

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Werner Rosenstock

VOLCANIC PARNASS

Ernst Feder's Diaries 1926-1932

This month, 39 years have passed since the Nazis seized power in Germany. For us, the former German Jews, the epoch of evil, which was to make its catastrophic impact on mankind and on Jewry in particular from the outbreak of the Second World War onwards, began on January 30, 1933. Faced with the destruction of the millions of Jews in Eastern Europe, Jewish historiography does not always properly assess the specific position of the German Jews who were the first victims of Nazism. This is added reason for us not only to remember the 160,000-200,000 German Jews who perished in the holocaust, but also to remain aware of the fact that for us the war started in 1933.

The advent of Nazism met a Jewish community which was not an ethnic minority but with a culture and language of its own, but with a stratum of German society which was integrated into its environment. This applied to all sections of German Jewry. The differences consisted in the ways in which the German Jews tried to come to terms with their Jewish origin. In their vast majority they remained loyal to the Jewish community. Yet the motivations and the degree varied. For some, it was a matter of self-respect. Many, who were genuinely religious, found fulfilment in the adherence to the tenets of Judaism, be it in its Orthodox or Liberal version. Others again laid stress on the national and political aspects of the Jewish question. They realised that in spite of being assimilated they were not fully accepted by the majority population; they were thus better equipped for withstanding the shock in 1933.

The years which preceded the beginning of the Nazi regime, the so-called golden twenties and the early thirties, were marked by a dichotomy for the German Jews. On the one hand, the last legal and administrative barriers of full emancipation had fallen after the 1918 revolution, and though the share of the Jews in public life was often exaggerated, it cannot be denied that they held more positions in politics, civil service and cultural life than ever before. Yet simultaneously there was the increasing undercurrent of violent antisemitism. We now know that what appeared to be a parnass was in fact a volcano.

The turmoil of the declining years of the Weimar Republic comes vividly to mind if one reads the recently published extracts from the diaries of Dr. Ernst Feder (1881-1964) who was Home Chief Editor of the "Berliner

Tageblatt" from 1919-1931*. It is a stimulating work. Recording the immediate impressions of daily events, the diaries represent reliable first-hand source material, which will be indispensable for any further research on the history of the Weimar Republic. The editors are to be congratulated on the well-balanced selection from the original entries. They have given prominence to the events between 1926 and 1930, and if the quotations from the last two critical years are a bit sparse it is probably due to the fact that after his resignation as Editor of the "Berliner Tageblatt" in summer 1931, Feder was no longer to the same extent in the hub of events. The publication is enhanced by informative explanatory editorial notes which help us to understand the wider context of the entries. The biographical index carries data about the innumerable personalities mentioned in the diaries; at the same time it enables the reader to follow up the fate of many public figures, Jewish and non-Jewish, of whom he may have lost sight. The preface, jointly written by the two editors, is a valuable essay in its own right.

Three predicaments transpire from Feder's diaries: the weak foundations of the Weimar Republic, the failure of German Liberalism, and the precarious position of the Jews. Several entries reaffirm the widespread reactionary attitude of the higher Civil Service. Thus, as Feder relates, a teacher of the Kiel navy school was suspended after it had become known that he was a Democrat. When a "Referendar" applied for a post in the higher administration and mentioned in his curriculum that his father was a teacher, the Regierungsrat in charge wrote on the margin "Volksschullehrer!" lest anybody might feel tempted to admit a person of lower origin to the exclusive higher tier of administration. Even a man like President Ebert had to be reproached (in a letter by Ludwig Haas) that measures were exclusively taken against left-wing extremists, whereas nothing was done against the right-wing enemies of the Republic.

Within the pro-Weimar parties, the Democratic Party was in a particularly difficult position. It was supposed to be a rallying point of the progressive members of the middle class. Yet Liberalism hardly ever struck roots in Germany. Whilst it might go too far to claim that the Democratic Party never got off the ground, Feder's diaries give a vivid account of its steady decline. Attempts at strengthening its position by some kind of merger with other parties failed. According to Feder, Theodor Wolff once asked Stresemann whether it would not be possible to create one big Republican Party, backed by personalities like Wirth and Stresemann and the Democrats. Stresemann declared that this could not be done because the Deutsche

Volkspartei also depended on the votes of Stahlhelm members. The liaison with the Jungdeutsche Orden did not prevent the erosion, but on the contrary accelerated the decay. A fusion of left-wing Democrats with the Social Democrats into a joint progressive social party turned out to be equally unfeasible. On the other hand, the diaries reveal that many Democratic civil servants joined the Social Democrats because they hoped that this would increase their chance of promotion. It is pathetic to read the innumerable references to the meetings of the Democratic Club, the Parliamentary Democratic Party and the local branches, at which ways and means of the survival or revival of the Party were discussed.

At the same time the Nazi danger increased. Its extent was first under-estimated. Even an experienced politician like Feder, whose election forecasts usually proved to be correct, did not foresee the victory of the Nazis in the 1930 elections. He expected that they would receive 40-45 mandates; in fact they obtained 107 and became the second strongest party in the Reichstag after the SPD (143 seats). As late as September 1932, Secretary of State Meissner, who was in charge of the Presidential Chancellery under Ebert and Hindenburg, as well as later under Hitler, and who was a member of the Democratic Party until 1926, maintained that Hitler would never become Chancellor. Yet others had come to realise what was in store, among them the Conservative Mayor of Leipzig, Goerdeler, who later lost his life as one of the leaders of the July, 1944 plot; as early as March 1931 he suggested a united front from the German Nationals to the Social Democrats.

The third predicament to which the diaries testify was the uneasy position of the Jews. There are hardly any pages in the book in which it is not referred to in one way or another. Looking back at those fateful years after more than three decades' life in Britain, one is led to the conclusion that in this country Jewish public figures (most of them children or grandchildren of immigrants) are still deeper rooted in their Jewishness than their counterparts in Germany, who were products of five generations' assimilation; on the other hand, in spite, or perhaps because of this, they are on the whole not hampered in their activities on account of their origin. Feder quotes many examples which reflect the reverse in Germany. Thus, the Socialist Otto Landsberg did not want to join the Government in 1928, because it already included another Jew, Hilferding. Similarly, the Professor of Public Law, Erich Kaufmann, a baptised Jew, who encountered difficulties in being appointed to a Chair at the Berlin University because of his right-wing leanings, maintained that the actual opposition came from the Jewish members of the Faculty who did not want to have the number of Jewish professors increased. Whilst, in these cases and others, the Jews themselves, rightly or wrongly, felt the need for reticence, they

Continued on page 2, column 1

* Ernst Feder: Heute sprach ich mit . . . Tagebuecher eines Berliner Publizisten 1926-1932. Edited by Cécile Lowenthal-Hensel and Arnold Paucker, with biographical index by Ernst G. Lowenthal. 432 pp. Publication of the Leo Baeck Institute, Deutsche Verlagsanstalt Stuttgart, 1971. DM38. Copies in this country obtainable from the Leo Baeck Institute, 4 Devonshire Street, London, W.1.

Volcanic Parnass

(Continued from page one)

suspected non-Jews who took the same line of antisemitism. Thus, Ludwig Haas attributed "antisemitic instincts" to Dr. Gertrud Baeumer, the Democratic M.P., because she had opposed Haas's candidature for a governmental post on the grounds that "a Jew cannot be Minister of the Interior". The diaries also mention a *confessio judaica* by Otto Landsberg. He told Feder that he joined the Socialist movement as a young man because he had suffered under antisemitism and hoped for its disappearance as a result of the elimination of class differences; yet he had to admit (1929) that this was an error.

For an active Democratic politician of Jewish upbringing like Feder it was only natural that, notwithstanding his bonds of friendship with many non-Jews (e.g. Carl Ebert and Fritz von Unruh), the number of Jews among his personal, social, political and professional contacts was very great. Yet his entries also confirm the remark in Heinrich Bruening's Memoirs (reviewed in the April 1971 issue of this paper) that the Jews were not a homogeneous political entity, but could be met in all political camps. Leaving aside the banker Georg Solmssen who allegedly "flirted" with the Nazis (December 1930), we learn that Max Warburg was a member of the "Deutsche Volkspartei", and that Oscar Wassermann declined to hoist the Republican "Black-Red-Gold" flag on the occasion of Hindenburg's birthday in 1927; he would have liked to show the old "Black-White-Red" colours but, "for the sake of peace", decided on the Prussian "Black-White". At the other end of the spectrum we meet among Feder's friends left-wing intellectuals like Ernst Toller. Yet in accordance with the general pattern of German Jewry, most of his Jewish friends were associated with the ideas of progressive Liberalism.

His artist friends also included the conductor Ignaz Waghalter of the Berlin Municipal Opera, who repeatedly complained that he could not make headway because, contrary to his colleagues Walter, Stiedry, etc., he was the only unbaptised Jew. There is also a reference to the Stahlhelm leader Duesterberg, who did not know that his grandfather was a Jew until the "Angriff" disclosed this in 1932.

Whilst Feder's main sphere of interest was in the field of German politics, he was also actively associated with Jewish organisations. His line of thinking was that of the Central-Verein. He was a member of the C.V. Board and in constant touch with its leaders. By his knowledge, experience and widespread connections he was able to render valuable services in the fight against antisemitism and Nazism. As with many others in his position this was for him not only a matter of self-

respect and self-preservation, but also the logical collateral of his adherence to the ideas of Liberalism.

An antagonist of political Zionism, he was one of the signatories of a Declaration, in which a number of Jewish personalities dissociated themselves from those non-Zionists who had joined the extended Jewish Agency in 1929. This Declaration was published in the advertising columns of several national papers under the heading "Erklaerung deutscher Juden und Juedinnen". By a curious mistake, the "Berliner Tageblatt" printed "Judanen" instead of "Juedinnen", and this became the nickname by which the group was dubbed among the supporters of the Jewish Agency. It is now easy to sneer at the Declaration, and it would be tempting to investigate how many of the signatories or their children went to Palestine after 1933. Yet the statement has to be seen in the context of the political climate in Germany where the conception of State was narrower than it is in the pluralistic Anglo-Saxon countries and where, therefore, Jews with Zionist or pro-Zionist leanings easier became suspect of a "dual loyalty". In their comment on the Declaration the editors state that, in the light of subsequent events, Feder later changed his views.

Though Feder's Jewishness was perhaps not based on the deeper layers of the "subjektive Judenfrage", it manifested itself not only in the fight against antisemitism. He also participated in the activities of the "Hilfsverein der deutschen Juden" which tried to alleviate the plight of the underprivileged Jews, especially in Eastern Europe. His masters in this work were Paul Nathan and James Simon, to whom he constantly refers with expressions of admiration and affection. What probably appealed to him in the efforts of the "Hilfsverein" was the fact that they were not restricted to the dispensation of charity, but aimed at constructive relief and also took into account the wider political issues involved. Thus, his biography of Paul Nathan carries the subheading "Politik und Humanitaet".

