

## AJR

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

C. C. Aronsfeld

## CHANGES IN THE AIR

The daring endeavour which sent three men round the moon and back to earth again, and the sure prospect of man actually setting foot on the moon within a matter of months—these are the most spectacular among the portents of the changes now overtaking our affairs. Whatever their ultimate significance may be—whether they mean that man is beginning to conquer the oceans of the air as the Spanish discoverers and *conquistadores* once conquered the oceans of the earth, whether indeed men are not attempting what none ever did since the building of the Tower of Babel, or whether merely an escape is sought from the tribulations of a hopelessly delirious world, no matter, Apollo 8 and any of its now impatiently stirring successors will long remain unsurpassed witnesses of what the human mind can do when stretched to the utmost of its formidable capacity.

The changes now being wrought will not perhaps be obvious soon, but our world will never be the same again, and of course the vindication of Jules Verne's utopia, though the starkest, is not the only mark of the revolution through which we are passing, rapidly, almost precipitately, and by no means in silence or far from sight. There are others, and though relatively humdrum, affecting our fortunes more directly.

Great Britain is becoming the little England she once was. Her empire is now almost as legendary as that of ancient Rome. The commonwealth of the Jews has been restored after almost 1,900 years and men are beginning to understand that they are dependent on one another.

Men need time to adjust to the new ways in which history may be unfolding, and it is part of their tragedy that while they busily reflect on "lessons from the past", in fact they rarely learn. Perhaps they rarely can. For the same events will suggest very different lessons, and parallels that seem obvious to some will be strenuously denied by others. Effects will be put down to a bewildering variety of causes; frequently it is difficult to distinguish deceptive appearance from historical substance, and often—this perhaps above all—men will see only what they want to see, deriding and belittling those who tell them what they refuse to hear.

If anything was clear in our time it was Nazi Germany's determination to destroy the Jews and wage the war in which she gloried. Yet the inconvenient warners were dismissed because Hitler's Germany was widely mistaken for that of Stresemann and Rathenau which in turn was the descendant of "the poets and thinkers", and men's minds found it almost impossible to adjust to an image so vastly differing from the one to which—notwithstanding the First World War—they were accustomed. The French treated the Weimar

Republic as if it were the Wilhelminian Empire, with the result that they had to treat Hitler as if he were a constitutional parliamentarian.

The risk is present today when the Bonn Republic is sometimes regarded as essentially, under its surface, little different from the Nazis; after all, it is said, the German leopard does not change its spots, once a German always a Nazi, etc. But is this what history teaches? How safe are we in assuming a national character that remains the same for ever? So far as the relations between Germans and Jews are concerned, the assumption seems rather hazardous.

It is a fact—largely unremembered today and certainly unappreciated—that Germany who was the persecutor of the Jews in the Second World War was their protector in the first. Likewise Britain in 1940 fought the persecutor of the Jews, but in 1914 she joined the Tsar. Fifty years ago, strange to think, Jews throughout the uncommitted world were largely pro-German, if only because anti-Russian. The people of the pogrom-ridden East hailed the Germans as liberators and avengers. Zionist leaders earnestly believed in a German victory, not from any wishful thinking, but because of convictions which (Dr. Weizmann remarks in his Memoirs) "flowed from very deep sources". They "knew Germany, they spoke German, and they were vastly impressed by German achievement, German discipline and German power".

What happened thereafter was that the wheel of fortune turned, and a new Pharaoh arose who did not know Joseph. But the Pharaoh who did is surely not on that account forgotten; he may come again. Things that change from better to worse also move the other way.

Therefore it is not perhaps unreasonable to recognise that Germany now is not what she was a generation ago, even as she was not then what she was in the time of our grandfathers. But if this is so, care must be taken to treat her accordingly. A good many years have passed, and there is a new generation born after the terrible deeds were done. How do we judge them? They have a perfect right to claim that the sins of the fathers shall not be visited upon the sons. With this claim they pose, inescapably, a moral challenge. But also a no less grave practical one. For if we held a young generation responsible and guilty who in fact are not, we would almost certainly drive them into a defiance which would soon become part of the resentment now being exploited by unscrupulous agitators. They would be liable, at the very least must be strongly tempted, to feel that if they cannot be good, they might as well be bad. Inasmuch as we have a part in this, we therefore would not honour the abiding memory of the past,

but stir fresh bitterness and open deeper wounds.

The same failure to appreciate the passage of time is apparent elsewhere—in the relationship between Jews and Catholics. There can surely be no doubt about the profound changes that have occurred in the Church. The Vatican Council impressively revealed the extent of new and truly revolutionary thinking, and there is reason to believe that the very foundations of the Christian faith are being recast.

So far as the Jews are concerned, the ancient claims of conversion are gradually being abandoned. They have not yet been entirely abandoned; after the many unlikely reforms that have come about, this will take a little longer. Cardinal Heenan must be respected when he says (as he recently did) that ecumenism was not intended as a substitute for evangelisation. But whatever the intention, the ends of theological thought are very different. One of the foremost Catholic thinkers has made them perfectly plain: "The Church's mission among Jews is not to proselytise . . . (but) to engage in dialogue, to discover the common patrimony, to deepen brotherhood and to be open to the transformation which God produces in us through conversation".

There are tokens of a by no means wishful belief that as the first Christians were Jews, so the last Christians will also be Jews. After one Pope, even within present memory, has declared that "spiritually we are Semites", another may yet declare that "spiritually we are Jews".

The intriguing spectacle of men's minds staying unaffected by the changing times presents itself with particular poignancy in Britain. The fact that this country has to a certain extent ceased to be a major world power is one of the starkest experiences that can befall any generation, and it must be difficult indeed to keep one's bearings in so revolutionary an upheaval. If ever there was cause to feel the time is out of joint, it is here.

In face of the decline of national power, the middle classes, half ruined by inflation, feel bewildered and frustrated, shaken in self-confidence and assailed by cynicism. There is a vague wish that a strong man may arise to lead the nation back to its rightful position, a Churchill or a Cromwell. Some feel that Parliamentary democracy may have done good service, but that there is now the need for a "new popular democracy", and "adjustments" are demanded by "desperate discontents".

Under these circumstances a comparison with Germany in her critical years easily comes to mind. It cannot apply in every respect, obviously, and the parallels of history are not the parallels of mathematics. But essentials are there: the humiliation, the frustration; one lost an empire, the other a war, and it is perhaps pertinent to remember that the rise of Fascism was due to what a student recently called "a malaise, a maladjustment of capitalist society, the victims of

Continued at foot of next page, column 1



# JEWRY IN THE EAST

## ZIONIST "DOMINATION"

Last November's issue of "Science and Religion", the monthly organ of Soviet atheism, carried the third instalment of "Against Zionism" by Uri Ivanov. In this extract Ivanov develops the theme he stated earlier—that the aim of Zionism is world domination. Zionism was never a national movement, declares Ivanov, but "merely reflected the striving of the Jewish bourgeoisie to regain control of the disintegrating Jewish communities".

Ivanov's book is to appear under the imprint of Gospolitizdat, the State publishing house for political literature, which is directly controlled by the central committee of the Soviet Communist party.

## MOSCOW'S GENOCIDE ACCUSATION

In its English-language service for West Africa, Moscow's "Radio Peace and Progress" alleged that West German doctors who carried out sterilisation experiments on Hitler's victims have been called in by the Israeli authorities to sterilise Arab men on the West Bank so as to reduce the Arab birthrate. "In their fervour to create a 'Great Israel' stretching from the Nile to the Euphrates", said the absurd allegation, "the Israeli extremists are at the same time afraid that they will be swallowed up by the Arab population, which is increasing more quickly than the Israeli population. That is why they decided to carry out a policy of genocide in the occupied Arab lands, and why they received sympathy and understanding from West Germany".

## PETITION TO U.N.

The United Nations Secretary-General, U Thant, has received a petition signed by 150,000 American Jews, asking that the Soviet Union's violation of the Universal Declaration on Human Rights, the Covenant on Civil and Political Rights and the Unesco Convention against Discrimination in Education in her treatment of her Jewish minority, be inscribed on the agenda of the current General Assembly.

It is not expected that U Thant will comply with the petition, the signatures to which were collected by the American Jewish Conference on Soviet Jewry. The Conference chose the twentieth anniversary of the Universal Declaration to make its gesture.

## CZECH JEWRY

The European executive of the World Jewish congress recently held a meeting in Paris, at which were present Dr. Frantisek Fuchs, the president of the Jewish communities of Bohemia, and Dr. Benjamin Eichler, his Slovak counterpart. They declared that nothing would happen to the Jews in Czechoslovakia as long as the Dubcek régime was in power.

There were still about 14,000 Jews in the country, equally divided between Bohemia and Slovakia.

## Changes in the Air

Continued from page 1

which were the lower middle classes more than any other social group".

History is too sophisticated to repeat itself mechanically. Yet new trends have become plain, a "new Pharaoh" has arisen, and while he is undoubtedly benevolent, his many and anxious preoccupations make it by no means certain that he will remember Joseph. This situation must be faced even if those pointing it out are disdained as inconvenient warners. For the wheels of history never stop, and failure to perceive the signs of the changing times badly blurs the border between the sublime and the ridiculous.

## POLAND

### Bertrand Russell's Open Letter to Mr. Gomulka

"The wave of antisemitism which has overtaken Poland requires that Socialists everywhere speak out against such a crude deformation of social life", writes the Earl Russell in an open letter to the First Secretary of the Central Committee of the United Workers' Party, Mr. Wladislaw Gomulka. Protesting against the deliberate instigation of antisemitism by the press, the secret police and the Government, Lord Russell goes on: "By some twisted logic, all Jews are now Zionists, Zionists are fascists, fascists are Nazis, and Jews, therefore, are to be identified with the very criminals who only recently sought to eliminate Polish Jewry. . . . Fathers are purged for alleged activities of their sons—even before their sons appear for trial. . . . Mr. Gomulka, your own son is half Jewish. Surely you understand the criminality and danger of such a practice?"

Lord Russell describes the exaltation of antisemitism in Poland as the substitute for analysis of the massive unpopularity of the Government and the means to provide scapegoats.

Referring to the carefully documented news about the horrifying life of the small Jewish community, he asks: "How can crude racial prejudice play any role in the building up of Socialism which invokes the concepts of brotherhood and social justice?"

## Purges

Mr. Eugeniusz Szyr, the last Jewish member of the Polish Politburo, has been dismissed from the chairmanship of the Government committee for science and technology. He still retains his post as Deputy Premier. Another Jew, the only one in the Communist Party secretariat, has also been dismissed from his post as head of party propaganda, although remaining a party secretary.

A non-Jew, Mr. Adam Rapacki, was dismissed as Foreign Secretary, and this is thought to be connected with the anti-"Zionist" campaign.

