

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

W. Rosenstock

## DOES HISTORY REPEAT ITSELF?

The question whether history repeats itself cannot be answered with an unqualified "yes" or "no". On the one hand, the circumstances by which events are shaped are in a constant state of flux. On the other hand, there are basic problems which, though in different guise, represent themselves time and again.

Under this aspect it is no accident that research into the history of the Jews in Germany and Austria has increased in recent years. The relationship between assimilated Jews and the majority population of these countries was marked by success, shortcomings and final disaster. Yet as Jews have continued to live in countries of the diaspora, the problems arising from their minority status have still to be faced, notwithstanding the different political structure of the Western countries and the emergence of the State of Israel. Similarly, there are parallels between the "red assimilationists" in Germany and Austria, especially in the 'twenties and early 'thirties, and the Jewish adherents of the New Left in our days.

## Leo Baeck Institute Year Book

Thoughts of this kind come to mind, when one reads the latest Year Book with which the Leo Baeck Institute has presented us.\* According to the sub-heading, the work is focused on Weimar Jewry; in fact, however, it carries not only a number of essays on this important subject, but also on other aspects pertinent to our past and present.

An essay belonging to the latter group is the assessment of "The Immigration and Acculturation of the German Jew in the United States of America". The author, Dr. Herbert Strauss, Professor of History at the City College, New York, and Executive Vice-President of the American Federation of Jews from Central Europe, is also the co-ordinator of the world-wide research on the history of the Jews from Germany in their countries of resettlement, now in progress. Details about the implementation of the scheme in Britain were published in the front page article by Margot Pottlitzer in our May issue.† Strauss's essay is not only an important contribution to the assessment of the position in the U.S.A. but, to some extent, may also serve as a guidance for the work undertaken in other countries. It carries a wealth of material on the process of immigration from Germany and, based on statistical abstracts, confirms the paradoxical fact that during the first five years of the Nazi régime the number of annual immigrants was far below the quota allocated to people of German birth under the Immigration Acts of

1924 and 1929. When the emergency arose in Germany after the November 1938 pogroms and emigration became a matter of life or death, the condemnation in the U.S.A. of the crimes perpetrated by the Nazis "did not lead to a basic change in public opinion on matters of immigration."

## Acculturation in the U.S.

As far as the integration policy *vis-à-vis* the newcomers to the United States is concerned, the author distinguishes between three different periods. Originally, immigrants were expected to adjust themselves to the prevailing Anglo-Saxon culture; later, the "melting-pot" theory developed which aimed at an amalgamation of the different ethnic strains and cultures; this, in turn, has been replaced by the idea of "cultural pluralism", allowing the co-existence of ethnic and religious groups and the development of "sub-cultures" within the framework of American society. Strauss's interesting analysis at the same time re-affirms the far-reaching differences between the position in the U.S.A. and in other countries of resettlement, e.g., in Britain.

The Jewish immigrants from Germany after 1933 were confronted with descendants of two preceding Jewish immigration groups: the masses from Eastern Europe and the nineteenth-century immigrants from Germany, many of whom had attained high positions, especially in the economic sphere. It is symbolic that the list of benefactors displayed in the theatre and opera houses of the new Lincoln Centre in New York carries an extremely high proportion of names which denote the origin from places in Southern Germany. The circumstances under which the forefathers of these donors left their villages in Franconia and the Palatinate are described in the article by Jacob Toury: "Jewish Manual Labour and Emigration—Records from some Bavarian Districts (1830-1857)". The essay is substantiated by painstaking statistics of the occupational and numerical structure of the Jewish population in villages of these districts, retrieved from Bavarian communal and Governmental archives.

The restrictions which prompted many Jews to leave Germany in the nineteenth century are also reflected in the "Jewish Petitions to the German National Assembly in Frankfurt 1848/49" recorded by Dr. R. Moldenhauer, Director of the Bundesarchiv Frankfurt/Main. A striking example is the expulsion, without reason, of a Jewish academic, Dr. L. H. Loewenstein, from Frankfurt, despite 21 years' residence in that city. The dichotomy of the situation becomes particularly evident if one recalls that the disabilities to which the petitions refer persisted at a time when the parliament had a President of Jewish origin, Eduard (later von) Simson, and a Jewish Vice-Presi-

dent, Gabriel Riesser, the fighter for Jewish emancipation.

The problems arising from the more or less qualified emancipation of the Jews in Germany and Austria, of course, play the same important part in this latest Year Book as they did in previous volumes. What is new, however, is the fact that some of the articles are records of symposia whose participants included many scholars of other than German-Jewish background. This confirms the essential role which is attributed to the research on the German-Jewish symbiosis as a unique and, at the same time, instructive phenomenon. Some of the transactions, published in the Year Book, are based on lectures at a Conference held in Jerusalem under the auspices of the LBI in 1970, others on a Convention on "The Cultural and Economic Role of the Jews in Central Europe", held in Washington under the auspices of the American Historical Society in 1969. Naturally, the papers read at the Washington convention on "The Jews in the Habsburg Empire, 1879-1918" (William A. Jenks) and "The Economic and Cultural Role of the Jews in the Weimar Republic" (Donald I. Niewyk) in the first place aimed at giving American scholars some factual information. Yet beyond this they also carry interesting comments, e.g., the gradual shifting of strong Jewish personalities from communal work to wider public activities at the expense of the level of communal leadership. At the same time, some of the known facts are put across in well formulated sentences such as the reference to the "emancipated Jews without Judaism" who "did not achieve perfect integration into German national culture" (Andrew G. Whiteside).

## "Red Assimilation"

The predicament of Jewish Socialists in Germany and Austria, quite a few of whom, e.g., Victor Adler, tried to evade the Jewish issue, is dealt with not only by Jenks but also by George L. Mosse in his Jerusalem lecture on "German Socialists and the Jewish Question in the Weimar Republic" and in a thought-provoking article by Walter B. Simon on "The Jewish Vote in Austria". Mosse's lecture includes references to the Jewish Communist author Otto Heller (murdered in Mauthausen in 1945) whose book "Der Untergang des Judentums" (1931) exerted a great influence on young Jews during the last pre-Nazi years. Quite a few of them then joined the Communist movement, be it as members of the Party or of "Red Pupils' Groups" which, more often than not, consisted almost exclusively of Jewish members. Little did they know at that time that, two years later, many in their midst would find fulfilment in *hachshara* and *aliya*.

Yet there were others who stuck to their Communist beliefs and became clandestine resistance fighters against the Nazi régime, exposing themselves not only as political adversaries of the powers that be, but also as

Continued on page 2, column 1

\* Leo Baeck Institute, Year Book XVI. Edited by Robert Weltisch, East and West Library, London, 1971. 334 pp., 15 illustrations, £3.75. Free of charge for members of the Society of Friends of the L.B.I.

† A further announcement is published in this issue on page 12.

## Does History Repeat Itself?

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members of the outcast Jewish minority. As an aftermath to the article on Jewish Resistance, published in the preceding Year Book, Arnold Paucker compiled some additional material received, partly prompted by last year's article. This material, based on personal recollections, is particularly valuable because, for obvious reasons, written records on the subject are very scarce. In addition to the Communist resistance group around Herbert Baum who, together with most of his comrades, was executed by the Nazis, there were also other resistance groups in which Jews played an important part, e.g., the underground group of the "Internationaler Sozialistischer Kampfbund" (ISK) under the leadership of Studienassessor Julius Philippson (perished in Auschwitz 1943) and the "Arbeitsgemeinschaft fuer Frieden und Freiheit", most of whose leading members (Werner Scharff and Francia and Gerhard Gruen) were also killed. In a well-balanced postscript, Paucker raises the difficult question of whether Jewish political resistance groups like the Herbert Baum Group should have shown more concern for the repercussion their work might have on the fate of Berlin Jews. He rightly leaves the answer open but also comes to the conclusion that it is the duty of Jewish historiography to record the deeds of these courageous young men and women and to rescue them from oblivion.

It is in the nature of the appraisal of a work which comprises a great number of contributions on a variety of themes that only some articles can be singled out for special reference, and that there are others with whose subjects the reviewer is less familiar. In the field of Jewish religious and philosophical thinking the article by Moshe Schwarcz deals with the attitude of Jewish Liberalism and Orthodoxy to general culture, as it was propounded in the past century by Abraham Geiger and Samson Raphael Hirsch, and put on a different plane in our times by Franz Rosenzweig. Under the heading "Jewish Religious Reform and Wissenschaft des Judentums", Michael A. Meyer assesses the work of Leopold Zunz, Abraham Geiger and Zacharias Frankel. The personality of Aby Warburg is brought to life in a profound profile by Hans Liebeschuetz, describing from first-hand knowledge the Hamburg Jewish background and the formative intellectual forces of the founder and first head of the Institute which bears his name. The last section of the Year Book carries the annual bibliography of recent books and articles on German Jewry, reliably compiled by Bertha Cohn.

As always, the Editor, Robert Weltsch, has not only welded the contributions into an organic entity, but also written a comprehensive Introduction. The illustrations include photos of the late Professor Norman Bentwich and of several resistance fighters. The farewell letter of one of the resistance fighters, Marianne Joachim, written to her parents just before her execution in Berlin-Plötzensee (published in the German original) is a document human of "a child of our time".

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# THE AMERICAN SCENE

## HOUSING PLANS

A lower court ruling approving the building of low-income housing in the Forest Hills district of New York City has been unanimously reversed by the appellate division of the New York Supreme Court. The New York State Legislature at the same time approved a Bill calling upon the city's board of estimates to reconsider this scheme to provide flats for 840 families.

Most of the residents opposed the plan to build low-income housing in a predominantly middle-class neighbourhood, but the Jewish residents denied that they opposed the scheme because of reports that many of the tenants would be poor Blacks or Puerto Ricans. They claimed that the services in the district were already overcrowded and that an influx of low-income families into an area nearly always resulted in an increase in crime. Rabbis representing Orthodox, Conservative and Liberal trends took up the cudgels both for and against the scheme.