It was on purpose that this appraisal of Ernst Feder's diaries laid stress on the enumeration of examples. The alternative would have been a general analysis of the basic general and Jewish problems which emanate from the contents of the book. Yet the source material, presented in Feder's diaries, is bound to be interpreted differently by different readers. Therefore, everybody should see for himself by reading the book and derive his own conclusions from its contents. He will be amply rewarded.

DEUTSCHE SOZIALVERSICHERUNG

Hinausschieben des Beginns der Zahlungen

Bei Stellung von Rentenantraegen aus der deutschen Sozialversicherung wird im Antragsformular regelmaessig die Frage gestellt, ob die Rentenzahlung zu einem spaeteren Zeitpunkt als zu Beginn des 65. Lebensjahres beginnen soll. (Diese Frage ist in den Faelen ohne Bedeutung, in denen auf Grund des deutsch-britischen Gegenseitigkeits-Abkommens bereits ein "vorgezogenes" Alters-Ruhegeld zu einem fruerehen Zeitpunkt beansprucht wird.)

Wenn der Beginn des Renten-Bezuges in die Zeit zwischen dem 2. Dezember und 1. Januar faellt, ist es zweckmaessig, den Rentenbezug um einen Monat hinauszuschieben, falls die Erhoehung der allgemeinen Bemessungsgrundlage und mithin die Erhoehung der Rente mehr als 9,09% betraegt, weil nur dann der einmonatige Rentenverlust innerhalb von 11 Monaten wieder ausgeglichen wird.

DR. L. G. T. KING

NEWS FROM GERMANY

LEO BAECK PRIZE

This year's Leo Baeck Prize of the Zentralrat der Juden in Deutschland was awarded to 50-year-old Rolf Vogel, journalist and author. Mr. Vogel, who is of partly Jewish origin, edits the monthly "Deutschland-Briefe" (Bonn) which carries information and comments on the mutual relationship between the Federal Republic and Israel and also promotes German-Jewish understanding. The Prize carries a monetary award of DM 3,000.

NPD CHAIRMAN RESIGNS

The chairman of the extreme Right-wing National Democratic Party, Adolf von Thadden, has resigned over what he called an insoluble conflict with an extremist minority within the party. He has been succeeded by Martin Mussnug, a 35-year-old member of the Baden-Wuerttemberg State Parliament.

NEW MUNICH CENTRE

The foundation-stone of a new community centre has been laid in Munich on the site of the buildings burned down last February. The centre is expected to open next summer. The Munich Council, the Bavarian State Government and the West German Government are contributing £400,000 to the building costs.

OBERAMMERGAU PASSION PLAY

The International Consultative Committee of Organisations for Christian-Jewish Co-operation (ICC), at its fifteenth meeting in Brussels discussed the Oberammergau passion play performed every ten years in the Bavarian village of that name. In the view of ICC the play is anti-Jewish.

THE DEMON ASHMEDAI

The opera "Ashmedai" by the 61-year-old Israeli composer, Yosef Tal, which had its premiere in the Opera House in Hamburg, received a generally favourable criticism from the West German press. The text of the opera, a Talmudic legend about the demon Ashmedai, was written by Israel Eliraz.

JEWS IN DDR

In a recent interview with the East German periodical, "DDR-Review", Mr. Helmut Aris, the president of the Union of Jewish Communities in East Germany, said that Jews were accorded full equality in citizens' rights there. The number of synagogues and other institutions was enough for the community's needs. New synagogues had been built in Dresden and Erfurt, and a communal centre, including a prayer-room, in Karl-Marx-Stadt, formerly Chemnitz. The synagogues destroyed by the Nazis in East Berlin, Halle and Leipzig had been rebuilt.

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HOME NEWS

ANGLO-JUDAICA

HITLER ROOM DENOUNCED

The Marquess of Bath's plan to open a Hitler room at his Longleat home has been denounced by Rabbi Raymond Apple, minister of the Hampstead Synagogue. In a sermon wherein he referred to reports of the Marquess' plan, Rabbi Apple said that if the British stood for such cruel nonsense they would have lost their sense of decency, morality and self-respect. "We Jews have our Hitler rooms, though of a very different kind. Go to Yad Vashem in Jerusalem and see the grim record of Nazi bestiality . . . How can any responsible citizen stand for the brazen whitewashing of a Hitler?" This, said Rabbi Apple, is one of the many challenges of various kinds that face and menace our national morality.

GERMANS ATTACKED IN BRIGHTON

At the Royal Pavilion Hotel, Brighton, where members of the Northern League, the National Front and the Sussex Monday Club were eating, three Germans were attacked by 14 unknown men. Leaflets issued by the demonstrators, who called themselves the Anti-Fascists Research Group, claimed that many Northern League members were ex-SS officers. The annual meeting, which was to have taken place after lunch, was called off at the management's request. Colin Jordan, who had been in the lounge of the hotel, left immediately after some of the men entered.

DECLINE OF ANGLO-JEWRY

A conference by the British section of the World Jewish Congress in London considered likely trends within Anglo-Jewry over the next 30 years. The aim was to explore whether, and how, a study of the problem should be undertaken. Delegates were told that Anglo-Jewry is declining numerically by as much as 2 per cent a year. By the year 2000 assimilation, intermarriage and "opting out" may reduce the community to a few enclaves in Golders Green and Stamford Hill.

If the right decisions affecting the future of Anglo-Jewry were to be taken, communal planning had now to be centred on fact-finding surveys and future projections to be based on them. The surveys should explore demographic and social trends in the community, its racial affiliations, the state of Jewish education and welfare, organisational patterns, external influences (especially of Israel) and internal ones such as intercommunal relations and anti-semitism.

British Jews were described as "second raters" as far as Jewish knowledge was concerned. The view was expressed that there was no future in the long run for Jews outside Israel.

PROTESTS ON SOVIET JEWRY

Dr. Bruno Pittermann, a former Vice-Chancellor of Austria and chairman of the Socialist International, told a meeting in London organised by the Universities Committee for Soviet Jewry that the campaign for the release of Russian Jews should be based on a demand to the Soviet Government for its compliance with Rights, which it underwrote. In his dealings with the Soviet authorities he had found them particularly sensitive when their faithfulness to international obligations was questioned. Mr. Maurice Edelman, MP, made a call to deplore the use of violence in the campaign. Mr. Eric Moonman, vice-chairman of the Labour Parliamentary Association, called on the Labour Party to ensure that the Left would not keep silent over the persecution of Jews in Russia.

APPOINTMENT

Mr. F. H. Henrion has been appointed to the Mastership of the Faculty of Royal Designers for Industry of the Royal Society of Arts, in succession to Sir Hugh Casson. Mr. Henrion was born in Nuremberg and is a member of the AJR. We extend our sincerest congratulations to him on this recognition of his professional achievements.

RETIREMENT OF MR. H. OSCAR JOSEPH

Mr. H. Oscar Joseph, O.B.E., recently retired as Chairman of the Central British Fund. He is succeeded by Lord Nathan, formerly Joint Hon. Treasurer.

At the instigation of the late Mr. Otto Schiff, Mr. Joseph joined the Jewish Refugees Committee in 1938, when the mass influx of Jewish persecutees from Germany and Austria started. As he told the Jewish Chronicle in a recent interview, his decision was also prompted by the fact that his own family originally came from Germany. After the war, Mr. Joseph first became Joint Hon. Treasurer and, in 1957, Chairman of the CBF. During his 14 years of office, the co-operation between the CBF and the AJR has become very close, especially in connection with the joint administration of the Homes. Whenever a decision by the CBF's Chairman was required, we found in Mr. Joseph an understanding friend, who never considered his work from a merely administrative angle but always put human considerations first.

Mr. Joseph's formal retirement will, fortunately, not entirely sever his associations with the work for refugees, but it serves us as an opportunity of thanking him for all he has done for members of our community and of wishing him undiminished health and energy for many years to come.

At a reception, held on December 16, tributes were paid to Mr. Joseph's devoted services. The speakers included Mr. A. S. Dresel, chairman of the AJR.

CO-OPERATION WITH IMMIGRANTS

Three leaders of the Glasgow Pakistani community met executive members of the Glasgow Jewish Representative Council to discuss problems of mutual concern to the local Pakistani and Jewish communities. The Pakistani delegation cited experiences, once familiar to Glasgow Jews, of job and housing discrimination. It was suggested to them that approaches to the authorities be made as a united community through a Representative Council.

EXAMPLE TO THE IRISH

At the annual prizegiving of Stratford College, in Dublin, Mr. Donal O'Morain, educational director of Irish Television, cited the Jewish people's concentrated effort on behalf of their own culture, especially the Hebrew language, as a fine example to the Irish in their own struggle for the revival of the Irish language. The Chief Rabbi of Ireland, Dr. Isaac Cohen, said that Stratford College was their answer to the pessimists who questioned the need for Jewish schools—outside Israel the very survival of Jewry depended on them.

DEPUTY LIEUTENANT OF COUNTY

The wreath party of this year's Jewish Remembrance parade on November 21 included Vienna-born Major Anthony Hayek who, after his arrival in this country as a refugee in 1939, immediately joined the Territorial Army. He attained the rank of Major before he was 25 and is now a Deputy Lieutenant of the County of Staffordshire. Major Hayek served in India and Burma. After the war he completed his engineering qualifications and served on the Board of Trade as an advisory officer in the Production Efficiency Service. He is honorary treasurer of the University of Keele, a vice-president of the North Staffordshire Inter-Varsity Club, and honorary treasurer of the Staffordshire Association of Boys' Clubs.

THE LATE DR. ALBERT WASSERMANN

It is learned only now that Dr. Albert Wassermann, whose death as one of the victims of the air crash in Belgium was announced in our November, 1971, issue, was a son of the author Jakob Wassermann.

Secession from Deputies

The Federation of Synagogues and the Union of Orthodox Hebrew Congregations have seceded from the Board of Deputies. This is in protest against the change in the board's constitution which grants the religious leaders of the Reform and Liberal movements the right of consultation on all religious matters concerning them. Their opposition to the amendment had the approval of the Chief Rabbi and the Haham.

New Journal

The Institute of Jewish Studies at its annual meeting at University College, London, announced that a new publication, "The Journal of Jewish Learning", is to be launched. The journal will be under the joint editorship of Professor S. Stein and Dr. N. Wieder with Mr. R. Loewe as assistant editor. The editorial advisory board comprises the institute's founder and president, Professor A. Altmann, and Professors A. Momigliano, B. Lewis, G. Scholem and Z. Werblowsky. The Institute's Honorary Officers, Mr. Victor Mishcon (chairman), Mr. Alexander Margulies (Hon. Treasurer) and Dr. Manfred Altmann (Hon. Secretary), were re-elected.

Women's Union Closes

The Union of Jewish Women has decided that its appointed task is completed and is winding up its work. The union, Britain's oldest Jewish women's representative organisation, founded in 1902, promotes voluntary welfare work, education and cultural activities and administers funds for the benefit of Jewish women and girls.

Day Centres for Elderly

The Jewish Welfare Board has found that qualified social workers who should be engaged mainly on family case work and on individual problems, are spending too much time on tasks that could be done by voluntary workers. It is hoped to encourage more voluntary workers to take over some of the cases.

