

## AJR

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

W. Rosenstock

## THE GREATEST LEGAL AID SOCIETY

## U.R.O.'s History Recorded

To mark the 20th anniversary of the establishment of the United Restitution Office, Professor Norman Bentwich, the chairman of the Board of U.R.O. since its inception, has written a history of that international legal aid society, probably the greatest that has ever existed.\* The publication not only deals with the organisational development of U.R.O. but also summarises the legislation on restitution and compensation enacted in the course of more than two decades.

While U.R.O. in its present set-up only came into being in autumn 1948, it had already its forerunners in several countries, where constituent organisations of the "Council of Jews from Germany" had provided advisory facilities for prospective claimants. In Great Britain, the AJR started to work in this field as early as August, 1946, when forms for the registration of identifiable property in all four German occupation zones were issued by the Control Office for Germany and Austria and when the AJR offered assistance to refugees in completing these forms. A few months later, in March, 1947, this advisory department of the AJR became an organisation in its own right under the name of "Restitution Office". The staff consisted of one legal adviser (first Reichsgerichtsrat a.D. Daniel Cohn and later Dr. F. Goldschmidt) and one clerical assistant. The office of the new organisation which eventually became a world-wide institution was first restricted to one room with an adjoining recess at Fairfax Mansions. The costs were exclusively borne by the AJR out of the meagre income then at the disposal of the organisation.

Soon after the enactment of the first restitution laws in the American and French zones in November, 1947, the hon. officers of the AJR and of its corresponding organisations abroad realised that the steadily increasing work could only be coped with by a strongly consolidated and financially secure organisation. This organisation would especially have to take care of those claimants who did not have the means for enlisting the services of professional lawyers. It must be remembered in this connection that the number of indigent refugees was very large during those first post-war years. The "Council of Jews from Germany", then under the presidency of Dr. Leo Baeck, approached the major Jewish relief organisations and, as a result, the American "Joint", the Jewish Agency and the Central British Fund agreed to assume the financial responsibility.

Thus, the United Restitution Office, as it

came to be known, was established in autumn 1948, and the spadework done by the AJR bore fruit. London became the headquarters of U.R.O. and Dr. Kurt Alexander (then general secretary of the AJR), who had taken a decisive part in the preparatory negotiations, was appointed secretary. After Dr. Alexander's emigration to the U.S. in 1949, Dr. H. Reichmann became general secretary and Dr. F. Goldschmidt chief legal adviser of U.R.O. The work was supervised by a Co-ordinating Board composed mainly of German lawyers. Professor Norman Bentwich and Mr. Adolph Brotman became (and still are) respectively chairman and vice-chairman of the Board.

## First Headquarters at AJR Office

For many years, the work in London was hampered by inadequate accommodation. The AJR, originally the "landlord" of U.R.O., soon had to put up with a few rooms for itself, whereas U.R.O., the "tenant", gradually became the main occupier of the premises. When even this turned out to be insufficient, additional offices were established in the vicinity, one in the house of a synagogue at Broadhurst Gardens and another one on the stage and in the auditorium of the former "Blue Danube Club". The messengers, carrying heaps of files from one office to another, became a familiar sight in Finchley Road. At last, in 1955, U.R.O. moved into an office of its own, which it still occupies.

Dealing with the steady expansion of the work, Professor Bentwich states that, apart from Britain, "outside" offices, were first opened in Israel, U.S.A., and France. Later, offices or agencies were also established in other countries of emigration, such as Belgium, Sweden, Switzerland, Austria, Argentina, Australia, Brazil, Canada, Chile, South Africa and Uruguay. Most of these offices still exist, though their work and their staff have considerably decreased. The claims, prepared by the "outside" offices in conjunction with the clients, are presented to the German courts and indemnification authorities by the offices inside Germany, in Frankfurt, Berlin, Hanover, Cologne and Munich. At its peak, the Organisation maintained 29 offices in 15 countries and employed a staff of 1,026 full-time and 106 part-time persons, of whom 223 were qualified lawyers.

In 1953, the financial responsibility, until then borne by the three major relief organisations, was taken over by the Conference on Jewish Material Claims against Germany ("Claims Conference"), the recipient of that part of the German reparation payments which is to be used for Jewish relief work in countries other than Israel. This change also

resulted in a reorganisation of U.R.O. The original Co-ordinating Board was enlarged, and a central office was established in Frankfurt, headed by Mr. Benjamin B. Ferencz who, after his return to the U.S., was succeeded by his deputy, the lawyer Mr. K. May.

During the 20 years reviewed in the Report U.R.O. has represented not less than 300,000 victims with a total of 450,000 claims. From 1956 onwards, the income from fees exceeded the working expenditure. The organisation was thus able to pay back the advances of the three major relief organisations and of the Claims Conference. The Claims Conference has agreed to hold the surplus funds in trust in case of future U.R.O. need. It may become necessary to use these reserves. If, on the other hand, any funds will be left at the end of the operation, they will, in accordance with the articles of U.R.O., be applied to charitable purposes similar to those of the Organisation.

The Report also describes the various types of claims covered by the restitution and compensation laws. The first laws, promulgated by the occupying Western Powers, referred to the restitution of identifiable property (mainly real estate). The second set of laws, enacted first by the Lander and, from 1953 onwards, by the German Federal Republic, stipulate monetary compensation for damages sustained by the victims, especially by the death of near relatives, loss of freedom and loss of career. A third law, the Federal Restitution Law of 1957, provides monetary compensation for confiscated movable property (e.g., jewellery) which can no longer be restituted *in natura*.

The author also deals with the restitution of heirless, unclaimed and former communal property. According to the three Allied restitution laws, these assets had to be claimed by specially established organisations, the Jewish Restitution Successor Organisation (U.S. zone), the Jewish Trust Corporation (British zone) and the J.T.C. branche française. The proceeds are to be used for the relief and rehabilitation of Nazi victims. In this country, the welfare work for former refugees, especially the establishment and maintenance of the Homes, is financed out of the assets recovered by the Jewish Trust Corporation.

Today, we often take it for granted that the financial position of many in our midst, especially the older ones, has taken a turn for the better as the result of payments under the restitution and compensation laws. Yet when, with the help of leading Jewish personalities and organisations, the "Council of Jews from Germany" and its constituents, including the AJR, initiated the establishment of U.R.O. and thus enabled the victims to pursue their claims, it was hardly expected that the results of their efforts would be as far-reaching as they have ultimately turned out. This, of course, applies even more to the legislative developments which made the submission of claims possible. We therefore share the feelings, expressed by Professor Bentwich in the preface to his report: "In these days, when

Continued on next page, column 1

\*Norman Bentwich: *The United Restitution Organisation 1948-1968*. 48pp. Vallentine, Mitchell, London, 1969. Copies (2/6 plus postage) obtainable from U.R.O., 183/189 Finchley Road, London, N.W.3.



## The Greatest Legal Aid Society

Continued from page 1

human rights everywhere are flouted, it is cheering to chronicle a sincere attempt to restore the dignity of the individual to the survivors of unparalleled crimes of genocide".

The book is dedicated to the memory of the two leading U.R.O. executives in London, no longer alive: Hans Reichmann and Fritz Goldschmidt. The author pays tribute to their signal services as well as to the work of other personalities who had contributed to the success of the Organisation. Yet in his unsurpassed modesty, he does not refer by a single word to his own activities as chairman of the U.R.O. Board. Throughout the years, Professor Bentwich has been in constant contact with the day-to-day work, especially of the London office, has guided the policy of the Organisation, negotiated with the German authorities, visited the offices abroad and presided over innumerable meetings. His untiring attendance to the legal and administrative problems is based on his deep humanity, his passion for justice and, last but not least, his devotion to the cause of the victims of persecutions, one of his main concerns during the past 35 eventful years. Our thanks for having presented us with a vivid description of this important chapter of our history are therefore coupled with our gratitude for the leading part played by himself in that story.

### STATUTE OF LIMITATION

A recent ruling in a test case by the West Berlin Senate of the West German Supreme Court laid down that following Parliament's amendment to the penal code last October, charges of murder preferred against alleged accomplices who had "acted without mean personal motives" should be assessed as manslaughter. Under the statute of limitation, the time limit for starting manslaughter prosecutions after commission of the crime is 15 years. For Nazi criminals who had carried out the orders of higher authority and had not killed out of base motive, the time limit for prosecution is May 8, 1960—15 years from the end of the war in Europe.

As a result of the ruling, war crimes against seven former "backroom" officials of Hitler's S.S. headquarters were dropped by the Senate.

A Ministry of Justice spokesman has stated that the ruling had to be respected and it would have a bearing on the debate over the Draft Bill envisaging the abolishment of the statute of limitation for murder.

Dr. H. G. van Dam, secretary-general of the Central Council of Jews in Germany, said that although, as a result of the ruling, not all acts of complicity in murder were now exempt from prosecution, numerous accomplices in Nazi murders could no longer be punished because their deeds would be assessed as complicity in manslaughter.

## NEWS FROM GERMANY

### SOZIALVERSICHERUNGSRENTEN UND GEMEINDEBEDIENTSTELLE

Wie bereits in der Mai-Ausgabe kurz mitgeteilt wurde, hat das Bundesverwaltungsgericht in seinem Urteil VIII C 69, 68 vom 13. März 1969 den von mir vertretenen Standpunkt (vgl. "AJR Information", Juli 1968) gebilligt, dass die Sozialversicherungsrenten, die von der Bundesversicherungsanstalt fuer Angestellte oder einer Landesversicherungsanstalt gewahrt werden, auf die vom Bundesverwaltungsamt Koeln gezahlten Versorgungsbezüge nur in beschränktem Masse angerechnet werden dürfen. In der nunmehr vorliegenden Urteilsbegründung wird ausgeführt, dass fuer die Berechnung des Rentenanteils, der auf Ersatzzeiten entfällt, von dem Tatbestand auszugehen ist, der sozialversicherungsrechtlich zur Gewährung der Ersatzzeiten führt.

Damit ist klargestellt, dass nicht nur der Anteil der Sozialversicherungsrente, der auf Ersatzzeiten nationalsozialistischer Verfolgung entfällt, nicht auf Versorgungsbezüge angerechnet werden darf, sondern auch nicht der Anteil der Sozialversicherungsrente, der auf Ersatzzeiten entfällt, die fuer Internierung als feindlicher Ausländer im 1. Weltkrieg oder fuer militärischen Dienst gewahrt worden sind (was kürzlich in einem Fall vom Bundesverwaltungsamt getan wurde).

