

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Egon Larsen

THE PLOT THAT NEVER WAS

New Light on the "Protocols of the Elders of Zion"

In 1920 a 95-page booklet with the title "The Jewish Peril: Protocols of the Learned Elders of Zion" appeared in England with the imprint of Eyre & Spottiswoode Ltd., the publishers of the Authorised Version of the Bible and of the Anglican Prayer Book, who were permitted to call themselves "His Majesty's Printers." Now, 47 years and several chapters of violent history later, the firm of Eyre & Spottiswoode (Publishers) Ltd., London, have published a 300-page work by Professor Norman Cohn: *Warrant for Genocide: The Myth of the Jewish World-Conspiracy and the Protocols of the Elders of Zion* (45s.). It seems to be more than a coincidence that the firm of the same name—though now "under new management"—which once published the most dangerous best-seller of modern times presents us now with a comprehensive and well-documented analysis of the great myth of a Jewish plot to conquer the world.

Norman Cohn sees the "Protocols" and their effects as the climax of the long history of antisemitism which began when the Christian sect emerged from the Jewish community in Palestine in the first century C.E., but he believes that it was not until the twelfth century that the image of the Jew appeared as a "magic" fantasy—the scapegoat for all evils, from poverty to the plague, the fiend who slaughters Christian children and poisons the wells. By the eighteenth century, superstition about the Jews began to concentrate into the tale of a mysterious Jewish world conspiracy, and as the Freemasons were just as secretive in their rituals as the Jews, they were thrown into the conspiracy pot for good measure. Thus a whole, unholy branch of "literature" was born—the antisemitic thriller about the Judo-Masonic conspiracy against Christendom.

"The deadliest kind of antisemitism," says Cohn, "the kind that results in massacre and attempted genocide, has little to do with real conflicts of interest between living people, or even with racial prejudice as such. At its heart lies the belief that Jews—all Jews everywhere—form a conspiratorial body set on ruining and then dominating the rest of mankind. And this belief is simply a modernised, secularised version of the popular medieval view of Jews as a league of sorcerers employed by Satan for the spiritual and physical ruination of Christendom."

No other publication—if we accept Professor Cohn's thesis—has ever been so tailor-made to fit these concepts as the "Protocols", which I saw for the first time in the less reputable Munich bookshops in 1920; in fact, the book appeared simultaneously in Germany and England, but with different effects. Right

from the beginning of his "movement", then only seven members strong, Hitler picked this publication as a favourite source for his speeches and proclamations, and when Alfred Rosenberg, the muddle-headed Baltic philosopher, teamed up with him to become the Nazi Party's official ideologist he, too, adopted the "Protocols" as the principal basis of his *Weltanschauung* as expounded in the *Mythos des 20. Jahrhunderts*. They also supplied much material for the publications of General Ludendorff and his crackpot wife Mathilda, and were eagerly commented upon by people such as the veteran German antisemitic writer, Theodor Fritsch. A number of editions of the "Protocols" appeared with different publishers, and the total of copies bought and presumably read in Germany during the 25 years following the first publication must have run into millions. A popular edition, the rights of which were later acquired by the Nazi Party, was reprinted 22 times, Fritsch's version 13 times. Rosenberg wrote a large number of pamphlets and articles on the "Protocols", and Hitler quoted freely from them in *Mein Kampf*.

When the surviving murderer of Walter Rathenau stood before his judges in 1922, he explained that he had killed the Jew because he was "one of the Elders of Zion". That was the first time that blood had been shed in the Western world for that sinister myth. It should have been understood as a warning signal, but of course it was not. There can be little doubt that the "Protocols" not only prepared wide sections of the German people for the *Endlösung* of the "Jewish problem"—they provided a kind of maniacal "justification" for the murder of six million human beings.

The "Protocols" were supposed to be the minutes of 24 discourses delivered to the "Elders of Zion", the secret ruling body of world Jewry, by one of them—no other than Theodor Herzl himself, the "Prince of the Exile"—at the first Zionist Congress at Basle in August, 1897. In these addresses he was said to have explained the ancient Jewish general plan for world conquest and domination. A spy sent to Basle by the Tsarist *Okhrana* got hold of a transcription, said some commentators; others talked about a mysterious lady who "stole them from a Masonic leader." At any rate, they were first brought to Russia, where a Right-wing paper in St. Petersburg ran them as a serial in 1903; but the most popular version was the one which Professor Sergei Nilus, a cranky mystic philosopher, published under the heading "Protocols of the Council of the Elders of Zion" as an appendix to his book "The Great in the

Small, or the Impending Coming of the Antichrist and of the Devil's Kingdom on Earth," in 1905.

According to the "Protocols," the Jews are an international secret society of conspirators intent on overthrowing all Christian thrones and altars and destroying all states in order to erect on their ruins a Jewish dictatorship under a supreme ruler from the house of David. To that end, the Jews have made the Freemasons their willing tools. The methods used to destroy the Christian nations include setting up liberal governments, proclaiming equality of all citizens, freedom of the press and of political opinion, compulsory education, Parliamentary and constitutional rule and so on. But Liberalism leads inevitably to Socialism and anarchy. All revolutions, including the French one, and assassinations, such as that of Tsar Alexander II in 1881, are the work of the Jews.

The second line of attack destroys the Christian nations from within by means of fostering hatred among the different social groups, resulting in class warfare. The workers are incited to ask for higher wages and to strike; on the other hand, the Jews make the cost of living rise and tempt the workers to drink, while the former ruling feudal classes are deprived of their estates and lured into debauchery. Wars between nations and civil wars, epidemics and economic crises—it is all part of the Jewish plot. The larger part of the "Protocols" then deals with the kind of Jewish millennium which will follow the great takeover. The "Elders" will dominate all nations, by terror if necessary, by bribery in quieter times; now they have, of course, all the gold in the world. Everybody will worship the Jewish God. The new world Empire will look roughly like Tsarist Russia—or rather like that of Ivan the Terrible, with the masses reduced to mindless animals.

Sad to say, this farrago of nonsense was

Continued on page 2, column 1

The Association of Jewish Refugees in Great Britain

herewith invites members to its

GENERAL MEETING

on Thursday, June 8, at 8 p.m.

at Hannah Karminski House,
9 Adamson Road, Swiss Cottage,
N.W.3

AGENDA

Reports on AJR Activities

Treasurer's Report

Report on Restitution and Compensation

Election of Executive and Board

(The list of candidates submitted by the Executive is published on page 16, further nominations should reach the AJR office by May 25.)

No further notice will be given.

Non-members are not entitled to vote, but are welcome as guests at the meeting.

"THE PLOT THAT NEVER WAS"

taken seriously in many German circles and by educated people who ought to have known better. The Conservative press, such as the *Deutsche Tageszeitung* and the *Kreuzzeitung*, quoted and discussed the "Protocols" extensively. Prince Otto Salm and Count Behr, a prominent former member of the *Herrenhaus* financed the printing of a hard-cover edition for the discerning book-buyer. Prince Joachim Albrecht of Prussia gave copies to the waiters and porters that served him. Ex-Kaiser Wilhelm had chapters from the "Protocols" read out after dinner at Doorn.

From Germany, said an informative booklet of the Philo Verlag in 1926, the "Protocols" started out on a veritable march of triumph across the civilised world to become probably its most widely read publication, second only to the Bible. *The Times* reviewer asked: "Have we been struggling these tragic years to blow up and extirpate the secret organisation of German world dominion only to find beneath it another, more dangerous because more secret? Have we . . . escaped a 'Pax Germanica' only to fall into a 'Pax Judaica'?" The *London Morning Post* ran the "Protocols" as a serial. So did Henry Ford's *Dearborne Independent* for the benefit of its 300,000 readers. The *Chicago Tribune's* headline warned, "Trotsky Leads Jew-Radicals to World Rule". In France, the "Action Française", which had been founded as a popular anti-Dreyfus movement by Léon Daudet at the height of the *affaire*, turned itself into one vast publicity organisation for the "Protocols", with the result that one of the numerous French editions had it reprinted 25 times in four years.

Why did the "Protocols" enjoy such a success in the 1920s, fifteen or more years after Sergei Nilus had published them first? Because—useful as they were to "justify" the pogroms—the book's heyday began only when the "Whites" adopted it as one of their propagandistic main props in the civil war, especially the Don Cossack Army, which had a mass edition printed by its own technical unit at Novoherkassk. Russian émigrés took it to Germany, and here the "Protocols" gained their first foothold in the west.

Professor Cohn has succeeded admirably in analysing what he calls the sociological and psycho-pathological aspects of "this extraordinary and terrible story". I only wish he had done more justice to the man who told the world that the "Protocols" are a brazen forgery, and proved it. I should, therefore, like to add some observations of my own on this point.

His name was Philip Perceval Graves, an Anglo-Irish Protestant, a half-brother of Robert Graves, the poet and novelist. He was *The Times* correspondent in Constantinople after the First World War (though like all contributors to the paper he had to remain anonymous), a man of wide knowledge and deeply felt responsibility. With T. E. Lawrence he had worked for the Arab Bureau at Cairo and at Allenby's headquarters during the war, but at its end it had become clear to him that the Zionists had a just cause, and he said so in his despatches.

In 1921, an Armenian émigré from Russia brought him a tattered French book, with its title page missing, which he had bought among others from a fellow-refugee. It was found to be an almost verbatim version of the "Protocols"—published in 1864, as it was discovered with the help of the British Museum Library, by a French lawyer and satirist called Maurice Joly. It was called *Dialogue aux Enfers entre Machiavel et Montesquieu, ou la*

Politique de Machiavel au XIX Siècle; and it was a thinly veiled attack on Napoleon III and his police state in the form of a fictitious conversation in Hell between Machiavelli, the prophet of unscrupulous autocracy, and Montesquieu, the founder of constitutionalism. Joly had to pay for his audacity with a 15 months' prison sentence.

He put into Machiavelli's mouth what Napoleon III might have said to justify his repressive system—and the plagiarist-forgery of the "Protocols" uses exactly the same words to outline the Jewish plot for world domination! Here is just one typical example:

Machiavelli. You do not know the unbounded meanness of the people . . . grovelling before force, pitiless towards the weak, implacable to faults, indulgent to crimes, incapable of supporting the contradictions of a free régime, and patient to the point of martyrdom under the violence of an audacious despotism.

"Protocols". In their intense meanness the Christian peoples help our independence—when kneeling they crouch before power; when they are pitiless towards the weak, merciless in dealing with faults, and lenient to crimes; when they refuse to recognise the contradictions of freedom: when they are patient to the degree of martyrdom in bearing with the violence of an audacious despotism. ("The Britons" edition, London, 1921.)

Making ample amends for its former blunder in taking the "Protocols" so seriously, *The Times* ran Graves' story in three long articles in August, 1921, and on the last day the editor, Wickham Steed, added his own leader; then the newspaper published it all in a separate brochure, with a preface by Steed, under the title, "The Truth about the Protocols: A Literary Forgery".

Graves and *The Times* had rendered a great service to the cause of truth and sanity. "The legend may now be allowed to pass into oblivion", said Steed in his leader. But did it? Certainly so in the English-speaking countries among normal and intelligent people. But, as we know, the exposure of the myth cut little ice in Germany. Today it is still being exploited by President Nasser's publicity men in his anti-Israeli propaganda. A new edition appeared in 1963 in Spain; Stalin produced his own version of the "plot" in his accusations against the Jewish doctors, and the conspiracy legend helped to send Rudolf Slánsky and his Jewish associates in Prague to their deaths in 1952. Even the English "standard" translation of 1921 is still being kept in print. Nor have all the propagandists of the "Protocols" disappeared from public life in Western Europe; the pre-war correspondent of the *Voelkischer Beobachter* in London, for instance, by the name of Dr. Heinz Hoepff, who called Churchill one of the main instigators of the "Jewish-Masonic World Conspiracy" in 1941, has been the London correspondent of the *Frankfurter Allgemeine Zeitung* since 1953 (and still is at the time of writing).

We do not know for sure who the forger was who planted the paraphrased Joly satire on the credulous crank, Professor Nilus. During a prolonged trial in the 1930s, at which Swiss Jews tried to stop the activities of a group of Swiss Nazis, Russian émigré witnesses said that Joly's book had been turned into the "Protocols" in Paris by order of the Russian secret-service chief. Be that as it may, the question of the plagiarist can safely remain open so long as civilised and literate human beings remember how easily the world was fooled by that malignant myth.

DR. ADENAUER

For the victims of Nazi persecution, the name of the former German Federal Chancellor, Dr. Konrad Adenauer, is inseparably linked with post-war Germany's efforts in the fields of restitution and compensation. In a solemn statement, made before the Bonn Parliament on September 27, 1951, he announced his Government's readiness to work, together with representatives of Jewry and of the State of Israel, for a solution of the reparation problem "in order to pave the way for a spiritual understanding." Exactly one year later, the Hague Reparations Agreement was concluded and signed by him on behalf of the Federal Republic. The gradual establishment of a new relationship between Germany and Jewry after the Holocaust was for him a moral issue, which he regarded as one of the most important objectives in his life.

A staunch anti-Nazi, Dr. Adenauer was dismissed as Mayor of Cologne in 1933, and afterwards repeatedly arrested. When he held office in Cologne he had personal contacts with many of its Jewish citizens. As a member of the German Pro-Palaestina Komitee he showed an early interest in the establishment of the Jewish National Home, and he visited Israel only a few months before his death.

"HAUSHALTSSICHERUNGSGESETZ"

Improved Regulations

In our February (1967) issue we reported that a new complementary regulation to the "Haushaltssicherungsgesetz" had been prepared, decreasing the age limit of claimants entitled to full immediate payments from 65 to 60 years and authorising immediate payments of 60 per cent (instead of 40 per cent) for other claims exceeding DM 5,000 (claims up to DM 5,000 are anyhow paid in full).

The regulation, issued on March 7, 1967, has now been published with the approval of the Bundesrat in the *Bundesgesetzblatt I*, No. 14 of March 16, 1967, page 277.

