

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Curt L. Lang (Paris)

FRENCH JEWRY TODAY Western Europe's Largest Community

Through the steady and massive immigration of North African Jews, the Jewish community in France has become, with the exception of Soviet Russia, the largest in Europe. France also ranges second only to Israel as a country of reception for North African Jews.

There were a little more than a quarter of a million Jews in France when the Second World War broke out. Most of the native-born were of Alsace-Lorraine origin, French patriots, and bound to the Jewish tradition. About 25,000 had come after 1918 from the eastern shores of the Mediterranean; they were particularly helpful to their fellow-Jews. Some 80,000 had immigrated previously from Eastern Europe, most of them ardent Zionists, and predominantly artisans and skilled workers in "traditional" Jewish trades.

The later immigrants were the victims of the Hitler persecutions. It is estimated that in 1936, before the arrival of the Austrian Jews, there were up to 33,000 refugees from Germany in France. Their number declined considerably through re-emigration, mostly to America, in the following years until 1942, when the Nazi deportations started in southern France.

Nearly half of that heterogeneous Jewish population was deported by the Nazis, leaving about 140,000, including approximately 12,000 German and Austrian Jews. Their number was soon raised to pre-war figures by the immigration of former D.P.s and refugees from behind the Iron Curtain: Poland, Rumania and Hungary. They were quickly integrated in the recovering economy, many gaining French citizenship. Their sense of belonging to Judaism was encouraged by the creation of the State of Israel in 1948.

The arrival of the North African Jews began with the Egyptians. Most of them had an excellent occidental education, speaking both French and English, and were immediately hired by firms with international connections. The élite of the Jewish communities of French North Africa, the "Maghreb", came next, the majority of them reluctant to remain after the end of the French administration. When France granted independence to Algeria in 1962, about 110,000 Jews, all holding French nationality, left the new Popular Democracy in a matter of weeks, together with the French settlers. Thereafter a steady stream followed. The bulk of them were Tunisian Jews, and a minority, Moroccan Jews—the majority of that community having gone to Israel. With these new arrivals, which continue to this day, the Jewish population in France has reached the mark of 550,000—about 1.1 per cent of the total population of France.

As a result of this immigration the North

Africans now constitute the largest Jewish community in France. In contrast to the situation before the war, when the native-born were often less than helpful to immigrants from the East, they were welcomed by the weakened Jewish community. Government services dealing with immigration also welcomed them and recommended their resettlement in France, considering these French-speaking newcomers as a more desirable manpower source than the Moslems from North Africa, who, they thought, might be less adaptable to a Western society.

The structure of North African Jewry is as varied and as complex as the Maghreb itself in the areas of education, economics, sociology and religion. In general, their "westernisation" reflects the degree to which occidental, or French civilisation—particularly education—reached them in their rural or urban homes. However, prior to emigration, a distinct movement to the cities from the villages was manifest among both the older and younger generations, coupled with a growing awareness of the social and moral imperatives of the Jewish tradition.

The most occidental are the Jews from Algeria. Frenchmen by law since 1871, with a French education for several generations, they are less religious-minded. About 15 per cent of them were civil servants, public service employees and teachers (both men and women), including a high rate of doctors. Of the younger generation, students often completed their university work in metropolitan France.

Tunisian and Moroccan Jews share a deep attachment to the principles, rules and practices of the faith, centring their lives around their local Jewish community. The family is the basic unit of social life; parents and children, grandparents and relatives live together. Particularly among the poor, the women and girls traditionally stay at home, marry young and raise large families. The family cares for the handicapped, for instance blind relatives who are numerous among the older generation due to poor health care and unhygienic conditions in their youth.

In the south, Jews had sometimes lived in caves. About 12 per cent of those coming from small hamlets in the south of both countries are illiterate in both French and Arabic. However, some do read and write Hebrew.

While in 1953 nearly 70 per cent of the French Jews lived in the Paris region, today merely 55 per cent remain. Large numbers of newcomers settled in the suburban belt around Paris where modern and moderate-rent flats were available at the time of their arrival. Many immigrants from North Africa prefer, however, the South of France, with its mild climate and Mediterranean way of life, and about a quarter of the total Jewish population of France is now concentrated there. Today more than 75,000 Jews live in Marseilles, as against 12,000 in 1953. Toulouse, a centre for both the aviation and garment industries, now has some 20,000 Jewish inhabitants against 3,500 in 1953. Some 20,000 Jews live in Lyons, as against 6,000 in 1953. Here the important chemical industries are fully developed. Nice, with a current Jewish population of 15,000 (against 2,000), is a resort and retirement community with few industrial prospects. It is, however, on the agenda of future expansion for French O.R.T. with sections planned for hotel and tourist personnel training.

The Jewish populations of Bordeaux, Avignon, Dijon and Rouen have doubled. Strasbourg has increased by 40 per cent. Again in the south, the increase since 1953 is proportionally much higher; in Aix-en-Provence, 1,500 against 250; Nimes, 1,200 against 350. Furthermore, there is a list of French cities well known to U.S. tourists, which previously had no Jewish communities at all and now each have hundreds: In Chartres, Annecy, Grasse, Jews from North Africa were able to establish themselves, mainly in retail businesses such as textiles, shoes, food, but also as restaurateurs, jewellers, hairdressers.

The first obstacle the massive immigration wave from Algeria met was the prevailing housing shortage. The government set aside housing allotments in low-income buildings all over France for all repatriates. Even before jobs, a roof for the family was their prime concern. So they generally settled where housing facilities were available.

The Tunisians and Moroccans who came later did not hold French nationality, and therefore were not entitled to government

Continued on next page, column 1

The Association of Jewish Refugees in Great Britain

herewith invites members to its

GENERAL MEETING

**on Thursday, June 18, at 7.45 p.m.
at Hannah Karminski House,
9 Adamson Road, Swiss Cottage,
N.W.3**

AGENDA

- Reports on AJR Activities**
- Treasurer's Report**
- Election of Executive and Board**

(The list of candidates submitted by the Executive will be published in the next issue.)

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

NEWS FROM GERMANY

aid. Consequently, they could not afford even the moderate low-income rents. Another obstacle was that their often large families were not admitted to the public housing facilities where the number of persons per room is strictly limited. Most of the latecomers had to settle in the slums of old Paris, as the Jews from Eastern Europe had done on their arrival, and lodgings there were often worse than they had been in North Africa.

In boroughs such as Belleville and St. Paul (the old Paris Jewish artisan quarter—"The Plaetzel")—where "couscous" has replaced "gefilte fish"—it is not unusual for eight to nine persons to live in two rooms lacking any toilet facilities. The French United Jewish Social Appeal helped to pay key-money and provide elementary comfort improvements.

Generally, the labour market was able to find jobs for skilled and clerical workers, although the qualifications required were higher, the working conditions harder and the attitude of the employers stricter than in North Africa. More than 50 per cent of the younger generation is turning towards vocational and technical training in place of on-the-job training. By far they prefer private schools such as O.R.T. to the technical high schools of the public sector, where they are afraid of admission tests which often, for them, are equal to "elimination contests". They seem to understand that better education is the key to their adjustment to society and job security.

The social explosion resulting from resettlement in an open industrial society has radically altered traditional family life in Maghrebi families, although the tensions between the generations are still less dangerous and frequent than between French born.

One of the sources of conflict is the opposition of parents to the emigration of their children, usually to Israel, which has become extremely attractive to the young. They are drawn to it as a people, a nation, and a modern way of life, while the parents have only a religious bond with Judaism.

Principally because of the close-knit North African family structure, the mobility of the young worker is extremely limited. The possibility of a young man's taking a job in a town other than the family's residence provokes a conflict in the family. As a result, more than three-quarters of the young live in the same towns as their parents and more than half of them share their earnings with their family and spend the Shabbat evening there. Social life outside the home is much more intensive in France than in the countries of origin and is encouraged by community centres which have been set up in every important town with the help of the French U.J.A. at a total cost of \$6 million. Marriages are no longer arranged by parents, and intermarriage with Jews of non-Maghreb origin is frequent. All these factors contribute to the dislocation of the traditional North African family life.

French O.R.T. could also assess the newcomers' possibilities of integration in their country of asylum, and was aware of the general educational gap between the Maghrebi Jews and the level of skills in Metropolitan France. Confident of the intelligence and flexibility of adjustment of the immigrants, French O.R.T. systematically programmed accelerated courses for youngsters to enable them to overcome the deficiencies in their general education, aimed at bringing them, after one year, to the starting level of the normal three-year O.R.T. schools, as equals to their French-born co-students.

With acknowledgements to "Women's American O.R.T. Reporter" (New York).

BRANDT'S PLEDGE TO GERMAN JEWS

Chancellor Willy Brandt assured delegates to the conference of the "Zentralrat" of the Jews in Germany, held at Hanover in mid-March, that his Government and all other official bodies will do their utmost to prevent a repetition of such crimes as the burning of the Jewish old age home in Munich in February and that they will step up their vigilance against antisemitism whether from the Left or the Right. In a telegram addressed to the conference, the Chancellor said the Munich fire had filled his administration with alarm and bitterness as well as arousing considerable sympathy among all sections of the German people.

Mr. Werner Nachmann, chairman of the "Zentralrat", said that the Jewish communities expected the Government and the authorities to take effective measures to ensure peace and security and to enable the Jewish citizens to live without fear of a new terror.

ARAB TERRORIST THREATS

Complaining that an anti-Arab campaign had been opened in West Germany since the bomb attacks on civilian airliners in February, Nabil Nassar, a former medical student who heads the General Union of Palestine Students in West Germany, has threatened counter-measures if Arabs living in West Germany were persecuted. Nassar claimed over West German T.V. that some 600 Arab students and 9,000 Arab workers were members of his organisation which has its headquarters in Frankfurt.

In an interview with the illustrated weekly "Stern" Dr. Issam el-Sartawi, leader of The Actions Committee for the Liberation of Palestine, said his organisation would continue to operate in West Germany until the Government changed its policy towards Israel. West German reparation payments were an important factor in Israel's "war machinery" and the Committee regarded West Germany as "enemy territory."

El-Sartawi said there had been no intention to injure German civilians or damage German property in the attack at Munich airport in February. The airport had been chosen because "we hoped that our bombs would serve as a visiting card opening a dialogue between our two nations."

NEW SYNAGOGUE IN WUERZBURG

On March 24, a new synagogue was consecrated in Wuerzburg. It has been erected in the former garden of the Jewish Home for the Aged in Valentin-Becker-Strasse. The community now comprises 150 members, the majority of whom are former D.P.s.

CENTENARIAN

Mrs. Adele Ortenau, a German Jewish sculptress and former sports teacher, has celebrated her 100th birthday in Munich. She was born in Breslau, Silesia.

WAR CRIMES TRIAL

Information Required

In the proceedings against Dr. Herbert Müller-Roschach who is suspected of assistance to murder, the Public Prosecutor requires information about the fate of a number of Jews whose applications for permission to emigrate in 1941/2 were rejected by the German Foreign Office and the Reichssicherheitshauptamt in view of the intended so-called "Final Solution of the Jewish Question". The cases are listed below. In some of them, the Public Prosecutor has already been supplied with certain details by the International Tracing Office in Arolsen. However, to ascertain that the material is as complete as possible, anybody who can give information about the fate of the persons on the list should get in touch with: Zentralstelle im Lande Rheinland-Westfalen für die Bearbeitung von national-sozialistischen Massenverbrechen in Konzentrationslagern, 5 Köln, Justizgebäude, Appellhofplatz, Gesch. Nr 24 Js 3/69 (Z).

Karoline Sonnenfeld, Vienna; Flora Bucher, Mannheim; Emma Schleissner, Vienna; Leo Meyer, Berlin-Wilmersdorf; Wilhelm Simon, Zweibrücken; Grete Kern, née Simon, Zweibrücken; Emmy Lippmann, née Meyer, Aachen; Klara Katz, Warburg; Jean (or Johanna) Eppstein, Vienna; Marc Eppstein, Vienna; Irene Feuerstein, née Fischel, Berlin; Georg Giesenow, Solingen; Jenny Giesenow, née Dahl, Solingen; Itzig Josef Zwecker, Vienna; Esther Mattee Zwecker, née Zoffinger, Vienna; Elisabeth Liebrecht, née Hertz, Berlin-Grunewald; Charlotte Fischer, née Goldschmidt, Berlin-Charlottenburg; Gertrud Goldschmidt, née Poppelauer, Berlin-Charlottenburg; Harry Meyer, Heidelberg; Ida Maier and grandchild Beatrice Stengel, Heidelberg; Helmut Katz, Eisenach; Else Marx and daughters Liselotte and Edith, Frankfurt/Main; Karoline Mayer, née Koch, Mainz; Helene Wallisch, Munich; Hedwig Wolf, née Lion, Aachen; Ingeborg Henlein, Mainz; Katharina Ailschitz and her sister-in-law Lea Ryss, Berlin; Bianca Perlmann, Krieschow near Kottbus; Ilse Lion, Berlin; Dr. Alexander Sander, Berlin; Hannelore Hammel, Stuttgart; Philipp Steinberg, Amsterdam; Ada Bruck, née Oppe, Breslau; Alfred Gruenhut and wife Opole/Pulawy (district Lublin/Poland); Emanuel and Amanda Berger, née Sachs, formerly Berlin; Erna Goldschmidt, née Berger, Berlin; Mrs. Levin, Karrdorf, nr. Briesen (Mark); Agnes Friederike Goetz, née Falk, Hamburg; Ellen Levy, Berlin; Dr. Kosina, Prague; Jenny Goldschmidt, daughter Sonja Steinhart, née Goldschmidt, granddaughter Marion Steinhart and grandson Gert Steinhart, Dresden; Elise Hirschbruch, née Elvesser, Berlin; Toni Hirschwald, née Michaelis, Berlin; Joseph Lebenstein, Berlin-Schöneberg; Hugo and Franziska Kornfeld, née Schick, Prague; Henry Mayer, Cologne; Alfons Gruenberger, Neutitschein/Sudetenland.