## March Repercussions

The Warsaw district court has gaoled two students, alleged to have been among the ringleaders of the university disturbances in Warsaw in March last year. One, a non-Jew, was sentenced to two-and-a-half years' imprisonment and the other, a Jew, was given two years. The trial was barred to Western journalists. The students were alleged to have prepared and distributed leaflets among their colleagues, to have defamed the Polish Government, to have recruited other students into their illegal, anti-State organisation in institutions of higher education, and to have instigated the March demonstrations.

## U.K. CITIZENS AND COMMONWEALTH IMMIGRANTS ACT 1968

As already reported in the October, 1968 issue of "AJR Information", citizens of the United Kingdom, whose passports were issued abroad, may encounter difficulties when wishing to re-enter the U.K. They may also require visas for visits to certain European countries, e.g., Germany. These re-entry and travel restrictions do not, however, apply to them if an exempt entry certificate is entered in their passports. This exempt entry certificate is, *inter alia*, granted to persons who submit evidence that they were naturalised in the United Kingdom or registered as U.K. citizens. Certificates may be applied for at the Foreign Nationals Department of the Passport Office, Petty France, London, S.W.1. (Tel.: 222 8010), the Passport Offices in Liverpool, Glasgow, Newport and Peterborough, and at the British consulates abroad. Alternatively, the British Passport Office is also prepared to issue new passports even if the passports issued abroad have not yet expired.

Residents of the U.K. with British passports issued abroad who were not aware of the new regulations sometimes encountered difficulties when returning to the U.K. from a brief trip abroad. They were given entry permits for only a limited period. If they approach the Home Office, Princeton House, London, W.C.1. (Tel.: 405 4321), together with passport and evidence of naturalisation, consideration will be given to revoking the conditions imposed by the immigration officer.

It is stressed that these regulations only apply to those U.K. citizens whose passports were issued abroad. U.K. citizens whose passports were issued by the Passport Offices in the U.K. are not affected by them and need not take any steps.

## LEBENSBESCHEINIGUNGEN

Die Deutsche Botschaft in London teilt mit: Um unnoetiges Warten zu vermeiden, koennen Antraege auf Erteilung von Lebensbescheinigungen auch schriftlich bei der Botschaft (23 Belgrave Square, London, S.W.1) eingereicht werden. Dem Antrag sind beizufuegen:

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- (4) ein an den Antragsteller adressierter, entsprechend grosser Umschlag, in dem die uebersandten Papiere zurueckgesandt werden koennen.

## NEW U.K. AMBASSADOR TO ISRAEL

Mr. Ernest John Ward Barnes has been named to succeed Mr. Michael Hadow as Britain's Ambassador to Israel. He has been head of the Western Organisations Department of the Foreign Office since 1962, previously serving as First Secretary at the embassies in Washington, Beirut and Bonn.

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# HOME NEWS

## NEW YEAR HONOURS

The New Year Honours List includes a knighthood for 57-year-old Professor Bernhard Katz, head of the Biophysics Department of the University of London. Professor Katz was born in Leipzig, where he also qualified as a doctor, and came to this country in 1935. He is a vice-president of the Royal Society and the author of a number of scientific publications.

The Emeritus Chief Rabbi, Dr. Israel Brodie, was appointed a K.B.E. for services to British Jewry. He is the second rabbi in the history of the Anglo-Jewish ministry to be knighted, after Rabbi Professor Hermann Gollancz, minister of the Bayswater Synagogue, had been honoured in this way in 1923.

Knighthoods have also been awarded to Mr. John Edward Cohen, the chairman of Tesco Stores; Mr. Lew Grade, deputy chairman and chief executive of Associated Television, for services to export; and Mr. Max Rayne, the financier and philanthropist, for services to the arts.

Mr. Richard Henry Lionel Cohen, deputy chief medical officer, Department of Health and Social Security, was appointed a C.B. and Sir Norman Samuel Joseph, C.B.E., a director of J. Lyons & Co., honorary catering adviser to the Home Office, a K.C.V.O.

The award of C.B.E. was made to Mr. Anthony Caro, the sculptor; and the Hon. Godfrey Samuel, secretary of the Royal Fine Art Commission.

The O.B.E. was awarded to Mr. Harry Cohen, headmaster of Finnart House School, Weybridge; and Mr. Sidney Marks, chairman and managing director of M.Y. Dart Co., for services to export.

Among those to receive the M.B.E. were Mr. Louis Harris, chairman of the Hull, Beverley and District War Pensions Committee, and Mrs. Anne Sherman for services to charities in Merthyr Tydfil and South Wales.

## NEW APPEAL JUSTICE

Mr. Justice Karminski, a former president of the Jewish Welfare Board, who is on the council of the Anglo-Jewish Association, has been appointed a Lord Justice of Appeal. He has been a Judge of the High Court of Justice (Probate, Divorce and Admiralty Division).

## YUDKIN CENTRE MEMORIAL

As a memorial to Dr. Simon Yudkin, the paediatrician, who died last April, a £130,000 children's centre is to be built in the grounds of the Whittington Hospital, Highgate, where Dr. Yudkin was consultant paediatrician. The centre will be used by children, some handicapped, as a day nursery, and a trust has been formed to raise the money. Amongst those responsible for setting up the trust are Professor Sir Max Rosenheim, director of the medical unit at University College Hospital Medical School, and Lord Goodman, chairman of the Arts Council.

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## PRE-WAR CABINET REVELATIONS

Reports of British Cabinet meetings of 1938, made available recently for public inspection after the expiration of the 30-year secrecy order, reveal how the British Government, to appease the Arab States, rejected a request to send 10,000 Jewish children from Germany to Palestine.

It is also revealed that the British Government, at the prompting of Mr. Neville Chamberlain, turned down a secret Nazi plan to allow Jewish emigration from Germany in exchange for an international loan. Secret discussions were held in London with Dr. Schacht, the Nazi German Finance Minister. He brought a complicated scheme to finance Jewish emigration from Germany by an international refugee loan.

## ARAB CENTRE

A permanent centre for pro-Arab propaganda has been opened, sponsored by the Anglo-Jordanian Alliance (a body of M.P.s under the chairmanship of Mrs. Margaret McKay) and financed by Sheikh Zaid bin Sultan, ruler of Abu Dhabi in the Persian Gulf. The centre is in Piccadilly, near the offices of the Egyptian and Syrian airlines.

The vice-chairman of the Alliance is Mr. David Ensor, M.P. Two other M.P.s, Mr. W. Wilson and Mr. J. Ryan, are on the executive. Mr. David Watkins, M.P., is directing an associate body of people outside Parliament.

## INSTITUTE OF JEWISH STUDIES

Mr. Victor Mishcon, LL.B., has been elected Chairman of the Institute of Jewish Studies (London). He succeeds Dr. Alec Lerner who is settling in Israel. The Institute is closely linked with University College and its Department for Hebrew and Jewish Studies. Presenting the Annual Academic Report of the General Meeting, Prof. J. G. Weiss, Joint Director with Prof. S. Stein, stated that the Institute's activities included research seminars, lectures, receptions to visiting scholars and research fellowships. The Institute also continued to sponsor the publication of series of monographs under the title Scripta Judaica, jointly edited by Prof. Alexander Altmann of Brandeis University and Prof. Weiss, and of the Journal of Jewish Studies.

## HUMAN RIGHTS YEAR SERVICE

As the climax of a series of events organised by the South-West Essex Reform Synagogue to mark Human Rights Year, a service was held at the synagogue. Rabbi Dow Marmur, minister of the synagogue, conducted the service, and the address was given by Professor Samuel Sandmel (America), visiting honorary principal of the Leo Baeck College. The Mayor of Redbridge and representatives of local churches, were amongst those present.

## J.P.A. CAMPAIGN

The 1969 campaign of the Joint Palestine Appeal was launched at Claridge's, London, in the presence of Mr. Abba Eban, Israel's Foreign Minister. Following a stirring appeal from Mr. Eban, a record £1,375,000 was raised from 200 principal contributors. Mr. Eban appealed to the Jewish community to revive the spirit which animated Jewry during 1967. The money raised included contributions of £300,000 each from the Marks-Sacher-Sieff and Wolfson families.

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# ANGLO-JUDAICA

## Judges Honoured

Sir Seymour Karminski and Sir Sebag Shaw, two Jewish High Court judges, were the guests of honour at a dinner given by the Leeds B'nai B'rith lodge. The Recorder of Halifax and senior past president of the lodge, Mr. Alter M. Hurwitz, referred to the occasion as historic and of which the community could be proud. Some other minority communities could learn a lesson from the way the Jewish community had become integrated in this country without losing its identity, he said.

## Temporary Shelter

At the annual meeting of the Jews' Temporary Shelter the president, Major A. S. W. Joseph, reported that the Shelter handled almost as many cases in 1968 as it had in 1967. He explained that this was mainly due to the arrival in Britain of members of the Jewish community of Aden, who were forced to leave the country. The whole problem of the Aden refugees which the Shelter undertook had been solved, stated the president. There had, however, been difficulties in resettling refugees from elsewhere, many of whom fell in the lowest income group.

During the year the Shelter received immigrants from North Africa, India, Iran and Israel, including some from Czechoslovakia. The work of the Shelter was able to continue, despite the fact that the community had not responded as it should have, partly through the generosity of the Wolfson Foundation. But further substantial sums will be needed if the Shelter's services and facilities are to be maintained at their present levels.

## Women—Marriage and Divorce

A delegation led by Mrs. Ronald Brown, president of the International Council of Women, met the Chief Rabbi to express concern over the problems of marriage and divorce as they affect women in Jewish law. Dr. Jakobovits assured the delegation that he would give his attention to the points raised, and expressed approval of the idea for Jewish educational programmes for women.

## Jewish History Lectureship

Warwick University has appointed Dr. Lionel Kochan, reader in Modern European History at East Anglia University, as Bearsted Lecturer in Jewish History. This is probably the first time that an institution of higher learning in Britain has made the study of Jewish History mandatory on all history students. Dr. Kochan will offer a special subject on "Origins of the Balfour Declaration," with an optional paper on the "Emancipation of European Jewry 18th-20th centuries," apart from lecturing on modern Jewish history.

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## NEWS FROM ABROAD

### JEWS' PLEA FOR NEGROES

Three hundred delegates who attended the American Jewish Congress "golden jubilee" meeting in Philadelphia, approved a nationwide campaign for a "re-ordering of national priorities to end the intolerable burdens of poverty and urban ghetto life" for Negroes.

The governing council's statement said that the problems of Negroes were a particular challenge for American Jews. At the same time it attacked the use of Negro antisemitism by some Negro militants as a means of arousing hatred, and its exploitation by some whites to arouse fear and resistance to change among Jews.