The board, which at present assists some 2,500 elderly people, has decided to open a number of day care centres in north and north-west London.

Hospital Visitors Wanted

Mrs. I. Jakobovits, wife of the Chief Rabbi, told the annual meeting of the lady visitors' branch of the United Synagogue visitation committee that the organisation needed visitors for a further 20 hospitals. About 65 women regularly visit Jewish patients in 63 hospitals at present.

Mill Hill Consecration

At the consecration service of the new Mill Hill Synagogue, the Chief Rabbi gave an address and conducted the service, together with the Rev. S. P. Cutler, minister of the synagogue, and the Rev. M. M. Korn, reader of the Hendon Synagogue. The Mayor of Barnet attended the service, and also spoke at the reception which followed.

Synagogue Closure

The United Synagogue district council decided to close the Harrow Synagogue, founded in 1918. The synagogue has only 84 male members.

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NEWS FROM ABROAD

JEWRY IN THE EAST

INCIDENTS

UNITED STATES

Discrimination

Mr. Albert Weiss, the acting director of the B'nai B'rith's Anti-Defamation League's discrimination department, gave evidence to the United States Equal Employment Opportunity Commission. He accused most major American utility corporations of continuing to bar Jews from high executive positions, but quoted New York's Consolidated Edison Company, where ten out of its 45 executives are Jews, as an exception.

The commission was told that Jews occupied only 15 of 1,119 leading executive positions in 38 gas and electric companies in big American cities. There had been discriminatory practices among these corporations for about 15 years. Companies which no longer deliberately discriminated had, said Mr. Weiss, failed to take positive steps to involve Jews in the company structure.

China and the "Jewish Plot"

"Currents", a new quarterly publication of the American-Jewish Committee, has published an analysis of the domestic implications of America's new China policy. According to America's antisemites, all that has been happening with regard to Red China is a "Jewish plot" engineered by the President's adviser on security affairs, Dr. Henry Kissinger, who is labelled in the antisemitic press as "Kissinger, the Zionist Jew".

CANADIAN SENATORS

Of the four prominent Canadians nominated to fill vacancies in the Canadian Senate, two are Jews. Mr. Carl Goldenberg, of Montreal, is an international authority on labour-management relations, who has served on many Royal commissions and public inquiries and who has advised Mr. Pierre Trudeau, the Prime Minister, on constitutional questions. Mr. Sydney Buckwold has been Mayor of Saskatoon, Saskatchewan, between 1958 and 1963 and between 1967 and 1971.

Canada's first Jewish Senator, Mr. David Croll, was nominated in 1955.

SOUTH AMERICAN PROBLEMS

The second convention of Jewish communities in northern South America and the Caribbean has been held in Caracas, sponsored by the Latin American branch of the World Jewish Congress. About 200 delegates attended and speakers stressed the social and economic problems of the region, where the gap between "haves" and "have-nots" is so great.

A resolution was passed calling for the appointment in each community of political and human relations committees to foster "relations with the social order in force" in their respective countries. A further resolution urged the use of modern methods and materials in Jewish education.

NAZI MEMORIAL IN DENMARK

Less than 100 people belong to the Danish Nazi Party. This remnant has laid out a park in memory of between 5,000 and 6,000 Danes who died while serving in the German forces fighting in Eastern Europe. The Mayor of Kjellerup in Jutland, where the park was laid out in secret after the authorities refused permission for its installation, has received widespread protests, and a large granite monument built in the park was thrown down.

The Nazis invaded Denmark in 1940 but the Danish people, from King Christian to the humblest citizen, protected their Jewish compatriots. Their heroism enabled 8,000 Danish Jews to escape, mainly to Sweden. In September, 1968, the 25th anniversary of the escape was marked by a service in Copenhagen Synagogue, attended by King Christian's son, King Frederik and Queen Ingrid.

SPANISH JEWISH-CHRISTIAN SOCIETY

More than 100 Jews and Catholics from Madrid, Barcelona, Seville, New York and Rome attended the tenth anniversary celebrations in Toledo of Spain's Jewish-Christian Society.

The society was founded by a small group of Jews and Christians during a conference of Madrid's Higher Council for Scientific Investigation. Its main achievement has been the almost complete elimination from school text books, books and other printed material, of antisemitic references. The society has also been successful in combating antisemitic tendencies in some public sectors.

The ancient town of Hervás in Estramadura has named a street in the former Jewish quarter "Calle de la Amistad Judeo-Cristiana", after the society. A large group of Jews and Christians, including Rabbi Baruch Garzon, the rabbi of Madrid, came from the Spanish capital to attend the street-naming ceremony. This was the first time in 500 years that a rabbi had been welcomed to the town. There was a large Jewish community in Hervás before the expulsion of the Jews from Spain in 1492.

DEAN OF JOHANNESBURG

Chief Rabbi's Concern

In a letter to the Archbishop of Canterbury, Chief Rabbi Jakobovits has expressed Anglo-Jewry's "profound concern and deep sympathy" at the prison sentence passed on the Dean of Johannesburg, the Rev. Gonville French-Beytch. Referring also to "the renewed manifestation of bigotry and intolerance manifest in the severe sentence passed by the South African courts", Dr. Jakobovits said that the Board of Deputies asked that their name be associated with these sentiments, and offered support.

BATSHEVA DANCERS IN PARIS

Israel's Batsheva dance company, founded and directed by Baroness Batsheva de Rothschild, performed in the Paris international dance festival at the Théâtre des Champs Elysées. They received three of the five gold medals: for the best company; for the best dancer, Ehud Ben-David; and for the best pair, Rina Schenfeld and Rehamin Ron.

The company came to Paris from a triumphant tour of Belgium, and thereafter danced in Holland and Luxembourg. They have been booked for a three-week season in May at the Paris Théâtre de la Ville.

GREEK HERO REMEMBERED

Colonel Mordeczi Frizis was the first senior Greek officer to be killed in Albania after Italy had invaded it and attacked Greece in 1940. Now a bust of the Greek-Jewish war hero has been unveiled in the main square of the ancient city of Chalkis, in Greece, which claims to have the oldest Jewish community in Europe.

Representatives of the Greek Army and of all Greece's Jewish communities attended the unveiling ceremony. Israel's diplomatic representative in Greece, Mr. Yehuda Gaulan, laid a wreath at the base of the bust.

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The well-known Soviet playwright and poet, Alexander Galich (born Ginzberg) has been refused an exit permit for Israel. He is one of the two Jewish members of the Soviet Human Rights Committee, which is engaged in a protracted battle with the Soviet authorities over its legality. The other Jewish member is Professor Igor Shafarevich, a mathematician of international renown.

Ninety-nine Vilna Jews have written to the central committee of the Soviet Communist Party appealing for an end to official harassment of Jews applying for emigration permits to Israel.

To commemorate the massacre of tens of thousands of Latvian Jews by the Nazis in 1941, 1,500 Jews went to the Romboli cemetery outside Riga, where eulogies were delivered and Kaddish recited at the mass graves of the murdered Jews.

A Soviet Jewish official, Mr. I. M. Kornfeld, demoted to engineer because he applied to emigrate to Israel, has written to the Soviet Deputy Premier, Mr. Benyamin Dymshits, asking for his help "as a Jew to a Jew". He sent a copy of the letter to Israel's President Shazar.

Telegrams were sent to the Central Committee of the Communist Party and to the Minister of the Interior by a group of 47 Soviet Jews, protesting against a number of antisemitic incidents. They referred to an assault by five youths on Jewish applicants for emigration in Moscow's Kirov Street, who also made insulting antisemitic remarks but were treated with lenience by the police. The telegrams criticised the lenient attitude of the Soviet police towards the destruction of 243 tombstones in the Jewish cemetery in Kaunas (Kovno), Lithuania, when six Lithuanian youths were found responsible but no action was taken apart from brief detention.

EMIGRATION FIGURES

In Geneva Mr. John Thomas, the director of the Inter-Governmental Committee for European Migration (Icem), told the 34th session of the Icem council that 9,000 Jews were estimated to have left the Soviet Union last year, mostly for Israel, compared with only a few hundred allowed to leave in 1970. The number of Jews emigrating from the Soviet Union, he stated, is now about 1,200 a month. Mr. Thomas also said that about 10,000 Jews had left Poland in 1969; emigration from that country had practically stopped because few Jews now remained.

MOSCOW RABBINATE

Rabbi Yehuda Levin, the 77-year-old Chief Rabbi of Moscow since 1957, was not able before he died to name a possible successor as leader of Moscow's 500,000 Jews.

Rabbi Arthur Schneier, the Orthodox minister of the Park East Synagogue in New York, on his return from officiating at Rabbi Levin's funeral, said that the new rabbi may be chosen from among four or five ordained rabbis still in the Soviet Union but not serving any congregation. Rabbi Schneier said that Mr. Pyotr V. Makartsev, the deputy chairman of the Soviet Union's Council of Religious Affairs, had told him that the new Chief Rabbi would be chosen by the 20 members of the governing council of the Moscow synagogues.

Mr. Makartsev repeated earlier promises given to Rabbi Schneier that Soviet Jewish students would be allowed to study for the rabbinate at the rabbinical seminary in Budapest. Rabbi Schneier said that it was difficult to find rabbinical candidates because young Jews were interested only in emigrating to Israel.

RUMANIAN BOOK ON JUDAISM

A book by Dr. Moses Rosen, the Chief Rabbi of Rumania, has been published. "In the Light of the Torah" is the first book on Judaism to appear in the country since the Second World War, and is welcomed by Rumania's 90,000-strong Jewish community.

SUCCESSFUL REFERENCE BOOK

Second Edition of "Lexikon des Judentums"

The publication of the "Lexikon des Judentums" in 1967 (reviewed in 'AJR Information', April, 1968) was an act of courage and imagination. It was at least doubtful whether a German-language Jewish reference book would find sufficient readers. Yet it turned out that there was a widespread interest in the Lexikon among non-Jews in Germany who, under the impact of the Holocaust on their country's history, wanted to get some knowledge of Jewish subjects, and the publication also proved valuable for Jews who lived or now live in German-speaking countries. Thus the issue of a second edition became necessary.*

There are many links between this first post-war Jewish lexicon and the last pre-war Jewish reference book, the "Philo-Lexikon", which appeared in several editions of altogether 30,000 copies between 1934 and 1938; some of its editors and contributors are also associated with the "Lexikon des Judentums". Yet the fundamental changes in Jewish life which emanated from the catastrophe under the Nazis and the creation of the Jewish State called for a new editorial approach. Furthermore, the amount of material, as compared with that of the "Philo-Lexikon", has been doubled.

The second edition of the "Lexikon des Judentums" brings the contents of the first edition up to date, and also corrects some of its errors. Altogether it carries about 2,000 amendments and alterations, of which two-thirds have been incorporated into the original text, whereas one-third appears in a newly printed appendix.

As the text has not been reset but taken over from the first edition, some of the shortcomings in appearance, e.g., the insufficient spacing between the items, could not be eliminated; nevertheless, the new edition makes easier reading, because a better kind of paper has been used. Many, though not all, misprints and inaccuracies of the first edition have been corrected.