STATUTE OF LIMITATION

West German laws prevent the opening of any new prosecution for war crimes after January 1, 1970. However, the West Germans are ready to sign an international treaty removing any time limit on the prosecution for murder of war criminals and persons guilty of crimes against humanity, on two conditions.

They require the preamble to the draft convention to be considered by the Human Rights Commission to describe the charter of the "Nuremberg Tribunal" as "the charter of the international tribunal", omitting the name of Nuremberg. The draft convention should also not extend the statute of limitation retroactively in those cases in which it has already expired.

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HOME NEWS

ADEN COMMUNITY

In Aden there are about 180 Jewish men, women and children left of a community which numbered 7,000 at the time of the anti-Jewish riots in 1947, when over 80 Jews were killed. There has since been a constant exodus from the country, most of the Jews leaving for Israel and several hundred coming to Britain.

Sir Barnett Janner, M.P., who has had talks with Mr. William Rogers, Parliamentary Under-Secretary of State at the Foreign Office, told the Board of Deputies that "the British Government promised to do everything they can" for the safety of the Jewish population. But, said Sir Barnett, the situation remained extremely difficult. Although terrorism in Aden was not yet directed specifically against Jews, they and their property had on occasions been victims of terrorist attacks and mob violence. Mr. Julius Jung, chairman of the aliens committee, told Deputies that an urgent plea had been made to the Home Office to accelerate the admission of Aden Jews to this country.

Although not advocating a continued British presence in Aden and South Arabia generally, Israel is concerned lest the area pass under Egyptian domination when the British leave. This would give President Nasser control over the southern outlet of the Red Sea, Israel's only sea link with Asia and Africa. Referring to this danger in the Commons Sir Alec Douglas-Home, after his recent visit to Israel, asked "what will happen to Israel if Egypt is established in Aden and Somalia in Djibouti?"—(J.C.)

REUNIFICATION OF RUSSIAN FAMILIES

Mr. Julius Jung, chairman of the aliens committee, speaking at a Board of Deputies meeting referred to the statement by Mr. Kosygin, the Soviet Premier, about the reunification of families. Although most of the Jewish families concerned had relatives in Israel, there were bound to be a number with relatives in Britain. Mr. Jung urged that these British relatives should in the first instance apply to the Board of Deputies for guidance.

VIETNAM APPEAL

An advertisement in "The Times", signed by over 300 prominent personalities, called on the Government to dissociate itself from the bombing in North Vietnam. The only Jew in the list of clergymen was the Rev. Saul Amias, of Edgware. The signatures included Professor Max Born, a Nobel Prize winner, Miss Miriam Karlin and Miss Yvonne Mitchell.

The names of Jewish M.P.s were also included in the signatories to the appeal.

BRITISH LEGION'S WARNING AGAINST N.P.D.

At the annual conference of the Metropolitan area of the British Legion, a resolution was passed, moved by Mr. Martin Savitt, expressing grave anxiety at the rise of neo-Nazism in West Germany.

RACE ACT REVIEW

In the House of Commons, Mr. Roy Jenkins, the Home Secretary, promised a Government review of the Race Relations Act. The review would be undertaken in the light of reports of evidence about the extent of discrimination in this country.

M.P.s referred to discrimination in places not covered by the Act, particularly discrimination in housing, employment, financial facilities and private hotels and boarding houses.

Dr. Hugh Gray urged that the Act should be extended to cover private hotels and boarding houses. Mr. Norman St. John-Stevas declared that the Race Relations Board was virtually impotent in dealing with cases in certain hotels. In Mr. Paul B. Rose's opinion, housing and employment were the most serious spheres of discrimination.

NEW MAYORS

Mrs. Millie Miller, who was the Mayor of Stoke Newington ten years ago, is to be the next Mayor of Camden. She will be the second Jewish Mayor since the new borough was formed two years ago and Sir Samuel Fisher became its first Mayor.

Alderman Sir Mark Henig is to be Leicester's next Lord Mayor. Councillor Joseph Berger is to be the first Jewish Mayor of Stockport. The next Mayor of Stalybridge, near Manchester, will be Alderman Harry Myers, the first Jew to be elected to the office since Stalybridge became a borough in 1860, and the only Jew on the borough council.

The next Mayor of Pwllheli, North Wales, and the first Jew to attain that distinction since Pwllheli became a borough in the thirteenth century, is to be Mr. Jack Pollecoff.

QUEEN'S COUNSEL

Four Jewish barristers have been appointed Queen's Counsel: Mr. Joseph Jackson and Mr. Bernard Finlay (London), Mr. Peter Murray Taylor (Newcastle) and Mr. Aubrey Selwyn Myerson (Cardiff). Mr. Jackson, aged 42, was chairman of the Inter-University Jewish Federation in 1949 and, before that, president of the Cambridge University Jewish Society. Aged only 36, Mr. Taylor was called to the Bar in 1954. Mr. Myerson, aged 40, was called to the Bar in 1950. Born in Leeds, Mr. Finlay graduated from Leeds University with first-class honours.

JEWELLERY CENTRE DEMOLITION

Jewellers in Black Lion Yard have protested against the Greater London Council's proposal to demolish the famous jewellery centre. More than 1,400 people, many from overseas, have signed a petition. It is felt that it will cause great hardship if the majority of jewellers are asked to move from their present shops. Many are elderly and could not be expected to start again in new premises which might cost £10,000 to fit and equip.

ANGLO-JUDAICA

Chief Rabbi's Induction

On April 11, Dr. Immanuel Jakobovits was officially inducted as new Chief Rabbi of the United Hebrew Congregation. The special service was attended by 1,800 specially invited guests at the St. John's Wood Synagogue, and watched by hundreds of others on closed circuit television. Coverage was provided in six communal halls—three in London and three in Manchester, Glasgow and Cardiff. BBC and ITV showed a newsreel of the induction. The service was conducted by the local ministers at the St. John's Wood Synagogue. Two sermons were delivered, one by the former Chief Rabbi, Dr. Israel Brodie, and the other by the new Chief Rabbi.

Mr. Brotman's Retirement

To mark Mr. A. G. Brotman's 34 years' service with the Board of Deputies, a reception was held at the Adolph Tuck Hall, London, where a testimonial was presented to him. Most of the speakers who paid tribute to Mr. Brotman emphasised his lively sense of humour among his many other qualities. Sir Barnett Janner, M.P., referred to Mr. Brotman's outstanding work in international organisations. Lord Cohen of Walmer described him as one of the greatest civil servants the British Jewish community had ever had.

Replying, Mr. Brotman said he had had the advantage of doing what many people would like to do—serving the Jewish community.

New Primary Schools

The London Board of Jewish Religious Education has announced plans for two new Jewish primary schools to make up for the closure of those in the vanishing Jewish East End. A new school in Brent will replace the now defunct Jews' Infant Schools in the East End. It was found that the best way to preserve the Stepney Jewish School would be to transfer it to Ilford.

Youth Work

Mrs. Vera Braynis, president of the League of Jewish Women, addressed the annual meeting of the Victoria (Hackney) Kosher Meals-on-Wheels Service at the Victoria Boys' and Girls' Club. The Jewish community should assist in youth work and stop being so proud of the fact that there are not many young delinquents. "We must remember that a number of young drug-takers are Jewish and we must see that this does not spread into our clubs", said Mrs. Braynis. Anglo-Jewry should also help with the integration of the Coloured community and with the lonely and the mentally sick.

Gift for Old Age Home

An anonymous donor has donated a £100,000 gift to the Manchester Jewish Home for the Aged. This will enable the half-million pound plan to build a new home at Heathlands, Prestwich, to go ahead. The appeal, launched over two years ago, had resulted in promises of only £275,000. The generosity of the gift, said the president of the Homes, placed even greater responsibility upon the community to help raise the £125,000 still required.

Blind Society

When the annual accounts of the Jewish Blind Society were recently presented to the council, a deficit for the year of nearly £38,000 was reported. There was also an accumulated deficit of £225,407. The chairman announced that because of this serious situation the society was planning a series of campaigns to present the society's image more forcefully to the Jewish public.

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NEWS FROM ABROAD

AUSCHWITZ MEMORIAL UNVEILED

Over 100,000 people from all over the world attended the unveiling ceremony of the Auschwitz memorial on April 16. The main address was delivered by the Polish Prime Minister, J. Cyrankiewicz, himself a survivor of the camp. The Government of Israel was represented by the Health Minister, Dr. Yossef Burg, the World Jewish Congress by Mr. A. L. Easterman and Mr. Anselm Reiss. The monument, a marble slab surrounded by symbolic figures, stands on the route to the gas chambers. The various inscriptions on the site include one in Yiddish and one in Hebrew. Of the four million victims, who died in the camp, two million were Jews. A special memorial for them will be unveiled on the 25th anniversary of the Warsaw Ghetto Uprising in 1968.

JEWIS AND CIVIL RIGHTS MOVEMENT

At a meeting held at Conway Hall, Bayard Rustin, the American civil rights leader, stated that in America support for the fight against colour discrimination mainly came from "allied groups". He pointed out that 60 per cent of the funds for the civil rights movement were contributed by the Jewish communities and 25 per cent by Catholic, Protestant and Labour organisations. He also reminded the audience of the two Jewish boys murdered with the Negroes in Mississippi.—(*Peace News*, March 3.)

U.S.A. COMMUNIST CONFERENCE

In implementation of the decision at its convention last year, the United States Communist Party will hold a national conference soon, to examine the party's work among Jews and "the fight against antisemitism". The party's paper, "The Worker", announcing this, said that discussion of the subject since the convention had shown how sharp the differences of opinion were on the Jewish question.—(J.C.)

EXPO '67

The Pavilion of Judaism at Expo '67, the world exhibition in Montreal, will celebrate all the Jewish festivals and Holy-days occurring during the exhibition.

The pavilion, sponsored by the Foundation of Judaism, will include a section devoted to the Holocaust as well as a display of manuscripts, ritual appurtenances and Hebrew incunabula. Chagall and other great Jewish artists will be represented. The Foundation is appealing for funds to cover the cost of the pavilion.

SPAIN COMMEMORATES MAIMONIDES

A four-peseta stamp to be issued by the Spanish Post Office in the "Personages of 1967" series, commemorates Moses Maimonides, the Jewish philosopher born in Cordoba in 1135. The stamp bears a large representation of Maimonides.

SOUTH AFRICAN NAZIS

Antisemitic propaganda of United States and French origin is being distributed in South Africa. There are reports that two Nazi cells, with several hundred members, have existed in Pretoria and Johannesburg for some years.

A published interview with a reporter of the Johannesburg "Sunday Express" contains the claim that George Lincoln Rockwell, the leader of the American Nazi Party, has hundreds of supporters in South Africa.

The president of the South African Jewish Board of Deputies, Dr. Teddy Schneider, stated that "Nazi and antisemitic propaganda is entering South Africa through various channels," and that "vigilance and effective action" is needed against it.

FRANCE

Jews in Parliament

The new French Parliament includes seven Jewish M.P.s, amongst whom is the former Premier, M. Pierre Mendès-France.

The Federation of the Democratic and Socialist Left, the principal opposition group, has three Jews among its deputies: in Paris, M. Claude Estier (Ezraty), a journalist known for his pro-Nasser views; in Belfort M. Michel Dreyfus-Schmidt, the son of a former chairman of the French section of the World Jewish Congress, and M. Georges Dayan, an Algerian-born barrister, who won the Gard (southern France) seat.

For Allier in central France M. Pierre Villon, a rabbi's son, was elected as a Communist M.P. There are also two Jewish Gaullist M.P.s—M. Marcel Dassault (Bloch), the aircraft manufacturer, elected for the Oise Département, and M. Lucien Neuwirth, who retained his St. Etienne seat.

Sentences for Antisemitism

French courts have imposed heavy fines and conditional prison sentences on Jean-Francois Deval, manager of "Minute", the Right-wing anti-Gaullist weekly, for publishing antisemitic innuendoes against M. Pierre Lazareff, director of "France-Soir", the French daily.

Social Work Leader

M. Jean Rosenthal has succeeded Baron Elie de Rothschild as campaign chairman of the Fonds Social Juif Unifié, the main Jewish social work organisation in France. M. Rosenthal, a diamond merchant and a colonel in the French paratroop reserve, during the last war served in London under General de Gaulle, was three times dropped in France to organise resistance units, and later served with the Leclerc armed column in North Africa.

HUNGARIAN RABBIS INDUCTED

The induction as rabbis was performed in Budapest of two young men who fled to England from Hungary during the 1956 revolution. Mr. Eliahu Avinery and Mr. Karl Rosenbaum were allowed to re-enter Hungary to take the necessary examinations and participate in the induction ceremony. A third new rabbi, Mr. Franz Raj, was also inducted.

BULGARIAN CONFERENCE

The Social and Cultural Organisation of Bulgarian Jews, established ten years ago, held its third national conference in Sofia. A resolution protesting at the resurgence of neo-Nazism in West Germany was among those passed.

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SOVIET RUSSIA

Matzot for Pesach

In a telephone interview with the *Jewish Chronicle*, Rabbi Yehuda Leib Levin, Chief Rabbi of Moscow, said that all Jewish families in the Soviet Union who wanted matzot would have them. "But, alas, there are many who do not want them, for they are non-believers".

About 245 tons of matzot and other Passover supplies were ordered by the American Joint Distribution Committee for shipment to ten countries in Europe this year. The shipments went to Eastern European countries as well as to France, Albania, Belgium, Greece, Italy, Portugal, Spain, and Melilla and Ceuta in the Spanish enclaves in Morocco. The Joint also issued special grants to enable needy Jews in Algeria, Iran, Morocco and Tunisia to purchase Passover supplies locally.

Stalin's Link with Jews

Svetlana, Stalin's daughter, who has defected to the West, was married several times and had at least two Jewish husbands. Stalin's animosity to the Jews caused him to banish her first husband, Grigori Moroz (Morozov), together with all his family, to a Siberian labour camp, and Svetlana had to divorce him.

