

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Robert Weltsch

## THE PAST AND THE PRESENT

## Approaching the New Year

Welcoming a New Year we—more than usually—become aware *dass alles gleitet und vorüberrennt* (Hofmannsthal) and that what we call present is always wedged-in between past and future. We meditate on both, on what we went through and what may be in store for us. There was not very much to edify us in the last year, nor can we escape the gloomy prospects of a future for which mankind is not prepared, neither in its ecological and demographical aspect nor from the psychological and moral point of view. This outlook seems in striking contrast to the prevailing prosperity and "good life" for most. But sometimes we cannot escape the feeling that humanity is in a quandary, unable to find a reliable system of ethical values after all the terrible things we lived through in the last decades, in an age of wars and revolutions, and at the same time an age of the most stupendous discoveries and "Copernican" turns, and the seemingly limitless advances of technology. The uneasiness of the younger generation cannot be ignored. They feel that something is rotten in the State of Denmark; in spite of material saturation they have an urge to revolt, the word revolution is a frequent though often undefined slogan. On these Holy Days we Jews are called upon to undergo the pains of self-trial as though we were facing the Day of Judgement—Yom ha'din. Where can we find inner support?

Our culture is based on ideas we have inherited from the past. Is this Past still alive? Or is it dead? This is a more important question than the invention of new machines to accelerate the production of goods. On every New Year we automatically look at the past, not only that of which we have just taken leave by changing figures of the date. All life is transformed into past at the very moment of being lived, but in human memory it retains its own existence.

The collective Past of groups or nations, usually called their history, is actually an ideology created for special purposes, says Professor J. H. Plumb in his book "Death of the Past" now published as a Pelican volume.<sup>1</sup> The author, an historian of great reputation, makes a sharp distinction between the Past, i.e., the whole accepted accumulation of facts and beliefs transmitted to us through various sources, and History as a critical method of examining such tradition in the context of changing social conditions in order to find out what really happened. This may be a semantic question, appearing to many at variance with colloquial usage of the word History, but the thesis itself is of great significance.

It is especially important for us Jews, because the starting point of the discussion is the Judaeo-Christian concept of human history. For a long time that has been primarily a theological controversy relating to the critical analysis of Scriptures, and perhaps more than elsewhere in studies of the New Testament where the cry of "demythologising" has been raised by Christian scholars. It is also the background of the protracted dispute about the historicity of the figure of Jesus. The search for establishing the historical facts—as opposed to spiritual beliefs—has occupied theologians and historians alike and has become a subject also for laymen, as we all know. Many doubts were expressed. Recently the editor of *Der Spiegel* aroused a storm in Germany by his book that undertook to refute the stories of the Gospels.<sup>2</sup> Anyhow, as far as history is concerned, any events at that time and place must belong in the framework of Jewish history. It is therefore understandable that the problem which for other reasons had been shunned by Jewish writers throughout the ages, has in modern times become an important subject also for Jewish scholars. It is of paramount interest for understanding the Jewish past. We cannot enlarge on this question here; yet we may mention a few names of well known Jews who dealt with this theme; starting with Claude Montefiore (1858-1939) against whom Ahad Haam raised his voice, the list comprises men like Josef Klausner, Shay Isch Hurwitz, Sholem Asch, Martin Buber, Franz Rosenzweig, David Flusser and Leo Baeck (*Das Evangelium als Urkunde der jüdischen Glaubensgeschichte*), Shalom Ben Chorin, and so on. The last newcomer in this line is Geza Vermes, professorial fellow of Wolfson College Oxford, whose carefully documented book *Jesus the Jew* was just published<sup>3</sup> and will certainly have a spectacular reception in Jewish and Christian circles.

The Christian tradition, however, is understandable only in the context of the Jewish idea of history because, as Plumb states, the Jews were the first to believe "that within the history of mankind a process was at work which would mould his future and lead man

to situations totally different from his past" (p. 56). With a reflection on the future the Jews traced back their history through Moses and Abraham to the first man. In this way the Past became an intimate part of destiny and a clue to the interpretation of the future. It is fascinating to follow Plumb's analysis of the effect of this idea on the Western world, in its Christian transformation, culminating in Constantine's conversion and the subsequent alliance between Church and State, one of the most far-reaching revolutionary events. The author discusses briefly but lucidly all the stages and nuances which the original idea underwent through the ages, in the writings of the Church fathers and in different Christian nations, who sometimes regarded themselves as offspring of Israel and therefore entitled to their inclusion into the sequence of Israel's Past. Anyhow, conditions have changed, and this arbitrary or merely symbolical manipulation of such concepts was transient.

Modern science has done away with the image of the Past if it was regarded as literal rendering of what had really happened. But this does not remove its religious and moral—as distinct from the historical—validity. Dr. Plumb believes that industrial society does not need the Past. Whether this is an advantage is another question, and the examples from art and architecture quoted by Plumb (p. 14) are not entirely convincing.

The real trouble with past history is that most of it cannot be scientifically verified and remains enigmatic. How can we discover the Truth in the literary sense of this word? All written history is the result of selection by the writer, certainly an arbitrary and often a distorted selection. Professor Plumb states that modern historical research has made revolutionary progress since the eighteenth century, comparable to that of natural science. The Past as transmitted to us is undoubtedly full of myth and entwined with legends which the fantasy of the writers added inadvertently (in order to elucidate their point) or intentionally (in order to infuse a tendency into the ostensibly factual account). While myth, using parables and allegories and not pretending to be history, is easily recognisable, this is not readily the case with falsified history. Jews (and others as well) have suffered enough from falsified or tendentious pseudo-history throughout the ages. How history can be unashamedly manipulated we have witnessed in our own life time, not only in totalitarian movements. In the Soviet Encyclopaedia and the official Stalinist history books of the Russian Revolution not only the very name of Trotsky was completely absent, but also his picture was erased from old photographs of the first heroic period.

Apart from such clumsy examples, we find fancy history in many places, perhaps including ourselves when speaking of our own Past or of a sect or party with which we are

<sup>2</sup> Rudolf Augstein: *Jesus Menschensohn*. C. Bertelsmann Verlag München 1972.

<sup>3</sup> Geza Vermes: *Jesus the Jew*. A historian's reading of the Gospels. Collins, London 1973.

The Executive Committee of the  
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wishes all members a  
VERY HAPPY NEW YEAR  
and thanks them for their continuous  
support.

<sup>1</sup> J. H. Plumb: *The Death of the Past*. Penguin Books, London 1973.

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## THE PAST AND THE PRESENT

Continued from page 1

connected. Emotions cannot always be controlled, they intrude through a back door. Of events of the near past, which we ourselves have witnessed, we find often strongly different versions, even on such matters as the merits of Churchill and Roosevelt. It may become very difficult already for the very next generations to decide how it really was. It is a melancholy thought to reflect how the past forty years of Germany may possibly be represented as authentic history fifty or a hundred years hence, perhaps under the impact of new factors or of constellations we cannot foresee. It will be very gratifying if the method of history, as explained by Dr. Plumb, prevails in such circumstances to prevent falsification.

In Jewish historiography distortions undoubtedly occurred, mostly by people who admittedly did not regard themselves as historians in the scientific sense of the word. The Bible itself is an example of naïve presentation of "facts," and the conjecture that parts of the so-called historical books abound in tendentious material is quite convincing. It is appropriate that one modern writer, Stefan Heym, used the story of King David as the pretext for a parody actually less concerned with ancient Judaea than with autocracies of our own time where those in power dictate what to tell and what not to tell about a certain historical figure, and how to manipulate evidence and documents.<sup>4</sup> Heym also indicates that threatening and intimidating writers has been practised through the ages. The questionable credibility of documents created by methods—here exaggerated and humoristically adorned—is apt to arouse distrust against any Past handed down to posterity. The thesis of Professor Plumb is that because of the unreliability of the sources the Past is "dead", at least since these shortcomings were discovered from the Enlightenment of the eighteenth century onward. He comes to the conclusion (p. 16) that the aim of conventional historians of the pre-critical sort had been to establish a past as "a created ideology with a purpose, designed to control individuals . . . to justify . . . the subjection and exploitation of men and women, to torture them with fears, or to stifle them with a sense of their own hopelessness . . . Nothing has been so corruptly used as concepts of the Past". But does that not also apply to other ideologies which have to do less with the past and more with the present? They, too, cannot be forgiven when they are used for intimidating and for "torturing men and women" simply for the sake of political power. On the other hand, has not the Past also been used for the sake of nobler purposes?

To come back to our Jewish situation and to topical matters, it is certainly legitimate to invoke the Past in order to strengthen the teaching of our Sages. The saying of Hillel not to do to others what we do not want to be done to us is not merely a philosophical maxim like a similar formula of Kant. It is based on the Jewish past which is rich with events where Jews were unjustly treated or discriminated against. It conveys the message: remember the cases of maltreatment, which are documented by History and hardly disputed in their essence. We are constantly reminded that we, i.e., our forefathers with whom we are identical ("so eins mit

*mir als wie mein eignes Haar*"), were slaves in the land of the Pharaohs, and that we, throughout the centuries, should never forget the mood of such helpless people. Our New Year is called the Day of Memory, Yom ha-Zikkaron. Memory is the link with the Past. And if we distrust the accuracy of the far distant stories of the Jewish people's bondage in Egypt, we have, nearer to hand, examples of the maltreatment suffered by Jews at a time which the older among us vividly remember from our own experience.

We Jews of the 1970s have entered a new stage of our history owing to the re-entrance of the State of Israel into the world of so-called political reality. This is everywhere the classical world of misuse of the Past in defence of nationalism or "*raison d'état*." In this respect, the extraordinary position of Jewry as a community held together mainly by a common Past is the parallelism of Israel and Diaspora, two different social categories. This fact also imposes duties. Loyalty to Judaism does not require overt or tacit approval of every step taken—for whatever reasons and perhaps erroneously—by functionaries of the State of Israel. World Jewry, too, has to retain its spiritual power and its own independent moral judgement. If the Diaspora is regarded as an indispensable ally of Israel in the struggle for a Jewish future, it must not confine itself to taking part in material achievements. Its voice must be heard, not only in order to defend Israel against hostile and cunning outside forces (this should be self-understood), but also in advice and warning in matters which affect the image of Judaism.

Last Rosh Hashana I mentioned in these pages the case of the Christian villagers of Biram and Ikrith whose demands to be allowed to return to their homes and churches after their deceptive and illegal expulsion 25 years ago, have been denied. Strong public support was voiced in Israel, particularly from Jewish youths, and I ventured the suggestion that this incident might acquire for Israel importance similar to the Dreyfus case in France at the end of the nineteenth century. Shortly afterwards, other events pushed back this affair from the public mind, and after the government veto it sometimes seemed as though the uneasiness had subsided. The problem remained unsolved. But with a growing list of wrongs and of contempt of justice and in view of the steadfastness of the villagers and their enlightened and moderate leadership by the Archbishop Raya the debate has recently been reopened. The Dreyfus character of the affair became apparent again. It means that Justice, like Peace, is indivisible. It is incompatible with national or racist bias stemming from a "corrupting

concept of the Past". This was stressed during the last weeks in the Hebrew press in Israel by prominent liberal-minded Jewish figures. In the first place one has to pay tribute to Professor Amnon Rubinstein, dean of the Law School at Tel Aviv University, on whose shoulders the mantle of Emile Zola has fallen. Among other university professors raising their voices are many of Central European origin like Hugo Bergmann, Ernst Simon, Martin Plessner. Moreover, it became a battle cry of part of the youth who had fought the battles and achieved the victories of Israel. This is perhaps not widely known outside Israel; but I feel it is a good signal at the arrival of a new year.

