devoted work, and the President presented her with handsome gifts in token of appreciation. In her response to these tributes Miss Hill said how pleased she was to have seen the building of so many new homes for the aged, and hoped that they would be augmented by more flatlets in the future.

LEO BAECK INSTITUTE

Mr. Fred Grubel, of New York, secretary of the American section of the Leo Baeck Institute, spoke at a meeting held in London under the auspices of the B'nai B'rith Leo Baeck Lodge, at which Dr. F. E. Falk presided. The institute had a collection of 42,000 volumes on the history of Jews in German-speaking countries, said Mr. Grubel.

J.N.F. BARBIROLI CONCERT

The J.N.F. organised a celebrity concert in honour of Sir John Barbirolli, at the Free Trade Hall, Manchester. The funds raised will go towards the building of an estate in Netua, Upper Galilee, to be named Nachla Barbirolli. Sir John conducted the Hallé Orchestra with Vladimir Ashkenazy, the Soviet-Jewish pianist, as the soloist.

Sir John referred in glowing terms to the Israel Philharmonic Orchestra, and said that next year, on its 30th anniversary, he would again be conducting it.

FRITZ SCHWARZSCHILD 70

For many readers the name of Fritz Schwarzschild, who recently celebrated his 70th birthday in New York, will revive memories of their formative years in the Jewish Youth Movement of pre-war Germany. He played a leading part in the work of the "Verband juedischer Jugendvereine Deutschlands" ("Neutraler Verband") and, for several years, was its general secretary. His activities brought him into personal contact

with his contemporaries in practically all large and small Jewish communities. Yet his abilities were not restricted to the organisational sphere. He was one of those who transformed the negative aspect of "neutrality" in the meaning of non-commitment into the positive conception of a "gesamtjuedische Haltung". This attitude aimed at giving new content to Jewish life in the diaspora, recognising at the same time the importance of Palestine for Jews wherever they may live.

Many questions about which young Jews of the 'twenties and early 'thirties argued have become obsolete by the upheavals of the past decades. Yet while those who once worked together have developed in different directions, both ideologically and geographically, they are still united by a common approach and a common sense of values. Fritz Schwarzschild has remained active in Jewish life also after his emigration, especially by his associations with the American Federation of Jews from Central Europe and with the Congregation Habonim. Above all, he has retained his undogmatic open mind—and his loyalty to his friends and former fellow workers. It is in this spirit that we send him our sincerest birthday greetings.

To mark the occasion, friends of his in the United States have taken the initiative of establishing a Trust to be named after him and his late wife, Rahel. The proceeds are to be used for annual prizes to students at the Hebrew University in Jerusalem who have excelled by their work in the fields of Judaics or Humanities.

PROFESSOR VICTOR EHRENBERG 75

Professor Victor Ehrenberg, will celebrate his 75th birthday on November 22. Born in Altona, he was Lecturer (Privatdozent) in Ancient History at the University of Frankfurt from 1922 until 1929 and Professor at the German University in Prague from 1929 until 1939, when he emigrated to England with the help of the Society for the Protection of Science and Learning. He held various positions in this country, teaching ancient history at Bedford College, London, from 1946 until 1957, first as Lecturer then as Reader.

In June of this year he was made a Litt. D.h.c. at Cambridge after having been granted the Grosse Verdienstkreuz der Bundesrepublik. On his birthday he will be presented with a Festschrift written by a number of his British colleagues.

Professor Ehrenberg is an interested member of the AJR and also a contributor to AJR Information. We extend to him our sincerest birthday wishes.

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LETTERS TO THE EDITOR

THE LEGEND OF THE ARAB REFUGEES

(A reply to Norman Bentwich's article, "The Endless Problem of Refugees", published in our October issue.)

Sir,—One of the tragic features of the Arab Refugee Legend is that the Arab propaganda statistics and their reflection in the Reports of Unrwa are believed even by Jewish men of the rank of Norman Bentwich.

More than half of the 1,280,000 refugees recorded for 1965 either settled during the last 16 years or are statistical duplications and include half a million pre-1948 residents of West Jordan and the Gaza Strip, which are counted in under the pretext that they are "Economic Refugees". At least half of the number of genuine refugees are in fact settled and not "in need" any more.

The still unsolved Arab Refugee problem is now one of about 300,000 people, composed of

some 50,000 old and sick, some 50,000 Muslims whom the tender Christian majority in Lebanon does not want to settle, but to whom no Muslim country is allowed to offer a home, and about 200,000 in Jordan and Gaza.

These 200,000—and some of the "Economic Refugees"—find difficulties (or often enjoy the laziness of camp-life), as the consequence of the 17-year-old boycott against Israel, which has become a suicidal Arab-self-boycott.

EDUCATION (and Health Services) are the fields where Unrwa—with the help of Unesco and Uno—has done immeasurable service to the communities of refugees (and non-refugees). All boys and nearly all girls are now sent to primary and even secondary schools—a complete revolution from the Arab educational standards of 1948.

FUNDS: of Unrwa's budget 70% is paid by the U.S.A., 20% by the British Commonwealth and nearly all the other 10% by 30 different countries and private donors. The

World Refugee Year has in one year provided a contribution of psychological importance.

Yours, etc.,

(Dr.) WALTER PINNER.

1 York Road, Birmingham, 16.

Professor Norman Bentwich writes: I know of the dispute about the numbers of the Arab refugees, and for that reason I wrote in my article "more than half of the 1½ million men, women and children registered for help from the United Nations Relief and Works Agency . . .". How many of these are refugees genuinely in need it is not possible to say.—Ed., AJR.

ISRAEL'S NEW KNESSET BUILDING

Sir,—Supplementing Dr. Freedman's report in the September issue of AJR Information, it should be noted that the First Prize in a competition for this building was won by the Jerusalem architect, Mr. Josef Klarwein (born in Poland, educated in Germany) nine years ago. Pictures of the design published at that time (e.g., in "The Architect's Journal", London), did not show "pseudo-Hellenistic", but only plain and simple concrete columns.

Mr. Klarwein is a noted architect who has won quite a number of prizes in competitions.

Yours, etc.,

Ramat Gan

J. RAPHAEL.

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