Stalin forced his daughter to marry Yuri Andreevich Zhdanov, the son of Andrei Zhdanov, a Soviet leader. When Stalin died in 1953, the two were divorced and Svetlana married her second Jewish husband, Alexei Kapler, a film director. Kapler had also been arrested on Stalin's orders and sent to a labour camp, from which he was released after the dictator's death. A third Jew was also said to have been married to Svetlana at one time—Mikhail Kaganovich, then a major-general in the Red Army and the son of Lazar Kaganovich, a member of the Soviet Government for many years.

Mikhoels' Memorial

Novosti reports that a marble plaque has been placed on the house in Daugavpils (formerly Dvinsk) in Latvia, where Solomon Mikhoels, the Jewish actor, was born on March 16, 1890.

The actor's daughters, who live in Moscow, unveiled the plaque. Tribute was paid to Mikhoels, his art and his activities, by representatives of the theatre circles of the city. A poem dedicated to Mikhoels by Parets Markish was recited.

Mikhoels was murdered in Minsk in 1948 and Markish shot on Stalin's orders in 1952.

PRAGUE REMEMBERS HOLOCAUST

At a ceremony in the Jewish town hall in Prague, Dr. Richard Feder, Chief Rabbi of Czechoslovakia, lit six candles in memory of the six million Jews killed in the Holocaust. The annual ceremony also marks the execution of about 4,000 Czech and Moravian Jews in Auschwitz-Birkenau concentration camp.

Dr. Feder, a survivor of Theresienstadt concentration camp, said kaddish in the Pinkas Synagogue. He also paid tribute to Dr. Muneles, a Jewish scholar and a founder of the Jewish Museum in Prague, who died recently.

A youth programme on Czechoslovak television commemorated the murder by the Nazis of 15,000 children from Bohemia and Moravia. An eleven-year-old girl sang songs based on poems written by Jewish children in the Theresienstadt camp, with music composed by Milan Salich, of Prague.

NAZI PROSECUTION IN EAST GERMANY

According to the East German news agency, the statute of limitation will not be applied to war crimes and crimes against humanity in East Germany. The Foreign Minister has written to the Human Rights Commission stating that East Germany would continue to prosecute every Nazi war criminal who could be arrested.

GERMANY TODAY

CONFUSION IN N.P.D.

The extremists in the West German National Democratic Party for some time won the upper hand over what are regarded as the more moderate elements of the party. Fritz Thielen, the national chairman of the N.P.D. and head of the moderate wing, first ousted seven party officials including Adolf von Thadden, vice-chairman of the party, because of their alleged extremist and undemocratic policy. Later, together with two of his leading supporters, Lothar Kuehne and Fritz Winkelmann, he himself was ousted by the party's executive committee.

The men expelled by Thielen were re-admitted to the party and confirmed in their posts. Georg Wilhelm Gutmann, head of the party in Rhineland-Palatinate, was elected acting national chairman of the party.

However, Thielen has taken legal action and was for the time being re-instated by an injunction. The final decision of the Law Court was still pending, when this issue went to press.

The chairman of the West Berlin branch, Klaus Ehlers, has announced that he has resigned because he refused to co-operate with incorrigible Nazis. Several other officials have left, in protest at the pressures by extremist leaders.

NEW PARTY

The former Bavarian chairman of the N.P.D., Franz Florian Winter, who left the party last autumn because of its growing extremism, is to establish a new "national-conservative" party.

He offered to put "a cadre of about 500 people" at the disposal of Fritz Thielen, including a number of former N.P.D. leaders, who had left the party recently. Herr Winter told Herr Thielen he was ready to co-operate with him in a new party if he should be unsuccessful in putting the N.P.D. on a moderate course.

BONN'S RELATIONS WITH ARABS

A Cairo newspaper reported that West Germany had agreed to make no further arms shipments to Israel, to conclude no new reparations agreements with the Jewish State, to support the "cause and the rights" of Palestine refugees and to refrain from interference in the internal affairs of the Arab world.

These reports have been described by political circles in Bonn as "another attempt at blackmail". West German newspapers called on the Federal Republic to maintain its independent line regarding the Middle East.

The unilateral decision of Jordan to break Arab unity and re-establish relations with Bonn is seen by the Federal Republic's Foreign Ministry as marking the start of a complete resumption of normal ties with the Arab world, which were severed after West Germany's arms aid to Israel.—(J.C.)

FRIENDSHIP WITH ISRAELI YOUTH

Herr Wolfgang Ratjen, a leading member of the German Union of Christian Democratic Students, who is endeavouring to bring Israeli and German students together, in an interview on French television said it was easier to make contact with the victims of Nazism in Israel than with the younger generation of Israelis. He urged young Israelis to drop their prejudices against young Germans, expressing the hope that Israeli students would encourage the efforts being made by sincere Germans.

VISIT TO ISRAEL

A six-man German delegation of the German-Israeli Friendship League, led by Bundestag member Ernst Benda, paid a visit to Israel, and had discussions with members of their opposite Israeli organisation, "Dialogue."

TRIALS AND SENTENCES

Franz Bernhard Hunke, a former S.S. man, has been acquitted by a Brunswick jury. He was sentenced to hard labour for life by a Hanover court in 1965 on a charge of murdering Dr. Wilhelm Erich, a Jewish teacher, at a Nazi forced labour camp in the Polish town of Luzk in 1941. The Brunswick court ruled that the evidence given by Jewish survivors had been contradictory. The killing had been manslaughter or, possibly, a fatal accident. Whatever Hunke's part in the incident, his offence came under the statute of limitations and was no longer punishable.

Dr. Horst Schumann, who was extradited from Ghana in November, will face "mercy killing" charges soon. He gave evidence at the trial in a Frankfurt court of three doctors accused of taking part in the programme. He said that he had helped to kill about 20,000 people at Sonnenstein mental hospital between the summer of 1940 and August, 1941, by opening the valve to release the gas supply for the execution chambers.

Robert Mulka, a former adjutant at Auschwitz concentration camp, has been rearrested to serve the sentence of 14 years' hard labour imposed in Frankfurt in August, 1965, for his part in the mass murder of prisoners during the war. He was released in January, 1966, on the grounds of ill health. After an appeal by the prosecutor and a new medical examination, the Frankfurt High Court ruled that he was fit to serve the sentence.

JEWISH EXTREMIST

A trial in Muenster of 15 men charged with the mass murder of Jews at Stanislaw, Galicia, during the war, had as witness Josef Ginzburg, a Jew whose extreme anti-Zionism has commended him to the ultra-Right in West Germany. Ginzburg contributes to the antisemitic weekly "National-Zeitung und Soldaten-Zeitung."

Giving evidence, Ginzburg said that "certain Jews" had been prepared, in principle, to co-operate with the S.S. Jews had not been compelled to work for the Germans as policemen—their co-operation had been voluntary. Some Zionist leaders, he stated, had prevented German-Jewish emigrants from going to countries other than Israel.

INCITING HATRED

In Hamburg, Gunter Rowald, 22, an engineer, was sentenced to eight months' imprisonment for inciting hatred against the Jews, and for undemocratic activities during the State parliamentary election last year. Rowald pasted anti-Jewish posters in the city centre, making his main target the mayor, Dr. Herbert Weichmann, who is a Jew.

The Duesseldorf public prosecutor is inquiring into complaints that Friedrich Karl Florian, the former Nazi Party leader in the Rhineland, has circulated illegal literature encouraging former Nazi Party officials to reaffirm their allegiance to National Socialism.

JEWISH SCHOOLS

There are now about 50 children in Frankfurt's Jewish primary school, the first in West Germany. A fourth class was added this spring and the school now has 75 or 80 children. The scholastic standards in the school are equal to State primary schools in West Germany, and more than 90 per cent of Jewish parents with children in the school's age group are sending their children there.

The success of the Frankfurt primary school has so impressed the Munich community that a primary school has also been established in the Bavarian capital.

JEWS IN VIENNA

According to a recently published report, 8,769 people, a quarter of them aged 61 and over, were registered with the Vienna Jewish community at the end of 1966. It is estimated that another 2,000 live in the city.

ZENTRALRAT PRESIDENT HONOURED

On the occasion of his retirement as head of the gynaecological department of the Offenbach Hospital, Professor Dr. Herbert Lewin, Chairman of the Board of Directors of the Zentralrat, was awarded the Medal of the City of Offenbach.

PEACE PRIZE FOR ERNST BLOCH

This year's Peace Prize of the German Book Trade will be awarded to the 82-year-old philosopher, Ernst Bloch, who now lives in Tuebingen.

GERMAN AWARD FOR NEW YORK OPERA DIRECTOR

The Commander's Cross of the German Order of Merit was bestowed on Julius Rudel, General Director of the New York City Opera since 1957. Rudel was born in Vienna in 1921. In the citation, tribute is paid to him for his outstanding contribution towards expanding German-American cultural relations, especially in the field of music and opera. He has shown "far-sightedness, wisdom and courage as a conductor, director and producer in introducing to the American public numerous contemporary opera works, including those by the well-known German composers Carl Orff and Werner Egk", the citation states.

MOENCHEN-GLADBACH HONOURS FORMER JEWISH CITIZEN

On April 16 a new synagogue was consecrated in Moenchengladbach. Apart from the prayer-room, the building also includes a communal hall which is named after Ida Lucas. Referring to this dedication, the *Westdeutsche Zeitung* writes that Mrs. Lucas has left her mark on the history of the "Vitusstadt" as one of the most active personalities in the field of social policy.

Mrs. Lucas died in Glasgow several years ago. The consecration ceremony was attended by her sons, Mr. Ronald J. Lucas (Glasgow) and Dr. Ernst E. Lucas (London).

"MARTIN—BUBER—JUGENDHERBERGE"

A Jew in Germany has donated a 15,700 qm. plot on Lake Constance to the Baden District of the German Youth Hostel organisation. He has stipulated that the hostel to be built on the site should be named after Martin Buber. By this gesture, the Youth Hostel organisation states, the donor wants to contribute to the promotion of German-Israeli understanding. It is intended to erect the building as quickly as possible.

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Hans Liebeschuetz

"FROM JENA TO WEIMAR"

An Important Monograph on Jews and German Politics

This work by a senior lecturer of the University of Tel Aviv* will always retain an important place among the books which in growing numbers carry the imprint of the Leo Baeck Institute to a readership dispersed throughout the world. The author informs us in the preface that the book originated in a doctoral thesis inspired by Professor J. Katz, of the Hebrew University. The first draft reaching to 1878 was extended to 1918 and very much enriched by studies in German archives and libraries. It was finished for publication with the support and under the auspices of the Jerusalem branch of the L.B.I. Nobody can doubt that this comprehensive research project has covered a subject of central importance to the understanding of Jewish fate and achievement in Germany.

The book is organised chronologically. It begins with a discussion of the decades preceding the middle-class revolution of 1848/9. This chapter is especially valuable as a contribution to the sociological analysis of the situation from which assimilation started. We learn that during these years the majority of Jews still lived under economic conditions very similar to those prevalent at the end of the eighteenth century; in rural districts the number of money-lenders was still considerable. There is evidence that, on the whole, the process of transformation was much slower than the biographies of successful entrepreneurs or scholars and writers might suggest. Moreover, the reaction against the ideas of the French Revolution, dominating the Restoration period, had blocked the ranks of the civil services and the teaching profession to Jews and prevented their participation in representative assemblies, as far as they existed in the Prussian provinces and other German territories. Municipal offices offered a certain outlet.

The author estimates that his source material carries about 300 names of town councillors for the 30 years before 1848. It was not only the Gentile's disinclination to elect a Jew which kept this number down. The ambition to become active citizens of their home town was fostered only by those Jews who had more than average contact with their environment in their working life. Such men used to be owners of well established firms, a few doctors and lawyers. In some cases writers and booksellers turned publishers became editors of newspapers and as such were able to exercise a political influence on their environment without having to be elected to public office. That they threw in their lot with the forces of progress, moderate or radical, was simple logic; only on this side a programme was offered which would safeguard and improve the still very precarious links between Jewry and public life. However, this progressive trend was only followed by a minority of the Jewish population during the "Biedermeier" era. The conservative way of life which still dominated the existence of the majority of Jews produced a tendency towards abstention from politics. The traditional view was still alive that state and government were outside the Jewish sphere

and responsibility, and that good politics meant knowing how to acquire and preserve their benevolence. The emphasis on this gap between the ordinary Jew and those of his co-religionists who had become eager to enter politics is an important feature of Toury's book. In his description we see that this gap was narrowed from 1848 onwards, but never quite closed.

The argument is established on the basis of statistical evidence gathered from an extensive range of printed and unprinted sources. The great variety of conditions in the different German territories during the earlier period made this task especially complicated. The author counts 160 names of men known for some kind of political activity above municipal level for the period between 1815 and 1847, while there are 150 names that can be brought under the category of politician for the two subsequent years when democracy prevailed. The currents of Jewish middle-class opinion are traced from Jewish contemporary periodicals; especially the long series of editorials (since 1837) in the "Allgemeine Zeitung des Judentums", in which Ludwig Philippson reacted to the topical questions and events of the moment, prove extremely instructive.

The combination of liberal and national tendencies, which succeeded the reaction of the '50s, seemed to offer a firm ground for a policy harmoniously combining Jewish and German interests. This period is the theme of the book's central sections. However, Bismarck's change of course in 1878 made the disintegration of Nationalliberalism as a prevalent tendency obvious and final; after that there was no more genuine prospect for any effective Jewish participation in German politics. The character of the Jewish community as a society

of people with limited citizenship outside the body politic but with a social sphere of influence was established. How, with a growing interest in politics, Jewry in its different camps faced this situation, is the theme of the last three sections.

The title of the book clearly brings out the author's intention to concentrate on the Jewish side of this story. Both the choice of sources and the analyses offered show that there is definitely no attempt made to see our fate as a part of German history. Currents of opinion and decisions of governments, which helped or interfered in Jewish life, are clearly stated. But such statements remain marginal. These phenomena of the German scene are very much presented as their Jewish contemporaries experienced them at the time. Decisions of great gravity are not fitted into the fabric of social and intellectual developments during the period.