## GERMAN NEWS

### EAST BERLIN P.L.O. OFFICE

Mr. Heinz Galinski, the chairman of the West Berlin Jewish community, has condemned as "the biggest scandal in German post-war history" the plans to open an office of the Palestine Liberation Organisation in East Berlin and other official East German help for Arab terrorist groups. He pointed out that after the horrible events perpetrated by the Nazis, a German State was now helping a terrorist organisation to continue its campaign of hatred and violence against Jewish people.

### DR. WEICHMANN'S PREVENTED LECTURE PUBLISHED

When, at the invitation of the University of Kiel, Professor Dr. Herbert Weichmann wanted to give a lecture on the subject "Constitution in Danger?", extremists in the audience disrupted the meeting and prevented him from speaking. Now the text of the lecture has been published and distributed by the Press Department of the City of Hamburg. In the preface, the Mayor of Hamburg, Peter Schulz, states that the undignified scenes at the meeting on June 22 had been particularly depressing because they were directed against a man "who, throughout his life, had worked for the creation and development of a State which was to be guided by the principles of justice, constitutional order and respect for the dignity of the individual."

### AWARD FOR RESCUE WORKER

The Roman Catholic priest, Eugen Weiler, was awarded the German Federal Cross of Merit, First Class, in recognition of his courageous activities under the Nazis. In 1944 he illegally brought a Jewish woman, Kaete Maier-Lasker, a granddaughter of the politician Eduard Lasker, from a place near Constance to Switzerland. Weiler was caught and had to spend several years in the concentration camp of Dachau where, together with other priests, he was incarcerated in a special barrack. He recorded the happenings of those years in a 1,200-page standard work, "Die Geistlichen in Dachau", recently published in Austria by the Missionsdruckerei Sr. Gabriel, Moedling.

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<sup>4</sup> Stefan Heym: *Der König David Bericht*. Kindler Verlag, München, 1972. (The book will be reviewed in this paper shortly.—The Ed.)

# HOME NEWS **ANGLO-JUDAICA**

## NATIONAL FRONT

Mr. Victor Mishcon, outgoing chairman of the Board of Deputies' Jewish defence and group relations committee, reviewed the work and problems of the committee over the six years of his chairmanship. At the beginning of his term of office, he said, the committee had been mainly concerned with countering the attacks of the National Front, the National Socialist Movement and the Union Movement. There were still a number of other smaller groups, but the old enemy, Mosley's party, was on the way to oblivion. However, the National Front, said Mr. Mishcon, is considerably stronger than it was six years ago. It fed on prejudice and social problems which have been highlighted by coloured immigration. The recent activities of the N.F. and its forays into parliamentary and municipal elections could not be regarded with complacency.

Whenever possible the committee had attacked and exposed the N.F., but no satisfaction could be gained from the fact that openly declared antisemitism is no longer a plank in its platform when its two principal leaders have in the past expressed adulation for Hitler and Nazism. Mr. Mishcon felt that the principal political parties had given too little consideration and weight politically to the N.F. Especially in an atmosphere of disillusionment with the main political parties, the N.F. could represent an insidious menace.

## IRELAND'S PRESIDENT

Mr. Erskine Childers, the new President of Ireland, is partly Jewish. Addressing an assembled audience received by him, the President referred to his Jewish ancestry through Lord Eardley, when Disraeli was Prime Minister of England. [Lord Eardley of Spalding was formerly Sir Sampson Gideon, son of the financier and philanthropist Samson Gideon. One of his descendants was Hugh Culling Eardley Childers, Chancellor of the Exchequer.]

## SIR KEITH'S PRIDE AS A JEW

Interviewed in BBC Radio Four's "Talking Shop", Sir Keith Joseph was asked whether he could identify the things that being Jewish had brought, or taken away, from his life. The Secretary of State for Social Services replied that it had not taken away anything. He had been one of the lucky ones—had he been born in a different country it would have ended his life. He had a fierce awareness both of the vulnerability of other Jews in other places and of his luck in living in this civilised country. As a proud Jew, one had an identity with a great history of the Jewish people before one. Jews believed very strongly in the Jewish ethic of family life, the Jewish ethic of service to the Jewish community and to the wider community. He was not an Orthodox Jew in any way but he was a confessing Jew and a proud Jew.

## BRITISH ALIYA

In the first seven months of 1973, 389 Britons emigrated to Israel with the assistance of the Jewish Agency's immigration department in London. The corresponding figure for 1972 was 466. This year's figures show an 18 per cent decrease in British immigration as against 1972. Last year there was a drop of more than 22 per cent over 1971. If the same tendency repeats itself this year, the total for 1973 could be expected to reach about 800, representing an almost 20 per cent drop on an annual basis.

Temporary residents, who have three years to decide whether to settle in Israel permanently, still constitute the overwhelming majority of British immigrants.

With acknowledgement to the news service of the Jewish Chronicle.

## C.B.F. FINANCES DAY CARE SCHEME IN ISRAEL

The C.B.F. contributed £23,000 to the establishment of two day-care centres for 1½- to 3-year-olds, one of them in the Kiryat Menachem neighbourhood of Jerusalem and the other in the development town of Dimona. The centres will give working mothers time to themselves and student mothers a chance to attend afternoon classes. This is part of a pilot project to find out how pre-school day care can be fitted into the Israeli community centre movement.

## DALAI LAMA IN SYNAGOGUE

An inter-denominational symposium to be held at the New London Synagogue on October 22 will have as participant the Dalai Lama, the exiled ruler of Tibet and supreme head of its Buddhist sects. On October 23 the Dalai Lama will attend a World Congress of Faith service at the West London (Reform) Synagogue.

The symposium is sponsored jointly by the Society for Jewish Study and the Council of Christians and Jews, and also participating will be the Archdeacon of Westminster, the Venerable Edward Carpenter, and the New London's minister, Rabbi Dr. Louis Jacobs.

## MONTEFIORE REINTERMENT

The proposed removal of the remains of Sir Moses and Lady Judith Montefiore from the family tomb in Ramsgate and their reburial on Mount Herzl in Jerusalem has met with strong local opposition. According to the Israeli announcement, the reburial of the Montefiores is to take place in 1975, the centenary of Sir Moses' seventh and last journey to the Holy Land at the age of 91, ten years before his death.

Sir Moses was the leading citizen of Ramsgate during his lifetime, and to this day remains its most distinguished personage. He was also one of the town's greatest benefactors.

The local opposition to the removal of the Montefiore remains is also shared by some of the 20 Jews living in Ramsgate. However, with the removal of the Lady Judith Montefiore College to London twelve years ago and the pulling down of the college buildings and the Temple Cottage, there is only a part-time caretaker in the synagogue at Hereson, and there is a serious danger of vandalism. The synagogue is also hardly in use.

With the Jewish community in Ramsgate continually declining and the old Sephardi cemetery in Golders Green almost full, while the new one is not yet ready, Mr. Sebag-Montefiore feels that Jerusalem seems the proper choice, provided the various authorities in Israel can agree on a project acceptable to the Sephardi Elders and most of the members of the family. Mr. Sebag-Montefiore states that the reburial plan met these requirements.

## Pupils and Christian Assemblies

A seminar for sixth-formers from London and the provinces was held at Rex House, London, to plan Jewish assemblies for the coming year. From this emerged the fact that many Jewish children prefer to take part in Christian assemblies in State schools, even when alternative Jewish withdrawal assemblies exist. A major problem facing the sixth-formers conducting the withdrawal sessions is the apathy of those who attend.

It was generally agreed that the presence of local ministers or other adult Jewish teachers at withdrawal assemblies stimulated interest, but it was difficult to find suitable adults willing to attend for as little as 15 minutes on each occasion.

## Teachers' Pay Rise

The London Board of Jewish Religious Education has increased the salaries of all full-time and part-time teachers in their employ. This increase, within the terms of Phase II of the Government's anti-inflation measures, will cost the board an additional £9,300 for a full year.

The bulk of the board's income for the five months to May 31, 1973, came from the United Synagogue which, with its new educational levy and tombstone tax, provided £90,401 out of a total expenditure of £93,766.

## Waley Cohen Scholarships

The 1973 and 1974 Sir Robert Waley Cohen memorial scholarships made by the Jewish Memorial Council have been awarded to four ministers. Rabbi Vivian Berman, minister of the Leeds Beth Hamidrash Hagadol Synagogue, and Rabbi Dr. Isaac Lerner, of the New Synagogue, London, receive the 1973 scholarships. The recipients of 1974 awards are the Rev. Sidney Gold, chief minister of the Birmingham Hebrew Congregation, and Rabbi Pinchas Toledano, rabbinical adviser to the Haham.

## Martyrs Remembered

In memory of the six million martyrs of Nazism, a marble plaque was presented by Mr. Arthur Hubert in the foyer of St. Anne's Synagogue. The minister, the Rev. L. Book, gave an address.

## Spanish and Portuguese Congregation

Permission to build a £500,000 old people's home in Wembley has been applied for by the Spanish and Portuguese Congregation. The new building is to replace the congregation's present Beth Holim Home for the Aged, which has existed in the East End of London for more than 200 years. The home will accommodate 40 people mainly in single rooms and will incorporate a lounge, a large dining room and several smaller common rooms. It is also planned to build a synagogue at the back. The new home is expected to be opened early in 1976.

## Communal Marriage Bureau?

The newly published annual report of the Jewish Marriage Education Council points out that many requests for help have been received from individuals, underlying the urgency of establishing a communally organised marriage bureau. The council is understood to require between £5,000 and £6,000 a year to run such a bureau, and it is hoped that the coming year will see its establishment.

## NEXT ISSUE OF "AJR INFORMATION"

### Publication Date Deferred

Due to the special working schedule of our printers, the Jewish Chronicle, during the Jewish Holy-days, the production of the next (November) issue of AJR Information will be slightly delayed. Readers will receive their copies about November 9.

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# NEWS FROM ABROAD

## UNITED STATES

### Kissinger Up-Graded

Dr. Henry Kissinger succeeds Mr. William Rogers as Secretary of State. He also retains his post as President Nixon's national security adviser.

Forty-nine-year-old Dr. Kissinger was born in Fuerth and arrived in the United States with his parents in 1938 as a refugee. He was professor of government at Harvard University at the time of his appointment as Mr. Nixon's national security adviser in December, 1968, and was described by Mr. Nixon as "one of the major scholars in America and the world today" in the area of foreign policy.

Asked at a press conference how he would be able to assuage Arab feelings in the light of his background and German-Jewish heritage, Dr. Kissinger replied that he would conduct U.S. foreign policy "regardless of religious and national heritage". "There is no other country in the world", he added, "in which a man of my background could even be considered for an office such as the one to which I have been nominated. That imposes on me a grave responsibility, which I will pursue in the national interest."