### COMMUNITIES IN SOUTH AMERICA

#### Congress of "Centra"

The affiliate of the Council of Jews from Germany, "Centra", which comprises communities and organisations built up by former Central European Jews in South America, recently held its Seventh Congress in Porte Alegre (Brazil). The Congress was attended by delegates from all Latin American countries, including many members of the younger generation.

The deliberations centred around questions of cultural and educational work. The delegates reaffirmed their support of the youth organisations and called for the intensification of religious youth services by the affiliated congregations. The training and recruiting of youth leaders and the requirements of the isolated small communities were also under discussion. The delegates welcomed the successful work of the Latin American Rabbinical Seminary. They also reaffirmed their active interest in the Leo Baeck Institute and undertook to propagate the Institute's work in South America.

According to one of the resolutions passed at the Congress, it is the object of "Centra" to transform the communities of Central European Jews into genuine Latin American communities and at the same time to preserve and develop the spiritual heritage of European Jewry.

### ARGENTINIAN INTOLERANCE

Arabs and a few neo-Nazi youths took advantage of a Roman Catholic mass at Argentina's main cathedral in Buenos Aires to protest against "Jewish racialism and intolerance". The mass at the cathedral, intended for dead Palestinian terrorists, was turned into an ordinary morning service, after strong protests to the Catholic hierarchy from Daia, the country's central Jewish representative organisation.

Two-thirds of the worshippers consisted of Arabs, and eight members of the extremist Tacuara youth organisation also attended, one wearing a brown shirt with swastikas under the lapels. A group of Argentine Arabs went from pew to pew passing out duplicated leaflets accusing Daia of perfidy and arrogance. The leaflets bore the name of the Argentine-Arab Federal Council, and said that Jews were "the greatest exponents of racialism and intolerance".

In the Argentine basketball championships in Buenos Aires Hacoah, the Jewish basketball team, played the non-Jewish Fenix club. Antisemitic slogans, hisses and flying chairs greeted the Jewish team, and spectators rioted when they won the game.

### MENGELE STILL ALIVE

Herr Simon Wiesenthal, the Nazi-hunter, has stated that Dr. Josef Mengele is still alive and living in Paraguay, under the personal protection of President Ricardo Stroessner. Referring to an Austrian émigré's claim in the London Sunday newspaper "The People" to have shot the former Auschwitz doctor, known as the "Angel of Death," Herr Wiesenthal said that this was not to be taken seriously.

### "DIAL-A-SWASTIKA"

Toronto's self-styled leader of the Canadian Socialist Party, John Beattie, has subscribed to a telephone service which provides people who dial a certain number with a taped message of a neo-Nazi nature. The message is changed every week, one referring to "Jewish control" of the Canadian press, another about Jews in Miami sipping cocktails, and yet another gives a totally false description of shechita.

The Bell Canada Company has stated that it cannot act officially to remove the service because of the company's obligation to serve everyone and the absence of any law forbidding these messages. The "Toronto Daily Star" published an editorial headed "Dial-A-Swastika should be Banned". The paper quoted the Bell Canada Company's own rules which gave it the power to stop these activities, and also quoted a section of the Ontario Telephone Act providing that anyone using indecent, obscene, blasphemous or grossly insulting language was guilty of an offence.

### MRS. GANDHI'S TRIBUTE TO JEWRY

Mrs. Indira Gandhi, the Prime Minister of India, spoke at celebrations in Mattancherri to mark the 400th anniversary of the Paradesi Synagogue. The Jewish race, she said, had played a very important part in the history of the world. It had gone through very many hardships but had also produced many great men in all spheres of activity. Perhaps that was one of the reasons the Jews had aroused so much jealousy which again had led to their own hardships. But she hoped that the Jews' days of hardship were over and that the world would realise that talented people belong not to one race or one religion but to the whole world. That was why, said Mrs. Gandhi, "we in India have wanted to welcome all those who come to our shores, because we know that by their coming we ourselves will be enriched".

The Indian postal department issued a special stamp to mark the occasion, showing the interior of the Paradesi Synagogue, and Jewish visitors from all over the world came to the celebrations. The Jewish community of Mattancherri totals only 102 people.

### CENTENARY OF SASSOON HOSPITALS

Week-long celebrations in Poona marked the centenary of the Sassoon Hospitals in Maharashtra State. They were carried out by the President of India, Dr. Zakir Hussain, in response to the request of the Jews of India. Dr. Hussain visited the Ohel David Synagogue in Poona to lay a wreath on the grave of David Sassoon in the adjoining grounds. He received a loyal address voicing the gratitude of the Jewish community, and was visibly moved by the welcome he was accorded by the Bombay and Poona communities.

At the concluding public centenary function, Dr. Hussain led the tributes from many speakers, praising David Sassoon for his benefactions to humanity and for his lasting contribution to the health and well-being of the people of India.

### S.A. BOARD CAUTIONS RABBINATE

Mr. Maurice Porter, the chairman of the South African Jewish Board of Deputies, spoke to Board members in Johannesburg about his duty to refer to "certain trends which have recently shown themselves . . . and have disturbed the community". The Board had always upheld the right of rabbis in their sermons and their statements to their congregations to say what their conscience dictates, said Mr. Porter. "But we do appeal to the individual rabbis to exercise restraint in their public statements and not to result in exacerbating divisiveness."

## THE GERMAN SCENE

### AMBASSADOR WITHDRAWS ANTISEMITIC CHARGES

Peter Blachstein, the West German Ambassador in Belgrade, who is of Jewish descent, alleged that a campaign was being directed against him in the Social Democratic Party, of which he is a member, and that it had antisemitic motives. He has now apologised and he also wrote to Dr. Nevermann, the Hamburg party leader, withdrawing his charge that attempts to prevent his nomination as a candidate in this year's general election carried antisemitic signs.

Herr Blachstein gave up his seat in the Federal Parliament when he was appointed to Belgrade, but he has now announced his resignation from his appointment and his decision to return to party politics.

### N.P.D. DECISION DEFERRED

Herr Ernst Benda, the Minister of the Interior, has demanded action by West Germany's Cabinet to address an official demand to the Constitutional Court to outlaw the extremist Right-wing National Democratic Party. A decision was deferred and the Government spokesman, Herr Guenter Diehl, said that Herr Benda had been asked to submit a detailed memorandum setting out the evidence on which he based his recommendation.

Adolf von Thadden, the N.P.D. chairman, commenting on the Cabinet's announcement, said that there were no legitimate grounds for banning his party. In Hanover, he declared that the party would publish documents on the alleged Nazi or Communist records of leading representatives of the Bonn political parties, if the Government continued to describe his party as a successor organisation to the Nazis.

The secretary-general of the Christian Democratic Party, Herr Bruno Heck, has written in the party's official bulletin stating his opposition to any ban. He pointed out that extremism as a marginal factor in political life existed everywhere, and that the N.P.D. would never assume power.

### NEW SYNAGOGUE IN MAGDEBURG

According to the latest bulletin of the Federation of Jewish Communities in East Germany, a new synagogue was consecrated in Magdeburg. The building is located at Groeperstr. 1a. It replaces the synagogue at Klausnerstrasse, which was opened after the war but which was too large for the steadily decreasing Jewish community.

### WAR CRIMINALS

#### "Mercy" Killers

In Frankfurt two former Nazi officials of Hitler's "mercy killing" programme were sentenced to hard labour for their part in the murder of 100,000 mentally and physically handicapped people. They received ten and eight years' imprisonment respectively. Reinhold Vorgerg and Dietrich Allers were both high officials of the secret T4 Agency, which carried out the "mercy killing" programme.

### SWITZERLAND

#### Antisemitic Book Banned

The Cantonal Court at Lausanne has banned an antisemitic book by a retired Vevey doctor, Dr. J. Mathez, entitled "The Past, the Present and the Jewish Question". The 700-page book claims that the Jews are responsible for all kinds of evils and demands their deprivation of civil rights. An injunction to restrain its distribution had already been given in February, 1967, and the case has appeared before the court since then. It has now been ruled that all printed copies be destroyed.

The plaintiffs were the Federation of Jewish Communities in Switzerland and several individual Jews. Among the witnesses during the hearings was M. Daniel Mayer, a former member of the French Government and now President of Ort in France.



Egon Larsen

## WHERE IS THE JEWISH "BUDDENBROOKS"?

German literature since the Second World War has produced very few great and lasting works, and compared to the immense surge of creative writing after 1918 the literary *Bewältigung* of the Nazi past has been meagre and patchy: a phenomenon which is being often discussed, and usually the explanation one hears is that the elimination of the Jews from Germany's cultural life is the main cause of its barrenness. Surely, then, we might have expected to get the great contemporary *Zeitroman* or *Familienroman* dealing with the Nazi period from one of the refugee writers? But so far neither a new "Buddenbrooks" nor a "War and Peace" of our time has emerged from the exiled Jewish authors. Lion Feuchtwanger's "Erfolg" and "Geschwister Oppermann" came near it, and Gabriele Tergit's "Effingers" certainly had the range and power of a great Jewish *Familienroman*, but here the accent was on the pre-Hitler decades. Perhaps the task is too formidable, the tragedy too enormous? One can see the writer's dilemma: should he approach his subject from the angle of the collective disaster, or limit himself to the events in the lives of a few individuals with whom the reader can identify? Should he try to create an historical novel or an autobiographical one?

### An Author's Dilemma

It may be this dilemma which has doomed so many attempts to failure. The latest one, though a brave and forceful attempt, is Erwin J. David's "Wege", with the sub-title "Wege eines deutschen Juden und seiner Zeitgenossen" (Europäische Verlagsanstalt, Frankfurt a.M. DM 19.80). David has tried to combine a personal story with dramatised accounts of some historical events of the time, but without the feeling for the obligations of depth and accuracy which historical writing requires. We are introduced to the hero of the book, Julius Oppenberg, at the moment he suffers his first trauma—his father, an assimilated, Wilhelminian Jew with a Kaiser moustache who has worked his way up to become *Regierungspräsident*, takes the boy on a hunting trip and makes him watch the drama of death for pleasure. The shock keeps him from accepting, without questioning, his father's values—those of the German upper class of 1900.

So far, so good. But then we meet the man at the top, the Kaiser himself, discussing with his paladins in July, 1914, whether Germany should mobilise. Is the debate which the novelist quotes authentic history? It ought to be, but we discover soon that it isn't—he has made it up, including the descriptions of the protagonists: Bethmann-Hollweg is portrayed as having a *wallenden Bart* (of course he had no such thing), and the chief-of-staff, Moltke, is *glattrasiert* (in fact he had a moustache). Mr. David has not done his homework. The result is that we never believe him when he describes historical events, such as later the Wannsee conference of the Nazi bosses in 1942 at which the *Endlösung* was decided upon.