CENTENARY OF "DEUTSCHE BANK"

On March 10, 1870, the King of Prussia, who was shortly to become German Emperor, gave his Royal Assent to the foundation of the "Deutsche Bank A.G." The 24 founder members who signed the appeal for contributions for the initial capital included Dr. Bamberger (Mainz), Anton Cohn and Rudolph Sulzbach (Frankfurt). To mark the centenary, celebrations were held in Frankfurt, now the seat of the central administration. A special invitation to the ceremonies was extended to Mr. Herbert Sulzbach of the German Embassy in London, in memory of his grandfather, Rudolph Sulzbach, and in recognition of his long standing work for Anglo-German understanding.

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HOME NEWS

WILSON'S REPLY TO M.P.s

Arms Supply Policy Unchanged

British policy on arms supplies to Israel and to the Arab countries remains unchanged and so does the ban on the sale of Chieftain tanks to Israel. In a letter addressed to Mr. Raymond Fletcher, MP, early in April, the Prime Minister replied to the appeal by the parliamentary branch of the Labour Friends of Israel (see April issue of *AJR Information*) and stated that for the time being he could see "no justification for a change of Government policy". But he stressed that it would be "kept under close and constant review". Mr. Wilson feels that the military balance in the Middle East is not disadvantageous to Israel. He assured Mr. Fletcher that each application for arms to Middle Eastern countries was being considered "on its merits".

MAYHEW RALLY FIASCO

Despite invitations to all the constituency Labour Parties in the area to send delegates, only about 20 people attended in mid-March the Greater London regional conference of the Labour Middle East Committee, a pro-Arab Parliamentary pressure group whose chairman is Christopher Mayhew, M.P. Mr. Mayhew abandoned the meeting after one hour—75 minutes earlier than scheduled. He painted a gruesome picture of a "new Vietnam" in the Middle East by the end of this decade, arguing that this could be avoided by an arms embargo over the whole area by all nations discriminating against those States which refused to accept a peaceful settlement. Although condemning in general Arab terrorist actions against civil aircraft, Mr. Mayhew could still find an excuse for them in the Arabs' emotional outrage.

TORIES FORM BALFOUR CLUB

Conservative parliamentary supporters of Israel have formed a Balfour Club. The first meeting was held in the House of Commons in mid-March. It was convened by Sir Stephen McAdden and Mr. Julian Amery presided. Among M.P.s present were Sir Henry d'Avigdor-Goldsmid, Mr. Hugh Fraser, Mr. Phillip Goodhart and Mr. Andrew Kershaw, parliamentary private secretary to Mr. Edward Heath. Dr. Yaacov Herzog, director-general of the Israeli Premier's Office, addressed the meeting. Mr. Aharon Remez, Israeli Ambassador in London, and Mr. Donald Silk, chairman of the Zionist Federation, also attended.

SHINWELL—"THE HAWK"

In Israel's political argument "I am on the side of the hawks", declared Mr. Emanuel Shinwell, M.P., at a luncheon given in the Knesset on March 29 by Mr. Reuven Barkat, the Speaker. The British Labour M.P. said that no country could survive unless it was prepared to stand firm on its rights. Mr. Shinwell was in Israel with his wife for his first visit in 15 years.

"PERSONAL SURVIVAL AT STAKE"

M.P. Addresses Anglo-Israel Association

Addressing the Anglo-Israel Association in London recently, Mr. Phillip Goodhart, MP, chairman of the Conservative defence committee, said Israel cannot afford the old British luxury of being able to lose every battle except the last one. Most of her inhabitants knew that their personal survival depended on the survival of the Jewish State. Speaking of the cost of ensuring Israel's survival Mr. Goodhart stressed that the enormous defence bill was accepted by the Israelis without protest.

MEMORIAL MEETING ON MAY 3

Readers are reminded that this year's meeting in commemoration of the six million Jews who perished in Nazi Europe and of the Warsaw Ghetto Uprising will be held on Sunday, May 3, at 3 p.m., at the Cambridge Theatre, Earlham Street, London, W.C.2. As already announced in the previous issue, the principal speaker will be the Rt. Hon. Jeremy Thorpe, M.P., and the programme also includes a stage presentation and musical recitals. Admission is free.

APPEALS FROM THE EAST

Riga Jews Write to Board

An appeal by 27 Jewish families in Riga for permission to leave Russia and emigrate to Israel reached the Board of Deputies early in March. The letter, smuggled out of the U.S.S.R., is a copy of one which the Riga Jews sent to Soviet Premier Kosygin. The signatories—their full names and addresses were given—said that they all considered Israel to be their spiritual fatherland and national home.

Sir Barnett Janner, M.P., chairman of the Board's foreign affairs committee said that copies of the letter had been sent to the British Foreign Secretary asking him to bring the matter to the attention of the U.N. Human Rights Commission.

Letter to John Gollan

A Riga Jew called Mendel Genakhovich Gordin addressed a letter to Mr. John Gollan, secretary of the British Communist Party. The letter gives details of his efforts to emigrate to Israel. He had tried to relinquish his Soviet citizenship and sent petitions to Soviet leaders, including Premier Kosygin and CPSU secretary - general Brezhnev, all of which were refused.

APPOINTMENTS

A record number of new Jewish Q.C.s—nine out of a total of 32—were named on March 26. They include one woman, Mrs. Myrella Cohen, formerly of Manchester, but now practising on the North-Eastern circuit and living in Sunderland. The others are Mr. Israel Feinstein, member of the executive committee of the Board of Deputies and also of the United Synagogue Council; Mr. Geoffrey Baker, recorder of Pontefract; Mr. Cyril Salmon, a member of the New London Synagogue who has also been appointed deputy chairman of Lindsey Quarter Sessions; Mr. Louis Blom-Cooper; Mr. Elihu Lauterpacht, Fellow of Trinity College, Cambridge; Mr. George Shindler, Mr. Leslie Shields and Mr. Oliver Martin.

Lord Cohen of Birkenhead has been elected Chancellor of Hull University. The appointment, just a month after Lord Cohen's 70th birthday, is in recognition of his many years' outstanding service in the medical and academic life of Britain.

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ANGLO-JUDAICA

Bishop at Synagogue

The Rt. Rev. David Sheppard, Bishop of Woolwich and former England cricketer, attended Sabbath morning service at the South-East London Synagogue recently. The service was conducted by the Rev. A. Bernstein, minister of the synagogue, and the sermon was preached by Rabbi P. Ginsbury, of the Brixton Synagogue.

Large Crowd at Book Week

Jewish Book Week started with a flourish on 23rd March when nearly 300 people attended the opening lecture by Professor Julius Gould, of Nottingham University. The AJR was one of the sponsoring organisations. More than 1,000 books on almost every aspect of Jewish culture, history and education were on view.

Education Board in Debt

Mr. S. Frosh, joint treasurer of the London Board of Jewish Religious Education, stated at the board's recent budget meeting that its critical financial position had worsened since last year. Total expenditure for 1969 was £162,297 as against £144,236 the year before; income was £137,217 as compared with £118,018 in 1968. The deficit of just over £25,000 was met by drawing on the board's Wolfson Fund. Nearly £26,000 had now been used from it for general expenditure. Payments from the United Synagogue accounted for over 90 per cent of the board's income; receipts from the Kashrus Commission scheme continued to fall.

Prince Philip at Jewish Functions

Alderman Fidler, president of the Board of Deputies, recently announced that Prince Philip has "tentatively agreed" to be the guest of honour at the opening ceremony of the New Hillel House in London in the autumn.

At the meeting of the Jewish Welfare Board in London at the end of March it was confirmed that the Duke of Edinburgh is to attend a dinner at St. James's Palace, London, on May 18th in aid of housing projects for the Jewish aged.

Pioneer Women's Conference

Addressing the opening session of the Pioneer Women's annual conference at Woburn House in March, Mrs. Gwyneth Dunwoody, Parliamentary Secretary to the Board of Trade, contended that it was not in Israel's interest to put over her case in Britain on the basis of "my people right or wrong". "It was important", she said, "to present Israel's case on the basis of the situation as it exists" and to tell the truth even when when it is wounding.

Mr. Donald Silk, conveying greetings on behalf of the Zionist Federation, said that one of the main tasks of the Pioneer Women was to disseminate information. "You must explain to the British public, and especially to the Labour Party, how important it is that legitimate weapons of defence should be supplied to Israel. And when peace comes you will have the task of helping to raise the downtrodden masses—including the Arab women of Israel."

DEATH OF MR. MANFRED M. MAGNUS

On behalf of Youth Aliyah, may I pay public tribute to Mr. Manfred M. Magnus, founder and chairman of the Friends Committee for the religious Youth Village of Kfar Hanoar Hadati. Born and educated in Hamburg, Mr. Magnus, in his early twenties, emigrated to England and established himself in business with wide international connections. Many of your readers must have known Mr. Magnus personally and they, together with all friends of Youth Aliyah, deeply mourn his passing.

Dr. ISRAEL FELDMAN.

NEWS FROM ABROAD

FRANCE

Loyalty of Jews Challenged

French Jews have been flabbergasted by the statement of Foreign Minister Maurice Schumann who told diplomatic correspondents in Paris that "it is impossible to accept that one faction of public opinion should pay allegiance to another nation". He was making a clear reference to the position of French Jewry and tempered it with the acknowledgment that it was natural for Frenchmen, Jews and non-Jews, to show sympathy for Israel. He did not, however, attempt to define the differences as he saw them between sympathy and allegiance.

Communal leaders took Mr. Schumann's words as another move in the psychological game being played by the Government in its efforts to silence the community. Jewish leaders have been particularly irked by the fact that it was the Foreign Minister who voiced the veiled warning about double loyalties. It is not his province to deal with French internal affairs and it is believed that he was chosen because of his Jewish birth, although he is now an adherent of the Christian faith.

The *Jewish Chronicle* correspondent in Paris learned that Defence Minister Michael Debré, who is still hinting at dark pro-Zionist plots within the army, insisted that the warning be issued to what he calls "Zionist hot-heads and intriguers".

'Shades of Dreyfus'

In a commentary entitled "In the shade of the Dreyfus Affair", André Fontaine, diplomatic editor of *Le Monde*, recently referred to a staunch Government supporter who was heard advocating that Jews should be prohibited access to essential jobs in the field of national defence, and noted that the time had come on both sides "to build bridges" so as "not to return to the ignominious follies of the past".

Mr. Fontaine dwelt on the various aspects of Franco-Israeli relations and the consequences of these relations for the Jewish community. While expressing support for the ideology of the Democratic Popular Front for the Liberation of Palestine, because—he said—it was the only movement which offered "national rights" for the Jewish minority in an Arab Palestine, he criticised President Pompidou for thinking that Israel could cease to be the refuge for all Jews from every part of the world.

Mr. Fontaine confirmed that in September last the Israelis were given reason to hope that the arms embargo would be relaxed, but nothing happened. He also pointed out that there would have been demonstrations of quite a different order in the US, had the Jewish organisations called their supporters into the streets. While he blamed Israel for her "military escalation", he questioned whether de Gaulle's policy in June, 1967, was justified and he insisted that every Frenchman, whether Jew or non-Jew, should be fully entitled to criticise Government policy on any problem, including the Middle East.

DANES IGNORE FATAH THREATS

During an "Israel Week" promoted by the HB chain of stores early in March the Danish public bought Israeli goods in a big way despite anti-Israel slogans and threats painted during one night on the fronts of the chain's sixty shops. Sigvard Theng, a so-called Danish spokesman of El Fatah, told a Copenhagen newspaper that "more can be expected . . . if Israeli goods continued to be sold". He also warned people that it was dangerous to board Israel-bound aircraft and that ships on the Israel run would be stopped.

ITALIAN JEWS BESET FROM LEFT AND RIGHT

The Italian Communist Party, which is at present conducting an anti-Israel campaign, is appealing to all "progressive" Jews to withdraw their membership of the Jewish Communities. To this end it has adopted two methods of attack. The first, aimed at causing dissension within the Italian Jewish communities, is the publication in *L'Unità*, the party organ, of letters by Jewish party members suggesting this withdrawal. The second consists in the denunciation of Israel's "Zionist-imperialist-capitalist-colonialist" policies in frequent articles, in terms reminiscent of past campaigns.

However, *L'Unità* has failed to report that there are Jewish "comrades" who have expressed uneasiness and resentment at the crescendo of anti-Israel propaganda in its columns. They are known to be numerous, particularly in Rome, which has Italy's largest Jewish community.

The extreme Right-wing is also increasing its activities and there has been an alarming resurgence of neo-fascist and pro-Nazi groups. Paradoxically, they have been making efforts to recruit Jewish members, and seem to have some success in Milan. At the Jewish school there, "Long live Mussolini" was found daubed in front of the principal's office and pupils have been seen parading in Nazi-type uniforms. The *Jewish Chronicle* Rome correspondent was told by a pupil of the school that at least 15 of his schoolmates belong to the Right-wing "Young Europe Movement". There are presumably two reasons for this phenomenon: conservative family background and exasperation with anti-Israel campaign from the Left.

RABBI'S VATICAN APPOINTMENT

Rabbi David Neiman, 48, of Boston, will be the first non-Christian to teach at the Pontifical Gregorian University in Rome. He will open a course in contemporary Jewish literature there in May, 1971. He has been lecturing since 1966 at Boston College, which is believed to be the first Catholic university in the world to appoint a Jewish theologian to its staff. Vatican sources emphasised that Rabbi Neiman's appointment has been inspired by the new climate in relations established by the Oecumenical Council.

