

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Herbert A. Strauss (New York)

NEGROES AND JEWS IN AMERICA

A new nightmare has been haunting the American Jewish community these past six months—the nightmare that anti-Semitism is rising from its grave and finding a new home among the Negro masses.

I

A conflict between the New York City United Federation of Teachers and local Negro leaders crystallised heretofore submerged tensions during a teachers' strike last September. This strike revolved around the issues of "decentralisation" and "community controls" of the schools: the New York Board of Education the schools: the New York Board of Education set up "demonstration school districts" to be controlled by local boards in a few New York Negro slum areas. These local school boards, often elected with haste by a fraction of the electorate, asserted their power by transferring or suspending teachers they were dissatisfied with; many of these teachers were Jewish. They also appointed Negro school principals who had not qualified for the position through the accepted civil service examination procedure—few Negroes had been principals or had qualified for such positions. Public officials had foreseen the developing conflict earlier, but had failed to act. Thus, by September, the predominantly Jewish United Federation of Teachers struck the schools. Some Negro leaders appeared to have believed that they could assert their leadership among the Negro community by articulating their demands for Negro control of ghetto schools in strong anti-White and anti-Semitic verbiage—the Jewish teacher being the member of the oppressive White "power structure" most immediately visible across the firing lines.

It will be impossible to establish whether the union leadership decided to use the anti-Semitic crudities of some radical Negro leaders because anti-Semitism would offer a good means to propagandise their cause, or whether it reacted to a genuine groundswell of annoyance in its rank and file. But it is clear now that the injection of the issue of anti-Semitism into the New York school dispute mobilised broad Jewish and media support for the teachers' fight: every Jewish family, it was said, had at least one of its members teaching in the New York public school system.

The exodus of Jewish teachers has sharply accelerated, as the Jewish men and women who had started teaching during the depression years of the 1930s apply for retirement. Last year, it is said, about 7,000 to 8,000 teachers left the New York public school system. The mood among teachers is pessimistic, depressed, combative—only the ethically and politically most motivated Jewish youngsters consider teaching in the inner city

system a meaningful career today. Their attitudes reflect the deepening of the gulf between the Negro and the White population typical of the country as a whole: Whites in unprecedented numbers leave the inner cities for the suburbs and strengthen the trend towards "two societies."

Compared to this massive social context, another incident that received front-page treatment for its anti-Semitism by the redoubtable *New York Times* appears almost like an ironic footnote. It concerned a catalogue printed by the Metropolitan Museum of Art for an exhibition on Negro culture in New York, called "Harlem on my Mind." The introduction to this catalogue (arranged by a mediocre and insensitive Jewish P.R. man) had contained an article by a Negro teenager describing relations between Negroes and the main White groups (Italian, Irish, Jewish) with which they have daily contacts. Due to obtuse editing, the girl's article appeared to state as facts endorsed by the Museum what some writers had considered the "moods" of Harlem. The storm over this article, coming hard on the heels of the teachers' problems, drove a major Jewish organisation to prevail upon New York's Mayor, John Lindsay, to break publicly with his old friend, Thomas Hoving, the director of the Museum, and condemn the catalogue as anti-Semitic.

II

Is there a genuine Negro anti-Semitism? The answer depends very much on the meaning given to the question. Frequent studies have shown that if anything the Negro population of the United States harbours less anti-Semitic attitudes, views, stereotypes, etc., than the general population. There are, of course, areas where Jewish and Negro economic and social tensions exist. An unknown number of slum houses are owned or operated by Jews. In the old main streets of the Negro ghettos stores are frequently owned by Jews; retail prices charged in the ghettos are generally higher than elsewhere in the cities, since losses due to default of payment, pilferage and other risks must be calculated. Negro publicists calling for "Black business in the ghetto" have considered it useful to use anti-Semitic slogans to put pressure on Jewish businessmen to leave. During the riots of the past years many of the stores owned by Jews

were destroyed and quite a few of them have not re-opened since. Some members, at least, of the expanding group of Negro intellectuals believe that the Jewish teacher, school principal, supervisor, researcher, insurance salesman, etc., "bars his way."

Since World War II, large numbers of Negroes from the deprived agricultural areas of the South have been attracted to Northern cities in search of social and economic betterment, and have tended to "invade" older Jewish areas of settlement, for example some districts of Brooklyn and the Bronx in New York City. As Jews generally tend to settle close to each other and to develop an intense neighbourhood-based structure of interacting institutions, the dissolution of old neighbourhoods by what appeared to them as the "intrusion" of the Negro has been a painful, friction-marred experience. Temples and synagogues located in changing areas lose their neighbourhood clientele; some will close, while others will relocate elsewhere.

Against this list must be held the persistent record of partnership between Jewish and Negro organisations and individuals in the cause of civil rights. For many decades, Jews have dedicated themselves and their fortunes to the cause of Negro equality, impelled as much by ethico-religious motives as by the political rationale that Jews can only be completely safe in a society where all are safe. The relationship between Jewish and Negro leaders in the last decades has been close, and co-operation between the major organisations of both groups had long been the cornerstone of the Liberal-Labour-Jewish minorities coalition that impressed a liberal stamp upon legislation since the New Deal period.

Whether or not this period of successful co-operation has come to a permanent end is difficult to establish. The most rational intentions of established Negro leaders may be vitiated by the new approach of uncompromising radical aspirants to leadership. Jewish leaders, too, have run into difficulties with segments of their clientele for identifying the Jewish cause too closely with that of the Negro.

The mood of the young and middle-aged Negro borders on the grim: for him anti-Semitism is part of the larger attitude of self-assertion against a White Society that has not managed to overcome its deep prejudice against the black man, has kept him economically dependent, deprived of the kind of self-help institutions that have been the glory of Jewry, including German Jewry, wherever it went.

The frame of reference for Negro anti-Semitism consists also in part of the "environmental support" which the average Negro's stereotype of the Jew receives in the daily confrontation with his Jewish landlord, the Jewish store-owner, the Jewish teacher. He needs to do "his own thing" to use the going formulation, to lead his own most justified struggle for long overdue equality and recognition. In a situation charged with emotions

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NEGROES AND JEWS IN AMERICA

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and distorted by the cross-currents of media-based politics, nobody can reliably estimate the strength of this mood at any given time, nor its future.

III

For the Jewish community, the target of this newly surfaced anti-Semitism, the situation looks very different. American history, to be sure, has been tinged with violence between groups ever since the early settlers battled the Indians and reduced them to wards of the white man. As successive waves of immigrants washed ashore the new continent, driven across the oceans by the poverty and persecution of the old, they had to struggle for their share in the national wealth, frequently through mass politics and mass violence. This cannot easily be recognised by the outsider, because the traditional WASP historiography tends to promote images of peace and universal harmony under White Anglo-Saxon Protestant leadership over those "wretched and poor" whom a German Jewess (Emmy Lazarus) patronised in her famous poem inscribed upon the Statue of Liberty. Furthermore, the social and economic conflicts of American history have frequently been disguised as ethnic or religious conflicts. Thus Protestant hostility to the Catholic or the Italian or Polish immigrant was composed of bigotry and raw economic competition. The history of American labour is, also, the history of immigrants and ethnic minorities: the story of New York's textile industry, of the Gompertz, the Brandeis and others like them, is also the story of Jewish mass immigration, and has its chapters of violent social struggles.

Anti-Semitism, too, has been part of the American scene for many years. In the 19th century it had been the "social anti-Semitism" of exclusion and separation, born of the snobbery of a new aristocracy of wealth. Following World War I, this pattern developed into "political anti-Semitism" which aimed its attack at the "international Jew". This anti-Semitism served well to keep the children of immigrants from rising "too fast" to the ranks of the genteel, to academic chairs, medical schools, and many top-level board rooms in finance, industry and public administration. Since World War II, the economic aspects of this ethnic pattern of prejudice have crumbled under the impact of successful Jewish acculturation and of Hitler's insane application of the doctrine of anti-Semitism.

Economically, socially, culturally, the Jew had arrived in the United States of America. Whether he viewed himself as an element in a "melting pot" or, more fashionably, as an organic part of a "pluralistic society" mattered little. Like mature acculturated Jewish groups in other countries, American Jews worried about inter-marriage, developed a secular service ideology of the highest respectability, opened their welfare institutions to the disadvantaged of all groups, and contributed extensively to good causes at home and abroad.

If this somewhat one-dimensional image is true, why, then, did American and New York Jewry appear to react so strongly to the new Negro anti-Semitism? Did it, in fact, react that strongly, or did the statements made in the press, on radio and television, by a variety of authorised and unauthorised Jewish spokesmen merely impress the observer by their noise? Jewish organisations used their own characteristic styles. The American Jewish Congress placed a full-page advertisement in

the *New York Times* to impress the broad public with its balanced prescription for strong measures against antisemites and identification with the Negro's cause. The American Jewish Committee and the Anti-Defamation League worked through their top-level contacts and achieved significant results through their approach.

The reaction of the Jewish community as a whole was far from monolithic, and a variety of ideological and political trends and social involvements were playing upon it. Wealthy suburbanites, like their Christian counterparts, tended and still tend to favour policies whose execution will make no visible difference in their circumstances or style of life. The lower and middling social groups, on the other hand, resemble their Irish, Italian, Polish, etc. counterparts in opposing Negro gains made through pressure tactics or verbal violence, because they feel most immediately threatened by the, in their opinion, unearned preferment of the Negro.

Some, remembering recent Jewish history, reacted with due force against the crude brutalities of the "Afro-American" spokesmen; New York was not to be Berlin or Kishinev, the rule of law and open competition that had permitted the Jew to take his rightful and well-earned place in the community was not to be trampled upon by "undemocratic, fascist" groups, out to intimidate the public. Former German Jews, recalling their own bitter experience, felt that forceful measures against any and all anti-Semitic outbreaks were necessary: the clock was again showing 1923 or 1929, and history must not be allowed to repeat itself.

The historic vision of the "doves," on the other hand, placed the Negro-Jewish problem squarely into the long history of group tensions in American society. New York was not Berlin or Kishinev. The political and intellectual traditions of the United States rendered any significant advance of anti-Semitism impossible. Sectional or local social conflict had, once again, been formulated as racial or ethnic conflict. Yet too much had gone on in the 20th century for anti-Semitism to become a serious menace in a Western country.