Yet at the personal level he has the reader with him: the hero's first experience of hysterical antisemitism at the *Freie Waldschule*, one of those reformist schools which sprang up after 1919; his love for a non-Jewish girl, Elenor, daughter of a famous professor of philosophy, a democrat and liberal who would never dream of objecting to her engage-

ment to a Jew; young Oppenberg's student days in a rising tide of chauvinism and reaction; his decision to accept a job as an analytical chemist in Brussels as Hitler usurps power in Berlin.

Julius, Elenor, and their baby are trapped when the German army invades Belgium. This, obviously the author's own story, is a splendidly evocative chapter, characteristic of the experiences which were shared by many Jewish refugees in western Europe in the early 1940s. The antagonism between the Gestapo and SS on the one hand and the professional German officers on the other rings true. The young family escape to France, only to be deeply disappointed by "the land of the Declaration of Human Rights". A friend of Julius' university days, now holding an influential post in the occupation bureaucracy, helps them across the Spanish border. At long last, they can board a ship to the United States, feeling "like prisoners who have been pardoned".

This, and not the invented historical scenes, is the true breath of history. Still, David is no Thomas Mann, despite his lengthy French dialogues. In fact, he is not a good writer: his style is cliché-ridden, his characters lack a third dimension, his conversations are lifeless, his punctuation is slipshod, his name-spelling often faulty, his imitated Berlin dialect quite atrocious. He has a tremendous story and bungles much of it. Oh for a Jewish "Buddenbrooks"!

### "THE LETTERS AND PAPERS OF CHAIM WEIZMANN"

The first volume of "The Letters and Papers of Chaim Weizmann", which was recently published in London, was described by its general editor, Mr. Meyer Weisgal, speaking at a reception arranged by the publishers, Oxford University Press, as "an event of historic importance not only to the Jewish people but also to Britain". The 25 volumes will reflect nearly 70 years of Jewish and Zionist history—a period full of tragic and stirring events, of great disappointments and achievement. The volumes will form an authentic record of historical events as they occurred at the time, and they will also carry a great deal of British history with which Weizmann was closely associated. Mr. Weisgal added that "through the letters and papers" Weizmann's "own true and intimate character will emerge much more clearly than in any of the biographies of him". The first volume has been edited by Mr. Leonard Stein in collaboration with Dr. Gedalia Yogev.

### KAREN GERSHON TO SETTLE IN ISRAEL

The writer and poetess Karen Gershon, whose works include the anthology "We came as Children—a Collective Autobiography of Refugees", will settle in Israel shortly with her husband and children.

She announced this decision at a ceremony in the House of Lords, when, as a guest of Baroness Birks, she received the Hayim Greenberg Award. This award in memory of the American-Jewish writer and journalist was instituted by the Pioneer Women of America. It is annually given to a woman writer in Hebrew, Yiddish or English and Karen Gershon is the first recipient living in this country.

We express our sincerest congratulations to Karen Gershon on this well-deserved recognition of her literary work and wish her happiness and further success in Israel.

## Old Acquaintances

**Not Yet Forgotten:** Hertha Thiele, who made a name for herself in "Maedchen in Uniform" in 1931, took the part usually played by Helene Weigel in Brecht's stage adaptation of Gorki's "The Mother". She is a member of an ensemble in Magdeburg (East Germany), which recently paid a visit to Oberhausen (West Germany).—Hedwig Schlichter, who played Fraulein von Kesten in "Maedchen in Uniform", celebrated her 70th birthday in Buenos Aires, where she runs a drama school. Born in Vienna, she was discovered in Berlin by Berthold Viertel. Shortly after the war she acted in Argentina at the Freie Deutsche Buehne, under P. Walter Jacob.—Ingeborg von Kusserow, who came to London 20 years ago, returned to Berlin to appear at Die Komoedie, with Georg Thomalla, directed by Romy Schneider's husband Harry Meyen. Whilst in Britain she was known as Ingeborg Wells. In her autobiography she wrote: "I was Dr. Goebbels' Mickey Mouse."

**Home News:** Lea Seidl appears in the film, "Great Catherine", based on Shaw's play, starring Peter O'Toole and Katherine Hepburn.—Willi Frischauer gave the memorial address for Gerald Kersh at the Liberal Synagogue, St. John's Wood.—Wanda Rotha and Wolf Frees visited Hamburg to telerecord Pinter's "Landscape", adapted by Martin Esslin of the B.B.C.—Hans-Werner Count Finckelstein has succeeded J. Haas-Heye as Press Attaché to the German Embassy in London.—Robert Jungk took part in the TV feature, "Time to Kill".—Elisabeth Bergner will star on TV in Shaw's "In Good King Charles' Golden Days", with John Gielgud.

**Obituary:** Hugo Haas, born in Bruenn and a leading Czech actor in Prague before the war, died in Vienna at the age of 67. He appeared successfully on Broadway and for some years produced independent films in Hollywood, with himself in the leading roles.—The 68-year-old journalist, Walther Kiaulehn, drama critic of the "Merkur", died in Munich. Before 1933, he wrote for "B.Z. am Mittag" and other Berlin papers, under the pen-name of Lehnan.—Dr. Fritz Judtman, the 69-year-old premier designer at the Burg-Theater, died in Vienna.—The one-time editor of "Ulk", 91-year-old Hans Flemming, has died in Berlin.—A few months after his 80th birthday, which was recorded last November in "AJR Information", the author, Bruno Adler, who wrote under the pseudonym Urban Roedl, passed away.

**Germany:** Kurt Jooss, the famous 67-year-old choreographer of the ballet "The Green Table", has resigned as director of the Folkwang school in Essen.—Paula Wessely's daughter, Maresa, has joined Barlog's ensemble in Berlin.—Ernst Deutsch appeared at Berlin's Schlosspark-Theater in Shaw's "Man kann nie wissen", with Bertha Drews and B. Minetti.—A. M. Rabenalt, who successfully produced "Regimentstochter" in the 'twenties, has opened "Theatron Eroticon" in Munich.—The Sanssouci Castle in Potsdam had 800,000 visitors during 1968.—Inge von Wangenheim received the East German Heine Prize.

**Milestones:** Paul Hartmann, one-time member of Max Reinhardt's ensemble and later of Burg-Theater, has celebrated his 80th birthday.—Axel Eggebrecht, who dedicated his "Katzenbuch" to the late Sybille Binder and published the story of a house in Berlin under the title "Volk ans Gewehr", is 70 years old; he was one of the first both to be detained and freed from a K.Z.

PEM



Robert Weltsch

## MAX BROD'S PHILOSOPHY AND WORK

A few days after I received an invitation from a committee in Israel to contribute to a *Festschrift* in honour of Max Brod on the occasion of his 85th birthday in May, 1969, the sad and unexpected news of his sudden death arrived. Whoever met Brod during the last years and up to the most recent days marvelled at his vitality. Defying old age, he continued his work unabated, with his usual zeal for moral causes near to his heart. In his very last years his productivity was astonishing. Apart from such works as the great biography of the humanist Johannes Reuchlin (1965), his last books were mainly autobiographical. It was as though he were eager to gather in the harvest of his life, to leave nothing to the chance of interpretation by late-comers unfamiliar with his world. Did he not suffer enough from the new school of "Kafkalogists" who speculated on Kafka without knowledge of the man as he actually was?

Brod's autobiographical works were never limited to factual events. They first of all concerned his intellectual development, his spiritual experiences, the innumerable encounters with ideas, persons and events, which had shaped his frame of mind. After *Streitbares Leben* (1960) came *Der Prager Kreis* (1966), and there were several smaller and less pretentious but none the less illuminating books such as *Jugend im Nebel*. Also in his biography of Heine one can easily discern autobiographical traits. His last book, *Das Unzerstörbare\** (1968), is certainly a sort of intellectual autobiography unrolling before our eyes the richness of the author's lifelong promenades through universal literature and philosophy of all ages. From this he draws the essence, in a moving exhortation to man, to break the fetters of causality, the laws of nature, the frightful deadlock of egoism and power struggle, by rising to his true vocation of performing the good deed. This possibility has been given only to man; it is his privilege to be able to kindle the "light within", the "Lichtlein" of Gustav Mahler's Second Symphony. (Brod was always a Mahler fan.)

The concern for the true way of life which would enable man to overcome the evils lurking everywhere, never left Brod. In fact, all his writing was inspired by a philosophical urge. Most of his novels, even, are intrinsically about ideas and problems, of which the human characters are but the incarnations or harbingers. How can one harmonise rational and irrational forces, how is free will compatible with the existence of an omnipotent God, what remains of the responsibility of man? What is the function of evil in this world? These basic problems are systematically discussed in his book *Heidentum Christentum Judentum* (1921), later continued in *Diesseits und Jenseits* (1947-48). Paganism, he says, glorifies this world (Diesseits) as the good and right place for life; Christianity expects redemption in the coming world (Jenseits); Judaism admits that the world is evil, but believes that it can be reprieved by the miracle of goodness and love (*Diesseits-Wunder*). Jewish Messianism expects redemption not in a world beyond but here on earth at any time. It is impossible to enlarge on the philosophical and religious aspects of Brod's interpretation, but any appraisal of his work would be incomplete without mentioning his ever recurring differentiation between "noble" misfortune (i.e., the inevit-

able metaphysical limitation of Man) and "ignoble" misfortune (*unedles Unglück*), such as poverty, war, injustice, etc., which man could, and ought to, avoid as he himself is responsible for it.

Max Brod's position in the literary world and also in the Jewish orbit was unique. His versatility was astounding. He was not only a philosopher, a religious thinker, a poet and the writer of dozens of novels and short stories, and hundreds of essays, he was also an editor, a theatre critic, a journalist, a musician, a composer and, in some respects, a politician. After the First World War he was head of the *feuilleton* of *Prager Tagblatt*;

## FACSIMILE OF A LETTER

Es ist schrecklich, was vor-  
geht und wie falsch es (eben von  
dieser "Neuen Linken", auch von  
Juden) beurteilt wird. Ich fühle  
mich sehr niedergeschlagen. Man  
muss immer von vorn anfangen,  
immer wieder dasselbe sagen...  
Nun, das Klagen hilft ja nicht.  
Die Zellen Goethes:  
"Allen Gewalten..."  
begleiten mich durch's Leben  
und ich sage sie mir jetzt wieder  
etwas häufiger auf als sonst  
gewöhnlich.  
Und Ihnen drücke ich brüderlich  
die Hand. Dank; Dank für  
die Ermutigung—herzlichst Ihr  
Max Brod

## TRANSCRIPT

Es ist schrecklich, was vorgeht und wie falsch es (eben von dieser "Neuen Linken", auch von Juden) beurteilt wird. Ich fühle mich sehr niedergeschlagen. Man muss immer von vorn anfangen, immer wieder dasselbe sagen... Nun, das Klagen hilft ja nicht. Die Zellen Goethes: "Allen Gewalten...". begleiten mich durch's Leben und ich sage sie mir jetzt wieder etwas häufiger auf als sonst gewöhnlich.