Also in New York a Jewish Federal judge has ruled that the constitutional rights of Negroes and Puerto Ricans have been infringed by preference being given to Jews in the Lower East Side housing scheme. Jews had been given preference because the project is near a synagogue, but Judge Marvin Frankel said that city housing officials had employed "the criterion of religious selection", which is unconstitutional. The people displaced by the new housing project had to receive priority.

## WARNING ON ANTISEMITISM

The Jewish Defence League has announced the opening in New York of an Israeli emigration centre. Rabbi Meir Kahane, the JDL leader, again repeated his earlier warnings that American Jews were threatened with new waves of antisemitism and that only Israel could give them refuge. He argued that "the humiliating American defeat in Vietnam will let loose a flood of devils and hatred with demands for payment and revenge for the 50,000 dead".

The American Jewish Congress refused Rabbi Kahane admission to its biennial conference in Cleveland. AJC officials described his tactics as "abominable, slanderous and despicable". Rabbi Kahane said that he wanted to tell the 500 conference delegates that the AJC was not doing enough for Soviet Jews or aiding the emigration of American Jews to Israel.

In a statement Rabbi Arthur J. Lelyveld, the AJC's president, said: "We disagree utterly with Rabbi Kahane's hysterical opinion that Jews in the United States face a new Holocaust and, therefore, must emigrate *en masse* to Israel if they are to survive. . . . America 1972 is not Germany 1932. . . ." Mr Theodore Bikel, the co-chairman of the AJC's governing council, said that they rejected as despicable Rabbi Kahane's "self-seeking attempt to use the USSR's intensified attacks against Jewish activities in the Soviet Union for his own personal publicity".

## NEGRO SPLIT OVER ISRAEL

The National Association for the Advancement of Coloured People has withdrawn from the National Black Political Convention, a Negro coalition group. This is due to a resolution passed at a meeting in Gary, Indiana, in March, condemning Israel's "expansionist policy" and "forceful occupation" of Arab lands.

Mr. Percy E. Sutton, president of Manhattan Borough and the highest-ranking Negro official in New York, has attacked the Convention, terming the resolution a "gratuitous insult" to Israel and American Jews, and stating that it had no place on the Negroes' national political agenda.

## DEFENCE LEAGUE DECRIED

In an interview during a recent visit to London Mr. Jacques Torczyner, head of the national executive committee of the Zionist Organisation of America, affirmed that antisemitism in the United States, Latin America and other parts of the world is increasing. Negroes in the United States, said Mr. Torczyner, were imperilling the position of the Jews because the White Anglo-Saxon Protestants were willing for Jews to be replaced by Negroes. For example, New York had been "opened" to antisemitism by the posts of Jewish teachers and school superintendents being given to Negroes. Jews, he said, had become "expendable" in the United States. In his opinion, some Jews had also become too much involved in the New Left and other extremist movements, while, on the other hand, many Jews in the United States were increasingly becoming more conservative.

## THE JEWISH PROFESSOR AS "THE REBBE"

Rabbi Arthur Hertzberg, the newly elected president of the American Jewish Congress, is an ardent Zionist. But, while continuing to fight for Jewish rights in America and abroad, the new Congress head sees as one of his tasks "a responsibility towards American Jewish life and towards the American component within Jewish life". He feels that identification with Israel has become "glamorous, emotional and a spectator sport" for the majority of American Jews. It is more exciting than showing him that 65 per cent of New York Jewish children don't get a Jewish education.

Rabbi Hertzberg wants to start a dialogue with Jewish professors in the country. In his view, if the professors are infused the young become so, a Jewish professor becoming "the rebbe" for many young people "far more than the rabbi in the community or a Jewish institution".

## FIRST WOMAN RABBI

America's first woman rabbi, Miss Sally J. Preisand, was ordained as a Liberal rabbi in the Stephen S. Wise Synagogue in Cincinnati. Miss Preisand is a graduate of the Hebrew Union College Jewish Institute of Religion.

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# HOME NEWS ANGLO-JUDAICA

## KNIGHTHOOD FOR PROF. GOMBRICH

The list of Birthday Honours includes a knighthood for Professor Ernst Hans Josef Gombrich, C.B.E., Director of the Warburg Institute and Professor of the History of the Classical Tradition at the University of London. Professor Gombrich, whose works include books on the history of art and a biography of Aby Warburg, was born in Vienna in 1909.

## NO SYRIAN INTERVENTION

In a letter to Alderman Michael Fidler, M.P., president of the Board of Deputies, the Prime Minister has reaffirmed the Government's refusal to intervene on behalf of persecuted Jews in Syria. Mr Heath stated that he could see no reason why his Government's representation could be expected to carry weight with the Syrians or to bring practical benefits to Syrian Jewry. The British Government had no diplomatic relations with Syria and could act only through a third party.

Deputies, at a meeting of the Board in London, unanimously accepted a resolution urging the Government "through all channels available to them, and all persons and organisations participating in safeguarding human rights, to take steps to ameliorate the plight of Jews in Syria and to permit them to leave that country". Mr Raymond Fletcher, M.P., said that both the Government and the Labour Party front bench should have condemned in Parliament the persecution of Jews in Syria.

## EXTRADITION REFUSAL

The British Government has refused a Soviet request for extradition of a former Ukrainian accused of complicity in war crimes during the German occupation. The Foreign Office stated that 62-year-old Kyril Stepanovich Zvarich could not be handed over, since after so long a time no satisfactory prima facie case could be established against him.

According to the Soviet authorities investigating war crimes, Zvarich fled with the retreating German Army and, after the war, settled at Bolton, Lancs., under the name of Stanislaw Petrovsky. The charge states that as a policeman serving with the district police in Volyn, Zvarich regularly took part in punitive operations carried out by the Nazi occupiers against Soviet citizens, and that 40 persons were arrested and shot with his direct participation. Then follows an enunciation of places in Volyn and dates between 1942 and 1944 of killings for which Zvarich is alleged to have been personally responsible. Petrovsky has denied the charges, but refuses to discuss his past with journalists.

## THE "HOLOCAUST" OF INTERMARRIAGE

The Personal Opinion column of the "Jewish Chronicle" refers to the Chief Rabbi's publication of a couple of essays on intermarriage and conversions. The writer, Ben Azai, is troubled by the Chief Rabbi's use of metaphor in comparing the cumulative effect of intermarriage among Jews to the extermination of one-third of our people in the Nazi Holocaust. The Chief Rabbi says the situation is only aggravated because this process of attrition is infinitely less dramatic than the mass slaughter of six million Jews. "When Jews are lost through register office marriages instead of gas-chambers, no one weeps, protests or demonstrates."

Ben Azai, stating that he knows the Chief Rabbi to be a good and humane man, assumes he is unaware of the monstrous implication of his words, and asks: "Has the picture of a Jewish groom and a Gentile bride outside a register office the same impact on him as pictures of Jewish corpses in the snows of Poland?" He, for one, would rather that those who perished in the Holocaust had been lost to Judaism through marriage than lost to mankind in Auschwitz.

## LABOUR'S ATTACHMENT TO ISRAEL

Statement by Mr. Wilson

At a dinner of the Dental Group of the Friends of the Hebrew University, at the Guildhall, Mr. Harold Wilson said:

"Israel is building a social-democratic society to which we all are deeply attached. A military defeat for Israel is inconceivable. But we cannot afford to see her defeated in any of her objectives. A setback for Israel would be a blow to social democrats, and, indeed, to many others, all over the world. One good example of Israel's contribution to human welfare as a whole is the Afro-Asian Institute".

Mr. Wilson went on to say: "I would like to take this opportunity to redefine the attitude of the British Labour Party towards the Jewish State. We have always supported, and we shall continue to support, the right of Israel to exist within secure and guaranteed borders. We would resolutely reject any plan which does not guarantee that to Israel. But we sometimes differ from Israel on the means of achieving this objective".

## PUBLIC SCHOOL QUOTA

One of London's most famous public schools, St. Paul's, has a religious quota system restricting Jewish entry. Sir Isaiah Berlin, the distinguished philosopher, has resigned as vice-president of the Old Pauline Club, the old boys' society of the school, in protest. It seems that he became aware of the officially operated quota system only after publicity in a Sunday paper setting out the policy of its governors, which allows for the admission of about 100 non-Christians out of more than 700 boys. Two of the governors are prominent Jewish public figures: Professor Max Beloff, of Oxford, and Sir Louis Gluckstein, president of the Liberal Jewish Synagogue, St. John's Wood.

St. Paul's is not the only public school in the country which operates a religious quota, though some other fee-paying schools, including Westminster and University College, do not.

## LORD GOODMAN PRESIDENT

Lord Goodman, C.H., has agreed to become President of the Institute of Jewish Affairs. He replaces the late Lord Sieff of Brimpton. Chairman of the Research Board of the Institute, which is associated with the World Jewish Congress, is Mr. Harold Lever, P.C., M.P.

## DEATH OF LADY NATHAN

Eleanor Lady Nathan, the widow of the first Lord Nathan of Churt, died in her 80th year. She was Chairman of the L.C.C. 1947-48 and also actively associated with Jewish organisations, especially as President of the Union of Jewish Women from 1945-55.

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## Jews' College

A new department of applied rabbinics at Jews' College will be headed by Rabbi Maurice Unterman, minister of the Marble Arch Synagogue. Students will receive instruction in preaching and human relations, in the communication arts and the techniques involved in communal activities.

Dr. Aaron Lichtenstein, of the Yeshiva University, New York, has been appointed lecturer in history, and Rabbi Simcha Lieberman, who studied at the Gateshead Kollel, has been appointed lecturer in Talmud at the College.

## Sir Robert Waley Cohen Scholarship

For the first time the Jewish Memorial Council has awarded the Sir Robert Waley Cohen Scholarship twice to the same recipient. Rabbi Dr. Harry Rabinowicz, minister of the Dollis Hill Synagogue, who was educated at Jews' College, received the Scholarship in 1960 and again this year. The author of seven books and contributor of many articles to the Encyclopaedia Judaica, Dr. Rabinowicz will spend some time in Israel studying "Hasidism in the Holy Land".