This is where the discussion rests today. A recent meeting of the American Federation of Jews from Central Europe revealed a constellation exactly along these lines. Until further data or developments come to light, it is risky to predict the future course of Negro-Jewish relations. This observer tends to agree with the doves, although he foresees considerable trouble if the prediction of the National Advisory Commission on Civic Disorders proves to be true that American society moves towards greater separatism. If some Negro tacticians, as in the anti-Semitism case in New York City, continue to act in a manner that is unwise politically and indefensible ethically, then, indeed, a frustrated Negro community may try to raise its competition with specific Jewish groups to the level of national scapegoating. It seems that such an attempt would not be very helpful to the Negro cause, although some American institutions, e.g. the

colleges and universities, have revealed a dangerous pliability under pressure.

Yet Jewish leadership in the Negro's struggle for civil rights is over. It is increasingly replaced by the emerging Negro intellectual and political class itself. Partnership between this group and the Jewish community in the fight for the Negro's rights is as organic as it is a measure of self-protection and insurance against a poisoning of the public atmosphere by radical rabble-rousers. If the Negro movement were captured either by the radical Left (whose only chance for political success in America lies in their being accepted by the Negro) or by the chauvinistic and anti-Semitic Negro Right, it would be by the default of the very forces of reason and social action among whom, traditionally, Jewish groups have been found in the past. A garrison state suppressing the Negro may well allow the Jew to live his independent group existence, but it is questionable whether it would be worth living in such a state of injustice. Negro anti-Semitism must not become a "red herring" deflecting either side from the pursuit of the better society.

(Dr. Strauss is Associate Professor, Department of History, City College, New York, and Executive Director, American Federation of Jews from Central Europe.)

NEW FEDERAL GERMAN PRESIDENT

The newly elected President of the German Federal Republic, Dr. Gustav Heinemann, has an absolutely clean political record. He was a member of an anti-Nazi group whose ideas were modelled on the teachings of Pastor Niemoeller. Dr. Heinemann was first a Minister in the Adenauer Government as a member of the Christian Democratic Union. He left the Government in 1950 when it was decided to rearm West Germany. Later he joined the Social Democratic Party. From the very beginning, Gustav Heinemann fought against the Statute of Limitations applying to war crimes, and he continued this fight, when he became Minister of Justice. Last year, he paid a visit to Israel, where he was warmly welcomed by President Shazar, the late Prime Minister, Mr. Eshkol, and other Israeli leaders. The Council of Jews from Germany sent a congratulatory message to Dr. Heinemann on his election.

CHANCELLOR KIESINGER MEETS DELEGATION OF GERMAN JEWRY

Federal Chancellor, Dr. Kiesinger, met a delegation of the "Zentralrat" of the Jews in Germany and discussed with them the position of the Jewish communities in Germany. The Chancellor said the existence of Jewish communities represented an important political and moral factor in present-day Germany.

EQUALISATION OF BURDENS LAW

Losses in East Germany

As readers will have seen from the March issue of *AJR Information* (page 11), a law ("Leistungsgesetz") is being prepared, which envisages payments under the Equalisation of Burdens Law (Lastenausgleichsgesetz) for losses sustained in that part of the former German Reich which is now the territory of the German Democratic Republic. Meanwhile, the draft of this law has been presented by the German Federal Government to the Bundesrat. Unfortunately, it contains quite a few restrictive clauses which, if accepted by Parliament, would deny any rights to the majority of those who could justifiably put forward claims. The Council of Jews from Germany and the Claims Conference will urgently apply for the elimination of these restrictions.

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HOME NEWS

MR. ARTHUR GOLDBERG IN LONDON

Mr. Arthur Goldberg, president of the American Jewish Committee and former Ambassador of the U.S. to the United Nations, recently paid a visit to London. He gave an address about "The Pursuit of Peace in the Middle East" at Chatham House under the auspices of the Institute of Jewish Affairs. Lady Gaitskell, a personal friend of Mr. Goldberg, by virtue of their common activities for U.N., was in the chair. In the course of his lecture, Mr. Goldberg gave an authentic interpretation of the November 22, 1967, resolution and stated that the withdrawal of Israeli troops must be in the context of a peace settlement as agreed between the parties.

Mr. Goldberg was also the guest of honour at a luncheon given by the Board of Deputies for its members and representatives of the major Jewish organisations. On behalf of the AJR, the function was attended by the chairman, Mr. A. S. Dresel, and the general secretary, Mr. W. Rosenstock.

GEORGE BROWN WITHDRAWS FROM PRO-ARAB GROUP

Mr. George Brown, Deputy Leader of the Labour Party, has withdrawn his sponsorship of the pro-Arab Labour Group formed by Mr. Christopher Mayhew. At the same time, he has also declined an invitation from Mr. Sidney Goldberg to join the Labour Friends of Israel. In a personal letter to Mr. Goldberg Mr. Brown stressed that he would not now want to be connected with either side of the groupings. This would leave him free to pursue his own efforts for a solution to the Middle East problems.

At a meeting of M.P.s. held under the chairmanship of Sir Barnett Janner on the occasion of Mr. Arthur Goldberg's visit to London, Mr. Brown introduced Mr. Goldberg in most friendly and warm terms.

MOSLEY AUTOBIOGRAPHY

Speaking in a debate on violence in contemporary society in the Lords, the Earl of Cork and Orrery criticised those who supported Sir Oswald Mosley's recent autobiography. These people, many of whom should have known better, said Lord Cork and Orrery, committed themselves to print in support of the myth that the innocent Blackshirts had been unfairly misunderstood. But there were fortunately some at hand to set the matter right, among them Mr. Bernard Levin, Lord Ritchie-Calder and Lord Stonham. The Lord Mosleyites, he went on to say, used the Nazi technique of provoking violent reaction in their opponents in order to stamp on it with greater violence, while pretending they were doing so in defence of their own freedom of speech, and that could be tried again. He asked those who argued that violence should not be answered with violence whether one could merely accept the violence? "The fascists were certainly violent long before anybody wanted to be violent with them".

RACE RELATIONS BOARD

Mr. Mark Bonham Carter spoke at the silver jubilee public meeting which followed the annual meeting of the Manchester and Salford Council of Christians and Jews. Coloured immigrants, he said, face similar problems of discrimination as those experienced by Jews many years ago. Coloureds could learn from the Jewish example of endurance, said Mr. Bonham Carter, stating that the Jews in organisations like the C.C.J. have successfully overcome prejudice and are now happily integrated into the life of the country. "All the Race Relations Board asks is that the rules of fair play should be accorded to all regardless of ethnic, national, colour or religious differences".

GERMAN CONSULATE LIVERPOOL

The German Consulate has moved its offices to: Pearl Assurance House, 55 Castle Street, Liverpool, 2 (Tel.: 236 0294).

MR. WILSON AT POALE ZION MEETING

The Prime Minister, Mr. Harold Wilson, spoke at a dinner in celebration of the 20th anniversary of *Jewish Vanguard*, the organ of Poale Zion in Britain. In his address, the Prime Minister stated: "At all times, and whatever the cost, we have insisted that the right of Israel to her national existence and her security must be recognised and secured".

BERGEN-BELSEN SURVIVORS MEET

Leaders of the World Federation of Survivors of Bergen-Belsen met in London for the federation's annual remembrance award. The recipients were Arthur W. Morse, author of "While Six Million Died", and Professor Jacob Presser, who wrote a book about the destruction of Dutch Jewry under the Nazis.

An international protest campaign was launched by the federation against the French Government's intention to disturb the graves of Bergen-Belsen—the French have applied to exhume the bodies of 139 French nationals believed to be buried in the mass graves of that camp. The group of prominent Jewish writers who formed the international jury for the award declared that those who died in Bergen-Belsen "perished not as nationals of any State but as human beings whom the horror of Nazism made brothers for ever".

At a dinner given at the Dorchester Hotel, London, the horror of Bergen-Belsen and the martyrdom of European Jewry were recalled. Mr. Elie Wiesel, a leading Jewish writer, said that the only ones who remained true to themselves, to the Jewish people and to mankind, were the Jews who perished in the Holocaust. And for that very reason their fate filled him with pride and joy. Even the Jews in America and Britain had not done enough at the time of the extermination, said Mr. Wiesel.

Mr. Josef Rosensaft, President of the Federation, announced the establishment of a Remembrance Fund of £500,000 to help Israeli writers and scholars to do research in, and to write of, the Holocaust.

LADY SEROTA'S APPOINTMENT

Baroness Serota has been appointed a Minister of State in the Department of Health and Social Security. Lady Serota is a leading expert in the social services and, especially, in the welfare of children; it was because of her work in this sphere that she was created a baroness two years ago. Before losing her G.L.C. seat when the Conservatives swept Labour from office, Lady Serota was chief whip at County Hall. Until her appointment as Minister of State, she was a Government Whip in the Lords.

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ANGLO-JUDAICA

Jewish Students' Society

University College London's Jewish Society held a dinner in the staff refectory of the college. Naomi Jacobs, the society's first woman chairman, presided. Guests of honour were the Rev. Dr. Isaac Levy, director of the J.N.F. in Britain, and Mrs. Levy.

Dr. Levy and Mr. Malcolm Weisman, president of the U.C.L. Jewish Society, pointed out that there was nothing incompatible in a student living a full Jewish life and at the same time enjoying to the full the wider university life and opportunities. Jonathan Waldman, past chairman of the U.C.L.J.S., referred to the outstanding work of the society as a leading constituent of I.U.J.F. and for many important causes such as the plight of Jews in the Soviet Union and the Arab countries. He appealed to the society to combat racialism directed against Britain's coloured population.

Orthodoxy and Reform

At an open forum held at the Manchester Reform Synagogue, one of the subjects under discussion was the question "In what sphere is co-operation possible between Orthodox and Reform?" All the speakers thought that the Chief Rabbi had not implemented his promise of closer co-operation between the groups.

Youth Workers

Speaking in a personal capacity at a conference on "Youth of Today", held at Woburn House, London, by the training sub-committee of the League of Jewish Women, Mr. Mich Goldstein, general secretary of the Association for Jewish Youth, stressed the importance of training youth workers. A really substantial foundation was needed to be used, not to build enormous youth centres but rather to finance leadership-training courses and research projects, to give grants to existing youth organisations and to found new clubs in areas where no such facilities existed. Club leaders were in short supply and voluntary workers were harder to obtain now than at any other time in his experience. Unless adequate adult leadership was available, it was better to forget any idea of starting new clubs. Today about one in four or five young people belonged to a youth movement and there was every reason to suppose that the number of young people reached by the clubs and youth organisations had decreased.

