

## AJR

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Robert Weltsch

## REFLECTIONS ON TWO ANNIVERSARIES

## October Revolution and Balfour Declaration

This November two anniversaries will be celebrated the world over—the jubilee of the Russian October (Bolshevik) Revolution and that of the Balfour Declaration. The two events are, of course, incommensurable. But from the Jewish point of view there is a certain fateful relation between them. Zionism, until the First World War, was mainly a movement of Russian Jews, with a section of German-speaking Jews playing a major part in matters of organisation and ideology; thus what happened to Russia and to its Jews under the impact of such a tremendous upheaval was naturally of decisive consequence to the future of Zionism. As far as the Jews were concerned the two ideologies which after the era of enlightenment competed for their allegiance—Socialism and Zionism—both claimed to be the sole way to salvation. Socialist Zionism tried to create a constructive synthesis. But the gulf was not bridged and open conflict was bound to arise when one of the trends, Socialism, achieved absolute power in the State which was the principal reservoir of Zionist manpower. This was just at the time when, through the Balfour Declaration, a new chance had been given for the implementation of the Zionist idea in Palestine. Without going into details of history, one can easily see that a straight line leads from these ideological differences to the major clash which we witness today between the State of Israel which was the ultimate outcome of the Balfour Declaration and the—actual or imagined—world interests of the Soviet Union.

There are always vicissitudes and vacillations on the way of the materialisation of an idea, and looking back we sometimes observe that the result is different from what the pioneers and ideologists expected. Reality seldom conforms to the imagery of idealists and often compels them to deviate from their pure intentions. That is the fate of all revolutions. One example is the French Revolution. And not all that has happened in the 50 years since the Russian Revolution was in agreement with the concept of humanity which originally inspired many of the Russian revolutionaries. Conditions change, obstacles arise, some assumptions turn out to have been over optimistic or outright erroneous. Ethical impulses, supported by a belief in Messianic truth, are apt to become perverted when faced with hard reality. All this is well known from history, but one may doubt whether it will be admitted at the time of celebration.

Even without deliberate falsification it is difficult for a later generation to see the beginnings in the right perspective. When Svetlana

Stalin, in her famous memoirs, years after Stalin's death, states that

"meanwhile an entire generation has grown up to whom neither the name of Stalin nor a great deal else, both good and bad, that is associated with this name, means anything at all"

the same—perhaps somewhat exaggerated—judgement applies to other historical events as well as persons. The young generation in Israel today links the existence of its State more to the three wars it had to fight than to the Balfour Declaration which was the indispensable start. Moreover, in their eyes the Declaration is a somewhat questionable document which throughout the years has lent itself to misinterpretation and was practically refuted by the British Government. The State, it is said, has been enforced against those who gave the Declaration. This is, of course, a half truth; the jubilee should provide an opportunity of more precisely exploring what is the historical meaning of the document.

## Western Jewry's Apprehension

When the Balfour Declaration was issued on November 2, 1917, it was by no means in accordance with the wishes of Western Jewry, least of all of those upper class circles which were generally regarded as the representatives of Jewish opinion. What the real motives of the British Government were is a matter of speculation. The whole story is masterfully treated in Leonard Stein's great book. But it is unlikely that in these days the celebration of the Jubilee will meet with opposition from any Jewish quarter. After Hitler and after the foundation of the State of Israel many of the old controversies ceased, and the events of May/June of this year have revealed an overwhelming solidarity of world Jewry in this matter. As far as the "Free World" is concerned, the apprehensions of an unfavourable effect of a Jewish State upon the position of Jews in the diaspora have been proved baseless. It was different just in those regions where no opposition against the idea of a National Home was voiced, namely, in Russia and in the Moslem world. In these two great sections of the diaspora the position of the Jews has indeed been strongly affected by the exceptions taken by their countries of residence against all indications of Jewish nationalism. Yet the worries about possible suspicions of "double loyalty" had come from the well-established, prosperous and patriotic Jewish communities of Central and Western Europe. That their opposition has subsided may be explained by the general political development and the guilt complex of Western

nations. Experience has shown that their fears were vastly inflated.

The Balfour Declaration itself tried to anticipate the two main objections to recognition of a Jewish nation's claim to Palestine. Opposition was bound to come from the Arab inhabitants of the country and from the assimilated Jews. For a whole century Jews—especially in the German States—had fought for full emancipation and had based their claim on unreserved identification with the nations in which they had attained citizenship. This they were not prepared to jeopardise by emphasis on ostensibly separatist Jewish demands. It was for this reason and also as a reassurance to the population of Palestine that two clauses were inserted into the text of the Balfour Declaration, to the effect that "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country". The first part of this provision, protecting the Arab and Christian population of Palestine, was later the cause of much friction between the Mandatory Power and the Zionist Organisation, which argued that all restrictive conditions were subordinate to the principal purpose of the Mandate, namely the Jewish National Home. But even before the Mandate was officially approved by the League of Nations, Britain had reinterpreted the Balfour Declaration in the Churchill White Paper of 1922, stressing the equality of the two nationalities—Arabs and Jews—and the Government's commitment to both, and later the League of Nations spoke of the "duality" of the Mandate, a term frequently used until Britain finally declared the two parts incompatible and suggested first (1937) partition of the country into two States and then (1946) entirely abandoned the Mandate which had included the wording of the Balfour Declaration. Unnecessary to say that the struggle of the two "irreconcilable" claims of the two nations has in the course of time been tremendously exacerbated. It underlies the present tense situation in the Middle East and what is nowadays usually called the "refugee problem" is in fact nothing else than the new aspect of the two-fold claim laid, with different motivation, on the country.

## Israel and the Diaspora

As far as the second reservation of the Balfour Declaration is concerned, this is rather vague as nobody could predict the status of Jews in other countries. It was intended to reassure anti-Zionists. As it turned out, however, the building of the National Home and later the development of the Jewish State has had the ample support of Jews all over the world, far beyond the original Zionist camp. In fact, during the post-war period the whole of Western Jewry has been transformed into a huge money collecting machine, often to the detriment of spiritual and moral values.

Continued on page 2, column 1

## REFLECTIONS ON TWO ANNIVERSARIES

Continued from page 1

This support of Palestine and later of Israel became possible because of the unprecedented prosperity of Jews in the Western affluent society. In fact, it could be argued that without the wealth of the diaspora, Israel would not have been able to solve most of its problems, not only in the economic field. Nevertheless, the true relationship between Israel and the diaspora has not yet been clarified. It is mostly obscured by propaganda and by an ideology which no longer corresponds to the facts. Despite the wave of active sympathy, expressed last summer not only in colossal contributions but also in the offer of active help by tens of thousands of volunteers or would-be volunteers, it is difficult to guess how far the identification goes in real life. Many people want to help Israel but only few want to become Israelis. Whatever wishful thinking may suggest, an objective analysis of the 20 years which followed the establishment of the State cannot arouse too much optimism in the promoters of *aliyah*.

The foundation of the State coincided, roughly, with the removal of the last vestiges of Hitler in Europe, in a similar way as the Balfour Declaration coincided with the Bolshevik Revolution. In both cases world events changed some of the premises on which Zionist theory was based. It seems that mass emigration occurs only through external coercion, because of persecution or expulsion. It is unlikely to come about through purely ideological inducement. Experience has shown that the population gap caused by the removal of most of the Arabs from the Israeli part of former Palestine could be filled only by an almost artificial immigration of helpless African Jews, part of whom had never heard of Zionism, while old-time Zionists from prosperous countries did not move. Even the upper strata of North African, especially Algerian Jews, when forced to emigrate, voluntarily chose France and not Israel.

Various theories have been expounded to the effect that the future of the Jewish people will have to be two-fold: Israel and the diaspora. Some even go so far as to doubt whether, under the new circumstances, the Jewish race, as we knew it, has a future at all. The latest in the series of these sceptics is Georges Friedmann, a prominent French sociologist, who, however, still put a question mark after the title of his book, "The End of the Jewish People?". Friedmann tells us that he had been completely alienated from Judaism, but Israel exerted a magic attraction on him; so his sociological research became unexpectedly a searching of his own soul. Friedmann studied Israel thoroughly during his visits in 1963 and 1964 and gives a sympathetic understanding, yet not uncritical picture of all aspects of its life, albeit partly relying on secondary sources. Inevitably some of his evaluations of four years ago have become obsolete. He also raises the question of what Jewishness actually means. In the last resort he arrives at the conclusion that the majority of Jewry must be absorbed into the diaspora, while the State of Israel will, willy-nilly, convert itself into a Middle Eastern State, whose interests will be Israeli, not "Jewish." The gap will widen between Israel and those Diaspora Jews who remain Jewish. This was written before the Six-Day War, which demonstrated beyond all doubts all-Jewish emotional solidarity with Israel. But whether the fundamental relationship will be affected by these events remains to be seen.

Israel still proclaims as its aim, indeed as

its *raison d'être*, the "ingathering of the exiles", and the fervent call for immigrants, especially from Western countries, has been repeated by many leading Zionists during the past weeks. This is certainly the core of the problem of Israel-Diaspora relationship. If a sober review of actual circumstances makes it appear unlikely that in the foreseeable future there will be a conspicuous immigration except, of course, of individual cases (which may be highly important), the more we feel the urgency to seek a reasonable basis for the co-existence of the two kinds of Jews. Friedmann seems to be sceptical on this account, although he himself is obviously in a quandary. What will happen depends not only on the diaspora, against which the moralising reproaches of the Israelis are directed, but also on Israel. A critical attitude towards both sides would only be evidence of real—as distinct from purely verbal—interestedness. Political and moral questions in evaluating the situation and its impact on the Jewish image may play a role, as well as the usually stressed economic conditions. Many Jews—both in Israel and in the diaspora—believe that the victory and all that followed from it imposes on Israel an obligation of more humanity, not less. In many regrettable cases this view of a minority remained ineffective, but Jewry as a whole must not conveniently overlook this point that is of utmost importance for all Judaism stands for.

As far as economic conditions are concerned, Israel was in the grip of a crisis already before the war; the affluence which impressed Professor Friedmann had receded, as also happened in other countries. Many big industrial concerns in Israel are in financial difficulties and had to dismiss workers. Israeli economists now hope for the help of new enterprises sponsored by Jewish investors. The so-called millionaires' conference which took place in July and is intended to be reconvened next spring, is supposed to create the necessary financial instruments for this scheme.