Und Ihnen drücke ich brüderlich die Hand. Dank, Dank fuer die Ermutigung—herzlichst Ihr  
MAX BROD.

only recently he republished some of the articles he wrote in that paper about artistic and musical events (*Prager Sternenhimmel*). It is characteristic of the man that he passionately rejects the view that the main task of the critic is to detect shortcomings; his duty, Brod says, is to minimise criticism and to praise the beautiful and the admirable in a work of art. And indeed, I never met a man so inclined to enthusiasm, and to genuine pleasure in the success of others. Brod made almost a hobby of "discovering" geniuses; the most important case in point is, of course, Franz Kafka who, without Brod's help and indefatigable encouragement, would never have achieved literary fame. But there are others too, whom he championed, for instance the Czech writer Jaroslav Hasek (author of *Svejk*) and the composer Leos Janacek. Both are today accepted on a world-wide scale, but at that time Czech artists whose language was not understood beyond the boundaries of

their country, still had difficulties in reaching an international audience. Brod's translation of "Jenufa" opened the doors of German opera houses to the composer. His unrelenting endeavours for Janacek are themselves stuff for a novel. Furthermore, many of the younger poets and writers of the *Prager Kreis* owe their introduction into the world of literature to Brod. Sometimes his good-heartedness and humanity silenced his doubts when he was approached for a recommendation—to help others seemed to him the supreme duty.

The decisive relevance of the Jewish question intrigued Max Brod early in his life. Like most descendants of Jewish families in Prague, he had first almost automatically joined the liberal German students' organisation, but shortly before the 1914 war he turned to Zionism. He himself has told how he was influenced by contact with such men as Hugo Bergman and Martin Buber. Another decisive event was the 1914 influx of Galician Jewish refugees. He had the first cursory acquaintance with Yiddish popular culture when an East European theatre troupe, which so strongly impressed Kafka, visited Prague in 1912. Brod was one of the pillars of the improvised Jewish school system for refugees in Prague. He studied the Bible and Talmud and other Jewish literature, and found there the guidance which he had sought. This confirmed him in his unshakable Jewish engagement. In many of his works he quotes Jewish sages, and in his last book, *Das Unzerstörbare*, he still extols the humanity of Hillel against the "all-destroyer" (*Allverderber*) Nietzsche.

As an unflinching pacifist he denounced the horrors of war, already 1914, and when the Austrian Empire disintegrated he became one of the active leaders and spokesmen of the Jewish National Council, which was formed in the new State of Czechoslovakia to safeguard the rights and interests of Jews. In the elections to the first Czechoslovak Parliament he was even a candidate of the Jewish National Party, albeit unsuccessful. Himself a skilful polemicist, he wrote innumerable essays and articles on the Jewish question, for instance in Buber's "Der Jude" and in the Prague Zionist weekly "Selbstwehr," and also booklets like *Im Kampf um das Judentum, Zionismus und Sozialismus, Rassentheorie und Judentum* (this latter appeared in 1936 as an answer to Nazism). Although a Jewish nationalist, he never concealed his love for German literature and artistic achievements; he adored German geniuses like Goethe. Describing the position of a Jewish writer in the German language, he coined the poignant expression of "love at a distance" (*Distanzliebe*), which in his view was the only honest relationship of a German-speaking creative Jew to German literature and art, notwithstanding the detractions of racialists. Brod left Prague on March 14, 1939, the very day before the night of the Nazi invasion. Thanks only to the prevailing confusion, the train crossed the Polish frontier on the morning of the 15th, while Nazi guards had already occupied the frontier station.

I have tried to give a short sketch of Brod's intellectual personality as far as space limits permit, but I have not even come to the point of listing his novels, let alone analysing them. They all centre on love and religion. One of his ever-present subjects is the parallelism of sensual love and the love of God, both in some way aiming at ecstasy and mystical union. Life is a permanent fight between Eros and Ethos, between the creative evil and the virtue of innocence, and in many novels these powers are juxtaposed in representative heroes. Not all his books are on the same level. *Tycho Brahe's Weg zu Gott* and *Reubeni Fürst*

Continued at foot of column 1, page 7

\* All published by Verlag Kohlhammer, Stuttgart.



F. Thorn

## "CAUGHT IN THE EARTHQUAKE"

### Emigrated Authors Report

Before the war I knew a man in Paris who was not particularly interested in music, but would have been the first to buy tickets for a concert of the Sudanese Chamber Orchestra playing Pachelbel on African tom-toms. He so loved the unusual that he would have been the obvious choice for reviewing a slender volume\* containing the life stories of 115 German-speaking authors—some great, many famous, all in high repute. What makes this collection, lovingly edited by Gabriele Tergit, so extraordinary is the fact that these men (and women), who spent their lives filtering events through their sensitive minds, processing incidents into art and extracting the essence from raw experience, that these creative people for once neglect or even ignore creation, and record events, incidents and experiences as such.

This view of the naked structure behind the scenes would have been hidden from the spectator but for one fact: the play staged out there was the Nazi régime. Peaceful people were thrown into adventures not meant for them and utterly inconceivable until they had to be faced. In these "Autobiographien" most of the German writers caught in the earthquake give a dispassionate account of their lives before, during and afterwards, mentioning in sober addendas the work which eventually grew out of the torment. It is this detachment which makes the book so very unusual and moving, a history of literature without comment and assessment, a history of writers, who for once give up all claim to their only privilege: being the rulers in their private universe.

It is, of course, not possible to mention even the most striking events in these 115 stories, some concentrated in twenty lines, some—by the sheer length of the author's life—filling two foolscap pages. (Incidentally: Apart from the treatment they give to their own biographies, the authors may be divided into two separate groups—those who spent the war years in Hitler's fortress Europe, hiding and hunted, and those lucky ones, who only hungry and broke, escaped to the West.) But both the condensed and the more elaborate stories give the overwhelming impression of strangled creative power, of workers barred

\* *Autobiographien*, a publication of the International P.E.N.'s Centre of German-speaking Writers Abroad, 2nd edition, London, 1968. 108 pp. 25s. Copies may be ordered from Dr. Gabriele Tergit, 315 Upper Richmond Road, London, S.W.15.

### Max Brod

*der Juden* will probably prove his most lasting novels.

Until the last moment Brod remained alert to the afflictions of mankind. In a world that contradicted all his ideals he tried to be defiant and unsubmitive. Only four weeks before his death I received a letter from him (partly reproduced on the opposite page), written after his return to Tel Aviv from the last of his annual lecture tours to Europe (he lectured effectively in Germany and Switzerland despite his age). The letter not only shows his incredibly clear hand-writing (at the age of 84), but also his steadfastness in face of many disillusionments. Goethe's "Allen Gewalten zum Trotz sich erhalten" is indeed a catchword appropriate to Brod's character until the end. This is the image which will be remembered by his friends and admirers.

from the workshop, or rather of priests *a sacris*, forbidden to carry out their holy office.

As so often with collective efforts, preferences must be partial and do not mean a thing, least of all a judgement. So from a purely personal point of view, the most interesting contributions seem to be those by H. G. Adler, who in four lines mentions his detention in five concentration camps and follows up with a list of his works, ten times as long; of Professor Berendsohn, who more or less by chance became an outstanding specialist in refugee literature, and of Richard Friedenthal, proud to be born in the nineteenth century and casually enumerating a formidable production, who soberly notes of his two important books on Goethe and Luther "... sie fanden zum Teil Widerspruch und viele Freunde."

Among those no longer alive Otto Lehmann-Russbüdt may be considered as one of the really great. He founded the German *Liga für Menschenrechte*, published books and articles year after year, in peace and war, and died (1965) in Berlin, where he was born 92 years before. The late Kurt Hirschfeld's biography, too, had to be written by somebody else: He was the man who put the *Zürcher Schauspielhaus* on a map much bigger than the map of Switzerland and died in his 63rd year. The most colourful personality of all of them was probably Eugen Höflich of Vienna, who became M. Y. Ben-Gavriel and obtained fame only at the threshold of old age. He fell in love with the Middle East during the First World War, stayed on when it was over, and lived in Jerusalem, speaking Arabic during the day and writing in Viennese German at night. He produced eleven books, among them "Das Haus in der Karpfengasse".

A whole book of anecdotes could be filled with the strange activities of writers in a hostile world: Kurt Kersten used his P.E.N. Club membership card as a passport entering Morocco of all places, Dorothea Gotfurt made gloves, and Heinz Goldberg, who produced the film "Ein Lied geht um die Welt", made a Gestapo man stamp an empty page of his passport, with a Russian visa on the reverse side. . . .

Last, but not least, two great women writers of our time must be mentioned: Nelly Sachs, whose life story takes up just forty lines and ends with two words describing the summit of her achievement—"Nobelpreis 1967"—and the editor of the "Autobiographie," Gabriele Tergit, who almost reluctantly lists an astonishing amount of books apart from her famous "Effingers".

### "PRISONER OF THE YEAR"

Nina Karsow has been given permission to stay in Britain for a year. The Polish-Jewish girl was nominated by Amnesty International as their "prisoner of the year". Dr. Shimon Shechter, who led the campaign to free her from a Polish prison, has also been allowed to stay in this country, but they are not to be given the political asylum applied for.

A Home Office spokesman said that in considering the applications for political asylum it had been taken into account that in the case of these two people refusal would not mean that they would return to conditions of dire political persecution. It is also believed that consideration was given to the fact that they could have returned to Austria or settled in Israel.

### THE HAMPSTEAD PARISH

In 1967, the Hampstead Synagogue, Dennington Park Road, celebrated the 75th anniversary of its foundation. Due to war-time conditions the Silver Jubilee in 1917 and the Golden Jubilee in 1942 could not be adequately celebrated. This latest Jubilee therefore offered the first opportunity of assessing the achievements of the congregation. Next to the East End and Stamford Hill, Hampstead is the third London district in which many Jews settled. In the course of time quite a few of them have moved further afield to the North-Western suburbs, but this has hardly impaired Hampstead's proportionally high share in the Jewish population of the metropolis. The history of the Hampstead Synagogue, 1892-1967, written by its present minister, Raymond Apple\*, is therefore of more than parochial interest. For technical reasons there has, unfortunately, been some delay in placing this brief review of the book in our journal.