Perhaps it seems unfair on the side of the reviewer to ask from an author something which he has clearly refused to offer. Moreover, one might add that the nature of a monograph demands limitations to a restricted set of problems. In our case, the bulk of a widely dispersed material which had to be mastered, makes such pleading even more convincing. On the other hand, the question raised is of paramount importance for the whole range of studies covered by the programme of the Leo Baeck Institute. The problem of how far such limitation can be maintained without seriously interfering with the understanding of the nineteenth century conditions remains vital even for the preparatory task of a monograph. The sociological description of the Jewish situation during the first decades of the century, while German ideas and activities remained largely influences from outside, is dealt with here successfully within such narrow borders. (In this context I should have liked to see more of the author's knowledge reproduced on the printed page; for instance the evidence from his studies which forms the basis of his statistics regarding the political opinions of the non-activists.) However, the extension of the volume's scope over the whole of the century has made it rather a specialised history than a monograph on a restricted group of problems. The reader of the later chapters can scarcely avoid the feeling that in Toury's book the lack of any analytical interest in German ideas and actions has automatically also taken away their cultural background from the Jews, who felt themselves as a part of this scene. We all now know that there was an element of self-deception in this belief. But the revision following from such understanding concerns only one aspect of a comprehensive story. The work of the Leo Baeck Institute was started in the belief that its problems concerned an important chapter in Jewish history and therefore deserved a place in the universal history of the modern world. The author's method of approach might give some of the book's readers the impression, not intended by him, that the world in which the German Jews moved was drawn like shadows thrown on a wall by the artificial light of their illusions and disappointments.

Nevertheless, this learned book offers valuable instruction about the formative past of our group and will remain an indispensable basis for further research. It ends with 40 pages of appendices: statistics of politicians, unprinted letters including one from Lassalle obviously directed to David F. Strausz, lists of deputies to various political bodies and two detailed notes on Marx, Boerne and Zunz. The bibliography and an index of names occupy 20 additional pages.

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* Jacob Toury: Die politischen Orientierungen der Juden in Deutschland von Jena bis Weimar. Schriftenreihe Wissenschaftlicher Abhandlungen des Leo Baeck Instituts No. 15. J. C. B. Mohr (Paul Siebeck), Tübingen, 1966. XI, 387 pp. Cloth DM.49.

Robert Weltsch

Two Octogenarians

Siegfried Moses

Was it not only yesterday that we congratulated our dear Siegfried Moses upon his 75th birthday? I am told by the watchful editor of "AJR Information" that five years have passed since then, and that we are now summoned to the 80th anniversary of the same happy event on May 3. So I have to submit to the apparently irrefutable force of the calendar.

Five years ago, we presented Moses with a *Festschrift*, called *In Zwei Welten*, 650 pages, edited by the indefatigable Hans Tramer, with a Hebrew addition of 20 pages consisting mainly of a contribution by S. J. Agnon who in the meantime became the winner of a Nobel Prize. This cannot be repeated every five years. Indeed, from the "journalistic" point of view, there is not very much one can add to what was said on previous occasions. Our esteem and our affection for the *Jubilar* (there is no English word for that) have not changed.

Readers of this paper know that Moses is the president of the Council of Jews from Germany which was established in London after the war, on an international basis, under the presidency of Leo Baeck. A few months ago, we had to commemorate the tenth anniversary of Baeck's death. Such is the pace of time. I think we can say, without becoming suspect of adulation, that Moses has done his job well. For ten years he has been the official representative of the remnants—outside Germany—of German Jewry, an emigrant community, now spread over the whole globe, and he carried this office with wisdom and impartiality, highly respected by the affiliated organisations and on the world Jewish scene.

Moses came from the Zionist camp and was State Comptroller of Israel. He was a pioneer of social work in the 'twenties, and of the restitution idea in the 'forties, and after his retirement he has been mainly concerned with preserving the cultural heritage of German Jewry. In 1955 he became president of the Leo Baeck Institute to which he devotes much energy and thought, and which, one may guess, is now one of his favourite children. As far as is humanly possible with a man of strong personal views, Moses appears to observers as a model of objectivity and justice in conducting public affairs. His qualities as a chairman are unsurpassed, especially in difficult entanglements where compromise and agreement can be reached only by conciliation and patience combined with authority and clarity of thought.

The Council and the Leo Baeck Institute will be happy to welcome Dr. Moses in London this month for a scheduled meeting. This will give us an opportunity to express to him our friendly and grateful feelings. Meanwhile we are sending him and his brave wife Margret, together with his family, our warmest wishes and greetings.

Pinhas Rosen

Another man in Israel, who also comes from the ranks of German Zionism, Pinhas Rosen (Felix Rosenblueth), is almost Moses's twin. He was born two days before Moses, and reaches his 80th anniversary in the same week. To him, too, we paid tribute only five years ago and his astounding career was described here on that occasion. Rosen is one of the three German Jews who at one time or another were members of the Israel Government (the other two being Fritz Perez Naphtali and Giora Josephthal). He held office longer than most ministers but resigned in 1961 over the so-called Lavon affair. He was the founder and head—and is now the elder statesman—of the Liberal, later Progressive, now Independent Liberal, Party in Israel.

This was never more than a splinter group, sharing the lot of liberal parties elsewhere. But Rosen must be singled out as the man who courageously tried to uphold some of the liberal traditions of German Zionism—a difficult proposition in a political climate where such puzzling things occur as the recent almost universal glorification of the terrorist leader Abraham Stern, the Israeli Schlageter (about which "The Times" reported at great length) or the admiration for the hysterical-romantic story of the terrorist girl Geula Cohen, recently even published here in an English translation, apparently relying on the unlimited tolerance of British readers.

Rosen never lost contact with German-Jewish affairs, and recently he, too, joined the Jerusalem Board of the Leo Baeck Institute. Many former German Jews, especially Zionists, and many old friends, are pleased to salute both these vigorous octogenarians.

ROBERT NEUMANN 70

The author Robert Neumann was born in Vienna 70 years ago on May 22. He first became famous through his literary parodies, "Mit fremden Federn" and "Unter falscher Flagge", and was 33 years old when his first novel "Sintflut" appeared. Since then he has written many books, but in spite of all the good reviews they received, his name is particularly associated with his parodies. He is probably the only refugee author who succeeded in writing his novels in English, which he did when he lived in London and in his historic "Pest House" in the country. Yet he resumed writing in his mother tongue, when he returned to the Continent years ago. He now lives in Locarno. With more than 20 novels to his credit it is difficult to understand how he found the time to discover and promote so many young and promising writers. Neumann is honorary president of the Austrian P.E.N. Club.

Pem

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Old Acquaintances

Home News: Walter Hertner, under the pen-name of Walter Hartley, collaborated on a new adaptation of Oscar Wilde's "Portrait of Dorian Gray", successfully produced in Watford.—Lilli Palmer came from Switzerland to co-star with Dirk Bogarde in "Mr. Sebastian".—Trude Kolmann, who ran a guest house near London during the war and is now director of her own little theatre in Munich will, on May 18, talk at the German Institute about her experiences. On May 8, Ilse Steinhoff, of Stuttgart, will lecture at the Institute on "Berlin, wie man es nicht kennt".—Egon Larsen visited Munich to present a copy of his new book about Munich, published by Dent, to the town's Lord Mayor, Dr. Vogel. This is the first "portrait" in English of present-day Munich and its inhabitants.

This and that: Among the recipients of this year's Adenauer Prize of the Deutschland Foundation was Bernt von Heiseler, who in an article "What the S.A. man should read" (1933) recommended "Mein Kampf", Grimm, Beumelburg, Dwinger, Alverdes and von Salomon.—West German theatres including those of West Berlin received 1966 public subventions to the tune of DM. 386 million.—A booklet in memory of Willy Rosen (of "Text und Musik von mir" fame), who perished in Auschwitz, has been published by Will Meisel, the music publisher, and was sent by him to all popular bands and cabaret artists. It carries music and texts by Willi Rosen as well as reminiscences and is introduced by his widow, Elsbeth, who lives in Brazil.

Milestones: Jack Bilbo (Baruch) who ran an art gallery in London and returned to his native Berlin after the war is 60 years old.—Barnabas von Geczy, the "Paganini of 5 o'clock tea", celebrated his 70th birthday.—Gustav Froelich, the actor and film star, became 65.—Fritzi Massary celebrated her 85th birthday in the best of health in Hollywood.

Obituary: Wolf Albach-Retty, a member of Burg-Theater and father of Romy Schneider, died in Vienna.—Seventy-five-year-old Hans Sanden, assistant director of the Rotter Brothers before 1933 and of Die Komödie after the war, died in Berlin. He survived French internment camps and returned from Switzerland some years ago.—Frank Wisbar, the film director who produced T.V. features in Hollywood, died in Mainz at the age of 64.—Oskar Fischinger has died in Hollywood at the age of 66. He was a master of the experimental cartoon film and helped Fritz Lang on his "Frau im Mond" (1929).

Germany: Grete Mosheim is starring in Duras's "Ganze Tage in den Bäumen" at Berlin's Renaissance-Theater.—Albert Lieven is touring with "Wolken sind ueberall" ("The Moon is Blue").—"Kriemhild's Rache", the second part of Artur Brauner's "Nibelungen" co-scripted by Fodor, is being performed in German cinemas.—Eighty-year-old Carl Ebert arrived in Berlin to direct Stravinsky's "The Rake's Progress".—Walter Mehring received this year's "Fontane Prize"; Hans Richter, of "Dada" fame, received Berlin's Art Prize.—In Munich "Charley's Tante" was successfully produced as a musical, scripted by Robert Gilbert and Max Colpet.—Rudolf Forster is touring the country, reading extracts from his autobiography "Das Spiel Mein Leben", published by Propylaeen-Verlag in Berlin.—Rene Deltgen will take the part of Mephisto in Schalla's "Faust" production in Cologne.—Curt Bois appears in Horvath's "Geschichten aus dem Wiener Wald" at Berlin's Schiller-Theater.

PEM

Erich Gottgetreu (Jerusalem)

GUENTER GRASS IN ISRAEL

Bis zum Tage der Abreise von Guenter Grass gab es in der israelischen Presse Kommentare ueber den Zwei-Wochen-Besuch des Schriftstellers, und man kann wohl sagen, dass selten oder vielleicht nie eine literarische Ereigniskette die Oeffentlichkeit im juedischen Staat so beschaeftigt hat wie diese Reise und was auf ihr geschah und—nicht geschah. Unter anderem war es gerade die Weigerung der Vereinigung Israelischer Schriftsteller Guenter Grass nicht offiziell zu empfangen, die seinen Aufenthalt hier so in den Mittelpunkt des Interesses gerueckt hat—besonders da dieselbe Vereinigung Jean Paul Sartre zur gleichen Zeit die Ehre eines solchen Empfanges erwies.

Die Verurteilung des Beschlusses der Schriftstellerorganisation Grass zu boykottieren, war so gut wie einmuetig. Sie kam nicht nur durch den spontanen Wunsch des Staatspraesidenten Shazar Grass persoenlich kennen zu lernen zum Ausdruck, sondern auch in der besonders ausfuehrlichen Wuerdigung, die sein Besuch in den staatlichen Radiosendungen fand, sowie in zahlreichen Leitartikeln des Protestes in den Tageszeitungen und in "Leserbriefen" an sie; so schrieb ein siebzehnjaehriger Schueler aus Ashkelon: "Ich erlaube mir mit der Schriftstellerorganisation nicht einer Meinung zu sein und wuensche dem deutschen Schriftsteller ein herzliches Willkommen."

Guenter Grass hat durch die Freimut seiner Selbstdarstellung bei seinem Vortrags- und Diskussionsabenden, in persoenlichen Gespraechen und zum Schluss noch in einer laengeren Pressekonferenz in Tel Aviv viel dazu beigetragen die Oeffentlichkeit fuer sich zu gewinnen und fuer seine Anschauungen zu den verschiedenen Problemen der Zeit zu interessieren. In den Fragen der politischen Entwicklungen in Deutschland und des kulturellen Lebens in der Bundesrepublik bemuehte er sich, Misskonzeptionen zu korrigieren und Mangel an Information zu komplettieren, wenn auch manche seiner Anschauungen nicht nur in Deutschland sondern auch in Israel Gegenstand der Kontroverse sein moegen. Staerkste Zustimmung fand hier jedoch sein Wunsch nach intensiveren deutsch-israelischen Beziehungen, besonders auch durch Studentenaustausch, vorausgesetzt dass sie sich nicht um geschichtsverwischende "Harmonisierung" bemuehen, sondern durchaus die Erinnerung an die Vergangenheit, vor allem die an das Geschehen in der Nazizeit, wach erhalten.

Bei seinem Abschiedsinterview in Tel Aviv und auf dem Flughafen Lod betonte Grass die Energie der Israelis, die Unzufriedenheit der Jugend mit dem "Establishment", was ihn an entsprechende Parallelerscheinungen in Deutschland erinnert habe, die Vielseitigkeit des Aufbaus, sowie die Verschiedenheit des Landschaftsbildes, wobei sich Jerusalem durch Schoenheit der Altherwuerdigkeit auszeichne, Haifa durch einen gewissen buergerlichen Wohlstand, Tel Aviv durch den "Reiz der haesslichen Staedte", der den Reformwillen ihrer Bewohner anstachle. "Wuerde ich mich hier niederlassen", fuegte er hinzu, "so wuerde ich wohl eine der neuen Entwicklungstaedte waehlen wie Eilat oder Arad". Ueberrascht war er ferner ueber die vielen Begegnungen mit Danzigern, deren es zehntausend in Israel gibt. Er meinte, das koennte ihn geradezu anregen, seine Danzig-Saga (von der "Blechtrommel", "Katz und Maus" und "Hundejahre" offensichtlich nur den ersten Teil darstellen) bis nach Israel auszuspinnen. Dass er die Danzig-Saga, als Warngemaelde

der Nazi- und Post-Nazizeit weiter auszudehnen plant, deutete er gleichfalls in der Tel Aviver Pressekonferenz an. "Ich werde von diesem Thema schon nicht mehr loskommen—selbst wenn ich andere Sachen schreiben wollte".