Meanwhile, Hebrew papers steadily complain about emigration. There is not only the usual brains' drain noticeable also elsewhere (e.g., in Britain), but the plight of certain categories who are suddenly thrown out of work without the chance of finding other employment. A recent—perhaps minor—case in point is the sailors, most of them from the crew of the once so magniloquently publicised luxury ship *Shalom* which, after heavy financial losses, had to be sold to a German company; they are said to be emigrating to Canada. All these are minor facts, but facts they are. And we must not forget that in the present situation Israel has a commitment to provide work also for a million Arabs. It would be unthinkable to exclude them. And in many occupations there is already now fierce competition, sometimes open fight, for work. That is no surprise; it is one of the consequences of "normalisation" in a society where vested interests look with suspicion on intruders. Though clamouring for more immigration in party meetings, nobody wants to yield his job or his established privileges to a newcomer. Even in the comparatively small and tempor-

ary episode of the "volunteers" such factors have come to light. And it is certainly wrong to put all the blame, as is often done, on organisational mistakes and bureaucracy, though these may have occurred. The main causes for disappointment lie deeper, they are of a physical and economic, but also of a psychological and moral nature and, as Dr. Weizmann frequently reminded his audiences, no propaganda can obliterate inescapable economic and geographical facts. And these are not easily remedied.

While at the time of writing the political intricacies of the present situation of Israel are in no way resolved, the jubilee of the Balfour Declaration should afford an opportunity for serious and responsible pondering of the possibilities of the future. Fifty years ago it was sufficient to express a creed, since the reality was still nebulous; today all the existing forces and facts—the world as it is now, the political and economic setting and also the great intellectual changes which have taken place since the Western assimilation of the former East European Jews—have to be taken into account. If we can live up to such rethinking it would be the best celebration of an event which has made Jewish history.

### WITWER-RENTEN

Das Entschädigungsgesetz und die deutschen Gesetze der Sozialversicherung sehen eine Rente fuer den seine Ehefrau ueberlebenden Ehemann, eine sogenannte Witwer-Rente, nur fuer den Fall vor, dass fuer die verstorbene Ehefrau gegeneuber ihrem Ehemann gesetzlich eine Unterhaltspflicht begruendet war. In praktisch gleicher Weise hatte das deutsche Bundesbeamtengesetz fuer die ueberlebenden Ehemanner von Beamtinnen ein Witwergeld eingefuehrt, das die fortfallenden Unterhalts-Leistungen der Beamtin ausgleichen sollte. Die einzelnen Laender des Bundes hatten entsprechende Regelungen getroffen. Fuer die im Ausland lebenden Verfolgten des Nationalsozialismus waren diese Regelungen, die sich auch auf schuldlos geschiedene Ehemanner beziehen, praktisch fast ohne Bedeutung.

Diese Regelung, soweit sie sich auf die ueberlebenden Ehemanner von Beamtinnen bezieht, hat des Bundesverfassungsgericht durch Urteil vom 11.4.1967—2 BvL 3/62—fuer verfassungswidrig erkluert, weil sie gegen das Gleichheits-Prinzip des Artikel 3 Absatz 2 des Grundgesetzes verstosse. Der Dienstherr schulde den Hinterbliebenen seiner Beamten Witwen- und Waisengeld nicht nur unabhengig davon, ob und in welcher Hoehe der Familienunterhalt dieser Versorgungsberechtigten durch den Tod des Beamten Einbusse erlitten, habe, sondern grundsuetzlich auch ohne Ruecksicht darauf, ob und inwieweit diese Hinterbliebenen in der Lage seien, ihren "standesgemaessen Unterhalt" aus eigenen Mitteln zu bestreiten.

Fuer die Versorgung des *Witwers der Beamtin* koenne kein anderer Grundsatz gelten. Artikel 3 Abs. 2 des Grundgesetzes gebiete, dass die Beamtin auch hinsichtlich der Versorgung ihrer naechsten Familienangehoerigen den Beamten gleichzustellen sei. Nach dieser Entscheidung hat also der ueberlebende Ehegatte einer Beamtin in jedem Falle Anspruch auf Zahlung von Witwergeld, das dem Witwergeld einer Beamtenwitwe der Hoehe nach gleich steht, also in der Regel 60% der Ruhegehaltsbezeuge der Beamtin betraegt.

Damit ist die gesetzliche Neuschaffung von Witwergeld im deutschen Beamtenrecht auch fuer die Verfolgten des Nationalsozialismus von grosser Bedeutung fuer ueberlebende Ehemanner von Beamtinnen geworden.

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# HOME NEWS

## ANGLO-JUDAICA

### LABOUR MEETING ON ISRAEL

On the occasion of the Labour Party Conference in Scarborough, Labour Friends of Israel arranged a meeting at which a panel, whose members have recently visited Israel, answered questions from the audience. On the panel were: Ian Mikardo, M.P., Ted Rowlands, M.P., Raymond Fletcher, M.P., Eric Heffer, M.P., Paul Rose, M.P., and Dr. S. Levenberg.

Sydney Silverman, M.P., speaking from the audience pointed out that Foreign Minister George Brown had said in the House of Commons that we should not return to a divided Jerusalem and then went on to New York to say at the United Nations General Assembly something to the contrary.

### T.U.C. CONCERN ABOUT RACIALISM

After a debate at the recent Trades Union Congress in Brighton, a resolution expressing concern at "the alarming increase in racial discrimination in Britain" was remitted to the general council of the T.U.C.

The resolution endorsed the Government's recently announced intention of broadening the definition of "places of public interest" in the Race Relations Act and of introducing legislation making racial and religious discrimination in employment, housing and insurance an offence.

Mr. Fred Hayday, chairman of the international committee of the general council, said that the trade union movement rejected discrimination. He also announced that further discussions would be held on the problem between the T.U.C. and the Government.

### QUINTIN HOGG CRITICISES U.N.

Mr. Quintin Hogg, Q.C., M.P., answered questions following his talk to the Marylebone Jewish Society on his own parliamentary and political career. He criticised the United Nations for failing to appreciate the severe difficulties under which Israel was labouring, and the fact that it was her neighbours who continuously refused to recognise her existence and to call off their permanent state of belligerency.

### FAST AND THE OPERA

The season of "La Traviata" which opened at the Royal Opera House, Covent Garden, on October 14, was so arranged that the American singer, Robert Merrill, did not have to perform during Yom Kippur. Mr. Merrill, leading baritone with the Metropolitan Opera House, New York, made his debut at Covent Garden in the role of Germont Père in six performances of the opera. It was intended that the season should open on October 13, but Mr. Merrill asked that the opening be postponed for a day until after the fast.

At Her Majesty's Theatre Topol also took time off from "Fiddler on the Roof" during Rosh Hashana and Yom Kippur, when his role was taken over by his understudy, George Little. Miss Miriam Karlin, Topol's co-star, did not appear on Yom Kippur.

### "ABORTION CAN LEAD TO EXTINCTION"

The Chief Rabbi addressed a lecture on "Medico-Moral Problems in Jewish Law" to a meeting of The Maccabæans in the West London Synagogue. Dr. Jakobovits warned that if Israel's phenomenal abortion rate is not stemmed it could lead to her extinction as a Jewish State within the next generation. Israel's abortion rate during the past 20 years was three or four times that of the United States, with a current rate estimated at 40,000 a year. This, said the Chief Rabbi, meant that three-quarters of a million potential lives were exterminated before birth who today would have been healthy sabras up to 18 or 19 years of age and part of the flower of Israel's youth.

Referring to euthanasia or "mercy killing", the Chief Rabbi said this was a particularly painful problem where Judaism was concerned, since no other religion exerted itself more to mitigate human suffering. But to reject the principle of equality of value must inevitably lead to the Nazi doctrine of grading human life. He felt, however, that under certain carefully defined and confined conditions, Jewish law would not be averse to the withdrawal of artificial means of sustaining a lingering life.

### MRS. COLIN JORDAN COMMITTED FOR TRIAL

At the North London Magistrates' Court Mrs. Françoise Jordan, wife of National Socialist leader Colin Jordan, was committed to the Central Criminal Court for trial on charges concerning synagogue fires.

It was alleged that Mrs. Jordan told police she would like to make an Act of Parliament to "burn all synagogues by law". She was charged with inciting members of the National Socialist Movement to set fire to synagogues between May 1, 1965, and July 31, 1965, and also with conspiring with two others to set fire to the Stanmore Synagogue. An application for bail was refused.

### FIRE AT SYNAGOGUE

Arson is suspected in a fierce fire which caused damage to the partially built Kingsbury Synagogue. The roof of the building was completely destroyed and total damage is estimated at several thousand pounds. The synagogue is now likely to be completed next March, four months behind schedule.

The Jewish Defence Committee of the Board of Deputies met Ajax representatives to decide upon measures to protect synagogues. Synagogue management committees have been advised to check on the security of their premises and to take every possible precaution to prevent unauthorised entry and consequent damage.

### AWARDS FOR KAREN GERSHON

Karen Gershon, the author of the book "We Came as Children", was awarded one of the Arts Council's 1967 poetry bursaries in recognition of her work as a poet and writer. She also received a grant from President Shazar to enable her to spend some time in Israel on study and literary work.

### The Problem of Inter-marriage

The Chief Rabbi delivered the annual public lecture of the Jewish Marriage Education Council in the Florence Michaels Hall of the St. John's Wood Synagogue. Speaking on "The Problem of Inter-marriage", Dr. Jakobovits urged that Jewry stand by its principles. The incidence of inter-marriage was so high that people were becoming used to it and the community might have to consider setting up some kind of moral sanctions to combat it. Dr. Jakobovits stated that he found it indefensible that Jewish clubs formed to promote Jewish consciousness among youth should encourage or permit a religiously promiscuous membership that often increases the risk of inter-marriage.

### Narrowing the Gulf

The Rev. Lawrence Rigal was inducted as minister of the South London Liberal Synagogue, Streatham, succeeding Rabbi Michael Elton, who left a year ago to become minister of the Southend Progressive Synagogue.

At the ceremony Mr. Lawrence expressed the view that the present gulf between the Orthodox and Progressive sections of Anglo-Jewry is only temporary and must close, sooner or later, resulting in greater co-operation and tolerance.

### Leeds' Education Indifference

In Leeds fewer than 500 children of some 1,500 in the community aged from five to 14 are receiving Jewish religious instruction. The situation prompted a meeting at which Rabbi Dr. M. Turetsky gave an address on "Our children—what of the future?"

Mr. J. Glucksmann, chairman of the education committee, commented that the communal concern for religious instruction, never very marked, had deteriorated to shameful proportions. A reawakening of parental concern had to be fostered. Another Talmud Torah spokesman pointed out that some Barmitzvah boys learn their portions parrot-wise from a recorded tape—the Torah was thus degraded to the level of a pop song with the boy merely acting as a mechanical tape-jockey.

### Adeni Community

The recently established community of Adeni Jews in London has consecrated its small but beautiful synagogue in Clapton. The service was conducted in accordance with ancient Adeni custom and with Adeni liturgical melodies. The guest of honour at the ceremony was Mr. Julius Jung, chairman of the aliens committee of the Board of Deputies, who was responsible for obtaining Government permission for bringing most of the community to this country.