Rabbis and U.S.S.R.

At a council meeting of the Anglo-Jewish Association it was urged that the Chief Rabbi should lead a delegation of ministers of religion to the Soviet Union to study the position of Jews there. Mr. Harold Sebag-Montefiore, president of the A.J.A., said it was unfortunate the Chief Rabbi's visa application to enable him to travel to Moscow for the birthday celebrations of Rabbi Y. L. Levin had not been processed with sufficient speed by the Soviet Embassy in London. Although it would be wrong to exaggerate the significance of the birthday celebrations, he was happy that an opportunity had arisen for greater contacts between the Jews of Russia and the West.

Jewry's Debt to Britain

Dr. George Steiner received the 1968 *Jewish Chronicle* book award for his collection of essays, "Language and Silence". Speaking at the official presentation, he stated that British Jews owed this country a special and unique contribution in return for the peace and tolerance in which they were privileged to live. The privilege of living in England became more than ever a unique experience, said Dr. Steiner, when one considered the precarious position of Jewry in many parts of the world, including the U.S.

The opportunities available in this country were not eternal anywhere, especially where economic and social crises arise. Jews had a direct stake in the good fortunes of this privileged Commonwealth, said Dr. Steiner. "For if things were to go badly here, where else could we go?"

NEWS FROM ABROAD

UNITED STATES

Bigotry in New York

Mr. Arthur Goldberg, the President of the American Jewish Committee, and Mr. Roy Wilkins, the executive director of the National Association for the Advancement of Coloured People, revealed at a press conference that an all-out campaign has been launched against New York's racial and religious bigotry. This has been started by twenty Negro, Jewish, Protestant and Catholic leaders of organisations in the human rights field. A telephone "hot line" was being established between them and the city agencies to ensure prompt communication and joint action on race relations before they "escalate beyond all proportions".

The two leaders called on all governmental and private agencies to terminate financial help to any organisation engaging in spreading racial or religious bigotry.

Fire Bill Introduced

A Bill to make destruction of houses of worship by arson a federal, rather than State, crime, has been introduced by Senator Jacob K. Javits.

The Agudat Israel of America requested Federal Bureau of Investigation intervention after a series of fires in New York yeshivot. The U.S. Department of Justice, of which F.B.I. is a division, told Agudat Israel that, under existing law, it had no jurisdiction over such crimes. The Senator introduced the Bill after Agudat Israel had informed him of this.

CANADA

Census on Yiddish

The Canadian Jewish Congress's research department, in a study of the 1961 Canadian census, states that Yiddish is no longer the mother tongue of two-thirds of the community. The 1961 census showed Yiddish as the mother tongue of 29.6, as against 95.4 in 1931.

Legislation on Hate Propaganda

At a Senate hearing in Toronto, Canadian Jewish Congress representatives gave evidence for a proposed Bill to make hate propaganda illegal in Canada. The delegation from Toronto, Montreal and Ottawa cited as examples worsening Negro-White and Negro-Jewish relations in New York City. Antisemitism in Canada, they said, was a "sporadic and minor problem" but more important was an "explosive continental situation" involving Negroes and Indians. Hate propaganda would only add fuel to an eventual conflagration. Consideration of the Government-sponsored draft Bill, which was introduced in 1966, has been delayed because of parliamentary crises.

SOUTH PACIFIC AND SOUTH-EAST ASIA

The Executive Council of Australian Jewry has taken the initiative towards preparing the ground for a conference of Jewish communities in the South Pacific and South-east Asian regions, to discuss mutual problems.

The Council sent a memorandum to 31 congregational, communal and social organisations in New Zealand, Singapore, Hong Kong, Thailand, the Philippines and Indonesia. The memorandum stated that the withdrawal of European powers from South-East Asia had brought about a new situation, which also affected the Jewish communities in the area. It had left a "spiritual vacuum" which must be filled if the communities were to survive. Because of the small numbers in these communities, they did not possess the resources to be self-sufficient and they needed spiritual help from outside in order to continue.

NAZI VICTIMS THANK VENEZUELA

The 30th anniversary of the escape from Nazism of two groups of Jews through the co-operation of the Venezuelan authorities has been marked by Venezuelan Jewry.

Eighty-six Jews disembarked in Caracas on February 2, 1939, after a terrible journey from Hamburg, having been refused permission to land in Trinidad. They were granted 30-day entrance permits, later extended, by the Government of General Eleazer Lopez Contreras. Very soon 120 Jews were allowed to enter Venezuela from Europe. The refugees were housed on a country estate while the Red Cross provided them with food and medicine. Commenting on their arrival, the Venezuelan press of the day said their professional and economic skills would be of benefit to the country.

ARGENTINA

The Left-wing Federation of Jewish Cultural Institutions in Argentina appealed to Israel, through the non-Jewish press, to withdraw from the occupied territories. In a public statement, Daia, the representative organisation of Argentine Jewry, protested strongly against the appeal. The federation, said Daia, was causing confusion among Argentine public opinion by purporting to represent a wide range of Jewish cultural institutions, which, says Daia, is not true.

INTERMARRIAGE IN SOUTH AFRICA

Interviewed about the increase of intermarriage between Jews and non-Jews in South Africa, Rabbi B. M. Casper, the Chief Rabbi of the South African Federation of Synagogues, said there was no crisis, but intermarriage was to be deplored. The chief minister of the Johannesburg United Progressive Jewish Congregation, Rabbi A. S. Super, said intermarriage was bound to happen in a modern society, and he could only save as many people as possible for Judaism. Senior officials both of the Afrikaans and of the Roman Catholic Churches in South Africa expressed the view that they had nothing against intermarriage and, indeed, that it created greater unity.

CHINA

Mr. and Mrs. Eric Gordon and their son, Kim, have been missing in China since October, 1967. The first official information of the arrest was recently given by the Chinese to Mr. Gordon's father, Mr. Sam Gordon, and other members of the family. They were informed that the Gordons had been arrested for offences against Chinese law and that their case was being investigated. Mr. Eric Gordon is a Jewish journalist, and he and his wife worked as translators in Peking for the Foreign Languages Press.

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JEWRY IN THE EAST

MOSCOW CHIEF RABBI'S BIRTHDAY CELEBRATIONS

The 75th birthday of Rabbi Yehuda Leib Levin, the Chief Rabbi of Moscow, was celebrated at a special service in Moscow's Central Synagogue. About 2,000 Jews attended the sabbatical prayer in Moscow's 90-year-old synagogue.

Many leading rabbis of the world, including the Chief Rabbis of Israel, Britain and France, accepted invitations to attend the celebrations. However, only two, both from America, obtained visas to reach Moscow in time. Rabbi Arthur Schneier, of New York, presented Dr. Levin with a silver kiddush cup from the Rabbinical Council of America and a curtain for the Ark from his synagogue and himself.

Lajos Lederer wrote in *The Observer* that the Soviet leaders' gesture to invite the heads of world Jewry to the Moscow celebration was the first encouragement for the Soviet Jewish community since the anti-Zionist purges began just before Stalin's death.

POLAND

Four Polish Jewish students who were arrested, together with other Jewish and a few non-Jewish students, after student demonstrations at Warsaw University in March, 1968, have been convicted and gaoled. They received sentences ranging from 20 months to three years' imprisonment. All four are the children of prominent pre-war Jewish Communists dismissed from their posts following their children's arrest last year.

Although the Polish press blamed "Zionists" and "Zionism" for the student disturbances and the anti-Jewish campaign in Poland reached a climax in the months after last March, the Polish press agency's report of the proceedings made no mention of Zionism.

General Mieczyslaw Moczar, the former head of the Polish security police who is now a deputy member of the Politburo, made a new attack on the Jews at a conference of the Communist Party's district organisation in Kilce. He accused them of combining with the National Democrats—a pre-war anti-Jewish party known as the "Endeks"—to denigrate contemporary Poland. The "revisionists", the Jews and the Endeks were, he said, "united in their virulent and ferocious hatred of Socialist Poland, and on this level they are in agreement with each other and think identically".

CZECHOSLOVAKIA

Mr. Frantisek Fuchs, the president of the Czechoslovak Council of Jewish Communities, said that the Government was showing great understanding towards Jews, and a progressive attitude was being adopted by Government institutions, especially the State Secretariat for Church Affairs.

This year is the 25th anniversary of the mass killing of Czech Jews at Auschwitz-Birkenau on the night of March 8 to 9, 1944, when 3,900 men, women and children were murdered by the Nazis. For the first time a wreath was laid at the Pinkas Synagogue memorial to the 77,927 Czechoslovak Jewish victims of the Nazis. March 9 was made a day of mourning.

The Government, it is understood, will soon begin work on a Theresienstadt memorial.

A former inmate of the Theresienstadt concentration camp, Dr. Viktor Knapp, a Jew, has been elected president of the Czechoslovak Federal Parliament and chairman of the constitutional committee of the People's Parliament.

The Slovak Minister of Culture, Mr. Miroslav Valek, gave a pledge that any antisemitic tendencies which may appear in Slovakia will be firmly suppressed. The Slovak Government, he said, will do its utmost to secure the civil liberties guaranteed by law to all citizens. This undertaking was made at a meeting with Rabbi Isidore Katz and Dr. Benjamin Eichler, the chairman of the Central Union of Slovak Jewish Communities. Mr. Valek also expressed appreciation of the Jewish contribution to Slovak culture.

ERICH KAESTNER ZUM GRUSS

Erich Kaestner, das ewige Kind und der einzige Autor, der der Verbrennung seiner eigenen Buecher beigewohnt hat, ist 70. Wie die Zeit vergeht!

Vor vier Jahrzehnten kam er aus seiner saechsischen Heimat nach Berlin und setzte sich ins Café am Nuernberger Platz, um seine klugen Gedichte zu schreiben. Spaeterhin siedelte er ins "Café Leon" am Lehniner Platz um, und des Nachts sah man ihn vor einer halben Flasche Sekt in Bars arbeiten. Gleich sein erstes Buch, "Herz auf Taille", schlug ein, liess hinhoeren. Seine politischen und gesellschaftskritischen Verse wirkten wie gesprochene Prosa, wie von einem behutsamen Lehrer geschrieben. Seine scheinbare Objektivitaet machte ihn populaerer als Tucholsky, weil er weniger intellektuell erschien. Durch den Erfolg von "Emil und die Detektive", spaeterhin oft verfilmt, wurde er faelschlicherweise als Schriftsteller fuer Kinder abgestempelt; denen machte er sich verstaendlich, ohne herablassend zu sein. Seine Gedichte gingen ins Ohr, wurden zitiert und blieben ungeheuer einfach. "Puenktchen und Anton", "Das doppelte Lottchen" und all die anderen echten Kaestners wurden Standardwerke.