Grass hatte in Israel auch Begegnungen mit einer ganzen Reihe junger hebraeischer Schriftsteller, die sich dem von den aelteren Kollegen verhaengten Anti-Grass-Boykott in keiner Weise anschlossen. Ebenso folgte er einer Einladung des "Grossvaters der hebraeischen Literatur"—des Nobelpreistragegers Shmuel Yoseph Agnon, der es ebenfalls ablehnte, sich mit der Haltung der israelischen Schriftstellerorganisation zu identifizieren. Das Gespraech zwischen Grass und Agnon scheint die Haltung dieser Organisation garnicht oder nur sehr am Rande beruehrt zu haben. "Bei einem guten Slivovitz hat Agnon mir anderthalb Stunden lang allerhand schoene Geschichten erzaehlt, und ich muss sagen, dass auf meiner anstrengenden Reise der Besuch bei ihm eine wirklich erholende Abwechslung war", sagte Grass spaeter.

In diesem Zusammenhang fragte ich ihn, ob er mit seinem grossen hebraeischen Kollegen auch ueber Probleme des literarischen Schaffens gesprochen haette; ich erwaehnte dabei, dass Agnon als tief-religioeser Mensch sehr dazu neige, das inspirative Moment in seinem Werk ausserordentlich hoch einzuschaetzen. So habe er einmal erkluert: "Im Grunde bin ich nur ein Werkzeug, eine Feder. Ich schreibe nur, was Gott mich zu schreiben heisst".

Voltaireisch-realistisch antwortete der Aufklaerer Grass: "Da hat er's allerdings bedeutend besser als ich. Ich muss alles alleine machen. . ."

E. G. Lowenthal

NELLY SACHS' "ELI" AS OPERA

The flourishing industrial town of Dortmund has also cultural ambitions. For more than ten years it has, amongst others, fostered cultural relations with Sweden. This has also resulted in close connections with Nelly Sachs at a time when she had not yet received international recognition by the award of the Nobel Prize. Her mystery play, "Eli", on the sufferings of Israel had its first performance in the Municipal Theatre of the city.

It was, therefore, not surprising that the Dortmund Theatre also arranged for the first performance of the opera version of the play. The composer, commissioned by the Municipality, is young Walter Steffens, of Hamburg. His work has, as he puts it, been created in an "intervallgebundenen atonalen Kontrapunkt". This is not easily acceptable, especially as the subtle lyrical language of Nelly Sachs does not lend itself very well to a transformation into musical sound. In some instances, Steffens has incorporated recitative, melodrama and voices recorded on tape. However, for the listener, who does not know the narrative, it may be difficult to follow. It also appears doubtful whether Nelly Sachs herself approves of just this work of hers translated into music. Nevertheless, the Dortmund Philharmonic Orchestra, under its conductor, Generalmusikdirektor Wilhelm Schlichter, coped with the complicated score, and the performance (produced by Dr. Hans Hartleb, of the Bavarian State Opera) was enhanced by the excellent décor, the work of Hainer Hill.

The audience, after some reluctance, applauded so enthusiastically that a few hisses, obviously directed against the young courageous composer, were drowned.

BONN SCHOLARS REMEMBERED

During this year's Brotherhood Week, the University Library of Bonn opened an exhibition in memory of "Jewish Professors and Students in the History of the University of Bonn". The material was compiled and impressively displayed by Bibliotheksraetin Dr. Ooms and her expert helpers. It commemorates Jews (in the meaning of the Nürnberg laws) who worked and taught at the Rheinische Friedrich-Wilhelm Universität between 1820 and the '30s of this century. Altogether, records of 50 personalities are shown, commencing with the theologian and orientalist Johann Christian Wilhelm Augusti (1771-1841), whose grandfather is said to have been Rabbi Herschel (baptised in 1772), and ending with Privatdozent Paul L. Landsberg (a pupil of Max Scheler), who perished in the Sachsenhausen concentration camp in 1944 at the age of 43.

Generally, Jews who were not baptised could become ordinary professors only from the beginning of the Weimar Republic onwards. This fact, reflecting the limitation of Jewish emancipation, also becomes evident in the brief biographical data which are shown together with the main works, documents and excellent photos of the personalities concerned. About one-third of them were members of the philosophical faculty. The other two-thirds were evenly spread over natural science, mathematics, law, national economy and medicine.

One of the earliest Jewish professors was the geographer Georg B. Mendelssohn, Moses Mendelssohn's baptised grandson, who started work at the university in 1828 and became an ordinary Professor in 1847. Not much later, the Orthodox Jacob Bernays, of Hamburg, was appointed. Up to his death in 1881 he was Extraordinary Professor of Classical Philology and Director of the University Library. He was followed by the Philippson brothers (sons of Rabbi Ludwig Philippson); Martin, the historian who eventually became a full professor in Brussels, and Geheimrat Alfred Philippson, the geographer who, in spite of his great age, survived the Theresienstadt camp. There are also references to the Sanscritist, Theodor Aufrecht, the Germanist Johannes Franck, and the historian Wilhelm Levison.

Amongst the mathematicians are Felix Hausdorff, who committed suicide in Bonn when threatened with deportation in 1942, Issai Schur (died in Tel Aviv in 1941) and Otto Toeplitz (died in Jerusalem in 1940). Among the chemists is the Nobel Prize winner Otto Wallach.

The section of lawyers includes Martin Wolff, who taught in Bonn from 1918 to 1921, Ernst Landsberg, who became a Doctor of Law at the age of 19 and was the first Jewish Chancellor of the University, and Max Grünhut.

Amongst the Jewish members of the medical faculty are Moritz and Adolf Nussbaum and the authority on dental medicine, Alfred Kantorowicz (died 1961), whose diary notes taken at the Börgermoor concentration camp in 1933 are also shown.

The Exhibition also commemorates former students of the university who later became famous, e.g., Heinrich Heine, Karl Marx (who was incarcerated for one day for "unduly noisy behaviour"), Moses Hess, Samson Raphael Hirsch and Abraham Geiger.

At the opening ceremony of the Exhibition the main address was delivered by Professor Dr. Max Braubach under the heading "The Jewish Contribution to Bonn Scholarship". His evaluation of four generations of Jewish academic teachers was most impressive. On the other hand, it is regrettable that a lecture which, after all, was given during Brotherhood Week did not also include a critical reference to the attitude of the German academic world under the Nazis, when many representatives of a humanitarian spirit were expelled or exterminated; a word about the lack of resistance among university teachers at a time when the freedom of thought was at stake would have been appropriate on an occasion like this. E.G.L.

Hildegard Forres

"STAR CHILDREN"

The average person may be forgiven if he is not keen on reading books which take him back to the years of Nazi terror. Memories are revived which may have an enervating effect. But if a work of exceptionally great literary merit comes our way, whatever subject it deals with, it may become a help in coping with life, since great art always has an affinity with our deepest religious sensibilities.

One such book has now been translated into German.* The Dutch author, Clara Asscher-Pinkhof, was a teacher in Holland when the Nazis invaded that country, and from 1941 till 1943 taught at a Jewish school in Amsterdam. When the children were deported to Belsen she volunteered to go with them. She was one of the 250 prisoners in the concentration camp who were, in 1944, exchanged for German prisoners of war, and went to Palestine where she has continued her work with children.

The title of her book, "Star Children", refers to the Nazi decree according to which every Jewish person from the age of six had to wear a large star of yellow cloth sewn on the outer garment. The book is dedicated "To you, little star-boy, who played your mouth-organ in Hell". This is the first indication of the author's ability to perceive the resilience in children when they are faced with situations which would crush adults. With the same perception she plunges into the depth of torment when describing a small child who is thrown into horrible living conditions, brutally separated from his parents. She also makes valuable psychological observations on the effect of life in a concentration camp on adolescent girls.

The book is, in fact, the fullest account yet published of children's reactions to "Hell". If one can bear it without despairing of mankind, it is because of the manifold manifestations of kindness, unselfish behaviour and self-sacrificing love shown by the Dutch people. In this respect the situation was different to that in Nazi Germany, where the bulk of the population co-operated with the "Fuehrer". Holland was a country overrun by a foreign army, and the Germans were the common enemy of the Jewish and non-Jewish Dutch alike. We know from Anne Frank's Diary how she and her family were kept alive by the devoted care of Dutch people who for two years brought them food at great risk to themselves. The account of the Star Children must be taken similarly as a documentary report; each episode rings convincingly true. Yet it is more than a photographic rendering. The attitude of the Dutch is only indirectly inferred, and the emphasis is laid on the reaction of the children to their sympathy and affection.

The narrative starts delicately with a little six-year-old girl overjoyed with her "decoration", flaunting her yellow star as a grown girl might a beautiful and precious jewel given by her lover. Gleefully she tells her despondent parents of people who formerly ignored her, but "now everybody greets me!".

Then there is the adolescent girl, whose heart is suddenly rent by a stunning spectacle of an unexpected encounter with human brotherhood. She is caught in one of the razzias. The Gestapo men chase the Jews from their homes into trucks, shouting insults and kicking them. The victims, reduced to

stupor and unable to show any emotions, move like machines, yet a large number of Dutch men and women from the neighbourhood have gathered at the scene. Helpless, they stand and weep. This sight is too much for the girl; suddenly she breaks down — she has never seen men weep.

The fate of infant victims looms large. There is, for example, a baby dying of starvation in its parents' flat because the mother, weakened by grief and fear, cannot feed it. Her husband has been taken away and she does not know anything of his fate. She has every reason to expect that any day she will be deported as well. But the baby, the baby! In the night, somebody knocks very gently at the door and tip-toes into the flat. It is a young Gentile woman who has a baby of the same age. The mothers had been close friends in their schooldays. With hardly a word spoken the young woman realises the situation and simply says: 'Let me take your tiny one, I have enough milk for two. If they fetch you, our children will grow up together in my family'.

One day a group of children arrive in the Jewish section of the Belsen camp. For two or three years they had been living in hiding, cared for by "Aunties" under new nondescript names. Now the little family had been detected, the children deported to Belsen and the mother-substitutes sent to prison. Asked their previous names, the older children can remember but not the younger. Their loss of identity affects the very core of their inner life. They no longer know the Jewish ways of worship and prayer, so different from the plain Dutch prayers they had been taught by their Aunties. In their anguish they cry out to God a passionate prayer for their beloved Aunts. Their minds are tormented by the thought that people who are thrown into prison have done something very wicked. Yet how is it possible to imprison the Aunties who have cared for orphaned children and given them nothing but love?—How one feels with every child, sharing his suffering and abysmal insecurity!

To conclude, here is an episode which takes the reader back to the time before the deportations started. After the Nazi invasion, Jews were no longer allowed to buy any food-stuffs which were in short supply. Among the foods which shopkeepers were not permitted to sell to Jews was fruit. Now there was a mother who desired apples for father's birthday celebration. The family pondered and the older children found a way out. The eight-year-old was so undersized that he could easily be taken for six—if he could be taken for six he might, perhaps, pass as five years old. Moreover, he was blonde and this too should help. So let him go to the greengrocer's and buy two kilos of apples. Quite simple, but mother does not think it as simple as that. There might be people in the shop who had seen him before with the yellow star. They could become suspicious and ask him for his surname. So she instructs him that in that case he should answer: "De Jong". Anyone might have this name. "De Jong" he recapitulates obediently, "De Jong". Off he goes. In the shop he has to wait until all the housewives have been served. When his turn comes, he asks politely for two kilos of apples. Whilst weighing the apples the greengrocer's unsuspecting, friendly wife starts chatting with him and smiling at him

because he is so tiny, asks: "What is your name, little one?" After a moment of hesitation he replies: "De Jong". No, the woman laughs good naturedly, "I mean what do they call you at home? What is your Christian name?—God Almighty, help! We never thought of that. He really does not know whether or not Jopie is a Jewish name. Better not say Jopie, but what else? "Come on", says the woman coaxing him encouragingly, "Won't you tell me? And in the utter anguish of his mind he finds the answer which would at once dispel all possible suspicion that he might be a Jew. In a hoarse voice he answers: "Jesus"!

HALF-A-MILLION JEWS IN FRANCE

Jewish population statistics in France in the post-war period differ markedly from those in most other European countries. The latter have either not recovered or only imperceptibly so from the great blood-letting of the Nazi period or, speaking in terms of Jewish population statistics, have shown a further tendency to decline, whereas France today, with at least half-a-million, has far more Jews than before the outbreak of war, when there were about 300,000. The main reason for this is the immigration of French-speaking Jews from North Africa, mostly Sephardi refugees, principally from Algeria. This influx has manifested itself during the past decade and has been most intensive and dramatic since 1961. The effect on Jewish life in France of this recent increase in population has also been dramatic. In many ways it has taken on a new aspect and a marked upward surge as a result of the positive Jewish approach of the North African immigrant Jews.

More than half the Jews in France live in Paris. A further 150,000 live in the following cities: Marseilles (65,000), Lyons (20,000), Toulouse (18,000), Nice (16,000), Strassburg (12,000), Bordeaux (5,000), Metz (3,500), Grenoble (3,000), Le Corneuve (3,000), Nancy (3,000), Lille (2,500), Toulon (2,000). The remaining Jews, comprising about 90,000-100,000, are scattered over some 200 other French localities. In 80 per cent of these places there are now official Jewish communities.

Such revealing information and much more besides is to be found in the little guide to the Jewish communities of France recently published in English and French. It is called "Guide-Communautés Juives de France" and forms Volume 20 of "Communauté/Community", the sporadic journal of the Alliance Israélite Universelle (Paris), the American Joint Committee (New York/Paris) and the Anglo-Jewish Association (London).

The number of synagogues and houses of prayer listed in Greater Paris is not far short of 40. In addition, a list is also provided of religious organisations, schools, Jewish libraries and museums, organisations and clubs and social and philanthropic institutions, nearly always with a short description of their purpose and function.

Colmar, Strassburg and Metz are each the seat of a "Consistoire Israélite", a kind of federations of communities and of places with a small Jewish population but without communities.

E.G.L.