### John D. Ehrlichman

Mr. John D. Ehrlichman, President Nixon's 48-year-old former home affairs adviser and one of the main witnesses in the Senate hearings into the Watergate affair, has never considered himself a Jew and has denied Jewish links. However, according to American newspaper reports quoting a relative of the family, his paternal grandfather was an Austrian Jewish immigrant who was a founder of Seattle's Bikur Cholim Synagogue, the city's first Orthodox congregation. A Seattle rabbi has been quoted as saying that Mr. Ehrlichman's father and uncle had worshipped in synagogue.

### Nazism in America

By dialling a certain telephone number in Washington, D.C., one can hear an antisemitic, anti-Israel message sponsored by the American Nazi Party in a recording protected by law because it is not a "public" broadcast. American Nazis in Los Angeles recently demonstrated in uniforms with swastikas against the election of Mr. Tom Bradley, a Negro, as mayor. A viciously antisemitic newspaper entitled *The National Christian News* is published in Ocala, Florida, one copy of which purports to show photographs of "children murdered by the Jew-controlled RAF".

These are but some examples given by Mr. Raphael Rothstein in a recent article in the *Jewish Chronicle* to show that, despite constitutional and legislative safeguards, the United States still harbours antisemitism and neo-Nazism. Experts say, however, that while such movements exist and publish their views, they are shrinking in membership and number and gradually leaving the American scene. Nevertheless, fascist groups continue to hold indoor meetings and seek recruits by inviting them to join in "the battle against international Jewish conspiracies". American fascist groups distribute copies of the "Protocols of the Elders of Zion" and other tracts and publications in the long tradition of antisemitism as developed in Europe.

## JAPAN

### Musicians Trained by Refugees

It has been pointed out that an entire generation of Japanese musicians has been trained by Jewish teachers, many of them refugees from Germany or Russian Jews who lived in Manchuria.

One such teacher was Dr. Klaus Pringsheim, professor emeritus at the Musashino College of Music, the twin brother of Katja Mann. He came to Japan in 1931 to teach at the Tokyo College of Music and died in Tokyo in December, 1972. He has been posthumously awarded the Order of the Sacred Treasure, third class, by the Japanese Government.

## ARGENTINA

The Argentine Foreign Ministry, in a public statement, announcing that it had applied to join the Organisation of Non-Aligned States (the Third World), said that it conformed with Peronist ideology to associate Argentina with Third World countries, whose peoples were attempting to achieve full sovereignty and social justice independently of one or other type of imperialism. Argentina has previously either voted against Israel or has abstained from voting on Middle East issues at the United Nations. It may now be expected to vote with the Arab States in future debates.

## ITALY

### Bombs in Verona

An incendiary bomb slightly damaged the central Jewish shop near the Old Ghetto in Verona. The shop was also daubed and the owner received telephone threats. Three incendiary bombs hurled at the outer wall of the Jewish cemetery in the city failed to damage it. Walls in the city were painted with anti-Jewish slogans and the symbol of a Right-wing movement called the "New Order".

During recent years, antisemitic incidents have been frequent in the north-west of Italy, particularly in Verona, Ferrara and Padua.

### Prize for Israeli Conductor

In the first competition for conductors organised by the Accademia Chigiana in Siena, the winner was Mr. Amos Meller, the musical director of the Ramat Gan Chamber Orchestra and the Haifa City Choir. Competing were 85 conductors from 70 countries, including the United States, the Soviet Union, Bulgaria, Hungary, Romania and Poland.

### Tribute to Sereni

At a ceremony in the Rome Jewish schools, representatives of the Italian Jewish communities paid tribute to Enzo Sereni, the Italian-born pioneer in Palestine who was parachuted into northern Italy by the British Army in 1944 and was captured and executed by the Nazis.

## SPANISH AWARD

Mr. Joseph Benoliel Bentata, a member of the small community of Ceuta, one of the Spanish enclaves in Morocco, was presented with the Spanish Military Cross. For the occasion, six Spanish generals paid a special visit to Ceuta, where Mr. Bentata received the medal in appreciation of services rendered to the Spanish Army for more than 30 years.

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## SWEDEN

### Neo-Nazi Party

The Nordic National Party will contest eleven seats in the forthcoming Swedish General Election in the autumn. The party is a replica of the German Nazi Party, with its emphasis on dictatorship and racial laws. It is opposed to international co-operation and to Swedish membership of the European Common Market.

This is the first time since the Second World War that a Swedish neo-Nazi party will have put up candidates for election.

### VICTIMISATION IN U.S.S.R.

Dr. Olga Kestelman, a Jewish woman doctor in Karaganda, committed suicide after dismissal from her employment. Dr. Kestelman and other Jewish doctors in Karaganda in Northern Kazakhstan, had been subjected to continuous antisemitic harassment and victimisation, although they did not apply to emigrate to Israel. Of the other doctors victimised, the names of only three have become known: Dr. Kogan, a doctor of medical sciences, the equivalent of a professor; Dr. Gabriel Belisha, a surgeon; and Dr. Liberman.

After Mrs. Amelia Jakobovits, wife of the Chief Rabbi, staged a "one-woman vigil" outside the Soviet Embassy in London to draw attention to Dr. Kestelman's suicide, the Embassy agreed to a meeting with religious leaders of the Anglo-Jewish community.

It has just become known that in April, 15 flats inhabited by Jews were attacked in a Ukrainian town and windows broken by two local antisemites who shouted: "Jews, clear out and go to Israel". The two culprits were sentenced to five and three years' imprisonment respectively.

### RABBIS TRAINED FOR RUSSIA

It is reported that two students of the Moscow Yeshiva have gone to the Budapest Rabbinical Seminary for two years' study. Mr. Haim Levitis of Moscow, and Mr. Adolf Shayevich of Birobidjan, are the first Soviet Jews to be allowed to go abroad for rabbinical studies.

### GEORGIANS IN VIENNA

After being told that their request to the Soviet Union was being reconsidered by Moscow, eleven Georgian Jewish returnees from Israel in Vienna ended a 60-hour fast. Some of the group, who have been living in slum housing, have been attempting to return to the Soviet Union for two years. Two of them have been taken to hospital suffering from malnutrition.

There are believed to be about 110 Soviet Jews, mainly from Georgia, the Ukraine and Central Russia, in Vienna who want to return to the Soviet Union after emigrating to Israel. Of the 60,000 Soviet Jews who have arrived in Israel since large-scale emigration from the Soviet Union began two years ago, fewer than 600 left Israel later.

### LINKS WITH ROMANIAN JEWRY

In Bucharest's Choral Synagogue, more than 800 worshippers attended the service when Dr. Moses Rosen, the Chief Rabbi of Romania, welcomed Dr. Jacob Kaplan, the Chief Rabbi of France. Dr. Kaplan praised the achievements of the Romanian Jewish communities.

During their ten-day stay, Rabbi and Mrs. Kaplan visited many Jewish institutions. A Yiddish gala performance in honour of Dr. and Mrs. Kaplan was staged by the Jewish State Theatre in Bucharest, and a choir of students sang Hebrew songs in their honour in the Federation restaurant in the capital. The head of the Romanian Orthodox church, the leaders of other religious denominations, and the French Ambassador to Romania, attended receptions for Dr. and Mrs. Kaplan organised by Dr. and Mrs. Rosen and by the Israeli Ambassador.

H. G. Reissner

## ALIYA AND HAAVARA 1933-1939

The most recent volume 26 of the *Schriftenreihe wissenschaftlicher Abhandlungen des Leo Baeck Institut\** deals with immigration of Jews as well as transfer of capital from Nazi Germany to Palestine, two topics which are closely inter-related, though they are not identical. The three authors, Werner Feilchenfeld, Dolf Michaelis and Ludwig Pinner, as well as Dr. Siegfried Moses, who wrote the introduction, had been, each in his particular function, connected with various aspects and phases of the two parallel undertakings. Their interpretative recollections add up to a comprehensive account of activities which achieved, substantially and creditably, salvage and rehabilitation of more than one-tenth of doomed German Jewry, somewhat more than 50,000 people. Probably unintentionally "Yekkish", but for this no less characteristic is the sober presentation of their accounts; woven around statistical tabulations, they quote verse and chapter of the exchange of communications and of governmental implementation decrees; ensuing commercial and financial transactions are retraced. The emotional impact of the book upon the reader is all the more profound. The bizarre reality of life forty years ago reappears before his mind's eye—the chase, the search and the escape; the fundamental obstacles and the partial compromises resulting from the fact that aims and strategy of both hunters and hunted were often ambiguous in themselves.

In retrospect, the impression appears as though both parties' behaviour then contained schizophrenic features. Antithetic positions could still occasionally and temporarily be composed by mutual arrangements which, measured in terms of ultimate aim or dogma, were patently counter-productive. This is demonstrated by the antecedents and the execution of the Haavara project. The Nazi party claimed to be guardian of, and spokesman for, the "Aryan" race but, by allowing governmental co-operation with the Haavara organisation, actually rendered comfort and aid to a reconstructive effort of the collective Jewish arch-enemy. Simultaneously, those national and interterritorial bodies abroad, which had proclaimed a world-wide boycott of German goods and services as a means of bringing Nazism to its knees, had to abide by an operation predicated upon the creation of outlets for German goods and services in markets not by themselves open to the latter. Compromise in the realm of dogma, however, held out the prospect of immediate tangible gains for both parties: for the Nazis because in their publicity they could point to the breach in the Boycott campaign front and because, to some extent, additional orders accrued to German industry and service units—for the Jews in that the proceeds of these German deliveries yielded convertible

foreign exchange, thus directly or indirectly enabling Jewish emigrants from Germany to establish a new existence in Palestine which, without adequate finance, would have remained inaccessible to most.

Of course, for the sake of the compromise, a great effort in patient persuasion as well as business acumen had to be mobilised on either side. Leading Jewish negotiators jointly were Dr. Siegfried Moses and Dr. Georg Landauer for the *Zionistische Vereinigung für Deutschland*, Dr. Arthur Ruppin for the Executive of the Jewish Agency for Palestine and Mr. S. Hoofien for the Anglo-Palestine Bank. Their counterparts on the other side of the table were personalities whose "positive attitude" the book under review rightly stresses; it mentions specifically *Regierungsrat* Hans Hartenstein in the Reich Ministry of the Economy and Ambassador Otto von Hentig in the German Foreign Office.