### From West Hampstead to Belsize Park

The fact that the synagogue was built in West Hampstead and not in the Belsize sector of the borough, which nowadays is more heavily populated by Jewish families, indicates that in the course of time the centre of gravity has shifted. This may be one of the reasons why many Hampstead Jews do not consider Dennington Park Road as the centre of their religious life. Another reason is that quite a few of them have affiliations with Progressive or extreme Orthodox synagogues.

As the Rev. Apple relates in his book, the founder fathers of the synagogue set out not only to erect a building, but to initiate a religious movement. They had certain ideas of changing the liturgy, but beyond this their interpretation of Judaism was also at variance with the accepted principles of Anglo-Jewish Orthodoxy.

The architect who was commissioned to design the synagogue was Delissa Joseph, a brother-in-law of Herbert Bentwich, who was the driving force of the "Hampstead movement", but later withdrew from the synagogue's activities. Another member of the Bentwich family who was associated with the synagogue was the well-known artist Solomon J. Solomon, who designed a set of stained-glass windows depicting the Biblical story of the creation.

The spiritual leader of the synagogue for almost four decades was the Rev. A. A. Green. When he retired in 1930 he was succeeded by Dayan M. Gollop. After the Second World War, the Rev. Dr. I. Levy was the incumbent of the office. The present minister, the Rev. R. Apple, was appointed after the Rev. Levy's resignation in 1964.

The book gives a detailed account of the synagogue's development, with regard both to the religious services and to the educational and charitable activities. Dealing with the new immigrants, the author stresses that the somewhat patronising attitude which once marked Hampstead's work in this sphere has completely disappeared, and that many of the synagogue's present members are themselves former refugees. He also recalls that, after 1933, special services for refugees were held in the synagogue at which the sermons, at first given in German and eventually in English, were preached mainly by Rabbi Dr. I. Maybaum.

W. ROSENSTOCK.

\* Raymond Apple: *The Hampstead Synagogue 1892-1967*. Vallentine, Mitchell. London. 18/-.



Walter Breslauer

## IN MEMORY OF BRUNO WOYDA

For the second time within less than half a year the Council of Jews from Germany has lost one of its most active members with the sudden death of Mr. Bruno Woyda on December 22 last.

Bruno Woyda joined the London executive of the Council in January, 1961, and soon also became a member of the Council's "praesidium", whose functions are of paramount importance for the Jews from Germany all over the world. He also agreed to act as the Council's hon. secretary, and in this capacity worked most intensively for over six years. In the course of his activities he repeatedly visited the Council's affiliated organisations in New York, Paris and Brussels. On the occasion of a Council conference in Jerusalem in October, 1963, he delivered a stirring address at a public meeting which was the highlight of the whole conference. When grave illness struck him two years ago, he indefatigably continued his work and at least once a week made the journey from his rather distant residence to the Council offices; there he would work throughout the day—even at a time when he could barely negotiate the stairs. Towards the end, he overcame this very serious illness, probably due more to his indomitable courage and will-power than to medical help. He then rightly felt that he could no longer fulfil the function of an hon. secretary to the Council, but he remained a member of the London executive and the "praesidium" taking part in their deliberations with undiminished interest and, at times, even passionately. Apparently fully recovered, he went for a seasonal holiday with his family to Stratford-on-Avon, where he suddenly succumbed to yet another illness.

Bruno Woyda's work for the Council was, in fact, only the last stage of a life which voluntarily as well as professionally was first and foremost devoted to work for Judaism, for German Jewry and for that conception of liberal Judaism which he had espoused in early youth and which he steadfastly upheld—his convictions never flagged.

When this writer first knew him at the beginning of 1920, Woyda was only 20 years old. But he was already the dominant personality in the Jewish liberal youth organisation of Berlin which was commonly known as "Ili". Though he had studied engineering and graduated as a "Diplom-Ingenieur", he soon decided to make work for Judaism his profession. He took over the editorship of the "Juedisch-liberale Zeitung", the weekly paper founded a little earlier by the Union for Liberal Judaism in Germany. This paper he developed into one of the leading, most lively and, at the appropriate time, also combative journalistic ventures, giving expression to contemporary Jewish thoughts and aspirations in Germany.

After more than a decade he left the by then firmly established paper having, in 1929, also become secretary of the religious organisation of the most progressive wing of Liberal Judaism in Berlin, the "Reform-Gemeinde". But again this professional work was only one aspect of his Jewish activities. A capable and indefatigable worker, he also did much voluntary work, both as speaker and organiser, for the organisation of Liberal Judaism. When the comprehensive organisation of Prussian Jewry, the "Landesverband", was established in 1925, he was elected one of its deputies and later a member of its council. In November, 1930, in a last fling of independent democratic activity, 77,000 Berlin Jews

held elections for the new "Repraesentantenversammlung". The Liberals won a decisive victory, and Woyda was generally acknowledged as the organiser of that victorious campaign. He was a bonny fighter and was often under heavy attack from the other parties. But throughout his life he always fought cleanly and his absolute integrity was never doubted.

A member of the "Repraesentantenversammlung" since 1930, he was elected to the board ("Vorstand") of the Berlin Jewish community when a vacancy arose in May, 1933. The period that followed was probably the most fruitful one in his work for Berlin Jewry. In August, 1933, the board of the Berlin community created an independent Department for Economic Help. Woyda was appointed the board member in charge, the "Dezernent" of this new department. As one of those board members who took their voluntary work most seriously, he was always available to the permanent officials for directives, advice and decisions. After a very short time, new sections were added to the department which originally consisted only of a Labour Exchange and a Careers Advice Bureau. These new sections dealt with questions of business credits, vocational training for emigration, legal advice, accommodation problems and assistance to Jewish artists.

The work of the Department for Economic Help was in full swing and had become one of the most important features of the life of the Berlin Jewish community during the Nazi era, when Woyda's connection with the department and with the board of the Jewish community was terminated by the Gestapo. He was well known as one of those leading Berlin

Jews opposed to any nationalistic tendencies and as one who always had the courage of his convictions. This had come to the notice of the Gestapo and they served on him an order banning him from any public speaking. A little later the "Gemeinde" was compelled to alter its statute reducing the number of board members. The unmistakable purpose of that order was to enforce the resignation of some members hated by the Gestapo, especially Bruno Woyda. He had to give up his valuable work for the Gemeinde, but he still struggled valiantly on in his function as secretary of the Reformgemeinde. After the notorious "Kristallnacht" of November 9, 1938, he, like most other Jewish men, was sent to the Sachsenhausen concentration camp from where he was only released on condition of his speedy emigration from Germany.

Thus he and his family came to this country. They had lost all their possessions in Germany and the new start was very hard indeed. During the war Woyda did war work in his old but never practised line of precision engineering. After the war, he made a business of an old hobby of his and, from small beginnings, built up a flourishing stamp dealer's firm of high repute. However, his interest in Jewish affairs and especially in the organisations of Liberal Judaism never waned. From his Berlin days he was well known to the leaders of the World Union for Progressive Judaism, the Hon. Lily H. Montagu, Rabbis Dr. Mattuck and Dr. Edgar. He became the treasurer of the World Union and the principal assistant to Miss Montagu, then the World Union's president. He also became the delegate of the World Union to the Committee of Non-Governmental organisations at Unesco and represented Liberal Judaism at Unesco meetings in Geneva.

After his day-to-day work for the World Union had come to an end, he remained a life member of its board, the headquarters of which are now in the United States. He then started his work for the Council of Jews from Germany, thus keeping up his voluntary work for Judaism until his grave illness.

Woyda enjoyed a closely knit family life. His wife had already been a fellow worker of his on the board of the "Ili" and, apart from her duties as wife and mother, even became his helpmate in his stamp business. His sons were brought up strictly according to the ideals of the parents and they, too, kept their allegiance to Judaism as developed by the Liberal Jewish movement. He had lost his widowed mother, his only brother and his parents-in-law in the Nazi persecution. The surviving small family was, however, in time increased by the marriage of his elder son and the birth of two grandchildren and Woyda's intensive love and care for his family circle never ceased. The sympathies of his friends and of all those for whose interests and ideals he worked, go out to Mrs. Woyda and to the other members of his family.

Bruno Woyda was a steadfast friend and was highly respected even by those who did not share his views. The Jews from Germany have lost in him one of their strongest personalities.

### DEATH OF DR. ARIEH DORFLER

The death has occurred of Rabbi Dr. Arieh Samuel Dorfler, lecturer in Talmud and Codes at the Leo Baeck College, London. Dr. Dorfler, who was born in Stryj (Galicia), studied in Berlin, where he obtained both his rabbinical qualifications and his doctorate. He went to Palestine in 1934 and re-emigrated to this country in 1956. His arrival coincided with the inauguration of the Leo Baeck College and from the beginning he became one of the College's principal lecturers.

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## DRUZES FIGHT FOR ISRAEL

A colourful crowd of thousands is gathered on the hills overlooking Lake Kinnereth. Here and there groups of men secede from the mass of people to perform sword dances. Somewhere, the songs of a male choir glorify the deeds of soldiers and the victories of the Israeli army. The occasion is the annual pilgrimage of the Druzes, who have come from Galilee and the Golan Heights to their religious shrine, the tomb of Yitro, Moses' father-in-law.

Among the notables is a man dressed in an impeccably tailored suit, in the middle forties, speaking Oxford English and looking like a diplomat—Kemal Knaadji, once an esteemed member of the Syrian Parliament. His father was one of the leaders in the Druze revolt against the French régime in 1925. Kemal, a graduate of the law school at the Damascus University, has now retired to his native village, Madjaal Sha'am, at the foot of the snow-covered Hermon. Although the Syrians offered him a seat in Parliament should he choose to return, he prefers, together with his four sons, to work his orchards in solitude.

In the eleventh century the Druzes broke away from the Islam in Egypt, where they soon disappeared. They are now concentrated in Lebanon with 100,000 people, and in Syria with 80,000. In the sixteenth century, Druzes began settling in Palestine, and today about 40,000 live in Israel and the Golan Heights. Only recently the Knesseth accorded them communal self-administration, in addition to their autonomy in religious matters.

The decisive step, however, was the change

in their military status, for the Druzes are one of the most militant people in the whole of Asia, and soldiering means the fulfilment of their manly ambitions. Hitherto they were limited to service in the Druze battalion—now they can serve in all units of the Israel Defence Army and climb the ladder of promotion.

Alone in the village of Jirko, in Galilee, the graves of 30 soldiers bear witness to their bravery. Outsiders know little of the Druze religion, which is obscurantist and whose doctrine is secretly handed over from father to son. Yet one fact is known—their belief in the predestination of man, and this fatalism has greatly contributed to their intrepidity in the face of death and to their proverbial courage.

Daliath-del-Karmil, the largest Druze village on Mount Carmel, with its blue, pink and green houses, is a tourist attraction, its market place brimming with earthen jars, wicker baskets and woven textures. At the co-operative store, which also serves as a club room, a picture of Theodor Herzl adorns one wall, and another wall is covered with a big map of Israel, displaying the newly-added territories.