## "No Need to Change the Torah"

During a sermon in the Hampstead Garden Suburb Synagogue, Rabbi Isaac Bernstein criticised colleagues who, in order to make their services more attractive, seek "to stretch out their hands against the Torah". Rabbi Bernstein referred particularly to suggestions that microphones and mixed seating be allowed in synagogues.

There was, he said, no need to change the Torah to adapt it to every passing fashion. It was the current fashions which were not acceptable to the Torah and it was they, and the public, which should be changed.

## Women's Rights

At a session of the Provincial Councils' Conference in Leeds, Lady Janner called for women to sit on boards for shechita and synagogue councils and boards of management. She also thought that women should have a say about the "revolting quality and high price" of kosher meat. In response, the Chief Rabbi said he would be only too happy to sponsor a working session to go into the subject of women's representation on such bodies. The conference unanimously approved a resolution calling for changes in the divorce laws and demanding that women sit on shechita boards and synagogue councils.

## Roth Plaque for Ashmolean Museum

In memory of Professor Cecil Roth, a silver plaque depicting Menasseh Ben Israel and his petition to Oliver Cromwell for the return of the Jews to England, was presented to the Ashmolean Museum, Oxford. The presentation, on behalf of the Judaic Heritage Company, marks the launching of the Cecil Roth commemorative edition of the Medallion History of the Jewish People.

## Bar-Ilan Appointments

Dr. Naphtali Wieder, reader in Jewish Studies, University College, London, is taking up the post of visiting professor in Talmud at Bar-Ilan University, Israel, in October. Professor Sidney Pollard, of Sheffield University, will be visiting professor in the university's department of economics from January to April, 1973.

## Marriage Foundation

The Jewish Marriage Education Council, at its annual meeting held at the Brodie Institute, Golders Green, approved a suggestion that a Jewish marriage foundation be established.

With acknowledgement to the news service of the Jewish Chronicle.

## NEWS FROM ABROAD

### RIGHT-WING MEET IN TORONTO

A banquet held in Toronto to mark the fifth anniversary of the Right-wing Western Guard, formerly known as the Edmund Burke Society, was attended by 130 people. These included fraternal delegates from the Ku-Klux-Klan and former associates of the founder of the American Nazi Party, George Lincoln Rockwell.

The Rev. Robert Miles, of Howell, Michigan, a Ku-Klux-Klan official, declared that he regards Canada as "the last stronghold of the White, Christian supremacist culture and a place for White Americans to come to if the struggle against the Jewish-conspired mongrelisation of White and Black is allowed to continue". In the view of Mr. Paul Fromm, one of the founders of the Western Guard, who was also at the banquet, "the real power behind the scenes is the man who signs his name on your dollar bills" (Mr. Louis Rasminsky, the Governor of the Bank of Canada, who is a Jew).

### BRAZILIAN KIDNAP SENTENCE

Two Rio Jewish youths were among nine Left-wing terrorists who, in 1970, kidnapped Mr. Ehrenfried von Holleben, the West German Ambassador to Brazil. The Ambassador was freed after the Brazilian authorities released 40 political prisoners. All nine terrorists were sentenced to life imprisonment *in absentia* by a military court in Rio de Janeiro.

### RHODESIAN DISAPPOINTMENT

The Jewish community in Rhodesia favoured the proposed settlement between Britain and Rhodesia and are disappointed at the findings of the Pearce Commission.

After requests from many Jews, the Central African Jewish Board of Deputies had submitted a short memorandum to the Pearce Commission stating that it had good reason to believe that the majority of the community favoured the settlement proposals.

Rhodesian Jews genuinely felt that the terms of the proposed settlement represented an attempt to improve the situation of Rhodesia's Black population. Also, as most Rhodesian Jews are engaged in industry and commerce, they would have welcomed the easing of the economic situation.

### SOUTH AFRICA'S CHRISTO-CENTRIC EDUCATION

Disquiet is being felt by South African Jewry at the implications of the Government's "Christo-centric" education policy. This has been defined by the Minister of Education as prescribing that education in State-maintained schools "shall have a Christian character founded on the Bible". The Board of Deputies, at its 27th congress in Johannesburg, decided to consult its provincial committees, so that a unified attitude can be adopted throughout the Republic. The Cape committee of the Board has already urged Jewish parents in the Cape Province to withdraw their children from the classes.

### CEREMONY IN GURS

In October, 1940, the Jews of Badenia and the Palatinate were deported to unoccupied France and imprisoned in the emigrants' camp of Gurs. Many perished in the camp, and others were later deported to Auschwitz.

In memory of the victims a Memorial Stone at the entrance of the cemetery had been erected by the municipalities of Badenia and the Israelitische Oberrat in 1963. This year, on May 14, a Memorial Hall was consecrated in the presence of the German and Israeli Ambassadors to France, representatives of the French authorities, Mayors and other municipal dignitaries of Badenian towns, and representatives of the Jewish organisations in Germany. The first address was delivered by the Mayor of Karlsruhe, Otto Dullenkopf, the other speakers included the German and Israeli Ambassadors and the President of the Israelitische Oberrat, Werner Nachmann, who is also Chairman of the Zentralrat of the Jews in Germany.

### HELP FOR JEWS IN MARSEILLES

"La Residence", a purpose-built block of flatlets for old people in Marseilles, towards the furnishing of which the Central British Fund for Jewish Relief and Rehabilitation has contributed £9,000, is about to receive its first residents. In addition to the single flats with one double on each floor, there is to be a day centre in a large room which will also be used for services, and a small canteen.

The Jewish community in Marseilles has increased since 1962 from 12,000 to about 75,000. The social problems which have resulted are great and much still has to be done, as only the fringe of the need has been met. The Edmond Fleg Centre, which the C.B.F. helped to establish in December, 1963, is now to be extended with the aid of an additional C.B.F. grant of £7,500.

### ITALIAN NEOFASCIST GAINS

In the recent Italian General Election the extreme Right, mainly composed of the Italian Social Movement and their Monarchist allies, recorded their biggest gains in national elections since 1953. They doubled their Senate representation from 13 to 26 with a 9.2 per cent vote. In the Chamber of Deputies they secured 56 seats, with a 8.7 per cent vote, compared with 30 seats in the 1968 election. The Christian Democrats obtained 267 seats in the Chamber.

Jewish circles feel that, although the neofascists had a large increase, it was contained below a 10 per cent acquisition of parliamentary seats, which is regarded as the "danger line".

### DANISH JEWRY'S PRESIDENT

Dr. Isi Foighel, a 44-year-old professor of law at Copenhagen University, succeeds Mr. Leo Fischer as president of the Danish Jewish community. He has just returned to Copenhagen after visiting Tel Aviv University, where he gave a series of lectures on the laws of the European Common Market.

## JEWRY IN THE EAST

### MOSCOW BARMITZVAH

Moscow's Central Synagogue in Arkhipova Street witnessed its first barmitzvah for 27 years. The celebrant was Leonid Slepak, the younger son of Mr. Vladimir Slepak, the Moscow-Jewish scientist known for his struggle to obtain permission to emigrate to Israel. Apparently the synagogue's board of management gave permission for the ceremony without knowing who it was for, Mr. Slepak announcing that it would be his son only after the sefer Torah had been brought out of the Ark.

Mr. Edward Heath, the Prime Minister, Mr. Wilson the Opposition Leader, and 200 other British M.P.s, sent a specially inscribed prayer-book to Moscow as a barmitzvah gift for Leonid Slepak. The book was impounded by Soviet customs officials according to whom its dispatch had contravened Soviet law in two respects.

A reception in London to celebrate Leonid Slepak's barmitzvah was attended by the boy's grandmother, Mrs. Berta Rashkovskaya, the only member of the Slepak family so far allowed to emigrate to Israel. On behalf of the Anglo-Jewish community a certificate was presented to Mrs. Raskovskaya marking the planting of 13 trees in Leonid's name in the Soviet Jewry Forest in Israel.

### HARASSMENT OF WOULD-BE EMIGRES

The twelve Moscow Jews who have applied to emigrate to Israel and who were called up for army service, continue to be harassed by Soviet security police. Two more Moscow men, Professor Alexander Voronel, 41, and Mr. Leonid Tsypin, 20, have been called up. Mr. Alexander Slepak, the son of the Moscow scientist, Mr. Vladimir Slepak, who seems to have been singled out for special attention by the KGB, is exempt from military service on medical grounds.

Six Moscow Jewish families wrote to the Soviet authorities protesting against the military call-up of Moscow Jews as a punitive measure for applying to emigrate to Israel. The signatories, who include Professor Alexander Lerner and his wife, renounced their Soviet citizenship and demanded to be accorded Israeli citizenship.

Mr. Vladimir Markman, of Sverdlovsk, who applied to emigrate to Israel about six months ago and was arrested in April, is to be charged with anti-Soviet activities and may face several years in gaol. In Lutsky, a town in Western Ukraine, a man called Komarovskiy has been gaoled and charged with disseminating the view that Israel was not an "aggressor" nation.

Another Sverdlovsk Jew, Mr. Leonid Zabelshinsky, was among those arrested in different parts of the Soviet Union apparently as part of the KGB's attempt to avoid the possibility of protest during President Nixon's recent visit to Moscow. Among others reportedly arrested was Mr. Valery Panov, the former Leningrad Kirov Ballet dancer, who was detained for ten days.

### RABBINIC HONOUR FOR RIGA SCIENTIST

Chief Rabbi Jakobovits and the Emeritus Chief Rabbi, Sir Israel Brodie, have conferred the special honorary title of "morenu" ("our teacher"), the dignity of a rabbinic honour, on Professor Herman Branover, the Riga Jewish scientist. On behalf of the Conference of European Rabbis and the London Beth Din, the professor is saluted for his heroic efforts to teach Judaism to Riga Jewry in the face of severe harassment by the Soviet authorities.