Goebbels gab ihm Schreibverbot. Aber er blieb im Dritten Reich, obwohl seine Buecher nur im Ausland erscheinen konnten. Er konnte und wollte sich nicht von seinen Lesern, seiner Muttersprache und seiner Mutter trennen. Weil er ein "literarischer Exporteur" war, der Devisen ins Land brachte, liess man ihn Filmmanuskripte schreiben, zum Beispiel den "Muenchhausen" fuer Hans Albers. Nach Kriegsende uebernahm er als einer der wenigen Unbelasteten die Feuilletonredaktion der amerikanischen "Neuen Zeitung"; aber das hielt er nicht lange aus. Weit aus mehr macht ihm Freude, Chansons fuer Kabarets zu schreiben. Als Trude Kolman aus London nach Muenchen, wo sich Kaestner festgesetzt hat, kommt, hilft er ihr, die "Kleine Freiheit" zu eroeffnen. Endlich kann er wieder seine Meinung sagen. Mit seinem Buehnenstueck, "Schule der Diktatoren"—warum soll man es verschweigen?—hat er genau so wenig Glueck wie einst mit seinem Roman "Fabian".

Zu seinem Siebzigsten sind seine gesammelten Werke zu sehr populaeren Preisen bei Droemer Knaur erschienen; moege er ihnen noch viele neue hinzufuegen. PEM

BALLADES ON GERMANY

Inspired by Heine's "Wintermaerchen"

If more than one hundred years after his death Heinrich Heine is still feared and hated by Philistines of various kinds in Germany, this is to a large extent due to his magnificent cycle of ballades "Deutschland, ein Wintermaerchen" in which he ridiculed the German misère of his days. This work is considered as particularly topical by those of us who look at Germany from beyond her frontiers.

It is therefore perhaps not surprising that a German writer living in London in "voluntary exile", Arno Reinfrank, has made the courageous attempt to describe his impressions of Germany in a similar style. In his cycle of ballades, "Deutschlandlieder zum Leierkasten" (total-hirsch-verlag, Berlin, Paperback, DM. 3.80), Reinfrank, inspired by Heine's Wintermaerchen, describes his visit to the "old country". The events since Heine's days include two world wars, Auschwitz, the partition of Germany and the "economic miracle". The shapes have sharpened, but the basic structure has remained. Carolus Magnus still lies buried in Aachen, but now "with Rolls-

Royce, complete with chauffeur". Whereas Heine's fellow traveller in the postal coach praised the German Customs Union which had just been formed, Reinfrank's acquaintance in the Ruhr express forecasts:

"Die ganze Welt will sich von uns
In Ordnung bringen lassen."

In Hamburg the goddess Hammonia who gave Heine such an accurate picture of Germany's future, is no longer in power. Instead the "green crocodile" is in charge. It lives "in many forms and under many skins". Rather than searching for Barbarossa in the Kyffhaeuser Reinfrank takes a walk in the Black Forest where he finds an S.S. war criminal in hiding, waiting for the general amnesty to return to "public life."

Perhaps one of the most moving of these ballades describes how Reinfrank's father, prematurely aged in the fight against the Nazis, shows his son the site in his home town of Ludwigshafen where Hitler's slave labourers—now officially forgotten—were worked to death, "a present from the Nazis to the gentlemen of the I.G. Ludwigshafen."

The "new song", the "better song", promised to us by Heine more than 120 years ago, remains an unfulfilled dream. Reinfrank believes that its spirit has been buried "Unter den Linden" in East Berlin, guarded by a soldier of the East German People's Army in Prussian uniform. The author emigrates to England where, "drinking my cup of tea mixed with milk", he hopes to recover from the dark German reality.

The little book, illustrated somewhat forcefully by Uwe Witt, is a courageous and daring attempt to describe the German scene of 1968 in a new way. It should find many thoughtful readers inside and outside the German borders.

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Old Acquaintances

Austria: Alexander Lernet-Holenia has succeeded F. Th. Csokor as president of the Austrian P.E.N. Club.—Ljuba Welitsch, an opera star in Vienna, at Covent Garden, Scala and the Met., is making a come-back on TV after having lost her voice twelve years ago.—Ernst Haeussermann, former director of the Burg has become honorary director of the Max Reinhardt Memorial in Salzburg.—Dr. H. Reif-Gintl has been appointed director of Vienna's State Opera.—Robert Stolz, whose operetta "Zwei Herzen im Dreivierteltakt" is successfully playing at Vienna's Raimund-Theater, flew to Berlin to conduct an L.P. recording of his music.

Switzerland: René Deltgen appeared in Kleist's "Der zerbrochene Krug" at Zurich's Schauspielhaus with Christiane Hoerbiger, Paula Wessely's daughter.—Ellen Schwannecke is in the children's musical, "Pinocchio", at Zurich's Opera.—Hilde Zadek sang in Brecht's "Mahagonny" in Berne.

Milestones: Leontine Sagan, who co-directed "Maedchen in Uniform" for the screen in Berlin and several Ivor Novello musicals before the war in London, celebrated her 80th birthday in South Africa where she now lives.—Austrian actor Emil Feldmar celebrated his 80th birthday in Vienna; he plays the lead in Felix Salten's "Zweimal Hochzeit" at the Tribuene.—In Immensee, Michael Raucheisen, well-known pianist and husband of Maria Ivoguen, has also turned 80.—Gertrud Isolani, who lives near Basle, is 70 years old. Her first novel, "Nacht Aller Naechte", was published by Munkepunkte, and her book, "Der Donor", has been reprinted.—Seventy-five-year-old Ludwig Marcuse, philosopher and critic, who now lives in Bad Wiessee, wrote his own obituary "Nachruf auf L.M.", published by Paul List in Munich. He returned to Germany from California a few years ago.

News from Everywhere: Marlene Dietrich sued the French author, Roger Peyrefitte, for libel. She claims 20,000 francs damages because he called her a "fellow citizen of Hitler".—After long negotiations the City of Berlin has acquired Gerhart Hauptmann's literary papers for 3.8 million D.M. from the widow of his son, Benvenuto.—Robert Gilbert, together with Erich Kaestner, is writing a libretto based on "Drei Maenner im Schnee", with music by Paul Burkhardt of "Oh, mein Papa" fame.

Perhaps of Interest: Kortner once said: "The trouble with Germany is every city wants to be like old Berlin—even Berlin." But the former capital is no longer the hub of the world, and the fashion trade has ceased to be concentrated around the Hausvogteiplatz. In "Berlin - Hausvogteiplatz", published by Musterschmidt-Verlag in Goettingen (D.M. 24.80), Brunhilde Daehn has described the background of that epoch as well as the history of leading firms such as N. Israel, Herrmann Gerson, Rudolph Hertzog, Leineweber, Graumann & Stern and ETAM (Etablissement Mayer). The world of the fashion trade was a self-contained world, with its own lingo and sense of humour. In spite of many mistakes, the book is a good start, and it is well that this material has been collected whilst some of those "in the know" are still alive.

Germany: Leonard Steckel is in Arthur Miller's "Der Preis" at Hamburg's Thalia, directed by H. Koch.—Eighty-six-year-old Tilla Durieux appears in Anouilh's "Leocadia" in Wiesbaden.

PEM

Hanns G. Reissner

ASSESSMENT OF AN EPOCH

Jews in German Public Life 1848-1918

This reviewer stands in need of all conceivable superlatives in an attempt to do justice to Ernest Hamburger's book which is the fruit of a life-long engagement in public life and of several years of painstaking research and balanced writing.* Hamburger's presentation makes for precise information as well as for mental enlightenment and stimulating reading. The latter quality may be suspect to the professional historian; suffice it to remind him of the literary gifts of an André Maurois. Hamburger breaks his text of 562 printed pages (disregarding additional 33 pages of bibliography and register) into alternating chapters. General historical, political and statistical surveys alternate with biographical sketches of principal as well as minor actors. Whether one reads the book systematically—which one should—or at random, a chapter here and a chapter there, one is due to gain. Rarely has Dr. Max Kreutzberger, former director of the Leo Baeck Institute, New York, made a better intuitive choice than when he assigned the topic to Mr. Hamburger.

Hamburger's survey covers the 19th century until the fall of the monarchy in 1918. This is a logical segment; but one eagerly awaits a sequel for the years thereafter to complete the picture. It is understood that the author is working on a second volume dealing with the Weimar republican period.

Hamburger's pragmatic definition excludes from "public life" Jewish participation in religious community and municipal self-administration. Obviously, he is aware of the traditions Jews had acquired, since medieval times, in conducting their internal affairs, as well as, since Napoleonic days, their services as municipal councillors and deputies. Both had prepared them for the assumption of duties on broader, state and national levels. These included, during the period covered by the book, just one single member of a state government (viz., Moritz Ellstätter, Minister of Finances in Baden), however, some federal and state civil servants ("Beamte", among them state-employed academic professors who taught public law and international law), as well as parliamentarians.

Excluded from analysis are those men of Jewish birth who influenced "public life" from the vantage points of publicity and the press. No doubt, the actual impact of, say,

* Ernest Hamburger: *Juden im öffentlichen Leben Deutschlands. Regierungsmitglieder, Beamte und Parlamentarier in der monarchischen Zeit 1848-1918* (Schriftenreihe wissenschaftlicher Abhandlungen des Leo Baeck Instituts Nr. 19). J. C. B. Mohr (Paul Siebeck), Tübingen, 1968. DM.54. Reduced price for members of the Society of Friends of the L.B.I. £4 5s.

Heinrich Heine as a writer was much larger than the participation of a few Jews in the deliberations of state diets in, say, Anhalt, Braunschweig or Sachsen-Meiningen. However, Hamburgers' self-imposed limitation is wise and was necessitated by considerations of space.