In der Notiz vom Juli 1968 wurde bereits empfohlen, dass alle Berechtigten, denen vom Bundesverwaltungsamt auch die auf Ersatzzeiten der NS-Verfolgung entfallenden Teile der Sozialversicherung angerechnet wurden, beim Bundesverwaltungsamt den Antrag stellen sollten, eine entsprechende Neuberechnung ihrer Bezüge vorzunehmen. Selbstverständlich konnte die Behörde diesen Anträgen nicht stattgeben, solange die Entscheidung des Bundesverwaltungsgerichts vom 13.3.1969 noch nicht ergangen war. Es empfiehlt sich nunmehr in allen Fällen, diesen Antrag beim Bundesverwaltungsamt zu wiederholen oder, falls noch kein Antrag eingereicht war, dies sofort zu tun. Eine Antragstellung ist deshalb unbedingt erforderlich, weil nicht anzunehmen ist, dass die Behörde von sich aus alle in Frage kommenden Akten herausucht und von amtswegen Änderungsbescheide erlässt. Zweckmäßigerweise sollten die Anträge "registriert" abgesandt werden.

Bei der grossen Anzahl der Fälle ist damit zu rechnen, dass die Erledigung der Anträge mehrere Monate in Anspruch nehmen wird, zumal des Bundesverwaltungsamt seine neuen Bescheide erst erlassen kann, nachdem es erneut die Akten der Bundesversicherungsanstalt fuer Angestellte oder der zuständigen Landesversicherungsanstalt herangezogen hat.

Es empfiehlt sich die Änderungsbescheide rechnerisch genau zu überprüfen.

DR. L. G. T. KING.

### HALL REFUSED TO N.P.D.

The Bonn city authorities refused the use of the Beethoven Hall to the National Democratic Party for their convention, and the party transferred the venue to Stuttgart. Instead, the Beethoven Hall was allocated to Bonn victims of Nazism because they were a local organisation. The authorities' refusal was in defiance of a Cologne administrative ruling which stated the N.P.D. must be allocated the hall because they had asked for it first.

In the house of Commons a demand was made for an inquiry into the claim by Adolf von Thadden, leader of the extreme Right-wing N.P.D., that he contacted two British M.P.s in an effort to secure support. A Commons motion by a group of Liberal M.P.s was tabled, viewing with concern the growth of the N.P.D. and expressing the hope "that no M.P. will provide aid and comfort to it."

### DISCRIMINATION CONVENTION RATIFIED

The German Federal Republic has subscribed to the International Convention on the Elimination of all forms of Racial Discrimination and has deposited its instrument of ratification with the United Nations. Parties to the Convention, which so far has been ratified by 36 States, "condemn racial discrimination and undertake to pursue a policy of eliminating racial discrimination in all its forms and promoting understanding among races."

### HEINE UNIVERSITY APPEAL

Meeting in Mannheim, members of West Germany's P.E.N. Club approved a resolution supporting the appeal to rename Duesseldorf University in memory of Heinrich Heine. At the same time the resolution asked for the extension of the Heine research centre at the university.

### SIGNALS OF ALARM?

According to a report in *Die Welt* the parents and pupils of a new "Progymnasium" in Heidelberg have rejected the proposal to name the school after the late German Jewish nuclear physicist Lise Meitner and have suggested instead the non-controversial but not widely known name of Sibylla Merian, a seventeenth-century painter and natural scientist. At a meeting of the Heidelberg Town Council the liberal Town Councillor Hannah Walz referred to the difficulties arising whenever it is suggested to name schools after Jews or anti-Nazis like Lise Meitner and the Scholls. Readers of *AJR Information* will recall the fatuous arguments put forward by Duesseldorf's rector Professor Diemer against the naming of his University after Heinrich Heine.

Are instances of this kind accidental or have they to be regarded by the Democratic world as signals of alarm?

F. HELLENDALL.

### JEWISH EXHIBITION AT ANDERNACH

Under the heading "Documenta Judaica—Juden am Mittelrhein" the city of Andernach held a documentary exhibition from March 1-31. The objects on display included pieces of Jewish art and cult as well as references to the long history of Jews in the Andernach and Koblenz districts, including their persecution under the Nazi régime. In the Introduction to the Catalogue, the mayor of Andernach, Steffens, stated that it was the aim of the exhibition to acquaint the population of Andernach, especially the younger generation, with the cultural life of the now extinct Jewish community in their midst. The exhibition was attended by more than 6,000 persons, including school classes under the guidance of their teachers.

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## HOME NEWS

### TWO NEW KNIGHTS

The Queen's Birthday Honours includes knighthoods for Professor Ernst Boris Chain and the publisher Mr. George Weidenfeld. Berlin-born Professor Chain, a Nobel Prize winner, was one of the Patrons of the "Thank-You Britain" Fund; Mr. Weidenfeld, who comes from Austria, is the chairman of Weidenfeld & Nicolson. There are now nine former refugees who have been awarded a knighthood, the other seven being the late Sir Francis Simon, Sir Hans A. Krebs, Sir Ludwig Guttman, Sir Siegmund Warburg, Sir Frank Schon, Sir Rudolf Peierls and Sir Bernard Katz.

### EXTREMIST ELECTION GAINS

In the recent municipal elections the Right-wing extremist National Front put up 28 candidates. They gained no seats but their percentage of the poll in many boroughs, particularly in the north, in some instances was between 10 and 18 per cent. In the Birkby Ward they polled 18.7 per cent, standing only against the Conservatives.

Sir Oswald Mosley's Union Movement in Manchester gained 4.6 per cent of the poll in the Longsight Ward and 4.8 per cent at St. Marks. At Southampton the National Democratic Party, another extremist group, gained 5.6 per cent of the poll in the Bassett Ward and 5.2 per cent at Plymouth's Plymstock Radford Ward.

### MOSLEYITES AT ROMFORD

Havering Council allowed Sir Oswald Mosley's Union Movement to hold a meeting at Laurie Hall, Romford, despite numerous protests. The neighbouring Redbridge Council refused to let the movement hold a meeting in its area, and an application by the National Front to hold a meeting at Ilford Town Hall was also refused. The Havering Council's view is that it cannot discriminate against anyone or any organisation in letting its halls.

### LONDON EDITION OF "MEIN KAMPF"

The proposed publication in the autumn of Hitler's "Mein Kampf" by the London publishers, Hutchinson & Co., has caused considerable division of opinion within the company.

Mr. Robert Lusty, the managing director, stated that the presentation and publication would be done in a most meticulous manner, and it was hoped that it would be used only for serious study and would not achieve a wide circulation. But Mr. Harold Harris, Hutchinson's editorial director, is against the publication of the book, as he thinks it will offend a large number of people for no practical purpose.

The new publication has an introduction by the historian, Mr. D. C. Watt.

### HATE BOOKS

A feature of the Book Collectors Fair at the National Book League, held in London, was an exhibition of books of hate, including the antisemitic forgery, "Protocols of the Elders of Zion", Hitler's "Mein Kampf" and Streicher's paper, "Der Sturmer". The exhibition was presented by the Antiquarian Booksellers' Association in aid of Amnesty.

Mr. Ben Weinreb, of B. Weinreb Ltd., the London booksellers, who has been mainly responsible for collecting the books and documents, wrote in the catalogue that the books will show that death and suffering to millions have been brought about by books.

### MIXED MARRIAGES

A survey conducted by the *Jewish Chronicle* reveals that the out-marriage rate in the community is about 30 per cent. Rabbi

Maurice Unterman of the Marble Arch Synagogue has challenged the statistics, stating that there were more like 20 per cent only marrying out. He based this on figures given by Dr. E. Krausz, lecturer in sociology at City University, London. Rabbi Unterman said that when such marriages did occur sympathetic consideration should be given to the people involved so that as much as possible could be salvaged.

Many other ministers referred to the survey, stressing the need to combat the challenge of out-marriage and the seriousness of the problem.

### BROTHERHOOD WEEK

North-West London Councils of Christians and Jews held their seventh Brotherhood Week from June 15 to 25. Special Brotherhood Week services were held at churches and synagogues. The events included a concert by the Zemel Choir, a symposium on the value of religious broadcasting, and lectures by the Ven. C. Witton-Davies, Archdeacon of Oxford, and Rabbi Dr. Samuel Sandmel, of America, visiting principal of the Leo Baeck College, London.

### DISCRIMINATION ALLEGED AT JEWISH FACTORY

A complaint has been lodged by Mr. Barnett Yaffa of Newcastle, to Newcastle's Race Relations Board. He alleged that he was stopped a day's pay when going to hospital for a check-up, adding it was because he is a Jew. This was the first time such a thing had happened in his 16 years' experience at the tailoring factory of Alexandre Ltd., he said.

The production manager and director of Alexandre's refuted the allegation, stating the firm was Jewish.

### PALESTINE WEEK

To mark the beginning of Palestine Week in London, a 1,000-strong march was held from Hyde Park Corner, with a subsequent rally in Trafalgar Square joined by another 1,000 sympathisers, opponents and onlookers.

The march and rally, arranged by the Palestine Solidarity Campaign, were entirely dominated by Arab supporters of El Fatah and by Maoist elements of the British and Commonwealth new revolutionary Left. No leading representatives of the Council for the Advancement of Arab-British Understanding or Mr. Christopher Mayhew's Labour Middle East Committee were seen.

The speeches directed criticism against both Soviet and American imperialism.

## ANGLO-JUDAICA

### Blind Society's 150th Anniversary

The Jewish Blind Society's 150th anniversary banquet, held in the Guildhall, London, resulted in £152,000 being raised. The 550 guests included personalities from science and the arts, politics and law, rabbis from all sections of the community, peers and industrialists, and representatives of Jewish communal organisations and national and government departments devoted to the welfare of the blind. The AJR was represented by its chairman, Mr. A. S. Dresel, and its general secretary, Mr. W. Rosenstock.

Mr. Michael Sobell was the guest of honour. The Chief Rabbi and Mr. Robert Maxwell, M.P., were among the speakers and Lord Goodman, chairman of the Arts Council, presided.

It was reported at the "court" of the society held at Grosvenor House that a record income of £259,000 had been collected—£35,000 higher than the previous year.