### BULGARIAN AWARD

For her active participation in the fight against fascism Mrs. Veneta Sabetai Kaleva has, on her 70th birthday, been awarded the "Order of September 9, 1944" by the Bulgarian Council of State. Mrs. Kaleva, who already holds the "Order of National Liberation" and the silver Labour Medal, is one of a large number of Bulgarian Jews decorated for services in various fields.

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## THE BISMARCK PROBLEM

A collection of essays on Bismarck written by a number of historians after 1945 has been published in Germany recently.\* This publication should be of special interest to the readers of this journal, particularly to those who had spent their formative years in the Bismarckian Reich. To see the creator of this State in the light of history after his creation has crumbled into dust has a particular fascination. It evidently had a strong attraction to those historians who started a lively controversy about Bismarck's role in European history immediately after the collapse of the Third Reich. What is so extraordinary about this debate is that it was sparked off by the work of a Jewish refugee, Erich Eyck's three-volume biography of Bismarck written in England during the war. What is even more remarkable is the fact that Eyck's work represents the first comprehensive biographical study of Bismarck ever achieved. It is therefore natural that most of the contributors to this collection take Eyck's work as the starting point of their essays. They are unanimous in praising his book for its honest endeavour to be objective, its painstaking research into the historical materials and its skill in presenting the facts. None of them entirely does agree, however, with his conclusions, and it is the ensuing debate that makes this collection such good, at times exciting, reading.

Who was Bismarck? A cosmopolitan diplomat or a Prussian Junker? A revolutionary or a reactionary? A Christian believer or a hypocrite? These questions and many others have been asked, and no consensus has ever been obtained. Yet all agree that he had greatness. Again: Was the idea of creating German unity without the Hapsburg lands a misconception? Could the war with Austria in 1866 have been avoided? Was the Franco-Prussian war of 1870 a war of aggression staged by Bismarck? Can he be regarded as responsible for the events that followed his dismissal in 1890? Can it be said that the work of his life must bear some responsibility even for the rise of Hitler? These are some of the problems connected with Bismarck's work considered in the collection of essays.

Yet we first have to state the thesis for which Eyck contends. While he looks upon the unification of Germany under Prussian dominance as a natural development, he believes that it could have been achieved by less violent means, and that German history would have accordingly taken a more moderate course if Liberalism had been allowed to influence political life in Prussia. When Bismarck came to power in 1862, Liberalism had begun to establish itself. But by ousting Parliament in the years of the "Verfassungskonflikt" (1862-66) Bismarck nipped the flower of Liberal political life in the bud. Democratic liberalism, which made its first appearance in Germany at the successful con-

clusion of the War of Liberation in 1815, had been foiled by the Reaction of the Metternich period and suffered a further setback after the March revolutions in Berlin and Vienna in 1848. And now, when the dream of the bourgeois class of political power seemed to turn into reality, it vanished in the glare of Bismarck's stupendous successes in 1864, 1866 and 1870, to find a merely spurious realisation in the newly created Reich. A declared opponent of parliamentarism Bismarck managed to keep the democratically elected Reichstag from real political power. Thus, Eyck's argument goes, political life in Germany was crippled, and the political parties, deprived of influence, allowed themselves to be corrupted by the splendour of Germany's prestige in the world and the material benefits at home.

Eyck's critics deny the validity of his suppositions. They point to the hostility of Austria and Russia during the Olmuetz episode when Prussian plans for unification were thwarted, and to the no less forceful opposition by Napoleon III to any kind of consolidation of Germany on the right bank of the Rhine. In their view, the evolution of German history would not necessarily have been less violent without Bismarck. They argue that the twin forces of democracy and nationalism, which had been at work since 1815, were too revolutionary to think otherwise. Unity and Liberty was written in the banner of the Liberals, true disciples of the French Revolution. Under this sign the students in 1815 had stood against the reaction, and the bourgeois had fought for the same ideals on the barricades in 1848. Would the Liberals have been more pliable in the sixties and seventies? Jacob Burckhardt, the great historian, evidently did not think they would. He declared that Bismarck carried out what would have happened without, or even against, him and that the growing flood of democracy would have produced a violent upheaval. Eyck's critics also point out that, in spite of the ruthless methods he applied to achieve his aims Bismarck, the man of "Realpolitik", showed a sense of moderation when dealing with his adversaries. The period from 1871 to 1914, they say not without justification, was a period of stability such as Europe had not enjoyed for a very long time. Bismarck, a true Conservative, shared with conservatism the doubt in progress and in the perfection of ideas. He preferred to count on the fallibility of human beings. He was a cynic but, above all, he was at heart a sceptic. Herein he was the antipole of a Liberal who optimistically believes in progress and perfection.

So far as Bismarck's domestic policy is concerned, Eyck's critics must admit that Bismarck stifled a healthy growth of parliamentary life and that much political talent was wasted during his chancellorship. They pay Eyck the compliment of having documented this particularly well. Still, the important question remains, why the demand for a truly parliamentary representation of the people was not pushed much more strongly after the Iron Chancellor had left the scene. Can Bismarck really be made responsible for what happened in the 25 years of the Wilhelmian era? The hypernationalism practised by broad masses at that time had nothing to do with Bismarck who had always been opposed to any kind of Pangermanism. He had equally been opposed to the centralism favoured by the Democrats and later put into practice by the National Socialists.

It is impossible to draw an all-embracing picture of Bismarck and his work. His personality is too many-sided and his policies often too ambiguous. It is therefore not surprising that none of the essays collected in this book shows Bismarck and his work in the same light. At the same time, the reader is left with one pervading impression, namely, that Bismarck stood at the end, and not at the beginning, of an era. He only recognised states, not nations. He was solely guided by the *raison d'état*, by which he understood the maintenance and furtherance of the *body politic* he was called upon to serve. His foreign policy was still "Kabinetts-politik", and he used the craving of the Germans for unity for the aggrandisement of his native Prussia. His domestic policy was likewise dictated by the desire to maintain the existing social order. He dreaded the new forces, democracy and socialism, and he felt—and expressed—the fear that his creation would not survive him for long, becoming a prey to the ideas of a new era. One is therefore left in doubt whether there are many strands which connect Bismarck with the Germany that arose after him.

### JEWES IN IDSTEIN

The community which existed at least from 1700 onwards, had about 75 members before 1933 (1843: 235). After the war "one hardly knew where they had gone" reads the lapidary statement in the recently published illustrated work, "Idstein", issued by the Town Council. The article on the history of the town, written by Dr. Fritz Geisthardt (Wiesbaden), deals with the Jewish community in the chapter "National Socialism and Second World War". Among the representatives of the community he mentions the name of Josef Hes, who served as a Jewish teacher in Idstein for more than two decades (until 1938), and whose duties included the religious tuition of the inmates of the Heilerziehungsanstalt Calmenhof founded in 1924). E.G.L.

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\* Das Bismarck-Problem in der Geschichtsschreibung nach 1945. Editor Lothar Gall. Kiepenheuer & Witsch, Köln-Berlin, 1971.

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## EFFORTS REWARDED

### The Work of the Jewish Trust Corporation

The question is sometimes asked, why the Old Age Homes are jointly administered by two organisations, the AJR and the CBF. The answer is that, under different aspects, both organisations can legitimately regard these wonderful residences for elderly former refugees as "their" Homes. The AJR, as the representative body of the Jews from Germany, derives its title from the fact that the funds for the establishment and maintenance of the Homes originate from restituted assets of former Jewish communities built up by AJR members and their forefathers, and of individual German Jews who perished without leaving any heirs.

Yet the recovering of these assets was not an easy task. And here the CBF comes in. Together with other major Jewish relief organisations it founded the Jewish Trust Corporation (JTC) in 1950 to claim the restitution of communal, heirless and unclaimed personal property in the British Zone of Germany and the British sector of Berlin. The headquarters were established at Woburn House and Dr. C. I. Kapralik, Joint Secretary of the CBF, was appointed General Secretary of the JTC. He held this important office for almost two decades until he retired in 1969. Under his aegis the task of the JTC was brought nearly to completion. His opposite numbers who carried out the field work were the general managers in Germany, the first of whom (from 1950-1955), Dr. Reinhold Lachs, did most of the spadework and has remained associated with the work in a consultative capacity also after his return to London.

It is most fortunate that the saga of the Jewish Trust Corporation has been put on record by its General Secretary, Dr. Kapralik. The period from the formation of the JTC in 1950 until the end of 1960 was described in his book "Reclaiming the Loot" (1962). He will hardly have expected at that time that the amount of work still to be carried out and

the further successes achieved would be so far-reaching that they would call for a sequel to this book. Yet this is what happened, and Dr. Kapralik has now presented us with a 121-page second volume of "The History of the Jewish Trust Corporation for Germany".

The progress made during the second decade is reflected in the assets recovered during that period. While they amounted to DM 140,640,000 at the end of 1960, they rose to about DM 173,471,000 by the end of 1970. The assets accrued in the years 1967/8 were particularly substantial as the result of a settlement with the German Government, which the author rightly describes as "the greatest legal achievement of the history of the JTC". It would involve too many legal technicalities if we described the background of this settlement in detail. Broadly speaking, it is based on the Federal Restitution Law (BRueG). Originally the total payments to be made under BRueG were limited to DM 1,500 million and the JTC as well as the "successor organisations" for the other two Western zones had received DM 90 million under that law. Later, in 1964, the ceiling of DM 1,500 million was lifted by an amendment to BRueG. As the result of protracted negotiations and the hearing before an arbitration tribunal, a further DM 46,370,000 was awarded to the successor organisations of which DM 17,730,000 were allocated to the JTC.

This is only one, albeit the most outstanding, example of the legal intricacies with which the officers of the JTC had to cope in the course of their activities. But for their persistence, initiative, skill and undaunted optimism, the amounts recovered and made available to the benefiting organisations would certainly have been less substantial.