Unfortunately, however, some new errors have crept into the appendix. Thus, it is claimed that Fritzi Massary's first husband was the Zionist leader, Richard Lichtheim. This certainly makes piquant reading. Yet a less superficial perusal of the Lichtheim memoirs ("Rueckkehr", 1970), on which the entry is obviously based, would have revealed that not Lichtheim, but his uncle, Dr. Bernhard Pollack, was married to the artist. Hugh Montefiore is wrongly described as Bishop of Cambridge in the entry "Montefiore", and rightly as Bishop of Kingston in the entry "Theologen". There are also spelling mistakes (Kantorowitz instead of Kantorowicz), and there is the unavoidable ration of misprints. Yet in this respect we can only commiserate, having referred in two recent issues of "AJR Information" to the "interment" of the enemy aliens during the war.

* Lexikon des Judentums. Herausgegeben vom Lexikon-Institut Bertelsmann in Zusammenarbeit mit Chefredakteur John F. Oppenheimer unter Mitarbeit von Emanuel bin Gurion, E. G. Lowenthal, Hanns G. Reissner sowie zahlreichen juedischen Fachleuten. 500 Seiten mit ueber 6,000 Stichworten sowie ueber 200 Fotos auf 32 Kunstdrucktafeln. Bertelsmann, Guetersloh. 1971. DM 69.

These and other flaws which are bound to occur in an encyclopedic work of this kind are, however, outweighed by the wealth of material which the Lexikon presents in brief entries, expert articles, tables and lists. They cover Jewish history and religion; contributions by Jews to civilisation; and the interrelation between Jews and their non-Jewish environment. It is particularly gratifying that, without falling into the traps of apologetics, the achievements of German Jews are kept on record. The lists of writers and of Nobel Prize winners, to quote only two examples, are cases in point. The pictures, including portraits of Jewish personalities at the peak of emancipation, as well as reminders of degradation, deportation and extermination, are well selected and particularly well reproduced.

W.R.

DR. ALFRED UNGER, 70

The author, Dr. Alfred H. Unger (London), will celebrate his 70th birthday on January 20. Before he came to this country in 1937, he already had to his credit a number of works, among them a play about Disraeli, and was awarded the Dramatikerpreis (1929) and the Schillerpreis (1930). Since the end of the war, Dr. Unger has, in various ways, helped to strengthen the cultural links between his country of origin and Britain. He has translated and adapted to the German stage plays by Terence Rattigan, Charles Morgan and Peter Ustinov and he is also the correspondent of several German-language broadcasting corporations. His numerous offices include the vice-presidency of the International Writers' Guild and the Board membership of the Verband Deutscher Uebersetzer. In 1967, he was awarded the German Federal Cross of Merit, and he also holds the Order of the Municipal Council of Cologne.

The AJR, of which he has been an interested member for many years, extends its heartiest congratulations to Dr. Unger.

CHARITY AUCTION OF SCULPTURE

George Weil's jewelled sculpture of the Variety Club's emblem, "The Barker", was sold at an auction in aid of the Duke of Edinburgh's Playing Fields Association. Sir Billy Butlin bought the sculpture for £14,500. Prince Philip, who was present at the auction, praised Mr. Weil for the execution of the sculpture. Mr. Weil was born in Vienna 32 years ago, coming to England at the age of six months, and studying at Hasmonean Grammar School.

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Old Acquaintances

Heroes and Horrors: Once Berlin had two waxworks, but only the older ones will remember the better-known Castans Panoptikum on the corner of Friedrich and Behrenstrasse, which already closed during the 1922 inflation. Egon Erwin Kisch wrote one of his unforgettable reports about the auction at the time. Now encouraged by the success of London's Madame Tussauds, some enterprising people have decided to revive Castans Panoptikum for the third time at the Kurfuerstendamm. Louis Castan, a Huguenot, founded the first waxworks, which burned down in 1871. The second waxworks was opened in the presence of Kaiser Wilhelm I and Kaiserin Auguste in March, 1873, quickly becoming an attraction for tourists and especially children. It depicted generals and murderers, the famous and the infamous. The Chamber of Horrors, where Sternickel was prominent, could only be visited by grown-ups.

Austria: Vienna's daily Die Presse has been in existence now for 25 years.—The Austrian National Library paid 12,000 Schilling for a letter written by Albert Einstein.—The "Museum des 20. Jahrhundert" exhibited letters exchanged between playwrights Oedon von Horvath and F. Th. Csokor.—Stella Kadmon, the director of Theater der Courage since her return from exile, has celebrated her 40th anniversary of theatre directorship.

News from Everywhere: Hilde Spiel, who now lives in Vienna, visited Israel for the first time.—Richard Duschinsky, now living in the States, wrote "Gras waechst in Amerika" together with Irvin Vendig, for production at Zurich's kleines Theater.—Peter de Mendelssohn, on a lecture tour of American universities, was the honoured guest of the PEN Club in New York.—Hans Wallenberg, a former editor of the American-sponsored Neue Zeitung in Germany, helped in the edition of letters received from Germans by the first Israel Ambassador, Asher Ben-Natan, for publication by Ullstein.

Germany: Curt Bois and Berta Drews appear in Storey's "Home" at Berlin's Schlosspark-Theater. Heinrich Schnitzler directed this play in Munich.—Camilla Horn played in Agatha Christie's "Unerwarteter Gast" at Godesberg's Theatre.—Gustav Froehlich appeared in Peter Ustinov's "Endspurt" in Osnabrueck.—Elisabeth Bergner, of London, produced J. C. Carriere's "Ich suche Monsieur Ferrand", featuring Paul Hubschmid, for touring.—At East Berlin's Deutsche Theater were discovered stage designs by Slevogt, Gliese, Orlik, Ernst Stern and Eugen Spiro, to be shown only on the 100th anniversary of Max Reinhardt's birth in 1973.

Milestones: Berlin-born Jan van Loewen, a former tenor, who runs an agency in London which counts Noel Coward and Terence Rattigan amongst its clients, has celebrated his 70th birthday.—The actor, Hugo Schuster, who was employed by the B.B.C. and in films, is 85; he lived in post-war Germany for a few years, but returned to England again. During the last pre-war years he was a member of the "Juedische Kulturbund" ensemble in Berlin.

PEM

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J. Y. Maitlis

IN THE FOOTSTEPS OF BAR-KOKHBA

Bar-Kokhba, "the son of a star", the hero of the second great revolt in Palestine against the Romans, was for generations slumbering under a heavy cover of legendary lore. The Jewish sources in Talmud and Midrash preserved some scanty information about his exploits and death, mostly of a legendary character. However, some references are to be found in the writings of the Roman historian Dio Cassius of the third century, as well as in the patristic literature of the early Church fathers, like Eusebius and Jerome, who were not well disposed towards Bar-Kokhba and his national revolt.

What did actually happen in those stormy far-off days? The second revolt against Rome (132-135 CE) under Bar-Kokhba was initially a great success. Jerusalem was conquered and a Jewish state established after some sixty years since the destruction of the Temple (70 CE), and Jewish rule extended over a large part of Palestine. Bar-Kokhba struck his own coins with the legend "Shimon, Prince, Nasi, of Israel", or of the year of "the redemption of Zion", or of "the freedom of Israel". Great was the agitation and the stir among the Jews of those days who believed that the time of redemption from the Roman yoke had come. No less a personality than the great sage R. Akiba, the spiritual leader of his days, was a prime supporter of Bar-Kokhba, proclaiming him as the long-expected Messiah.

The Roman empire seemed to be ablaze with the Jews fighting for their freedom. The danger was so great that the Emperor Hadrian himself hastened to the scene of battle, and soon entrusted the conduct of the campaign to one of his outstanding generals, Sextus Severus, whom he recalled from Britain to fight the Jewish revolt. It was a prolonged and bitter war with unprecedented casualties, in killed and wounded, and inhuman sufferings.

For 1,800 years the revolt of Bar-Kokhba lived in the memory of the Jewish people, but except for meagre bits of information in the Jewish sources, very little was known about the rule and achievements of this great national leader. Not even his true name could be ascertained. While in some sources he is referred to as "the son of a star" due to his messianic nature, a later generation, disappointed by his failure, called him "Ben-Koziba" meaning the "son of a liar", or "deceiver". Which version was the right one and which the wrong one? Where does legend end and factual history start? Let us therefore turn to the detailed account of the recent archaeological discoveries made by Prof. Yigael Yadin and his team, bearing upon the time of the Bar-Kokhba revolt. In his latest publication* he presents us with the fascinating story of the discoveries in the caves in the Judean desert.

It is an exciting documentary material which was unearthed, and which throws some new light on the leader of the revolt and his rule. As a curtain-raiser served the first document found in the cave, in the canyon called Wadi Murabba't, not far from the Qumran cave where the famous Dead Sea Scrolls were discovered. This document, published in the early 'fifties by Father de Vaux, for the first time reveals the authentic name of the national leader. In the official, brief

style of the dispatch from Bar-Kokhba to one of his commanders, it reads: "From Shimon ben Kosiba to Yeshua ben Galgoula and his people of the fort. Shalom". Here it is thus established that the true name of the heroic leader was "Shimon ben Kosiba", who called himself "Prince, Nasi of Israel", and whom R. Akiba acclaimed as the Messiah, expounding the Biblical verse (Numbers, 24, 17) "there shall go forth a star out of Jacob", to mean Bar-Kokhba, the "son of a star". Naturally, this sensational discovery has caused an understandable stir in Israel. Soon a planned survey of the caves in the vicinity of En-ge-di, combined with a thorough search for more documentary evidence, was organised by the Hebrew University, which yielded some striking historical material. About the exploits and discoveries of the archeological team headed by Yadin and supported by the Israeli Defence Force, using helicopters, mobile generators, mine detectors, climbers and technicians, Professor Yadin now recounts in detail, thus recreating the far-off Jewish past in moving and vivid descriptions.

Among the first finds of the expedition was an assortment of textiles, well preserved in the dry remoteness of the cave, the earliest known of the Roman period. These and similar objects found, are of great historical importance to us. A complete set of clothes, a Roman tunic, reflect the fashion throughout the Roman empire of those days. Whether in Rome or Greece, in Asia Minor or Egypt or in Palestine, people wore the same sort of clothes. Moreover, in his lucid, descriptive manner, Yadin recalls, how the find of a casual coin with the inscription "Shimon" on one side and "of the freedom of Jerusalem" on the other side, has led to the significant discovery of a well preserved basket containing valuable bronze vessels, jugs and bowls of the period of the Roman conquest of Palestine. Soon afterwards a fragment of a parchment scroll caused a great stir among the members of the expedition. It was part of Psalm 15 with the verse "O Lord, who shall sojourn in thy tents", and movingly Yadin adds: "At last here was a written document, albeit only a fragment".