### Jewish Historical Society

The 75th anniversary of the Jewish Historical Society of England was celebrated at the Banqueting House, Whitehall. Proposing the toast to the society, Mr. Harold Lever, Financial Secretary to the Treasury, described it as "one of the great names in our community". Jews, he said, must identify with the community in the context of their Jewishness and Jewish tradition.

The society's president, Dr. Cecil Roth, came from America for the occasion. Amongst the speakers were Lord Goodman, chairman of the Arts Council, and Professor Hugh Trevor-Roper, Regis Professor of Modern History, Oxford University. The latter referred to Jewish history as "one of the most interesting and fascinating of the special varieties of history". Many Jewish documents went back further than most and "some special priority must be allowed to you and your history". The toast to the guests was proposed by Sir Alan Mocatta, and the reply on behalf of the guests was given by the Lord Mayor of Westminster, Councillor C. A. Prendergast. Mr. Michael Hadow, the former British Ambassador to Israel, was also in the distinguished assembly, which included the Chief Rabbi and a number of eminent academics and communal leaders.

### Communal Marriage Bureau

Following an inquiry initiated by the Jewish Marriage Education Council into the need for a communal marriage bureau, plans have been drawn up for a Jewish Communal Introductory Service. It is estimated that £5,000 a year for three years is needed after which the service should become self-supporting. In the meantime, the need for funds is delaying the establishment of the service. It would be a practical attempt to check the rise in inter-marriage, and would be of great value to small isolated Jewish communities and also to the rest of the community in finding Jewish partners.

### Youth Centre

A campaign is to be launched to raise funds for a £130,000 social and communal centre, mainly for young people, in London's West End. The centre will be attached to the Western Synagogue, and two houses owned by the synagogue will be pulled down for the building. It is hoped that the centre, which will be open to people from Orthodox or Progressive backgrounds, will draw young people from all parts of London.

### Politics and Yom Kippur

The chairman of the Conservative Party, Mr. Anthony Barber, M.P., has informed the *Jewish Chronicle* and representative Jewish authorities that the last two days of next year's party conference coincide with the Day of Atonement. Mr. Heath has expressed his regrets at this unfortunate but unavoidable clash. Labour's last two conferences also clashed, once with Rosh Hashana and next with Yom Kippur.

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# NEWS FROM ABROAD

## UNITED STATES

### Conscientious Objectors

An investigation has been demanded into the draft board at Valley Stream, Long Island, for its refusal to grant Mr. John Ruskay, a student at the Jewish Theological Seminary of America, and others, conscientious objector status "solely because they are Jews."

According to Mr. Leonard Jaffee, the head of the Central Committee for Conscientious Objectors in Philadelphia, Jewish applicants for conscientious objector status, and Roman Catholics and Protestants too in some cases, are refused this because of their religion. Mr. Jaffee said that Jewish conscientious objectors are automatically placed at the head of the call up list.

### Youth Against "Establishment"

A new Jewish movement, strongly opposed to the American Jewish "Establishment", has begun to emerge in the past year and its adherents, inside and outside the universities, are growing. A week-end conference held in New York sponsored by the World Union of Jewish Students has demonstrated this.

All the 150 young American and Canadian Jews present, although of varying political shades, agreed on the basic fact that the enemy is the American Establishment, and the Jewish Establishment is its "dupe". The Jewish establishment is, therefore, not acting in the interests of American Jewry, and especially of young American Jews.

### Martyr for Biafra

The 20-year-old student who set himself alight in the gardens of the United Nations headquarters in New York in protest against the Nigerian war on Biafra, was Mr. Bruce (Baruch) Mayrock, a Jew.

He graduated from Flatbush Yeshiva with the highest honours, and was a part-time student at Columbia University and the Jewish Theological Seminary of America.

### Policemen as Pseudo-Chasidim

A story, which would be very funny if it had not a serious background, was recently reported from New York. For some time, Chasidim in Brooklyn were so frequently attacked by hoodlums that they were afraid to attend religious services. To find the guilty, the police launched what became known as "Operation Chasidic Rabbi". A group of 24 members of the police force were trained to impersonate rabbis, supplied with artificial beards and wearing caftans and beaver hats; but they were armed with revolvers. It is learned that, since the operation began, arrests have mounted and complaints have declined. A photograph of the disguised policemen was published in the *Jewish Chronicle* of May 16.

### CURACAO RIOTS

During the recent riots in Curaçao, the Jewish community suffered considerable damage from looting and burning, though no Jews were injured. The majority of the shops and businesses destroyed or robbed were owned by Jews.

Mr. Lionel Capriles, the president of the Chamber of Commerce and a member of the synagogue board, played an important part as mediator between the Government and the unions in the Labour dispute. Order has now been re-established in this island of the Dutch Antilles.

About 250 families belong to the community, and Jewish merchants and bankers have held prominent positions in the island's economy since 1634.

## ROME COURT VERDICT CONDEMNED

As reported in our last issue Dr. Fabrizio Fabbrini, an assistant professor of law at Florence University, was found guilty of "disturbing a religious function" and sentenced to two months' imprisonment, for interrupting and protesting at a antisemitic sermon by a Rome priest. Now Professor Giorgio La Pira, also of Florence University, a former mayor of the city and a devout Roman Catholic, has condemned the verdict. Dr. Fabbrini will probably not have to serve his sentence since anyone receiving less than six months benefits from an amnesty.

Professor La Pira, in a message to President Saragat of Italy, stated that the spirit which animated the verdict rendered it objectively an anti-constitutional, anti-historical, anti-Jewish and anti-Christian document.

An appeal to the president of the Rome court was addressed before the trial by André Maurois, Jean-Paul Sartre, former President Vincent Auriol and over 50 other French intellectuals. They said that a verdict of guilty would cause deep indignation in Christian and non-Christian circles alike.

## CZECHOSLOVAKIA

### Cancellation of Millenary Celebrations

The celebration of the millenary of Jewish settlement in the lands of ancient Bohemia, planned for July, has been cancelled. Czechoslovak sources in the West state that this decision was taken by the Council of Czechoslovak Jewish Communities at a meeting in Prague on April 20.

Mr. Karl Baum, the chairman of the Council of Jews from Czechoslovakia in Great Britain, has stated that the decision deprived Jews of Czech origin living in the West of an opportunity to identify themselves on this unique occasion with the Jewish community of Czechoslovakia and to revisit the country. He said it also indicated there must be increasing outside pressure upon Czech Jewry, which now seems well set on the path to complete isolation.

### Kriegel and Sik Dropped

Dr. Frantisek Kriegel, a Polish-born Jewish doctor who has held many important posts in Czechoslovakia, was expelled from the Communist Party central committee and from the party itself.

A Deputy Minister of Health under former President Novotny and a former member of the Communist Party presidium, Dr. Kriegel spoke out bluntly against the Soviet occupation of Czechoslovakia at the meeting where he was dismissed.

Six other members of the central committee were also dismissed, including Professor Ota Sik. Always considered to be a Jew, he recently denied his Jewishness.

### Homage at Theresienstadt

A crowd estimated at 50,000 attended the memorial ceremonies at Terezin (Theresienstadt) to honour the more than 40,000 people, most of them Jews, who perished there during the Second World War. Mr. Alexander Dubcek was among the Czechoslovakian Liberal leaders present. In his address, Dubcek warned against antisemitism which he described as "inhuman".

### NEW LIBERAL JEWISH CONGREGATION

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### SYNAGOGUE SERVICES

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ALL ARE CORDIALLY INVITED

## JEWRY IN THE EAST

### SOVIET RUSSIA

#### Liberal Writers Dismissed

Four of Russia's leading liberal writers have been removed from their positions. Aleksandr Tvardsky has been dismissed as editor-in-chief of "Novi Mir"; Yevgeny Yevtushenko, the poet, Vasilj Aksyonov, who is half-Jewish and the playwright, Viktor Rosov, who is thought to be Jewish, have been dismissed from the editorial board of "Yunost," the Soviet youth monthly. Both periodicals have a record of publishing pro-Jewish works.

#### Protest to U.N.

A complaint has been sent to the United Nations Commission on Human Rights by Pyotr Yakir, the son of a Jewish Red Army officer General Yona Yakir executed in 1938, and 54 other Soviet dissident intellectuals. The complaint states that "political persecution in the Soviet Union" is conducted by means of trials against "people seeking national equality and preservation of their national culture, Jews demanding the right to leave for Israel and believers seeking religious liberty."

In these trials, the signatories say, they perceive "a return to Stalin's times, when all our country was in the grip of terror." The protest refers not only to Soviet Jews but to the recent arrests of former Major-General Pyotr Grigorenko and the Jewish editor and teacher, Ilya Gabai, for their defence of the Crimean Tartars. Stalin deported the Tartars to Uzbekistan because some of them collaborated with the Nazis during their occupation of the Crimea between 1941-44.

The document concludes with an appeal to the United Nations "because we have received no answer to our protests and complaints which have been sent over a number of years to the highest State and judicial agencies of the Soviet Union."

#### Moscow Soviet

From the full list published in "Moskovskaya Pravda", it would appear there are only four identifiable Jews among the 1,133 deputies elected to the Moscow City Soviet in March. This is less than half of 1 per cent. According to the last Soviet census, taken in 1959, out of the total population of Moscow about five per cent are Jews.

#### Permits for U.S.A.

A further 33 Russian Jews — the largest group in one week—received exit permits for the United States under the family reunion scheme. During the first three months of the year, only 42 Jews left for the U.S. under the scheme. For 1968 and 1967 the numbers were 90 and 67 respectively.

## POLAND

### "Anti-Zionist" Campaign

Writing in "A", the quarterly review of Amnesty International, Mr. Bruce Laird states that at least half of the 20,000 Jews in Poland at the start of the "anti-Zionist" campaign in March, 1968, have left the country. There are signs, he says, that the campaign is now at an end "but the costs are difficult to assess... the encouragement given to already existent, but suppressed prejudice, is difficult to evaluate..."

Mr. Laird concludes that there are Jewish prisoners, not overtly imprisoned because they are Jewish "but the coincidence of religious origin is too hard to accept as an irrelevance to the trials and sentence".

#### Graves Desecrated

The 400-year-old Jewish cemetery of Warsaw has had graves desecrated and valuable marble and granite slabs stolen from them. The ancient Jewish cemetery of Cracow has also been desecrated.