### War Heroes Honoured

At the annual conference of the J.N.F. held at the Savoy Hotel, London, it was announced that the movement is to establish a memorial forest in honour of Israel's fallen heroes of the Six-Day War. This is to be one of the projects for the coming year.

### Sheffield Flatlets

The Representative Council of the Sheffield community is to set up a working committee to investigate the possibility of providing flatlets for elderly members of the community. It was pointed out that there was a need for such a project but the matter would be investigated to find out whether the need did realistically exist. A site is already available and would probably be used if the scheme proceeds.

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## NEWS FROM ABROAD

### NEGRO-JEWISH RELATIONS

Judge Gus J. Solomon, of the United States District Court, Oregon, addressed the British Section of the World Jewish Congress at the National Liberal Club, London.

Referring to the steady decline in Negro-Jewish relations in America and the attacks on Jewish property in recent riots, Judge Solomon said that he felt the attacks on Jewish property were not necessarily antisemitic but because the Jews were white.

Negro-white relations and particularly Negro-Jewish co-operation had, since 1963, declined as the Negroes had become racialists and advocates of violence. During the past two years the rift between Negro civil rights organisations and the white community had steadily widened.

The Jews, apart from the Negroes themselves, had suffered most from the recent riots. In Newark, New Jersey, over 70 per cent of the 1,200 business establishments damaged were Jewish owned.

In the judge's opinion, the conclusions of the B'nai B'rith Anti-Defamation League studies, which showed less antagonism by Negroes against Jews than against every other group of whites, were accurate. Jews suffered the most because there were more of them in the riot areas. However, as had occurred after the American Civil War, there was a danger that hatred against Negroes would spill over against the Jews.

In spite of all the outrageous statements of extremist Negro leaders and the illegal and violent conduct of their followers, the American Negro was in great need of help, said the judge. Jews were committed to the brotherhood of all men and to the goal of free equality in a free society. Negro and white, Christian and Jew, must work together in the common effort to make the promise of equality come true for every citizen.

### "DEATH AT AUSWITZ"

Dr. L. de Jong, the director of the Dutch Government Institute for War Documentation, gave his inaugural address, "A Case of Death at Auswitz", as extraordinary professor of modern history at Rotterdam Academy of Economics.

He stated that the execution of Jews in gas-chambers as a means of mass extermination seemed so incredible and horrifying that it was beyond the belief of nearly everyone living in Allied or German-occupied countries during the Second World War. When six women members of the Jehovah Witnesses described the atrocities at Auschwitz after their release from the concentration camp, they were considered to be out of their minds.

The title of Dr. de Jong's address was taken from an entry in the minutes of the Amsterdam Jewish Council of September 18, 1942, noting the first report of a death there. The name Auschwitz was so little known for a large part of the war that it was mis-spelt Auswitz. Himself of Jewish origin, Dr. de Jong became concerned about the fate of people deported after receiving an anonymous report while working in London as director of the Free Dutch "Radio Orange". During the Second World War, concluded Dr. Jong, not only the Germans but practically the whole world failed the Jews, who were left in terrible solitude.

### ROTTERDAM MARTYRS

A relief on the outer wall of the Rotterdam Synagogue has been unveiled. The memorial honours the memory of 12,000 Rotterdam Jews and Rabbi A. B. N. Davids, their Chief Rabbi, who perished during the Second World War as victims of the Nazis. A square in front of the synagogue was also named after Chief Rabbi Davids.

A "Guild Committee to Honour our Fallen Fellow-Jewish Citizens", headed by Dr. F. J. Krop, a non-Jewish Rotterdam alderman, organised the memorial appeal.

### FRANCE

#### United Appeal

Under an agreement signed in Paris between the Keren Hayesod and the Fonds Social Juif Unifié (the United Jewish Social Fund), a "United Jewish Appeal" will begin in France at the beginning of 1968.

The merging of the efforts of the two major French Jewish funds is the direct result of Israeli events since June, when French Jewry helped to assist the State financially.

The proceeds of the new fund will be split equally between Israel and local needs up to £1½ million a year. Amounts received above this sum will be divided, with two-thirds for Israel and one-third for France.

#### Immigration Wave

From mid-June to mid-September 14,000 Jews from Tunisia and Morocco arrived in France. The emigration made its first impact on Marseilles, where nearly 5,000 people sought help from local relief agencies in recent weeks.

The Jewish community of Marseilles, which totalled 12,000 in 1957, now numbers 65,000, almost all the increase being due to the arrival of Jews from North African countries.

### BOOK BATTLE IN BUENOS AIRES

About 52 publishing houses, 32 of them local ones, showed more than 1,000 titles at the annual Jewish book fair in Buenos Aires. Because this year's fair was dedicated to the 70th anniversary of the first Zionist Congress and did not also commemorate the 70th anniversary of the establishment of the Bund in Vilna, it was boycotted by Bundists in the city.

The Ashkenazi community organisation, the organisers of the book fair, explained that the Zionist Congress was a national historical event of significance to the whole Jewish people, whilst the establishment of the Bund concerned only a fraction. In the last communal election the Bund obtained only four per cent of the votes.

The Bund, no longer significant in Jewish life, was a Jewish socialist party, strongly Yiddishist and violently against Zionism, which it considered a middle-class nationalist movement.

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## JEWRY IN THE EAST

### CZECH CELEBRATIONS

The Czechoslovak tourist agency in New York, Cedok, confirmed the report that the country had cancelled plans for official sponsorship of the celebration of the thousandth anniversary of Czech Jewry. But, it is stated, the Government was never officially involved and the plans rested entirely in the hands of the Jews. The executive director of the agency, Mr. Josef Richter, has pledged "unequivocal support" for the Jewish community's plans. As business people it was in their interest, he said, to encourage the Jewish community to go forward with the millennium celebration, and everything possible would be done to help.

### POLAND

#### Joint Office Closed

According to a group of West European economists recently returned from Poland, the Warsaw Government has taken a decision to close down the American Joint Distribution Committee in Poland. All activities will come to an end on January 1 and Ort (Organisation for Rehabilitation through Training) activities may also be terminated, though no decision has as yet been taken in this regard.

#### Israel War Stamps Banned

Instructions from the Polish Ministry of Posts and Telegraphs stipulate that any letters from Israel to Poland with Six-Day War commemorative stamps be returned undelivered. According to the official announcement the stamps, which show the Western Wall and the Straits of Tiran, "glorify Israel's aggression".

### RUSSIA

#### Pravda Appeal to Jews

In an article by a foreign affairs analyst, K. Ivanov, which appeared in *Pravda*, the Soviet Communist Party newspaper, a call is made to Jews to join in condemning Israeli foreign policy as similar to that of the Nazi oppressors of the Jews in the Second World War.

Israel, in her victory, had tried to crush the most progressive changes in the Arab countries, said *Pravda*. "No honest person, including the Jew, can hesitate to condemn this shameful affair."

#### Interest in Buber's Writings

An international conference on "Religious and Intellectual Ferment in the Soviet Union" was recently held in Geneva. Amongst the items of Jewish interest revealed was the fact that Martin Buber's writings are circulating illegally in the Soviet Union and have some influence on youth and the intelligentsia, both Jewish and non-Jewish.

In the only lecture dedicated to Soviet Jewry, the difficulties of Jewish religion there were surveyed by Mr. Zeev Ben-Shlomo, special correspondent on East European affairs of the *Jewish Chronicle*.

The role of Jews in the intellectual ferment in the Soviet Union was referred to by non-Jewish scholars who visited the country. It was reported that a group of Orthodox priests demanding changes in the Russian Orthodox Church is headed by Father Nicolai Eshliman, born a Jew and converted while imprisoned in a Soviet labour camp, and by Father Gleb Yakunin, said to be of Jewish origin.—(J.C.)

### BABI YAR MURDERS

In Darmstadt eleven former Nazi officers are charged with the murder of over 33,000 Soviet Jews in September, 1941, at Babi Yar, a ravine south of Kiev.

The accused were members of the Extermination Command 4A of the S.S. Einsatzgruppe C, reported to have been responsible for the extermination of about 80,000 Jewish men, women and children in the Kiev area. The eleven men are also charged with being involved in the murder of an unknown number of Jewish children at Bielaya Dsherkov, south of Kiev. The trial is expected to last more than a year.

Friedrich Walter

## ELSE LASKER-SCHUELER

### Deutung ihrer Lyrik

Die Dichterin Else Lasker-Schueler wurde 1869 in Elberfeld geboren und starb 1945 in Jerusalem. Schon lange vor ihrer Emigration im Jahre 1934 war sie, die exzentrisch-eigenwillige und unbehaute Frau, zu einer fast legendären Gestalt der Berliner Bohème, des alten "Café des Westens" geworden. Sie entstammte einer alten und angesehenen juedischen Familie meiner Heimatstadt. Als ich dort aufwuchs, bestand das Bankhaus ihres Vaters nicht mehr. Aber ihr Elternhaus stand damals noch, und auf meinem Schulweg kam ich taeglich daran vorbei. In den einstigen Kontorraeumen der vaeterlichen Bank befand sich nun ein Korbmoebelgeschaef, und die oberen Stockwerke waren als Wohnungen vermietet.

Else Lasker-Schuelers dichterisches Werk, dessen eigentuemliche Bedeutung frueh erkannt und gewuerdigt, dann aber, in den unseligen Jahren des Nationalsozialismus, selbst bei ihren Leidens- und Schicksalsgefahrten zeitweilig vergessen wurde, ist nach dem Kriege wieder zum Gegenstand von Studien geworden, deren Erscheinen jetzt um eine Schrift "Else Lasker-Schueler, Deutung ihrer Lyrik" (Verlag Vorlaender, Siegen/Westfalen, DM 5.80, in England 10s. 6d.) noch besonders verdienstlich und dankenswert bereichert worden ist. Der Verfasser, Gotthard Guder, ist Senior Lecturer in der Germanistischen Abteilung der Universitaet Glasgow.

An Hand einer literaturwissenschaftlich ebenso genauen und sorgfaeltigen wie musisch feinfuehligen Textanalyse vergegenwaertigt er uns den Gefuehls- und Gedankengehalt, der Else Lasker-Schuelers Dichtungen zugrunde lag. Ihre Erlebniswelt war religioeser Natur und tief im Judentum verwurzelt.