Among parliamentarians, Hamburger distinguishes between non-Socialist (Conservatives, National Liberals and Progressives) on one hand and Socialist (S.P.D. and U.S.P.D.) on the other. Included are individuals who were baptised (such as, in alphabetical order, Jakob Riesser, Eugen Schiffer, Eduard von Simson, Friedrich Julius Stahl) and Socialists (such as Eduard Bernstein or Otto Landsberg) who had severed relations with the Jewish religious community as a matter of principle without, thus, necessarily wishing to deny their "ethnic" link. These inclusions are justified because—as distinct from certain successor states of Austria-Hungary or Russia—in Germany Jews and men of Jewish background did not seek election on a "Jewish" national ticket, but as opponents of general political principles.

The analysis and presentation of these various ideological and political motivations are gems in Hamburger's narrative. They are, at one and the same time, detached and involved. The author himself had been an *Oberregierungsrat* in Breslau and member of the S.P.D. faction in the Prussian diet in the Weimar days; but his pen-portraits are examples of committed objectivity, perhaps just a little mellowed by the retrospective notion that, whatever the particular individual might have striven for, turned out to be illusory. As Heine would have said:

Ich hatte einst ein schönes Vaterland.
Es war ein Traum.

However, so long as it lasted, it was neither a chimera nor a Don Quichoterie. The various actors and their respective antagonists were faced with specific historical and political situations—Gabriel Riesser and Moritz Veit as members of the national assembly at the *Paulskirche* in Frankfurt, after the revolution of 1848; Ludwig Bamberger and Eduard Lasker, erstwhile supporters and, later, opponents of Bismarck's course; the leading Socialists, often frustrated by problems inherent in applied "Revisionism" and international solidarity of the proletariat. They found expression in day-to-day parliamentary struggles requiring a combination of long-range vision and strategic skill. Hamburger re-creates the various situations, the different approaches, compromises and eventual solu-

tions with the cumulative talents of the expert familiar with the intricacies of the power game, of the historian craving for objectivity, and of the artist whom the kaleidoscope of human personalities fascinates ever afresh.

The book stands in a class by itself as a model of both political historiography and solid factual information. In these circumstances, the job of the reviewer cannot be to condense its contents into a few, lucid paragraphs, but to urge that as many readers as can be reached take advantage of the accumulated political knowledge and human wisdom of the author.

A MODERN YIDDISH DICTIONARY

In recent years we have witnessed a growing interest in the study of Yiddish and its literature, stimulated by the American Yivo and other scholarly institutes. Indeed, investigations into the field of Yiddish are today actively pursued by a host of ardent scholars and devoted modern linguists. In addition to the language, Yiddish literature of the Middle Ages, secular as well as religious, is carefully studied, texts analysed and published. In the United States and elsewhere, Yiddish research continues on many levels, at colleges, universities and institutes of high learning. The same also applies to Israel, where a Chair for Yiddish and its literature has been established at the Hebrew University in Jerusalem.

To meet an ever-growing demand, the important task of compiling an authoritative dictionary of English-Yiddish and Yiddish-English was assigned by the Yivo to Dr. Uriel Weinreich, a brilliant linguist and former Professor of Yiddish at the Columbia University in New York*. The dictionary has now come off the press and, in the words of its author, it should furnish the advanced student of Yiddish with access to the language, its intricacies and modern usage. The dictionary should also serve as a linguistic guide to the correct and idiomatic employment of the language in speech and writing.

Modern literary Yiddish, like any other language, contains a number of orthographic, phonetic, grammatical and semantic variants which, if encountered by the reader of Yiddish texts, "have been incorporated in the Yiddish-English part of the dictionary". It contains vast linguistic material, traditional and secular, with equivalents and elements from the modern world of science, technology, economics, arts, and the like, which Weinreich has accumulated, compiled, analysed and explained and finally incorporated in his *opus magnum*. In his "Guidelines for Use of the Dictionary", the author briefly and concisely discusses the various devices employed in his dictionary and the principles underlying them. Weinreich has also introduced to his work a multiplicity of innovations, linguistic and methodological. Grammatical rules, the treatment of nouns, and the inflection of verbs with some of their irregularities, are well noted and the correct pronunciation of words, mainly of Hebrew and Aramaic origin, is carefully indicated. Hundreds of idioms and scores of terms appertaining to the Jewish way of life in Eastern Europe and its culture are explained, and so are some figurative, ironical or contemptuous words and phrases.

In his dictionary Weinreich gives us a portrayal of standard Yiddish in all its facets, adequate as a medium of expression of the plentitude and the various intricacies of modern Jewish life. It contains all the necessary material to enable the student of Yiddish to attain a mastery of the language.

J.Ms.

* *Modern English-Yiddish, Yiddish-English Dictionary*, by Uriel Weinreich. Yivo Institute for Jewish Research. McGraw-Hill Book Comp., New York, 1968.

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Robert Weltsch

BIRTHDAY TRIBUTE TO ERNST SIMON

At the age of 70 (March 15), Ernst Simon is the prototype of a religious and at the same time enlightened Jew, a product of what was best in German Jewry, never to recur, because the cultural atmosphere in which he was nursed is gone for ever. Now a professor emeritus and a multifold grandfather, he still looks like the juvenile enthusiast whose self-assurance helps him to overcome despair over the cruelties and follies of men.

Ernst Simon's way through this century is a mirror of a turbulent period of Jewish history. In his student days he was imbued with the heritage of German humanism, steeped in the works of the great German writers and historians of the eighteenth and nineteenth centuries. It was the time of an exceptional intellectual and cultural intensity at German universities, especially Heidelberg, quite different from today's malaise; only recently Ernst himself described that period in his charming tribute to his colleague of those days, Adolf Leschnitzer, who celebrated his seventieth birthday about a month earlier than Simon.

Grown up in a completely assimilated family, Ernst "discovered" the meaning of his Jewishness during the First World War and became an ardent Zionist, though of a special kind, combining Zionist self-identification with insistence on preserving the real values of humanist tradition (usually believed alien to nationalism). When he later settled in Frankfurt, he came under the spell of such men as Rabbi Nehemia Nobel and Franz Rosenzweig, and made up his mind that a genuine Jewish way of life could not be based on political programmes or ideologies but required the warmth and continuity of faith. In order to recover what had been cut off by preceding generations, Ernst devoted himself to learning, penetrating deep into the

maze of perennial Jewish thought throughout the centuries.

So it happens that when you call unexpectedly at his house in Ben Maimon Avenue in Jerusalem, you may easily find him, with a little cap on his head, bowed over a folio of the Talmud. He has made it a rule to "learn" a page of Gemara every day. Many assimilated people in our time are talking about the renewal of religion, but they remain alienated to the paraphernalia of customs and folklore acquired over the centuries in one country or another of Jewish residence. It is rarely that a man educated in secular erudition adopts this form of life with love and enjoyment, and also with tolerance and a sense of humour. When Ernst takes a sweet—and it would be futile denying that he likes sweets and cakes very much, in spite of the warning of his wife Tatyana (Toni) who wants to keep him slim—he folds his arm over his head in order not to violate the commandment to eat only with the head covered.

Protagonist of Jewish-Arab Co-operation

Yes, this septuagenarian is a man *sui generis* and that makes him so popular, respected and beloved in different circles, inside and outside Israel. Even those have affection for him who do not share his views on particular subjects, mostly on political issues. This refers especially to the problem of how Jews and Arabs should live together in Palestine and today in Israel. Simon is one of the main public figures in a minority movement, a group which emphasises the necessity of recognising the natural rights of Arabs, even with understanding for their kind of nationalism. Having been in close touch with J. L. Magnes and with Martin Buber, he is today the head of the small group known as "Ichud" which has relentlessly advocated seeking close co-operation with the Arabs in

a country which by destiny has to be the common homeland of two nations.

A man of outstanding pedagogical gifts, Ernst Simon has helped to build the pedagogical faculty of the Hebrew University and other institutions. Hundreds, perhaps thousands, of disciples enjoyed his education and guidance, many of them today occupying important positions in the Israel educational system. But he never confined his activity to schools and institutions. He realises also the importance of adult education. Being one of the most brilliant speakers and lecturers of our time, both in Hebrew and in German, also preaching in English in American synagogues, he enjoys the tremendous impression he makes on his listeners, not out of vanity alone (although he confesses to be an expert on vanity), but because he knows well how important it is to give some sort of comfort and orientation to the bewildered men of this time.

German Jews will never forget how he exerted these talents in Nazi Germany when, together with Martin Buber, he directed the work of spiritual support that was modestly called adult education. We are grateful to him for having preserved the memory of these unique activities in his book on the *Mittelstelle*, also published in a condensed English version in Year Book I (1956) of the Leo Baeck Institute. We cannot enumerate all of Simon's writings; some of them were collected in his book *Bridges* (Brücken), published on the occasion of his 65th birthday and reviewed here at the time. But this short tribute would be incomplete if we did not mention his latest work, the 48-page Introduction to the first Hebrew edition of Baeck's *Wesen des Judentums*. It presents and interprets the historical figure of Baeck to the Hebrew reader, and especially to the Israeli youth, for the first time.

We extend our congratulations to him and are glad also to include in our good wishes his brave companion Toni, a notable Rehavia personality in her own right and an invaluable source of current information, as well as his children and grandchildren. Without Toni, Ernst could not have been what he was and is.



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A KORNGOLD BIOGRAPHY

"Eine Radiosendung der Arie der Marietta aus Korngolds Oper *Die tote Stadt* wurde mir kuerzlich zu einem Erlebnis von traumhafter Tiefe, jenseits vom aktuellen musikalischen Eindruck. Aus der Gefuehls- und Stimmungssphaere des Stueckes traten mir ergreifend Persoenlichkeit und Lebensschicksal Erich Wolfgang Korngolds vor die Seele, wurde mir die fruehere musikalische Epoche, in und aus der diese Musik entstanden war, geheimnisvoll gegenwaertig—jenes Wien stand vor mir, von dessen Atmosphaere diese Musik erfuehlt ist".

The writer is Bruno Walter, and this opening of his tribute to the composer is as characteristic of the great conductor as his memorial essay is masterly in its summing-up of the man and musician Korngold.