As to the business acumen of the officials in charge of the daily operations of the transfer mechanism, one can, in retrospect, only marvel at their imaginativeness and doggedness. They tracked, pursued and, more than once, even created the likelihood of bringing together potential purchasers of German goods in Palestine (and gradually also in other neighbouring Middle Eastern countries) with corresponding German manufacturing and/or trading concerns in Germany. Today, forty years later, a mental effort is needed so as to visualise the narrowness of the market in the 1930's. Palestine at that time had a total population of 1.1 million, comprising 900,000 non-Jews with minimal import requirements and only 200,000 Jews whose purchasing power, jointly and severally, was likewise rather restricted. The then British mandatory government regulated immigration in line with what it judged the absorptive capacity of the local economy. Only "capitalists" who could prove that they disposed of at least £1,000 were at liberty to immigrate, followed in decreasing consecutive order by categories such as recipients of recurring pension payments, students whose maintenance was secured by periodic remittances, etc. There was also a trickle of labourers admissible in proportion to the prospect of availability of gainful employment which, in actuality, depended upon the continued influx of charitable funds. The latter, however, had shrunk with the persistence of a world-wide chronic economic depression. This depression, in its turn, had engendered the near disappearance of freely transferable foreign exchange.

In spite of this compound of obstacles, the Haavara organisation in the course of 6½ years from September 1, 1933, to December 31, 1939, managed to transact business to the tune of 106 million Marks, yielding an equivalent of 5½ million Palestinian Pounds. Not included in this total is an amount of 2.6 million pounds, which the German *Reichsbank* made available, at or near official rates of exchange, in the years to 1937 and which enabled a corresponding additional number of Jewish emigrants from Germany to leave for Palestine.

In line with the steadily sinking external value of the German Mark the Haavara organisation itself had to grant increasing price concessions in their respective currencies to prospective buyers of German goods and services. Still, it was consistently able to

offer its transferors rates of exchange better than those prevailing in the free market for emigrants' blocked Mark accounts. (N.B.: towards the end, during the last year of its operation, Haavara allocated £1,000 to "capitalists" against their paying RM40,000. This amounted to a discount of 68 per cent from the nominal course of the Mark; for emigrants selling to the *Deutsche Golddiskontbank* the transfer loss would then have been 96 per cent.)

Haavara also implemented a policy of social adjustment in that it charged lower discount rates to beneficiaries with lesser means such as pensioners and students. Furthermore, in 1936, Haavara secured permission to transfer proceeds of drives of various Zionist entities in Germany; to how much this amounted is not specified in the report under review. Finally, an affiliate of Haavara, *Intra Ltd.* of London, with the approval of all parties concerned, in 1937 began to channel relief monies of Jewish organisations overseas in such a way that Jewish social bodies and individual persons in Germany received remittances in Marks out of funds administered by *Paltreu*, Haavara's representative in Germany, whereas the foreign exchange proceeds were added to Haavara's general funds.

Above details, to which the book adds many more, demonstrate the inventiveness and efficacy of Haavara's operations. The last third of the volume analyses the numerical extent as well as the collective impact of Jewish immigration from Germany into Palestine during the years 1933-1939. It constituted 25 per cent of the total immigration during those years and raised the percentage figure of *Ole Germania* among Palestinian Jewry from a previously negligible proportion to about 10 per cent in 1941.

As will be recalled, this novel type of immigrant became initially the butt of criticism and sarcasm on the part of the veteran Eastern European establishment: "Kommt Ihr aus Deutschland oder aus Ueberzeugung?" In their ultimate integration, however, the "Yeckes", on the whole, repeated the example of imaginativeness and doggedness of pursuit which had previously characterised the preparatory stage of financial transfer. The period since 1933 witnessed the creation of middle class rural or suburban "*landsmannschaftliche*" settlements such as Nahariya or Shave Zion, kibbutzim such as Hazorea as well as the rise of general standards of education, research and business technique due to the injection of expert talents of scholars, professionals, artists and trade and finance specialists. Perhaps the most constructive and continuous project which owes its conception to the catastrophe in Nazi Germany is that of Youth Aliya. The totality of these activities transcended the financial scope of Haavara transfers by far.

The report under review recognises a flow of funds to the tune of 1 million pounds collected overseas and ear-marked for general purposes of settlement of former German Jews in Palestine prior to World War II. Thus, the initiative of a spontaneous self-help activity subsequently provided a powerful stimulus for support and enlargement. It survives as a lasting inspiration, more than just a passing episode of "*Aufbau im Untergang*".

\* Haavara-Transfer nach Palästina und Einwanderung deutscher Juden 1933-1939. J. C. B. Mohr (Paul Siebeck) Tübingen 1972. 113 pp. DM.19.

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## VERZERTE GESCHICHTSSCHREIBUNG

### Ein Werk über Deutsche Exil-Literatur

Hans Albert Walter, 1935 geboren, hat neun Bände "Deutsche Exilliteratur 1933-1950" verfasst, von denen zwei Bände soeben bei Luchterhand erschienen sind. Anlage und Länge erheben Anspruch auf ein Standardwerk.

Im Gegensatz zu Helmuth Müsseners Geschichte der Emigration in Schweden will Walter sich "mit übergreifenden Sachzusammenhängen auseinandersetzen". Er ersetzt von der zweiten Zeile an Nationalsozialismus durch das Wort Faschismus. Sie sind aber nicht dasselbe. Um das klarzumachen:

Vor einiger Zeit war ein BBC Fernsehteam nach Hamburg gefahren, um alte Kriegsschiffe zu drehen. "Sie haben es gut," sagte ein deutscher Fernsehmann, "Sie können das drehen und zeigen, Aber ist es wichtig, sich noch immer mit den alten Geschichten zu beschäftigen?" "Ein Volk", antwortete der Engländer, "das grosse Leistungen aufzuweisen hat, wird plötzlich verrückt und steckt seine eigenen Landsleute in Gasöfen. Es gibt garnichts Wichtigeres als sich damit zu beschäftigen."

#### Irreführende Terminologie

Faschismus war ein italienisches Produkt. Die Italiener sind nicht verrückt geworden und haben nicht ihre Landsleute in Gasöfen gesteckt. Will man also den ganzen Komplex Ausschwitz ausklammern, als "jüdische Uebertreibung" hinstellen, so nennt man einfach Nationalsozialismus Faschismus. Walters erstes Kapitel heisst "Diffamierung, Behinderung und Verfolgung progressiver Intellektueller in der Weimarer Republik". Progressiv-fortschrittlich heisst in der DDR kommunistisch. Die Strapazierung dieses Worts führte dazu, dass kleine Schulfrauen sagten: "Du hast aber ne fortschrittliche Haarschleife." Aber zwei Hauptverfolgte, die ihre Lehrstühle verloren, Theodor Lessing und E. J. Gumbel, waren keine Kommunisten. Auch erscheint es zu primitiv, die Gegenrevolution von 1919, *la terreur blanche*, mit sieben Worten zu erklären: "Die überkommenen Besitzverhältnisse des Klassenstaates blieben unangetastet."

Die Schuld an der Spaltung von SPD und KPD wägt Walter sorfältig ab. doch ohne einen so klaren Satz wie den von Ossietzky (Weltbühne, 19.4.32): "Der Stalinismus, in seiner Unfähigkeit, die demokratisch-republikanischen Traditionen Europas zu verstehen, hat überall auf den faschistischen Nationalismus gesetzt." Bis, kann man nur hinzufügen, zu dem gemeinsamen Berliner Verkehrsstreik von Nazis und Kommunisten im November 1932, bis zu Stalins Hinrichtung von Heinz Neumann, weil er gesagt hatte: "Der Feind steht rechts", bis zum Aufruf Ulbrichts vom 2. Februar 1940 an die englischen und französischen Arbeiter, den Kampf gegen die Nazis einzustellen: "Die deutsche Regierung hat sich zu friedlichen Beziehungen mit der Sowjetunion bereit erklärt, während die englisch/französische Kriegspartei den Krieg gegen die Sowjetunion will."

Eine weitere Ausklammerung Walters betrifft den berühmten Weltbühnenartikel über den Aufbau einer deutschen Luftwaffe, der Ossietzky Gefängnis, K.Z. und Tod brachte. Er hatte mit dem Satz geendet: "Aber nicht alle Flugzeuge sind immer in Deutschland."

Walter teilt nicht mit, dass die Flugzeuge seit 1926 auf dem Flugplatz Lipezk in Russland trainierten. Was damals wegen der Rechten nicht mitgeteilt wurde, darf heute offenbar wegen der Linken nicht mitgeteilt werden.

In einem Kapitel über "Das Verhalten bürgerlicher Zeitungs- und Buchverläge" nennt Walter nur Ullstein, Mosse und die Frankfurter Zeitung, d.h. die von den Nazis "Judenpresse" genannten Blätter. Er zitiert aus einem Artikel von intimer Feindseligkeit (Neues Tagebuch, Paris, 1934): "Die Ullsteins haben bis zur Neige ausgekostet, was immer nur an Charakterlosigkeit, Feigheit und Instinktilosigkeit in dieser Schicht steckte." Man kann die Ullsteins auch ganz anders sehen. Es war Hermann Ullstein, der in der Frage der politischen Neutralität nicht mit den übrigen Direktoren übereinstimmte, der nach dem Nazisieg (September 1930) die Häupter der deutschen liberalen Presse und den Generalanzeigerkönig Dr. Huck, der von seinen Zeitungen ein Einkommen von mehreren Millionen im Jahr hatte, zusammenrief, um einen Presserat zur Bekämpfung der Nazis zu schaffen. Sie kamen aus allen deutschen Grossstädten. Der Mann von Hannover sagte: "Die Hälfte unserer Leser sind Nazis." Es kam zu nichts. Von alledem steht nichts bei Walter, hingegen dass die Ullsteins ("Bourgeois-Kapitalisten") "vom Geschäftsinteresse zu ihrer ökonomisch bedingten Verhaltensweise" veranlasst worden seien. Das ist völlig unbewiesen, und so sind die Folgerungen, die Walter aus seiner eigenen Behauptung zieht. Ich könnte mir denken, dass die Ullsteins, die in gewisser Beziehung kleinbürgerliche Fürther Juden geblieben waren, sich nicht ganz ohne Recht vielleicht gesagt haben: "Wir als Juden". Hermann Ullstein jedenfalls

gründete die Neue Leipziger Zeitung, um persönlich den Kampf gegen Hitler aufzunehmen. Auch das findet sich nicht bei Walter.

Die Ullsteins waren grossartige Arbeitgeber, 250 000 Mark zahlten sie jährlich zum Kantinenessen zu. Sie zahlten riesige Honorare, 75 000 Mark für einen Illustriertenroman. Sie gaben 1933 allen Naziopfern des Verlages Abfindungen. Sie verliessen Deutschland ohne einen Pfennig. Rudolf Ullstein arbeitete jahrelang als Arbeiter in London. Dem gebührt Respekt, nicht Hohn. Als Hermann Ullsteins "The Rise and Fall of the House of Ullstein" 1942 in London erschien, schrieb der Evening Standard "Judas in the Office Chair", denn Ullstein teilte mit, dass ein Drittel der Belegschaft Parteimitglieder waren, ein Redakteur seit 1923.