A SWISS HELPER TO THE JEWS Consul General Carl Lutz 75

Consul General Carl Lutz, to whom tens of thousands of Hungarian Jews owe their lives, recently celebrated his 75th birthday in Berne. During the war, when he was Swiss Consul in Budapest, he provided 50,000 Jews with Swiss papers and later saw to it that they were put under police protection and accommodated in special blocks of flats. During the siege of Budapest he helped them to be transferred to various consulate buildings. In recognition of his courageous work, he was awarded the German Great Federal Cross of Merit, and a street in Haifa was named after him.

HOLOCAUST MUSEUM IN MEXICO

A museum of the Holocaust and its effect on the Jewries of Eastern Europe is to be set up in Mexico City by the Ashkenazi Nidche Israel Congregation. The museum will be under the direction of Mr. Tevia Maizel, head of the congregation's cultural department.

With acknowledgements to the news service of the *Jewish Chronicle*.

SOVIET JEWRY'S PLIGHT EMIGRATION BAN AS MEANS OF PRESSURE

If Israel were to "get the leaders the Israeli nation deserves" and change her "aggressive" and "racial" policies, Soviet Jews would be allowed to emigrate if they wished to do so.

This was hinted in Moscow at a press conference organised by the Soviet Foreign Ministry to publicise a statement condemning Israel by 52 Soviet Jews from all walks of life. Tass released a report on the press conference. Among the questions and answers was a query about the "arguments disseminated . . . in the capitalist press that the Soviet Union allegedly does not grant its citizens of Jewish nationality permission to leave for Israel". Replying Dr. Mikhail Strogovich, a leading jurist and a member of the Soviet Academy of Science, said "a number of persons from among Soviet Jews" had been allowed to emigrate to Israel. However, when they later "became disenchanted in their expectations" and asked to return to the U.S.S.R., the Israeli authorities prevented them from doing so.

Dr. Strogovich added that "all applications . . . connected with going to Israel or any other country" were decided by the Presidium of the Supreme Soviet of the U.S.S.R. It was at this point that, under certain conditions, the possibility of a change in Soviet policy was hinted at. Dr. Strogovich said: ". . . It is clear that every citizen has the right to choose his citizenship freely, to live in this or that State . . . but nobody should be allowed to use it for the aims of a racist, aggressive, human-hating policy, such as is now being attempted by Zionist circles. We think that the Israeli nation should not be identified with its leaders. We hope the situation will change in due course and that the Israeli nation will get the leaders it deserves. We think that the policy now being conducted by the Israeli leaders is destructive and fraught with destruction for the Jews themselves. . . ."

PROTESTS IN THE WEST

Some 60 Jewish students chained themselves to four key Soviet buildings in Paris recently in a dramatic protest against the treatment of Jews in the USSR. Their demonstration took place at the Soviet Embassy; at the Aeroflot office; at the offices of the Soviet commercial delegation and at the Intourist bureau. Some of the students carried placards demanding Soviet Jewry's right to emigrate.

Twenty banner-carrying demonstrators who began a three-day march from Lausanne to protest against the plight of Soviet Jewry were joined by 80 more along the route to Geneva.

In Copenhagen a protest march by many hundreds of Jews and non-Jews to the Soviet Embassy was seen on television.

"WORST-EVER" CAMPAIGN

In the opinion of Mr. Leonid Vladimirov-Finkelstein, the Soviet-Jewish journalist who defected to London four years ago, Russia's present anti-Jewish propaganda campaign conducted under the guise of anti-Zionism, is even more vicious than any in the past. Addressing a British Friends of the Kibbutz meeting in London, he said that the present propaganda drive outdid anything mounted in the worst days of Stalin's rule. One of the reasons for the campaign was the Soviet desire to mollify the Arabs as compensation for the refusal to supply them with up-to-date weapons. Another reason was to discourage the growing clamour of Soviet Jews who wanted to emigrate to Israel. But the main factor was "the dreadful economic situation" in the USSR. The Kremlin rulers believed that antisemitism was still a potent safety valve in Soviet society and could be used to let off steam. He did not believe that antisemitism was as strong among the Soviet people as it used to be.

FROM THE ISRAELI SCENE

LUNS DEPRESSED BY MIDDLE EAST TRIP

Dr. Joseph Luns, Dutch Foreign Minister, recently stated in Amsterdam that the Middle East situation was deteriorating, with all that this implied for the world situation. He had just returned from a visit to Lebanon, Jordan and Egypt to sound out the possibility of improving relations between the Arabs and Israel. The situation had not improved since his visit to Egypt and Israel in 1968 and people who had previously been hopeful were now gloomy. He said that the basis for a settlement in the Middle East remained the U.N. Security Council resolution of November, 1967.

The leaders of the three Arab Governments to whom he had spoken, expressed their anxiety that the moderates were losing ground. He had informed the governments of the three countries of his impressions of the views held by the Israeli Foreign Minister, Abba Eban.

JERUSALEM CONFERENCE OF LIBERAL RABBIS

Addressing the annual meeting of the Central Conference of American Rabbis (Liberal) in Jerusalem, Rabbi Roland Gittelsohn, its president, stated that Liberal Judaism had erred in opposing Zionism. Religion and nationalism had always been intertwined in authentic Judaism and it had been a mistake to "amputate the ethnic and national from our heritage".

The 400 delegates spent an entire session of the conference listening to former Israeli Premier Ben-Gurion, Professor Gershon Scholem, professor emeritus of Cabala at the Hebrew University, and Dr. Ephraim Urbach, professor of Talmud and Midrash at the Hebrew University, discussing the subject "Who is a Jew?" Mr. Ben-Gurion said that he would accept anyone as a Jew who said he was one. Professor Scholem blamed the former Premier for having started the State off on the wrong foot in 1948 by granting the rabbinate sole authority in matters of personal status.

The conference closed with a plea to the assembly by Premier Golda Meir for "patience". The rabbis had complained about their non-recognition by the Israeli authorities. Mrs. Meir pointed out that the deletion of references to "conversions according to the halacha" was a great advance for their cause.

BRONZE AGE DISCOVERIES

Pottery, bronze spearheads and rare oil lamps dating from the first Bronze Age, about 2000 BC, have been discovered in a burial cave at Menahemiya in the Jordan Valley. A spokesman of the Israeli Antiquities Department said that the cave had been a burial site of nomadic tribes and that the articles discovered had probably been buried with human beings.

AFRO-ASIAN AID EXPANDING

The Israeli Ministry of Agriculture issued a statement in March announcing that Israel is expanding its agricultural aid programme to twelve more countries in the coming financial year and that there will be a total of 140 experts serving in 58 countries in Asia, Africa and Latin America. The Ministry also announced that it was organising 20 courses in Israel for 350 trainees from abroad as well as courses in developing countries for 350 local students.

WIMPY BARS

Mr. Harold Young, a Lyons executive, supervised the opening in March of eight new Wimpy Bars in Israel, bringing the total to 58; all are kosher. Lyons are reported to be considering the establishment of a chain of roadside restaurants in Israel.

WORLD'S REACTION REMINISCENT OF HITLER ERA

Golda Meir on Aircraft Attacks

Addressing the first world convention of Concentration Camp Inmates and Jewish anti-Nazi Fighters at Yad Vashem in Jerusalem, Israeli Premier Mrs. Golda Meir compared world reaction to attacks on El Al aircraft with its reaction to Hitler's extermination campaign against the Jews. She recalled that before the Second World War people did not worry about Hitler as he was only murdering the Jews. Later they came to realise that this was affecting the whole world. Now the world's nations were asking themselves "why they should get involved in the Jewish-Arab dispute when only El Al aircraft were being attacked. We learned one lesson. We can only rely upon ourselves. . . ."

EASTER IN JERUSALEM

Thousands of Christian pilgrims took part in the traditional Easter celebrations in Jerusalem. Security precautions taken by the Israeli authorities were considerably less conspicuous than in the past two years. There were more pilgrims, fewer police and less tension than last year and Jerusalem had the air of one of the most peaceful cities on earth as tourists and pilgrims strolled through its streets.

The Israeli Tourist Ministry said that about 15,000 tourists came to Israel in March, most of them Roman Catholic pilgrims.

FINANCIAL TROUBLES

In a speech in the Knesset, Israeli Finance Minister Pinhas Sapir issued a grave warning about the country's bleak economic position. He said present Israeli policy was "designed to prevent a further rise in the standard of living. If this policy is unsuccessful there will be no escape from measures greatly lowering the standard of living".

Summing up his £1,190,000 budget, Mr. Sapir said that 40 per cent of the total expenditure would be on defence and that 25 per cent of Israel's gross national product was now being devoted to defence as compared with 10 per cent in 1964.

A week later Mr. Sapir decided as a first step towards dampening down Israel's overheated economy by non-fiscal means to put a ban on all construction other than for defence purposes, schools and urgent housing projects, such as immigrant housing.

BANK INTEREST UP

The official rate of bank interest in Israel is likely to reach 15 per cent—with banks taking a further 5 per cent or so in the form of additional charges. This follows the abolition of the law formally fixing the official rate at 11 per cent, although the actual rate was already much above this, as banks use different devices to oblige clients to pay more. With the abolition of the official rate, Israel will have one of the highest interest rates in the Western world.

ELECTRONICS INDUSTRY BOOMING

According to the Central Office of Statistics, Israel's industrial output rose by 16 per cent in 1969 over the 1968 figure. The most striking increase occurred in the electronics industry which stepped up production by 60 per cent. The motor industry increased production by 30 per cent. The number of persons employed in industry rose by 11.4 per cent and wages by 5 per cent. But the foreign trade deficit also soared, from \$718 million in 1968 to \$894 million in 1969, an increase of 25 per cent.

ALAMI'S PLANS

Mr. Musa Alami, the founder of the famed farm school for boys at Jericho, hopes to re-establish it on the outskirts of Jerusalem, at a village named Sharafat just across the former armistice line in what was Jordan territory. Mr. Alami owns land at Sharafat. Recently he discussed with Mr. Teddy Kollek, Mayor of Jerusalem, plans for the municipal supply of water and electricity to the new farm school.

RECORD BRITISH EXPORTS

Complete figures for Anglo-Israeli trade in 1969 show that British exports to Israel totalled £102,683,000, thus exceeding the value of British goods sold to Israel in the preceding year by £15,000,000. At the same time Israeli imports into Britain show an overall fall compared with 1968 from £44,197,000 to £39,300,000—a decline of nearly £5,000,000.

SCOTTISH SHIPS ORDERED

The Haverton Shipping Company, of London, a subsidiary of Zim, the Israeli shipping line, has placed an order for four new merchant ships worth £9,500,000 for Israel with Upper Clyde Shipbuilders Ltd. The ships are of the new Clyde design and will be capable of being used either as cargo vessels or in the liner class.

BRITISH ARTS WEEK

The Israeli public showed great interest in the British Arts Week which opened in Tel Aviv on March 12 with a classical ballet performance by Belinda Wright and Jelko Yuresha. The London Ambience Experimental Theatre staged three contemporary English plays. Other events were an exhibition entitled "Printmakers from Yorkshire", featuring 60 original prints by local artists and programmes of new prize-winning experimental films. The Week was organised jointly by the British Council and the Tel Aviv Municipality.

BRITISH IMMIGRANTS' ASSOCIATION MEETING

At the 19th annual conference of the British Immigrants' Association at Haifa, Mr. John Barnes, British Ambassador to Israel, answering critics of his country's policies towards Israel, said "We cannot always expect to please each other". He added that this did not shake the fundamental principles of the British Government's approach to the Middle East. These were summed up in the Foreign Secretary's statement that the UK would not agree to any settlement which jeopardised Israel's security or left any country in the area so exposed as to invite aggression.

The Israeli Absorption Minister, Shimon Peres urged more Britons to settle in Israel. According to a published statement immigration from Britain has trebled since the Six-Day War.

SIR ISAAC WOLFSON HELPS INVESTORS

Mr. Chaim Herzog, vice-chairman of the Investment Guarantee Corporation Ltd., whose founder and president is Sir Isaac Wolfson, gave details about the organisation's work to the press in Tel Aviv early in March. Its purpose is to insure middle-class immigrants engaging in their first business ventures in Israel against risks by guaranteeing their investment. In cases of failure or bankruptcy investors will have 70 per cent of their investment refunded.

MILITARY LOSSES SINCE 1967

Defence Minister Moshe Dayan informed the Knesset recently that the Israeli Defence Forces had lost 139 dead and 227 permanently disabled as a result of road accidents in 1968 and 1969. Between the end of the Six-Day War in June, 1967 and December 31, 1969 the enemy had killed 425 members of the Israeli armed forces and wounded 1,408.

Kurt Grunwald (Jerusalem)

THE LAST OF BARON HIRSCH

Count Arnold de Bendern (1879-1968)

Count Arnold de Bendern, who died at Biarritz on October 5, 1968, at the age of 89, was probably one of the most colourful personalities on the contemporary scene. In the obituaries it was stated that he was "fabulously rich and fabulously eccentric" ("Evening Standard"), and that he "always kept the circumstances of his birth and his acquired wealth a mystery and never disclosed the name of his father" ("Herald Tribune"). It is generally agreed that the Count, born as Maurice Arnold Forrest, was the natural or adopted son of Baron Moritz Hirsch, who left him nearly £1,000,000 and valuable estates in Hungary.

It was in 1888, a year after the death of Lucien, Baron Hirsch's only son, that the name of Moritz Arnold Forrest-Bischoffsheim appeared in the charter of the Hirsch Foundation in Vienna. He is mentioned among those entitled to approve or veto changes in the Foundation's statutes after the founder's death. Contemporary readers of the document probably assumed that this appointment referred to a relative of Hirsch's wife Clara, whose maiden name was Bischoffsheim. The appointee was a nine-year-old boy, whom Clara de Hirsch, and not her husband, had apparently adopted recently, together with his younger brother Raymond (1880-1912), giving them her maiden name and making them her heirs.