The author gives a detailed account of the distribution among the beneficiaries. According to an agreement, concluded in 1955, altogether about 65 per cent go to the Jewish Agency and the American "Joint", 10 per cent to the Council of Jews from Germany, and about 25 per cent to the CBF.

The Council of Jews from Germany redistributes its share among its affiliates, together with the share it receives from the successor organisation in the American zone (JRSO). In this country, the major part of the funds accrued from the Council has been used by the AJR Charitable Trust for the erection of Hannah Karminski House and for the contribution of one-third towards investment costs of the Flatlet Home, Eleanor Rathbone House.

The major part of the income accruing to

the CBF is used for the Homes whose property stands in the name of the CBF. Annual allocations out of these funds are also made to Self Aid of Refugees and, towards the costs for the administration of the Homes, to the AJR and the CBF. During the period reviewed in the book, Heinrich Stahl House and Osmond House were established in 1962 and Eleanor Rathbone House in 1969. The publication carries beautiful photos of these Homes as well as of other buildings erected with the help of JTC funds in this country, Israel and U.S.A.

The narrative is written in a concise and fluent way, and the legal-minded reader will also find much valuable material in the Appendix which quotes regulations, decisions and settlements. It is most gratifying that this important chapter of Jewish post-war history has been recorded by Dr. Kapralik, who has proved as proficient a chronicler as he was effective as one of the driving forces of the work itself.

W.R.

### CARDINAL HEENAN ADDRESSES C.B.F.

Cardinal Heenan, Archbishop of Westminster, addressing the annual luncheon of the Women's Division of the C.B.F. and British O.S.E., spoke of his compassion for the many Jews who had suffered so terribly at the hands of so-called Christians. "Whatever I can do to help further the work of the C.B.F.," he said, "is my personal act of restitution". It was always a privilege and great joy to him to help Jewish causes. He had been able in a small way to help some of the Jewish victims of Soviet persecution.

The Chief Rabbi, proposing a vote of thanks to the Cardinal Archbishop, said that he, himself, owed his life to the Central British Fund which, in its infancy, had brought him and his family to this country. So he was always glad to appear on a C.B.F. platform.

Mrs. Edmund de Rothschild, President of the Women's Division, welcomed the guests and reviewed the present work of the C.B.F. in particular its concern for Jewish refugees in the United Kingdom; nutritional and welfare projects for Jews, particularly the very old, in North Africa and Morocco; and other work among those who were anxious to leave or had left their countries of origin.

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## BERLIN'S PRIVATE SYNAGOGUES

Two recent anniversaries have focused afresh the interest in the history of Berlin Jewry: the tercentenary of the Berlin Jewish Congregation and the 25th anniversary of its rebirth after the fall of the Nazi régime. [Reports of the celebrations and a review of the *Festschrift* which was published for the 25th anniversary have appeared in *AJR Information*.]

The total number of the city's synagogues amounted to 94. Of these, twelve belonged to the *Hauptgemeinde* (chief congregation) and the *Adass Jisroel*, while the remainder were private foundations, some of them subsidised by the chief congregation.

The octogenarian Max Sinasohn, a former Headmaster in the service of the *Adass Jisroel* (his book on the history of the Berlin *Adass* was reviewed in *AJR Information* in July, 1967) has undertaken the considerable task of tracing the history of the numerous private synagogues, which extends over three centuries.\*

Owing to the loss of important documentary material—through Nazi action and war damage—the author faced great obstacles. A widespread correspondence with surviving former members of these private synagogues has enabled him to fill many gaps. An even more important source of information has been his own experience. Although not a born Berliner he spent four decades in the city, leaving it as late as 1942 when he escaped to occupied Belgium. There he led an underground existence till the end of the war.

For the survey of the earlier periods, up to 1900, a certain amount of literature was available. The continuation of the story through the present century may be described as a "labour of love": the narrative takes the form of a tour through the various Berlin districts and deals sometimes briefly sometimes in detail with the local private synagogues, their rabbis and other officials. An appendix of illustrations, showing buildings and prominent rabbis, will endear the volume to many former Berlin Jews.

The earliest period, dating from the re-admission of Jews by the Great Elector, presents a rather sordid picture. No congregation existed as yet, and the lack of it, and of com-

munal places of worship, led to endless quarrels. The better-off members of the community organised services at their own homes, but the rivalry between them, and their refusal to admit every co-religionist, caused a great deal of unpleasantness. Even the State authorities were sometimes dragged in and must have welcomed the foundation of an official congregation and the opening of its first synagogue in the *Heidereutergasse* (*Alte Synagoge*). This took place in 1714 — so, strictly speaking, the tercentenary applies to the community as such rather than to the official congregation.

It is only fair to conclude that the proverbial organisation of communal affairs which was to become the pride of Berlin Jewry owes not a little to the model set by the Prussian State which could not fail to make its impact on the Jews' own approach.

Even so, it was unavoidable that a lively community should continue to have its conflicts on religious and political issues. The book reports on the later attempts to victimise Zionist rabbis. But there is a marked difference between the rather chaotic beginnings and the great achievements of later times.

A few of the private synagogues remained in existence for a considerable span of time, the *Beth-hamidrasch*, on the premises of the *Alte Synagoge*, maintained its activities from 1743 till the beginning of the Second World War. Primarily a place of learning, it also had its own synagogue. Its first rabbi, David Fraenkel, came from Dessau, and his move to Berlin had far-reaching consequences, for it caused one of his pupils to follow him (and to join the *Beth-hamidrasch*). This pupil was Moses Mendelssohn. Meyerbeer's grandfather, too, was a member of the *Beth-hamidrasch*.

Rabbis who taught at the *Beth-hamidrasch* included Simon Weyl, the last *Oberrabbiner der Brandenburgischen Kurmark*; Esriel Hildesheimer, the first rabbi of the *Adass*; and Eduard Biberfeld. In 1939, after Biberfeld's emigration to Palestine, the young Eli Steinberg took over and held daily services until his deportation in 1942.

The *Lippmann Tauss Synagoge*, in the *Golnowstrasse*, existed from 1776 till November, 1938.

The outsider among the older private communities was the *Reformgemeinde*, founded in 1845. One of its rabbis, Josef Lehmann, had been one of Esriel Hildesheimer's favourite pupils at the *Orthodox Rabbinerseminar*. His later radical breach with tradition did not prevent Rabbi Meier Hildesheimer, Esriel's

son, from collaborating with him in the field of social work. The author makes no attempt to conceal his deeply felt aversion against the aims and practices of the *Reformgemeinde*, but he has been broadminded enough to include a contribution from James Rosenthal (now a correspondent of the Israeli paper *Haaretz*) which takes a somewhat more sympathetic view.

Max Sinasohn's strictly traditional outlook, reflected throughout his book, enables him to acquaint the reader with life in Berlin's Orthodox community whose set of values deviated fundamentally from that of the liberal majority. But it is significant that the leaders of German Orthodoxy, in contrast to those from Eastern Europe—and to the ultra-Orthodox in present-day Israel—laid great stress on secular education. Most of the rabbis were graduates of German universities. On the other hand, traditional Jewish learning remained the centre of their existence. The realisation of S. R. Hirsch's *Thora im derech erez* (*Thora and secular culture*) is evident in the biographies of German Orthodox rabbis to which the author and his collaborators have devoted a good deal of space.

The scope of the book thus extends far beyond a mere accumulation of facts. A warm-hearted witness, the author offers insight into a way of life which may be less familiar to many but without which the image of German Jewry would be incomplete.

### ARONSON PRIZE

In 1919 the Ber'in physician and bacteriologist, Dr. Hans Aronson (Koenigsberg, 1865-Dresden, 1919), a pupil of Robert Koch and assistant of Paul Ehrlich, endowed a Trust for prizes to medical scientists. From 1922 onwards altogether 22 prizes were awarded. During the years of persecution the name of the benefactor was eliminated from the Trust. In 1968 the Trust was dissolved, but two years later the Berlin Senate decided to revive the prize. The Prize winners of the years 1971 and 1972 were Professor Dr. Walter Schaefer (Tuebingen) and Professor Dr. Hans Werner (Director of the Robert Koch Institute, Berlin). The Prize carries a monetary award of DM 5,000.

E.G.L.

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## BIRTHDAY TRIBUTES

### EDUARD ROSENBAUM 85

"It is a custom more honour'd in the breach than the observance". How wholeheartedly Eduard Rosenbaum would agree with Hamlet's words! What years ago he pertinently described as a "mutual admiration society", i.e., the custom of exchanging congratulations when every five years a round birthday is looming in the background, is fast degenerating into a society of mutual apologies—so general has become the reluctance to accept public congratulations, be they expressed ever so sincerely by close friends.

Nor is Eduard Rosenbaum a "reluctant debutant" to this congratulatory merry-go-round. Being—*incredibile dictu*—85 on July 26, he had to suffer from its exertions ten and five years ago when Robert Weltsch with his usual masterly skill succeeded in combining admiration with apologies. Is it then really an observance better to be broken than honoured? We would take the liberty to doubt it. It is, to say the least, an unavoidable one, and if you cannot beat it you had better join it, be it at the giving or the receiving end. But it has other advantages to its credit. Even if the recipient of the written honours can only face them with an indulgent smile of acquiescence, the spokesman and those in whose names he speaks obeys a genuine desire.

### Promoter of Scholarly Research

We former German Jews are, after all, a stricken community. Ours has been a fate of momentous tragedy whose shadows follow us wherever we go. Every survivor feels himself a miracle. Therefore—to speak with Hamlet again—we have "to absent us from felicity a while . . . to tell" the "story." And the Story is not merely the sequence of events. The Story is the men and women, their lives, their experiences, their achievements. To shun the duty of having one's life recorded, especially if it adds pride to the image of German Jewry, becomes thus a matter not of personal but of public concern. When seen in this light, we are sure Eduard Rosenbaum would be the last to spare himself. As a promoter of so many communal causes, particularly in the field of scholarly research in German-Jewish history as the Leo-Baeck-Institute and the Wiener Library, his very personality is an indispensable specimen of the Story of that unique chapter of Jewish history we have witnessed. We are called upon not to let it sink into oblivion but to testify, be it even by a temporal intrusion into our privacy. That Eduard Rosenbaum has not only been one of the collective, but an eminent individual witness of important historical episodes need not be repeated here from former Laudations; it makes his duty the more compelling.