Das Wort vom Judas in the Office Chair passt noch besser auf das Berliner Tageblatt. Walters Quelle ist Margret Boveri, die sich mit Paul Scheffer, dem langjährigen Moskauer Korrespondenten, sofort auf die Stühle von Theodor Wolff und den andern Vertriebenen setzte. Die Chefredakteure Lewisohn und Theodor Wolff hatten das Berliner Tageblatt zur massgebendsten und gelesensten deutschen Zeitung—neben der Frankfurter Zeitung—im Ausland gemacht, zum "Weltblatt". Dieses Prestige benutzten Scheffer und Boveri, um eine Fassade vor das Verbrecherregime zu bauen, hinter der Hitler in Ruhe seinen Krieg gegen die Menschheit vorbereiten konnte. Was Goebbels nie hätte erreichen können, das konnte Scheffer und Boveri mit Hilfe des Prestiges der Verbannten und Verdammten gelingen, das heisst, sie halfen Hitler, die Welt einzuschläfern oder, wie einer schrieb "Hitlers wehrpolitische Entscheidungen dem Ausland auf eine weltmännische Art zu erklären".

Was Walter daher vom B.T. vor 1933 aus dieser trüben Quelle mitteilt, entspricht dem Titel von Boveris Buch "Wir lügen alle". Da steht, dass sich die Haltung des Blattes um 1930 geändert habe—aber Bretholz veröffentlichte die Untaten der SA an einem einzigen Tag im August 1932 in einem Artikel, der in nichts hinter Gumbels berühmten Enthüllungen zurückstand—dass "ein Zug nach rechts und fühlbare Ansätze zur Entjudung" sich bemerkbar gemacht hätten.

Die Wahrheit ist anders. Feuilletonchefs waren immer "Arier" gewesen, Schlenther, Paul Block, Vogeler, Hildenbrand. Im Augenblick der Boverischen "Entjudung" wurde ein Jude, Sinzheimer, Chef des Feuilletons, so wie im Augenblick des Boveri-Walterschen "Ruck nach rechts" das SPD Mitglied Karl Vetter, der seine Schularbeiten in der Kneipe seines Vaters gemacht hatte, an die Stelle des hochgebildeten, witzigen, liberalen Carbe, früher Cohn, trat. "Heissen Sie mal 40 Jahre Cohn", erklärte er seinen Namenswechsel.

Walter will die Boverische Behauptung von der "zerstrittenen Redaktion" an drei Redakteuren beweisen, die sich wohl kaum begegnet sind. Hildenbrand war weg als Sinzheimer kam, und Herrstadt lebte in Warschau als Korrespondent. Die Idee, dass der Zionist Klötzel mit dem sicher fälschlich als "deutsch-nationaler" Jude bezeichneten alten freundlichen Arzt Dr. Mamlock "zerstritten" war, ist grotesk. Uns hingen ja keine politischen Spruchbänder aus dem Mund. Ich habe in den acht Jahren meiner Zugehörigkeit nie ein lautes Wort, geschweige denn einen Krach erlebt. Im Gegenteil, wir gingen alle auf Zehenspitzen an Wolfs Zimmer vorbei, wenn er an einem Stehpult seinen Leitartikel schrieb. Vielleicht schreibt Boveri erst von der Nazizeit.

Hans Lachmann-Mosse war kein "abenteuer-

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## VERZERRTE GESCHICHTSSCHREIBUNG

Continued from page 6

licher Charakter" sondern beschränkt, grob gesagt dumm. Wie Lachmann hundert Millionen verlor, war ehrenwert. Er tat nichts anderes als was Rockefeller mit der Errichtung des Rockefeller Center tat, eine grossartige Arbeitsbeschaffung noch vor dem New Deal. Er bebaut die riesigen Mosseschen Erbgrundstücke am Lehniner Platz in Berlin mit Wohnblöcken. Lachmann wurde nicht wie Rockefeller gepriesen, und da keine Wohnung zu vermieten war, versuchte er—wie mir Theodor Wolff 1938 in Nizza sagte: "Diese Millionen sollten mit Gehaltsabzügen von 200 Mark bei Tergit oder 100 Mark bei Fräulein Meyer wieder eingebracht werden". Diese Sparmassnahmen und die scheusslichsten Entlassungen hätte Lachmann nie mit Carbe durchführen können, aber mit Vetter, von dem ich immer annahm, er würde doch eines Tages "Durchlaucht" zu Serenissimus Lachmann sagen, konnte mans machen. Ernst Feder hat das in dem vom Leo Baeck Institut bewundernswert herausgebrachten Buch "Heute sprach ich mit..." dargestellt.

Im übrigen stellte sich bei Mosse dasselbe wie bei Ullstein heraus, Paul Block, der Pariser Korrespondent, bekannte sich 1933 noch wenige Wochen vor seinem Tod zu Hitler, Vogeler tat dasselbe in Kopenhagen, von Stutterheim, der Londoner Korrespondent, Schwager von Anthony Eden, tat dasselbe, Scheffer schaltete das Blatt gleich.

Auch Walters Konstruktion eines Gegensatzes Weltbühne, Tagebuch, Tageblatt ist falsch. Die Weltbühne, diese Fundgrube für heutige deutsche Studenten, hatte eine Auflage von 10,000. hingegen "Die Tat", die das Nazitum den Gebildeten von 1930 an schmackhaft machte, sicher ein Vielfaches. Bis zum Tode von Siegfried Jacobsohn, 1926, wurde die Weltbühne weitgehend von Berliner Tageblatt Redakteuren unter Pseudonym geschrieben. Ich habe bescheidene Beiträge mit Christian Thomasius gezeichnet.

Bedenklicher aber als alle etwas schiefe Geschichtsschreibung ist Walters Art, moralische Begriffe als Formalitäten zu bezeichnen: "Man setzt statt Rechtsstaat besser bürgerliche Formaldemokratie." Vor Freiheit wird "formaldemokratische" gesetzt. Die Ablehnung das Schlechteste anzunehmen, das "honi soit qui mal y pense", heisst "Legalitätsoptimismus". Rechtsgefühl ist "formaldemokratisches Legalitätsdenken" oder "legalistischer Illusionismus".

Am erstaunlichsten ist Walters neue Rangordnung. Analog dem amerikanischen Mayflower-Mythus, nach dem die ersten Einwanderer die oberste Klasse bilden, konstruiert er eine edle politische Emigration, die vom Reichstagsbrand an wegging, und eine jüdische Massenemigration, die bis 1938 wartete. Um diese Theorie zu erhärten, bringt er genaue Listen, wer wann Deutschland verliess, erst nach Monaten, dann für jedes Jahr: "Weshalb Kurt Kersten... erst 1934 ins Exil ging, ist nicht bekannt." "Auffällig bleibt, dass ab 1935 vor allem, ja fast ausschliesslich, bürgerliche Schriftsteller (meist jüdischer Abstammung) auf der Liste der Exilierten erscheinen. Für die Exilliteratur wie für das politisch-literarische Leben des Exils gewannen diese Spätexulanten... nur in Ausnahmefällen grössere Bedeutung. Ueber den Charakter des literarischen Exils ist damit ebenso viel gesagt wie über diese Autoren." Spätexulant, 1938, Sebastian Haffner war Hauptredakteur der in London im Krieg erscheinenden "Die Zeitung",

sein Buch "Germany—Jekyll and Hyde" einer der grössten Emigrantenerfolge. Der Spätexulant Richard Friedenthal (1938) war in den wichtigsten Jahren Sekretär und Präsident des PEN Zentrums der deutschen Autoren im Ausland. Seine Leistung kennt jeder. Beide übrigens keine Juden. Und Nelly Sachs (1940)? Mich selbst wollte in der Nacht des 4. März der Sturm 33 abschleppen. Zwei Nazis, Herr von Lütow und Mittelbach, der gerade Chef der Abteilung 1 A im Berliner Polizeipräsidium geworden war, verhinderten es telefonisch. Aber ich fuhr sofort in die Tschechoslowakei. Hasenfüssigkeit oder Voraussicht? Und Zweig fuhr nur deshalb nicht zurück, weil ich ihn beschwor seine Frau anzurufen, die ihm abriet, zu kommen. Damit gehören wir bei Walter zur Mayflowerklasse.

Es gibt ein sehr tiefes Gespräch von Otto Braun mit Theodor Wolff, aus dem hervorgeht, dass Braun sich immer wieder fragte, ob es richtig war, rauszugehen. Wolff verneinte es. Otto Braun hätte bleiben müssen. Nur ein Beispiel von vielen.

Mit dieser Datumstheorie kann aber Walter alle Juden herunterzonen. Von der bewundernswerten Definition des "refugié" durch das Institut de Droit International (Paris, April 1936) als einer schutzlosen Person schreibt Walter: "Diese Definition kann hier unbeachtet bleiben", und benutzt seine Rangordnung: "Unabhängig vom Grad persönlicher Gefährdung war der Massenauszug (der politischen Flüchtlinge und Schriftsteller) Ausdruck moralischen Protests... bezeugte moralische und politische Integrität. Sie haben nicht abgewartet bis die Faschisten vollendete Tatsachen geschaffen und ihnen die ökonomische wie private Existenz auf eine den

antisemitischen Massnahmen vergleichbare Weise zerstört hatten". Die Juden waren "jüdische Deutsche. Seit Generationen, vielfach seit Jahrhunderten in Deutschland ansässig, unterschieden sie sich von ihren Mitbürgern nur durch die Religion und allenfalls durch den Speisezettel. Sie waren in die deutsche Klassengesellschaft integriert. Sie waren mit Sicherheit keine aktiven Gegner des Faschismus. Sie dachten nur daran, sich in Sicherheit zu bringen und ein neues Assimilationsverhältnis mit ihrem Aufnahmeland zu begründen. Dabei bleibt es gleichgültig, ob das unter zionistischen Vorzeichen in Palästina, oder unter jeweils nationalen in andern Staaten geschah, und es ist auch unerheblich, dass mit diesen Bemühungen nicht selten eine sentimentale Liebe zur idealisierten deutschen Kultur und Lebensweise gekoppelt blieb." Auch das schändliche Wort vom Wirtschafts-emigranten wird bemüht.

Das ist wie das erste deutsche Standardwerk die ungeheuerliche Vertreibung der deutschen Juden darstellt. Es waren 500.000 einzelne Tragödien. Kinder wurden von ihren Eltern, Frauen von ihren Männern gerissen, alle Familien zerstört. Eine Generation, die im Schützengraben für Deutschland Gesundheit und Nerven eingebüsst hatte und ihr Geld in der Inflation, die als "brave Bürger", was Walter als Beschimpfung gebraucht, versucht hatten, eine Wohnung, eine Familie, eine Existenz aufzubauen, sollte zum drittenmal in die Unsicherheit gehen? Eltern gingen nicht, weil sie ihren meist sehr armen Kindern nicht zur Last fallen wollten, Geschäftsinhaber wollten nicht ihre jüdischen Angestellten brotlos machen, jüdische Beamte, Lehrer, Aerzte nicht ihre Schutzbefohlenen verlassen, und wer wagt Menschen zu beschimpfen, wenn sie Gewohntes nicht aufgeben wollen? Walter wundert sich, dass die so integre politische Emigration, z.B. Brecht sich noch 1932 (von den Tantiemen der Dreigroschenoper) ein Haus kaufte, was Walter so beschreibt: "... obwohl nach seinen Theorien, die ich nicht wiederherzustellen vermag, das Exil 40 Jahre dauern würde." Von einem Buch Bibel und einer 40 jährigen Wüstenwanderung hat er offenbar nie etwas gehört. Er wundert sich, dass die Leute nicht ihr Geld rausbrachten, ohne zu erwähnen, dass das schon in der Weimarer Republik sehr schwierig war. "Man tut nichts gegen die Gesetze", sagte mein Vater, als ihm Jemand dazu riet. Seit Mirabeau hatten die Juden um Rechte gekämpft. Es waren Gesetze, die ihnen das Ghetto öffneten. Die russische Aristokratie steckte ihre Juwelen in die Tasche als sie floh, die deutschen Juden machten Listen von den ihren und erleichterten damit Hitlers Diebstahl. "Man tut nichts gegen die Gesetze." Auch ist da ein deutsches Zitat, das Walter sicher nur komisch findet: "Der ist in tiefster Seele treu, der die Heimat liebt wie du". Sie hingen an Ichenhausen und Schneidemühl, an München und Berlin.