Walter's tribute serves as a preface to the short biography in which Korngold's widow (herself no longer alive) relates the eventful life of the famous Austrian-Jewish musician.*

The father, Julius Korngold, came from a Moravian Jewish family. A strong enthusiasm for music drove him to try his hand at musical criticism, which he practised besides his work as a lawyer. His writings found favour with Hanslick, who engaged him as his assistant at the Vienna *Neue Freie Presse*; subsequently, Korngold became Hanslick's successor and also an heir to his mentor's controversial reputation.

Young Erich revealed his creative talent at an unusually tender age. The ten-year-old boy impressed Mahler to such an extent that he recommended lessons with Zemlinsky, Schoenberg's teacher and brother-in-law. At this time, Bruno Walter lived in the same house as the Korngolds and kept vivid memories of the boy's excellent piano playing.

As a prodigy composer, Korngold was an almost unique phenomenon. His father, anxious not to take advantage of his position, was reluctant to promote his son's fame. But he ventured so far as to have some of the works printed for private distribution. Richard Strauss's reaction was: "Das erste Gefuehl, das einen ueberkommt, wenn man hoert, dass dies von einem elfjaehrigen Jungen geschrieben wurde, ist Schrecken und Furcht, dass ein solches fruehreifere Genie auch die normale Entwicklung nehmen moege, die ihm so innig zu wuenschen waere. Diese Sicherheit im Stil, diese Beherrschung der Form, diese Eigenheit des Ausdrucks in der Sonate, diese Harmonik—es ist wirklich erstaunenswert". Similar praise came from Nikisch, Humperdinck, Hermann Kretschmar and others.

Weingartner arranged for the 13-year old boy's pantomime *Der Schneemann* to be produced at the Vienna Opera, conducted by Franz Schalk. A year later, Nikisch premiered an Overture, and Schnabel presented Erich's second piano sonata, a work which found the admiration of Saint-Saens.

Thus the story of an amazing career unfolds, and again and again, the great artists of the period enter upon the scene: Klemperer, Szell, Tauber, Kiepura, Leo Blech, and then Max Reinhardt who was to play a decisive part in Korngold's life. All these encounters and successes are described in a manner that is appealing because it always remains natural and untainted by boastfulness.

Equally pleasant is the frankness with which the writer tells of her own romance and subsequent marriage to Korngold. As the

granddaughter of the great *Burgtheater* actor Adolf von Sonnenthal, she had all the advantages of an excellent artistic background; she had also enjoyed a sound musical training, and her enthusiasm for Korngold, the musician played no mean part in bringing them together. In spite of the discouraging attitude of Erich's parents, the marriage turned out to be extremely happy.

With his opera *Die tote Stadt* (1920) Korngold achieved international fame. Maria Jeritz was Marietta in the Vienna production and chose this role for her debut at the New York Metropolitan; it was the first German opera given there after the 1914-18 war.

Collaboration with Reinhardt led to the unforgettable Berlin *Fledermaus* production of 1929 and continued for the remainder of Reinhardt's life. It was Reinhardt's call to join him in Hollywood for the *Midsummer Night's Dream* film version which laid the foundations for Korngold's later emigration and success as a writer of film music. A cable from Warners asking for Korngold's immediate appearance in Los Angeles caused the composer's departure from Vienna shortly before the *Anschluss*!

Unlike many refugee artists, Korngold found the going easy although he did not cherish his tasks as much as the more congenial work he had to leave behind. He found some compensation in the friendly relations with such fellow refugees as Reinhardt, Bruno Walter, Schoenberg and Franz and Alma Werfel (Mahler). Gradually he began to resume more ambitious work and after 1946, he severed his collaboration with the film studios.

Luzi Korngold gives a moving report on their first post-war visit to Austria in 1949. "Wie wuerde man den Menschen gegenueberstehen? Wem wuerde man die Hand reichen koennen?"

He was cordially received and met with a great deal of good will. Performances of his works were arranged in Austria and Germany. Furtwaengler, who continued to enjoy Korngold's full confidence as a man and artist, had

offered to perform the *Symphonische Serenade* without even having seen the score.

But Korngold came face to face with another problem. While the public welcomed his music as enthusiastically as ever, the critics, conscious of Korngold's adherence to a past idiom, were antagonistic. Thus, the nostalgic trips to Europe included some bitter experiences. Nevertheless, the Korngolds' happy disposition prevailed. Travelling to Munich on the train, "Amerika, Hollywood, Krieg, Katastrophen—alles schien wie nur getraeumt; wirklich waren nur wir zwei und was uns verband".

On the return journey to America, they stopped at Bruges, the city which had inspired *Die tote Stadt* but which Korngold now saw for the first time.

The compositions of this period included a *Psalm* which had been commissioned by a Hollywood Rabbi.

After over a year's illness, Korngold died in his Californian home in 1957, not long after his 60th birthday. At the Vienna Opera, a black flag was hoisted.

Luzi Korngold's narrative makes good reading even for those who are not acquainted with Korngold's music. Although everything centres round his life and personality, the book also conveys fascinating impressions of the cultural atmosphere of the time and of the many great men whom she and her husband met.

There are two appendices: Paul Bekker's review of the world premiere of *Die tote Stadt* is, on the whole, very critical and seems to strike a discordant note in the context of this book; far more positive is the tribute by Korngold's friend, the Austrian composer Joseph Marx, who concludes by hailing Korngold as a great Austrian artist.

STAGE AND STARS

Barry Martin has become Teyve's deputy in the West End production of "Fiddler on the Roof", which has entered its third year at Her Majesty's Theatre.

Warren Mitchell, of Alf Garnett fame, studied Hebrew for six months at an ulpan in Swiss Cottage because he and his wife had planned to settle in Israel with their three children. He felt Israel was the only genuine Socialist country in the world. He decided against going there, being doubtful as to whether he could make a success on the Israeli stage with his still inadequate Hebrew.

The 1968 Light Entertainment Award of the Guild of Television Producers and Directors was won by Marty Feldman for his performance in his own BBC series, "Marty". Together with Barry Took, he also won the script award for the same series. Jack Gold was among the other award winners, gaining a production award in the "specialised programmes" category for his work on the film, "The World of Coppard".

Patricia Gilbert presented her one-woman show, "To Music—with Love", for the first time in London at the Commonwealth Institute. She also wrote all the sketches she performed. Her show first presented at the Edinburgh Festival in 1967, proved so successful then that she expanded it and has performed it in various places.

"RIGHTEOUS GENTILES" ROLL

At a ceremony in New York, eight names were added to the roll of "Righteous Gentiles" by Yad Vashem, the Heroes' and Martyrs' Remembrance Authority in Jerusalem.

Certificates and medals were awarded to eight non-Jews or their representatives, who risked their lives during the Second World War to save Jews from the Nazis. They were Mr. Wladyslaw Wojcik, Mr. Alexander Roslen, Mr. Barna Kiss, Mrs. Julia Wolfinger, Mme Blanche Mollino, the late Mr. and Mrs. Anton Usezanowski and the late Mr. Ignazy Lubczynski.

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* Erich Wolfgang Korngold; ein Lebensbild von Luzi Korngold. Oesterr. Komponisten des XX. Jhdts. Band 10. (Oesterreichischer Bundesverlag, Wien, 1967.)

RETIREMENT OF DR. C. KAPRALIK

As already announced in last month's issue, Dr. C. Kapralik, Joint Secretary of the Central British Fund and General Secretary of the Jewish Trust Corporation, retired on March 31. His successor in the Central British Fund is Mr. S. Somper, formerly headmaster of the Solomon Wolfson Primary School, and the new Joint Secretaries of the Jewish Trust Corporation are Miss A. Michel and Mrs. L. Beranek, who were his close fellow-workers for many years.

The retirement of Dr. Kapralik marks the end of a chapter in the history not only of the C.B.F. and the J.T.C. but also of the AJR. For almost 15 years there have been daily consultations between him and those hon. officers and officials of the AJR who partake in the work for the Homes. This co-operation, which excelled by unreserved mutual confidence, has resulted in feelings of comradeship and, to use a rare word on a rare occasion, genuine friendship.

As an able and experienced negotiator, Dr. Kapralik had a decisive part in the complicated preparatory work which preceded the completion of each of the Homes. At the same time, his sound judgement in questions of general policy, coupled with a strong sense of detail, have been invaluable in running the Homes and coping with the manifold day-to-day questions of finances, staff, maintenance and selection of residents.

Of equal importance, though less conspicuous, was his work for the Jewish Trust Corporation, whose General Secretary he was since its inception. Without the effective work of the J.T.C. in recovering the heirless and unclaimed Jewish property in the former British Zone of Germany it would not have

been possible to embark on widespread constructive welfare work for the benefit of the Nazi victims. Dr. Kapralik himself has given a stimulating account of the history of the J.T.C. in a book, published under the title "Reclaiming the Nazi Loot" (1962), thus also proving his mettle as a proficient writer.

Fortunately, we shall continue to have the benefit of Dr. Kapralik's co-operation, because also after having been relieved of his office duties he will remain a member of the Management Committee for the Homes. This small committee, comprising representatives of the C.B.F. and the AJR, has grown into a real team of fellow-workers. It would be wrong to describe Dr. Kapralik's future position among his colleagues as that of an Elder Statesman. He is much too deeply involved, and his temperament is fortunately bent to outspoken views rather than to detached non-committal advice. After all, his work has always meant more for him than the discharge of administrative duties. He has his heart in it, and he never forgets that he had to go through the same upheavals as those in our charge.

The problem of retirement is now the subject of many public discussions. Should people carry on as long as possible, or should they stop at a certain age, even if they are still full of vigour? The latter course certainly also has its advantages. Those who choose it may derive real benefit from the leisure they never had before. We know that with his manifold interests Charles Kapralik will make full use of the opportunities which this new phase of his life has to offer to him. May he enjoy them in health and happiness for a very long time to come.

WERNER ROSENSTOCK.

SOVIET JEWRY WEEK IN BRITAIN

Dr. Meir Michaelis, an Israeli lecturer at King's College, London, told university students at University College that the Soviet Government's restrictions on Jewish emigration to Israel could be changed at any time since they were not based on principles but merely on tactical considerations. The Soviet attitude towards Jews was motivated by the fact that if the Soviet régime opposed Jews on racial grounds it would have to reject Marx himself, who was of Jewish origin, and Lenin, who condemned antisemitism. However, antisemitism was practised by officials under the cover of attacks against cosmopolitanism and Zionism.