A great deal has been told of "royal merchants"—a term coined expressly to acclaim the happy blending of two apparent opposites. But what of economists, devoted to *belles-lettres*, of artist-sociologists, of *esprit* rooted in profundity, of a youthful sage? Eduard Rosenbaum combines all such seeming contrasts and many more which it would be impossible to enumerate. In spite of their diversity they live in him in perfect harmony linked together by an almost limitless universality of knowledge and humanity. The width of his intellectual horizon holds ever new surprises for the delighted reader of his studies and essays.

Having thus plucked up courage to dis-

regard our *Jubilar's* feelings by publicly making known something, albeit in allusions, of his intellectual faculties, we may just as well risk some more frowns on his forehead by adding a few words on the personality behind it all. Frowns of real annoyance would, by the way, show an entirely new facet of the well-known and well-beloved figure in our midst; for we only know him good-humoured, witty and wise, a perennial source of brilliant flash-lights, epigrammatic anecdotes and colourful recollections; a joy to see smiling and to join in a good laugh.

May there be many more productive and enjoyable years for you, dear Dr. Rosenbaum, your dear wife, who is naturally included in our wishes, and for all those who are happy and grateful to count you one of us.

You need not necessarily be 85 to be told all this, but it helps.

EVA G. REICHMANN

### CONGRATULATIONS TO FRIEDRICH WALTER

My dear friend Friedrich Walter,

The rumour goes that it will be your seventieth birthday on July 19. Although quite unbelievable, it seems to be true since I have been asked to write for this paper a birthday tribute for you.

Looking back to the beginning of our friendship, the incredibility is reversed: in relation to our advanced age our friendship is still very young and it has the characteristics of youthfulness. For instance our heated conversations on all kinds of burning problems of our time. Sometimes we fight with no holds barred for our divergent points of view, at others, on the whole more often, we are in happy agreement; but always it is very lively thanks to the refreshing immediacy of your touch.

Our ever recurring theme is Thomas Mann. We never get tired of exploring the intricacies of his art and the mysteries of his personality. That there is a distinct difference in our approach may be the reason for our explorations never being repetitive: mine is very personal, based on the insights of a life-long friendship with the great man; yours is that of the artist of the same craft. It was Thomas Mann himself who, in a letter of 1938 to the well-known essayist Ferdinand Lion, testified that you belong to the guild of his craft as one of the most gifted of the younger generation.

There is, however, one topic you persistently avoid. You hardly ever talk of yourself. Why, as the good friends we are, would you not tell me with justified pride of the achievements against all the overpowering adversities of fate? A fate, in spite of the individual differences and variations, we have shared. Reluctantly and rather self-deprecatingly you told me of your literary beginnings at the Berliner Börsenkurier in the "Feuilleton-Redaktion" or of your youthful employ-

### ss ST. LOUIS

AUTHOR researching voyage of St. Louis May/June, 1939, with view to writing factual book would like to hear from passengers or close relatives. Letters, diaries or other material would be carefully looked after and promptly returned. All communications treated in strict confidence. Box 286.

ment as literary adviser with the world-famous Barnowsky Bühnen from 1931-33. However, the vast destructive curse of our time cut your promising career short and in 1933, after the "Machtergreifung", with deeply wounded self-confidence you left the country for France, the time-honoured haven of the German literary fugitive.

Your natural amiability made it easier for you than for many of your self-centred compatriots to communicate with the young French students of German and to hold the position as "Assistant d'A'lemand" at the University of Nancy until the Germans overran France in 1940. Luckily you reached England and served with the Pioneer Corps until 1942, when you were able to teach again, an activity which is much more in character with your pacifistic and humanistic inclinations. At last in 1947 you returned to journalism as a member of the editorial staff of the German language periodicals "Blick in die Welt" and "Auslese". In 1952 happier days arrived when the Südwestdeutsche Rundfunk asked you to join them as their London cultural correspondent. This opened a wide sphere of potentialities for your discerning artistic and intellectual talents and thus gave the listeners of the Südwestdeutsche Rundfunk a fair and as complete a panorama of the cultural life of this country as the solely abstract medium, the aerial voice, can give. In acknowledgement of your successful services for the better understanding between our two nations, the Federal German Government bestowed on you in 1962 the Bundesverdienstkreuz I. Klasse.

Just before the war your first novel "Nächte mit Cassandra" was published by Allert de Lange in Amsterdam. It was immediately received with unanimous acclaim. But when your second little masterpiece, "Reise mit einem Engel" appeared in 1940, there was no time left for a joyous reception. The German invasion of Holland and the cruel upheaval of this event swept them both away together with their publisher and all his publications. In 1950 and 1952 respectively a German firm undertook the republication of your books, but again misfortune struck: the dishonest publisher vanished into nowhere with your books and royalties, and since then not a copy could be traced. What a loss and disappointment for you! I take this opportunity to plead for a re-issue of these two novels of rare distinction in the interest of all of us who appreciate and enjoy good reading and of the author, that at last he may earn the reward that has long been his due.

In a letter to his American friend Agnes Meyer, of October 7, 1941, Thomas Mann called himself a "Weh-Froh-Mensch" wie Gilgamesch. I quote from the English translation: "When like Gilgamesch he [the biblical Joseph] called himself a g'ad-sorry man [Weh-Froh-Mensch], it was in the sense that he knew the happy side of his nature was capable of much suffering, but on the other hand did not believe in suffering so bad and black that it would prove too dense for his own light or the light of God in him to penetrate."

I think, dear Fritz, you will not contradict me if I call you in the same sense as Thomas Mann called himself "a glad-sorry man", and with all the other good wishes I a'ways have for you, not only for this important day, my most solemn wish is that the light of your "Weh-Froh-Menschentum" may always shine through any c'oud that may throw a passing shadow on your otherwise happy life.

I am, my dear friend,

Yours affectionately.

IDA HERZ.

# NAZIS AND LITERATURE

## A New Revealing Book from France

A book by Lionel Richard, a young French Professor of German Literature ("Nazisme et Littérature" Cahiers Libres 187-188; François Maspero, Paris, 1971, frs. 14.80), analyses the problem of Literature under the Nazis from a new angle: rather optimistically, assuming that the direct influence of Nazi literature in Germany is small today. Richard asks the question whether this is sufficient ground for ignoring it which he answers with a quotation from Marx "The traditions of all past generations weigh heavily on the brains of the living".

Richard traces the historical origins of Nazi literature to the period after the so-called "Wars of Liberation" of 1813-1815, when post-Napoleonic political restoration, reaction and Prussification in Germany reflected itself ideologically in romanticism and a longing for a return to medievalism coupled with chauvinism, antisemitism and a general putting back of the clock. Richard shows a direct line from "Turnvater" Jahn via tendencies of the Wandervogel movement at the turn of the century to the Hitler Youth, running parallel with the ideological befogging by Kitsch—from Ganghofer, Wilhelm II's favourite author, Courths-Mahler, the "Gartenlaube" and Karl May adored by Adolf Hitler to the direct ideological antecedents of the Nazis like Hermann Löns and Walter Bloem, the antisemites Langbehn and Bartels to open propagandists of Nazism like Hanns Johst, Wilhelm Schäfer, Hanns Heinz Ewers, Kolbenheyer, Carossa, Blunck and others.

The main point of Richard's study is that

it is worth salvaging everything from the dust of the past which could help to understand the present. He traces ideological brainwashing by mass-media in Germany since the days of the Weimar Republic and finds terrifying parallels between the Hugenberg press and the Kitsch Literature of the Weimar period and the mass circulation press, the "Landserhefte" (paperback series glorifying the "heroic" deeds of the Hitler Wehrmacht) and openly neo-Nazi publications in the Federal Republic. Richard shows how ideological perversion by Nazism extended far beyond the German frontiers, and produced quite a number of ideological collaborators with the Nazi occupiers in his own country, France.

The decisive lesson of this book, the danger of ideological brainwashing by mass-media, cannot be repeated often enough. One may hope that Richard's book, with its appendix of detailed and useful documentary material on the history of ideological Nazification and the struggle against it, may soon appear in an English edition.

F. HELLENDALL

### MISS ILSE FUSS 70

Miss Ilse Fuss (Glasgow) will celebrate her 70th birthday on July 8. For many years, she has been Hon. Treasurer of the Society of Jewish Refugees in Glasgow, the local branch of the AJR. In this capacity she closely cooperates with AJR headquarters in London. We extend our sincerest thanks to Miss Fuss for her long-standing devoted services to the cause of our community and wish her many happy returns of the day.

### MR. RUDOLF APT 90

On July 25, Mr. Rudolf Apt will join the ranks of the nonagenarians. He may look back on many decades of devoted services to his fellow-Jews and their organisations. In Dresden, where he and his family lived until 1939, he took a leading part in the work of the Central Verein and the Jewish community. In this country he became associated with all major organisations built up by the Jews from Germany. For many years he was chairman of the Welfare Committee of the New Liberal Jewish Congregation (now Belsize Square Synagogue) which, in recognition of his long-standing services, has made him an honorary member. He still follows up the work of the committee with lively interest. Mr. Apt was also one of the first members of the Leo Baeck Lodge. Last, but not least, he helped building up the AJR when it came into being during the difficult war years and has been an interested Board member ever since.

The enumeration of Rudolf Apt's activities does, however, not do full justice to his personality. Not only have we to add the courage and resilience with which he established himself anew in this country. Above all, we have to record with gratitude and admiration the kindness, understanding and youthful open-mindedness by which he has endeared himself to all who know him. His zest for life is unimpaired by his age, and only recently he paid a visit to Israel.

We extend our sincerest congratulations to our friend Rudolf Apt. W.R.