When the facts became known, the question as to the children's parentage remained as wide open to conjecture as it is today. On the death of Baron Hirsch in 1896, the obituaries in the Viennese press noted that lately Hirsch had always been seen accompanied by two young boys whose mother had been English or American. Their name was given as Forreste-Bischoffsheim. The Semi-Gotha of 1912 states that Arnold, made an Austrian baron when he was twenty years old, on his mother's side hailed from an old French aristocratic family, the de Forrestiers. It was said at the time that the Austrian title was granted to him in consideration of Hirsch's widow having waived the debts owed by the late Crown Prince Rudolf to her husband.

Educated at Eton and Christchurch, Oxford, the young Baron had inherited ample means to enable him to devote all his time to sport and politics. "Tootsie de Forrest", as he was known among his friends, excelled as a sportsman and was an early enthusiast of motoring. He participated in the international races, Paris-Vienna and Paris-Madrid, at the beginning of the century.

In politics he was a leftist campaigner, who gave financial backing to the "Daily Herald", then the Labour organ. He unsuccessfully contested the seat for Southport in 1910, sat on the L.C.C. for Kensington from 1910-13, and as a left-wing Liberal M.P. for West Ham North from 1911-1918. A London society weekly "The Bystander" (February 2, 1913), after referring to the sporting achievements of this good looking, popular and wealthy M.P., tells us that he had been rejected by the Reform Club, allegedly because of the role he played in the agitation for land-reform, which the Club's wealthy and respectable Whig landowners abhorred, and that Lloyd George and Winston Churchill, who had sponsored his membership, thereupon resigned from the Club. As Mr. Randolph Churchill lately recalled, his father Winston and other members of his family had been friendly with Arnold de Forrest.

On the outbreak of the war in 1914, the Baron, who previously had served in artillery and yeomanry regiments, joined up as a Lt.-Commander in the R.N.V.R. and was attached, until 1918, to the R.N. Armoured Car Force.

In this account of Arnold's early activities we may detect similarities with Baron Hirsch's way of life: the same passionate pursuit of expensive sports made possible by an ample income, combined with advanced social ideas, which led Hirsch to his large-scale philanthropy, and his "adopted" son to what was then radical politics.

Yet in one sport their tastes not only differed, but apparently were violently opposed: viz. hunting. The mass killing of birds and game at Hirsch's famous hunting parties must have been a traumatic experience for young Arnold who eventually became a passionate animal lover. He campaigned against bull fighting and fought for the protection of animals and birds. At Prangins, his estate on the Lake of Geneva, he had a large aviary, about forty cats and three donkeys. He converted the rooms in the Zurich hotel in which he lived during the Second World War, into an aviary. There were so many birds that in the end Count Bendern (as he was now called) was the only guest left in the hotel. When he presented Baron Hirsch's beautiful 400 acre hunting estate of Beaugard, which he had inherited, to the Paris municipality in 1954 for the erection of workers' housing, he stipulated that no animal or bird should wilfully be destroyed, and it was apparently because of violation of this condition that he sued the municipality, though without success.

Settling in Liechtenstein

Count Arnold became a pacifist after the war in 1918. It seems that he, like another liberal, J. M. Keynes, disapproved of the Allied policy on Germany. Feeling increasingly out of tune with Anglo-French policy, he left Britain in 1932 and settled in Liechtenstein. Had he, as the "Evening Standard" obituary claims, the one-time Left-wing liberal, become a "violent reactionary", and had British taxation something to do with it? Or had he remained, as he once claimed, an advanced Radical and a convinced pacifist and adopted Liechtenstein nationality "to avoid political entanglements, because Liechtenstein has no foreign politics?"

On acquiring the nationality of the principality, he became Diplomatic Councillor to the Prince who made him Count of Bendern, a village on the Rhine in Liechtenstein. He had relinquished the use of his Austrian title in 1920. Was this because of the abolition of all titles of nobility in the new Austrian Republic, or was he in the process of breaking with the past, a break which was now to become final with the beginning of a new life in a new country under a new name?

Still, like Baron Hirsch before him, so Count de Bendern remained foot-loose, moving from one of his estates to another. We do not know what became of the estates he had inherited in Czechoslovakia and Hungary. According to one source, by 1911 he owned a magnificent estate in the Tyrol, but he mainly lived at Spencer House, St. James's. Later he spent most of his time in a villa at Biarritz, where he sponsored the Olympics, and where he died. He also owned a chateau in Switzerland (Pran-

gins) and a mansion at Cap Martin in the South of France. He had closed the latter down shortly before his death as the result of a row with the authorities over the tax assessment on this 12 acre property, and moved his collections of antique furniture, paintings, cats and donkeys to Biarritz. His famous collection of paintings, probably partly inherited from his father, was, however, kept in Switzerland. It includes two Van Dykes, a Titian, a Breughel and the £125,000 Frans Hals, which was stolen and mysteriously recovered in 1966/67. This collection will now be housed in a museum to be built at Bendern as the Count's bequest to the principality.

Feud with Son

Who are Count Arnold's heirs? His first marriage, to the widow of the French sportsman Albert Menier and sister of Henri Letellier, editor of "Journal", was dissolved by Papal dispensation, and in 1904 he married Ethel Catherine, daughter of Lord Gerard, who died in 1966. Of their two sons, Count Alaric was designated heir. We know nothing of him but his name. A thirty year long feud with his younger son, John, remained unreconciled to the end. John had entered into two marriages which were subsequently dissolved, both of which Count Arnold had disapproved. He had won the British amateur golf championship, but refused to comply with his father's wish that he should compete for the world championship. Finally he earned his father's wrath when he joined the forces in Britain (where he was living as a businessman), to fight in a war of which his father thoroughly disapproved. He also served as special secretary to Duff Cooper, then British Ambassador to France. Count John is said to have contested in the French courts the legality of some munificent bequests his father had made in France, by which much of Count Arnold's property was vested in the Cordoma Foundation for Flora and Fauna.

Count Arnold's wealth was probably also the source of his eccentricity. When Baron Hirsch died, his friends, such as Sir Ernest Cassel and Ferdinand Bischoffsheim, took very good care of the interests of his adopted children. Yet Count Arnold himself may also have inherited the paternal gift for profitable investment. At the same time, the awareness of his Jewish blood may have become an increasing burden on his mind. His sub-conscious filial antagonism, which was manifested in his fanatical love of animals, may have been aggravated by an element of Jewish self-hatred. This may have made him responsive to Hitler, by whom, however, he felt himself rejected because of his paternal blood.

Conscious of his origin, he preferred to spend the war years in Switzerland rather than Liechtenstein, which was uncomfortably close to German occupied Austria. His earlier break with the past, his new life under a new name, his brand of pacifism which made him repudiate his son John for joining in the war against Hitler, are all expressions of this malaise. Oedipus had not been able to overcome Laios.

Count Arnold de Bendern was one of the wealthiest men in Europe, or even in the world, but he was not a happy man. He was not at peace with the world, nor was he at peace with himself.

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BERLIN'S ECONOMIC GROWTH

The Jewish Element

Under the auspices of the Verein fuer Geschichte der Mark Brandenburg, Hugo Rachel and Paul Wallich wrote a three-volume work on "Berliner Grosskaufleute und Kapitalisten". The first volume (written together with Johannes Papritz) covered the period up to the end of the 30-Year-War and was published by Gsellius in 1934 but the other two volumes covering the periods 1648-1806 and 1806-1856, appeared only "als Handschrift gedruckt" in 1938 and 1939, probably because Wallich was of Jewish origin. After the war, the work was re-edited by Johannes Schultze, Henry C. Wallich and Gerd Heinrich and republished by Walter de Gruyter & Co.*

The first volume of the new edition is prefaced by Henry C. Wallich's biography of Paul Wallich (1882-1938). Son of a director of the Deutsche Bank, Wallich studied economics, and after having obtained his doctoral degree *summa cum laude*, embarked on a career as a banker. He became a partner of the Berliner Handelsgesellschaft and, after the First World War, joined the private banking firm of J. Dreyfus & Co., with which he remained associated until the firm had to be "aryanised" in 1938. Though he was familiar with the life of many cities abroad, he felt unable to sever his ties with Germany, and took his own life in 1938. Wallich's tragic fate is referred to by Hugo Rachel in his introduction to the first edition of the third volume (1939). In those days it was certainly courageous to pay public tribute to a Jew. On the other hand it appears that some formulations in the third volume were, to put it mildly, influenced by the political climate of those days. Apart from Nazi terms such as "Rassegenosse" (p. 159), the book carries the following explanation of the claim that there were no Jews among the first pioneers of Berlin's machine industry: "Juedischer Haendlergeist, der sonst in Berlin so stark hervortrat, so namentlich im Bankwesen, in der Baumwollbranche und der hier als besondere Eigenart entwickelten, arg ausbeuterischen Konfektion, hatte dort keinen Platz". This statement is reminiscent of the distinction between "schaffendes" and "rafendes" capital. It is painful enough that the slogan of the "juedische Haendlergeist" found its way into a book which was published a few months after the death of its Jewish co-author. Yet it is even more painful that the editors "forgot" to delete it in the post-war edition.

Such blemishes do not, however, basically diminish the great value of the work, which covers a wide field in a thorough and methodical way. The authors did not confine their task to a bare enumeration of the personalities and families who, in the course of more than four centuries, contributed to the development of Berlin from an unimportant outpost of the old "Holy Roman Reich" into the capital of Germany. They also dealt with the wider economic aspects as well as with the often rather entangled business transactions of the individual big merchants and capitalists. More than any other city, Berlin owes its economic growth to a high extent to immigrant groups: the Réfugiés and the Jews. Their names appear from the end of the seventeenth century onwards, and though they do

not outnumber the old Berlin families their numerical share in economic life is proportionally very high.

The first Jews who appeared on the Berlin scene were Michael of Derenburg ("Michel Jude") and Lippold of Prague, who were successively Court Jews of the Elector Joachim II. When the Elector died in 1571, Lippold was arrested. Two years later he was executed and the Jews were expelled from Berlin. About a century later they were readmitted under the Great Elector, and it is from then onwards that we can speak of a continuous history of the Jews in Berlin. The first Jewish financiers at the beginning of this era were Israel Aron of Glogau, who worked under the Great Elector, and Jost Liebmann, the Court jeweller (born in Goettingen before 1640). Liebmann's business was carried on by his widow Esther Liebmann (née Schulhoff), the famous and controversial "Liebmaennin". The third leading family were the Gompertz from the Lower Rhine who for five generations were Court purveyors and financiers. The work deals in great detail with the families who came to the fore under Frederick the Great, and who also paved the way for the emancipation of the Jews in Prussia: the Ephraims, Itzigs and Moses Isaac. One chapter of the book is dedicated to Liepmann Meyer Wulff, grandfather of the composer, Meyerbeer.

The third volume covers the period from the Napoleonic wars almost up to the unification of Germany in 1870. Here we meet some firms which were still in existence when the Nazis came to power, e.g., the Mendelssohns and Bleichroeders. The firm of Salomon Moses Levy, we are told, changed its name to Delmar & Co. (Delmar being derived from "del mare", allegedly an allusion to the Biblical Moses who was drawn out of the sea), the Fraenkels (in the female line descended from the Ephraims) adopted the name of Friebe, and the firm of H. D. Cohn became A. & F. Ewald. Reference is also made to a Committee set up in 1813 to organise the amortisation of Government loans which, with two exceptions, consisted only of Jewish members: Bendemann, Bernsdorf (originally Bendix), Friebe, A. Mendelssohn and L. Schlesinger (Schlesinger's baptised son adopted the name of Schleh; he was the father of Hedwig Dohm and thus also an ancestor of Katja Mann, a granddaughter of Hedwig Dohm.) An amusing story is related about I. M. Henoch, who introduced the hansom cabs ("Henochsche Droschken") in Berlin. He owned a Rittergut, Gleissen, near Zielenzig, and though an observant Jew, as patron of the village donated a church which was designed by Schinkel. According to Jacob Jacobson (Die Judenbuergerbriefe der Stadt Berlin) until 1933 a portrait of Henoch hung in the church.

The scholarly work is enhanced by genealogical tablets, including those of the Gompertz, Ephraims, Itzigs and Mendelssohns.

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Old Acquaintances

Germany: Lucie Mannheim, Albert Lieven, Karin Hardt and Peter Mosbacher appeared in Berlin in Anouilh's new play, "Cher Antoine".—Lil Dagover will be in "Die Lokomotive" in Hildesheim.—Wedekind's "Hidalla" was produced by Leopold Lindtberg at Berlin's Schlosspark-Theater.—The painter, R. W. Timm, exhibited his paintings of Israel at the Berlin Jewish Community Centre.—Bernt Engelmann has succeeded Frank Arnau as president of the League of Human Rights.—The 82-year-old dramatic critic, Herbert Ihering, was awarded the Association of German Playwrights' "Golden Leaf".

Milestones: Dr. Moritz Goldstein ("Inquit"), the author and former Court reporter of Berlin's *Vossische Zeitung*, celebrated his 90th birthday in New York. His essay "Deutsch-Juedischer Parnass" ("Kunstwart" 1912), became famous as one of the first critical assessments of the cultural relationship between Jews and non-Jews in Germany.—Manfred Fuerst, who began his career as an actor under Tietjen in Trier, later appearing in Hamburg and Berlin, has turned 75 years of age in Munich. During his exile in Hollywood he worked as a taxi driver and as a brush salesman, returning to Germany in 1955.

Home News: On June 1 an exhibition in memory of Alfred Kerr will be opened at the German Cultural Institute by his son, Michael Kerr, Q.C. Dr. Walter Huder will the following day deliver a lecture on the famous dramatic critic.—After over 30 years in this country, Peter de Mendelssohn is later this year going to live in Munich in order to be near the source for his Thomas Mann biography.