Lucie Schachne

## GENIUS FOR SURVIVAL

Barnet Litvinoff's new book "A Peculiar People" is an invitation to a journey round the world. A package tour, as it were, with a worthwhile difference: the reader is introduced to the major Jewries of the five continents. It is a trip during which the author proves himself an excellently equipped guide who has the ability to uncover for his readers new and rewarding vistas. A highly perceptive observer of the communal scene, Mr. Litvinoff has combined his flair for striking often witty formulations with research into past and contemporary Jewish history and has thus produced a survey of present-day centres which will fill a gap in many libraries. He has succeeded in sketching distinctive profiles of the various groups, who, although emerging from their respective historic backgrounds, with their particular social problems, have retained enough common features between them, still to be considered one people (regardless of the Biblical connotation in the title).

Anyone concerned with the Jewish problem will find Litvinoff's book very gripping indeed; last but not least, on account of a highly original presentation, reminding of the Impressionist's brush. His description of German and Austrian refugees who came to these shores may serve as a typical example of his approach:

"Mainly a long-settled bourgeoisie and therefore fully adjusted to Central European culture, they came with academic degrees, technical proficiency, and a developed artistic taste in addition to a broadminded approach to their religion. A host of lesser Einsteins and Freuds, they were soon able to speak a more grammatical English than the old East-Enders, if with a more intractable accent; and they preferred a single bedsitting-room in the better neighbourhoods to a rambling apartment in the slums. They came to a country that was first in the grip of economic depression and then in the throes of a drab and painful war, and humbly they offered their talents to Britain. She accepted them, though not always with readiness and grace."

On other occasions, merely by quoting figures relevant to certain features and happenings in community life, he succeeds in creating colourful pictures, as in the case of Latin America: "There are many more rabbis in London than exist in all the 20 Republics of this peninsula, and until 1964 Buenos Aires could not support a single kosher restaurant, though in the Jewish neighbourhood around Lavalle there were several book shops stocking Yiddish and Hebrew titles. The annual meeting to commemorate the Warsaw Ghetto Uprising of 1943 attracts an audience of 20,000". If the reader remembers that London cannot even muster a 1,000 Jews for that latter occasion, he will immediately have a clear idea of this community's mentality.

Mr. Litvinoff writes in a detached manner and his readers will appreciate his unemotional and unprejudiced stocktaking of events and attitudes, even if they cannot always agree with his evaluations as perhaps in the case of Anglo-Jewry. This is one of his rare value judgements in respect of the Board of Deputies and their attitude during the war "in face of the most desperate situation in modern Jewish history", where, according to the author, they failed to rise to the occasion.

But while facts and figures reliably and often brilliantly selected, serve as valid signposts for Jewish existence, Barnet Litvinoff

is deeply concerned with the issue of survival and the forces that have preserved and are going to shape the future of the Jewish people. The discussion of continuity is, in fact, a focal point of this book. It is on this level that his conclusions will be judged and welcomed for being a provocative contribution to the quest for modern Jewish identity.

Historians might contest Litvinoff's premise of present-day Jewry undergoing its "greatest crisis of identity"; and not only, because superlatives in history are always vulnerable. They will, however, agree that the development which has taken place during this century has markedly changed the face of world Jewry.

The reader will find the author's presentation of the American Jewish community—"The Open Society"—an admirable analysis of the current scene. The social progress which has brought the sons and grandsons of the East European immigrants to the forefront and changed them into the prime movers in many sections of society, is excellently illustrated. As the author rightly points out, it is a feature that is frighteningly reminding of phases in the Weimar Republic.

In the chapter on Israel—"Sparta in the Levant"—the author gives a fascinating survey of the country's past as well as a valid assessment of its present conflicts—domestic and on other levels. In addition, he outlines the relationship of Israel's citizens to the Jews living in the Diaspora. According to him, the Jewish population in Israel has been stabilised, and he goes on to argue that "Israel will at last see herself as the nation she is, rather than the focal point of a world-wide civilisation. Her people will remain few; they will decreasingly concern themselves in the affairs of the Diaspora and be more engaged in the evolution of the world nearer at hand."

Here Mr. Litvinoff is treading on the ground of the future. Shifty ground by definition—all the more so, in respect of this "Peculiar People" whose very peculiarities were instrumental in transforming its own history into what Mr. Litvinoff so aptly calls the "Eternal Enigma". This is the title of the first chapter in his book, in which he explores and records the forces, that have generated in the Jewish people the stamina and genius for survival.

If these forces still exist—and the upsurge of solidarity during the Six-Day War is only one of the convincing phenomena—then a prediction of this nature will certainly present a challenge to his critics. While Barnet Litvinoff's readers must welcome this thought-provoking prognosis, they will also be well aware that "second opinions" in this field can be given only by History itself.

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## Old Acquaintances

**U.S.A.:** Lili Darvas is appearing at New York's Vivien Beaumont Theatre in "The Miser".—Richard Duschinsky, the Austrian playwright and commentator for the BBC's Bush House German branch, made an appearance on TV here. He now lives in Saratoga.—Stefan Schnabel and Herbert Berghoff are in the Broadway production of "J. Robert Oppenheimer."

**Germany:** Gustav Froehlich is staging "Der Seiltänzer" by Bush-Fekete, in Cologne.—Valerie von Martens will stage her husband's "Haus in Montevideo" in Berlin.—Tilla Durieux is acting in Anouilh's "Leocadia" in Wiesbaden.—Helene Weigel has refused permission to use quotations from Brecht's works in a film Augsburg wanted to dedicate to its famous citizen.—The dramatic critic, Friedrich Kuft, televised a Ludwig Marcuse profile in Berlin.—Oedon von Horvath's "Zur schoenen Aussicht" will have its world premiere in Saarbrücken.—Bruno Frank's "Sturm im Wasserglas", featuring Therese Giehse, is being presented on Munich's TV.—Ellen Schwanneke is touring in Agatha Christie's "Fuchsjagd".—Grete Mosheim will tour in Schweikart's production of "Ein Mann fuer Alles."

**Obituary:** Seventy-seven-year-old Ludwig Berger, who directed Zuckmayer's first play and the film "Walzertraum", starring Mady Christians, died in Schlangenbad. He worked in London and Hollywood and spent the war years in Holland, returning at an early stage to Germany, where he represented everything that was good of the 'twenties.—The nearly forgotten typical German operetta comedian, Oskar Sabo, died in Berlin at the age of 88. Born in Vienna, he began his career at the Schiller-Theater in 1901.—The 76-year-old pianist, Felix van Dyck, accompanist of many famous singers and a brother of the late Richard Dyck of New York's "Aufbau", died in New York.—The death occurred, one month after his 80th birthday, of Oskar Maurus Fontana, doyen of the Austrian dramatic critics in Vienna.—Karl Freund, well-known cameraman of "Symphonie einer Grosstadt.—Berlin", who helped numerous refugees in Hollywood, has died at the age of 79.

**Milestones:** Mia May, star of "Herrin der Welt" and "Veritas Vincit", the darling of our younger years, celebrated her 85th birthday in Hollywood; she retired gracefully from the screen whilst still at the height of her popularity.—Hermann Warm, film architect of Fritz Lang's "Der muede Tod" and of "Caligari", became 80 in Munich.—Sigurd Lohde, a member of Berlin's "Volksbuehne" until 1933, is 70. Before the war he came to London where he was interned for a time. He served in the Australian Army and was re-discovered by Harry Watt for "Eureka Stockade". In 1956 he returned to Berlin and to acting.—Walter Kollo's son, Willi, who wrote the Zille song for Claire Waldoff, became 65 in Berlin.

**Home News:** Wanda Rotha will star in Cocteau's "The Eagle Has Two Heads", in which she successfully played in Guildford, and later this year in the West End.—Lea Seidl is in a German TV series currently being shot in London.—Egon Jameson flew to Stuttgart to appear in a TV feature, "London, Deine Geister", which he himself wrote.—Romy Schneider appears in "Hush-a-Bye Murder" in production here.—Vienna's "Volksoper", together with Adele Leigh and the ballet company, will appear at London's Royal Festival Hall between July 21 and August 9.

PEM

\*Barnet Litvinoff: *A Peculiar People*. Inside the Jewish World Today, Weidenfeld & Nicolson, 50s.



Hans Jaeger

## TWENTY-FIVE YEARS AFTER

### The German Resistance Movement

As the 25th anniversary of July 20, 1944, draws nearer, new books on the German resistance movement appear on the market. Some of them do not deal with the problem as a whole, but with individuals such as Bonhoeffer, Goerdeler and others. And now, with the publication of Christopher Sykes's book\*, it is Adam v. Trott zu Solz, almost at the same time as Diana Hopkinson's, "The Incense Tree" (Routledge & Kegan Paul, London)\*\* which shows Trott through the eyes of an English Jewess who felt attracted to him yet resented some of his features. The book is as exciting as a novel, but is, at the same time, a work of scholarship. It deserves praise for various reasons. The author does not set out to "prove" anything, nor does he indulge in effusive glorification in the old-fashioned style of hero worship and personality cult. He depicts a human being, with all his inadequacies and shortcomings. He seeks to explore the truth. He is cautious in his judgement, balanced, careful, precise and conscientious, as one expects from a reliable historian.

#### Conflicting Feelings

And yet the book revives a clash of conflicting feelings. It is hard indeed to strike a happy medium between an uncritical apotheosis and unfair depreciation of German resistance. Hostile sceptics maintain that the resistance fighters only appeared on the scene when the war was lost; this is quite untrue. On the other hand such prejudices cannot be overcome by the assessments during the first post-war years, which gave the impression that the Nazis were only a tiny minority. References to the fact that the majority of the nation stood behind the régime, especially at the time of success, and that a dictatorship can only be overthrown if the majority is against it, were countered with the angry statement that people subjected to constant oppression had no choice, and that those who were in safety abroad had no right to criticise.

In the course of time, some facts have become clearer. The resistance movement was very small, and it was by no means homogeneous. Therefore, the assumption that it was a united force is false. It comprised a spectrum from former Nazis via Conservatives, Liberals, religious circles, up to Social Democrats and Communists.