The Druzes are proud of Israel's victory for which they, too, have fought, and they glory in Israel's military prowess, of which they are a part. Their loyalty goes back for over 30 years. In the riots of 1936-1939 they refused to make common cause with the Arabs against the Jewish *Yishuv*. In Israel's War of Independence in 1948, many Druzes volunteered for *Haganah* and they considered it an honour when, on Israel's first Independence Day in

1949, a unit of Druzes formed one of the contingents in the military parade.

In some respects, however, the Druzes have stuck to the traditional ways of their ancient Moslem past, especially in preserving the patriarchal structure of the family and the low status of women. Girls are not allowed to attend co-ed schools, nor even schools outside their village, and they do not learn anything but work in the house or in the fields.

The spirit of rebellion so much in evidence in the younger generation throughout the world, has also evidenced itself in a small group of young Druze intellectuals. Nagib Kassem, a student of medicine at the Hebrew University of Jerusalem, the other day alleged at a public meeting that the Druzes were not a race of people but a religious sect which differed from the Islam by mere insignificant details. Its tenets were kept alive by the Sheiks and Kadis only to perpetuate the ignorance of the people. The time had come for reconciliation and fraternisation between the Druzes and the Arabs.

The reality is different. The brutal killings of Druze watchmen by Arabs are not forgotten, nor are the slayings of Druze border policemen by terrorists. As each new soldier's grave is marked, the abyss between Druze and Arab widens. In the critical days of May, 1967, Arabs warned their Druze neighbours not to expose themselves on behalf of Israel, yet the Druzes replied with a demonstration of sympathy in front of the Defence Ministry in Tel Aviv and, when the crisis mounted, they joined their unit without waiting for the call-up.

It was, therefore, not unexpected that, of all the inhabitants in the Golan, the Druzes were the only ones not to leave their homes and farms with the retreating Syrians but to stay on and welcome the Israeli Army with fruit and flowers from their gardens.



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## IN MEMORIAM

### DR. HARDI SWARSENKY

A few weeks after his 60th birthday, Dr. Hardi Swarsensky passed away in Buenos Aires. He was the editor of the German language weekly "Juedische Wochenschau" and held leading positions in Argentinian Jewish life. He was a co-founder of "Centra", the Association of Central European communities in South America, chairman of the Nueva Comunidad Israelita in Buenos Aires and president of the Theodor Herzl Gesellschaft in that city. Whilst by these activities he rendered outstanding services to the Jewish immigrants from Central Europe, he also participated in the general work of Argentinian Jewry and served as a link between the new immigrants and the old-established Jewish community. He was a President of the Keren Hayessod and a member of the Latin American Executive of the World Jewish Congress.

Hardi Swarsensky originated from the Jewish youth movement in Germany. He always displayed a particularly endearing loyalty towards those with whom he had spent his formative years in Berlin. The early death of this vigorous personality is mourned not only by his fellow-workers in South America but also by his numerous friends all over the world.

W.R.

### PROFESSOR HANS REDLICH

Hans Ferdinand Redlich, the eminent musicologist, died in Manchester, where he was Professor of Music at the University, on November 27th; he was 65.

He began his studies in his native Vienna and continued them in Munich and Frankfurt. After some years of conducting at the Berlin *Staedtische Oper* and at the opera house in Mainz, he settled in Mannheim where he concentrated on composition and research. In 1939, he emigrated to England and became a lecturer in the extra-mural department of Cambridge University. In 1955, he joined the

Music Department of Edinburgh University; 1962 brought him the appointment at Manchester. A director of Eulenburg, the music publishers, he edited several of their scores and had planned to continue with this work after his retirement.

Hans Redlich's name will always be associated with the present-day Monteverdi renaissance. He was one of the foremost authorities on the subject, and his books and editions have made an invaluable contribution to our knowledge of the great Italian master and to the revival of his music. But Professor Redlich's interests extended to many periods and composers. He collaborated in the new Halle edition of Handel's complete works; he wrote a book on Alban Berg, and his volume on Bruckner and Mahler, published in the *Master Musicians* series in 1955, was one of the first to fill a remarkable gap in English musical literature. With this well-balanced and scholarly study, Hans Redlich shares some of the credit for the British public's growing interest in these two composers and the prominent place which their works now occupy in the concert life of this country.

His untimely death will be widely regretted. His standing, and the appreciation of the man and his achievements, is reflected in the concluding words of his obituary in *The Musical Times*: "... he was a kindly man, with a lively, Viennese sense of humour and a warm, open personality; he will be much missed by his many friends in the international world of musical scholarship."

H. W. FREYHAN.

### DR ELEONORE STERLING

Professor Dr. Eleonore Sterling, the political scientist, died at Baden-Baden at the early age of 43. Born in Heidelberg, Elli Oppenheimer, as she then was, went to America in 1938, where she later graduated at Columbia University. After her return to Germany, she obtained her D.Phil. with a thesis on "Antisemitism in Germany 1815-1850", which was later published as a book entitled "Er ist wie

Du". She also re-edited and supplemented the late Professor Ismar Elbogen's "Geschichte der Juden in Deutschland" and closely cooperated with the Leo Baeck Institute. After having taught at the Pedagogical Academy in Frankfurt from 1962 onwards, she became Professor of Politology at the Pedagogical Academy in Osnabrueck last year.

## News in Brief

### COMMUNAL LEADERS CONFERENCE

More than 250 Jewish communal leaders from 15 European countries met in Paris for the first "Communal Forum". The main idea behind the "forum", which was sponsored by the European Council of Community Services jointly with the American Joint Distribution Committee, was to find ways of modernising the structure of communal life, since Judaism is no longer a merely religious concept. There were several working parties, one of them dealing with communications inside and outside the Jewish sphere, another one with the involvement of the Jewish public in Jewish affairs.

### CARDINAL WYSZYNSKI SPEAKS

Cardinal Stefan Wyszynski, the Polish Roman Catholic Primate, made a speech over the Vatican Radio. He defended Poland against allegations of antisemitism, stating that the anti-Polish propaganda appearing in some foreign newspapers was unjust. The Polish nation, guarding its own religious and national autonomy, was acting in the spirit of Christian love for their fellow men, stated the Cardinal.

He pointed out that, when many States closed their frontiers to the Jews, more than three million lived peacefully in Poland, although in difficult conditions. During the Second World War the number of Poles who perished was at least as great as the number of Jews, he claimed. Proof was being collected, even today, of heroic sacrifices by Polish peasants, workers, priests and nuns in defence of Jews.

### Birthdays

**Fabian.**—Dr. Richard Fabian, of 47 Hillside Court, Finchley Road, London, N.W.3, celebrated his 87th birthday on January 14.

**Litten.**—Dr. Kurt Litten, of 86 Brim Hill, London, N.2 (formerly of Berlin and Koeslin), celebrated his 70th birthday on January 31.

### Engagement

**Salinger-Gormack.**—Ralph H. L. Salinger, only son of the late Dr. jur Ernst Salinger and Mrs. B. Salinger (now Rothmann), of Wellington, New Zealand, to Leslie Ann Gormack, only daughter of Mr. and Mrs. I. L. Gormack, of 106 Pembroke Road, Wellington 5, New Zealand, on December 19, 1968.

### Deaths

**Astruck.**—Mrs. Helen Astruck (née Rau), of 49 Eton Place, London, N.W.3 (formerly Nürnberg), widow of Josef Astruck, aged 73, died suddenly on January 13 after a short illness. Beloved and deeply mourned by her daughter and son-in-law, Elizabeth and Norman Gunz, and her grandchildren, Elinor and Andrew.

**Kander.**—Dr. H. W. Kander passed away suddenly on December 24, 1968. Deeply mourned by his son, Steven, and loving family. 835 Finchley Road, London, N.W.11.

**Kroner.**—Mrs. Amy Kroner (née Salamon) passed away suddenly on January 3. Deeply mourned and sadly missed by her devoted husband, Fritz, sons, William and Sidney, and daughter-in-law, Jean. 76 Preston Road, Wembley, Middx.

**Lappe.**—Mrs. Marie Lappe (née Riess), of 47 Leith Mansions, London, W.9, passed away peacefully on December 28, 1968, shortly after her 86th birthday. Until her mercifully short illness she retained her keen zest for life. She will always be remembered by her daughter, Dr. Hava Leshem, her son, Professor Rudolf Lappe, and their families, and by her many friends here and abroad.

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### Personal

**ATTRACTIVE WIDOW,** of Polish origin, early 60s, fine appearance, in good health, secure financial position, wishes to meet cultured gentleman. Object matrimony. Please apply in confidence, if possible with photograph. Box 011.

**MY NIECE,** petite, slim and attractive, 45, born in Germany, teacher with degree, intelligent and versatile, divorced, own flat, would like to meet Jewish professional gentleman between 50-55. Must be an intellectual, have sense of humour, love of music, literature, etc. Object companionship, possibly matrimony. Box 012.

**WIDOW,** aged 50, no ties, nice home, comfortable, wishes to meet sincere Jewish gentleman, object matrimony. Box 014.

**WIDOWER,** retired businessman, German origin, middle 60s, 5' 3" tall, non-Orthodox, well educated, own house, some capital, good pension, independent, would like to meet nice homely, slim, independent lady between 50/60. Object companionship, possibly marriage. Box 018.

### MISSING PERSONS

#### Personal Enquiries

**Bieber and Mehlitz.**—Mrs. Hertha Bieber (née Mehlitz) and Miss Edna Mehlitz, who lived in Berlin until 1933, sought by Dr. Otto Nelki. 52 Nightingale Lane, London, S.W.12.



## Birthday Tributes

### HANS JAEGER'S 70TH BIRTHDAY

For all his numerous friends February 10 will offer a welcome opportunity to express their affectionate respect to Hans Jaeger, but the Jewish refugees in this country have very special reasons to celebrate.

Hans Jaeger came to England as a political refugee and Left-wing politician. An idealistic fighter for justice on the political platform, this sense of justice consequently made him a champion in the cause of the Jews. During the years, however, this developed into a genuine friendship and relationship, making him, as he himself has jokingly remarked, almost a Jew.

During the 30 years we have known him his personality, talent and influence seem to have grown. Jaeger is basically a politician but, even more, an historian. His main motivation is his urge for integrity, for balance. He combines rare qualities: the wisdom of moderation with a fighting spirit which has not lost its vigour over the years. His accumulation of information in all fields of current events and his power of sorting it out and compressing it into a one-hour's talk or a few lines in his "Bulletin on German Questions" are widely known. His friends marvel at his capacity for working ceaselessly, travelling, lecturing, running the "Club 1943" and still finding time to look after his friends.