The meeting was part of Soviet Jewry Week, a nation-wide campaign to protest against the treatment of Jews in the Soviet Union. Mr. C. Abramsky, Fellow of St. Anthony's College, Oxford, warned students to conduct their campaign on behalf of Soviet Jewry with the utmost care. Soviet treatment of Jews should not be compared with Nazi persecution nor should the existence of Israel and her relations with the Soviet Union be mentioned. Campaigns for Soviet Jews should demand the establishment of an organisation which could act on their behalf. They should also demand that Jews be given the same facilities as other nationalities.

G. P. GOOCH'S BIOGRAPHER

The historian, Professor Frank Eyck, has been entrusted with writing the biography of Dr. G. P. Gooch, the historian and writer, who died last August at the age of 94. Professor Eyck, who is the son of the historian and lawyer, the late Dr. Erich Eyck, came to this country in 1936 at the age of 15. He taught history in Liverpool and Exeter before accepting a professorship last summer at the University of Calgary, Alberta (Canada). He wrote a biography of the Prince Consort and a study of the Frankfurt Parliament 1848-49.

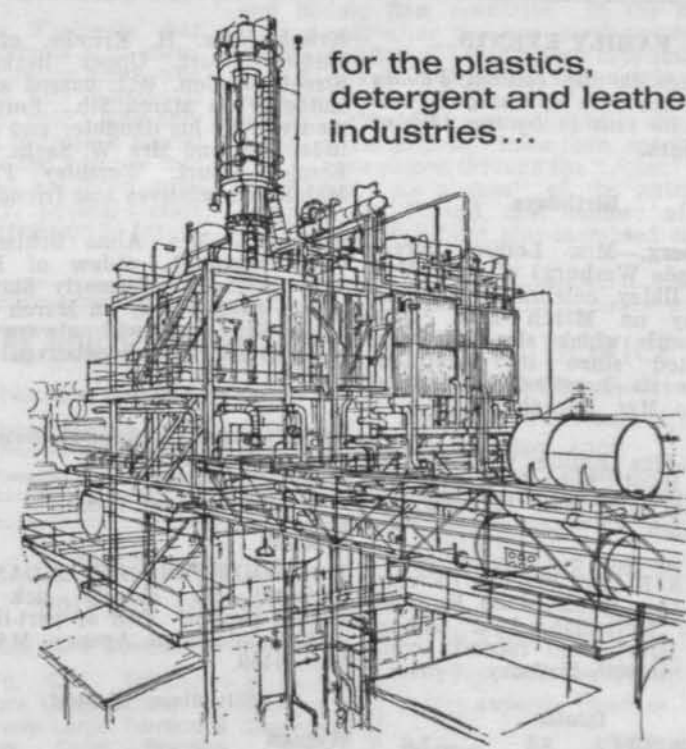


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IN MEMORIAM

KARL JASPERS

The philosopher, Professor Karl Jaspers, died in Basle a few days after his 86th birthday. Between the wars he was one of the best-known university teachers at Heidelberg, where he became lecturer in psychology in 1912 and professor of philosophy in 1922. Being married to a Jewess (Gertrud, née Mayer), he had to retire in 1937. He never compromised with the Nazi régime and, after the war, took a leading part in re-organising Heidelberg University. However, he was disappointed with the political and intellectual climate in post-war Germany and, in 1948, accepted a call to Basle. His sceptical views about present-day German trends also found their expression in his book "Wohin treibt die Bundesrepublik?" (1966).

Professor Jaspers' philosophical publications include a standard work about Nietzsche and "Ursprung und Ziel der Geschichte." At the same time, he also wrote about topical subjects, e.g., "Die Schuldfrage" (1946) and "Die Atombombe und die Zukunft des Menschen" (1958). When in 1966 the World Jewish Congress held a conference in Brussels at which Jewish and German speakers dealt with the relationship between Jews and Germans after the holocaust, Professor Jaspers expressed his views on this complex problem in an important and moving message.

DR. JACOB AUERBACH

The lawyer, Dr. Jacob Auerbach, who recently died in London, was for several years chairman of the Association of Democratic Lawyers from Germany (now Anglo-German Lawyers' Association). Both in this capacity and as the trusted adviser to many of his fellow-refugees he energetically took up the interests of the victims of Nazi persecution. His passion for justice and his strong sense of Jewish solidarity will be remembered with gratitude and respect by all who knew him. We express our sincerest sympathy to his widow and the other members of his family.

FAMILY EVENTS

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

Birthdays

Derenberg.—Mrs. Louisa Derenberg (née Warburg) of Belle Vue Court, Ilkley, celebrated her 90th birthday on March 12th. The AJR, with which she has been associated since its inception, extends its heartiest congratulations to Mrs. Derenberg.

Wolff.—Mrs. Emilla Wolff, of 31 Hurst Road, Sidcup, Kent, will celebrate her 80th birthday on April 12th.

Deaths

Boronow.—Dr. Ernst Boronow, of 279 Willesden Lane, London, N.W.2, passed away suddenly on February 9th, 1969. Deeply mourned and sadly missed by his wife, Gretel, his children, Klaus and Ruth and their families, and by his many friends here and abroad.

DR. WILHELM KLEEMANN

Dr. Wilhelm Kleemann, former chairman of the Jewish community of Berlin, died in New York at the age of 99. Both in Berlin, where he lived until 1933, and in the United States he was actively associated with many Jewish organisations. He was the first president of the Ort in Germany in 1924 and a member of the American Ort Federation's Board of Directors.

DEATH OF GERMANY'S OLDEST JEW

Herr Moritz Weindling, the oldest Jewish citizen in the German Federal Republic and "Alterspraesident" of the Wuerzburg Jewish community, died at the age of 103. Before 1933 he held many honorary offices in his home town and he also helped to alleviate the position of his fellow Jews from 1933 until he emigrated to England in 1939. During his stay in this country he was an interested member of the AJR. He returned to his home town after the war. On the occasion of his 100th birthday, Mr. Weindling was the recipient of many honours bestowed on him by the Federal and municipal authorities as well as by the Jewish community.

PROFESSOR PHILIP KAUFMANN

The painter, Professor Philip Kaufmann, died in London at the age of 80. He was the son of the Austrian-Jewish painter Isidor Kaufmann and came to this country as a refugee. A society portrait painter, Philip Kaufmann's work was frequently seen at London exhibitions. He was also a member of the Ben Uri Art Society.

MRS. KAETHE BORCHARD

It is learned with regret that Mrs. Kaethe Borchard passed away at the age of 81. She was a member of the AJR since its inception and on several occasions voluntarily gave her services to our office. A kind and helpful personality, she will be gratefully remembered by all who knew her.

ESHKOL'S DEATH

Expressions of sympathy at the death of Mr. Levi Eshkol, Israel's Prime Minister, were received from world and Jewish leaders. From America a message was sent by President Nixon, and ex-President Johnson, speaking from Texas, also paid tribute.

From Britain, Mr. Harold Wilson, the Prime Minister; Mr. Michael Stewart, the Foreign Secretary; Mrs. Eirene White, chairman of the Labour Party; and Mr. Edward Heath, the Opposition Leader, sent messages of condolence. The British Ambassador in Israel, Mr. Michael Hadow, represented the Government at the funeral. The Pope expressed his condolences and U Thant, Secretary-General of the United Nations, his deep distress.

IRAQI HANGINGS

Sir Barnett Janner, M.P., chairman of the foreign affairs committee of the Board of Deputies, reported that a delegation led by the president, Alderman Michael Fidler, called on the Foreign Secretary. Mr. Stewart had informed them about the steps which the Government had taken following their call at the Foreign Office immediately after the public hangings in Iraq. As a result of this, it was hoped there might be an improvement in the situation in Iraq.

A number of leading press chiefs appealed to the President of Iraq to exercise clemency for those convicted of "spying" for Israel. They include Lord Thomson, chairman of Thomson newspapers; Mr. David Astor, editor of *The Observer*; Mr. Alastair Hetherington, editor of *The Guardian*; Mr. Hugh Cudlipp, chairman of the International Publishing Corporation; and Mr. Paul Johnson, editor of the *New Statesman*.

Despite world opinion, the Iraqi Government declared over Baghdad radio that there would be no yielding to international pressure in its determination to execute "Zionist spies" and the country would continue to "cut off the heads of spies" even if "so-called free world opinion stands against us".

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MISSING PERSONS

Personal Enquiries

Traub.—Mrs. Paula Traub, last known address Croome House, 31 Penywern Road, Earls Court, London, S.W.5, her son, Hans Karl Traub, born May 14th, 1914, and daughter, Annemarie Luise Traub, born November 30th, 1919. Emigrated from Vienna to England in the summer of 1938. Replies to: International Tracing Service, 3548 Arolsen, Federal Republic of Germany, Reference Br. Nr. 78 185.

Krimke.—Mr. H. Krimke, of 15 Dudley Court, Upper Berkeley Street, London, W.1, passed away suddenly on March 8th. Forever mourned by his daughter and son-in-law Mr. and Mrs. W. Sachs, 142 Empire Court, Wembley Park, Middlesex, relatives and friends.

Schlacher.—Mrs. Alma Schlacher (née Salomon), widow of Rev. Sally Schlacher, formerly Stavengren, passed away on March 4th, aged 88. She will always be remembered by her relatives.

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THE GERMAN SCENE

RETIREMENT OF DR. GERTRUD LUCKNER

Dr. Gertrud Luckner, one of the most courageous helpers of the persecutees under the Nazi régime, will retire as a leading official at the headquarters of the German Caritasverband in Freiburg.

She joined that organisation in 1938 and soon became head of the department in charge of victims of Nazi persecution. In this capacity she organised effective relief schemes, disregarding the dangers to herself. Many Jews were warned by her in time or helped to escape abroad. She even managed to get access to Jewish assembly centres. In 1943 she was arrested and became a prisoner of the Ravensbrueck concentration camp until the end of the war. In the course of her rescue activities Dr. Luckner was also in contact with Dr. Leo Baeck and other leading personalities of the Reichsvertretung. She has always taken an active interest in the work of the organisations of former German Jews in England, Israel and other countries, and became the friend of many of their honorary officers. On the occasion of her 60th birthday, in 1961, as a token of gratitude and respect, a Gertrud Luckner Forest was planted in Israel.

Notwithstanding her retirement, Dr. Luckner will continue her work as editor of the "Freiburger Rundbriefe," which carry important information on Jewish questions, especially on the relationship between Catholicism and Judaism, and she will also take part in the current efforts aiming at a new assessment by the Catholic Church of the historical position of the Jews. We sincerely wish Dr. Luckner health and further success after her semi-retirement.