Was die "Assimilation" angeht, warnte der grosse polnische Jude Sokolow 1934 die Juden, den biologischen Vorgang des Assimilierens zu einem Begriff weltweiter Vergiftung zu machen. Die klugen amerikanischen Juden haben den Begriff in das neutrale Wort Acculturation verwandelt. Aber es ist grotesk, dass der Deutsche Walter Deutschland mit Nazitum gleichsetzt, die Juden als "jüdische Deutsche" zu Halbnazis stempelt und ihnen sogar negativ ankreidet, dass sie Schiller oder Immermann lesen. "Bleibt man drin, geht man raus?" war tausendfach verschieden.

Es ist alles unverändert. Der alte Nazi sagt: "Die Juden sind unser Unglück." Die neue Linke Meinhof sagt: "Antisemitismus ist in Wirklichkeit Hass auf den Kapitalismus."

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## FIGHTER FOR KAISER AND KING

### Herbert Sulzbach's War Diaries

When the state visit to this county by the first Chancellor of the Federal German Republic was the occasion of a resplendent celebration at Lancaster House in London, I noticed among the colourful multitude of guests an unpretentious figure that nevertheless immediately caught my attention. He moved with a total lack of affectation through the festive crowds. And yet, some special expression in his face of, so it seemed to me, a mixture of pride and humility attracted my interest. I had not long to wait for an explanation. At the second look already I noticed to my surprise that that inconspicuous gentleman was adorned not only with the German Iron Crosses first and second class of the First World War, but equally with British war medals gained in the Second. What an absurdity—was my first impression; what an historical symbol—my second.

It was, needless to say, both. Herbert Sulzbach, the gallant hero of two world wars, albeit on the two different sides of the front, is a living symbol of the absurdity of our times. Having fought for more than four years with the German artillery from 1914 to 1918, having been commissioned by the Kaiser and awarded the highest distinctions for his outstanding services, he was, as a Jew, nevertheless forced to leave Germany under the Nazis. He chose Britain as his country of refuge. When the second war broke out, his eminent sense of duty and, I daresay, his patriotic devotion to the better Germany, which he felt betrayed and besmirched by the Nazi vandals, induced him to join the Pioneer Corps of the British forces. He later became an interpreter in a prisoner-of-war camp in Scotland. He was, however, not content with promoting linguistic understanding alone. He made it his business to befriend and enlighten the Germans put in his charge. Indoctrinated with Nazi falsehoods as they were, he taught them the meaning of democracy, of tolerance and freedom. If 're-education' and 'denazification' were not expressions devalued by bureaucratic misuse, one might say that Herbert Sulzbach made of both these procedures a one-man-show. No doubt, his success bears favourable comparison with more highly organised endeavours.

Neither did Herbert Sulzbach consider his aim achieved when the Featherstone Park Camp, in which he had worked, closed down after the end of hostilities and its inmates were gradually repatriated. He kept in touch with the ex-prisoners of whom, incidentally, not a few had been high-ranking Nazis and, in the course of time, received from them three thousand letters in which they expressed their gratitude for their 're-education' experiences. Twelve years after the gates of Featherstone Camp had been closed, Herbert Sulzbach's relations with its former inmates and the mutual loyalties were still strong enough to suggest the foundation of a 'Featherstone Park Group'. With it Herbert Sulzbach created the ideal medium for keeping contacts alive, newly acquired insights effective, and his individual friendships to men who had by now advanced to positions of responsibility, the basis of better Anglo-German contacts. That in the meantime he himself had found another niche as a cultural officer in the German Embassy in London was no small help in promoting what he had come to regard as his life's mission.

All this, however, applies to Herbert Sulzbach as he became known to his friends after peace had put an end to his soldierly exploits. What these exploits actually were, that is to say those accomplished during the First World War, has been made known to us only with the publication of his war diaries.\* They had, in fact, been previously published in Germany, strangely enough as late as 1935. Even more strangely, they had received high praise from Nazi newspapers whose so-called instinct for the "dissemination of Jewish poison" had once again demonstrably failed them.

These Diaries are indeed an amazing document. The author's military ardour was just as passionate as his present desire to make the world safe for enduring peace. Being not much more than a boy when he volunteered for service in 1914, he experienced the war with boyish gusto, realising, it is true, its gruesome horrors, but shaking off negative reactions by his imperturbable belief to be fighting for a just cause. Any attempt to describe what he went through would be thoroughly futile. He seems to have been in the thick of all the great battles—Somme, Champagne, Chemin-des-Dames—whose names still reverberate painfully in our minds. How he stood all these ordeals, unspeakable dangers, hardship and fatigue appears no less than a miracle. But he did bear them, bore them in a spirit of undaunted courage and even cheerfulness. When now and then some growing feeling of the murderous absurdity of it all creeps in, he never, until the bitter end, lets it get hold of him. With single-minded perseverance he remains what he had been from the start: an example of unpretentious bravery.

\* Herbert Sulzbach: *With the German Guns. Four years on the Western Front 1914-1918.* Leo Cooper, London, 1973 £3-75.

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Is it then a militarist book, one of those war testimonies we have come to regard with well-founded scepticism? Yes and no: it is no doubt the record of an unbroken soldierly mentality, unbroken even by doubts emanating from the civilian hinterland as well as from political goings-on in the Reichstag which he dismisses with a striking mood of insouciance. The depth of misunderstanding between front and politics appears indeed quite terrifying and is only partly to be accounted for by the non-existence of the mass media allowing for a total alienation to evolve between the two. Yet Herbert Sulzbach's Diaries are at the same time a record of humanity. If we had liked and respected the author before we knew them, our respect and liking can only have been enhanced when we put them down. All his military eagerness and pride is imbued with a deep and active sense of goodness. Not only does he feel happy with every—all too often experienced—re-awakening of spring, with the birds singing and the buds opening in spite of the thunder of guns, but over and over again he shows warm sympathy for the afflictions of the French civilians behind the front-line. To the prisoners he has just made he gives "as much to eat as he (I) could find" (p. 27) and describes happily how they immediately after being captured were sitting "very comfortably eating and smoking" with the Germans (p. 186). With delight he mentions friendly, almost affectionate, relations developing between friend and foe, his gratitude to a French family with whom he was billeted, and, generally speaking, every little happening in which he discovers signs of chivalry having survived the destruction.

There exists in psychology the concept of 'projection' implying he usually odious inclination to project on other human beings evil character traits which one despises in oneself and wants to eject. Herbert Sulzbach is a mast of psychological projection, but in a totally positive sense. He projects all his kindness, love, reverence, appreciation on his entourage. He sees good will, comradeship, benevolence wherever the changing fate of war shifts him. As soon as he is posted to another place of operation, he detects in his new mates the same wonderful qualities which had just made it so sad for him to leave behind his old ones. Small wonder that everyone liked him as he liked everyone. He mirrored himself in his fellows-in-arms.

That Herbert Sulzbach should have found a British publisher who, 55 years after the end of the First World War and 28 years after that of the Second World War, deemed it possible and desirable to let his countrymen partake in the adventures of their former enemy is a promising sign. As so many others it testifies to the capability of the British to appreciate valour and honesty even when turned against themselves. "Today my heart beats for Europe" are the last words of the author's Prologue. With him we hope that they express also the convictions of all those he worked so eagerly to educate from war to peace.

#### TWO EXHIBITIONS

##### H. Nonnenmacher in London

A retrospective exhibition of sculptures and drawings by Hermann Nonnenmacher will be held at King's College, Strand, London W.C.2, from October 9-13 (daily 11 a.m.-7 p.m.). The exhibits will include drawings never shown before in this country.

##### Jacob Steinhardt in Berlin

An exhibition of about 50 works by the expressionist painter Jacob Steinhardt (Zerkow 1887-Nahariya 1968) was held in the Town Hall of Berlin-Wedding.



## RECENT PUBLICATIONS

### A BOOK ABOUT TWO ARTISTS

Ludwig and Else Meidner

In a book recently published in Darmstadt (Justus von Liebig Verlag) Joseph Paul Hodin describes the lives and works of two artists, Ludwig and Else Meidner whose destinies, like those of so many others, were shaped by the eruption of the volcano in Germany and the struggle to strike roots in their country of refuge. It is not easy for a painter from Germany, Hodin writes, to gain recognition in this country which is antagonistic to foreign works unless they come from Paris. Therefore, after years of frustration and poverty, Ludwig Meidner returned to Germany in 1953 where, by his creations as a poet and painter, he was remembered as an avant-gardist of expressionism and where he was given all possible facilities during the last years of his life. Yet his wife, Else Meidner, remained in London. "The reasons for her decision", Hodin writes, "were of an entirely moral kind. She could not overcome the remembrance of the cruel fate of her people under the Nazi régime". Nevertheless, on the spur of the moment, she decided in 1963, to join her husband in Darmstadt. Yet it turned out that they had become alienated from each other and one year later, Else Meidner went back to London.

A detailed chapter of the book deals with Else Meidner's own artistic achievements. She was born in Berlin, where her talents were soon recognised by well-known artists. Among those who were aware of her gifts and gave her every possible encouragement were Max Slevogt and Kaethe Kollwitz. When she was still at the beginning of her career she married Ludwig Meidner, who at that time had already

gained fame. Rightly, she never wanted to be regarded only as Ludwig Meidner's wife but as an artist in her own right. Nobody was more aware of her artistic qualities than Ludwig Meidner himself. In a letter, written in 1966, he describes her as one of the most important European draughtsmen of the 'thirties.

Else Meidner may look back on a number of exhibitions of her works in London (1949, 1956, 1959, 1964 and, on the occasion of her 70th birthday, 1972). In 1968, the City of Darmstadt arranged an exhibition of her sketches in the Justus Liebig House, and she was also represented at the New Year's Exhibition (Artists of the Twentieth Century) held at the Leicester Gallery in London in 1966.

It is gratifying that this "representative artist of the Continental school of painting", as Hodin calls her, has been given her well-deserved recognition in this valuable and interesting publication. W.R.