It needs more than his tremendous memory to remember every birthday, every illness or personal event, and to take notice of it; visiting the sick, answering and writing scores of letters, attending meetings and, most of all, organising lectures of recognised high standard and surprising variety for "Club 1943" form another part of this active life.

The best thing we can wish for him and for all of us is that the years after the seventieth will not diminish his stamina and that his health will allow him to carry on and enjoy the work which is his life. He has attained the sincere recognition of all who know him.

GRETE FISCHER.

### MR. PEREZ MOSBACHER 80

Mr. Perez Mosbacher (London) will celebrate his 80th birthday on February 9. Prior to his immigration, he lived in Frankfurt, where he was a leading metal merchant and also most active in Jewish affairs. He continued his activities in both spheres after having come to this country. Mr. Mosbacher is the Treasurer of the British Council of the Shaare Zedek Hospital (Jerusalem) and closely associated with the Golders Green Beth Hamidrash Congregation. He has also always taken a great interest in the work of the AJR, of which he is a Board member. We extend our sincerest birthday wishes to Mr. Mosbacher.

### ADOLF LESCHNITZER 70

The achievements of Adolf Leschnitzer, who celebrates his 70th birthday on February 3, are manifold. He is a pedagogue, academic teacher and writer, and he organised the Jewish school system under the Nazi régime before the last war. His study on the problem of German-Jewish symbiosis, entitled "Saul and David", summarises the experience of his generation. It shows his gifts as an historian and sociologist and is still—fifteen years after its publication—a remarkable account of the phenomenon of the flowering and decay of the German-Jewish "Lebensgemeinschaft". Nobody epitomises the attachment both to German culture and Jewish tradition better than the author of this book. His embracing love for all spiritual values—German and Jewish—is the mainspring of his work both as teacher and writer.

For his numerous friends it is first and foremost Adolf Leschnitzer the man, they cherish. A stimulating conversationalist, he gives freely of his thoughts. At the same time he is open to new experiences, free from envy, always ready to acknowledge the achievements of others, a benevolent judge of character, yet capable of being roused to condemnation where he encounters badness. He is generous to his friends and willing to help those in need—in brief, a lovable man. We wish him many years of active life at the side of his charming wife who has been his support in dark days and who shares his interests to the full.

R. L.

### HERBERT SULZBACH 75

On February 10, Mr. Herbert Sulzbach will celebrate his 75th birthday. Scion of an old-established banking family in Frankfurt/Main, he came to this country as a refugee. During the war, when he served with the British Army, he became education officer at the German War Prisoners' Camp at Featherstone Park. Since then, he has incessantly worked for mutual understanding between the German and the British people, thus helping to avoid the recurrence of developments which resulted in two world wars. The establishment of a new relationship between Germans and Jews is equally near to his heart. He realises that this cannot be achieved by minimising the happenings of the past and, when addressing German audiences, he stresses his own position as a Jewish victim of Nazi persecution.

As an official of the German Embassy in London, Mr. Sulzbach has, throughout the years, introduced visitors from Germany, especially members of youth organisations, into the British way of life. He is also Chairman of the "Arbeitskreis 1961", which regularly organises meetings for young Germans who have established temporary residence in this country.

Mr. Sulzbach's indefatigable activities have resulted in numerous personal bonds with members of our community. We sincerely wish him many further years of undiminished health and energy.

### PROF. FRITZ HEINEMANN 80

Professor Fritz Heinemann, who will celebrate his 80th birthday on February 8, is an outstanding representative of philosophical thought in our ranks. His father was a highly respected lawyer in the ancient town of Lüneburg.

Heinemann's academic work started under the influence of Hermann Cohen's Marburg School with a penetrating dissertation of the concept of Time as a structural element of Kant's Critic of Pure Reason. Another early work, which is still very cogent as a contribution to the discussion of its subject, is an investigation on the development and the system of Plotinus. With this writing on the great teacher of the Neoplatonic school, Heinemann started his career at Frankfurt University. Already these studies go beyond the limit of purely historical interpretation by touching, as they do, on central problems of Man's position in the universe, which remained Heinemann's concern during the following decades. The shattering experience of irrational forces during the First World War created a philosophical attitude which sought the key to the understanding of the world in the power of Fate and in Death. Heinemann, in writings published between 1929 and 1957, established himself as an outstanding interpreter and critic of this existentialist school of thought. For him the search into the basis for religious belief under radically changed circumstances became a central theme.

During his long period of academic teaching in Oxford, where he is a member of St. Catherine's College and an hon. Fellow of Manchester College, lecture courses in philosophy at the Unitarian College formed an important part of his activities. At the same time he belonged to the circle of Leo Baeck, who attempted to bring the understanding of Judaism as a part of modern life into the world of English Jewry. Among his colleagues Heinemann recently became widely known as the editor of a comprehensive survey on twentieth century philosophy. For our group of Jews from Germany in England his intense interest in the problem of belief in the modern predicament is perhaps his strongest title to our very sincere congratulations.

HANS LIEBESCHUETZ.

### AWARD TO AUSTRIAN SCIENTIST

The Philosophical Faculty of Vienna University bestowed the title of an Hon. Professor on the scientist Dr. Philipp Gross. Professor Gross, who obtained his Dr.Phil. degree at Vienna University and was subsequently Professor of Physical Chemistry in Istanbul, came to Britain as a refugee in 1939. He was for two years a lecturer at Bristol University and, after the war, became the Scientific Director of the Fulmer Research Institute.

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# Letters to the Editor

## HEINRICH HEINE UNIVERSITY— CHARLATANRY ?

Sir,—The discussion about the proposal to name Düsseldorf's University after Heinrich Heine, the greatest son of the city, has entered a new phase.

The young Germanist and expert on Heine, Professor Manfred Windfuhr, who has accepted the chair for "neue Germanistik" in Düsseldorf, circularised his colleagues on the staff of the University with an appeal to support the proposal to call Düsseldorf's new University "Heinrich Heine University."

One hundred and eighteen members of Düsseldorf University's teaching staff have declared their approval of Windfuhr's initiative, but in a strangely worded attack on the young Professor the newly appointed rector of the University, Professor Alwin Diemer, has described the proposal as a "charlatanry" and an example of "the cult of the personality" and called Professor Windfuhr's reasoned appeal in favour of a "Heinrich Heine University" a "Reklameschrift."

One cannot help the impression that Professor Diemer intends to stifle the discussion on the subject of "Heinrich Heine University" on the pretext that naming Universities after great personalities was contrary to academic traditions. The writer is not aware of any such objections having been raised when Frankfurt University was named Johann Wolfgang Goethe University and Mainz University Johann Gutenberg University after the greatest sons of these cities who happened to be neither Jews nor fighters for Democracy!

A Committee is being formed by prominent citizens of Düsseldorf to support the Heinrich Heine University proposal. This Committee would welcome any support from abroad for this excellent suggestion. Any readers of AJR Information, in particular former citizens of Düsseldorf, are invited to send letters of support to the writer of this note.

Yours, etc.,  
DR. F. HELLENDALL.

5 Endersleigh Gardens, London, N.W.4.

## B'NAI B'RITH IN CZECHOSLOVAKIA

Sir,—I am collecting information for a study of the B'nai B'rith movement in pre-war Czechoslovakia, to be published in English and German. I should be grateful for the loan of relevant material on B'nai B'rith and its charitable and cultural effort between 1893 and 1939, including regular and periodical reports, lodge and institutional minutes, personal reminiscences, pictorial material and correspondence of historical value. All matter put at my disposal will be treated in strict confidence, handled with care and returned as soon as possible.

Material should relate to the activities of the District Grand Lodge for Czechoslovakia; to Bohemia, Praga and Humanitas Lodges and the Herder Young Adult Lodge (all of Prague); the Moravia Lodge and the Herder Young Adult Lodge of Brno; Fides (Bratislava); Ostravia (Mor. Ostrava); Adolf Kraus Lodge (Olomouc); Philantropia (Liberec); Freundschaft (Tepl. Sanov); Menorah (Trutnov); Alliance (Ceske Budejovice) and other lodges not mentioned. It can be in the Czech, Slovak or German language.

Yours, etc.,  
K. BAUM.

30 Bracknell Gardens, London, N.W.3.

## C.B.F. GRANTS

The Central British Fund recently made grants totalling just over £40,000. An amount of £13,000 was allocated towards a centre at Aix-en-Provence, France, for Jewish refugees from North Africa. A total of £7,500 was allocated for the emigration of Jewish refugees, and £5,000 towards the relief of Jewish emigrants in transit through Central Europe.

Grants of about £3,000 each were also made for the maintenance of the aged living in Foyer, Casablanca; to rehouse families in Casablanca; for the World University Service to assist Jewish students from Czechoslovakia; towards the upkeep of over 200 of the poorest Jewish children at the kindergarten in Casablanca; and to assist needy Jews in Morocco.

## PROVINCIAL SUPPORT FOR C.B.F.

The latest meeting of the National Advisory Conference of the Central British Fund was attended by representatives from many provincial communities.

The Chairman of the C.B.F., Mr. H. Oscar Joseph, informed the Conference on the new problems created by the exodus of about 4,000 Jews from Czechoslovakia and the large-scale emigration now taking place from Poland.

Lord Nathan, who had recently been in France, reported that the North African immigrants were not solely concentrated in Paris. There are also large communities in Marseilles and Lyon and smaller ones scattered throughout France.

## CHANUCAH CELEBRATIONS

More than 200 people attended the Chanukah celebration of the AJR Club at Hannah Karminski House, and the recitals and speeches had to be transmitted from the Club rooms to an overflow gathering in the Meeting Hall. The audience thoroughly enjoyed the musical entertainment provided by Hilde Lergens and Stefan Bukowitz. The lights were kindled by Rabbi Dr. G. Salzberger, who also gave an impressive and cordial address about the meaning of the Chanukah story for Jewry and Judaism in our days. Mrs. M. Jacoby, Chairman of the Club, also spoke.

Chanukah celebrations also took place in all five Old Age Homes. There were musical recitals, and among those who put themselves at the disposal of the Homes for lighting the candles and addressing the residents were: Rabbis Dr. Salzberger and Kokotek, the Rev. Dollinger and Lewandowski, Mr. Baum, Mr. Ellis, Mr. Gillis, Mr. M. Lawrence and his young son, Mr. G. Moses, Mr. F. L. Rosenthal, Mr. Sender and Mr. Smith. On several occasions the candles were lit by grandchildren of residents and by children of House Committee members and of B'nai B'rith Lodge members. A number of residents of Otto Hirsch House spent one afternoon as guests of Otto Schiff House. Special thanks are due to all those friends who thus helped to make the Chanukah week a really festive season for the Homes.

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