The search for more historical evidence continued, abounding in exhilarating moments and dramatic developments for the team. The terrain difficulties and natural obstacles which had to be overcome, were enormous, but the reward was soon to come. In one of the crevices a water skin was found which contained cosmetic tools, perfume flasks and a mirror, and in addition a baby tunic, a bundle of dyed wool, rags and frag-

ments of textiles—a clear indication that one of the wives of the rebels had taken her handbag into the dark cave, hoping to be able some day to use all these articles. Did not in our own time, Jewish women, mothers and daughters take along to the extermination camps all sorts of personal belongings, in the hope of enjoying them when the final hour of liberation came? But the excitement of the team grew when they suddenly noticed among the pathetic contents a bundle of letters and slats of wood with some writing on them.

This discovery proved to be the most significant one bearing on the administration and rule of Bar-Kokhba. The bundle consisted of dispatches and orders by the "President of Israel" to his military commanders in the region of En-ge-di, a region renowned for its various spices and balsam. One of the letters begins simply with the words "From Shimon ben/bar Kosiba", a further confirmation that Bar-Kokhba's name was Shimon ben Kosiba. Among the letters in Hebrew and Aramaic, Yadin found two letters written in Greek by non-Jews. This provides new evidence that Gentiles served in Bar-Kokhba's detachments, historically an interesting fact which is also confirmed by Dio Cassius. Yadin also refers to a Hebrew letter, which may be "indicative of Bar-Kokhba's desperate situation at the end of the revolt". The letter addressed "From Shimon bar Kosiba to the men of En-ge-di", still removed from the actual battlefront, and who live in peace and comfort "eat and drink from the property of the House of Israel, and care nothing for your brothers". And Yadin pathetically adds: "What a touching and tragic note is in these words, written by the failing Prince of Israel!" He rightly concludes that the batch of letters most probably belonged to the wife of one of the district commanders who, "when she fled with the others to the cave, has taken along in addition to the family belongings" part of her husband's archives, which in such a manner were preserved for posterity.

Another exciting discovery by the expedition was a Roman glass bowl of unique beauty, a complete specimen which has not been found anywhere else. Great stir was also caused by the discovery of several legal documents dealing with various land transactions, "mainly between the official administrator of Bar-Kokhba in En-ge-di and private citizens". It follows that the "crown lands" of the Roman conquest had come under the jurisdiction of the Jewish State, and were administered and leased on behalf of Bar-Kokhba, the Nasi (Prince) of Israel.

Bar-Kokhba's last stand in his heroic revolt was the fortress of Bethar, which is also mentioned in the talmudic sources, and there he died in battle. The whole area was laid waste by the Romans. It is still waiting excavation, which one day may add some further detail to our fragmentary knowledge of the last days of ancient Israel.

In his richly illustrated and attractively published volume on Bar-Kokhba, Yadin has given us an exciting account of his and his University team's finds, thus uncovering new and important archaeological and historical material for further study. It is a well written scholarly and yet popularized book, with a highly dramatised presentation of men and events—a work with a fascinating profusion of detail and completed by learned references to texts. As in his earlier study on Massada, Yadin once again, in his lucid and compelling manner, tells us the story of toil and heroism of a great Jewish past which he has now brought back to life.

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* Bar-Kokhba, by Yigael Yadin, Weidenfeld and Nicolson, 1971. £3-70.

BIRTHDAY TRIBUTES TO EVA REICHMANN

LOOKING BACK IN GRATITUDE

Nothing is more rewarding for the editor of a journal than to notice that the contents of his paper meet with widespread response. We were granted this stimulating encouragement two months ago, when we published the address which Eva Reichmann gave at the AJR General Meeting under the heading "Germany without Jews?". This month, on the happy occasion of her birthday on January 16, we have the opportunity of not only recording our gratitude for her lifelong contribution to the evaluation of the fundamental problems of our Jewish existence but also of expressing our feelings of personal affection, forged in the course of 45 eventful years.

My mind goes back to the days when, as a student, I joined the office of the Central-Verein as a liaison officer between that organization and the various groups of the German-Jewish youth movement. We would not have deserved being called young if we had been in agreement with all facets of the C.V., which to many of us appeared as the image of the "establishment". Yet our reservations did not apply to Eva Jungmann, as she then was. Though a few years difference in age count more when one is younger, we considered her a member of our own generation.

The affinity soon also manifested itself in the ideological field. She was our ally when, under the guidance of Ludwig Tietz, many members of the German-Jewish youth movement fought for the participation of the non-Zionists in the work of the Jewish Agency for Palestine and when the principles involved were hotly debated within the C.V. This was in 1929. A year later we tried, though unsuccessfully, to make our voice heard in the elections to the Assemblies of the Prussian "Landesverband" and the Berlin Jewish community by forming a party of our own under the not very fortunate name of "Positiv-Liberale Partei". Again Eva Reichmann was one of us. At that time, she had already established a name for herself as a distinguished writer, and her topical articles and ideological essays appeared both in the C.V.-Zeitung and in other Jewish and non-Jewish periodicals. In 1929, she also became editor of "Der Morgen", one of the foremost Jewish high-level journals in Germany.

There followed the years under the Nazis. Degradation from without resulted in a zest for strengthening our lives from within. It was, as Ernst Simon put it in his work on Jewish cultural activities in Nazi Germany, a period of "Aufbau im Untergang". Eva Reichmann had a decisive share in this work. At the same time, she had to take the risks of all Jewish communal workers and editors of those days, and summonses to the Gestapo became part of the ordinary life. When the C.V. was dissolved after the November, 1938, pogroms, she and her husband, Hans Reichmann, who had to experience the Inferno of the Sachsenhausen Concentration Camp, found refuge in England. In her essay on German Jews in England, published in the January, 1970, issue of "Emuna" (Frankfurt), she recalls the difficulties all of us had to face at the beginning. She herself used the first years of enforced leisure for research work on the sociological and historical roots of anti-Semitism and Nazism in Germany. The result of her labours was a Ph.D. thesis, which became the main body of her book, "Hostages of Civilisation" (1950), a German translation of which was published in 1956 under the title "Flucht in den Hass." After the war she

was appointed Director of Research at the Wiener Library; she retired from this post in 1959.

Like all of us she had to define her attitude to Germany after the end of the "Third Reich". As she had already stressed the importance of our Jewish component before 1933, one might have expected that she and others of her approach would consider Germany as a closed chapter. Yet we are faced with the—at first sight, paradoxical—situation that many German Jews who were once unreserved "assimilationists" are inclined to "write off" Germany, whereas others (including long-standing Zionists), who were always aware of their specific positions as Jews, now realise, perhaps more than before, the formative forces of their upbringing in Germany. In reality, this is not a paradox. The former "assimilationists" cannot get over the experience of an unrequited love, whereas for the others the recognition of the "Gesetz wonach du angetreten" excludes the suppression of the German elements in the same way as it excluded the suppression or underestimation of the Jewish elements. Eva Reichmann is an outstanding example of the second school of thought. Yet she goes a step further. She actively follows up trends in post-war Germany. In her addresses to German audiences she makes the Germans aware of our own complex past and present and analyses the dangers and chances of current developments. This she does without assuming the function of a *Praeceptor Germaniae*, and it probably is just her self-critical honesty which gets her message across. Her work for mutual understanding, which does, of course, include the full exposure of the past, has also found its formal recognition by the award of the German Federal Cross of Merit to her.

Every lecture and every essay by Eva Reichmann is based on thorough research, spiced by quotations from many, often unexpected, sources, and graced by an unsurpassable sense of rhythm and style. Yet what counts even more is the personal commitment which becomes transparent in every sentence and every word. The intensity of her thinking and feeling equally shines through if one meets her privately, be it for an exchange of views or just for the give-and-take of good companionship. The outstanding gifts of her intellect are matched by the strength of her emotions. No wonder that the number of those who cherish feelings of personal friendship for her is very great, and as she means so much to us our wish for many happy returns of the day is not quite unselfish.

WERNER ROSENSTOCK

A YOUTHFUL MIND

By the affectionate tribute Eva Reichmann paid to me in this journal on my 80th birthday six months ago, which *pace* its undeserved exaggerated praise has deeply moved me, she has unconsciously caused me embarrassment when I am now called upon to say a word on the occasion of her 75th birthday. I hope nobody will regard this as a lame reciprocation. One cannot alter the succession of events. Yes, unbelievable as it seems, Eva will be 75 on January 16. As we are still continuing the pre-Women's-Lib gallant habit to veil a woman's age, no directory or Who's Who or List of Contributors ever mentioned the date of her birth, so the detection may come as a surprise to many of her admirers. It was certainly a surprise to me; in her never-failing open-mindedness, her emotional enthu-

siasm and her subtle sensibility she has always appeared to me as the very symbol of irrepressible youth.

Seriously speaking, we could have figured out her actual age as we know she was a university student already during the First World War, and her long and varied career as a dedicated public figure in the Jewish field started more than fifty years ago. And what kind of years those were for us all and for the whole world! There was ample opportunity to show intelligence and character, clearness of thought and deep human responsibility. All of us passed through *Lehrjahre* and *Wanderjahre*, and a person called upon not only to analyse events but also to give a lead to others within a certain circle, has necessarily left her trace engraved in the long series of publicistic, literary and oratory utterances that bear witness to her alertness and to the power of her personality.

It is not my task to enumerate Eva's writing and organisational functions or to comment on details; this is being done by others in these pages. But I may extol her unwavering pursuit of truth and her ultimate belief in the goodness of human nature despite all the disappointments which our generation has had to go through. That does not mean that she allows wishful thinking to obscure the inescapable reality, bitter as it may be. Yet patiently and with the innate goodness of a truly feminine (if I may say so—with all respect) guardian's soul—like Solveig—she searches stubbornly after the light which must be hidden somewhere if we are not to despair straightaway of the human destiny altogether. In this sense I have also understood the unrelenting efforts she has made in the field of Jewish-German relations in the post-war era.

Of her latest works I want to single out only one masterpiece, the treatise on the transformation of Jewish consciousness in Germany during the decisive years preceding and following the First World War, which she contributed to the last volume of the Leo Baeck Institute series, *Deutsches Judentum in Krieg und Revolution*. I know of few men or women, especially among those personally involved, who could have followed and analysed this process with such scrupulous adherence to truth, in such an unprejudiced way, and with a similar degree of insight and objectivity. This alone is a mirror of her own powerful mind and her scholarly virtues. The Board of the Leo Baeck Institute is happy and proud to have Eva Reichmann on its Councils, where, alas, we have to miss Hans Reichmann, one of its founding fathers.

But I have to stop here as my message should not be confounded with literary discourse. Rather let me conclude on a personal note. Although in Germany we all had been busy in Jewish affairs, the pleasure of knowing Hans and Eva Reichmann more intimately came to me late in life, actually only in post-war London. We were linked by many common interests such as upholding the values of German-Jewish tradition and salvaging the remnants of German Jewry's heritage. Above all I was strongly impressed by the humanity and integrity of both and by the unpretentious fortitude with which they faced difficult circumstances; and, not least, by their unerring devotion to the personality of Leo Baeck.