### MISS PAULA ESSINGER 80

Miss Paula Essinger recently celebrated her 80th birthday. Together with her sister, the late Anna Essinger, she transferred Landshulheim Herrlingen to Otterden, Kent, in 1933. Bunce Court was not only a boarding school, but to hundreds of refugee children also the only home they had. Miss Paula Essinger still lives there, together with two of her sisters. All those who know "Tante Paula" extend their heartiest birthday wishes to her.



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# IN MEMORIAM

## DR. FRANZ MEYER

Dr. Franz Meyer recently died in Israel in his 75th year. Born in Breslau, he spent his formative years in the "Blau-Weiss" and later joined the Zionist Students' Fraternity KJV. He studied philosophy, but some time after the completion of his studies joined his father's firm in Breslau. He also became active in Jewish and Zionist work in his home town and served as a Board member of the community. In 1933 he moved to Berlin, having been appointed Head of the Palestine Office and Executive Director of the Zionist Organisation in Germany. He also became Joint Director of the Reichsvertretung. In 1939 he emigrated to Israel, and after the establishment of the State, obtained a responsible position in the civil service.

Dr. Meyer had wide scholarly interests, especially in the fields of philosophy and history of religion. After his retirement he published a number of treatises on these and related subjects. He was a Board member of the Leo Baeck Institute where his expert knowledge proved particularly valuable.

## MR. ERICH HIRSCH

The social worker and educationist, Erich Hirsch, recently died in Germany at the age of 66. During the Second World War and the first post-war years, he lived in this country as a refugee and was actively associated with the work of rescue and relief organisations, initiated by independent politicians and publicists like Eleanor Rathbone and Victor Gollancz. After his return to Germany he was for some time in the service of the city of Berlin. Erich Hirsch was a co-founder and Board member of the Victor Gollancz Stiftung, established about 20 years ago for the promotion of youth and social work.

## RABBI DR. R. R. GEIS

Rabbi Dr. Robert Raphael Geis died in Baden-Baden at the age of 65. He was born in Frankfurt and, after the completion of his studies, officiated in the communities of Munich, Mannheim and Kassel. In 1939 he emigrated and worked in various capacities in Palestine, England, Switzerland and Holland. He returned to Germany in 1952 to become Landesrabbiner of Baden. A few years later he resigned and concentrated on Jewish historical and theological research.

Dr. Geis was Professor of Judaism at the Pedagogical High School in Duisburg, and also most active as a lecturer in academic circles, the Societies for Christian-Jewish co-operation, radio and television. His publications include a compendium "Vom unbekanntem Judentum" (Herder-Buecherei 1961) and many widely recognised treatises and essays on Jewish subjects. Dr. Geis was a pupil of Leo Baeck and had planned to write a comprehensive biography of his venerated teacher. E.G.L.

## DR. O. W. NELKI

Dr. Otto Wilhelm Nelki, who recently died in London, was born and educated in Berlin, where he specialised in diseases of the ear, throat and nose. He came to this country in 1936 and established his practice in Battersea. For several years he was physician to the Home for Aged Jews at Nightingale Lane, and also served as a medical adviser to the German Embassy. Dr. Nelki was very popular with his patients. A petition by 2,000 of them secured his release from internment during the Second World War. He stood twice (unsuccessfully) in the Liberal Party interest. Through his influence, he achieved the only Zebra crossing at Nightingale Lane, which at that time was called the Nelki crossing. Dr. Nelki was a member of the AJR.

## SENATSPRAESIDENT S. IKENBERG

Senatspraesident i.R. Siegfried Ikenberg (Cologne) died on June 2, in his 85th year. An outstanding judge at the Oberlandesgericht Cologne, he emigrated to the U.S.A. after his dismissal, but returned in 1952 at the express invitation of the President of the Court, to become Senatspraesident at the Court. He retired in 1955. Siegfried Ikenberg had already been active in Jewish affairs before his emigration. After his return he resumed his work for his fellow-Jews. For some time he was co-chairman of the Cologne Society for Christian-Jewish Co-operation. In 1962 he was awarded the Grand Federal Cross of Merit.

Many Jews from Germany are indebted to him for his services as a member of the Pensions Advisory Board for Jewish community officials ("Beratungsausschuss") since its inception in 1953. Only three weeks before his death he attended a meeting of the Committee in Frankfurt. He was physically and mentally as alert as ever, and none of his colleagues could expect that the end was so near. His judgement always excelled by the high level of his legal and human approach. Dr. E. Katzenstein (Frankfurt) expresses the feelings of all members of the Committee when writing: "Mr. Ikenberg was a fine person, an aristocrat of mind and soul, a man of great dignity and sovereign simplicity".

## MR. JOSEPH FALK

Mr. Joseph Falk (Birmingham), who recently died, took a leading part in the activities of the Birmingham Central Synagogue and Talmud Torah. He was particularly interested in the advancement of Jewish education. Mr. Falk was a member of the AJR almost since its inception. He was a nephew of the AJR's first Chairman, the late Mr. A. Schoyer. We express our sincerest sympathy to his family.

## FAMILY EVENTS

### Birthday

The AJR Club conveys its warmest congratulations to Miss Ruth Bernstein on the occasion of her 80th birthday on July 26 and to Mrs. H. Helft on the occasion of her 70th birthday on July 20.

### Thanks for Congratulations

Jacoby.—Margaret Jacoby wishes to extend her wholehearted thanks to the members of the AJR Club, to her friends and relatives for their very touching congratulations and generous gifts on the occasion of her 90th birthday.

### Deaths

Essinger.—Mr. Will Essinger passed away in his 88th year on May 20 after a very brief illness. He will be sadly missed by his family, the residents of Sunridge Court and his many other friends.

Mann.—On June 6, at his home, 40 Kingsley Way, London, N.2, peacefully in his sleep after three sad years of declining health, Frederick Mann, aged 71 years, dearly beloved husband of Heddy. Deeply mourned by all the family and his many friends everywhere. Cremation took place at Golders Green.

Schlesinger.—Mr. Fritz Schlesinger (formerly Pforzheim), of 114 Erskine Hill, London, N.W.11, died on May 31. Deeply mourned by his wife, son, relatives and friends.

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## Accommodation Wanted

MALE TEACHER requires accommodation, end of July, Hendon area. K. Saunders, 63 Newbridge Crescent, Tettenhall, Wolverhampton. WV6 0LH.

## Miscellaneous

FORMER CLIENTS OF THE LATE DR. HENRY MINDEN are asked to collect their files from Mrs. Minden, 10 Sneath Avenue, London, N.W.11, after previous appointment. (Phone 445 6119).

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## MISSING PERSONS

### AJR Enquiries

Petyan.—Mr. T. Petyan, last known address: Orchard House, Park Road, Stroud, Gloucestershire.

# THE ISRAELI SCENE

## PROSELYTES AND LAW OF RETURN

A unanimous resolution expressing "profound disquiet and anxiety at the failure of the Government (of Israel) to amend the Law of the Return . . . to read that 'a Jew is one born of a Jewish mother or one who has converted to Judaism in accordance with the halacha'" was passed at the sixth conference of the Association of Jewish Ministers in Australia and New Zealand. The resolution declared that in its present form the Law of the Return undermined world Jewry's "constant and difficult struggle against assimilation and inter-marriage".

The resolution coincided with a campaign in Israel by the Orthodox religious parties and the rabbinate for a change in the Law of the Return. They want the phrase "according to the halacha", applying to immigrant converts, added to the 1970 amendments. Under these amendments immigrants may be registered as members of the Jewish community only if born of a Jewish mother and not adhering to any other faith, or if they are converts to Judaism. They do not stipulate Orthodox conversions as demanded by Israel's National Religious Party.

In Britain, the Council of Reform and Liberal Rabbis sent a statement to Mrs. Golda Meir expressing grave disquiet at proposals to revise the Law of Return. Concern is voiced that under the proposal it will be the monopoly of the Israeli Chief Rabbinate to determine on arrival in Israel the validity of all conversions to Judaism throughout the diaspora. There is a possibility that converts and their descendants may be excluded if such conversion has taken place under the auspices of the Reform and Liberal communities.

## "THE SIX-YEAR WAR"

In a recent article the Observer, deploring the tragic killing at Tel Aviv airport, agrees that the Lebanese Government should be pressed internationally to do its utmost to prevent its territory from being used to prepare such attacks as that at Lod, just as all countries should take much more stringent security precautions at their airports on all flights to Israel. But, the article points out, these are no more than palliatives and neither such measures nor an Israeli military action will really go to the heart of the problem—the fact that the Six-Day War is already becoming the Six-Year War.

It is already the fifth anniversary of the war, but for almost a year now no serious international effort has been made to bring about a settlement that will assure both Israelis and Arabs security and a reasonable national existence, states the paper.

Pointing out that peace cannot be achieved on the basis of the present unsettled frontiers and displaced populations or the issue settled by military force on either side, the paper urges an international conference on peace and security in the Middle East.

## VISIT OF MOSCOW PATRIARCH

The Russian Orthodox Patriarch Pimen, the Patriarch of Moscow and All Russia, paid a week's visit to Israel, arriving in a Soviet Government aircraft. This was the first visit to Israel by a Russian patriarch and the first by a Soviet citizen with official status since the June, 1967, Six-Day War. The patriarch was the guest of the Greek Orthodox Church with which the Russian Orthodox Church is in communion.

The White Russian Church, which has its headquarters in New York and its own patriarch and representatives in Israel, disputes with the Moscow patriarchate the ownership of property in Israel, where the latter controls several Russian Orthodox churches which the White Russians claim were illegally handed over to Moscow by the Israeli authorities when the State was established in 1948. The White Russian Church issued a statement denouncing the visit as "Godless" and, on the walls of the Russian compound in Jerusalem were painted the words by an unknown source "Pimen go home", with a hammer and sickle and swastika emblems.