JEWS HONOUR COURAGEOUS GERMAN

A group calling themselves "Schindler Jews" have taken Herr Oskar Schindler to Los Angeles, where they have honoured him with the establishment of a fund to support him. Herr Schindler, now aged 61, a German Catholic, is credited with saving 1,300 Jews during the Second World War.

UNDEMOCRATIC PUBLICATIONS

According to the West German Agency for the Protection of the Constitution, there are 145 newspapers, periodicals and other regular publications in West Germany which support the disruption or elimination of democracy in the country.

FORMER NAZI GOVERNOR OF DENMARK ARRESTED

Former S.S. General Dr. Werner Best, one of the founders of the Gestapo and Governor of Denmark during the occupation period, was arrested in Western Germany and flown to West Berlin on suspicion of being responsible for the murder of more than 11,000 Poles, when he was head of the Nazi security forces from September, 1939, to June, 1940. Best had been sentenced to death in Denmark in 1948. The sentence was later commuted to twelve years' imprisonment. In 1951 he was released from prison by Royal pardon and expelled from Denmark. He lived at Muelheim (Ruhr), where he worked as a legal adviser to a mining company.

NEW "ZENTRALRAT" CHAIRMAN

At the general meeting of the "Zentralrat" of the Jews in Germany, 42-year-old Werner Nachmann, president of the "Oberrat" of the Jews in Badenia, was elected chairman of the Direktorium. The previous chairman, Professor Herbert Lewin, who did not seek re-election for reasons of age, and Frau Jeanette Wolff (Berlin) became vice-chairmen. Dr. H. G. van Dam was re-elected as general secretary.

TRIALS AND SENTENCES

In Paderborn, Friedrich Gruettemayer was sentenced to four years' hard labour for complicity in the murder of the Socialist Jewish editor, Felix Fechenbach, in 1933. The murder was the result of a plot by a group of stormtroopers, of whom Gruettemayer was one. The mild sentence, said the jury, was due to Gruettemayer's regret at having participated in the plot.

Fechenbach was the former secretary of Kurt Eisner and had been sentenced for high-treason by a Bavarian Law Court in 1922, because he had published material about secret rearmament.

The Supreme Court in Karlsruhe has rejected the appeals of 15 former staff members of the Auschwitz concentration camp, who had been sentenced in the first Auschwitz trial in Frankfurt in August, 1965. The only case in which the court has ordered a retrial is that of Dr. Franz Lucas on the grounds that his "humane attitude" had not been sufficiently considered by the jury. Several former camp prisoners had made statements in favour of Dr. Lucas.

ISRAEL

Low Birth-Rate

Tel Aviv's department of statistics has reported that the birth-rate in the city dropped to 13.2 for every 1,000 inhabitants in 1967, as compared to 19 per 1,000 in 1957. The department pointed out that this was the lowest in Israel and much below the figure needed to maintain the present level of population, without taking into consideration the natural increase believed necessary to meet the situation posed by the higher Arab birth-rate in the country. During the past five years, the report stated, the average size of the Tel Aviv family decreased from 3.5 to 3.2

British Immigration

The Jewish Agency's London office expects about 1,500 Britons to emigrate to Israel this year—an increase of about 50 per cent over 1968. Israel expects a total of up to 40,000 immigrants this year—about 30 per cent more than in 1968.

JEWS IN ARAB COUNTRIES

Socialists Protest

Meeting in London recently, the Bureau of the Socialist International adopted a resolution expressing concern at "the tragic position of small Jewish communities in Arab countries." The Governments of Iraq, Syria and the United Arab Republic were urged "to allow Jewish residents of their States to leave for places of their choice."

"JOINT" REPORT ON MIGRANTS

The American Joint Distribution Committee is caring for about 1,200 Jewish migrants from Eastern Europe and the Middle East—over 800 in Rome, 200 in Vienna and over 100 in Paris. More than 650 from Poland are included in those in Rome, with Polish Jews and a substantial number from Czechoslovakia among the Vienna group. A few East European emigrants have also found their way to Brussels, Antwerp and Stockholm.

Mr. Samuel Haber, the executive vice-chairman of the "Joint", announced this in Geneva. He stated that just before the Six-Day War the figure of migrants was down to some 400 Jews from various East European and Middle East countries. In the months immediately after the war developments like the mass influx of Libyan Jews into Italy sent it up to nearly 2,000, which fortunately proved easy to settle. The number went up again when the Czech Jews came out after the Soviet invasion last August. Since then, nearly 3,000 Czechs have passed through the "Joint" offices in Vienna. As a result of the antisemitic campaign in Poland, the number of Jews coming out of Poland also increased substantially.

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ORGANISATIONAL NEWS

AJR CLUB'S BARMITZVAH

Driving to the AJR Club's 13th birthday celebration through a blizzard, Mrs. Jacoby, the Chairman, murmured downheartedly: "Nobody will turn up today and I have catered for 200 guests!" However, amazingly 152 people crowded the bring-and-buy sale in aid of Israel, and enjoyed tea and supper in a happy atmosphere. Mrs. Jacoby gratefully acknowledged the trouble all the members had taken to provide gifts, self-made or donated, and thanked all the helpers who worked hard to make this day a tremendous success. Nearly £300 has been raised. Dr. A. Levy and Dr. F. Falk sent birthday messages and Mrs. Khonk gave the vote of thanks to the Chairman for having so splendidly organised this happy function.

THANKS AND GOOD WISHES

Retirement of Otto Hirsch House Matron

On April 1, Mrs. Else Rosenthal retired as matron of Otto Hirsch House (Kew). She was in charge of the Home since its inception in 1958 and throughout the past eleven years devoted all her strength, energy and compassion to the manifold tasks involved in keeping a Home of this kind going. She looked after the residents, many of whom, due to their poor health or their personal difficulties, needed more than the usual degree of help. She bravely tackled periods of staff shortage by adding to her burdensome work duties which usually are not expected to be carried out by persons in a senior position. There was also a cordial relationship between her and the members of the House Committee to whom she had become a trusted friend. Her retirement after many years of strenuous and devoted work is well deserved indeed, and on behalf of all who co-operated with her or benefited from her unflinching services we express our sincerest thanks to Mrs. Rosenthal and extend to her our very best wishes.

MASSADA TALK IN WALES

Under the auspices of the Swansea Council of Christians and Jews, Dr. W. K. Bernfeld, a medical consultant in East Glamorgan who is also a member of the AJR, gave an illustrated talk on the excavations at Massada.

LONDON JEWRY REMEMBERS VICTIMS OF HOLOCAUST

Memorial Rally on April 13

This year's meeting in commemoration of the six million Jews who perished in Nazi Europe and of the Warsaw Ghetto Uprising will be held on Sunday, April 13, at 3 p.m., at the Theatre Royal, Drury Lane, W.C.2. The principal speaker will be Lord Goodman. There will also be brief addresses by prominent communal leaders and musical recitals. Admission is free. Reserved seats (stamped addressed envelope to be enclosed) may be obtained from the AJR or the World Jewish Congress, 55 New Cavendish Street, W.1.

As in previous years, the AJR is one of the sponsoring organisations of the function. It is hoped that members and their families and friends will consider it their duty to partake in this dedication to the memory of those we have lost. It has become a tradition that the tributes paid on these annual occasions to the martyrs of the past are linked with a message their destiny holds for our present turbulent times.

JEWISH BOOK WEEK

Jewish Book Week, organised by the Jewish Book Council, which also mounted an exhibition, was held at Woburn House, London. Features included poems and short stories on Jewish themes sent out of Czechoslovakia just before the Russian invasion last August. Lectures were given by Dr. George Steiner, who recently received the *Jewish Chronicle* book award for 1968; Mr. Aharon Megged, writer, novelist and counsellor at the Israeli Embassy, and by the Rev. Dr. James Parkes. The AJR is one of the sponsoring organisations of Jewish Book Week.

C.B.F. HELPS ESTABLISH A COMMUNITY CENTRE IN MARSEILLES

Marseilles, now the second largest Jewish community in France, has a new £80,000 Community Centre, which has been named after the distinguished French-Jewish humanist and writer, Edmond Fleg. The main auditorium has been named after Charles Jordan, who met a tragic and mysterious death in Prague in August, 1967. The Central British Fund was one of the major contributors to the cost of this important project. The new centre serves a Jewish population which has exploded from 12,000 in 1955 to over 65,000 today.

Letters to the Editor

TRIBUTE TO LEO BAECK

Sir,—Some years ago, the Leo Baeck Lodge of B'nai B'rith took the initiative to plant a grove of 1,000 trees in Israel as a constructive tribute to the memory of Dr. Leo Baeck, the universally beloved saintly leader of Jewry. It is the intention to increase the number of trees so that in time, a forest of no less than 10,000 trees should be established and a memorial plaque erected in the heart of the forest.

We are glad to learn that a number of individual contributions have already been received, but the forest has not yet been completed.

We are confident that by bringing this matter to the attention of your readers who, we are sure, still cherish deep sentiments of respect and affection for Dr. Leo Baeck, they will readily assist in expediting the completion of the forest.

It has become traditional to plant trees in Israel to mark both sad and happy occasions, and we venture to hope that in addition to direct contributions, your readers will be moved to associate their domestic commemorations with this project.

The price of a tree is 10s. 0d. All contributions should be marked "Leo Baeck Forest" and sent to:—

The Director, Jewish National Fund, Rex House, 4-12 Regent Street, S.W.1 (Tel. 01-930 5152).

Yours, etc.,

Dr. Arnold R. Horwell, Rev. Dr. I. Levy,
President, Director,
Leo Baeck (London) Lodge. J.N.F.

CHANGE OF NAME?

Sir,—Surely it is time that this magazine changed its title. How many of us who have resided in Great Britain for over 30 years still like to be segregated as "refugees"? Most of us are integrated and have been citizens of the United Kingdom for many years—in my case for 24 years.

I wonder how many of your readers agree with me. I suggest that those who do should also submit proposals for a more appropriate name.

Yours, etc.,

(MRS.) K. CONRAD.

11 Bewley Court, 176 Brixton Hill, S.W.2.

(Any replies should be sent to the AJR, 8 Fairfax Mansions, London, N.W.3.—The Ed.)

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