Israel: On location in Israel for her new film, "Hamsin", Maria Schell read poetry by Kaestner, Lasker-Schuler and Mascha Kaleko at the German Library.—Actress Hannah Maron (formerly Maierczak), who lost her leg as the result of the Munich airport attack, was the first Puenktchen when a stage version of Kaestner's "Puenktchen und Anton" was performed in Berlin in 1932.—At the opening of the new Habimah, recitals were given by Kurt Meisel, Judith Holzmeister, Sonja Sutter and Paul Hoffmann, of Vienna's Burg.

Obituary: Actress Olga Limburg died in Berlin at the age of 89. After the war she acted in parts of the Adele Sandrock type, retiring a few years ago.—Paul Mayer, the 81-year-old former chief reader of Rowohlt, has died in Zurich. Between the two world wars he paved the way for Fallada, Emil Ludwig, Thomas Wolfe and Sinclair Lewis.—In Zurich, too, Sigismund Radecki has died at the age of 79. Born in Riga, he was a member of Berthold Viertel's "Die Truppe", a disciple of Karl Kraus, and the author of numerous newspaper essays.

Now it can be told: Hamburg's illustrated weekly, "Stern", has disclosed that Gustav Froehlich, now 67 and living in the Tessin, found it useful during and after the war not to deny the story that he had slapped Goebbels's face. In fact, Froehlich did not slap Goebbels but Lida Baarova, the Propaganda Minister's girl friend. Now 55 and living in Salzburg, Lida Baarova still has the doubtful distinction of being known as Goebbels's great love.

* Berliner Grosskaufleute und Kapitalisten, Vol. 1, DM 58; Vol. 2, DM 64; Vol. 3, DM 48. Walter de Gruyter & Co., Berlin, 1967.

Alex Natan

PRUSSIA'S ROLE IN HISTORY

On February 25, 1947, the Allied Control Council promulgated Law No. 46 which terminated the State of Prussia: "The Prussian State which from early days has been a bearer of militarism and reaction in Germany has *de facto* ceased to exist. . . . The Prussian State, together with its central government and all its agencies, is abolished". Thus ended, after many centuries, the political existence of a State without an ethnic basis which has gone down in history both as the hero and the villain of the German people.

The book by E. J. Feuchtwanger,* who is a lecturer in the University of Southampton, is the first modern account in English of Prussia's rise and fall. It is not an orthodox story of the emergence and development of a political entity but a well-balanced discourse about Prussia as a problem in German history. The author gives enough space to the variegated collection of bits and pieces which the Hohenzollern rulers welded into a State which was partly admired for its ethos enabling this process, partly vilified as bearer of militarism and retarding reactionary forces which were blamed for a series of wars. Keeping the political development always in mind Mr. Feuchtwanger has also written a most stimulating account of the social and cultural trends which shaped Prussia before she incorporated the rest of Germany and before she lost her distinctive character by being merged into the industrial society of Germany and by being taken for the arch villain of German expansionist foreign policy.

To understand the magnitude of "Prussianism," its causes and consequences, the reader's attention may be drawn anew to Pro-

* E. J. Feuchtwanger: *Prussia: Myth and Reality*. Oswald Wolff, London. 282 pp. 50s.

fessor Carstens's "The Origins of Prussia", which appeared 16 years ago and serves as an excellent curtain-raiser for Mr. Feuchtwanger's analysis. Both books convey enough material and interpretations to allow a balanced judgement on whether the world's opinion was right to assume that the bad Prussians were leading the good Germans astray or whether this assumption was totally or partly wrong. Emil Ludwig had already emphasised in his book "The Germans" that most "bad" Prussians hailed from other parts of Germany, from the apologetic historians, Sybel and Treitschke, onward to Prussia's grave-diggers, Hitler's hierarchy. The "good" Prussians were to be found predominantly among artists, philosophers and advocates of peaceful co-existence. The problem is far more complex. Mr. Feuchtwanger sides convincingly with Friedrich Meinecke when he states: "There was never any straight antithesis between the Germany of the poets and thinkers and the Prussia of soldiers and barrack-rooms." The destiny of Prussia was a curious mixture of reality and falsifying myth.

Frugality and discipline

There was a military, very frugal caste, the backbone of an army; there was an efficient, self-sufficing bureaucracy, the disciplined, civil arm of the State, there was an excellent education, all geared for the creation of mutual confidence between the State and its subjects. The successful, if only euphoric moulding of these social ingredients helped much to create the impression that united Germany was the result of the realistic concepts and policies of Prussia. When Prussia had really finished its task, the Prussian idea became the dangerous property of myth- and mischief-makers. "The Prussian ethos carried many connotations which were sometimes the reverse of those conveyed by the Prussian idea in more recent times." This myth of the "chosen" Prussians as the epitome of austere self-sufficiency and political mission reached its culmination on the notorious Day of Potsdam (March 21, 1933) when Hitler, as the evil propagandist of "Prussianism", produced a spectacle in the Garnisonkirche which, in spite of all its symbolism and theatrical pathos, was the very negation of so much that was positive and constructive in the Prussian idea.

In more than one respect Prussia ceased to exist after the unification because she increasingly lost her historical and moral identity when Germany embarked on a course which led to economic supremacy and political suicide. This had not been the intention of Bismarck, the greatest of all Prussians, about whom Mr. Feuchtwanger pronounces a sensible and most readable verdict. Germany's emerging society showed occasionally strands of old Prussian virtues but was essentially a creation of a "Zeitgeist" to which Prussia had little to contribute. Prussia continued to exist until she committed suicide when her government allowed itself to be chased from office on July 20, 1932. It was historical irony that the Socialists, once branded as the arch-enemy of the Prussian idea, surrendered a fortress which had been the last buttress of many Prussian virtues.

It is a distinct advantage of this book to devote space to the position of the Jews in Prussian history. This is important because

they are so often blamed for having contributed towards the downfall of Prussia. The author deals with the emancipation in detail and emphasises "the instinctive antisemitism and administrative discrimination against Jews common in Prussia and the demagogic, racialist antisemitism which began to arise in Germany in the 1880s". Treitschke is described not only as one of the myth-makers but also as the man "who made antisemitism respectable in Germany". One is indebted to the author for stressing how much Jews like Fr. Stahl, Lassalle, Lasker, Bamberger, Bleichröder have contributed to Bismarck's vital, political and formative years. Unfortunately the role played by the so-called "Kaiserjuden", such as Ballin, Rathenau, Warburg, James Simon, *et alia*, is neglected although they possessed direct access to the King of Prussia.

After having read Mr. Feuchtwanger's stimulating description of "Aufklärung" and "Romantik" and after having regretted the briefness of the Epilogue one likes to hope that Mr. Feuchtwanger may take up the same themes once more for a broader discussion. This book should find a German translation because it is a healthy antidote to the romantic and sentimental attitude in present-day Germany which endeavours to whitewash the Prussian heritage. Its protagonist is Professor Hans Joachim Schöps who was publicly praised as "Jew, Conservative and Prussian" when he recently celebrated his 60th birthday. Berlin's "Tagesspiegel" (February 13, 1970) published at the time a very outspoken attack against Schöps producing scathing, documentary evidence that, during the first years of the Nazi régime, this would-be saviour of the Prussian idea repeatedly expressed his sympathy with various aspects of the Nazi ideology. Feuchtwanger's book in a German translation could redress the balance.

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CHRISTIAN AND JEWISH CONVERTS IN U.S.A.

Some Cases of Interest

One of the main difficulties in producing meaningful reports from the United States lies in its enormous expanse and the marked differences between its various parts. Vast differences are to be discerned in the ethnic and religious composition of the population, in traditions and laws, cultural and intellectual standards. Equally important is the difference between the large cities with their extensive suburbs and the rural area proper. Hence it is clear that almost any generalisation is liable to lead to false conclusions. This must be stated in advance if the cases described below are to be properly understood. Most of the manifestations of assimilation with which this article deals have occurred in small towns with colleges. Yet in the larger cities where thousands of Jews are congregated, usually in a limited number of districts, and have developed an active Jewish life of their own, things may be quite different. But let the cases speak for themselves.

I heard that a distant relative who had grown up in the Zionist youth movement in Berlin, was living at a certain address in the State of Virginia and I assumed that a get-together would be welcome to both parties. In reply to a letter, I was informed by the husband, whom I did not know personally, but who had also formerly been a member of the Zionist youth movement, that my relative had died while still quite young a few years before. He had, however, heard of me and would welcome our visit. Accordingly we took the opportunity of a trip to the south by car to make an unannounced visit. We found a motel standing by itself by the main road with its own shop for tourists and petrol-filling station. After introducing ourselves and starting up a conversation, the man explained how he had come to abandon his

academic career and settle down in such an isolated spot. Where he was, he was independent and doing well. He spoke warmly of his dead wife, and added: "She was a good Christian." I could hardly believe my ears. In reply to my indignant protest he explained that this was merely a manner of speech. Virginians who want to praise people describe them as good Christians. In any case, they lived in a purely Christian environment and it was the done thing to belong to the local church. The children of this couple are growing up in this environment without any feeling for Jewish things.

Episcopalians and Quakers

An old friend from my student days in Berlin, also for a short time affiliated to a Zionist organisation, had considerable Jewish learning. I remember Seder evenings during which he recited a large part of the Hagada eagerly and with understanding. About 1938 he went to America and somewhat later married an emigrant member of a well-known Jewish family. I heard that he had abandoned Zionism completely and that he thought assimilation to be the right thing for America. But I was most astonished to hear from him personally that he and his family had become Episcopalians and that he was giving his children a "good Christian education." It was obvious that his joining the Episcopalians, which is acknowledged to be the "smartest" and richest of all the denominations, would do his academic career no harm. But it was hardly necessary. Today, unlike former times, unbaptised Jews can attain any academic post. The motives in this exceptional case probably lie far deeper—possibly a protest against a headstrong and tyrannically Orthodox mother. But this is only surmise.

The new professor, who was to lecture on the German language and literature, bore a good English name, but his accent gave him away immediately, not only as a German but as coming from Berlin. At first he avoided my ironic questions, but shortly thereafter I discovered his original typical German-Jewish name. With his Scandinavian wife and two children he had become more or less affiliated to the Quakers. The Quakers, of course, after the Unitarians, are apparently most favoured by Jews seeking conversion or different affiliations, partly, it seems, because of the Quakers' social and political opposition to narrow nationalism and partly because of their freedom from religious dogma that critical people find difficult to accept.

There would be no point in describing those cases of mixed marriages, which, with or without conversion of the Jewish partner, have led to the children being lost to Judaism. However, while in Germany the Jewish partner had frequently to compensate, as it were, for the "stain" of his origins by marrying beneath him socially, that is not the case in America. A Jewish origin is not, in general, considered a stain, and mixed marriages usually take place on the same social plane.

A more important difference between the present tendency in America and the situation as it was known to us in Europe, is that conversion is not a one-way traffic, but a movement proceeding in both directions. Thus there are not only "non-Aryan" and "half-

Aryan" Christians, as formerly, but also "Aryan" and "half-Aryan" Jews. This is illustrated in the following three examples:

Professor Y, by birth an American and for many years a member of a Protestant church, has a son and two daughters. One day we learned that the elder daughter had become engaged to a Jewish university lecturer and that her parents were quite agreeable to it. And not only that: she became converted to Judaism and had a Jewish wedding. Somewhat later the younger daughter followed in her sister's footsteps. She, too, was converted to Judaism and was married by the same rabbi.

A Scottish Proselyte

A worker with a typically Scottish name is employed in the building department of the college. With a beam he told one of our friends that his son, whom he had brought up to become an engineer, had become engaged to a girl whose name hardly sounded Scottish. Yes, she was a Jewess, he declared. His son would be converted and everybody was very happy. The wedding had already taken place.

By far the most remarkable case is the following: Unlike most students who come from well-to-do families, the young man, who soon showed himself to be exceptionally able and industrious, stemmed from a working-class background. His origins may have had something to do with the fact that he became known as a rebel and ringleader on the campus, which did not make him popular with the administration, i.e., the president and the dean. But those professors he respected could not have wished for a more earnest student. He acted as my assistant and we became very friendly. With the recommendation and encouragement of various professors he was able to go on to one of the leading universities from the college in order to specialise and possibly adopt an academic career. He often wrote to me from university and informed me, incidentally, that he had married, which made his financial problems considerably more acute. But the greatest surprise was when he informed me that he, his wife and newly-born child had embraced Judaism, because they felt that they would be happier as Jews. Neither he nor his wife have a drop of "Jewish" blood in their veins. The young man, who had distinguished himself as much at university as previously, had in the meantime taken his doctorate and had obtained a well-paid job in a big bank. But not only that, in his latest letter he informed me that he now wants to be more active in the Jewish community. What did I feel about it? It is not easy to answer that one.

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Erich Gottgetreu (Jerusalem)

"ONE HAS ALWAYS TO BEGIN ANEW . . ."

Max Brod's Faith Reflected in a Memorial Volume

One day when Max Brod felt old and weary he said he would not like to live longer than Goethe. Goethe died in his 83rd year. Max Brod passed away a few weeks before he reached the age of 85.

Thus, the anthology of essays on his life and work which the historian and publisher, Dr. Hugo Gold, had prepared as a collective gift from Brod's best friends turned to be his memorial.* A better memento is not conceivable.

Max Brod was one of the most complex, productive and influential figures in two generations of Jewish letters. He expressed himself in novels and short stories, in lyrics and plays as well as in hundreds of major essays and thousands of newspaper articles. His concept of "Distanzliebe" (love from a distance) between Jews and Germans or Jews and Czechs was an important contribution to Zionist ideology in pre-World War II Europe.

On the other hand he became what Alice Schwartz—one of the contributors to the book—rightly calls a real "Columbus of the Arts". Through his constant drive to discover and help other writers as well as musicians, with whom he always felt closely associated, he greatly enriched the cultural map of Europe.