"In ihrem religioesen Erleben," schreibt Gotthard Guder, "ist bei Else Lasker-Schueler auch das soziale Element verborgen" und "Die Daseinsbejahung ist als Grundzug in ihrer Glaubenshaltung von vornherein mitgegeben". Daran, an diesen zwei Kraefte tritt der juedische Kern ihrer Lyrik in der Tat unverkennbar hervor—einer Lyrik, die zugleich damit doch auch oft so deutsch-romantisch getoent ist, dass man sich dabei zuweilen an die religioese Lyrik von Novalis und Clemens Brentano erinnern fuehlen koennte.

So versteht man es denn auch, dass der Dichterin befreundete Schriftsteller Sigismund v. Radecki einmal von ihr schreiben konnte: "An ihrem Judentum hing sie leidenschaftlich, und doch (oder eben deshalb) liess die Gestalt Christi sie nicht los. . . ." Gotthard Guder verdeutlicht uns diesen Satz: die Dichterin erblickte auch in Jesus einen alttestamentarischen Propheten, und: "Fuer Else Lasker-Schueler ist der Prophet Israels der geistige Ahnherr des Dichters, und sein Verhaeltnis zu Gott offenbart ihr das Phaenomen der Sendung der Poesie. Dichten ist Dienst im Bewusstsein goettlich aufgelegter Verantwortung".

Aus diesem bei ihr sehr stark ausgepraegten Sendungsbewusstsein entstand in ihr die Vorstellung von der aristokratischen Aufgabe und Sonderstellung des Kuenstlers in unserer Zeit. Das wiederum und ihre leidenschaftliche Religiositaet brachte sie in Konflikt mit einer dem Gedanken der kuenstlerischen wie religioesen Auserwaehltheit nicht gerade zugetanen Welt. Daher dann wieder die heftigen Spannungen, das, was Gotthard Guder die "Problematik" ihrer Dichtung nennt, die dieser aber auch wieder ihren spezifisch zeit-

genoessischen Charakter verleihen: den einer "Entfremdung" der Dichterin zu der Welt wie zu sich selbst.

Dies sind nur einige der fesselnden Gedankengaenge aus Gotthard Guders hoechst bemerkens- und lesenswertem Essay. Um aber mit einer Stelle zu schliessen, die ein besonders schoenes Beispiel davon geben mag, wie liebevoll sich Gotthard Guder in die Dichtung von Else Lasker-Schueler eingefuehlt und wie einleuchtend er sie gedeutet hat: Er zitiert die folgenden Zeilen aus ihrem Gedicht "An mein Kind" (ihren jung verstorbenen Sohn):

Die Liebe zu dir ist das Bildnis,  
Das man sich von Gott machen darf.

"Dabei", faehrt er dann fort, "ist vor allem das Wort 'darf' in den zitierten Versen zu beruecksichtigen. Es weist darauf hin, dass im religioesen Empfinden Else Lasker-Schuelers diese Vorstellung nicht gegen das Kerngebot des Alten Testaments verstoesst (2. Mose, 20, 4). . . . Die Liebe ist nicht gegenwaertig als Gott, sondern Gott ist gegenwaertig in der Liebe. . . . In dem Gedicht 'Herbst' wird das Motiv der Liebe als die den Menschen und die Gemeinschaft tragende Lebenskraft aufgenommen:

Das ewige Leben dem, der viel von  
Liebe weiss zu sagen.

Ein Mensch der Liebe kann nur  
auferstehen!

Hass schachtelt ein! wie hoch die  
Fackel auch mag schlagen.

### MEDICAL SCIENTISTS IN Breslau

#### Jewish University Professors Remembered

In the quarterly "Schlesien, Niederschlesien, Oberschlesien, Sudetenschlesien" Dr. med. Werner Gottwald (Ansbach) publishes an article about outstanding members of the former Breslau medical faculty.

Though certainly not intended, the article reflects the considerable part played by Jews in this sphere. Among those who worked in the Physiological-Pathological Institute of Julius Cohnheim (1839-84) was Paul Ehrlich, who later became a Nobel Prize winner. The authority on diabetes, Oskar Minkowski (1858-1931), is also mentioned; he is now commemorated by the Prize for research work in the field of diabetes which bears his name.

The achievements of the dermatologist Albert Neisser (Schweidnitz, 1855-Breslau, 1916) as a noted research worker and teacher are recorded as well. Neisser was also the initiator and organiser of societies and congresses in his particular field. The article states that the funeral urns of Neisser and his wife, which were interred in his property in the Fuerstenstrasse, were removed in 1939.

Neisser's successor was Joseph Jadassohn (Breslau, 1863-Zürich, 1936), active also in the field of social medicine, who carried out preparatory work leading to the legislation in the fight against venereal disease.

In the appendix to the book Dr. Gottwald mentions the psychiatric genetist Franz Kallmann (Neumarkt/Schlesien, 1897-New York, 1965), brought up by his parents in the Christian faith. His Jewish origin, the author writes, was hardly known until, to the surprise of many, he, too, became a racial outcast in 1933.

E.G.L.

## Old Acquaintances

**Obituary:** Maurice Hirschmann, the 91-year-old journalist and translator, died in Vienna.—Gudrun Hildebrandt, the once well-known dancer who survived the Nazi régime in England, died in Cologne.—In Berlin died painter Heinrich Heuser shortly before his 80th birthday; he was a pupil of Fritz Mackensen and, though of Jewish descent, survived the Third Reich in Germany.—Seventy-year-old Harald Bratt (real name Dr. A. Riekel), who scripted many German films, died in Tutzing.—Miriam Horwitz, actress and widow of Erich Ziegel, died in an old people's home in Hamburg, aged 78; the couple survived Hitler protected by Gruendgens who had started his career in their theatre.

**News from Everywhere:** Max Brod, of Israel, is on a lecture tour in Germany.—Hans Habe went to Budapest on the invitation of the Hungarian P.E.N. Club to lecture in the "nouveau roman".—Eric Burger, formerly on the staff of *Berliner Tageblatt* and now living in New York, is on a visit in Europe.—Fritz Kortner received the Josef Kainz Medal in Vienna.—Kaethe Haack was named "State actress" on her 70th birthday in Berlin.

**Milestones:** Lil Dagover, 40 years a film star, has reached her 70th birthday, as has Hilde Hildebrandt, the well-known actress.—Berlin-born cartoonist, Hans Michaelis, who now goes under the name of Michael Berry, celebrated his 60th birthday in New York, where he has become well known.—The Friedrichstadt Palast in East Berlin has reached its first centenary. Today a music hall, it was once a covered market, afterwards "Zirkus Schumann" and, from 1919, the "Grosse Schauspielhaus", first run by Max Reinhardt and later by Erik Charell.

**Germany:** Paul Dessau, of East Berlin, came to Wuppertal for the first night of his opera, "Puntilla", based on Brecht.—Albert Lieven appeared in "Peter Schlemihl" on TV.—Curt Bois took the part of Zettel in Barlog's production of "Sommernachtstraum" in Berlin.—Eighty-seven-year-old Tilla Durieux appeared in her solo, "Die Languste", at Club Moewe in East Berlin.—Erika von Thellmann went on tour in "Bunbury".

**Miscellany:** Erwin Leiser, producer of the "Mein Kampf" film, acquired the archives of the former Ufa chief designer, Rudi Feld, now living in Hollywood, containing the artist's own drawings from the early days in the German industry, for the Film and TV Academy in Berlin.—Israeli actress, Haya Haraareet, who was introduced to Europe by the late Otto Sonnenfeld, got an M-G-M. contract and appeared in "Ben Hur". Together with her husband, Jack Clayton, she co-scripted his new picture, "Our Mother's House".—"Sibylle", pen-name of the wife of Munich's *Abendzeitung* editor, Werner Friedmann, in her own column in Hamburg's weekly, *Stern*, courageously attacked Nazi Youth Leader, Baldur von Schirach, whose autobiography is serialised in that illustrated magazine.

**Home News:** H. P. Juda and his wife, Elsbeth—he was on the staff of the *Berliner Tageblatt*, she is an outstanding photographer—are selling their collection of modern paintings and sculptures at Sotheby's to establish a fund for British artists and to provide a travelling scholarship. The collection contains works by Henry Moore, Sutherland, Miro, Piper, Epstein, Butler and many others.—Julius Gellner successfully directed an English adaptation of "Nathan the Wise" at the Mermaid Theatre.

PEM

Rabbi Dr. S. Neufeld

## HISTORIAN OF THE JEWISH PEOPLE

### The 150th Anniversary of the Birth of Heinrich Graetz

A century and a half has passed since the birth of Heinrich Graetz on October 31, 1817, in the small town of Xions in the province of Posen. Let us consider for a moment the intellectual state of Posen Jewry at that time. These Yiddish-speaking Polish Jews had only come under Prussian rule in 1793; then once again, from 1807-1815, they formed part of the Duchy of Poland which was created in the confusion of the Napoleonic Wars. It was only in 1815 that they actually became inhabitants of a Prussian province, a province which the Government was earnestly endeavouring to Germanise. These efforts failed on the whole because of the stubborn resistance of the Catholic Poles, who still remained true Poles more than a century later when the territory reverted to a resurrected Poland.

The only people to assimilate German culture eagerly were the Jews. As a result of Prussian schooling they became reliable Germans within a single generation and many of them were successful in commerce and the professions, becoming university professors and leading businessmen. Up till 1847 they were forbidden to settle in other parts of Prussia, but this did not prevent young people from going to the west to complete their education.

#### Formative Years

Thus Graetz learnt and studied in the west, returning from time to time and continuing to study. From 1842 he studied in Breslau and graduated there in 1846 with a thesis entitled "Gnosticism and Judaism". He could not, of course, undergo a proper course of training for the rabbinate for no modern rabbinical seminary existed at the time and every aspiring rabbi had to depend upon his own efforts, a "self-made man" as it were. Some of his diaries and correspondence with learned contemporaries have been preserved and from these hidden sources we can discover a good deal about what he was really like. Most valuable and illuminating is his stay in Oldenburg with Samson Raphael Hirsch who was ten years older, Orthodox and pursuing the same objectives. At that time Graetz, too, still had strictly Orthodox views. There is much to be learned from his diaries about his stay with Hirsch. The latter's wife came from Brunswick, so that there must have been some very religious families in that community. Graetz speaks somewhat disparagingly about this lady, for in his letters he is inclined to be outspoken and sometimes rather intolerant in his human judgements.

He returns to Posen and assists at the dedication of the synagogue in Wollstein where he has relatives. He is galled at not being invited to deliver the dedicatory address and is sharply critical of the Bromberg rabbi Dr. Julius Gebhard who is asked to perform this duty. At that time Dr. Gebhard was the only rabbi in Posen to have received modern training. He was well able to represent the community with dignity but had progressed rather too far along the road of assimilation. Graetz nicknamed him "the garrison parson", for he was accustomed to refer to the synagogue

as a church and address the Jews as "Prussian Israelites."