CHURCHILL FOREST DEDICATED

The forest of 300,000 trees established by British Jewry in the name of Sir Winston Churchill was dedicated in Israel. The Jewish National Fund, organisers of the project, raised more than £100,000 towards the project.

* Clara Asscher-Pinkhof: Sternkinder. Buecher-gilde Gutenberg, Frankfurt a/M., Wien, Zuerich.

C. C. Aronsfeld

PROPHET WITHOUT HONOUR

It is now 70 years since Theodor Herzl published his booklet "Der Judenstaat". He seemed to some a utopian dreamer who may have meant well but (according to one of the foremost German-Jewish journals) "failed to adequately appreciate the conditions and feelings of men". Yet he proved a realistic prophet, and his few years of action on behalf of the Jews will long be remembered. But the curious thing is that he was not the only prophet of his time, not in the sense that he preached, like the prophets of old, the essentials of an ethical life, but in the more literal sense that he foresaw the future.

In this sense, and in the same year, though quite independently of (and probably unknown to) Herzl—just as Herzl had written unaware of and unknown to the author of "Auto-Emancipation"—another German-writing Jew rang the alarm, warning his people of the approaching disaster. This man was Dr. Bernhard Cohn, a physician, of whom little appears to be known beyond the fact that in 1896 he published in Berlin a booklet called "Vor dem Sturm" ("Before the Storm") and three years later four essays under the summary title "Topics of Jewish Current Affairs" (Jüdisch-Politische Zeitfragen).*

It is the first booklet (57 pp.) that is the more remarkable, if only because of the coincidence with Herzl's. Here the realities of the situation are clearly set forth, first of all the force and extent of antisemitism. Things had reached (Dr. Cohn thought) such a pitch of "moral savagery" that "the voice of reason, justice and truth is no longer heard"; the "total extermination" of Jewry was being preached as "the infallible cure for all the ills besetting the world". A kind of "crusading atmosphere" had been worked up "not by the ferocious agitation of an unscrupulous rabble but by a carefully calculated campaign of destruction". Dr. Cohn knew of no section of the people who were immune—the civil service, the businessmen, the army officers, the Junkers, the clergy, the teachers, the farmers and as for the academic youth, they "regard it as the only true patriotism to ensure that the Fatherland be purged of the Jew 'intruders'."

Nor did the guardians of law and order seem to care. On the contrary (Dr. Cohn writes), they themselves were "infected, perhaps even the chief abettors of the Jew-baiting movement"; at best, "putting it mildly", the Government was adopting a "benevolent neutrality", and the courts were administering the law in a manner "amounting to a mockery of justice". While the anti-semitic allegations had almost invariably been found to be nothing but a malicious tissue of lies, yet so far as the Jews were concerned, "the courts appear to develop more and more into a weapon of material and moral degradation", making it "likely that in a by no means far-off future we shall be outlaws". Dr. Cohn adds (40 years before the Nuremberg Laws): "Even if our enemies will not go so far as to outlaw us by Act of Parliament, this will inevitably be the factual result of the present trend". He quotes a famous German jurist, Ihering, who had written 25 years earlier: "No injustice suffered by man matches the one perpetrated by the powers instituted by God when they break the law. This is the truly deadly sin of justice—the treason of justice against itself."

* The only reference to him which this writer found was in the anti-semitic encyclopedia, "Sigilla Veri".

And the denial of justice to Jews was only a beginning. Dr. Cohn rightly stresses this well-known fact and quotes a Catholic bishop who had made the point in a Pastoral Letter: "Whatever may be the outward appearance of any such movement, no one can foretell how far it will go, what course it will take once popular indignation has been stirred up and human passions roused". This obviously was one of the relatively rare unheeded voices of reason, three years after German Jews had banded themselves together to defend their civil rights in the Central Association of German Citizens of Jewish Faith ("C.V."). Actually, Dr. Cohn writes, "a state of war exists between Jews and non-Jews in Germany", and "only a spark is needed to blow up the store of explosives."

For what kind of fruit could be expected from the seed? "The very worst imaginable (he declares). Think of the youths brought up on a ruthless antisemitism who will be civil servants in ten or 20 years, judges, teachers, university professors!" The young were so infected that a complete elimination of the poison was held "impossible either in the present or following generation." A century at least, Dr. Cohn said, would be needed—"in other words, even our grandchildren will be made to suffer". His own descendants were spared this fate. Four of his children went to Erez Israel already in the early twenties. Another son of his was the late Rabbi Dr. Emil Bernhard Cohn, well known also as an author, who emigrated to the U.S.A. after 1933.

Dr. Cohn understood the nature of the new antisemitism which was not merely "religious" but racial, so what was demanded was "not our discomfiture and submission which is already a fact, but our destruction and extermination". For this reason, the new antisemitism was clearly subversive; those clamouring for the "Christian State" in fact meant the undoing of Jewish emancipation and with it the doom of the ideals symbolised in the French Revolution. Yet the ruling class had "so far lost all sense of shame" as to talk of a "legitimate" kernel of anti-semitism. Untroubled by the idea of man created in the image of the Lord, they, by their silence, virtually encouraged the "infernal cruelty."

Things now were worse than in the Middle Ages (Dr. Cohn insisted) when our ancestors felt greater security in their ghettos. We also were worse off than the Huguenots as they suffered at the hands of people who regarded them as brethren, whereas we were considered aliens only fit to be expelled or extirpated. Things, too, were worse than in Czarist Russia where the pogroms were the work of the Government inciting people who felt nothing like the fury of the German antisemites. Besides Germany, as the antisemites themselves were boasting, was the fountain-head of antisemitism whose muddy waters

were flowing out into the world, and finally, "German antisemitism has method and for this reason is the most dangerous to us."

It was bad enough now while there was peace and national life undisturbed, but (Dr. Cohn goes on) what might happen "if suddenly war was declared as a result of a political situation not very favourable to us, or (God forbid!) a decisive battle were lost, or other unforeseeable events prevented the powers that be from containing the excitement of the masses?"

Dr. Cohn could not know about the propaganda which held the Jews responsible for the "Stab in the Back" after 1918, and Hitler was only seven years old then. But the prophet did his best to warn his fellow-Jews that he was "not painting the devil on the wall": Were they blind? he asked. Did they never learn from history? ("Remember the recent slaughter in the Middle East"). What grounds for optimism had they? "Scandalous mass meetings" (like Stöcker's) may not be likely (the Berlin Sportpalast did not then exist), but "the soil on which we live is being dangerously undermined, and it may not be long before it begins to sag under our feet. By then it may well be too late to go a-wandering."

He definitely urges, implores German Jewry, then as it were at the peak of its fortunes, to prepare for emigration—at once. This was of course bound to take time, but he hoped the Government might "constructively help" as their policy was clearly designed to "scare the Jews out of the country". Jewish parents were in duty bound not to have their children humiliated in the race for jobs in which they were resented, but send them into countries "where moral and intellectual standards are put first."

Here Dr. Cohn has only one country in mind (at least for well-to-do people). Since, from the moral point of view, it seemed to him that the whole of Europe was "following a progressively retrograde course", he suggests emigration to the United States of America. "The history of that country (he writes), the vigour of its prosperity lies in the absence of all prejudice on the part of the people and Government so far as birth, race or religion is concerned". Palestine is not even mentioned.

On Dr. Cohn's estimation of the U.S.A., opinions may conceivably differ. He pours scorn on the Jewish opponents of Jewish nationalism who seemed to be seeking salvation in appeasement by hiding their identity, and as he stresses this point, he delivers himself of what is surely an astonishing prophecy. Indeed, he writes 18 years before it happened, "a political constellation may well arise when Germany or some other World Power will find it expedient to promote in its own material interests the national awakening of Israel which after all represents a substantial factor of economic and political power. Oh if they were wise! Cyrus was."

But while in one way he clearly foresaw the things to come, in another he showed himself cooped up in the limitations of his time. He fancied that Jews and Christians would remain unreconciled for ever. In his opinion, Christians could not change their belief that "because the Jews had rejected Jesus, therefore they too must be rejected". He actually writes: "Peace through mutual toleration has always been inconceivable and will remain so for all time". He was not unaware of the decline (even then) of certain Christian convictions, but he could not see as far ahead as the second Vatican Council.

Even so, and despite these all too human failings, no two opinions can be held on the

Continued on page 11, column 1

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Prophet Without Honour

integrity of the man's motives. A Jew, he insists, should not allow himself to be insulted or made to feel inferior. The crudest feeling of honour ought to force him to throw off the yoke of "toleration" instead of full and unconditional equality. "It is a strict command of honour that contempt be resisted by pride. You don't beg for your honour to be recognised—by your action you force men to respect it."

He therefore urges that so long as Jews were not ready yet to leave the country, they should prepare for resistance—armed self-defence—to "make sure that we don't suffer the fate of our fellow-Jews in Warsaw where, little more than ten years ago, a few hundred incited rowdies managed to frighten 150,000 Jews under the eyes of a collusive police". Comments Dr. Cohn: "Dare we in this country wait until the worst will happen?"

He was under no illusion that any of his fellow-Jews—in 1896 or 1899—would take him seriously, but such was his trust in the grandeur and splendour of the Hebrew heritage, in which he gloried, that he was not concerned what others—Jew or non-Jew—might or might not think of it. Prophets—those who understand the signs of the times—must needs go without honour, anywhere. By writing what his conscience drove him to write—just as Herzl had heard the wings of destiny beating over his pen—this man too had saved his soul. Little else mattered: if his fellows heeded his words, so much the better—for them.

This particular warner was disillusioned, perhaps also eclipsed by the greater man. In fact he has been largely forgotten. But he deserves better, and today, 70 years after the appearance of Theodor Herzl, a grateful, respectful thought should be spared for the memory of Dr. Bernhard Cohn.

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TWO JEWISH WRITERS ON BALZAC

In his splendid novel about Rodin, "Naked Came I", David Weiss gives a gripping account of how the greatest sculptor since Michelangelo drove himself to the point of exhaustion, when he created the statue of Balzac. He re-read Balzac's works, digested heaps of source material, grew familiar with Balzac's atmosphere by visiting all the places where he had lived, made cast after cast, till the work was completed and ultimately admired as a work of genius. Like Rodin, Stefan Zweig fell prey to the obsession of recreating the figure of Balzac. Though he had already become famous by his masterly short stories, plays, biographical essays and biographies, it was still his greatest ambition to write the biography of Balzac.

How did Zweig come to Balzac and what did Balzac mean to him? Born a Jew in Vienna in 1881, he was first of all a "good European", a progressive intellectual who believed in the unity and the universal message of the great European civilisation. One cornerstone, on which the structure of this civilisation rested, was Balzac, whose work spoke mightily to all civilised nations.

Zweig had already tried to define Balzac's literary artistry alongside that of Dickens and Dostoevsky in his "Drei Meister". However, while he wrote his series of full-length biographies with amazing quickness, he never felt quite adequate to raise Balzac from the shadows. He toiled on his Balzac biography for no less than ten years. When the persecution by the Nazis drove him into exile, he lost hope of ever completing it. He was assailed by doubts as to whether he could "comprehend in his full stature such a gigantic figure as Balzac. No one who had tried to do so had yet succeeded".

Who can tell whether the upheaval of his life caused by the Nazi holocaust was the only reason which prevented him from finalising a work, which he considered as his *magnum opus*? However, when he took his own life in Brazil in 1942, he left a comprehensive narrative of Balzac's life, and his friend, Richard Friedenthal, the editor of the manuscript, brought it up to date by using material prepared by the author. Translated into English, this posthumous work was well received in 1946, for it testified for the last time to the brilliance of Zweig's mind, in particular to his gift of intuitive understanding.

Summit of Life's Work

Therefore, when about two decades later another great writer, André Maurois, published his book "Prometheus—La Vie de Balzac" (1965, also in English translation), he paid tribute in the preface to Stefan Zweig's Balzac biography. He also stated that only "the recent great flowering of Balzac scholarship" justified the publication of another biography. Considering the demand which a description of Balzac's life makes on any author, it is not surprising that, like Zweig, Maurois looked upon this biography as the summit of his life's work. Like Zweig, he too had already won fame as a writer of fiction and biographies when he dared portray Balzac.

However, the two biographers of Balzac were very different men. Stefan Zweig was delicate, vulnerable and easily became moody; Maurois was an optimist who always looked on the bright side. While Zweig, born in Austria, where antisemitism was rampant, grew aware of the Jewish problem long before Hitler's advent, Maurois, the French Jew, despite the Dreyfus case did not admit that there was a Jewish problem of importance in

his beloved France. While Zweig died as a result of Hitler, Maurois, though he had also to flee from his country, and though his family was arrested and his home pillaged by the Nazis, was strengthened by his determination to survive Hitler.

In a similar way Zweig's and Maurois' views of Balzac differ in several respects. Certainly, what they have in common is their admiration of Balzac's genius, whose audacity aimed at the literary conquest of the whole world. Balzac, says Zweig, "discovered a secret: everything is raw material for the writer". Maurois, likewise, states that "all living creatures were grist to his mill". Zweig emphasises the fact that Balzac's genius was most powerful whenever he was smarting under financial worries. Maurois states: "As soon as he could escape in spirit, cut himself off and work, he ceased to worry."

On the other hand, while Zweig accepts Balzac the man without reservation, Maurois detects a certain vulgarity in his conduct. Furthermore, Zweig is so bold as to assert that Balzac "might equally well have become a businessman, or a slave dealer, a speculator in real estate or a banker", while Maurois stresses that he was only successful as a writer for he "had failed in publishing as he had in business and politics".

There is no need to go into further detail. Maurois' book, acclaimed as a standard work after its publication, will always be a magnificent guide into the vast and inexhaustible literary continent called Balzac. But alongside with it, Zweig's biography will also deserve a place in the huge literature on Balzac, for it reflects the sparkle and deep insight of one of the most refined modern writers.

F. FRIEDLANDER.

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Herbert Freeden

INTERNATIONAL BOOK FAIR IN JERUSALEM

Within the brief span of six years, the biennial book fair in Jerusalem has — after Frankfurt and Warsaw — attained the third place among international book fairs and plays an important part in the world market of publishers and booksellers.