All these considerations come to life again when one reads Sykes's book. The father of Adam v. Trott zu Solz was a former Prussian Minister of Culture whom many will still remember; he resigned at a later stage of the First World War, when the German Emperor, under pressure from the masses, promised to abolish the infamous three classes electoral system. Adam's mother was the daughter of a Silesian aristocrat and an American woman whose great-grandfather was a friend of Washington. Thus Prussian and Anglo-Saxon Puritanism combined. Adam v. Trott's education was designed in the strict authoritarian system of that time. According to the character of an adolescent, this may result in total submission or total rebellion. In the case of Adam it produced a complicated mixture

because he was a rebel and yet could neither jump over his own shadow nor disregard his origin and upbringing. His father, who died in 1938, remained reserved towards the Nazis. His mother developed a growing indignation against the system, especially against the "deification of the racial idea".

Adam's elder brother, Werner, "went along with the Communist party". Not wishing to be a "parlour pink" he took up work in a factory (though this was certainly not expected of him by the party). Later, his Communism must have faded out, as he was a religious man and, in 1942, he converted to Catholicism. He obstructed the régime in his way, but he did not join the resistance movement and he disapproved of Adam's tactics of camouflaging his activities against the régime by joining the N.S.D.A.P. (though rather late) and entering the service of the Foreign Ministry. In his view this was bound to be infectious and meant compromising with the "Devil" (in whose existence he believed). After Adam's execution, the grudge that Adam had not taken him into his confidence about the conspiracy was almost stronger than the grief about his tragic fate.

Under Werner's influence Adam was preoccupied with Socialism, but never became a Communist. Tradition was much too strong in him. In his later memoranda he even strongly used the argument of the "Communist danger", and this cannot have been tactics or camouflage only. His alleged talk with Alexandra Kollontay, Soviet Ambassador to Stockholm during the war, is recorded by Sykes only as a rumour which might be attributed to a mix-up. It was Allen Dulles who in "Germany's Underground" asserted it as a fact and thus contributed to the notion still current that Trott belonged to the extreme left and wanted a settlement with the Russians.

Certain writers had an interest in casting this allegation as a slur on other resistance fighters, including even Stauffenberg.

Anyhow, according to Sykes, he first became a "Leftist". He horrified his father by the confession that he would vote for the S.P.D. Later he called himself a Liberal, and on various occasions he spoke in favour of the idea of a "Conservative revolution" (in itself a rather ambiguous conception, sometimes competing with National Socialism, sometimes running parallel, sometimes crossing lines, sometimes even ending up in the national revolution). This was a rather far cry from his study of Marx, though not necessarily from his occupation with Hegel. If Adam needed so long to mature, it was because he was basically a romantic. He was emotional, spontaneous, impatient.

In his early days he was shocked by anti-semitism, which he first noticed in Bavaria (he must have lived in an ivory tower whilst he resided in Northern Hesse). But, in other respects, he paid tribute to the traditions of his caste. He enjoyed membership in a corps and says about it: "Blood flowed in streams. I did not faint in spite of taking part in all the bouts of my corps". Besides, he was very class-conscious (contrary to his brother). When, already under the Nazis, he had to defend a Communist, Siebert, in court, he tried to convert him, telling him that a new Germany must be guided "by the traditional leaders". "We have centuries of experience in leadership, and it would be folly not to use them". He was convinced that only the nobility could overthrow Hitler. This is an important point. The nobility, which via Hindenburg, Papen and the German Nationals, had helped Hitler to power after the conference in Schroeder's villa in January, 1933, atoned at least partly in the resistance movement, to which they contributed by a strong contingent. But was this not also one of the reasons for its failure, since it was removed from the masses? This, of course, does not diminish the nobility of attitude, the courage, the sacrifice.

#### Conservative Nationalism

Another point which comes in is nationalism. It was the element which tied some Conservatives to the régime and made them condone the sinister aspects. Others broke away, appalled by the atrocities, but their nationalism came in all the same in various ways. When Trott was in England in 1934, he wrote a letter to the "Manchester Guardian" in which he protested against the statement that German courts were an instrument of anti-semitic persecution. Even storm-troopers, he wrote, would never feel justified in executing the race doctrine with methods of violence! This attitude was coupled with constant attacks on England, which he loved at the same time. He quarrelled with his friends, considering himself as a "representative" of Germany when he was abroad, and believing in his mission. His problem was how far can one as a patriot collaborate with a régime of which one disapproves. The line of his negotiations was that if the Germans overthrew Hitler, concessions would have to be made to them. He made conditions, demanding the abandonment of the "unconditional surrender" idea. He infuriated Judge Frankfurter in the U.S. Some American circles even thought he was a subtle German agent. Of course, he was not. In Britain, distrust was growing too, although Cripps, Crossman and others retained their confidence in him. But the line he took in his negotiations abroad was bound to fail. Insisting on annexations was a grim mistake of the Resistance.

Continued on next page, column 1

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\* Christopher Sykes: *Troubled Loyalty*. A Biography of Adam v. Trott. Collins, London. 477 pp. 45s.

\*\* Reviewed on the opposite page



## Twenty-Five Years After

W. Rosenstock

Continued from page 6

An interesting chapter is the connection with Indian nationalists like Bose and Nambiar who, in opposition to Gandhi and Nehru, pinned their hopes on the Nazis. Hitler did not want to know about it. Goebbels was delighted. Ribbentrop was talked into it. The Referat at the Foreign Office was given to Adam and his friend v. Haeften (who was also executed). Sykes makes the psychologically interesting remark: "When a man pursues an objective under a disguise, there is a shadowy borderline where the disguise and the real man merge". In the case of Trott this ambiguity was intensified by his nationalism. On the other hand, the fact that he was suspected in the U.S.A. became known in Germany and provided him with a kind of protection. It was a rope-balancing act.

From these few examples it can be seen that the book is a mine of information, going far beyond the person of Adam v. Trott zu Solz. It conveys the background and the history of the whole period, and it is in some way the story of the resistance in general. Adam fought Nazism. This charming and basically decent man also had a human approach. His motives were not always the same as those of other anti-Nazis, but this should not be argued against him in view of his sacrifice. Yet history is inexorable. Failure is rarely incidental, and this point will still be argued. Sykes's book is a valuable contribution to this debate.

### JEWISH MUSEUM IN WARSAW

A suggestion put forward by Dr. Szymon Datner, director of the Jewish Historical Institute in Warsaw, that a Jewish Museum should be established in the city, has been approved by Poland's Ministry of Culture. When making the news public, Dr. Datner did not mention the fate of the Jewish Historical Institute's archives, which were confiscated by the Polish authorities last year.

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## A GENERATION IN TURMOIL

### Recollections of an English Jewess

"The two undeniably great men I knew were both to die by violence... Both were fighting for their own people and their own ideals against Fascism and, in the language of the '30s, for Socialism, meaning for humanity and brotherhood."

The two men to whom this concluding statement in Diana Hopkinson's recollections\* refers, were Adam von Trott zu Solz and Wilfrid Israel. Trott was executed as a participant in the abortive plot of July 20, 1944 and Wilfrid Israel lost his life when the 'plane on which he was returning from a mission to Lisbon was shot down by the Germans on June 1, 1943.

The friendship with Adam von Trott is the centre piece of Diana Hopkinson's narrative. She met him in 1931 when he was a Rhodes scholar at Oxford. The relationship had its ups and downs but was retained throughout the Nazi pre-war period, in spite of the risks involved when Diana paid visits to him in Germany. They saw each other for the last time in London shortly before the outbreak of war. At that time she worked with the "Refugees Children's Movement". Adam declined to meet her at her office at Bloomsbury House, saying "he felt ashamed that such an organisation should need to exist".

### Wilfrid Israel Remembered

It was through Adam that she also made the acquaintance of Wilfrid Israel. They met at a party in Lola Hahn-Warburg's house in Wannsee. This was in the turbulent summer of 1935, when the Nazis intensified their anti-Jewish propaganda to create the climate for the promulgation of the Nuremberg laws. Wilfrid's deep humanity is reflected in the description of the numerous conversations she had with him in Germany and later in this country. He acted as her friend and guide, displaying the perception and compassion which nobody who met him can ever forget. We also hear about episodes which show Wilfrid's unsurpassed personal courage. When, together with Adam, she visited Wilfrid at his house in Wannsee, he was twice called to the telephone during lunch. On both occasions he returned calmly. Only later did he explain that the calls had come from the Nazi authorities. They had complained that his firm—N. Israel—was the only building in the centre of the city which had failed to display a swastika flag. Wilfrid was requested to rectify the "oversight", but he refused to give in. According to the authoress, it was Adam who was largely responsible for having persuaded Wilfrid, in spring 1939, that it was time to leave Germany. Arriving in this country "he thought of himself as wholly a German refugee, although he was half English".

Yet Diana's story is not only of interest to readers of German-Jewish origin because it is interwoven with the lives of these two personalities. To those of us who spent their formative years under the Weimar Republic it also gives an insight into the atmosphere in which their contemporaries in this country lived at that time. Born in 1912, she lost her non-Jewish father in the First World War. Her mother, Eva Hubback (née Spielman) was principal of Morley College.

\* Diana Hopkinson: *The Incense Tree*. Routledge & Kegan Paul, 1968. £1 10s.

Though half-Jewish by origin, the Jewish element prevailed in her personality. Describing the origins of the various branches of her mother's family who came from all parts of Europe she writes: "To me the names shone like spangles on a drab cloak. The smells of the counting house, of the Seder evening candles, of the fur capes, wet from the snow, in a Synagogue in Cracow, drifted down to me from the exotic family tree". When Adam once asked her why she always made him think of her as primarily Jewish, she replied: "I suppose it's partly because you require me to be Jewish. Germans like you seem to need Jews".

A fatherless child, she lived for many years in her grandparents' fashionable West End house. Yet her family background of *haute juiverie*, as she called it, was blended with the progressive outlook imbued by her mother. Before attending St. Paul's Girls' School, she went to the King Alfred School in Golders Green. At that "crank school" (her words) she met children of similarly unconventional parentage. For some time she studied at Oxford where she met many personalities who later rose to fame in the political world, e.g. Richard Crossman, Michael Foot, Barbara Betts (now Barbara Castle), Patrick Gordon Walker and Anthony Greenwood. Like the German Socialist student groups, the Oxford Labour Club also had its Communist-inspired opposition. Her visits to Germany from 1931 onwards gave her some first-hand knowledge of Nazism both before and after the party's ascent to power. She also relates the plight of her relatives in Germany who had already left Judaism, and some of whom were only of partial Jewish origin.