We have become friends. This, at advanced age, is a rare gift of fate, for which one has to be grateful. And grateful I am indeed; may I be forgiven for having chosen this occasion to confess it. Let's raise a glass to the health of Eva, wishing her continuing vigour and many more years of productive work.

ROBERT WELTSCH

F. Thorn

ON THE FRINGE OF HISTORY

Most secret societies, by their very nature the stepchildren of learned sociology and the laughing-stock of "Society" in the accepted sense, have one thing in common: the astonishing, sometimes appalling number of people they consist of. Phoney leaders and genuine fanatics alike attract huge and heterogeneous chunks of humanity. They entice them away from orderly or at least recognised systems and provide them with a mysterious and mystical sense of belonging. Absurd beliefs, incongruous and muddled thinking, often a strange blend of sexual and political fantasies oppose both the social and religious establishment. A sinister and gloomy area becomes the "Land der Verheissung" and suddenly the whole thing is not laughable anymore.

Egon Larsen in his latest book about "Strange Sects and Cults" thoroughly aware of the ambiguity and inherent danger in seemingly harmless aberrations, attempts to balance the ridiculous and the menace. Murder is not funny and some of the sects considered it their sacred duty.

Larsen does not pretend to supply a comprehensive history of Sects and Cults, and in fact a few important ones are missing: Sabbatai Zvi's noble folly for instance and his 17th century "Jewish Crusade" might have counter-balanced the more lurid adventures and adventurers. What Larsen did, however, attempt and fascinatingly succeeded to do, is to show a series of spiritual monstrosities as symptoms and tragic caricatures of our arrogant and sane world.

In spite of self-imposed restrictions his scope is still wide. He begins with the story of Hasan ibn al-Sabbah, who nearly nine hundred years ago founded the killer-sect of *Ashishin* or "Assassins", and ends with people who made headline news only a short while ago—the Scientologists, the strange

"Christ of Carnaby Street" Robert Moor (who called himself Robert Moor Sylvester de Grimston), preaching love in the alleyway, necrophilia, flagellation and Black Mass for good measure, and even that clever sage the Maharishi Mahesh Yogi, whose high-pitched voice successfully wooed such more important singers as the Beatles.

To extract representative sample items from so dense a fabric of information research and comment as Larsen's is extremely difficult. In a chapter sub-headed "Phenomena from Germany's Age of Unreason" the strange story of Franz Tausend, Ludendorff's pet-chemist with the Nestroyan name, is combined with the fairy-tale of Karl Schappeller and his "space-energy machine" and the Cream-Cheese Apostle Weissenberg.

Neither of them would qualify for the messianic group of sectarians, and yet they share their main features, among them the power to attract not only gullible fools but outwardly normal people, as long as they are sufficiently devoured by greed or hatred or vague longings, or all three.

There are "Prophets of Doom and Bliss"—as Larsen calls them—whose motifs are less easy to classify and whose existence is built on more solid ground, cemented by treacherous logic and subtle reasoning. The British Israelites, claiming descent from the Lost Tribes, are probably the strangest of all, if only because they do not represent "an escapist movement of a poor and ignorant people, but an association from the educated middle classes", and because they live in our midst.

The lost tribes have intrigued mankind for a long time. In what appears as a model of concise "short story of history" Larsen retraces the complex sequence of events since Solomon's son Rehoboam ascended to the throne of Israel in 922 BC until the disappearance of the ten tribes in the sea of history, and the simultaneous development of the southern tribes Judah and Benjamin with part of the Leviites, who eventually became the Jews of today. Movements, claiming to be the lost tribes, sprang up all over the world. The British Israelites base their claim on a book published in 1649 (!) by a certain John Sadler, and a great many religious fanatics, genuine and pseudo-philosophers and sympathisers in the highest circles helped to build and rebuild the shaky theory of Britain's identity as the Israel of the Scriptures. The ten odd pages in Larsen's book dealing with their struggle belong to the most fascinating analyses of spiritual fallacy ever written.

In another chapter, "Searching for God and Gold", the author traces the mystical Brotherhood of the Rosicrucians, the *Rosenkreuzer*, back to their beginning in the 14th century and follows them on sinuous roads to Goethe and Rudolf Steiner's intricate and vague theories in our time. An introductory sentence gives a clue to the whole problem of secrecy in human relations: "Sorting out the different versions of Rosicrucian lore and tradition is a fascinating task because it shows the deep longing of men for mystical beliefs, which grows in strength and tenacity the more realistically science can explain the world around us: a longing to turn back the clock to the Middle Ages when knowledge was scarce and faith was all. It also shows that, given ingenious publicity, men will

believe anything." This is probably the key to the whole story.

The author was not always content with research and discovery and delving into forgotten sources. In a charming and very detailed chapter he describes the customs and worshipping of the Cherubim and Seraphim sect, a church of black immigrants in London's western suburbs whose service he attended. Larsen's exact reporting is in the tradition of responsible journalism and the writer of these lines remembers his own fear, that he might come back converted, in flowing Nigerian robes, a victim of his conscientiousness.

"Strange Sects and Cults", written in a concise English prose many a writer born nearer to Bow Bells or its better-class equivalent in Hampstead than Mr. Larsen may envy, is a peculiar book: frightening and utterly enjoyable.

RICHARD BROH 75

Einer der ersten Berliner des Jahrgangs 1897 ist unser Mitglied Richard Broh. Geboren am 1. Januar, wird dieser seit langem in London lebende Journalist, Mitglied der Foreign Press Association, jetzt 75. Immer noch interessiert an seinem Metier und allem, was in der politischen und sozialen Umwelt dazu gehört, ist er auch in anderen Bereichen des öffentlichen Lebens aktiv. In Berlin arbeitete Broh vor allem für Fachzeitschriften der Metall- und Lederbranche, er schrieb auch für die Berliner Börsen-Zeitung. Als er, nach hartem Kampf aus dem Beruf verdrängt, in Deutschland existenzlos geworden war, kam er 1937 als Flüchtling nach England. Aber erst nach Kriegsende konnte er die Fäden zur Wirtschaftsjournalistik wieder knüpfen. Denn von 1940 an, nach seiner Entlassung aus achtmonatlicher Internierung, diente er, obwohl nicht mehr einer der Jüngsten, zunächst zwei Jahre lang im Pionierkorps. Danach stand er im unteren Verwaltungsdienst einer der britischen Eisenbahngesellschaften. Nach Kriegsende sah man ihn vorübergehend als Beobachter im zertrümmerten Deutschland.

Von 1950 bis etwa 1968 war er neben seiner journalistischen Tätigkeit der ständige Vertreter des Deutschen Gewerkschaftsbundes (DGB) in Grossbritannien. Dadurch kam er verhältnismässig früh in engen Kontakt sowohl mit führenden Mitarbeitern der Deutschen Botschaft in London als auch mit massgebenden Stellen des britischen Trades Union Council. Er ist auch Comité-Mitglied des von Dr. Alfred Wiener gegründeten, jetzt von Herbert Sulzbach geleiteten "Arbeitskreis 1961", der für junge Deutsche in England regelmässig Vortragsabende veranstaltet. Darüber hinaus hat Broh bis vor einigen Jahren im German Welfare Council hilfreiche Arbeit getan.

Unabhängig von seiner fast regelmässigen Teilnahme an den DGB-Kongressen der vergangenen Jahre pflegt er die Beziehung zu alten, treuen Freunden, besonders in Berlin. Umstände vorsichtig abzuwägen und Menschen kritisch zu prüfen, hat er im Auf und Ab seiner mehr als 50 Berufsjahre zur Genüge gelernt, hüben und drüben. Diese Fähigkeit hat ihn vor vorschnellen Pauschalurteilen bewahrt. Schon zu seinem 60. Geburtstag hatte er in London das Bundesverdienstkreuz 1. Klasse erhalten.

E. G. LOWENTHAL

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ORGANISATIONAL NEWS

HEBREW UNIVERSITY

Courses for English Students

The following courses for English students have been arranged at the Hebrew University Jerusalem:

1. *Summer courses* for undergraduates and graduate students, as well as adults with an academic background. They are held in two sessions usually in the months of July and August, and provide an academic programme of studies in major aspects of Judaica, Israel past and present, and the Middle East.

2. A *Seven-month course* which bridges the gap between leaving school after completing "A" levels and before going to an English university. It affords the students a basic knowledge of the Hebrew language and gives them familiarity with Israeli life. The course is held from January to mid-July 1972.

3. A *One-Year Study Programme* which includes intensive courses in Hebrew language and Jewish studies for students who do not intend taking a degree course there.

4. A *Two-year Study Programme* which is part of a four-year degree course, with instruction in English during the first two years, including intensive Hebrew language tuition.

Particulars may be obtained from the office of the Friends of the Hebrew University of Jerusalem, 237 Baker Street, London, NW1 6XH.

JNF CONFERENCE

The Jewish National Fund has launched an £869,000 development project for the reclamation of land at 33 northern Galilee settlements near the Lebanese border. The project was announced at the JNF's 47th annual conference, held in London, which coincided with the movement's 70th anniversary.

SELF AID REPORT

The latest Annual Report of Self Aid of Refugees reaffirms the fact that, in spite of the comparatively satisfactory position of the majority of former refugees, the need for rendering assistance to victims of Nazi persecution still persists. The beneficiaries of Self Aid's work include some refugees who had come here as small children and to whom irreparable damage had been done. They have meanwhile become middle-aged people but they have never been able to find their feet in what is, to them, still a foreign country, the Report states. A substantial part of Self Aid's income is used for refugees who, after many years of waiting, have at long last found self-contained accommodation and have not the means for furnishing their flats. Altogether, Self Aid spent nearly £25,000 in grants during the year under review. "In our general work," the Report states, "as distinct from financial assistance, we are in close co-operation with other organisations, especially the Association of Jewish Refugees, where questions of accommodation and employment are involved".

ZION HOUSE LECTURES

As readers will have seen from the announcement published on page 3, the subject of this year's Zion House Lectures will be "Treasures and Places in Israel". Expert speakers will deal with the country's city planning, archaeology, architecture and other aspects of which most of us have only rather a scanty knowledge. It is hoped that many members and friends of the AJR will attend the lectures.

LEGACIES FOR AJR CHARITABLE TRUST

During the year April 1970-71, the AJR Charitable Trust received legacies from the estates of the following deceased members and friends of the AJR: Mrs. Anna Brandus, Miss Charlotte Rechnitzer, Miss Else Spitzer, Mrs. Fanni Kahane, Mrs. Hermine Nassauer, Mr. Max Perls, Mr. Siegfried Gillis, and Mrs. Ruth Sims. Their kind thoughts and generous gestures for the benefit of the community from which they originated will always be remembered with deep gratitude.

The assets of the AJR Charitable Trust are used for a variety of important purposes. These include the maintenance of the Communal Centre, Hannah Karminski House, which provides the meeting facilities for the AJR Club and whose meeting hall is put at the disposal of many communal organisations; the bed-sitting-rooms in the upper floors accommodate refugees with limited means. As the owner, jointly with the CBF, of Eleanor Rathbone House, the Trust is responsible for the running costs of this Flatlet Home. The Trust also contributes to the charitable work of the AJR. Only recently, it embarked on an important new scheme, the organisation of a "Meals on Wheels" Service.