In 1852 Graetz becomes a teacher and presumably preacher in Lundenburg in Moravia. In 1855 Commerzienrat Jonas Fraenkel's great undertaking in Breslau comes to fruition with the establishment of the Jewish Theological Seminary, and obviously Graetz is appointed to fill the post of the instructor in history at the new academy. For more than 35 years he held this position, helping Zacharias Frankl and other less important rectors to train generations of rabbis, and still finding time for his great historical research. With Frankl he edited the Frankl-Graetz Monatschrift fuer Geschichte und Wissenschaft des Judentums (commonly known by its familiar abbreviation MGWJ). Various honours were bestowed upon him, for instance his appointment as Honorary Professor Extraordinary in the University of Breslau at an advanced age in 1869, and as corresponding member of various foreign learned societies. Many things pleased him, but he would get very incensed at personal setbacks. Thus in a letter to a fellow-scholar he complains of not having been appointed rector of the seminary. They will probably appoint another "Winkelrov", he said. On the other hand he had no reason for complaint when the Historical Commission set up by the Deutsch-Israelitische Gemeindebund failed to invite him, the acknowledged leading Jewish historian of his time, to become a member. Graetz was an honest, upright and even at that time somewhat of a nationally conscious Jew, and this was resented by the "assimilationists" of the Gemeindebund. He was a friend of Moses Hess and it is due to his efforts that, after many difficulties, Hess's "Rom und Jerusalem" could be published.

#### Journey to Palestine

The great event in his life was his journey to Palestine in 1872 which he undertook in the company of a rich and Orthodox friend, Gottschalk Levy from Belgrade. Levy was one of the founders of the Adass Yisroel in Berlin, but this did not prevent him from associating with people of a more advanced religious standpoint. Graetz reported on the unsatisfactory state of the Yishuv and drew special attention to the fact that 40 Jewish orphans were attending mission schools and were being educated and fed by missionaries. He therefore recommended the establishment of a Jewish orphanage. Graetz distributed his report to various people of importance including, through Gottschalk's good offices, Dr. Asriel Hildesheimer. The latter was enthused by Graetz's ideas but stated emphatically "I am utterly opposed to Graetz's teachings and attitude which I consider to be the most dangerous of all the conflicting attitudes now being adopted". Nevertheless, where the saving of Jewish children was concerned, Hildesheimer was naturally prepared to co-operate with Jews of other viewpoints.

The final instalment of Graetz's History of the Jews was the first two volumes, which appeared under the influence of his journey to Palestine. It is remarkable that when starting his great project Graetz himself was not clear how much it would embrace or what difficulties he would encounter. He started with Volume IV in 1852 and other volumes

followed slowly, and it was only in 1874-75 that the first two volumes were finally published. It is obvious that he knew much earlier what he intended to do. Already in 1846 he had expressed this in his work "Die Konstruktion der juedischen Geschichte", and then in the introduction to the fourth volume of his history. He describes Jewish history as "a history of the spirit and of sufferings", as "seeking and wandering, thinking and waiting, studying and suffering". The later volumes, however, have an entirely different approach and also deal with the social and economic history of the Jews.

#### Mindful of Martyrdom

In his works Graetz emphasises great events, but despite this does not ignore minor happenings. Sammy Gronemann informs us that in his eighties Graetz visited his pupil, Rabbi Selig Groneman, Sammy's father, in Hanover. As they were driving in a carriage through the old part of the town, Graetz became very excited at one spot because he was aware that many centuries before Jewish blood had flowed at that very spot. In the same way he discovered that in Berlin in the Middle Ages Jews had been murdered on what is now the Straussberger Platz, where the Weberstrasse now leads into the later Grosse Frankfurterstrasse. Graetz had become excited because he was not a recorder of dry events, but wrote with a sensitive Jewish heart.

It should also be mentioned that he married a daughter of Monasch, the well-known printer of Hebrew prayer-books in Krotoschin, and naturally helped with the development of this firm.

When Graetz attained the age of seventy in 1887, the Breslau Seminary arranged various celebrations in his honour, including a "Kommers" organised by the students. One of the couplets recited on that occasion contained the following lines: "Ein Besseres war ihm beschieden als Row zu sein bei Posner Jiden." This rhyme was not intended as a slight upon particular Jews in small communities. It was merely a sober expression of what might have been if Graetz had, in fact, become the rabbi of a small or even larger community. No doubt he would have provided Jewish values for that community and beyond, but because he was actually engaged in teaching and research at the only rabbinical seminary then existing, he had both the leisure and the opportunity to produce his universal "History of the Jewish People".

Apart from this comprehensive work he also interested himself in a wide range of academic questions. The first jubilee volume of the Breslau Seminary (1905) contains a list of no less than 232 of his writings, most of which had appeared in journals, and it is expressly noted that this is exclusive of hundreds of shorter articles and book reviews that he had also written.

Even today, 75 years after Graetz's death and 110 years since the beginning of his historical *magnum opus*, his work has not been surpassed. There may have been errors here and there, but there has been an advance in knowledge since his time and this is noted in later editions. Nowadays historical facts can be more easily demonstrated to the reader by means of maps and diagrams. Yet despite all this the "grosse Graetz" and the popular "kleine Graetz" in three volumes remains alive because of its flowing style and historical accuracy; it has not been superseded. That is why it has been translated into so many languages, Hebrew of course, and also Yiddish, but most especially English, through which it has become available to the Anglo-Saxon countries.

Herbert Freedon (Jerusalem)

## WHERE SALOME DANCED

"A great terrace in the Palace of Herodes . . . to the right, a staircase, to the left at the back, an old cistern, surrounded by a wall of green bronze. Moonlight—" such are the directions for the scenery in Oscar Wilde's "Salome".

Last winter when I saw this opus, set to music by Richard Strauss, in the Vienna Opera House, I did not expect to see the terrace, the staircase and the old cistern soon in the original . . . though not in moonlight.

The sun shines mercilessly on biblical Samaria, the ruins not far from the town of Nablus. It is 32° Celsius in the shade . . . as far as there is shade. King Omri in 926 B.C.E. made Samarieh the capital of the Northern Kingdom of Israel; after its destruction King Herod rebuilt the city and named it in honour of Emperor Augustus, Sebastieh—(sebastos being the Greek equivalent of august).

About 30 years ago, two archaeological expeditions, led by the British School of Archaeology and the Hebrew University, Jerusalem, unearthed the forum, the amphitheatre, the city walls, a stadium and the columns of a Temple of Augustus.

In the year C.E. 1185 a medieval pilgrim, the Greek John Phokes wrote: "In the midst of the upper part of the city is a hill upon which stood the palace of Herodes, where the feast took place and where that wicked maiden danced and received the sacred head of John the Baptist as a reward for her dancing. At the present day, the place has become a Greek monastery."

A drowsy gatekeeper with an Arab head-gear opens for us a mosque which was erected later on this spot. He served for many years as guide under the Jordanian Ministry of

Tourism and also continues in this occupation under the auspices of the Israel Tourist Corporation. It is still the same brochure on Samaria which he sells—printed in 1961 in Amman.

John the Baptist—Nebi Yahya in Arabic—is being venerated by the Moslems no less than by the Christians. Of the Crusader Church which was built on the ruins of a Byzantine Church, only the foundation walls are left. The vaulted mosque, with its customary minaret, has obliterated most of the traces of the earlier Christian sanctuary. We descend 21 steps into a domed cave . . . or is it the dried-up cistern in Oscar Wilde's play where John the Baptist was kept captive before he emerged to meet Salome?

### Empty crypt

In the cave there is a burial chamber with a crypt—supposedly containing the remains of John. At the time of Emperor Julius, in the fourth century, local pagans broke into the vault, opened the tomb, burned the body and scattered the ashes into the winds. The Christians were not deterred; pilgrims continued to visit the crypt, and soon forget that it had ever been disturbed.

Terrace, staircase, cistern and the raised platform of an ancient courtyard—a setting ideal for performing "Salome". What an effect, should the actor or singer ascend from the same vault from which John came; what a dramatic climax, should the beheading re-enacted in the play, take place on the authentic site.

However, picturesque as the place is, it is not quite so authentic. According to historic reports, John the Baptist was decapitated by order of Herod Antipas at Machaerus across the Dead Sea. His body was said to have been saved by his disciples and buried in Sebastieh. But what happened to his head? Discarded by Salome, it had disappeared. Legend wants it that it was hidden. Salome herself had probably no time for it, for the King, horrified when she kissed the mouth of the severed head, commanded "Kill that woman!" Oscar Wilde's tragedy closes: "The soldiers rush forward and crush beneath their shields Salome, daughter of Herodias, Princess of Judea".

So it is assumed that her mother Herodias had secreted away the head of the Baptist, whom she hated so much.

Our guide leads us to the remnants of a chapel from the twelfth century, the "Church of the Invention of the Head of St. John the Baptist". It was here that the head was thought to have been hidden. One still can make out the remains of frescoes depicting the decapitation of John and the discovery of the head. The first scene shows the execution and the other, two figures seen digging against a flowery background.

The Arab gatekeeper feels sorry to disappoint us. He cannot show us the head. Although it was recovered here in a mysterious way, it disappeared again no less mysteriously a long time ago, he does not know when. He seems sad that the place in his charge does not any longer contain the sacred relic. Only when he tells us where the head is reposed, his eyes lighten up—in Damascus. The fame of Sebastieh may suffer, but that the head of Nebi Yahya is out of reach of the Israelis, puts the man definitely into a better mood.

## THE MAN NEXT TO REINHARDT

### Centenary of the Birth of Felix Hollaender

The elder generation of Jews from Germany will remember Felix Hollaender first of all as the author of entertaining social novels, often serialised in the press, and comparable with the stream of novels, flowing formerly from Vicky Baum's and, today, from Hans Habe's indefatigable pens.

Born in Leobschuetz (Upper Silesia) on November 1, 1867, Felix Hollaender came from an artistically highly talented Jewish family: while two of his brothers, Victor and Gustav, became noted musicians, after settling down in Berlin Felix embarked upon a literary career. The stimulating atmosphere of the Reich capital charmed the ambitious writer: in his comprehensive novel "Der Weg des Thomas Truck" (1902) he skilfully aimed at an analysis of the intellectual currents at the turn of the century, especially of Eugen Duehring's impact on the younger generation.

Encouraged by his success Hollaender continued to write many novels which, though striving for readability, dealt nevertheless with some important contemporaneous problems, e.g., "Die Briefe des Fraeulein Brandt", published at the close of the First World War, advocated the idea of pacifism, while "Salomons Schwiegertochter" tried to answer the difficult question posed by mixed marriage.