The book is very well written and enhanced by the unreserved sincerity of the authoress.

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J. Maitlis

## JERUSALEM IN WORDS AND PICTURES

How old is Jerusalem and what historical records do we possess about the city? Wherein lies its significance for the history of mankind and for the history of the Jewish people in particular?

These and similar questions are answered clearly and directly in a work by Teddy Kollek, mayor of Jerusalem, and Moshe Pearlman. Their book "Jerusalem, Sacred City of Mankind" is rich in photographs and other illustrative material and, from a technical standpoint alone, makes an excellent impression.

Jerusalem is of exceptional significance not only historically but also spiritually for us Jews and for the whole world; it is the Holy City of three universal religions. Thus the authors have pursued a two-fold aim in their arrangement of explanatory material: they describe both the history of the city itself as well as its influence on the spiritual history of mankind.

The historical description reaches back into the dim past, it might be said into mystical times of Canaanite pre-history, and extends through the period of the monarchy, the destruction and rebuilding of Jerusalem, Christian and Islamic times, to the troubled present. We find the city already described as *Urushamen* in Egyptian inscriptions of the 19th century B.C.E. (and in Akadian as *Urusalim*). According to Jewish tradition Abraham intended to sacrifice his son Isaac on Mount Moriah (where the Temple later stood). The Bible (Gen. 14, 18) tells us that when Abraham returned from his successful pursuit of the kings under the leadership of Amraphel (possibly Hammurabi?), he was entertained with bread and wine by Melchizedek, king of Salem, priest of the "most high God" (El Elyon). Modern historians attempt to explain the name of the city "Yerushalaim" by suggesting that it was originally founded by the god of Salem (a local Canaanite divinity who is also mentioned in Ugarit texts). If this were so, Jerusalem would already have been an important cult-centre in ancient Canaanite times. Jerusalem also appears in the famous Tel-El-Amarna letters (15th-14th century B.C.E.) as one of the cities paying tribute to Egypt.

In the Book of Joshua we hear of the Jebusites as inhabitants of the city, which was also called Jebus. It was David (11th century B.C.E.) who overcame the Jebusite enclave and as "David's City" (Ir David) made it the capital of the united kingdom. Under the rule of Solomon Jerusalem waxed in importance as the capital of a powerful and prosperous country. Solomon also built the Temple which soon became the religious centre of the Jewish people and adorned Jerusalem with numerous palaces and other fine buildings; he also considerably extended its boundaries. Even after the division of the country under Rehoboam (930 B.C.E.) Jerusalem retained its prestige and importance. Did not Isaiah and his contemporary Micah proclaim the future of the city with clear prophetic vision "that the law shall go forth of Zion and the word of the Lord from Jerusalem"?

The deep attachment of the people to this unique holy city was not lost as a result of the destruction of Jerusalem by the Babylonians (587 B.C.E.). On the contrary, despite cruel blows of fate and bitter suffering, it continued to retain its eternal brilliance and

attraction in the centuries following its rebuilding (515 B.C.E.) until the burning of the Temple by the Romans (c.E. 70), even to the present day. Although desolate and deserted, Jerusalem and its Temple became the eternal symbol of hope and expectation of coming Messianic grandeur and glory. After its destruction the earthly Temple was even transformed into a celestial Temple. It was taught that the Temple below was pre-existent, a pattern for that in the heavens above.

The fateful career of Jerusalem, the glorious city of the past, has *ipso facto* become the history of Judaism. But in addition to its nationalist Jewish role and spiritual importance, over the course of centuries Jerusalem has become a holy city for the two great universal religions, Christianity and Islam. At various times both religions have impressed their particular stamp upon the city; numerous traditions and distinguished churches, shrines and mosques provide a living witness of its exceptional influence. For instance, according to Christian tradition, the Church of the Holy Sepulchre now stands on the hill which is said to have been called Golgotha in the time of Jesus. Furthermore, there are still numerous shrines, churches and convents in and around Jerusalem which have been erected over the course of time—and the Stations of the Cross, objects of mystical awe and holy veneration.

The later Islamic conquerors of the city built the glorious Mosque of Omar on the Temple Mount, which became known as the Dome of the Rock. On this spot where the Holy of Holies once stood and where Abraham erected an altar for the sacrifice of Isaac, according to Islamic tradition Mohammed made his mystical ascent into heaven. On the southern side of the Temple Mount stands the gleaming Mosque of El-Akso, which in all probability was built in the 8th century and later restored by Saladin (12th century) and decorated with magnificent mosaics.

Despite pain and suffering, the Jews have never abandoned their ancient and glorious Jerusalem. It would appear that Jews have inhabited the city at all times. Their numbers increased particularly during the 19th century and in the last quarter of that century there were already 11,000 Jews living in Jerusalem and in the newly-erected suburbs outside the city walls.

The history that Teddy Kollek and Moshe Pearlman have presented in their revealing account is fascinating in all its aspects and twists of fate. It bears witness to the unbroken linkage, love and veneration of the Jewish people for the city of their great past. It is a golden chain of Jewish tradition and Jewish experience, which has maintained its continuity throughout the ages, from the dim past of the patriarch Abraham, the period of the monarchy, the Hasmoneans and Herod, 'Aelia Capitolina' of Hadrian (c.E. 135), the Crusaders of the Middle Ages and later Ottomans, up to the present day. Today the revitalised people has united the ancient historical Jerusalem with the newly created State of Israel. The ends of the circle of history seem to have joined up.

Kollek-Pearlman's work with its stimulating narrative and beautiful well-chosen photographs and pictures gives a clear and unmistakable account of Jerusalem's former magnificence and present extraordinary beauty. It is in truth the spirit of this unique and holy city of mankind that they have attempted to describe in words and pictures.

## JEW AND NEGROES "IN THE SAME BOAT"

London Address by Rabbi Joachim Prinz

"For a while we were under police protection and had loaded guns in the living-room. Two Black Panther boys were threatening my family, trying to blackmail me to give them money for their cause, warning me they'd burn down my synagogue. In the end they did throw an incendiary bomb, but only a couple of rows of pews were damaged. But on the following Saturday twenty-five prominent citizens from the local negro community turned up for my service at the synagogue as a demonstration against violence, apologising for the action of their extremist brethren."

Who could have foretold Dr. Joachim Prinz forty years ago, in Berlin's Fasanenstrasse, this sort of thing that happened to him recently in Newark, New Jersey? Yet there is some consistency in the career of that man who has always been sticking his neck out—as a young rabbi in Germany, trying to reconcile the Jewish faith and tradition with 20th-century life, instilling modern ideas into Judaism, a spirited, liberal, optimistic leader of Jewish youth; and as an older, even more courageous Civil Rights fighter in present-day America. Invited by the Institute of Jewish Affairs and the World Jewish Congress, he spoke in London on a subject very near to his heart: Negro-Jewish Relations—an American Dilemma. Dr. Prinz was a close friend of the murdered Dr. Martin Luther King, and with him he took part in the 1963 Civil Rights March on Washington at the head of over 310,000 demonstrators, nine-tenths of them Negroes.

America's black problem is one of the most complicated of our time, he explained: a deep malaise sharpened by the Vietnam war, that "war of the poor black man" who is drafted to fight against a coloured enemy while the rich white boys are exempted as students. To many Leftist Negro intellectuals the Vietnam NLF appear as freedom fighters, and so do the Al Fatah Arabs, while on a lower level the Jewish shopkeepers in the Negro ghettos foster black antisemitism by profiteering. On the other hand, American Jews are just as prejudiced against their black fellow-citizens as are other white Americans; only a third of the population as a whole can be said to be truly unbiased. Rabbi Prinz quoted some opinion survey figures on the question of how many Negroes and whites think that Jews are dishonest in trade and so on, but one has the feeling that he has fallen victim to the general American belief in statistical figures on emotions that cannot really be expressed in mathematical terms.

But where we can follow his trend of thought is his belief that all discrimination is immoral; that true integration is the answer to the Black Revolution that threatens to destroy American civilisation; that the Negroes must be educated to understand the Jews and the Jews to understand the Negroes: for we, too, were strangers in a strange land; we, too, were slaves; we, too, were cooped up in ghettos; we, too, were persecuted; we, too, have to fight prejudice. We are all in the same boat.

EGON LARSEN.

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\* Teddy Kollek and Moshe Pearlman: *Jerusalem, Sacred City of Mankind*, a history of Forty Centuries. Weidenfeld & Nicolson, London. 83s.



# TRIBUTES TO SIR LUDWIG GUTTMANN

## LOYALTY AND FRIENDSHIP

To congratulate Sir Ludwig Guttman—whose achievements in the field of medicine are the subject of a separate article in this issue—on his 70th birthday on July 3, one has to discard all the familiar phrases usually applied to septuagenarians. To others three score years and ten mark the evening of life, the retirement from the world at large. To Sir Ludwig their attainment merely means relief from certain administrative duties and freedom to concentrate on fresh research, to double his efforts in new developments for the disabled in this country and all over the world.

If thus we see in Sir Ludwig a man with a mission, his eyes focused on the future, we know him at the same time as a man who never for a moment forgets, or allows others to forget, his antecedents. Those who have been his friends from student days—almost 50 years ago—remember the enthusiasm with which he served the cause of Jewish youth in Germany, in and out of universities. They also know of the courage with which, as a spokesman for the Jewish doctors in Silesia, he stood up for them in German Jewry's darkest days, saving many of them from concentration camps—and from an even worse fate.

Sir Ludwig himself was rescued in the nick of time and, with his wife and children, was brought to England, where Balliol College, Oxford, found him a place for continued research and a home for his family. He has never forgotten what England did in the 1930s

for him and for thousands of others. It was given expression in his work as one of the patrons of the "Thank-You Britain" Fund.

However great national and international commitments—and honours—have grown in the years that have passed, his loyalty to the Jewish cause has always kept pace with them. The ties of close friendship formed when he joined the K.C. Jewish Students' Fraternity 50 years ago, have never been severed. As a member of the board of the AJR he has never ceased to take a keen and active interest in our work, and he also repeatedly gave his expert advice to those in charge of running the Homes.

We hope that Sir Ludwig will enjoy many years of health and happiness, together with Lady Guttman—a tower of strength in all the years of strife and struggle—his children and grandchildren.