The fair attracted 2,000 publishing companies from over 40 countries. Considering that the whole exhibition material had to be transported by sea, this is no mean achievement on the part of the organisers. It has enhanced Israel's reputation as the "People of the Book." Indeed, Israel's reading public offers a rewarding market for foreign literature—15.8 per cent reads English, nine per cent French and 5.2 per cent German. Many publishers from abroad who visited the fair have used the opportunity to negotiate for Hebrew translations of their works. Israel's special attraction lies in its great capacity of absorbing translated foreign productions; almost half of all Hebrew books published in Israel are translations from other languages.

The "Buildings of the Nations" with their spacious and representative halls where the fair was held, offered an appropriate venue both for the 100,000 visitors and the guests from abroad. For the first time, the colours of the German Federal Republic were flown among the flags of the participating nations. 30 per cent of the exhibition space was taken up by works of Hebrew literature, 20 per cent by English and 15 per cent each by German and French productions; the remaining 20 per cent were occupied by Russian, Polish, Hungarian, Swedish, Danish, Spanish and Japanese books.

The Jerusalem Prize "For the Freedom of Man in Society," which on occasion of the previous two fairs went to the British philosopher, Bertrand Russell, and the Swiss writer, Max Frisch, respectively, was awarded to André Schwarz-Bart, the French-Jewish author of "The Last of the Just." This decision as well as Schwarz-Bart's visit to

Israel met with some criticism on the part of the Orthodox section. Schwarz-Bart came here with his young West Indian wife from Guadeloupe. Since his marriage in 1961 he has devoted himself to a seven-volume novel cycle intended to express the sufferings of the Negro's soul—which, in his view, is exposed to the cruelty or indifference of Western society, like that of the Jew. The first volume of the cycle, called "Mulatto Loneliness," has just appeared in Paris under the title "A Plate of Pork with Green Bananas".

"To the fight for his own people, Schwarz-Bart has added his concern for other oppressed races", said Professor Claude Vigée of the Hebrew University, a member of the jury which recommended Schwarz-Bart as the recipient of the award. "All those, who suffer unjustly on this earth at the hand of their inhuman brothers, are his brothers. To him the liberation of the black man, and the restoration of his dignity, seem just as imperative as the well-being of the Jew."

Schwarz-Bart did not accept the monetary award involved of £6,000 (about £700) but requested it be devoted to children's libraries in Jerusalem.

MEMORIAL FOR VICTIMS

The bronze for a memorial to the six million Jewish victims of Nazism for a commemorative forest in Israel will probably be cast in London. Sponsored by the American B'nai B'rith, the memorial will be erected in the Forest of the Martyrs. The organisation has subscribed 500,000 trees and the total number will be six million, each representing a victim.

The memorial was designed in New York by the famous Polish-born sculptor, Nathan Rappaport who, since the end of the war, has dedicated himself to creating memorials to the heroes and martyrs of the Holocaust. In his search for a plant to cast his sculpture, he was most impressed by the Morris Singer plant in London. The memorial should be completed by 1970 at a cost of some \$150,000.

ISRAELI NEWS MIDDLE EAST TOURISTS

The London office of the Jewish Agency has inaugurated a new scheme to take school-leavers to Israel for five-month tours. The first group of 15 youngsters has already left and will spend three months on kibbutzim and two months in development areas and towns, including two weeks with British settlers. Two further groups are expected to be sent this year. The scheme involves young people who have left school and are waiting to go to university.

The Yeshiva College Alumni Association announced in New York that a group of 40 Jews will visit Jewish holy places in Jordan and Lebanon this summer. They will meet leaders of the Jewish community in Beirut and will spend two weeks in Israel. Although many American Jews have visited Lebanon and Egypt, some going into Jordan, it is believed that this is the first time since 1947 that an organised group of Jewish tourists has been admitted to the Jewish holy places. The visit has the official sanction of the two Arab Governments involved.

UNEMPLOYMENT DEMONSTRATION

Unemployed and organised workers took part in a demonstration outside Tel Aviv's new town hall. A crowd of 4,000 people gathered to demonstrate against unemployment. The meeting got out of control and 20 people, including three policemen, were injured in a serious riot.

The Minister of Labour, Mr. Yigal Allon, had previously issued a warning that the number of 35,000 registered unemployed would probably rise to 45,000 when the citrus-picking season ended. Later he confirmed the figure of 96,000 unemployed. It was pointed out that this figure included all unemployed while the lower figure was that of those registered at unemployment exchanges.

AGREEMENT WITH RUMANIA

An important first step has been made in Israel's relations with the Communist block. In Tel Aviv an agreement foreseeing far-reaching economic, technical and scientific relations between Israel and Rumania has been drafted. The final text of the agreement is to be completed with the visit of an Israeli delegation to Rumania soon.—(J.C.)

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IN MEMORIAM

DR. KURT KROTOS

It has always been the good fortune of the AJR that it could enlist the co-operation of men and women from its ranks who dedicate their time, energy and experience to the benefit of our community. Kurt Krotos, whose death on March 19 was briefly announced in the previous issue, was a shining example of these devoted voluntary workers.

He was associated with Jewish activities from his student days onwards. He spent his formative years in the K.C., and some of the basic qualities, for which that fraternity stood and which are independent of the eclipse of German Jewry, were embodied in his personality: a pride in our Jewish heritage, courage and discipline in thought and action. He achieved early professional success as a lawyer in Berlin. When this work, to which he was passionately attached, came to an end in 1933, life could never be the same for him.

He emigrated to England in 1936 and joined his brothers' business. To travel up and down the country was no easy task for him, and the strain of those days laid the foundations of his illness. Yet, his optimistic and cheerful nature, coupled with diligence and energy, helped to overcome the initial difficulties, and success was again on his side.

As soon as, some years after the Second World War, he could take things easier he offered his services to the AJR, of which he had been a member since its inception. At that time the work for the Homes was expanding. He joined the Pre-Selection Committee, by which the applications for admission are scrutinised, and the Interviewing Committee, which sees those applicants whose early admission appears desirable. Both tasks call for high qualities. Committee members must be

endowed with human understanding, without being carried away by their emotions, and they must be able to cope with the various financial and legal questions involved, without becoming detached bureaucrats. Few members answered to these requirements to such an extent as Kurt Krotos, and his work was enhanced by his strong sense of justice and fairness. His co-operation also resulted in bonds of friendship with the staff at Fairfax Mansions.

In 1961, he became a member of the AJR Executive and thus also took part in shaping the general policy of the AJR. His sound counsel was always greatly appreciated by his colleagues.

Yet the culmination of his services was the work for Osmond House, whose House Committee chairman he was from the opening of the Home in 1962 onwards. He guided the deliberations of the Committee but, above all, he took an active interest in the well-being of the residents. He had the gift of establishing personal contacts with his fellow men. Thus, for him the residents were not "cases" but human beings whom he approached on equal terms. How much they reciprocated his feelings towards them became particularly evident when his illness set in. When the inevitable happened, they felt as if they had lost a member of their own family. They will always miss him, and his work for Osmond House will be an indelible memorial for him.

He enjoyed a happy family life with his wife, his daughters and grandchildren, who were deeply attached to him, and he even lived to see his first great-grandchild. Their sense of loss is shared by all those who knew Kurt Krotos as a friend and fellow worker and who will always think of him with gratitude and affection.

W.R.

DR. HANS SCHAEFFER

Staatssekretaer a.D. Dr. Hans Schaeffer died in Joenköping (Sweden) in his 81st year. He was one of the most distinguished Jewish civil servants under the Weimar Republic.

Dr. Schaeffer started his career as a lawyer in his home town of Breslau, joined the Ministry of Economics after the end of the First World War and became Secretary of State at the Ministry of Finances in 1929. His services came to an end when Papen became Chancellor in 1932. He was appointed Director-General of Ullsteins and held this office until the Nazis came to power. In 1936 he emigrated to Sweden and took a responsible part in the reorganisation of the Kroeger match factories combine.

He always felt strong bonds of loyalty to Jewry and Judaism, and had personal contacts with Cora Berliner and Leo Baeck already before 1933. At the beginning of the Nazi régime he put himself at the disposal of German Jewry and took a responsible part in the formation and initial work of the Reichsvertretung. Only a few months before his death he recalled this period in an essay published in a symposium in memory of his friend, the late Carl Melchior, who was a founder-member of the Zentralausschuss. Living in neutral Sweden, he corresponded with Leo Baeck, Cora Berliner and Hannah Karminski during the war, and the letters he received from them are amongst the most memorable documents of their courage and self-sacrifice. They include a message which Leo Baeck sent to him on the day of his deportation and which Schaeffer quoted in his 80th birthday tribute to Baeck, published in *AJR Information*. It reflects the relationship between two outstanding men:

"In letzter Zeit habe ich manchmal gedacht, dass ich zu sehr ausserhalb der eigentlichen Dinge stehe. Jetzt wird es neue Eindruecke und neue Moeglichkeiten geben, seine Kraefte zu bewahren. Ihre Nachrichten werde ich sehr vermissen, aber unsere Freundschaft ist ja von solchen Dingen unabhaengig. Wir wissen, dass wir uns auf einander verlassen koennen."



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ROUND AND ABOUT

NELLY SACHS EXHIBITION AT L.B.I.

An exhibition portraying the life and work of Nelly Sachs was held at the Leo Baeck Institute in New York. It presented manuscripts, photographs, tapes, letters and books, accumulated by Nelly Sachs herself and others over the years. In one of the letters, addressed to Mrs. Ilse Blumenthal-Weiss, Librarian at the Institute and also a poet, the Nobel Prize laureate writes: "All this is like a miracle. After the terrible years, during which I was very lonely and lingering near death, appreciation now comes from all over the world."

TRIBUTE TO YIDDISH POET

Tributes were paid to Avram Nahum Stencl on his 70th birthday at a gathering at the Ben Uri Gallery, organised by the Cultural Committee of the World Jewish Congress and the Association of Jewish Journalists.

The poet's 28 years' editorship of "Loshen un Leben" and his stubborn loyalty to the Yiddish language were praised as much as his creative work as poet and essayist. Stencl, said a speaker, wrote not only Yiddish but Yiddishkeit. Mr. Stencl replied to the tributes and concluded by reading some of his verses.

PASSION PLAY

In Ireland a committee formed to protest against the staging of the German passion play, sent a letter to the principals of all primary and secondary schools. The Variety Club of Ireland, which maintains a charitable project for handicapped children, declined an offer by the promoters of the play of the proceeds of the opening performance in Dublin, estimated at about £1,500. A club spokesman said the offer was refused in deference to the feelings of the Jewish community, and to retain the good will of the many Jews in show business.

BOOK WEEK

Janina David, authoress of "A Square of Sky" which won the "Jewish Chronicle" book award in 1965, opened Jewish Book Week at the Adolph Tuck Hall, Woburn House, London. She is the first woman lecturer to open a Jewish Book Week.

Books exhibited included a selection by Henry Shaw of 40 volumes of Holocaust literature, a selection of Hebrew books by the Jewish Agency education department, a children's book display organised by the Jewish Memorial Council and an exhibition on "Jewish humour through the ages".

DEATH OF EX-MINISTER FRITZ SCHAEFFER

Herr Fritz Schaeffer, who was Minister of Finance from 1949 to 1957, when the first Federal indemnification laws were enacted and implemented, died in Berchtesgaden at the age of 79. While he held office his rigid approach to German financial problems sometimes also adversely affected his attitude to questions of compensation. Yet he was basically in favour of trying to undo the wrongs of the past. A staunch anti-Nazi, he was repeatedly arrested when that régime was in power.

DR. W. SCHINDLER

The economist and journalist, Dr. Walter Schindler, has died at the age of 63. He came to this country in 1926 as a correspondent of the *Berliner Tageblatt*. Later, he joined the B.B.C., for which he worked for 20 years until his retirement. Dr. Schindler was a member of the K.J.V. and for some time chairman of the group of former K.J.V. members in Britain. He also wrote an essay about the contributions of the former refugees to the economic life of this country for the 21st Anniversary Publication of the AJR (1962).

FAMILY EVENTS

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

Birth

Price.—A daughter (Nicole), was born to Mr. and Mrs. M. Price, granddaughter for Mrs. S. Elford, 94 Leaside Crescent, N.W.11, and great-granddaughter for Mrs. D. Bermann.

Birthday

Gottlieb.—Mrs. Sabine Gottlieb (née Kurz), of 4 Glencairn Drive, Glasgow, S.1, formerly Vienna, will celebrate her 90th birthday on May 12.

Deaths

Alexander.—Mrs. Florence Alexander (born Hallenstein), died in Melbourne on February 15, aged 93 years, widow of the late Dr. Arthur Alexander, dermatologist in Berlin. Mourned by her nephews, Alfred and Walter Kantorowicz and Heinz Werner Lowenstein.

Berlak.—Miss Millie B. L. Berlak passed away on April 18. She will be sadly missed by her friends.

Brand.—Mrs. Toni Brand (formerly Koeln-Klettenberg) passed away peacefully on February 3. Deeply mourned by her devoted, broken-hearted husband, Joseph. She will never be forgotten and will always be remembered with affection by her sisters-in-law, nieces and nephews, relatives and friends. May her dear soul rest in everlasting peace. 39 Woodstock Avenue, London, N.W.11.

Jakobowski.—Mr. Alfred Jakobowski, of 4 Hillcrest Avenue, London, N.W.11, formerly Berlin, passed away suddenly on March 21 in his 84th year. Deeply mourned by his wife, children and grandchild.

Oppenheimer.—Mrs. Alice Oppenheimer (née Casewitz), of Dartmouth Road, Willesden, N.W.2, passed away peacefully on March 2. Sadly missed but well remembered by her family and friends.

Oppenheimer.—Mr. Max F. Oppenheimer, of 51 Compayne Gardens, London, N.W.6, passed away in his 76th year on March 20. Beloved husband of Bertel and deeply mourned by his son, Henry, daughter-in-law, Ruth, of 85-11, 34th Avenue, Jackson Heights 72, New York, U.S.A., relatives and friends.