## IMMIGRATION TROUBLES

There have been press revelations of infighting among Orthodox newcomers from Soviet Georgia. It is reported that ultra-Orthodox Georgians in Israel are being torn apart by quarrels over their leadership, as well as over the disposal of funds received from abroad and over co-operation with other, more moderate Georgians in Israel. The Lubavitcher Rebbe, whom most Orthodox Georgians revere, may be asked to intervene.

## SOVIET ACADEMY INVITATION

The Soviet Academy of Sciences has invited two Hebrew University scientists to participate in a conference on the development of arid zones being held in the Soviet Union. Professor Michael Evenari and Professor Naftali Tadmor, of the department of botany, have been invited to attend.

## BRAZILIAN TRIBUTE

During Brazil's celebration of the country's 150 years of independence, the Brazilian State of Guanabara marked Israel's 24th anniversary. The double celebration was approved by the State Legislature practically unanimously, to mark the friendship between Israel and Brazil.

## VIENNA'S LINK WITH JERUSALEM

As a prelude to the Vienna Fortnight in Jerusalem the Mayor, Mr. Teddy Kollek, himself from Vienna, announced gifts from the city of Vienna. These are a scented garden for the blind, together with a large donation towards the building of a home for the aged, to give priority to former Austrian citizens.

## PROPST GRUEBER'S VISIT

Propst Dr. Heinrich Grueber, who took a leading part in the rescue and protection of persecuted Jews and "non-Aryan" Christians when the Nazis were in power, recently paid a visit to Israel as the guest of the Israeli Foreign Ministry and the Municipality of Jerusalem. Mayor Kollek bestowed on him the Jerusalem Medal and he was also received by the President of Israel, Zalman Shazar.

Propst Grueber addressed a meeting of the Irgun Oley Merkaz Europa, the organisation of immigrants from Central Europe, in Jerusalem. Mr. Heinz Gerling, who was in the chair, described the speaker as a man, "who always followed the voice of his conscience". In the course of his address, Propst Grueber expressed the hope that one day "the sons of Israel and Ishmael" would co-operate with each other in the same way as they had co-operated in an earlier epoch of history. He compared the position with the relationship between France and Germany, which had developed such a friendship unthinkable fifty years ago.

Propst Grueber is also chairman of the German Committee for Jews in Arab countries

## FORGOTTEN MARTYRS No Candle for German Jews

The May, 1972, bulletin of the Oberrat der Israeliten Badens carries a report by Landesrabbiner N. Peter Levinson on his recent visit to Israel. On the Memorial Day for the Martyrs of the Holocaust, Rabbi Levinson attended the ceremony held in the house of the Israeli Chief Rabbinate, Hechal Shlomo, in Jerusalem. He writes:

"When Chief Rabbi Unterman, Minister of Religion Wahrhaftig, and survivors of the camps lit candles, the solemn ceremony was marred for us by a bitter experience. A candle for every country, whose Jewry had been exterminated. To be true, not every country was represented, but that the Jews from Germany, who had been murdered, should not deserve a candle, was a sadly felt omission. After all, the killing had started in that country. Does one want to penalise the Jews from Germany for this? It almost sounded as if that was meant, when Rabbi Unterman declared that the tragedy had started in Germany, because the German Jews had considered themselves only as Germans and ceased to maintain any connections with the Jewish people. If the occasion had not been such a solemn one, being dedicated to the memory of our murdered brethren, I would have walked out during the address of Rabbi Unterman."

## DR. CURT WORMANN HONOURED

Dr. Curt Wormann, Director of the Jewish National and University Library in Jerusalem from 1948 until 1968, was awarded by the Hebrew University the honorary title of professor. Before he emigrated to Palestine in 1933 Dr. Wormann was head of the Library and Adult Education Department of the Berlin Kreuzberg district. He is one of the founders of the Jerusalem section of the Leo Baeck Institute.

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## NEWS FROM GERMANY

### DENIGRATION OF GERMAN JEWS REBUTTED

On the occasion of a recent visit to London, Dr. H. G. van Dam, General Secretary of the "Zentralrat" of the Jews in Germany, severely criticised a report on the Jews of Frankfurt in the Israeli press and other Jewish newspapers outside Israel. Dr. van Dam told the Jewish Telegraphic Agency:

"Rachmanism is, of course, one of the evils of society, not confined to any one country or any one ethnic group of people. To make it the hallmark of Jews in Frankfurt, as the author of that report did, is utterly misleading and madly unfair. It must be rebutted for the sake of truth and for the sake of the good name of the Jewish people. Of course, there are German Jews who are rapacious landlords, but they are no more representative than German rapacious landlords are of Germany. The writer of the article has obviously confined his research to the demi-worlds of real estate speculation and permissive entertainment, another of his fads."

Dr. van Dam went on to say: "The German Jews have made a distinctive and beneficial contribution to post-war Germany. I could name some outstanding men among them, such as the late Dr. Katz, Vice-President of the Constitutional Court at Karlsruhe; the erstwhile Burgomaster of Hamburg, Professor Weichmann; the Land Minister of Justice, Dr. Josef Neuberger; and many others. Perhaps even more important, Jews in Germany have rebuilt their synagogues and established a network of Jewish education for their children. To pretend that Jews in Germany had forgotten the Holocaust is plain nonsense. One glance at their press, and at the activities of the Central Council, would have put the author right on these points, had he taken the trouble. It is not in the interest of Jewry as a whole or Israel to try and isolate German Jews as a peculiar and outlandish phenomenon. For that matter, it is not in the interest of Jewry as a whole and Israel to try and isolate the Federal German Republic."

### MUNICH HONOURS ISRAELI COMPOSER

At the invitation of the Lord Mayor of Munich, Dr. Vogel, a reception was held in honour of the Israeli composer, Paul Ben-Haim, who was born in Munich almost 75 years ago as the son of Geheime Justizrat Dr. Frankenburger. Addresses were delivered by the head of the Municipal cultural department, Stadtrat Dr. Herbert Hohenemser, and the president of the Jewish community, Dr. Hans Lamm. Paul Ben-Haim expressed his thanks for the welcome given to him in his city of birth. To mark his forthcoming 75th birthday, a concert was given, at which works by Ben-Haim were performed. Dr. Pater Gradenwitz (Tel Aviv) spoke on the occasion and described Paul Ben-Haim as the most eminent composer of Israel.

### UNSUNG HEROES

#### Courageous German Couple Honoured

Mr. Alfred and Mrs. Margaretha Michels (formerly Magdeburg, now Muelheim) were awarded the Federal Cross of Merit in recognition of the help they rendered to a Jewish woman when the Nazis were in power. The ceremony took place in the Muelheim Town Hall and among those present was Mrs. Hermine Charles (formerly Czarlinski), London, who owes her life to Mr. and Mrs. Michels. Mrs. Charles was born in Magdeburg but lived in Berlin where her husband died in 1941.

The Michels family were old friends of hers and, in 1943, she was invited by them to stay in their house in Magdeburg. She lived with forged papers in the semi-basement and had to remain indoors during the day. The situation became increasingly dangerous when the Nazis started to search houses for "illegal" inhabitants. However, it always proved possible to avert trouble by inventing convincing excuses.

In April, 1945, Magdeburg was liberated by the Americans, and two years later Mrs. Charles joined her children who had been brought to this country before the outbreak of war. Mr. Michels, now 86, and his wife have been living in Muelheim since 1956, where they celebrated their Golden Wedding a short while ago.

### MATERIAL REQUIRED

#### Persecution of Austrians 1933-1945

The Dokumentationsarchiv des Oesterreichischen Widerstandes, Altes Rathaus, Wipplingerstr. 8, 1010 Vienna, is collecting for the purpose of research all documents, printed matters, newspapers and photos relating to the period of persecution 1938-1945. The Institute would be grateful for any material, be it in the original or copied. It is particularly interested in single copies or volumes of the German language emigrants' paper "Die Zeitung" (London). Expenses will be reimbursed.

### AJR GENERAL MEETING

This year's Annual General Meeting, held on June 8 at Hannah Karminski House, was particularly well attended. Reports were given by the General Secretary, Dr. W. Rosenstock, and the Hon. Treasurer, Dr. F. E. Falk. After the election of the Executive and Board members, Dr. Walter Schindler delivered a lecture on "Origin and Environment—Psychological Aspects of the Jewish Refugee Problem."

A full report will be published in the next issue.

## HISTORY OF IMMIGRATION

### Widespread Interest

It has often been said that given the time and the opportunity every human being might write one significant book—the story of his life. If this is true of human beings in general it seems to be even more so in the case of people whose lives will for ever bear the imprint of their experiences as refugees. This has been amply proved by the very gratifying response to our appeal for contributions to our planned history of Jewish refugees in this country.

Many members and friends spontaneously wrote or telephoned to express their appreciation of our project. Their reaction has been very encouraging. It has demonstrated what we assumed but had no means of proving: that there is an urgent need for this project to be tackled at this moment in time when memories are still alive and there is a general desire to record them for posterity.

We are particularly grateful to those many friends who sat down almost immediately to write down a summary of their personal experiences, or even in some cases to put them down on tape. Contributions are still coming in or have been promised, and we sincerely hope that it will only need this reminder to induce many more people to send in their own accounts of refugee life.

### More Contributions Welcomed

Everything is of interest for the overall picture, and every report coming in shows that, however similar the basic circumstances, there is something unique and personal in each individual case. In this context it is surprising to note how few people referred to the impact which restitution had on their lives. Human memory, alas, is very selective, and people seem more inclined to dwell on kindness encountered or hardship suffered than on the one factor that in many cases once more changed the whole direction of their lives.

Perhaps it should be pointed out again that it will of course be a long time before the results of our research will be published, but all contributors may rest assured that everything they send in will be carefully noted and will eventually help to form a representative picture of refugee life and destiny. In the meantime we shall report further progress in these columns.

As readers will have seen from the article in our May issue, the AJR has entrusted Mrs. Margot Pottlitzer with the implementation of the scheme. Letters may be sent either to the AJR or direct to: Mrs. M. Pottlitzer, 10 Wedderburn Road, London, N.W.3.

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