May he, for his own sake and for the sake of countless patients all over the world who look to him for guidance, encouragement and relief, be given the opportunity of seeing further the fulfilment of his visionary ideas and constructive plans.

## PIONEER WORK AT STOKE MANDEVILLE

Not many of us can claim that their life's work has had a decisive influence for the good on the quality of many of their fellow men's lives. Not many had sufficient knowledge, originality, insight and foresight, to start, expand and inspire not just a novel concept of

medical treatment but a continuous, dynamic vision of a productive life for the—unfortunately growing—number of people hit by physical disaster.

His patients, paralysed from injury or disease of their communication cable, the spinal cord, soon came to call Sir Ludwig Guttman "Poppa". The unerring instinct of the British soldier recognised the qualities of the abundantly energetic, compassionate and resourceful, fatherly "director" of their future. They knew that, but for him, theirs would have been the fate of those who, only 25 years ago, were condemned to death or, worse, lingering decrepitude.

In 1944 he started at Stoke Mandeville Hospital with one sister, in charge of one bed. Since then over 4,500 patients have passed through one of the 200 beds of his department that has won world renown. He has been a superb teacher and trainer of his patients, doctors, nurses, physio- and occupational therapists, social workers and administrators in this country and for the many centres abroad which now serve his cause and often bear his name.

The patient's return to home and work, once an exception, is now the rule. And his very own brainchild, the vast organisation of an international sports movement for the disabled, will be coming of age when, a month after his birthday, H.M. the Queen will open the first Sports-Stadium for the disabled in the world.

Meeting him now, between his travels all over the world to give transfusions of vitality to patients, centres and government departments, one can only see in him one of those radiating sources of energy which, who knows, has only just passed its "half-life".

L. S. MICHAELIS.

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# BIRTHDAYS

## DR. JULIUS LOEB 75

"Mit einem juedischen Jungen in der naechsthoeheren Klasse schloss ich eine echte Freundschaft. Er hiess Julius Loeb und war ein Glanzschueler, begeistert fuer Geschichte und Literatur. Ihm verdanke ich manche Anregung, vor allem aber viel Liebe und Treue".

*Mutatis mutandis*, these words, quoted from the memoirs of Rabbi Dr. Fritz (Schlomo) Ruelf, who, like Dr. Julius Loeb, spent his youth in Braunschweig, still hold good today, as Dr. Loeb will celebrate his 75th birthday on July 2.

After having studied law in Freiburg, Strassburg and Breslau, Dr. Loeb became Referendar in Breslau and later worked as a lawyer and as syndicus in Silesia. At the same time, he was also a contributor to the *Israelitische Familienblatt* and the *Juedisch-liberale Zeitung*. Several years later he returned to the district of his birth and became a widely respected and successful lawyer in Hildesheim. He also continued his Jewish activities, especially as president of the local B'nai B'rith Lodge.

In this country, Dr. Loeb first settled in Leeds but later moved to London. He resumed his legal work when the restitution laws were enacted. Due to his sound legal knowledge and the thoroughness with which he worked for each "case" he has been highly successful. At the same time he has endeared himself to his clients or, for that matter, to everyone who knows him, by his great human kindness.

Dr. Loeb is an active member of the Leo Baeck Lodge and a Board member of the Anglo-German Lawyers' Association. He has also been associated with the AJR for many years and is a member of its Board. We wish him health, happiness and success for many years to come.

## INDOMITABLE NONAGENARIAN

Mrs. Fanny Seligsohn

Though longevity is no longer as exceptional as it was one or two generations ago, the attainment of the age of 90 is still a rare occasion. Yet it is even more seldom that a nonagenarian may enjoy life with unimpaired health. This, fortunately, applies to Mrs. Fanny Seligsohn, who will celebrate her 90th birthday on July 27.

There are personal bonds between her and many members of our community. Her late husband, Dr. Franz Seligsohn, was for many years legal adviser at the London U.R.O. office, and thus the great number of her friends were increased by those who met her through his work. All of them got to like and admire her vivacity and cordiality and her spontaneous interest in their personal well-being. A great-grandmother of long standing, she has remained youthful in outlook, and it is no accident that the usual barrier between the generations does not exist in her relationship with younger people.

On behalf of her numerous friends we extend our cordial birthday greetings to Mrs. Seligsohn.

## MR. ERNST HAYMANN 65

Mr. Ernst Haymann recently celebrated his 65th birthday. He was born in Mainz and came to this country in 1925. He is well known in the fashion trade all over Europe and has helped to make England a centre in the production of belts and buttons. Mr. Haymann has been a Board member of the AJR since its inception and we convey our sincerest congratulations to him.

## HONORARY DOCTORATE FOR ROBERT WELTSCH

On June 8, the Hebrew Union College (New York) conferred the honorary degree of Doctor of Humane Letters on Dr. Robert Weltsch. The fact that the leading Rabbinical College in U.S.A. awarded this distinction to a non-theologian in itself reflects the high regard in which Robert Weltsch's contribution to contemporary Jewish life is held.

In Berlin, where he lived prior to his emigration to Israel, Dr. Weltsch was for almost 20 years editor of the *Juedische Rundschau*. His courage and his unique capacity of evaluating current events with uncompromising sincerity made a particular impact on the German Jews during the first years of the Nazi régime, when his writings helped to maintain and strengthen their morale and self-respect.

Since the end of the war, Dr. Weltsch has lived in this country as the London correspondent of Israeli papers. Yet the Jews from Germany especially benefit from his work for the Leo Baeck Institute as Director of the Institute's British section and, above all, as editor of the Year Book of which, under his expert and devoted guidance, with unflinching continuity 13 volumes have been published until now. *AJR Information* is equally indebted to him for the numerous elucidating articles he has contributed to these columns.

We extend our sincerest congratulations to Robert Weltsch for his well deserved award.

## W.J.C. CONFERENCE

The three-day conference of the governing council of the World Jewish Congress held in London, was attended by 30 leaders representing Jewish communities in North and South America, Europe and Israel. A number of resolutions were adopted, including one on Soviet Jewry expressing regret that the promise of improvement "implicit in the recent visits of Jewish religious leaders between Moscow and the United States has not been fulfilled".

## FAMILY EVENTS

### Barmitzvah

**Fried.**—The Barmitzvah of Ronald Herman Fried, son of Ludwig and Marianne Fried, will be celebrated at the Basle Synagogue, Leimenstrasse, on July 5. At home: Sunday, July 6, 11.00-13.00 hrs., Im Ettingerhof 8, CH 4000 Basle, Switzerland.

### Birthday

**Laszlo.**—Mrs. E. Laszlo celebrated her 70th birthday on June 23. The AJR Club would like to express its very best wishes to her.

### Deaths

**Blum.**—Dr. Hans Blum, of 37 Eton Avenue, London, N.W.3, passed away on May 23, shortly before his 70th birthday. Deeply mourned by his wife, daughter, son-in-law, relatives and many friends.

**Ganz.**—Mrs. H. Ganz, of 16 Ullathorne Road, London, S.W.16, passed away on June 10th, aged 91. Deeply mourned by her daughters, friends and relatives.

**Gordon.**—Mrs. Lotte Rebekka Gordon, née Wolfes, formerly Hildesheim, passed away on June 1st, widow of Dr. Walter Gordon, mother of Rupert, of 23 Grampian Gardens, London, N.W.2, and of Hans.

**Kanin.**—Mrs. Ottilie Kanin (née Adler), of 2 Wadham Gardens, London, N.W.3, passed away peacefully on June 18 in her 89th year. Deeply mourned by her large widespread family and her many devoted friends.

## Death

**Scheinberger.**—Mrs. Franziska Scheinberger (née Oppenheim), formerly of Hamburg, passed away peacefully on May 16 at the Heinrich Stahl House, The Bishop's Avenue, London, N.2, in her 91st year. Deeply mourned by her son and daughter-in-law, Mr. and Mrs. K. S. Shanbury, 5 Ashley Lane, London, N.W.4, her grandson, Clifford, relatives and friends.

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## MISSING PERSONS

### Personal Enquiries

**Ernst.**—Hanna Ernst (who may now have married), born in 1922 in Vienna, Duesseldorfer Str., left Vienna in 1938 for Wherske Hradiste CSR (Hungarian Hradischt), came to this country in 1939. Niece of Mr. Albert Drucker.

**Tintner.**—Bedrich (Frederik) Tintner, brother of Mr. Albert Drucker, who came to this country in 1948 or 1949.

Both sought by Mr. Albert Drucker, Lobelsalaan 139, Den Haag, Holland.

**Reich.**—Mr. Reich, son of Adolph and nephew of Siegfried Reich (formerly Memel, now South Africa), grandson of Joseph and Paulina Reich, born in 1927. Sought by Mr. L. Kuperberg, 78, Blockley Road, North Wembley, Middx.



## IN MEMORIAM

### DR. BRUNO STRAUSS

Dr. Bruno Strauss died in Shreveport, Louisiana, on May 22nd, not long after his 80th birthday. Born in Marburg as a member of a German-Jewish family which could be traced back into the eighteenth century, he had a distinguished career both as a teacher and as a scholar.

After his enforced retirement from the Prussian school service during the Nazi régime, he became the headmaster of the new grammar school of the Berlin Jewish Congregation in the Wilsnackerstrasse. I had the privilege of serving under him and—like my colleagues—was deeply impressed by the quiet efficiency with which he organised and led this school under the most difficult conditions. His mature and well-balanced personality made its impact on staff and pupils and generated a harmonious atmosphere within the school, in spite of the pressures from outside. On November 10th, 1938, Dr. Strauss summoned as many of his male staff as he could get hold of and warned them to stay away from home so as to avoid arrest and imprisonment in a concentration camp.

He and his wife, the well-known writer Bertha Badt-Strauss, found a new home in Shreveport where he taught at the Centenary College until his 80th year. Their only son is a professor of English at the University of North Carolina.

Bruno Strauss's publications include books on Hermann Cohen and Moses Mendelssohn as well as editions of their works and letters.

As a teacher, scholar and, above all, in his truly noble personality, he represented the finest qualities of German Jewry.

H. W. FREYHAN

### MRS. ERICA SCHREIBER

We announce with regret the death on May 30 of Mrs. Erica Schreiber, well known through her work with Self Aid for Refugees, the organisation to which she gave her services for fourteen years.