The volume succeeds in reflecting the fertility and versatility of Max Brod's work—a many-sidedness and a cosmopolitan outlook which really gave his life a certain Goethe touch. At the same time, it contains a great deal of human interest material which may be particularly important to future biographers, though his own autobiography, "Streitbares Leben", will always remain their main source.

Last but not least, the memorial book demonstrates Max Brod's philosophical views and his faith in the ethical destiny of man. Guided by his friend Felix Weltsch, in whom he saw one of the major thinkers of modern times, he was always an ardent believer in the ethical content of Judaism. It is typical of him that he grew angry at the various attempts to interpret Kafka—whom he had discovered and whose work he had twice saved from destruction—as a prophet of nihilism and despair. He saw in Kafka's work a call to resist temptation, to overcome evil, to continue the search for the end of the night—though there will never be perfection, never an end to the quest. It was in that sense that Brod entitled his last book, which was to become his farewell message to life, "Das Unzerstoerbare" (The Indestructible) and that only a few weeks before his death, he wrote in a letter to Dr. Robert Weltsch: "One has always to begin anew."

Brod's major novels are analysed by various writers, among them Schalom Ben-Chorin of Jerusalem, who chose as his subject "The First Fifty Years—the Poet and Philosopher of Modern Judaism", and the philologist Gitta Pazi, whose essay on "Max Brod seen from Israel" largely deals with the books he wrote after his emigration in 1939 at the

age of 55. It might be added that Mrs. Pazi, born in Czechoslovakia and now a resident of Tel Aviv, has recently submitted her doctor thesis on Max Brod's work to Wuerzburg University in Bavaria.

Various essays deal in a more specialised way with some of the author's over a hundred books. Dr. Hans Tramer (Tel Aviv) writes about "Mira", a novel dedicated to the memory of the Viennese poet, Hugo von Hofmannsthal, whom Brod held in great veneration. The German literary historian Paul Raabe chose some of Brod's earliest writings for a closer look in connection with their position in the expressionist movement. Sigrid Brunk, also a German writer, has illuminating things to say on Brod's largely autobiographical short stories which intersperse the flow of his novels. Professor Johannes Urzidill (U.S.A.) a Prague friend of Brod and Kafka, writes about "Cervantes and Kafka", Professor Walter A. Berendsohn (Stockholm) writes about Brod's book on the militant German humanist Johannes Reuchlin, who as early as 1506 published his "Rudimenta Judaica", a Hebrew dictionary and grammar, and who fought the baptised ex-Jew Johannes Pfefferkorn and the Dominican monks of Cologne because of their persecution of the Hebrew language. Brod made a very thorough study of Reuchlin as he felt that a new presentation of this humanist to our generation might help to promote inter-human, inter-religious and international relations and, specifically, to re-establish sound, dignified relationship between Germans and Jews.

Brod's urge to contribute to the humanisation of life, and to become an active philosopher in the Platonic sense, was so great that he even ventured into political life, though he was basically a non-political man with no taste for the unavoidable tactical manoeuvres and machinations of politics. A significant example is contributed by Dr. Moshe Tavor (Jerusalem) who describes the profound educational influence Brod had on the Jewish youth of newly-founded Czechoslovakia after World War I, not only in Prague but also in the provincial towns which he visited as a Zionist orator or reached as a publicist. Brod's reluctance to engage in daily polemics in the market place, Tavor says, was more than compensated by his promotion of the basic tenets of the Jewish national idea.

The exceptional occasion on which Brod felt forced to enter the political arena and to support the Jewish cause on the practical political level is described by Meir Faerber (Tel Aviv), like Brod himself a former Czechoslovak citizen. After the collapse of the Austrian Monarchy, Faerber recalls, Brod became a member of the Jewish National Council in Prague which called upon the representatives of the Czech people to give the Jewish minority equal rights in the newly-founded State of Czechoslovakia. These demands were later largely respected by the country's first President, Prof. Thomas Masaryk.

The Max Brod memorial volume is rounded off by several essays illustrating the background of some of his works, as well as by various lighter pieces consisting of personal recollections.

The "backgrounders" are topped by Prof. Ernest Simon's magnificent essay on the different trends in modern Jewish historiography which is undergoing a change in outlook and interpretation as the result of the Jewish national renaissance. Another most interesting essay in this section is Prof. Gershom Scholem's account of the mystic Moses Dobrushka, born in 1753 in Brno and guillotined in Paris in 1794, on whom Brod collected some material when he intended to write an historical novel on the Bohemian adherents of Jakob Frank. Dobrushka, one of the most fervent Frankists, was a founder of the mystic "Order of the Asian Brothers in Europe". Brod gave up the idea of the Dobrushka novel when he realised that it was too difficult to get close to the sources. (When he later decided to write on Reuchlin, he was not deterred by similar difficulties but conducted research over several years; obviously the implications of this theme were much more important to him.)

Fascinating personal memories have been contributed by his secretary for many years, Mrs. Ilse Ester Hoffe, the German-Jewish writers Hermann Kesten and Dr. Willy Haas, and by Dr. Iwan Lilienfeld, Editor of "Yedioth Chada-shoth" in Tel Aviv, for which Brod wrote thoughtful music criticism.

Yehuda Cohen of Tel Aviv provides a valuable analysis of Brod's own musical compositions comprising some eighty lieder as well as various works for piano and some orchestral music.

A full Brod bibliography ranging from 1906 till 1968 has been contributed by Zeev Barth in co-operation with Gitta Pazi. One cannot but be awed by the magnitude of Max Brod's life work and the enduring contribution of his ideas to Jewish thought of our time.

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* Max Brod—Ein Gedenkbuch (1884-1969). Herausgegeben von Dr. Hugo Gold. Verlag Olamenu, Tel Aviv.

Herbert Freedman (Jerusalem)

ISRAEL AND THE ARAB REFUGEES

The head of the Jewish Agency's settlement department, Mr. Ra'anana Weitz, presented the other day a proposal for resettling in the El Arish area in Northern Sinai 2,000 Arab refugee families, comprising 11,000 persons, at the cost of £40 million. In that area, where fresh water is plentiful, several model villages are to be set up and the people will be employed in agriculture, industry and services. "The Arab States had a political interest in keeping the refugees in their wretchedness as a permanent problem", Mr. Weitz said. "We must prove that it can be solved, and solve it."

This is the first "pilot project" published since the Six-Day War although in the past two years there was no dearth of planning. At one time, 1,000 persons assisted a panel of sociologists, economists and agronomists—appointed by the then Prime Minister, the late Levi Eshkol—to draw up a report. However, it was shelved much to Israel's disadvantage, for in this way it could have shown that resettling refugees was a matter of goodwill and good planning, a humanitarian, not a political issue.

As a result of territorial changes in the June war, 1967, 515,000 Arab refugees came under Israeli administration—240,000 in Judea and Samaria, the so-called "West Bank", and 275,000 in the Gaza strip; 40 per cent of the total were residing in camps. Although Foreign Minister Abba Eban some 18 months ago declared that Israel should give an example to the world how a refugee problem can be eliminated, the camps—19 in the West Bank and eight in the Gaza strip—have continued to exist and become centres of violence.

True, large-scale aid projects can only be undertaken with the co-operation of those to be aided. General Shlomo Gazit, Government co-ordinator for the Administered Areas, put it bluntly: "If we approach an Arab in a crowded camp and offer him a new home near Jericho or El Arish, with a job in industry or farming, on the understanding that he accepts this as compensation and ceases to be a refugee—we wouldn't find a single soul ready to sign. Each of them lives under a terrific political pressure and would fear for his life, should he agree. We can't do more than make some improvements on the spot, provide jobs, raise their living standard, without seeking a general solution."

It is on these lines that Minister Shimon Peres, in charge of civil affairs in the Administered Areas, has staked his policy. "The

formulation of a general plan may arouse opposition of the Arab world, which has become accustomed to view the refugees as a political weapon, even at the cost of human suffering", he declared and counselled "restraint" in the matter, advising against "grandiose" and "lightning" solutions. All the more surprising that the Arab countries recently embarked on a tirade against an alleged Israeli plan to "deport" 300,000 refugees from Gaza to the West Bank, their propaganda machine working at high gear. The Israel Government has not admitted the existence of such a scheme which, should it exist, must be read not in terms of deportation and expulsion, but of resettling camp inmates as free people in congenial surroundings. Nevertheless, such a scheme would contradict the policy of the responsible Minister and the expert opinion of the military adviser. Transport Minister Ezer Weizman, when challenged at a press conference, denied all knowledge but thought it was not a bad idea to take people from cramped camps and establish them in healthy environments. Mr. Weitz, on the other hand, warned that any such plan would necessitate expropriating land—"and that would provoke suspicion".

Houses instead ofhovels

It is perhaps due to the weaknesses of Israel's information services that not enough is known about the improvement in the refugees' conditions under its rule. The "policy of the little steps", as proposed by Peres and Gazit, has borne some results. "Refugee", in their opinion, is not an individual but an environmental condition—it was the environment that refused to allow them to work, to move, to progress and, therefore, the environment has to be changed. Should they refuse to leave the camps, then the camps would have to be transformed—by building houses in place of the clay hovels or, wherever this is not possible, by improving present dwellings through installing electricity and running water; by extending the narrow, dusty alleys into proper roads; and by laying underground canalisation where now open sewers flow. People who so desire, will be allowed to settle permanently outside the camps and the setting up of small industries and workshops are to encourage such trends.

UNRWA — the United Nations Relief and Work Agency—has so far spent \$700 million, mainly from American governmental sources, on housing, food, health and education services. School attendance is 95 per cent—much higher than in the neighbouring countries, and health services can well compare with those in Mandatory Palestine. For people who want to work, there are jobs and many of the youth are undergoing vocational training. A refugee who does not work, has to subsist on an UNRWA ration of an approximate value of £12 per annum. If he works under the conditions prevailing in the West Bank, he earns a weekly wage of £5, in Gaza about £4. If he finds a job in Israel, his wages can rise to a weekly £18. There are at present three standards of living in Israeli territory—in the Gaza strip, in the West Bank and in Israel itself. Should the Israeli administration of the former Jordanian and Egyptian areas continue for an indefinite time, a common denominator for co-existence, also in the economic sphere, has to be found.

Since June, 1967, the situation has not remained stagnant. Thirty thousand Arab

refugees have found employment in Israel through the local labour exchanges, and another 20,000 work "illegally" at cut rates—and this in spite of pressure by Arab activists against "collaborateurs." In the Gaza strip, this pressure is being exerted by terrorist acts against labour exchanges, against queues of job seekers and against buses and trucks which take workers to their jobs.

UNRWA is dealing with three categories: refugees who actually abandoned their former domicile; descendants of refugees; and refugees according to their economic status. The report of UNRWA's director to the last General Assembly gave the total number in all categories as 1,395,074, though he had some reservations as to the accuracy of the records. According to Dr. Walter Pinner whose data are unchallenged, the total number of Arabs who in 1948/49 left the area of Israel, was 539,000 of whom 110,000 established themselves either in Middle East countries or migrated overseas. As many as 400,000 who remained in the West Bank and the Gaza strip declared themselves "refugees" in order to be eligible for international help. All those who ceased to be refugees were not deleted from the records, and since 1951, no deaths were registered.

"What would have happened, had Western Germany refused to absorb 14 million displaced Germans from the eastern zone, from Sudetenland and from the areas ceded to Poland and Russia," said Golda Meir. "Israel has taken willingly one million Jewish refugees from the Arab countries; France one million Frenchmen from Algiers. Thirty-seven million refugees have been resettled since the end of the Second World War—the only exception being one million Arabs."

"JOINT" ACTIVITIES

Mr. Samuel L. Haber, executive vice-chairman of the American Joint Distribution Committee, in a statement made in Geneva early in February, said that some 14,000 Jews from Eastern Europe, North Africa and the Middle East, who had sought temporary refuge in Western Europe after the Six-Day War, have been helped by his organisation at a cost of £1,250,000; of them, 9,500 came from Eastern Europe, while the remaining 4,500 had arrived in Italy and France, mainly from Libya, Egypt and the Lebanon. Thousands more Jews from Morocco and Tunisia who had settled in France, had been helped by the local relief and social service agencies which the "Joint" assisted through its allocation to the Fonds Social Juif Unifié. In Paris, Vienna and Rome the "Joint" was maintaining 1,700 transmigrants at a cost of about £73,000 a month, while visas were being obtained for their permanent resettlement in Western countries.

The largest East European group receiving "Joint" aid at present consists of 1,300 Polish Jews. They are part of the 11,000 who have left Poland since the Polish Government started its antisemitic campaign in 1968.

Camp Survivors' Gratitude

Forty Viennese Jews made a sentimental journey to the USA in late March to thank American Jews in general and the American Joint Distribution Committee in particular for the help given to them and their fellow-Jews after their liberation from Nazi concentration camps 25 years ago. The delegation, all camp survivors, said at the "Joint" headquarters in New York that the organisation and American Jews not only gave the survivors material assistance, but "through their help restored our faith in mankind". Mr. Carol Lazar, the delegation's spokesman, is a survivor of Dachau and vice-president of the Vienna Jewish community.

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Dr. Yomtov Ludwig Bato

GERMAN RABBIS IN HUNGARY

This unknown chapter of Jewish history will surprise many who can still recall a time when Hungarian rabbis of all religious shades played a notable part in the life of the Jewish communities in Germany. For Hungary was highly respected as an "Asylum of the Torah" in Central Europe and in the West. Was this a case of bringing coals to Newcastle?