Felix Hollaender the novelist spoke to a wide audience, but he was no less influential as an intimate friend and co-worker of Max Reinhardt, serving him not only as his dramatic adviser, but also in the administration of his stage enterprises. This was, according to Roderich Menzel, the way in which Hollaender assisted the man of genius: "Wenn Reinhardt nach einem Wort suchte, warf Hollaender es ihm hin, und kaute Reinhardt allzulange an einem Gedanken herum, so sprach Hollaender ihn aus. Auch griff er seinem juengeren Meister immer wieder mit Bildungsbrocken unter die Arme".

Apart from Reinhardt, Hollaender also enjoyed the friendship of his great fellow-Silesian Gerhart Hauptmann. It was certainly an acme in Hollaender's life when, with others, he was chosen to speak at the celebration of Hauptmann's 60th birthday at the Berlin University. Five years later, when Hollaender attained the same age, Hauptmann returned the favour in a warm-hearted article published in the *Berliner Tageblatt*.

Felix Hollaender died prematurely on May 30, 1931, in Berlin.

FRITZ FRIEDLANDER.

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Kurt Grunwald

## OLD VIENNA'S HAUTE NOBLESSE AND THE JEWISH BANKING KNIGHTS

### The Letters of Frances Trollope

With the advance of capitalism at the beginning of the nineteenth century, a steadily rising number of Jewish court bankers were elevated to the ranks of the nobility. Yet they soon found out that neither title nor wealth, nor even conversion to Christianity, made them fully acceptable to High Society. That this particularly applied to those who lived in Vienna becomes manifest from letters by a contemporary witness, Frances Trollope.

Frances Milton Trollope (1780-1863), the mother of the prolific English novelist, Anthony Trollope, was an interesting lady in her own right. The daughter of a parson, she was married to Thomas Anthony Trollope, a barrister. In 1829, her husband was financially ruined by injudicious speculation. The family emigrated to the U.S.A. and opened a small fancy goods business in Cincinnati. However, after two years' struggle this proved a failure. Meanwhile, Frances had attracted attention by her revolutionary views and her demand for women's rights, and created acute resentment by the unflattering contents of her work on "Domestic Manners of the Americans", her first literary effort.

After years of misery and deprivation, the family returned to England. Yet, to escape his creditors, Thomas Trollope had to leave again. He fled to Bruges, where he stayed up to his death, supported by his wife's steadily increasing literary income. Frances Trollope became a successful and popular novelist, and her travelogues helped to finance her trips to the Continent. The erstwhile revolutionary turned into a staunch conservative. This made her highly acceptable to the like-minded High Societies of Paris and Vienna. The steady flow of royalties enabled her to acquire an estate in England and a villa in Florence, where she died in 1863.

In 1836/7 she paid a protracted visit to Austria. She had been well introduced to the British Ambassador who, in turn, introduced her to the leading circles of Vienna. Like all her reports, her Austrian travelogue, published in two volumes under the title "Vienna and

the Austrians" (1837), is highly coloured by prejudices. This also becomes evident in those parts of the work which deal with the Jews of Vienna.

"To describe to you well and learnedly the position of the children of Israel (she writes) would be no easy task. They are clothed in sable and fine linen, and fare sumptuously every day. But how far they are, or ever will be, kindly and affectionately amalgamated with the other members of this Christian and Catholic empire, is a question that I will not undertake to answer.

"Where their passion for the accumulation of wealth has been gratified, as it has been probably in all the cities of the world, by the slow but sure accumulation of grains, instead of ingots, their success brought happiness. But when, in defiance of their wandering doom, they venture to congregate together in large and wealthy communities and, not even contented with this, attempt the engrafting of themselves into the society of Christians hostile to them alike from principle and prejudice, it is not very difficult to perceive that the result must, of necessity, be a vanity for ever wounded and vexation of spirit for ever renewed.

"Most heartily do I wish that every Jew could see the blessed light of truth, and learn to read by it the law of God aright, and so be converted; but the manner in which this process of conversion is sometimes brought about here by the aid of other feelings than those of conviction, is not calculated to awaken any very warm sentiment of approving welcome in the breast of surrounding Christians."

Still there was one thing about them that made a deep impression on her. After criticising the low level of the Viennese opera of those days, she continues:

"There is yet another species of music which I have heard in Vienna, but of this I hardly know how to speak. Were I to attempt expressing to you all it has made me feel, you might, perhaps, think it had charmed away my wits. There is in truth, so wild and strange a harmony in the songs of the children of Israel as performed in the synagogue in this city, that it would be difficult to render full justice to the splendid excellence of the performance, without falling into the language of enthusiasm. A voice, to which that of Braham in his best days was not superior, performs the solo parts of these extra-ordinary cantiques; while about a dozen voices more, some of them being boys, fill up the glorious chorus. The volume of vocal sound exceeds anything of the kind I have ever heard; and being unaccompanied by any instrument, it produces an effect equally singular and delightful."

The voice which made such a deep impression on her was that of the famous chazan Salomon Sulzer, the Cantor of the new (1826) synagogue in Seitenstetengasse, who counted Franz Schubert and Franz Liszt among his admirers; and on whose "Shir Zion" even today services of many Jewish congregations are based.

In general, as Mrs. Trollope was gradually to find out, musical entertainment was to be found in the salons of the Jews, "the Boursier set", the banker barons, rather than in the great houses of the high noblesse. And here she is struck by a stratification peculiar to Vienna's society and not to be found elsewhere in Western capital cities:

"Neither in London nor in Paris is there anything in the least degree analogous to the station which the bankers of Vienna hold in its society. Their wealth as a body is enormous, and, therefore, as a body they are, and must be, of very considerable influence and importance in the state. Individually, too, their wealth is such, as in many instances, to make their manner of living approach in expense very nearly to that of the highest nobles in the empire. Moreover, some few among them have by purchase ennobled their families by a title. And yet with all this—with title, fortune, influence, and a magnificent style of living—the bankers are as uniformly unadmitted and unadmissible in the higher circles, as if they had continued as primitively unpretending in station as their goldsmith progenitors."

She tries to explain that in England, being a commercial country, and in France, rapidly becoming one, the situation was different. She, as a stranger, had the advantage to mix in both layers of the Viennese society, but one gains the impression that in her sympathies she is torn between the new money aristocracy to which, in spite of her anti-Jewish feelings, she feels drawn by her intellectual and cultural inclinations and the high aristocracy, the feudal lords whose invitations satisfy her crude snobbism.

In her letters home she refers again and again to the separation between the Haute Noblesse and the Bourgeoise Aristocracy. True, sometimes members of the former do attend the dinners and dances of the latter, but they will not recognise their hostesses of last night if they meet them in the street next day. Nor could a hostess of the Haute Noblesse set dare to invite to one of her receptions a lady of recent nobility, one of the most elegant women in Vienna, whom she liked very much and whose house she had visited. Vienna in 1837, though slowly heading for a social revolution—1848—was not ready for a revolution in society.

It was only in 1887 that Baron Albert Rothschild and his Parisian wife finally received the so much desired "Hoffaehigkeit"—67 years after the hereditary barony had been conferred upon Salomon Rothschild.

But even at court, society was divided into an outer and inner, more intimate circle of those "really belonging". And one is reminded of the answer which Emperor Joseph II gave to members of the nobility when, after he had thrown open the parks of the Augarten Palais to the public at large, they complained to him that now they could no longer be there "among themselves". "If I wanted to be only among those of my rank, I would have to stay in the Kapuzinergruft" (i.e., the burial place of the Habsburg family).

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# IN MEMORIAM

## WALTER NEURATH

Walter Neurath, founder and owner of the publishing firm Thames & Hudson, who recently died in London after a long illness, had only one interest in life: the production of beautiful books for a wide readership. Born in Vienna 64 years ago, he had just started to make a name for himself after leaving university when he had to emigrate from occupied Austria. First he joined a small company, editing a "Britain in Pictures" series during the war years informing people in the United States and the Commonwealth about life in England.

To fulfil his ambition to make available well-illustrated books to all, he founded Thames & Hudson, 1949, in an attic in Holborn and introduced a new system by co-producing art books with publishers in other countries in various languages. In 1961 Neurath linked up his firm with American and Continental companies, investing £2½ million in a 40-volume series, "The Arts of Mankind", the tenth volume of which has just been published and, despite its price of eight guineas, is proving successful.

But Walter Neurath will not only be remembered as the publisher who "invented" art books in England; he also printed important works in other fields of his choice, not in his name but in that of his firm. His relationship with his authors was a very personal one and Thames & Hudson is a family business; his wife, his son Thomas, his daughter Constance and step-son Stephen who were partners will continue and follow his line—not an easy task because Neurath was in every respect a perfectionist.

Pem.

## PROFESSOR ERNST GRUMACH

Professor Dr. Ernst Grumach (Berlin) died at the age of 64 in London, where he had come to deliver a series of lectures. Born in Tilsit, he studied classical philology and soon developed a special interest in early Greek and pre-Greek, particularly Cretan, culture. In 1930 he was appointed lecturer at the University of Königsberg, but was dismissed when the Nazis came to power.

His next academic teaching appointment was at the Berlin Lehnanstalt fuer die Wissenschaft des Judentums which, after 1933, introduced courses on non-Judaistic subjects in order to offer Jewish students, then eliminated from German universities, a comprehensive academic education. This gradual transformation of the Lehnanstalt into a kind of Jewish university had to be carried out as unobtrusively as possible, because it ran against Nazi policy and was therefore illegal. When, in 1937, teaching of Greek and Latin philology was introduced, Grumach was invited to join the teaching staff. He accepted enthusiastically, happy to renew his academic teaching and to be relieved of the worry how to provide a livelihood for his family. By his personal and intellectual qualities he became one of the most popular members of the Lehnanstalt. He continued his activities under the most difficult circumstances until the Lehnanstalt was closed by order of the Nazis on July 19, 1942.

As long as possible Grumach helped his students, particularly by trying to obtain their release when they were detained for deportation. He himself was once arrested after a denunciation. He survived the Nazi régime in Berlin because of his "Aryan" wife (their daughter was educated as a Jewess and to my knowledge now lives in Israel).

After the war he became a professor at the Humboldt University in the then still united

Berlin. Later, when the university became more and more influenced by Communist doctrine, Grumach, living in West Berlin, devoted himself, as from 1948, to a new subject of research: Goethe, especially Goethe's conversations ("Gespraech"). In 1960 he published a small volume, "Goethe im Gespraech" (Fischer-Buecherei), and in 1964 he began to edit a new complete scholarly edition of Goethe's conversations, meant to consist of several volumes. But, in the meantime, Ventris' new theory on the Cretan script and language had made him turn again to his original favourite subject. He was one of the few philologists of reputation who fervently opposed Ventris' theories. For this purpose he founded a new periodical, "Kadmos" (1962), and his reputation in the learned world became even more international.