Mrs. Schreiber, one of the early members of the AJR Club Committee, took a great interest in the development of the Club and was a hostess for several years. Members still gratefully remember her evenings devoted to classical music and the personal advice and help she was always so ready to give.

### DR. HANS BLUM

Dr. Hans Blum, a faithful member of the AJR, passed away after a short illness on May 23. He would have been 70 years old on July 2.

Dr. Blum was one of the best-known legal advisers in compensation claims and a very active member of various Jewish organisations. He was on the Executive and Board of the New Liberal Jewish Congregation and for many years chairman of its Chevra Kadisha. He also served as treasurer of the Anglo-German Lawyers' Association and was closely connected with the F.W.V. Students' Fraternity. His death will be mourned by many people, and our sympathy goes out to his wife Senta and his family.

MR. HANS SACHS writes:

"Dr. Hans Blum wird nicht nur von seiner Gattin Senta und seiner einzigen Tochter Steffi nebst Schwiegersohn betrauert, sondern auch von einem sehr grossen Kreis seiner deutschen und englischen Freunde. Er war aber auch ein ganz besonderer Mensch, der sich seiner Mitmenschen, ob arm ob reich, in vorbildlicher Weise annahm. Er verstand es, alle, die zu ihm kamen und juristische Hilfe und Unterstützung suchten, so zu beraten, dass jeder gestärkt und hoffnungsvoll von ihm ging. Wir, die wir das Glueck hatten, ihn als Freund naeher kennen zu lernen, haben einen schweren Verlust erlitten und werden seiner stets dankbar gedenken."

### SHOLEM ASCH CONSECRATION

The tombstone of Sholem Asch was consecrated at the Golders Green cemetery. A eulogy was delivered by Mr. David Ben-Ari, a former Mayor of Bat Yam in Israel, where a house has been set up in memory of the famous Yiddish writer. The ceremony, which was attended by many Yiddish writers, was conducted by Rabbi Dr. H. F. Reinhart of the Westminster Synagogue. Mr. Moses Asch, one of Asch's two sons, came from New York and the writer's daughter, Mrs. Ruth Shaffer of London was also present.

Sholem Asch died in 1957, and he is buried in the Golders Green cemetery together with his wife, Matilda. The possibility had been considered of transferring the remains to Israel but, as most members of the family live in Britain, this was finally decided against.

## Letter to the Editor

### LEVI ESHKOL FOREST

Sir,—At the request of the Government of Israel, British Jewry joins with World Jewry in paying tribute to Levi Eshkol, Prime Minister of Israel. This Zionist idealist and pioneer attained high office at a most critical period in Jewish history. Yet, despite renown and honour, he retained his simplicity of spirit and remained a man of the soil. His life was devoted to the redemption of Eretz Israel and the revitalisation of her people.

No greater tribute, therefore, can be paid to this most distinguished leader than to create on the soil he loved a living memorial in the form of a forest to be planted in his name. The location of this memorial is Degania Bet, a kibbutz which he helped to establish and which he chose as his last resting place. The Levi Eshkol Forest will for ever link his name with his kibbutz home and reflect the admiration and affection in which he was universally regarded.

I am sure that all the members of the AJR would wish to associate themselves with this tribute by planting trees in this memorial forest. May I, therefore, through the courtesy of these columns, appeal for donation to be sent directly to me at Rex House, 4/12 Regent Street, London, S.W.1, or to the office of the AJR for onward transmission.

I am certain it will be of interest to all concerned to know that all contributors to this act of remembrance will have their names recorded in a special volume to be preserved in Degania Bet. Contributors may plant one tree at the cost of 10s. or multiples thereof.

Yours, etc.,

(Rev. Dr.) ISAAC LEVY,

Director, Jewish National Fund.

### REIZENSTEIN MEMORIAL CONCERT

On May 19, a concert in memory of the composer and pianist Franz Reizenstein, who was born in Nuernberg and died last year in London at the early age of 57, was given at the Royal Academy of Music. The large audience included distinguished musicians as well as pupils of the deceased and many personal friends both of English and German-Jewish background. The programme consisted of works by Reizenstein and testified to his creative power and versatility. In his memorial address, Sir Thomas Armstrong, the former principal of the Royal Academy of Music, announced that a Reizenstein Memorial Fund would be established shortly.

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Herbert Freedman (Jerusalem)

## JEWISH-ARMENIAN CO-OPERATION

Among the events resulting from the reunification of Jerusalem, the publication of a new book, "The Testament of Levi," by Dr. Michael E. Stone, a research fellow at the Hebrew University, is surely unique and of the utmost scholarly significance. Few events could better underline the mutual enrichment made possible by the renewal of contact between the severed halves of the city than this publication, which marks the first-ever co-operation between a Hebrew University scholar and the Armenian Patriarchate, by which the book has been published.

"The Testament of Levi" is one of the "Testaments of the Twelve Patriarchs"—the so-called last wills and testaments of the twelve sons of Jacob. Similar in form to the last will and testament of Jacob as it appears in Genesis, chapter 49, these Testaments belong to the pseudopigrapha, apocryphal writings which also include such well-known works as the Book of Enoch. Considerable scholarly debate has always centred round the question of whether the Testaments are Jewish in their present form or whether they represent a later Christian reworking of an earlier Jewish text. Of recent years, the discovery of the Dead Sea Scrolls has placed such works in a new context.

The Testaments date back to the last two centuries B.C.E. and the first century C.E., when the testament was a comparatively well-known literary form—there exist other testaments attributed to Job, Abraham and Solomon. However, none of this material has been transmitted by Jewish traditions, although the Dead Sea Scrolls from Caves One and Four have revealed fragments of the Testaments of the Twelve Patriarchs and similar writings. This does not necessarily indicate that the Qumran sect members wrote the texts themselves, and it is possible that they may have brought these with them to their library. Perhaps, following the destruction of the Second Temple, Jewish religious leaders may have rejected such "off-beat" writings in an endeavour to consolidate and tighten up the frameworks of an "orthodox" Judaism, a natural enough reaction in times of national danger.

An Aramaic text of "The Testament of Levi" was discovered in the Cairo Geniza, but it was not until the discovery of the Dead Sea Scrolls that scholars were finally able to confirm the early date of this Aramaic text. Hitherto, the primary texts for the Testament were Greek manuscripts of about the 9th or 10th centuries C.E. The Armenian version was translated from Greek in the 5th or 6th cen-

tury C.E., which means that the manuscript from which it was translated was hundreds of years older than any of the surviving Greek manuscripts. The Armenian text has been known to Western scholarship for about 150 years. It exists in both a short and a long form, with the latter being very similar to the extant Greek version.

The importance of Dr. Stone's book is that he has discovered a manuscript form of the long version that is both more reliable and earlier than any previously published. Earlier editions were based on manuscripts found in the library of the Mechitarist Fathers, whose monastery is situated on an island off Venice. The largest collection of Armenian manuscripts is in Soviet Armenia, where there are some 24 copies of the Testaments. The second largest collection is in the Armenian Patriarchate in Jerusalem, which has a further eight manuscripts, and it is from these that Dr. Stone has selected as his basic text the 13th century Armenian bible text.

Dr. Stone's book contains full descriptions of all the manuscript copies found in the Jerusalem Patriarchate library and a full text of "The Testament of Levi," together with scholarly apparatuses listing variant readings as found in the different manuscripts, plus an English translation.

The importance of the "Testaments of the Twelve Patriarchs" lies in the light they throw on Jewish moral, ethical and religious thought of the time of the Second Temple and the background they may supply for the origins of Christianity. They certainly have a strong connection with the Dead Sea Scrolls, and in common with other writings associated with the Qumran sect they also propound the idea of the two Messiahs.

Dr. Stone, who was born in 1938 in Australia and took his doctorate at Harvard, stresses that the library of the Armenian Patriarchate contains many other works of Jewish interest and he is soon to publish the Armenian translation of a Baraita from the Talmudic tractate Baba Batra, which he found there. The Baraita deals with the authorship of biblical books, and this presumably is the reason why the Armenian scholars of the 14th century, who wrote the manuscript, found it worthwhile to translate. This discovery is the first known translation of any part of Rabbinic literature into Armenian. Dr. Stone's researches in the library have also revealed new Armenian texts of apocryphal books which seem to be unknown and which may perhaps be based on certain lost Jewish sources.

In co-operation with the Patriarchate, Dr. Stone is also beginning preliminary studies of Armenian bible manuscripts, which he describes as being important early translations of the Septuagint. He feels strongly that the field of Armenian scholarship has been neglected to an almost grotesque degree and that it has far-reaching significance for Jewish studies.

The public will have an opportunity to look at the treasures of the Patriarchate, which Dr. Stone says include some of the most beautiful works of Armenian art and a number of richly decorated royal manuscripts, when they go on public exhibition later this summer, and further underline the points of future collaboration now possible in united Jerusalem.

### NEWS ABOUT ISRAEL

#### U.S. TEACHERS EXPECTED

A group of 600 American-Jewish teachers is expected to arrive in Haifa this summer. They will undergo a six months' Hebrew course and will then undertake further training in local schools to prepare them for teaching posts during the 1970 school year.

#### BLACK JEWS

Hatzaad Harishon (First Step) in America has given 15 black Jewish student members scholarships to study in Israel this summer. The scholarships, available to black Jews in high schools and universities, are part of a summer pilgrimage programme to Israel which Hatzaad Harishon began two years ago.

The multi-racial organisation was founded in 1964, dedicated to the unity of all Jews, black and white, and the religious and cultural education of black Jews.

#### GERMANS AT MACCABIAH

West Germany will be sending 60 competitors to the Maccabiah Games, opening at the Ramat Gan Stadium near Tel Aviv, on July 28. This is the first time West Germany will be competing in the Games since the Second World War.

An estimated total of 1,500 competitors from at least 28 countries is expected. A crowd of 52,000 is anticipated at the opening ceremony. The 21st anniversary of the State will be emphasised throughout the Games.

#### OLD COPIES OF "AJR INFORMATION"

A number of important research libraries have included *AJR Information* in their collections. As far as possible we try to provide them with complete sets of the volumes so far published. There is, however, a shortage of earlier issues, especially from 1946 to 1955. Any readers who still have copies in their possession and do not wish to keep them for themselves, should kindly send them to the AJR Office, 8 Fairfax Mansions, London, N.W.3.

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