### AMERICAN TREATISE ON RESTITUTION

While there is no dearth of German language literature in the field of restitution and compensation, essays on the subject in English are comparatively scarce and usually only cover some special aspects. It is therefore to be welcomed that, probably for the first time, a comprehensive treatise about "German Compensation for Victims of Nazism" has been published in the Northwestern Law Review, Chicago. The author of the 50-page work is Dr. Kurt Schwerin, Professor of Law Emeritus and Librarian, Northwestern University School of Law. Professor Schwerin, who prior to his emigration lived in Breslau, is also chairman of the Chicago Chapter of the Leo Baeck Institute and in this capacity attended the

Scholars' Conference of the LBI held near New York this April.

In the historical introduction, the author briefly describes the various stages of Nazi persecution and the considerations given to the problem of restitution and compensation already during the war. He then proceeds to the evaluation of the first restitution laws, enacted by the Western Allies and, after this, makes the reader acquainted with the various categories of damages covered by the Federal Compensation Law as well as with the contents of the Federal Restitution Law. As, in view of the great number of laws and amendments enacted during the past 25 years and the jurisdiction emanating from them, the subject matter has become very complicated, Professor Schwerin's essay will serve as a guidance for the interested lawyer abroad who is not directly involved in compensation proceedings but yet wants to get some knowledge of the basic principles. The author also deals with the work of URO, the successor organisations (JRSO and Jewish Trust Corporation) and the Council of Jews from Germany. The source material includes publications of the Leo Baeck Institute and articles which appeared in AJR Information.

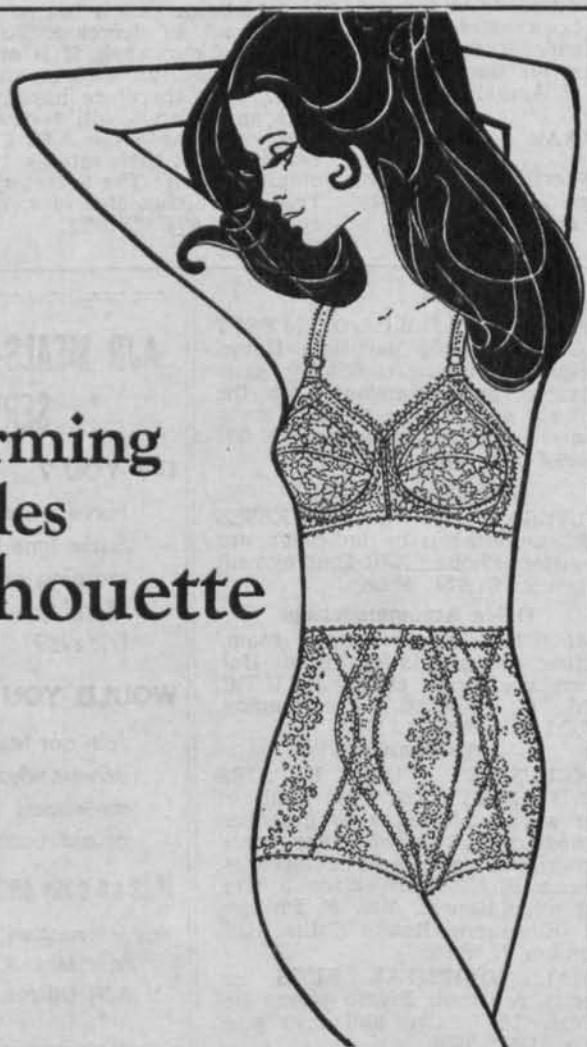
### OESTERREICHISCHE SOZIALVERSICHERUNG

Die oesterreichischen Sozialversicherungsrenten werden ab 1. Januar 1974 um 8.7 per cent erhoeht werden.

### BOURNEMOUTH CONTINENTAL CIRCLE

The Bournemouth Continental Circle will meet again during the winter months, starting in October. Interested readers in the Bournemouth district may obtain particulars from: Mrs. C. Schreiber, Flat 9, Lindsay Court, 28 Lindsay Road, Branksome Park, Poole, Dorset, BH13 6AY.

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# IN MEMORIAM

## MRS. EVA EHRENBERG

Mrs. Eva Ehrenberg, who died on August 17 at the age of 82, was one of those members of our community who, by their attitude and their deeds, succeeded in blending the faithfulness to the values of their past with an open mind for the impact of their new environment. Like her husband, the historian Professor Victor Ehrenberg, she came from a family which had established itself in German academic and professional life at a comparatively early stage. Her father, Oberlandesgerichtsrat Dr. S. Sommer, a schoolmate in Cassel of Emperor Wilhelm II, was the first unbaptised Jewish judge in Prussia, who was promoted to a High Court. Based on his early letters, Eva Ehrenberg published "Light on the Kaiser" in the Contemporary Review (May 1964). Her feelings as a German Jewess who had to leave the country in which she spent her formative years are reflected in her autobiographical work "Sehnsucht mein geliebtes Kind", which was also used as a broadcast play by Paul Schallueck. Last but not least, she served as an intermediary between different cultures by translating into German works of English and Italian literature. The AJR takes pride in the fact that she often encouraged the work of the editor of this journal by expressing her appreciation of its contents. A particularly amiable and kind-hearted personality, she will be gratefully remembered by all who knew her. We extend our sympathies to her husband and her sons.

## R. A. SIEGFRIED KROLL

Rechtsanwalt Siegfried Kroll, who died at the age of 71, was for a long time a member of the Board of the Berlin Jewish community and, until two years ago, chairman of its Repräsentantenversammlung. He was also chairman of the Berlin Committee of the Jewish National Fund and treasurer of the Berlin Society of the Friends of the Hebrew University. Born in Dirschau (West Prussia) as the son of a cantor, he established himself as a lawyer in Berlin in 1931. During the persecution period he found refuge in Copenhagen and Sweden. In 1954 he resumed his career as a lawyer in Berlin, where he was particularly active in the field of restitution and compensation.

## DR. E. L. RUPPEL

Dr. Ernest Ludwig Ruppel of Stourbridge, Worcs., passed away on August 26 at the age of 72. Born in Gotha, he developed the firms of Ruppelwerk GmbH in Gotha and Auerbach & Scheibe in Saalfeld, manufacturers of machine tools and domestic metal goods. Dr. Ruppel came to this country after his release from Buchenwald concentration camp on the invitation of a firm in Stourbridge. When he applied for his visa, he found that the passport officer of the British Embassy in Berlin, Major Foley, who at that time was helpful to many persecuted Jews in Germany, was also a Stourbridge man, and the two became good friends. From small beginnings, Dr. Ruppel built up a flourishing group of companies, called the Stockham group. The reputation he established for himself is reflected in the obituary published in "The County Express", the local paper for the Stourbridge area. Dr. Ruppel, who was a member of the AJR for many years, leaves a widow and two sons, to whom we extend our sincerest sympathies.

## PROFESSOR KARL LOEWENSTEIN

The jurist Dr. Karl Loewenstein, Professor Emeritus of Amherst College and Munich University, died at the age of 81. Until the Nazis came to power he was a lawyer and lecturer of public law at the University of Munich, his city of birth. He emigrated to the United States where he first taught at Harvard and Yale Universities. After the end of the Second World War, General Lucius C. Clay appointed him a member of the Legal Department of U.S. Headquarters in Germany. In this capacity he helped to rebuild the German judiciary. In his contribution to the book "Governing Post-war Germany" he criticised the lenient treatment of former Nazi judges by the denazification authorities. After the end of the occupation period, Loewenstein became Professor of Political Science at the University of Munich; he divided his time between lecturing in Munich and at Amherst College.

## WILLY HAAS

The author and literary critic, Willy Haas, died in Hamburg at the age of 82. An obituary will be published in the next issue.

## PROFESSOR WALTER FISCHEL

German-born Professor Walter J. Fischel, an authority on Oriental Jewry and on the Islamic and Hebrew civilisation of ancient and medieval times, died in Berkeley, California, at the age of 70.

In 1926 he joined the newly established school of oriental studies at the Hebrew University as a fellow and lecturer, until his appointment in 1945 as professor of semitic languages and literature at Berkeley, University of California.

Appointed professor emeritus in 1970, he continued to teach Judaic studies at the University of California, Santa Cruz, until his death. Dr. Fischel specialised in and wrote about the unexplored histories of the Jews in Persia, Central Asia and India.

## LEGACIES FOR AJR CHARITABLE TRUST

As in previous years, the AJR Charitable Trust received a number of legacies during the financial year 1972/73. The names of the testators are: Mrs. A. Thomas, Mr. C. Bourne, Mrs. Olga Kaupy, Mrs. Johanna Anita Kohn-Kelly, Mr. W. Essinger, Mrs. Gertrud Plocki, Miss M. Bachrach, Mr. F. Schoenbeck, Miss M. Miodowski, and Mrs. Sara Hirsch. We shall always gratefully remember these friends for their kind thoughts and generous gestures.

The funds of the AJR Charitable Trust are increasingly required for a variety of purposes. The Trust is financially responsible for the maintenance of our Communal Centre, Hannah Karminski House, and, jointly with the Central British Fund, for the Flatlet Home, Eleanor Rathbone House. It also contributes to the expenditure of the AJR Club and renders support in special cases where, for one reason or another, help cannot be obtained through the so-called "ordinary channels". Last but not least, the work of the AJR departments in charge of the Homes and of the Social Services can only partly be covered out of the membership subscriptions, and the funds deriving from the heirless property, by which the deficit has so far been covered, are bound to decrease. To secure the continuity of our work, it is of vital importance that we may fall back on the AJR Charitable Trust. It is therefore hoped that many members and friends will follow the example of those who made the AJR Charitable Trust a beneficiary of their estates. Particulars may be obtained from: The Secretary, AJR Charitable Trust, 8 Fairfax Mansions, London, NW3 6JY (phone 01-624 9096/7).

## FAMILY EVENTS

Entries in the column Family Events are free of charge. Texts should be sent in by the 15th of the month.

### Birthdays

**Bab.**—Mrs. Erna Bab, of Leo Baeck House, The Bishop's Avenue, London, N.2, will celebrate her 85th birthday on November 3.

**Salomonson.**—Mr. Walter Salomonson, Edgware, Middlesex, will celebrate his 70th birthday on October 5.

**Seidler.**—Mrs. Margaret Seidler (née Huss) of 5, Yorath Road, Whitechurch, Cardiff (formerly of Vienna and Brno), celebrated her 75th birthday on September 27th.

**Sender.**—Mr. Berthold Sender, of Neve Aviv Club, Kfar Shmaryahu, Israel (formerly Neuwied, Santiago and London), recently celebrated his 75th birthday.

**Wollheim.**—The pianist, Mrs. Judith Wollheim, widow of Edward Wollheim of Schaufelbergerstr. 57, Zurich 3, Switzerland (formerly 10, Regal Way, Harrow, Middx.) celebrated her 70th birthday on August 17th.

## Deaths

**Louis.**—Dr. K. E. Louis (formerly Dr. Kurt Lewy), of "Redstone", 1 Lang Lane, West Kirby, Wirral, Cheshire, died on August 20. Deeply mourned by his wife Mrs. Joan (Johanna) Louis, and his son, Mr. Edgar Lewy.

**Rosenthal.**—Mrs. Emmy Rosenthal of 178, Palatine Road (Morris Feinmann Home), Didsbury, died on August 26th. Mourned by her children and grandchildren. 6, Vernon Drive, Mancheser, M25 8RA.