There was, however, a time in the eighteenth century and for a few decades thereafter, during which Hungary not only had a scanty Jewish population, but was also badly off for spiritual leaders capable of spreading Jewish knowledge. The wars with the Turks and domestic political disturbances decimated Hungarian Jewry in the seventeenth century. About the middle of the eighteenth century a Jewish immigration from Bohemia and Moravia began. The newcomers, who settled chiefly in Upper Hungary and Slovakia, felt very keenly the lack of rabbinical leadership and yeshivot and so they gradually began to look around for rabbis.

From Halberstadt to Bratislava

In the Germany of that period there were well-trained rabbis, whose reputation had penetrated far and wide, and soon the first German rabbis appeared in Hungary, which was still a *terra incognita* in Germany. Rabbi Akiba Eger the Elder (1729-1758), of Halberstadt took the lead; in 1756 he was called to Bratislava, where he worked alongside Moshe Charif. No lengthy stay in the new home was vouchsafed to him, for he died two years afterwards. The famous Rav of the same name in Posen was his grandson.

The second German rabbi to emigrate during this period, Meir Barby (1725-1789), came from a place with the same name, on the Elbe near Magdeburg; from 1764 onwards until his death he exerted a beneficial influence in Bratislava as a rabbi and head of the yeshiva. He had the reputation of being one of the most sagacious talmudists of his time.

Rabbi Issachar Baer Bloch came to Hungary from Hamburg (he was also called *Hamburger*) and—after he had held office in Kojetein in neighbouring Moravia—became rabbi in Szenic (Slovakia), where he was active from 1778-1788. He published a collection of his homilies under the title "Binat Jissachar" in 1785. He died in 1795 in Eisenstadt.

In 1790 Rabbi Jakob Alenkundstadt came to Hungary from Burgkundstadt in Bavaria (Alenkundstadt is the suburb of Burgkundstadt, lying on the opposite side of the Main). In his youth he studied under Rabbi Josef Steinhardt in Fuerth and later under Rabbi Yechezkel Landau in Prague. He became Rav of the Verba community in Slovakia, where he directed the rabbinate for 46 years. He exerted a tremendous influence on the Jews in his new homeland and the most important rabbis of the succeeding generation were in the main his pupils. His contemporaries called him "Koppel Charif", a name that indicated not only his knowledge and astuteness, but also his loveliness, a quality which he handed down to his descendants.

His descendants, themselves constituting a respected rabbinical dynasty, changed their name to "Reich", in order to emphasise their German origin, of which they were very proud. His grandson was the famous Budapest Rav Koppel Reich (1838-1929), whose son,

Rabbi Shemuel Reich, was gathered to his forefathers at the age of 85 in Jerusalem.

Rabbi Goetz Schwerin-Kohn (1760-1845) emigrated from Schwerin-on-the-Warthe in Posen in 1796 and soon became Rav in Baja, a community in Southern Hungary on the Danube. He enjoyed great respect in his new home.

His grandson, Dr. Samuel Kohn, was Senior Rabbi of the big Liberal community in Budapest, distinguishing himself by his extreme exertions on assimilation. It was almost absurd that he, the grandson of a man who came from a former Polish province, maintained in his works the view that the Hungarian Jews were descended, not from the ancient Jewish people, but from the Chazars, a native race in the Crimea, some of whose members had adopted Judaism.

Many a pupil from the yeshiva in Fuerth followed Koppel Charif's example and also emigrated to Hungary. Rabbi Akiba Steinhardt (1788-1846), a grandson and pupil of Rabbi Josef Steinhardt, became Rav in Also-Kubin in the Tatra. In 1799 four brothers Ullmann (a name with allusions to the town of Ulm) emigrated from Fuerth to Hungary, where they settled in four towns. They were regarded as important talmudists and one of them, Rabbi Shalom Ullmann, became Rav in Lackenbach.

In a certain sense this period is brought to a close by the immigration into Hungary of Rabbi Moshe Sofer (1762-1839). He was very aptly called, in an historical story, "The Light from the West". This great teacher, born in Frankfurt, who went to Boskowitz with his master, Rav Nathan Adler, came to Mattersdorf in Hungary as Rav in 1798, and was called from thence to Bratislava in 1806. Here he brought into being his famous yeshiva, which stood firm until its destruction by the Nazis, and exerted a particularly strong influence on Hungarian Jewry. During his 33 years of activity he distinguished himself not only as head of the yeshiva, but also by his decisions, which are collected in his work, "Chatam Sofer", after which he himself is called. He founded a notable dynasty of rabbis. A later descendant, Rabbi Akiba Sofer, the last of the Bratislava rabbis, died a few years ago in Jerusalem.

Rabbi Wolf Nathan Lieber (1790-1880) came from Fuerth to Bratislava at the beginning of the nineteenth century, where he was active as Dayan and teacher in the yeshiva. He served the community for more than half a century.

Dr. Esiel Hildesheimer

Later, during a period marked by the struggle between reform and tradition, a very important German Rabbi came to Hungary, Rabbi Dr. Esiel Hildesheimer (1820-1899), who for eighteen years from 1851 onwards was Rav in the ancient and honourable community of Eisenstadt. Here he created a yeshiva which was the first of its kind. Apart from Talmudic disciplines he taught mathematics, Greek and Latin, remaining at the same time a protagonist of the strongly traditional standpoint. The new yeshiva was a great success and scholars eager for learning flocked to it from every quarter. It cannot, however, be denied that official Orthodoxy in Hungary adopted an anti-cultural attitude and regarded with jealousy the instruction in general subjects. It opposed the "German

Rav," placed all sorts of obstacles in his way and did not jib at denouncing him to the Government. Rav Hildesheimer left Hungary in 1869, when he was called to Berlin, where a much wider scope of activities was opened up to his knowledge and capabilities.

The last German Orthodox Rav, who went to Hungary in the nineteenth century, was Rabbi Dr. Meir Feuchtwang (1814-1861), of Pappenheim, Bavaria, who was active as a Rabbi in Neutra from 1858-1861. Afterwards he became Rav in Nikolsburg. His son was the Viennese Rabbi, Dr. David Feuchtwang.

But unorthodox rabbis also came to Hungary from Germany. The Reform Rabbi, David Einhorn (1809-1879), from Dispeck, in Bavaria, went to Pest in 1852, when he was called to be preacher in the Reform community, created in 1848. As, however, the Austrian Government closed the synagogue after a short time, he emigrated to America, where he became one of the most notable leaders of the Reform movement.

Rabbi Josef Guggenheimer, a son-in-law of Samson Raphael Hirsch, was influential from 1859-1861 as a Rabbi in Stuhlweissenburg. Later he directed the Rabbinate in Kolin (Bohemia).

The Liberal Rabbi, Dr. Mayer Kayserling (1829-1905), a former pupil of Rabbi Samson Raphael Hirsch, was installed in 1870 by the large community in Budapest as a German preacher in the Temple in the Tabakgasse. Kayserling, an historian of importance, took little part in the life of the community and devoted himself chiefly to research into the history of the Jews in Spain and Portugal.

It may easily be perceived from the history of the Jewish communities in Germany during the nineteenth and twentieth centuries that the Hungarian Jews regarded the work of German rabbis in their midst merely as a loan, which they repaid later with abundant interest. There was a time when the Hungarian rabbi was, in a sense, one of the solid institutions of German Jewry.

But this mutual fertilisation of the intellect belongs to the fairest chapters of Jewish history.

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"You have smashed it up, this beautiful world"—this outcry in Goethe's "Faust" will never find more acute listeners than in our time. Everything in the arts seems to consist of little parts unconnected with each other: in music, in literature and not least in painting. But most of us feel that there is an indestructible, permanent basis to our visible world. In some painters the destructive instinct prevails, in others the preserving one. Lotti Reizenstein is not—so to speak—a "smasher". Continuing and, if possible, enhancing a tradition is more in her nature than seeking out new and untried fields of experiment. But within this term of reference she explores any number of high-ways and byways.

The mainstay of her work is her oil painting. But she is a very competent draughtswoman and her water-colours show a clear and sparkling imagery. The Mediterranean scenery with its sun and strong colours has provoked her best work. In addition she has a warm sympathy for flowers, trees and figures. Behind some of her performances one senses the influence of Kokoschka and James Ensor, the latter in particular when she ventures into the realm of the phantastic or uncanny.

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will be an attractive addition to any civilised house. And isn't it somehow civilised that they are so reasonably priced?

SHMUEL PELED

Zion House, Hampstead, May 3-31

It doesn't seem so important what and how Israeli painters paint; what is so astonishing is the fact that in that harassed and beleaguered country there should be people who paint at all. To cap it all, Shmuel Peled's work is full of zest, optimistic intensity and joyful colouring, as if he lived in the "best of all worlds". He was born Siegfried Fleischmann in Hanover 62 years ago. He started painting as an undergraduate. In 1935 he emigrated to Palestine and now lives in the Kibbutz Hasorea. After the hard life of the first two decades he now works in the post office, library and museum of his settlement.

The vitality of his brush is striking. Intense blues, yellows and reds sing in his landscapes. The flower still-lives have a voluptuous dynamic. All this is reminiscent of Corinth and Kokoschka.

The water colours as much as his oils show his love for Israel's mountains, lakes and towns and his participation in all forms of living nature.

Open Wednesday evenings from 19.30 and Sundays from 11-13.30, Zion House, 57 Eton Avenue, N.W.3.

On May 14 the grand old man of music, Otto Klemperer, will be 85 years old. Heartfelt birthday wishes to the old warrior, symbol of a lost world.

It is a miracle that he is still with us conducting the New Philharmonia Orchestra. When I was very young I was bowled over by his "Fidelio" in Wiesbaden in spite of the controversial production. Many years later he proved in London what Beethoven's opera means to him and us. There is no weakening of his grasp of the inner structure of the work.

My most impressive encounter with Klemperer happened to be on an ominous date: January 30, 1933. On the way to the Concert Hall in Hamburg newspaper headlines startled us: Adolf Hitler Chancellor of the Reich. Somewhat uneasy one went along to the hall. Everything was forgotten at the moment this imposing figure lifted the baton. It was Beethoven's "Eroica" which Klemperer had chosen for his return to Hamburg, where—for personal reasons—he had not conducted for quite some time. His authentic rendering of the symphony was a stunning experience: it was as if Beethoven himself stood in the wings. The "Funeral March" sounded with a solemnity never heard before. Klemperer's triumph was complete. He would have been the chosen successor to Dr. Karl Muck, if . . .

Only later did one realise that the sound of the funeral march marked the end of an era and foreshadowed dreadful happenings to come.

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IN MEMORIAM

DR. HILDE LION

Dr Hilde Lion, the founder of Stootley Rough School, Haslemere, and its headmistress until it closed down in 1960, died suddenly on April 8. She retired, together with her friend and co-worker, Dr. Louise Leven, to nearby Hindhead.

The Stootley Rough School was initiated in 1934 for German and Austrian refugee children. Hundreds of Jewish or half-Jewish boys and girls found a home there and were given a healthy start for life. In the beginning there were little means, but a beautiful estate in Haslemere was placed at Hilde Lion's disposal. Jewish and other committees helped and local people were interested and so generous that Stootley Rough could develop into a grammar school for pupils of all ages, nationalities and denominations, recognised by the Ministry of Education.

Hilde Lion was born in Hamburg nearly 77 years ago. She was at first a teacher, then became a pupil and friend of Gertrud Bäumer who advised her to study "Nationalökonomie". After a short time as a tutor at Anna v. Gierke's "Jugendheim" in Berlin, Alice Salomon made her the principal of the "Akademie für soziale und pädagogische Frauenarbeit" in Berlin, the well-known place for further training of social workers and teachers. There she remained until 1933. She played an outstanding part in the "Frauenbewegung" and various social movements. Besides that, her interest in politics, literature and art was great and her knowledge astounding. Together with Ida Dehmel she edited

Richard Dehmel's letters and contributed articles to periodicals.

In England her foremost concern were the refugees and consequently Stootley Rough School. Her deep understanding of children and of people altogether made her into a much beloved teacher, adviser, colleague and friend. The life of everyone with whom she came in touch, absorbed her so much that there were no limits to her efforts—writing hundreds of letters, approaching the right people, giving money—to help them in their difficulties. For her the word "impossible" did not exist. Even ten years after her retirement dozens of old pupils and friends from all over the world visited her in Hindhead to discuss their problems or to speak about their successes or failures. She was proud that a large number of old Stootley Roughians have become teachers, solicitors, university professors, musicians, nurses, doctors and social workers, many of whom had had little or no family background or had even been in concentration camps.

To the last she was open to everything new and unusually rich in ideas.

Hilde Lion was one of the most humane and original women, without the slightest interest in money and only happy when she could give or bring people in touch with each other.

She was a member of the AJR since its initiation, most interested in Jewish problems and very proud of being Jewish herself.

DR. ERNST NAST

Dr. Ernst Nast passed away at the age of 72. Born in Berlin, he later lived in Rostock where

he worked as a legal and economic adviser. When the Nazis came to power, he became secretary of the Federation of Jewish Communities in Mecklenburg. In this work he showed great skill as a negotiator and, above all, outstanding courage. He stayed with his fellow Jews almost until the outbreak of war and found refuge in England in the summer of 1939. After the end of hostilities, he resumed his work for the Jewish victims of Nazi persecution as a legal adviser. Many former refugees owe the settlement of their compensation claims to his energy and expert knowledge. Dr. Nast was also a loyal member of the K.C. fraternity as well as of the AJR. We extend our sincerest sympathy to his widow.

HEINZ COHN (HEICO)

Heinz Cohn (Heico), well known to many members of his generation by his former activities in the German Jewish youth movement, suddenly died in Elizabeth, N.J., at the age of 64. A high-school teacher by profession, he had a successful career in the U.S. and was entrusted with responsible supervisory work by the educational authorities of his city of resettlement. In this capacity he had to cope with the special problems arising from the position of the coloured and newly immigrated minorities. His progressive approach and his energy were widely recognised by his fellow citizens. At the same time, he was actively associated with the work of the local Jewish community. Yet notwithstanding his full integration into his new environment, he was always aware of the formative values of his German Jewish past and showed an unsurpassed loyalty to his friends of the old days. All who knew Heico feel united in their sense of loss with his wife, Kate, and his son and daughter-in-law.