Among ourselves, however, Grumach will be remembered in the first place for his devotion to the Lehnanstalt. The trials he went through on its behalf during the years of persecution were, in all likelihood, the ultimate cause of his passing away at a comparatively early age.

RICHARD FUCHS.

## DR. WILHELM HARMELIN

It is learned with deep regret that Dr. Wilhelm Harmelin suddenly died at the age of 66. He was the scion of one of the oldest fur-trade families in Leipzig. He practised law in his home town until 1933 and later, until 1939, was a partner in his family's firm. During his university years he was active in the German-Jewish students' movement. A diligent research worker, Dr. Harmelin wrote several comprehensive treatises about Jews in the Leipzig Fur Industry, one of which was published in the "Year Book 1964" of the Leo Baeck Institute. He was also an interested and helpful member of the AJR. We extend our sincere sympathy to his widow, Mrs. H. Harmelin.



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## ORGANISATIONS AND PERSONALITIES

### CENTRAL BRITISH FUND

#### Chief Rabbi's Thanks

At the dinner at the Dorchester Hotel given by the Central British Fund and British Ose to launch the 1967-68 appeal, the Chief Rabbi, Dr. I. Jakobovits said: "Thirty years ago I was rescued from Nazi oppression as a German refugee by the Central British Fund. After 30 years, no longer as a recipient but as one of you, it is a source of thanksgiving to me to be one of your Presidents." Other speakers at the function were Brigadier General Uzzi Narkiss, Commander of the Israeli Forces which captured Old Jerusalem and the West Bank, who was the guest of honour, and Mr. Victor Mishcon. Mr. Edmund de Rothschild, who presided, announced that he had received an anonymous gift of £75,000 with which to launch the appeal.

#### Guests from Florida

A party from the Greater Miami Jewish Federation, Florida, were guests of the Central British Fund at Woburn House on September 14 for a brief but comprehensive seminar on British Jewry, its structure, participation in the Israeli emergency, organisation, place in the national life and methods of money-raising.

The American visitors' questions were answered by Mr. H. Oscar Joseph, Chairman of the Central British Fund, who was in the chair; Mr. Charles Kapralik, Joint Secretary, C.B.F.; Mr. Abraham Marks, Secretary of the Board of Deputies and others.

Questioned about the drift away from religion of the younger generation, Mr. Marks described a "resurrection and resurgence of Orthodoxy among the younger people" since the Israeli emergency, but said that, of 2,000 Jewish university lecturers, only 10 per cent had anything to do with the Jewish religion or community.

It was revealed that Great Britain had raised more per head for the Emergency Fund than any other country except South Africa.

### ARNOLD ZWEIG

Twice within a fortnight Arnold Zweig has denied Israeli and West German newspaper reports that he has written letters to Israel critical of the East German Government's pro-Arab policies. The Jewish author, who settled in East Berlin after the war, has threatened actions against West German newspapers publishing such reports. His West German publishers have filed complaints against three newspapers.

Dr. Adam Zweig, the author's son, who lives in Switzerland, told a Munich newspaper that his father had always sympathised with Israel and the Jews but would not have written such letters. He would never write that if he had the chance to leave East Germany, he would crawl to the Holy Land on his hands and knees—"he would either go upright or stay where he is", said Dr. Zweig.

Shortly after the incident, Arnold Zweig was awarded the East German "Fatherland's Order of Merit".

### SUCCESSOR TO THE LATE CHARLES JORDAN

Mr. Charles Jordan whose death under mysterious circumstances was announced in our previous issue, will be succeeded in his capacity as executive vice-chairman of the "Joint" by Mr. Samuel Haber. Mr. Haber, who is 63, joined the J.D.C. as director for Germany in 1947. He participated in the transfer of displaced persons from the D.P. camps to Israel in 1948. He later served as assistant director general in Geneva until re-assignment to New York in 1964.

Mr. Jordan's successor as director general of Overseas Programmes with headquarters in Geneva will be Mr. Louis D. Horwitz.

### KAETHE KOLLWITZ EXHIBITION

A Kaethe Kollwitz Exhibition will be held from November 8 to December 10 in Bethnal Green Museum, Cambridge Heath Road, E2 (not at the Whitechapel Art Gallery, as stated in our October issue).

### AJR MANCHESTER

#### Social Gathering on November 26

Encouraged by its success last year, the AJR Manchester branch has arranged for another social gathering, which will be held on Sunday, November 26, from 4 to 8 p.m., at the Albert Levy Hall, the Manchester Reform Synagogue, Jackson's Row, Albert Square, Manchester, 2. Refreshments (3s. 6d.) will be served. It is hoped that many members and their friends will attend the function. Non-members are also welcome.

### DELAY IN DELIVERY OF "AJR INFORMATION"

We regret that there was a delay in the delivery of last month's *AJR Information*. This was due to the dilatory way in which second-class mail is now sometimes handled by the Post Office. Many readers received their copies as late as seven days after the date of the postmark. We immediately raised the matter with the postal authorities and hope that there will be no recurrence of the delay. At the same time we wish to tender our apologies to our readers. The great number of inquiries received at our office re-affirmed the keen interest taken in our journal. As before, we shall always try to make sure that *AJR Information* reaches our readers during the first week of the month.

### AWARD FOR EX-GERMAN LAWYER

Dr. Martin Domke, adjunct professor of law at New York University, Vice-President of the American Arbitration Association, has been awarded the Commander's Cross of the Order of Merit of the Federal Republic of Germany for his outstanding contributions to American-German relations in the field of international private law as well as international commercial arbitration.

Dr. Domke was born in Berlin in 1892 and emigrated to the United States in 1941. He wrote numerous books and articles, which are highly appreciated by lawyers and scholars in many countries. Dr. Domke is also a member of the Bar of the City of New York and the City of Hamburg.

### FAMILY EVENTS

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

#### Deaths

**Braun.**—Mrs. Fanny Braun, of Otto Schiff House, 14 Netherhall Gardens, London, N.W.3, passed away on the first day of Rosh Hashana (October 5, 1967), after a long illness and 48 years of very happy marriage. Deeply mourned by her husband, relatives and friends.

**Harmelin.**—Dr. Wilhelm Harmelin, of 101 Ashford Court, Ashford Road, London, N.W.2 (formerly Leipzig), passed away suddenly, aged 66. Deeply mourned by his wife, Hilde (née Lynfield), relatives and friends.

**Havelland.**—Miss Lilly Havelland, 65 Eton Place, London, N.W.3, passed away on October 9. Deeply mourned by her family and friends.

**Hirschhorn.**—Mr. Ernst Hirschhorn, aged 84, of 3 Pasture Road, North Wembley, passed away on September 29. Deeply mourned by his daughters and friends.

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#### Miscellaneous

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#### Personal

**WIDOWER,** mid-sixties, youthful looking, in good health and energetic, active company director of several businesses, own house, car, etc., professional background, educated, originating from Vienna, many intellectual interests—music, conversation, etc.—desires meet kind-hearted congenial Jewish lady, pref. widow in her fifties, of charm and intelligence. View marriage. Replies with recent photos requested, to be returned in strictest confidence. Box 882.

### MISSING PERSONS

#### Personal Enquiries

**Krenzel / Kraenzel.**—Mr. Emanuel Krenzel or Kraenzel, last known address in Germany, Berlin W. 15., Xantenerstr. 21, supposed to have immigrated to this country in September, 1939. Readers who can supply any information should contact Miss E. Aronsfeld, Jewish Refugees Committee, 217/9 Tottenham Court, Road, London, W.1. Phone LANgham 6931.

**Lippmann.**—The former Miss Emmely Lippmann who emigrated from Berlin - Neu Babelsberg to Egypt about 1936, where she married a Russian, name unknown. Her present name and address required by Niels Høgh, Ved Furesøen 6, Holte, Denmark.

#### Enquiries by AJR

**Guttman.**—Relatives of the late Edmund Guttman who died in Breslau on February 24, 1945, especially Ruth, daughter of the deceased's brother Ernst Guttman.

**Levi, Barbara,** born February 1, 1911, in Fischbach, emigrated to Rugby in July 1939, and **Löwenstein, Walter,** born 1.9.1908, of Tübingen, last known address 136 Wembley Hill Road, Wembley Park, Middlesex. Wanted for forthcoming book on former Jewish residents of Tübingen.

# ROUND AND ABOUT

## MORE N.P.D. GAINS

The National Democrats, West Germany's extremist Right-wing party, won 8.8 per cent of the vote in the recent Bremen City State Assembly elections, thus achieving eight seats in the legislature.

Of West Germany's ten provincial Parliaments, this is the sixth in which the N.P.D. have won seats, although the Federal authorities have claimed that support for the extremists was on the wane.

The party leader, Adolf von Thadden, has said that the N.P.D. could expect to win about 50 seats in the Federal Parliament in the next election.

## GAS CHAMBER EXPERT ON PROBATION

Dr. Albert Widmann, a former S.S. major who took a leading part in the construction and use of mobile gas chambers during the Nazi period, received six-and-a-half years' hard labour in Stuttgart. Because of the four-and-a-half years already spent in pre-trial custody, Widmann was released and placed on probation for two years.

Chief chemist in the criminal-technical institute of the Reich criminal police with the rank of S.S. Sturmbannfuhrer, Widmann was found guilty of helping to kill at least 29 mentally handicapped patients, of helping to develop mobile gas chambers and of complicity in the murder of more than 4,000 people.

The court ordered him to pay the equivalent of £350 to a school for physically handicapped children.

## AMERICAN ARMY NAZIS

Informed circles in Frankfurt say that the United States military authorities have opened inquiries into the activities of a number of American servicemen reported to be members of the American Nazi Party and to be propagating their ideas among their colleagues and the West German public.

A soldier was sentenced by an American military court in Frankfurt to three months' imprisonment for refusing an order to stop Nazi activities. A 21-year-old medical orderly, Bobby Pace, formerly bodyguard of the late Lincoln Rockwell, is said to be the American National Socialist White People's Party "plenipotentiary" in Europe. His unit is stationed at Augsburg in South Germany.

## MEMORIAL IN OLDENBURG

In Oldenburg, a memorial stone was consecrated on the former site of the synagogue, which was destroyed in November, 1938. Representatives of the municipality and of the churches took part in the ceremony, and the addresses included a recorded speech by the last rabbi of the community, Dr. Leo Trepp (now U.S.A.), who was unable to attend the function. In 1933 the community had about 300 members. It is estimated that about 100 of them lost their lives in the extermination camps. After the war a small new community was founded which was later incorporated into the Hanover community. Among the rabbis who held office in Oldenburg during the last century were Dr. Nathan Marcus Adler (later Chief Rabbi in London) and Samson Raphael Hirsch (later Frankfurt/Main).