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## KIBBUTZIM FACE NEW CHALLENGES

Today close on 100,000 people live in some 240 kibbutzim from the Golan Heights in the north down to the Red Sea, in the south, and their way of life has been admired far and wide, and even copied. Although constituting less than 3 per cent of the total population, they contribute 12 per cent of Israel's GNP and while predominantly agricultural, produce more than 5 per cent of the total industrial output. Yet the more the success story unfolds, the more problems emerge. One predilection, which has been vexing the movement for a long time, is its refusal or incapacity to absorb immigrants in large numbers. It stood aloof at the time of mass immigration in the first years of statehood, and it has nothing to contribute to the present immigration wave from the Soviet Union.

To the extent that newcomers are taken in by kibbutzim, they are from the West. The ideal of the kibbutz beckons to young people in their revolt against the establishment and the capitalist system, in quest of a new society. Even so the movement is not overly enthused and the young "kibbutznicks" are apathetic towards the new arrivals with whom they have no common language in more than the linguistic meaning of the word. There is a greater readiness to befriend volunteers who come for a few months than genuine immigrants.

Last year, just over 1,500 of them joined the kibbutzim: 34 per cent hailed from North America and equally, 34 per cent from Latin America, just accounting for 68 per cent of the total number of immigrants joining communal settlements. Western Europe provided 18 per cent; South Africa and Australia 6 per cent; the remaining 8 per cent made up of Eastern Europe and Asia, mainly Turkey and Iran. In previous years, about 6 per cent of the newcomers left the kibbutzim after a trial period of twelve months.

Only 40 Eastern Europeans were absorbed by kibbutzim last year. Among the reasons for the failure of the communal settlements to attract immigrants from Russia is their erroneous identification of the kibbutz with the kolhoz, the Russian collective farm, and their upbringing in the Soviet Union which regards physical labour with disdain. There is also a prevalent belief in Israel that the immigration from Russia is "rightist" in its political outlook and that the kibbutz as a socialist symbol is regarded with distrust.

The settlement authorities have opened three absorption centres in kibbutzim. Today, after two years of operation, 350 immigrants passed through these centres of whom 60 per cent finally decided to join a kibbutz. At Tsora, not far from Jerusalem, there are also three families from the Soviet Union. "The

Russians," says the director of the Centre, "are not interested in the kibbutz as a permanent way of life, although they are beginning to understand that the kibbutz is not a kolhoz and that there is freedom and a chance for individual expression. Even a little thing—like getting at breakfast as much margarine or milk or eggs as they like—makes a tremendous impression on them."

Another problem that besets the kibbutz movement is its attitude towards the Oriental communities. Ninety per cent of that section of the Jewish population of Israel, which lives under sub-standard conditions, belong to the Oriental communities. The social and cultural gap between these and the rest of the populace is today a topic of discussion second only to that of security. Are the kibbutzim able to contribute to the solution of this problem? Is the kibbutz movement strong enough to exert a positive influence on the present social patterns as it had done in the past? The view is widespread that the kibbutz is not a suitable framework for Jews of Oriental descent because of their mentality. The patriarchal structure of their families and their different upbringing tend to make them unfit for a collective way of life.

A statistical survey published in September 1971 and covering 57 communal settlements shows that 46.5 per cent of the adult members were born in Israel of European parentage. Out of the remaining 53.5 per cent born abroad, 15 per cent hailed from Arab or other Oriental countries. To redress the balance, two projects have been initiated: a number of kibbutzim are receiving groups of youngsters at the age of 15-18 whose families are recipients of welfare grants. As they "hate" school and cannot be integrated into the kibbutz schools which have high standards, knowledge is imparted to them in an informal way and theoretical studies are being combined with vocational training. At 18, they have to join the army, yet only 25 per cent return to "their" kibbutz after demobilisation.

Another way of attracting Oriental youth to the kibbutzim is through the more and more developing industries. The establishment of large industrial enterprises in collective settlements has made the hiring of labourers necessary although this contradicts the actual principle of kibbutz ideology. Many of the workers in kibbutz industries are Oriental youngsters who in this way for the first time meet the pleasant atmosphere of life in a kibbutz. To what extent it will exert a lasting influence, still remains to be seen.

In many settlements, the third generation, and in some even the fourth, is now opera-

ting the kibbutz. All in all, some 75 per cent of children born in the kibbutzim have thus far remained in the movement, a rather remarkable achievement. However, the future poses an additional problem—the increasing number of kibbutz-born young people who have been to university and wish to pursue an academic or professional career. Agriculture is no longer Israel's prime need and has lost much of the magic attraction it exerted on the generation of the "founding fathers." Many a youngster sees the kibbutz as a home with whose general ideals he identifies himself—on condition that he may work in his own field of interest. What will this do to the internal social fabric of the kibbutz? Can large numbers of members be permitted to commute to outside work on a permanent basis and how will this affect the meaning of kibbutz life?

It would seem that the kibbutz movement is facing a period of new experimentation and of new challenges.

## FROM THE GERMAN SCENE

### AMADEUS QUARTET HONOURED

The first violinist of the Amadeus String Quartet, Mr. Norbert Brainin, O.B.E., was awarded the Great Federal Cross of Merit. Mr. Brainin and two other members of the Quartet came to this country as Jewish refugees from Austria.

### JEWISH SOCIALIST REMEMBERED

A recent issue of the "Internationale Wissenschaftliche Korrespondenz zur Geschichte der Arbeiterbewegung (IWK)" published by the Historische Kommission zu Berlin, carries a profile in memory of Mathilde Jacob, who ran a typewriting service in North-West Berlin. Her clients and friends included leading Socialists, among them Franz Mehring, Rosa Luxemburg, Karl Liebknecht and Dr. Paul Levi. The article, written in English by Agnes F. Peterson, relates that Mathilde Jacob was born in Berlin 100 years ago and deported to Theresienstadt in July, 1942. In the course of her work, she accumulated a great amount of interesting documentary material and in 1939 the late Ralph H. Lutz, Professor of History in Stanford, California, succeeded in taking part of the material to the U.S.A.

E.G.L.

### MEMORIAL IN WANNE-EICKEL

The city of Wanne-Eickel recently erected a memorial stone "in commemoration of the former Jewish community and of the Jewish citizens who became victims of the National Socialist terror régime". The city also holds a printed list of the victims, which may be obtained on request. The erection of the stone is to a great extent due to the initiative of a former resident of Wanne-Eickel, Dr. med. Julius Leeser, who now lives in Jerusalem.

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## THE ISRAELI SCENE

### K. C. MEMORIAL FOREST IN ISRAEL

The "K.C. Memorial Forest" was recently dedicated in the mountains of Judea near the Yishi settlement, not far from Jerusalem. The planting of the forest was initiated by the British Section of the K.C. (Kartell Convent of Jewish Students from Germany) the chairman of which, Dr. Lothar Nelken, as well as Dr. Kurt Stanner and Rabbi Cyrus Weiler spoke at the ceremony.

The K.C. was the largest organisation of Jewish academics in pre-Hitler Germany; its foundation goes back to the year 1886 when the first Jewish students' association, called "Viadrina", was promoted in Breslau. Their members wore the coloured caps and ribbons, customary among German students' fraternities, marking them openly as Jewish students; they defended their rights and honour against any antisemitic insult in every way, including duelling. Similar Jewish fraternities were founded at other German universities and united under the roof organisation of the K.C. (Kartell Convent).

When the Nazis came to power, the K.C. was immediately dissolved. The majority of its members dispersed all over the world but a considerable number could not leave Germany in time and fell victim to the Holocaust. The K.C. Memorial Forest is dedicated to their memory. Contributions for 10,000 trees were made by former members of the K.C. from all over the world who maintain organised groups in many Jewish centres. The largest of them is the American Jewish K.C. Fraternity Inc., in New York.

H.F. (Jerusalem)

### ISRAELI TEAMS IN MOSCOW

Two Israeli teams competed in the World Student Games in Moscow. The Israeli basketball and volley-ball teams were able to mix socially with the members of other teams before the games and were appreciative of

their reception. They were able to meet Moscow Jews when they went to synagogue. The Israelis toured Moscow before the games opened, with the referees free to go as they pleased but the team members conducted by guides.

However, from the opening ceremony of the games, strenuous efforts were made to prevent Jews from welcoming and showing support for the visiting Israeli sportsmen. There was booing, cat-calling, whistling and some shouts of "Zhid" ("Yid") during events where Israelis participated.

On their return to Israel, the athletes were given a warm welcome by a large crowd at Lod. Mr. Itzhak Aldoubi, who headed the contingent to the games, said that there were always groups of Jews in Moscow waiting to catch a glimpse of the Israeli contingent. In his opinion, there was no doubt that the harassment of the Israelis during their matches was organised.

*Pravda*, the Soviet Communist Party daily, and *Komsomolskaya Pravda*, the daily of the Young Communist League, published a Tass report from New York accusing "pro-Zionist elements" of having provoked the "so-called incidents" at the games in order to bolster their accusations about the Soviet persecution of the Jews.

### WESTERN IMMIGRANTS

More than 6,000 immigrants arrived from the United States in 1972 and barely 2,500 during the first half of this year. French immigration has declined from well over 3,000 in 1971 to 679 in the first six months of this year. The only English-speaking country from which there has apparently been an increase in immigration is South Africa, with 374 arriving during the first half of this year, compared with 605 during the whole of 1972.

Concern at the continuing drop in immigration from the West has been expressed by officials of the World Zionist Organisation. The fall is attributed mainly to the high cost of housing, for which various solutions are being considered.

### NEW U.S. AMBASSADOR

Former Senator Kenneth Keating is America's new Ambassador to Israel. In a prepared statement on arrival at Lod he said that he would work "to preserve and enhance the strong friendship and confidence between our two nations and contribute as far as I am able to building a durable and just peace in the Middle East". There was no doubt in his mind or that of his President that these would be his foremost tasks.

### RUSSIAN ARRIVALS

Elizabeth and Julia Dymshitz arrived in Israel as immigrants. Their father, Mr. Mark Dymshitz, was one of the main defendants in the first Leningrad "hijacking" trial of December, 1970. His sentence of death was commuted to 15 years' imprisonment after an international outcry. Mrs. Dymshitz remains in Leningrad in order to visit her husband, now in a Siberian prison camp, but hopes that he will be freed before his full gaol term.

Mr. Lev Kornblit, sentenced to three years' imprisonment in the second Leningrad "hijacking" trial in May, 1971, arrived in Israel as an immigrant, with his wife and two daughters.

### Letter to the Editor

#### GERMAN INFLATION IN THE 'TWENTIES

Sir,—In collaboration with Mr. William Guttman I am working on a book about the great German inflation of the 1920s. The aim of the book is to look at the inflation primarily through the eyes of those who lived through it. We feel this is an important piece of social history which has not been adequately recorded.

I should like to ask your readers whether, if they have any particular memory which they would like to share, they would send it to me. It is the ordinary business of day-to-day life during that terrible time in which we are interested. No incident is unimportant when it is vividly remembered.

(Miss) PATRICIA MEEHAN.

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