W.R.

FAMILY EVENTS

Births

Horwitz.—A daughter (Sharon-Michelle) was born on April 2, to Barbara (née Brent) and John Horwitz. First grandchild of Mr. and Mrs. Egon Brent and first great-grandchild of Mrs. Elly Reimann.

Birthdays

The AJR Club expresses its very best birthday wishes to **Mrs. Jetta Sussmann**, Flat 508, St. John's Wood Road, N.W.8 (70 on April 1).

Brasch.—Mr. Ernst Brasch, of 4 Rudall Crescent, London, N.W.3, will celebrate his 80th birthday on May 4.

Clifton.—Mr. Eugene Clifton, of B.5 Kenilworth Court, Hagley Road, Birmingham, 16, will celebrate his 75th birthday.

Diamond Wedding

Auerbach.—Siegfried and Mina Auerbach (née Wisloch), of 1 Cleve House, Cleve Road, N.W.6, celebrated the 60th anniversary of their marriage, which was solemnised at Frankfurt a.M. on April 17, 1910, by Rabbi Dr. Z. Auerbach, of Elberfeld, the bridegroom's uncle.

Deaths

Dahl.—Mrs. Ernestine Dahl, née Pollack, of 37 St. Martin's Approach, Ruislip, Middx., passed away peacefully on March 15. Deeply mourned by her daughter Lore Broune, son-in-law Kurt, grandchildren Caroline and Clifford, family and friends.

Frank.—Mrs. Valery Frank, widow of Oberlandesgerichtsrat August Frank (formerly Munich), of 44 Tarranbrae, Willesden Lane, London, N.W.6, passed away on March 20, aged 85. Deeply mourned by her children Richard and Alice and her grandchildren.

Goldschmidt.—Dr. med. Robert Goldschmidt, of 32 Beechwood Avenue, N.3, passed away on April 5 at the age of 91. Deeply mourned by his wife, children and grandchildren.

Hauser.—Mrs. Elise Hauser, née Sarkadi, formerly Vienna, has died peacefully at Osmond House on March 24 at the age of 77. In the 7½ years she spent at Osmond House she met nothing but kindness and consideration from the staff. On behalf of my family I want to thank them for the care they have taken of her.—Mrs. Judith M. Collier, 28 Oakington Avenue, Wembley Park, Middx.

Löw.—Mrs. Anna Löw (née Holzer), formerly Eger, of 44 The Ridge, Orpington, Kent, passed away peacefully on April 3, aged 85. Deeply mourned by her children, Charles and Greta, grandchildren, Michael and Maureen, relatives and friends.

Schiller.—Dr. Moritz Schiller, Dental Surgeon, formerly Vienna, of 318 Harrogate Road, Leeds, 17, passed away on March 30, aged 79. Deeply mourned by his wife Elisabeth, children, relatives and friends.

The AJR Club mourns the death of **Mrs. J. Brecher**, 85 Raglan Court, Wembley (March 18), **Mrs. Walska Buchholz**, 23 Belsize Avenue,

N.W.3 (March 29), and **Mr. John Kuttner**, Kibbutz Helft, Gilboa Afula, Israel (March 10).

Thanks for Condolences

Neuberger, Raphael.—Ruth Neuberger, née Marx, Alon and Dinah, Haifa, and Dr. and Mrs. Bernard Marx, N.W.4, and family have been deeply touched by the warm expressions of sympathy from so numerous friends on their grievous loss.

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MISSING PERSONS

AJR Enquiries

Borgzinner.—Mr. Erich Borgzinner, last known address Na Smetance 16, Prague XII, supposed to have been deported with wife and child. Any members of the family or friends who can give information about relatives should contact the AJR.

MISCELLANEOUS

'TIMES' EDITOR FAVOURS SECRET TALKS

Addressing a gathering of the Guild of Jewish Journalists held under the chairmanship of Mr David Pela in London at the end of March, Mr. William Rees-Mogg, editor of *The Times*, described as "a waste of time" all present diplomatic efforts aimed at mediation between Israel and the Arab States on the basis of a negotiated package deal.

Mr. Rees-Mogg pointed out that, since Israel would never agree to withdraw from the occupied territories in advance of negotiations as this would mean "giving away her bargaining position before the bargain", and since the Arabs had committed themselves not to engage in public negotiations while the Israelis were still occupying Arab soil, it was quite obvious that there would be no basic change in the situation for a considerable time to come. He added, however, that there was still "a reasonable objective" for international diplomacy, namely to work towards a limitation of the conflict and for the restoration of the ceasefire. "The only way in which the two sides could, at some stage, come together and end the conflict would be through stage-by-stage secret talks in which each would be ready to make concessions".

Mr. Rees-Mogg said that on the occasion of his recent visit to Israel he had been greatly impressed by the sense of purpose and unity of the people. He had also found it admirable that the Israelis were willing to understand the feeling of the Palestinian Arabs and were worried lest the war should destroy Jewish standards of value.

Replying to questions he defended his paper's policy towards the Middle East. He added that, while all occupation was objectionable, the least objectionable occupations were those of the British and Israelis. French, American or Russian occupation would have been much nastier.

JEWIS IN ARAB COUNTRIES

'Nazi Methods Used'

"Jews who still live in Arab countries face a Nazi-type persecution". This statement was made by Mrs. Barbara Westerway, an Australian Red Cross worker, on her return to Sydney after attending as her country's representative the recent Paris conference of multi-national "committees of concern for Jews in Arab countries".

Mrs. Westerway, wife of the New South Wales State secretary of the Australian Labour Party, said the conference had heard evidence of relatives of the nine Jews publicly hanged in Iraq in January, 1969. The conference sent a strong condemnation of the treatment of Jews to Arab Governments and U Thant, U.N. Secretary-General.

LOAN TO CAIRO

The World Bank has announced its first loan to Egypt for eleven years—£10,873,000 towards financing drainage operations in the Nile Valley. The interest-free loan will be given through the International Development Association, which is affiliated to the Bank.

MR. S. FEIBELMAN 80

Dr. S. Feibelman (Manchester) celebrated his 80th birthday recently. A former lawyer in Landau (Pfalz), he came to England as one of the first refugees as early as March 1933. Since then he has been active in the interests of his fellow Jews in this country. He was a founder member of the organisation of Jewish refugees in Manchester and of Hillel House, and he also serves on the Council of Manchester and Salford Jews and on the Arbitration Board of the Trades Advisory Council. Dr. Feibelman has also been a member of B'nai B'rith Lodge for 52 years. Notwithstanding his age, he is still active in business.

We wish Dr. Feibelman health and happiness for a long time to come.

RETIREMENT OF MATRON

Miss M. Goldschmidt

Miss Margarete Goldschmidt, Matron of Heinrich Stahl House since its inception in 1962, retired on April 1. Before she took over the Home, she held a senior position at Leo Baeck House from 1958 onwards. She thus devoted 12 years to the well-being of the elderly accommodated in the Homes. What made her services particularly valuable was the unlimited amount of time and energy with which she performed her manifold duties. This approach to her work was enhanced by a deep personal understanding of the hopes and wishes of each of the residents. She would never spare herself, if the happiness or health of one of her charges was at stake. In honour of Miss Goldschmidt, a party was held in the Home on April 12. It was attended by the residents, members of the House Committee and a number of other friends connected with the work of Heinrich Stahl House. The most enjoyable programme included recitals of poems by two residents, Mrs. B. Koenig and Mrs. M. Sachs, in which tributes were paid to Miss Goldschmidt's unsurpassed helpfulness, and a piano performance by Mrs. M. Freudmann, also a resident of the Home.

In the course of her work Miss Goldschmidt has endeared herself to all who had come into contact with her, and we sincerely wish her health and happiness in her retirement.

MR. EMIL SPEYER 70

On May 3, Mr. Emil Speyer will celebrate his 70th birthday. He has been a board member of the AJR since its inception and was particularly helpful during the first years, when the organisation had to be built up under great difficulties. An ardent Zionist from his early youth, he started his Jewish activities in the Zionist Youth Movement in Germany. In this country, Mr. Speyer is associated with many Jewish ventures. Apart from other offices he holds he is president of the Theodor Herzl Society to which he willingly gives his advice whenever it is needed. He is a partner of the well known banking firm of E. S. Schwab & Co., and his interesting contributions to the *Investors Chronicle* are widely read.

We extend our sincerest birthday wishes to our friend Emil Speyer.

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FROM THE GERMAN SCENE

SYMBOLS ON THE RHINE

According to a report in the West German Sunday paper "Welt am Sonntag" pupils of a grammar school in Bonn which had been named after Ernst Moritz Arndt during the Nazi period have demanded a renaming of their school. They had discovered that Arndt—who for some strange reasons is still regarded as a great fighter for national unity and democracy in both parts of Germany*—had described the Germans as the "chosen people" and the "navel of European earth" and that he was responsible for a number of openly antisemitic statements. The pupils declared for these reasons that "Arndt can no longer be our image. The school must be renamed." As a result of these protests no notice was taken in Bonn of Arndt's 200th birthday which was recently due to be celebrated—although Arndt was born in Bonn.

In another Rhine city, Düsseldorf, the fight continues to name the University after a genuine democrat—Heinrich Heine. An invitation to the former rector of that University, Professor Diemer, to lecture during the Honour Programme of the University of Houston, Texas, in the course of its University Festival this Spring was cancelled without any reason being given. Objections had been raised to this lecture when Diemer's hostile attitude to the naming of Düsseldorf University after Heine became known in Houston. The newly elected rector of Düsseldorf University, Professor Fischer, assured the public in a press interview that the naming of the University should be discussed in a quiet atmosphere and alleged that the discussion had "nothing to do with antisemitism." A spokesman of the Heinrich Heine University Citizens Committee asked with what the discussion had to do if not with antisemitism, as the opponents of a Heine University had not given any plausible ground but only pretexts for this opposition.

F. HELLENDALL.

* The highest award of the National Front of the German Democratic Republic is called "Ernst-Moritz-Arndt-Medaille."—The Editor.

A HISTORY OF THE JEWS IN DUISBURG

Appeal for Information

The Christlich-Jüdische Arbeitsgemeinschaft Niederrhein intends to publish a history of the Jews in Duisburg from the early beginnings to the present. Whilst, in conjunction with the Municipal Archives, some research work could already be carried out, there are particular difficulties in obtaining details about the deportation period as well as about the fate of those former Duisburg citizens who were still able to emigrate. The Arbeitsgemeinschaft therefore appeals for the co-operation of former residents. It is especially interested in obtaining the names and addresses of Jews from Duisburg, and in reports about their own experiences under the Nazis and their relations to Christian citizens. Names and short life stories of Jews who had worked for the welfare of the city before 1933 should also be mentioned. Any readers, who can help to make the work as comprehensive as possible should get in touch with: Christlich-Jüdische Arbeitsgemeinschaft Niederrhein e.V., 41 Duisburg-Ruhrort, Krusestr. 31, Tel. 8 1997.

OBERRAMMERSGAU PASSION PLAY

Although the 1970 version of the Oberammergau Passion Play contains fewer overt antisemitic passages than the 1960 text, it remains fundamentally hostile to Jews and Judaism. This fact emerges from an analysis of the play by the American Jewish Committee. Performances of the play are due to start on May 18. The analysis shows that the entire story line and underlying conceptions of the play are unchanged in the new version and clearly violate the policy adopted in 1965 by the Oecumenical Council in its declaration on non-Christian religions.

Mr. Philip E. Hoffman, A.J.C. president, stated that the 1970 text "did not bear out the claim made recently by the Oberammergau officials responsible for the play that the new text merely followed obligatory Gospel reports of the Passion."

An American Jewish Committee statement notes that the 1970 version retains the negative picture of first-century Judaism. It presents an invidious portrayal of the Jewish

people and shifts the responsibility for the crucifixion from Pontius Pilate to the Jewish people.

The American Jewish Congress and the B'nai B'rith Anti-Defamation League have called "on all men of good will" not to attend the Oberammergau Passion Play because the text "remains deeply hostile to Jews and Judaism". The two organisations have also asked the Roman Catholic Archbishop of Munich, Cardinal Julius Döpfner, not to attend or associate himself with the Play.

SCHUMANN TRIAL TO GO AHEAD

The legal authorities in Frankfurt announced that the trial of Dr. Horst Schumann, 63, accused of participating in Hitler's "mercy-killing" programme of people alleged to be mentally or physically handicapped, will probably open at the end of this year or early in 1971. Schumann who was extradited from Ghana in November, 1966, is charged with the murder of 15,314 alleged mental patients and concentration camp inmates. According to the indictment now drawn up by the public prosecutor, Schumann was in charge of the Nazi murder institutions at Grafeneck and Sonnenstein during 1940-41 and responsible for the gassing of at least 14,500 persons there. Later he was transferred to Buchenwald and Auschwitz where he selected over 700 disabled prisoners for the gas chambers. He was responsible for "inhuman medical experiments" on Auschwitz prisoners between 1942 and 1944. He is also to be charged with these crimes.

Letter to the Editor

GERMAN JEWRY UNDER THE NAZIS

Sir,—In his book review entitled "German Jewry under the Nazis", Mr. Robert Weltsch, with characteristic modesty, omits to mention that it was he who set the tone of the German-Jewish reaction to the events of the 1st of April, 1933. His editorial on that day in the Jüdische Rundschau, carrying the headline "Tragt ihn mit Stolz den gelben Fleck", must be remembered by thousands who, like myself, needed a spokesman and found him in Mr. Weltsch.

Yours, etc.,

(Dr.) ARNOLD A. ROSENSTRAUCH.
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