## LIBYAN REFUGEES

An article in "Epoca," an Italian news magazine, states that more than 2,000 Libyan Jews are in former refugee camps in Europe. They fled from Tripoli and other places after the outbreak of violence by Libyans when the Six-Day War started. Until June of this year there were 4,000 Jews in Libya. The writer of the article, a well-known journalist and publicist writing under the pen-name of "Riccardietta", also states that many Libyan Jews who have not fled are in Gurgi, a camp some four miles outside Tripoli.

The Jews of Libya can either stay in the refugee camp under Libyan police protection, stay at home and never venture out, or leave the country, and the article concludes by urging them to sell up and leave the country for ever.

## B.O.D. AT FOREIGN OFFICE

Mr. Goronwy Roberts, Minister of State in charge of Middle East and North African affairs, assured a deputation of the Board of Deputies that the British Government will continue to do all in its power to discourage and prevent maltreatment of and discrimination against Jewish communities and individuals in Moslem lands.

During the talk with the Minister the delegation stressed the intense sufferings to which the remnants of the Jewish communities in Arab countries had been subjected since the beginning of the Six-Day War.

## MOROCCAN EXODUS

It is anticipated by leaders of the Moroccan Jewish community that between 30,000 and 35,000 Jews will have left the country this year by the end of December, reducing by more than half the Jewish minority, which had numbered about 55,000. The Chief Rabbi of Morocco, Rabbi Saul Danan, and the president of the Casablanca community, M. Meyer Obadia, have also left.

Morocco was practically the only Arab League State which was calm during and after the Six-Day War. The Moroccan régime tried to protect Jewish citizens but, despite official assurances that Jewish rights as Moroccan citizens would be protected and that any anti-semitism would be rigorously punished, there is considerable ill-feeling in the country.

At the end of the Second World War the Jewish population numbered 280,000. When Morocco became independent, 100,000 left between 1947 and 1957. In 1959 the Jewish community numbered 160,000, when departures became gradual but fairly constant. The vast majority of the poorer class of Jews left and numerous isolated communities disappeared altogether. Jews today tend to concentrate in Rabat and particularly Casablanca.

## ALGERIAN OPPOSITION

The anti-Boumédienne Algerian opposition, in its clandestine organ, "Resistance", strongly criticised an anti-Jewish broadcast on the official Algerian radio service. A series of broadcasts by one Bouzidi were singled out which, it was stated, were inspired by "the most primitive, heinous and vulgar racialism."

## TURKISH STATISTICS

An official census conducted in October, 1965, gives details of the Turkish Jewish community. Out of 39,000 members of the community, 21,000 are women and 18,000 are men. Of these 31,000 live in Istanbul (16,500 women and 14,500 men). The Izmir community has 2,800 women and 1,800 men. About 1,200 Jews live in the capital, Ankara, and the rest in nearly a dozen smaller towns.

Formerly the Jewish population of Turkey was estimated at 44,000.

## ENGLISH SYNAGOGUE GROUP VISITS BERLIN

Fourteen members of the South-West Essex Reform Synagogue in Ilford recently paid a week's visit to Berlin as guests of the Evangelische Akademie. The visit was organised by Pastor Dieter Schoeneich, who brought a group of young people from his congregation to stay with members of the synagogue last year. The synagogue members visited institutions and schools and were told about the problems which the new Germany has to face. They were also in touch with the Berlin Jewish community.

"The visit has confirmed us in our conviction (Rabbi Dow Marmur writes) that there is a great need in Germany to bring young Germans in close personal contact with Jewish people and to enable them to learn about Judaism. Therefore, we hope that the work begun by our synagogue will continue. In addition, a pilot scheme has been worked out to enable German sixth-formers visiting England with their schools to incorporate a course on Judaism while they are here. Furthermore, steps will be taken to promote closer co-operation between our community and the Jewish communities in Germany in order to develop a full partnership in this work."

The visit was organised under the auspices of European Action, the organisation that grew out of the visit to Ilford of Pastor Schoeneich and his group.

## GERMAN-ISRAELI YOUTH LINKS

In Bonn, at the end of a three-week tour of West Germany by 25 Israeli youth, West German and Israeli youth leaders called for a greatly increased programme of exchange visits by young people of the two countries.

The Israeli visitors felt that young Germans did not know enough about the history of the Nazi Reich and the Jewish people. Information about Israel and the Middle East crisis was much better and they had found considerable understanding for Israel and her problems.

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# THE ISRAELI SCENE

## IMMIGRATION

The Jewish Agency's newly merged immigration and absorption department is seeking to bring 20,000 immigrant families to Israel, as well as planning their settlement. To this end Jewish Agency leaders are visiting communities in the Western world. They will be followed by army officers, scholars, professional and business men, who will support the efforts to attract immigrants.

## FOOD DUMPING

The practice of dumping fruit and vegetables, which this summer increased, has been criticised by the Sephardi Chief Rabbi, Itzhak Nissim. Pointing out that there were poor people needing this food, he said that "however important the economic reasons, they cannot justify the moral, social and educational evil" this wastage of food represented.

The large glut of fruit this year is due to a wet and cool winter, increased planting and unexpected supplies from the occupied territories. Steps were not taken to channel surpluses to welfare institutions.

A few days after the Chief Rabbi's criticism, the Minister of Agriculture instructed his staff to work out ways of supplying people in need with surplus apples.

## MEDICAL AID FOR ARABS

Cancer victims among West Bank Arab refugees who are the responsibility of the United Nations Relief and Works Agency will be treated by the Hadassah Medical Organisation. This was announced by Professor Kalman J. Mann, the organisation's director-general, at Hadassah's annual convention held in Miami Beach. He told the 2,000 delegates that 200 Arabs from East Jerusalem and the West Bank are receiving daily treatment in the out-patients' department at the Hadassah-Hebrew University Medical Centre at Ein Kerem.

Mrs. Mortimer Jacobson, president of Hadassah, called on the organisation's 300,000 members to "give their children some form of Israeli experience to back up and fortify the Jewish experience they received in their homes". She also said the Guggenheim Foundation had approved a grant of about £178,500 to set up a rehabilitation centre at the Hadassah Hospital on Mount Scopus where Jews, Moslems and Christians would be treated.

## GERMAN RELIEF FOR DISABLED CHILDREN

The German "Labour Welfare Organisation" has presented a sum of over £8,000 to Youth Aliyah for relief work among disabled Jewish children in Kiryat Yearim.

The organisation—the only body to appeal specifically on behalf of Israel—raised the money by an appeal during and after the Six-Day War.

## VATICAN CONTACTS

Discreet, frequent and cordial, though unofficial, contacts are developing between Vatican officials and Israeli diplomats in Rome. An unprecedented invitation was extended to the Israeli Ambassador to Italy, Mr. Ehud Avriel, to attend the consecration of an archbishop at St. Peter's Basilica in Rome.

Meeting in Rome's Pontifical Institute for Arab Studies, about 40 members of the Catholic hierarchy, including several Arabs, issued a statement advocating an urgent solution to the Arab refugee problem, deploring the widespread confusion in Christian opinion in Europe and America between religious issues concerning Judaism and political issues concerning Israel. The statement also expressed the hope for a peaceful settlement of the Middle East crisis.

In a leading article appealing for conciliation between the peoples of the Middle East the editor of the Vatican weekly, *Osservatore della Domenica*, commented on the Khartoum conference. He stated that, although international observers have considered as "moderate" the conclusions reached at Khartoum, the only thing in its favour was that the "summit" did not further worsen the already grave situation. The refusal to recognise the Jewish State and its right to exist remain, as does the rejection of direct negotiations.—(J.C.)

## RESEARCH ON HEMP

Two Israeli scientists have successfully probed the secrets of hashish and marijuana, the drugs derived from hemp, used by some 200 million people in the world.

Bulgarian-born Dr. Raphael Meshoulam, of the Hebrew University, and Dr. Yehiel Gaoni, a sabra, of the Institute of Chemistry at Rehovot, have discovered the exact structure of the active constituents of hemp and have produced a synthesised product. The United States National Institution of Mental Health has shown particular interest in the work of the two Israelis, giving them grants totalling about £27,000.

## A YEAR IN ISRAEL

Speaking in Manchester at a rally on "The Six-Day War and its Aftermath", Rabbi Dr. Julius Unsdorfer, minister of the Holy Law Synagogue, said that every Jewish family throughout the world should encourage their children to spend a year in Israel, with a view to settling at a later date. Unless at least a million Jews settled in the Jewish State within the next five years, it was in danger of losing its Jewish identity and becoming an Arab State.

## ISRAEL-BONN ATOM PACT?

The Soviet military newspaper, *Red Star*, has alleged that West Germany and Israel are working on joint development of nuclear weapons. The paper said that West Germany was using supposedly peaceful atomic research assistance to other countries as a "smoke-screen" to cover plans to become "co-owner of the nuclear bomb". Israel, the article stated, had become one such partner for Bonn.

Fifty scientists and 400 military experts from West Germany were co-operating with Israel in nuclear research, the paper claimed, and work on nuclear weapons was being conducted mainly at Rehovot and Dimona in Israel.

The article went on to say that many Israeli specialists were studying in Karlsruhe and Hamburg, and that nuclear research in both countries was being directed by a "special organ set up at the Max Planck Institute of Nuclear Research in Heidelberg".—(J.C.)

## UNRWA INVESTIGATION ADVOCATED

At a meeting of the Anglo-Israel Association in London on the theme "What Next in Israel?" Mr. Kenneth Lindsay, director of the association, seriously questioned the ability of the present United Nations Relief and Works Agency to solve the refugee problem. Advocating an impartial investigation of Unrwa by a team of international experts, he said the refugee problem must be solved by the efforts of all the nations.

## M.P.s EXPRESS SOLIDARITY

At a meeting at the Stoke Newington Town Hall held by the North London branch of Poale Zion in conjunction with the Stoke Newington and North Hackney branch of the Labour Party, three Labour M.P.s expressed solidarity with Israel. Mr. Raymond Fletcher said that he had nothing but disdain for the Labour Party M.P.s who had visited Jordan and came back with false news. Mr. Maurice Orbach declared that the Foreign Secretary had made many errors in Middle East policy. Israelis and Arabs should be allowed to come together at a peace conference. Mr. David Weitzman said that no matter what Mr. Brown or the United Nations said, Jerusalem was united and would remain united. Why, he asked, was the press to silent about the 700,000 Jewish refugees from Arab lands?

## ESHKOL THANKS PRESS

At the International Newspaper Publishers' Association conference recently held in Jerusalem, 21 countries were represented by 120 delegates, with a strong delegation from Britain.

Mr. Eshkol, the Prime Minister, told the opening session that the delegates could be proud of "the brilliant page written in the history of the free press" during the June war.

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