The demands put before the AJR Charitable Trust are steadily increasing, especially as the AJR has expanded its charitable activities and cannot meet its liabilities exclusively from its subscription fees. It would therefore be greatly appreciated if many members followed the example of the friends mentioned above and stipulated in their Wills legacies for the AJR Charitable Trust. Any particulars required may be obtained from: The Secretary, AJR Charitable Trust, 8 Fairfax Mansions, London, N.W.3 (Tel.: 624 9096).

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FROM THE ISRAELI SCENE

PATHOLOGISTS HARASSED

Pathologists at leading Israeli hospitals continue to be harassed, and doctors in many hospitals have organised protests. Gangs of young ultra-Orthodox youths are known to be behind the campaign of intimidation, aimed at ending autopsies in Israeli hospitals.

The pathologists include a number of recent immigrants who are threatening to leave Israel and return to Western Europe and the United States. They object not only to the harassment campaign but are also expressing concern that they are not able to maintain a high standard of medicine in a country where justified autopsies are the subject of protest. The number of autopsies in Israel has dropped considerably during the past five years.

The allegation, widely voiced by the pathologists, that the police are not doing enough to arrest the persons responsible for the harassment campaign, has been denied by Mr. Shlomo Hillel, the Police Minister. He told the Cabinet that vigorous steps were being taken to discover those responsible.

Doctors have held one-day protest strikes in Israeli hospitals and the Hebrew University has come out particularly in support of the pathologists.

CHIEF OF DEFENCE FORCES

Major-General David Elazar, formerly head of the General Staff branch of the Israel Defence Forces, succeeds Lieutenant General Haim Barlev as Chief of Staff. General Barlev is expected to be appointed Minister of Commerce and Industry. Mr. Pinhas Sapir, the Finance Minister, is also Commerce Minister at present.

Forty-six-year-old General Elazar, who was brought up in Yugoslavia, emigrated to Israel in the late 1930s. He headed the northern command which captured the Golan Heights from the Syrians during the Six-Day War in June, 1967.

FAMILY EVENTS

Birth

Eger.—A daughter, Miriam (Mia) Anne, was born on November 17, 1971, to Rosalind and Kurt Eger, of 5 Cairn Avenue, London, W.5.

Engagement

Schueler-Wall.—Both families are delighted to announce the engagement of Norman, only son of Mrs. Sofie Schueler (formerly London), of 26 Pitcairn Avenue, Urrbrae Park, S.A. 5064, Australia, and the late Mr. Otto Schueler, to Carol, only daughter of Mr. and Mrs. Fred Wall, of 13 Blair Street, Bentleigh, Victoria 3204, Australia.

Silver Wedding

Goodman.—Eric and Franz Goodman, of 93 Gilling Court, Belsize Grove, London, N.W.3, have celebrated the 25th anniversary of their marriage, which was solemnised in London on December 23, 1946. Hans Kuttner and his family join their many friends in congratulating them on this happy occasion.

Birthdays

The AJR Club expresses its warmest congratulations to its treasured Treasurer and charming Sunday Hostess, Mrs. Hildegard I. Sussman on the occasion of her 75th birthday on January 7. It also extends its warmest congratulations to one of its oldest members, Mrs. Sofie Lindenbaum on the occasion of her 85th birthday on December 11, 1971.

Lawrence.—Mr. Martin Lawrence, of 2 Marlborough Avenue, Edg-

150,000 IMMIGRANTS

The third annual session of the Zionist Council was held in Jerusalem, attended by 250 representatives. Mr. Arye L. Pincus, the chairman of the Jewish Agency, stated that in the four years between the 1968 Zionist Congress and the Congress in January, 1972, a total of 150,000 immigrants, 70 per cent of them from Western countries, will have settled in Israel. He urged the employment of more resources to overcome the problems of housing shortages and the "social gap".

"BLACK ISRAELITES"

The "Black Israelites" issue has become such that 100 American Negro tourists arriving at Lydda airport recently found themselves under intensive scrutiny before they were allowed into the country.

Of about ten Black Israelites already in Israel, whose visas have run out, only half have officially applied for extensions. A number of Black Israelite families living in the Negev development town of Dimona appear to have scattered. Two lawyers acting for a travel agency in Liberia have applied for the arrest of Mr. Ben-Ami Carter, the leader of the Black Israelites, claiming that fares running into thousands of pounds for a group of the organisation have not yet been paid for.

BRITISH EXHIBITION

The British agricultural and food processing exhibition in Tel Aviv was opened by Mrs. Margaret Thatcher, the Secretary of State for Education and Science. A wide range of products was shown by 47 British firms in one of the largest exhibitions of its kind organised in Israel. It was sponsored by the Department of Trade and Industry, with the co-operation of the Israel Committee of the British National Exports Council.

ware Middx., will celebrate his 50th birthday on January 12. Heartiest congratulations are extended to him on the occasion from all his friends.

Lehrburger.—Mrs. Beatrice Lehrburger (née Königsberger), Flat 27, Mapesbury Court, Shoot-up-Hill, London, N.W.2, will celebrate her 90th birthday on January 8.

Schiltzer.—Mr. Erich Schiltzer, of 64 Lancaster Road, London, N.W.10, celebrated his 75th birthday on December 18, 1971.

Simons.—Mrs. Alice Simons, of 56 Pennine Drive, London, N.W.2, will celebrate her 80th birthday on January 23.

Sussman.—Mrs. Hildegard Sussman, of 29 Yale Court, Honeybourne Road, London, N.W.6, will celebrate her 75th birthday on January 7. With love and good wishes from all her family.

Deaths

Goldstrom.—Mrs. Lucie Goldstrom, of 128 Walm Lane, London, N.W.2 (formerly Cohn, of Berlin), died on November 26, 1971, after a long and painful illness. Deeply mourned by her son, Hans Cohn, his wife, Steffi, and all relatives and friends.

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Klopstock.—Mrs. Annie Klopstock, widow of Dr. Felix Klopstock, formerly 17, Parsifal Road, London, N.W.6, passed away on November 23, 1971, in her 88th year. Deeply mourned by her children, grandchildren and family.

Thanks for Condolences

Baumann-Koch.—The family, both here and in America, of Regi Baumann-Koch, wish to express their deep gratitude for the kindness and sympathy shown on their recent sad bereavement.

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Miscellaneous

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SEPHARDI FOR PRESIDENT?

A group of prominent members of the Sephardi community are launching a campaign for the election of a Sephardi President of Israel in succession to President Shazar. The campaign is supported by the National Movement for Reducing the Social Gap, headed by Mr. Avner Sciaky, a Deputy Education Minister. President Shazar, aged 82, is due to relinquish office in March, 1973.

SYRIAN PERSECUTION

Israel's representative raised the question of the persecution of Jews in Arab States, especially Syria, in the United Nations Third (Social, Humanitarian and Cultural) Committee. He called attention to "the appalling ordeal" of Jews in Arab countries, who were "caught in a deadly trap, and were at the mercy of the whims and brutality of the secret police". The Anglo-Jewish Association has cabled U Thant, the UN Secretary-General, asking the UN to intercede for Syrian Jewry.

In Paris, press conferences were held by a 17-year-old Syrian Jewish boy and a 20-year-old Syrian Jewish girl who had escaped from Syria. One of the conferences was sponsored by the Committee of Concern for minorities in Arab nations, headed by General Lucius D. Clay. The other was called by three members of the International Conference for the Deliverance of Jews in the Middle East, including Mr. Alain Poher, the president of the French Senate. The boy said that Syria's 5,000 Jews were living "in an atmosphere of continual fear and a feeling of perpetual danger". He told of tortures inflicted on him and his family by Syrian officials before his escape. The girl said that the Syrian Jews were "considered to be hostages in the war against Israel".

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Personal

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Missing Persons Personal Enquiries

Dienstag, Anna (née Oderwald).—Last residence: Berlin-Grunewald, Hohenzollerndamm 84. Or heirs. Box 256.

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ZIONISMUS UND DEUTSCHE VOLKSZUGEHÖRIGKEIT

Entscheidung zum Lastenausgleichsgesetz

Das deutsche Bundesverwaltungsgericht als höchstes deutsches Verwaltungsgericht hat sich über das Verhältnis zwischen einem Bekenntnis zum Zionismus und der deutschen Volkszugehörigkeit in einer erst jetzt veröffentlichten Entscheidung vom 18.3.1971 ausgesprochen. Die Entscheidung dürfte weit über ihre den Juristen angehende Gruende hinaus ein allgemeines Interesse finden wegen des Versuches, vom Standpunkt eines der höchsten deutschen Gerichte aus die Geschichte der Entwicklung des Zionismus und seines Verhaltens zur Frage, wie weit sich das Bekenntnis mit der Zugehörigkeit zum deutschen Volkstum in Einklang bringen lässt, zu behandeln.

Vorausgeschickt sei, dass das Bundesverwaltungsgericht den Fall naturgemäß wegen seiner juristischen Bedeutung behandelt hat. Die juristische Bedeutung liegt darin, dass die jetzt besonders zahlreichen schwebenden Lastenausgleichsansprüche in ihrem Ausgang rechtlich u.a. davon abhängig sind, dass der Antragsteller entweder deutscher Staatsangehöriger oder deutscher Volkszugehöriger ist. So ist die Zugehörigkeit zum deutschen Volkstum für die vielen Antragsteller, die nicht die deutsche Staatsangehörigkeit besitzen, von rechtlich ausschlaggebender Bedeutung.

Beim Antragsteller im vorliegenden Falle handelt es sich um einen 1897 in der Slowakei geborenen Juden, der nach Ablegung der Reifeprüfung an einer staatlichen Oberschule in Budapest 7 Semester an der deutschen Universität und 12 Semester an der deutschen Technischen Hochschule in Prag studiert hat. Seine Ansprüche waren in zwei Instanzen mit der Begründung abgewiesen worden, dass er trotz des Besuches dieser deutschen Hochschulen und trotz seiner Mitgliedschaft zu deutschen Vereinen in Prag niemals ein Bekenntnis zum deutschen Volkstum abgelegt haben könne, weil er vor der Verfolgung einer zionistischen Organisation angehört habe.

Der Leitsatz, mit dem das Bundesverwaltungsgericht diese beiden abweisenden Entscheidungen aufgehoben hat, geht dahin, dass das Bekenntnis zum Zionismus und die Zugehörigkeit zur zionistischen Bewegung ein Bekenntnis zum deutschen Volkstum nicht schlechthin ausschliesse. Die Fassung des Wortlautes dieses Leitsatzes zeigt deutlich, dass das Bundesverwaltungsgericht damit nicht einen Grundsatz aufgestellt hat, der ausnahmslos gilt, sondern nur sagen will, dass

es bei der Zugehörigkeit zur zionistischen Bewegung auf den Einzelfall ankommt. Das Bundesverwaltungsgericht fährt dann mit geschichtlichen Feststellungen fort, die deutlich zeigen, welche Mühe es sich gegeben hat, sich in diese für ein deutsches Gericht nicht einfache Frage einzuarbeiten.