Stein.—Ludwig (Lutz) Stein passed away on March 22 after a long illness. Deeply mourned by his wife, Leni, and brother, Kurt, 52 Great Cumberland Place, London, W.1, and 140 Goldhurst Terrace, London, N.W.6.

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SINGLE ROOM with cooking facilities, near Underground, needed by elderly lady. Box 826.

WIDOW requires furnished or unfurnished room in cultured house. Would share a flat. Box 827.

Miscellaneous

CHESS PARTNER wanted by resident of Otto Schiff House, N.W.3. Box 820.

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Personal

LADY, middle fifties, with own pleasant flat, wishes to meet cultured gentleman for companionship/marriage, to share interests in music and theatre. Box 824.

YOUNG WIDOW, early sixties, independent means, own car, seeks gentleman of culture and refinement in similar circumstances; object, friendship. Box 819.

CHARMING WIDOW with many interests, lovely home, wishes to meet cultivated gentleman aged 62-68 for companionship/marriage. Please write in confidence. Box 832.

MISSING PERSONS

Personal Enquiries

Goldberg.—Rudi and Werner Goldberg, sons of Julius Goldberg, born in Ratibor, Upper Silesia, Germany, approximate ages 38 and 40, sought by Hans Lesser, 34 Brunner Road, London, W.5.

Katzenellenbogen.—Mr. and Mrs. Manfred Katzenellenbogen (formerly Gross-Mandelkow, Kreis Soldin/NM), and daughter, Ruth, sought in connection with a pension claim by Zentralwohlfahrtsstelle der Juden in Deutschland e. V. (Mr. B. Scheller), 6000, Frankfurt/M., Hebelstrasse 17/III.

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Lucie Schachne

BIRTHDAY TRIBUTE TO MARGARETE JACOBY

Although the 1960s will probably go down in history as the decade when the cult of the teenager had reached its climax (at least, I fervently hope that we have made the summit), we sometimes seem to condone this idolatry by a fleeting preoccupation with octogenarians. Was not Bertrand Russell's autobiography extracted by his publishers from him earlier than originally planned and became a best-seller within a week? Did not Leonard Woolfe's recent conjuring-up the past for his viewers attract a wide audience? Lady Violet Bonham Carter's 80th birthday last month was made a major event for press and radio. There are many more instances, and I would like to believe that in order to be "with it" our contemporaries have at least the choice of either being under 19 or over 80.

Be this as it may, anyone who knows Margarete Jacoby—and there cannot be many living in "Swiss Cottage and neighbouring villages" who don't—will hardly believe that, according to the above definition, Mrs. Jacoby is certainly "with it"—she celebrates her 85th birthday on May 22.

Discussing events and personalities in her life over many cups of coffee in her Hampstead home, I found this more stimulating than many a history lesson I remember from my schooldays. As she was sketching a well-defined background of her past, a strong and independent personality emerged from our conversation—a woman not only representative of the Frauenbewegung in Germany, but also a proud and active member of its Jewish community.

Born in 1882, she belongs, of course, to that generation which, when speaking of their father and his profession, will casually add: the first Jew in town who was admitted to practise. But while her father, the Geheime Justizrat Orgler, was the first Jew to practise law in Posen, and the first Jewish Stadtverordnete and Ehrenbuerger of her native town, he was also Chairman of the Jewish Liberal Congregation. Mrs. Jacoby remembers her childhood, when her parents kept a kosher kitchen in their household while the grandparents were still alive and the Friday evenings ushering in the Sabbath. She grew up as one of four children and was educated in accordance with the then prevailing standards for girls, the "Hoehere Tochter": languages, art, music and, above all—foreign travels with her parents. But if her father had broken through the barriers of German discrimination against the Jewish lawyers, it was now his daughter's turn to rebel against the spirit of the times or at least that of the older generation. Thus she became the first girl in Posen "aus gutem juedischen Haus" to make an attempt to work for her living. This she did in a Jewish kindergarden, where many of the little recruits had still to be taught German as their parents had immigrated from Poland. This was her first taste of what was to become a lifelong experience of social work. Having taken the first hurdle, she insisted on continuing her

formal education with a view to studying. If a few years later this course was interrupted by her marrying Professor Martin Jacoby, it certainly did not put a stop to her career as a social worker.

While her husband made a name for himself in the early days of a science which we call today bio-chemistry, at the Moabiter Krankenhaus in Berlin, and at the Kaiser Wilhelm Institute where he was a colleague of Professors Haber and Wasserman, Margarete Jacoby operated from her home in Tiergarten. Her motto of the "first woman" still prevailed: she certainly was the first Jewish woman to be appointed as Bezirksvorsteher—a high honorary office within local government which she kept for many years. It included



the office of a Justice of the Peace, bringing her in contact with many other organisations engaging in social work. It was in this work where she closely co-operated with Bertha Falkenberg, Chairman of the Juedische Frauenbund, while she herself held the office of Deputy Chairman. During the years of the First World War she distinguished herself within the Red Cross, and the post-war years saw her active in politics. At the time of electioneering she must have been a valuable campaigner for the Democratic Party.

Before emigrating to this country she set up a training scheme under the auspices of the Juedische Frauenbund for those women and girls who emigrated to this country in order to take up domestic work. She worked closely together with Hannah Karminski and was in charge of the final examinations for the applicants. When she herself, together with her husband, finally came to this country, she

continued her work—always in the social sphere. Her experience was, of course, invaluable and she more than qualified for the tasks she was asked to do. But above all and more important still, was her constant readiness to help, this sincere desire to help simply everyone who needed her.

And there were many—as a matron in one of the hostels in Manchester for young refugee boys and girls just about to start a new life she became the friend and mother. But even after the war there was still left in her a great deal of the old pioneer spirit—what else could otherwise have moved her to take on the task of a matron in a hostel run for the Women's Land Army in Berkshire? It became a valuable experience, after which she passed on to being an occupational therapist in one of the first rehabilitation centres in Hampstead. Her political interests were still dear to her, and true to her tradition she became, soon after the war, a member of the Liberal Party and still holds the office of an honorary vice-president of the Hampstead Branch.

During the past ten years Margarete Jacoby has become known and beloved by all as the Chairman of the AJR Club and all that goes with it—and this is a great deal. You will find her there daily attending to all her duties in Hannah Karminski House, generating kindness and equanimity. There she is, the "Grand Old Lady" with her lively eyes shining out of a fresh complexion, her initiative and alertness—all giving the lie to her 85 years.

EMIL HERZ 90

The former head of the Ullstein Book Publishing Section, Dr. Emil Herz, recently celebrated his 90th birthday in Rochester (New York). During his 30 years' association with the Ullsteins he created the "Ullstein-Buecher" and was also in charge of the production of the "Propylaen" standard works. His memoirs, "Denk ich an Deutschland in der Nacht", are of particular interest from a general Jewish point of view, because they also describe the history of his family which had lived in Warburg (Westphalia) for many generations. They were recently published in English by the Philosophical Library (New York) under the title "Before the Fury—Jews and Germans before Hitler".

HISTORY OF PRAGUE JEWRY

Documentary Film

The Czechoslovak Government has brought to London a Czech 15-minute documentary film about the Prague State Jewish Museum. The museum was, in 1949, offered to the Czechoslovak Government by the Jewish community, and turned into a "scientific institution" designed to present the entire history of the Jewish population from the tenth century to the end of the Second World War.

The film, which has received excellent reviews, was given a private showing in London and is available for private showing by schools, clubs and organisations. Interested parties can obtain it from Mr. G. W. Davey, Business Press Bureau Ltd., 22 Wood's Mews, London, W.1.

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ORGANISATIONAL NEWS

COMMEMORATIVE MEETING FOR MARTYRS

Professor E. B. Chain, Principal Speaker

This year's Commemoration Meeting for the Six Million Jewish Martyrs of Nazism will be held at the Theatre Royal, Drury Lane, on Sunday, May 7 at 3 p.m.

The principal speaker will be Professor Ernst Boris Chain, F.R.S., the Nobel Prize Winner who was born in Berlin. Tributes will also be paid by Colonel G. J. Bean, Sir Barnett Janner, M.P., Mr. Reginald Freeson, M.P., and Dr. S. Levenberg. There will be readings by Sam Wanamaker and recitals by the Jewish Male Choir. As in previous years, the AJR is one of the sponsoring organisations of the function. Though, for technical reasons, the meeting could not be announced in last month's issue, it is hoped that it will be attended by many AJR members, especially as for them the commemoration of the victims of the Holocaust is linked with the memory of their nearest ones. Admission is free, and reserved seats (stamped addressed envelope to be enclosed) may be obtained from the World Jewish Congress, 55 New Cavendish Street, London, W.C.1.

JEWISH-CHRISTIAN DIALOGUE

A meeting on the theme "Prospects and Limitations of Jewish-Christian Dialogue" was held at the convent of Our Lady of Sion, West London. The Rev. W. W. Simpson, presided.

Father S. Blake, of St. Dominic's Priory, Kentish Town, stated that before Christians can hope to have any kind of dialogue with "our systematically rejected Jewish brethren" they must first be prepared to make a clear and unequivocal admission of their past failings and crimes against them.

The Rev. Raymond Apple, minister of the Hampstead Synagogue, stated that the purpose of a dialogue should be reconciliation based on mutual respect.

AJR GENERAL MEETING

As readers will have seen from the front page of this issue, the AJR Annual General Meeting will be held on Thursday, June 8, at 8 p.m., in the Hall of Hannah Karminski House, 9 Adamson Road, Swiss Cottage, N.W.3. During the year, which will be reviewed in the general report, progress has been made in many fields, and a special report will deal with current questions of restitution and compensation. During the ensuing discussion, members will have an opportunity to raise questions connected with our work, in which they are particularly interested. The agenda also includes the election of the Executive and Board. The following proposals are submitted by the Executive:

Committee of Management (Executive): It is proposed to re-elect the members of the present Executive. They are: Mr. A. S. Dresel (Chairman), Mr. W. M. Behr (Vice-Chairman), Dr. F. E. Falk (Treasurer), Dr. W. Rosenstock (General Secretary), Mr. S. Bischoff (Trustee), Mr. H. Blumenau, Mr. C. F. Flesch, Mr. H. S. Garfield, Mr. E. K. Heyman, Mr. V. E. Hilton (Trustee), Dr. A. R. Horwell (Trustee), Mr. C. T. Marx, Mr. H. C. Mayer, Mr. R. Schneider, Mr. F. W. Ury, Mrs. L. Wechsler.

It is proposed to elect as new Executive member Dr. E. A. Lomnitz (Deputy General Secretary of the AJR).

Board: It is proposed to re-elect the members of the present Board. They are: Dr. P. Abel, Mrs. R. Abels, Mr. R. Apt, Dr. S. Auerbach, Mrs. A. Berent, Mrs. R. Berlin, Mr. S. Boehm, Dr. J. Bondi, Dr. W. Breslauer, Dr. R. Bright, Rabbi I. Broch, Dr. W. Dux, Mr. R. Elton, Dr. L. Engel, Mr. L. Eschwege, Mr. J. Feig, Dr. H. Feld, Mr. O. E. Franklyn, Mr. K. Friedlander, Mr. R. J. Friedmann, Dr. R. Fuchs, Mr. F. Godfrey, Mrs. Elisabeth Goldschmidt, Dr. Erna Goldschmidt, Dr. F. Goldschmidt, Dr. E. Gould, Mr. R. Graupner, Sir Ludwig Guttmann, Mr. S. F. Hallgarten, Mrs. G. Hambourg, Mr. E. Haymann, Mr. Herbert M. Hirsch, Mrs. Susanne Horwell, Mrs. M. Jacoby, Mr. W. Jonas, Dr. A. Kaufmann, Mr. H. E. Kiewe, Dr. L. G. T. King, Mrs. F. Kochmann, Rabbi Jakob J. Koko-

tek, Dr. H. W. Kugelmann, Dr. H. H. Kuttner, Dr. H. Lawton, Dr. Julius Loeb, Mr. Ludwig Loewenthal, Dr. E. G. Lowenthal, Mr. Julius Lowenthal, Dr. E. Magnus, Rabbi Dr. I. Maybaum, Mrs. L. Meyer, Mr. Perez Mosbacher, Dr. H. Neufeld, Mr. E. Philipp, Mr. E. Plaut, Mrs. M. Pottlitzer, Dr. Eva Reichmann, Mr. Z. M. Reid, Dr. E. Reifenberg (Gabriele Tergit), Mr. A. Reimann, Mr. J. Sachs, Rabbi Dr. G. Salzberger, Mr. F. Samson, Dr. H. G. Sandheim, Mr. F. Schonbeck, Mrs. M. Schurmann, Dr. W. Selig, Mr. P. E. Shields, Mr. E. Speyer, Dr. Fanny Spitzer, Mr. Julius Strauss, Mr. G. Streat, Mr. G. L. Tietz, Dr. U. Tietz, Mr. O. Weisz, Dr. Valerie Wills, Dr. Charlotte Wittelshoefer, Dr. Leon Zeitlin, Rabbi Dr. W. van der Zyl.

The Board also includes representatives from the provincial groups.

It is proposed to elect as new Board Members: Mrs. R. Anderman, Mr. F. Dannen, Dr. A. Fleiss, Mr. E. C. Kent, F.R.I.B.A., Mr. F. Kolmar and Mr. H. Wreschner.

HUMAN RIGHTS COMMISSION

Nazism Condemned

At its meeting in Geneva, the U.N. Human Rights Commission unanimously adopted a resolution condemning "any ideology, including Nazism, which is based on racial intolerance and terror, as gross violation of human rights and fundamental freedoms and of the principles and purposes of the United Nations Charter."

The resolution, to be submitted for the consideration of the General Assembly of the U.N., calls on all States to take "immediate and effective measures against any such manifestations of Nazism and of racial intolerance."

A meeting of the governing council of the World Jewish Congress in Geneva welcomed the unanimous passage of the resolution, and promised continuing support for the democratic forces in Germany. The council also expressed support for a U.N. convention abrogating statutes of limitation on war crimes. Such a convention will be considered further at the next session of the Human Rights Commission.

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