Das Gericht stellt fest, dass die zionistische Bewegung in der Slowakei und in der Karpatho-Ukraine durchaus volkstumspolitische Aufgaben gehabt hatte. Seit Theodor Herzl habe der Zionismus den Charakter einer jüdischnationalen Bewegung angenommen; diese Bewegung habe die Juden als ein Volk angesehen, das aus seiner unnatürlichen Zerstreuung befreit werden müsse. Ziel des Zionismus sei es seitdem gewesen, die Juden auch ausserhalb Palästinas bereits zu einem einheitlichen Volkstum zu formen. Deshalb seien an sich bei einem Juden, der nicht die deutsche Staatsangehörigkeit besitzt und der ausserhalb der Grenzen des Deutschen Reiches seine Heimat hatte, das Bekenntnis zum Zionismus und die Zugehörigkeit zur zionistischen Bewegung als Beweisanzeichen gegen das Bekenntnis zum deutschen Volkstum zu werten. Trotzdem könne es zahlreiche Einzelfälle geben, in denen der Antragsteller seine Zugehörigkeit zum deutschen Volkstum in seiner Heimat durch ein ausdrückliches Bekenntnis zum deutschen Volkstum, z.B. bei Volkszählungen, nachweisen oder glaubhaft machen kann.

Und nun kommt für dieses Gericht die offenbare Hauptfrage, auf die es abzustellen ist: Das Bundesverwaltungsgericht sagt nämlich weiter, da in solchen Fällen das Gesamtverhalten zu würdigen sei, so komme es entscheidend auf die Frage an, in welchem Grad sich ein Mitglied der zionistischen Bewegung für die zionistische Idee eingesetzt hat. Es bestehe ein Unterschied zwischen Mitgliedern, die mit den Zielen des Zionismus nur sympathisieren und deswegen der Bewegung beigetreten seien, und solchen, die von vornherein aktive Mitarbeit geleistet haben. So sei es für die Zeit vor der Verfolgung, auf die es allein hier ankommt, durchaus möglich dass sich ein Jude im Hinblick auf eine zukünftige Entwicklung für den zionistischen Gedanken eines jüdischen National-Staates eingesetzt habe, sich aber in der Gegenwart unter den Verhältnissen seiner damaligen Heimat eindeutig zum deutschen Volkstum bekannt habe. Um im vorliegenden Falle eine dahingehende Feststellung zu treffen, wurden die vorausgegangenen ableh-

nenden Entscheidungen aufgehoben und die Sache zur nochmaligen Entscheidung an das Verwaltungsgericht zurückverwiesen, damit dieses tatsächliche Feststellungen über den oben erwähnten Unterschied treffen könne.

Diese Entscheidung des Bundesverwaltungsgerichtes ist nicht nur für die zahlreichen Fälle von Bedeutung, in denen Verfolgte, die vor der Verfolgung Mitglieder der zionistischen Bewegung waren, Lastenausgleichsansprüche geltend gemacht haben; die Entscheidung ist weit darüberhinaus für jeden von Bedeutung, der sich für die Geschichte und die Entwicklung der zionistischen Bewegung interessiert, ganz gleich, welchen Standpunkt er zu den Ausführungen dieses höchsten deutschen Verwaltungsgerichtes einnimmt. Niemand wird wohl verkennen können, dass dieses Gericht sich alle erdenkliche Mühe gegeben hat, den schwierigen Streitfragen, um die es sich hier handelt, gerecht zu werden.

BABI YAR ANNIVERSARY

The 30th anniversary of the Babi Yar massacres was marked in London by a meeting held under the auspices of the Anglo-Ukrainian Mazepa Society, attended by many other East European exiles.

Mr. Mathew Waley Cohen said that the martyrs, like the other millions of Jewish victims of the Holocaust, had not died in vain but had helped to bring about the miraculous revival which resulted in the establishment of Israel. Mr. Leonid Vladimirov-Finkelstein, a native of the Soviet Union and now on the staff of Radio Liberty, said that the Nazi régime which had perpetrated the horrors of Babi Yar had itself fallen four years after, but the régime which while practising antisemitism still denied that there was a Jewish question in Russia was most unfortunately still in existence. Professor Victor Svoboda referred to the terrible sufferings which his own people, the Ukrainians, as well as the Jews, had to endure both under German occupation and under Stalin.

Radio Liberty listeners in Russia were able to follow the proceedings of the meeting as a result of a transmission to the Soviet Union.

JEWISH POETS

Four Jewish poets participated in an Hillel Arts Festival discussion relating their Jewishness to their writing: Dannie Abse, Michael Hamburger, John Silkin and Louis Simpson found that they owed more of their Jewishness to Hitler than to Moses, and that their main commitment was to writing poetry and not to Judaism.

Mr. Hamburger said he became aware of his Jewishness when the Nazis came to power. Jamaican-born Louis Simpson grew up not even knowing he belonged to the faith, and the concentration camps brought an awareness which was reflected in his poems. Mr. Abse said that most poets were committed to writing poetry rather than being Jewish and Mr. Silkin, whose family is of Russian origin, referred to his ambiguous relationship between English and Jewish culture.

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CONFLICTS OF AUTHORITY

A recent event added an interesting note to the—not always harmonious—relationship between State and Religion in Israel. For the first time, a member of Government was summoned by a rabbinical court to justify the actions of his office.

Welfare Minister Michael Hazani was ordered by a *Beth Din* to explain his participation in a ministerial committee which is to consider ways of enlisting girls exempt from call-up on religious grounds, into other forms of national service. An order issued by the Jerusalem rabbinical court required the Minister to reply within 30 days to the contention that, as the representative of an Orthodox party, he had no business to sit on the committee, since national service by girls has been forbidden by the *halachic* authorities.

At that time, Mr. Hazani declared that even if it turned out that the *Beth Din* had exceeded its authority in issuing the order, he would nevertheless obey it, and explain his party's position. Mr. Hazani is a member of the National-Religious Party. "We are for voluntary service but against compulsory drafting" he said. Not so the Rabbinical Council which in a recent decision rejected any form of national service for girls, even on a voluntary basis, and by this veto embarrassed not only Mr. Hazani but also the other two members of the National Religious Party in Israel's Government, Dr. Burg and Dr. Wahrhaftig.

The law which requires that religious girls exempted from army service are to be mobilised as hospital nurses or social workers was passed in 1953, but throughout the past eighteen years each successive government has desisted from enforcing its implementation, for fear of clashing with the religious authorities. In the meantime, the Jerusalem rabbinical court has decided not to hear the case against the Minister of Welfare and to close the file, yet the question, who rules in Israel—the State or the Synagogue—is still open.

It applies even more to the tragic case of two young people, Hanoeh Langer, a warrant officer in the army, and his sister Miryam. Because their mother had not been legally divorced from her previous husband, she had been technically living in a state of bigamy and, as a result, her children Hanoeh and

Miryam are considered by *halachic* law *mamzerim*, bastards. As marriage ceremonies in Israel are the prerogative of the rabbis and not of the State, and "bastards" according to a biblical injunction are "not allowed to enter into the congregation" (Deuteronomy XXIII, 3), they are barred from marrying any Jewish partners who are not "bastards" themselves, or converts to Judaism. Defence Minister Moshe Dayan declared: "The idea that a young Israeli soldier, through no fault of his own, should be prohibited from marrying the girl of his choice, is unbearable. With this we cannot live". Although the case of the Langers has been pending for five years (the fiancé of Miryam has given up in face of the difficulties), all efforts of Dayan on behalf of this officer in the Israel army, have so far proved fruitless. Prime Minister Golda Meir called the affair—or better, the two affairs—"a scandal" but, questioned how she envisaged to solve it, she shrugged her shoulders: "There's nothing we can do about it". An abdication of the worldly authority in favour of religious tenets.

A similar cleavage exists in the field of autopsies. The pathologists who carry out post-mortems are being assailed verbally with threats and vile language, and sometimes not only verbally—their cars are damaged and their houses defaced so that, the other day, there was a two-hour protest strike of the entire medical establishment in the country in solidarity with their insulted colleagues. Since then, numerous protest actions have been launched by the medical staff of various hospitals, and the movement is still gathering force.

The police are more than lenient when facing ultra-Orthodox demonstrators. As soon as they try to make arrests, a cry goes up "Nazis", "abomination", and is echoed in the *Yeshivoth* and by many rabbis. Rather than appear in the eyes of the Jewish world as prosecuting the faithful, the Israel police in this respect forgo their privilege—and duty—to keep law and order. As a result of the militant campaign by the religious zealots, the rate of autopsies in Israel has dropped from 60 per cent to 20 per cent, as compared with a rate of 80 per cent in the United States, and 100 per cent in most East-European countries.

Obituary

RABBI DR. S. NEUFELD

Rabbi Dr. Siegbert Neufeld died in Ramat Chen (Israel) in his 81st year. Prior to his aliyah he was Rabbi in Insterburg (1920-25) and Elbing (1925-39). After the war he put himself at the disposal of the re-established Jewish communities in Germany and was Landesrabbiner of Württemberg from 1951-53. Dr. Neufeld became known to the wider public by his prolific research on the history of the Jews in Germany. His works include monographs on the history of the Jews in Halle and Thüringen, and he was also a contributor to the *Jüdische Lexikon*, the *Encyclopedia Judaica* and the *Germania Judaica*. His numerous articles about the last period of German Jewish life before the War, some of which also appeared in this paper, were particularly valuable because Dr. Neufeld could speak from first-hand knowledge of the events and the personalities involved in them.

DR. HILDA ABRAHAM

Dr. Hilda C. Abraham, consultant psychiatrist to the Paddington Clinic and Day Hospital, recently died at the age of 64. She came to this country in 1938. "Never forgetting her own early struggles, she was most helpful and generous to younger colleagues," writes the *British Medical Journal* in its obituary. Her father was the well-known psychoanalyst, Karl Abraham, whose correspondence with Sigmund Freud was edited and translated by her. In 1970, she attended the inaugural ceremony of the Karl Abraham Institute in Berlin, thus having the satisfaction of seeing her father duly honoured in the city where he had worked.

IN MEMORY OF RICHARD JOACHIM

If he had not been shot as one of the Gestapo's Jewish hostages in October or November, 1942, Richard Joachim, whom many of us remember as a widely interested, well-tempered and good-hearted bachelor, would have been 80 years old on December 5. Before 1933, he was a civil servant in the Ministry of Labour, with the rank of a Ministerialrat. In this capacity he had a decisive share in the drafting of important laws in the field of labour relations and social policy. In 1932, he was promoted to the office of *Senatspräsident* at the *Reichsversicherungsamt* but he could keep this office only for a very short time. A convinced Social Democrat, he taught at the Trade Union High School in Bernau near Berlin until 1933.

At the end of 1938, after his discharge from the Sachsenhausen Concentration Camp, Richard Joachim put himself at the disposal of the *Reichsvertretung*. There, he became head of the department was in charge of the selection of candidates for the Richborough Camp. E.G.L.

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