

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Herbert Freeden (Jerusalem)

RETHINKING THE SETTLEMENT
POLICY

The following article, which only expresses the author's personal views, was written by our Jerusalem correspondent at the beginning of May. Meanwhile, Dr. Kissinger's efforts of a separation of the Israeli and Syrian forces on the Golan Heights have been going on, and it is hoped that, by the time this issue reaches its readers, some kind of agreement will have been reached. Yet it has to be realised that this will only be one further step towards the final settlement of the Israeli-Arab problem. Under this aspect, Mr. Freeden's article has retained its topicality. Whilst in a monthly periodical it is not possible to keep pace with the fast developments we experience, it would, however, be a grave omission if we did not express our feelings of horror at the carnage in Maalot which, like the inhuman terrorist act in Kiryat Shemona a few weeks before, overshadows our thoughts about the political issues at stake.—The Ed.

In all discussions about Israel's problems—external and internal, security, economic and social—only the settlement policy has escaped public criticism. The near future will provide the proof whether the line adopted in 1967, to establish Jewish rural settlements in the occupied territories, was purposeful in the Lower Jordan Valley, the Gaza Strip, the Sinai and the Golan. In this context, each of these areas must be treated as an entity of its own, as the practical, historical and demographic criteria vary from place to place. If there is one denominator common to all of them, it is the axiom to influence the course of policy by accomplished facts.

This tendency, pursued by the Zionist authorities even before statehood, has had its unquestionable merits. In their proposal to partition Palestine, the United Nations in November 1947 delineated the borders of the Jewish state-to-be according to the existing facts which the Jews themselves had created. Areas with predominantly Jewish land and villages became part of the Jewish State; others, like the larger section of Galilee, remained outside its frontiers. The lesson was clear and unambiguous: had the Jews bought more land and cultivated it, had they established more villages and built more cities, the territory of the Jewish state would have been bigger. The policy of the *faits accomplis* received its supreme vindication at the hands of the community of nations.

However, in the 26 years which have passed since, the international scene has changed out of recognition and the situation in the occupied territories cannot be compared with that of Palestine in 1947. Then a territorium, which was under the British Mandate, was claimed by the two sectors of its populace; 20 years later, territories of other sovereign states were con-

quered by force and partially settled. This time, the world did not accept Jewish settlements as a legal asset in favour of Israel—on the contrary, it considered them as a violation of international law, namely a change in the *status quo* in occupied territories.

Take as an example the Golan which during the reign of David and Salomo was a province of the realm and, again, part of the Hasmonean kingdom under Alexander Yannai. At the end of the nineteenth century, a few of the early *bilus* tried to settle there, but their attempts failed. Land purchases in a larger measure were made in 1893 by Baron Edmond de

Rothschild. Six years later the lands were taken over by ICA, yet worked by Arab fell-farmers. Finally, the titles to the lands *laheen*, without ever attracting Jewish were rescinded by the French authorities in Damascus. In contrast to Judea, Samaria and Gaza, even the circles of the "Greater Israel Movement" do not claim the Golan as biblical and Jewish heritage, but treat it merely as a buffer-zone, to protect the valleys of Galilee from Syrian attacks based on its heights.

In the wake of repeated declarations by the Israel Government which considered the Golan as an integral part of Israel, a number of rural settlements were established. Now with the fate of the Golan in the balance, it appears that these settlements limit the option open to Israel because the inhabitants of these villages constitute a meaningful "pressure group". It is understandable that these people who were encouraged by the Israeli authorities to act as pioneers and to develop the eroded, rock-strewn soil of the high plateau, would take it as a breach of promise and an utter betrayal should they be forced to leave their homesteads, their fields and houses, built up by so much toil, as a possible consequence of a territorial compromise. Villages are no military camps which are put up and pulled down, according to fluctuating security requirements. Farmers plant for generations to come and they with their families were brought to the Golan on the assumption that it was up to Israel to decide whether these heights would remain for ever Jewish.

To see the functions of these settlements in a proper perspective, it must be recalled that the Israeli presence on the Golan has only a security purpose; for 19 long years did the Syrians shoot from its heights down into the valleys, and the Jewish villages there must be protected from a repetition of such a threat. In other words a Jewish settlement area has to be safeguarded from Syrian guns. However, instead of turning the Golan into a protective belt, into a *cordon sanitaire*, manned by military strongpoints, the heights themselves were turned into a settlement area, vulnerable and exposed to Syrian attacks just as much as Galilee before 1967. The question arises—should settlements be shielded by settlements, homesteads by homesteads, children's houses by children's houses, cowsheds by cowsheds? If this is so, which settlements could offer the protective shield for the settlements on the Golan? The same uncertainty which extracted its toll in the valleys some years ago, now calls for sacrifices on the heights—work in the fields is halted, children are rushed into shelters, and the men risk life and limb.

Continued on page 2, column 1

The Association of Jewish Refugees in
Great Britain

invites members and friends to the

GENERAL MEETING

on Thursday, July 11, at 7.45 p.m.

at Hannah Karminski House,
9 Adamson Road, Swiss Cottage, N.W.3

I

Report on AJR Activities
Treasurer's Report
Election of Executive and Board(The list of candidates submitted by the Executive
is published on page 5.)

II

Mrs. Ruth Winston-Fox, J.P., B.Sc.,
will speak onANGLO-JEWRY AND ITS SOCIAL
PROBLEMSNon-members are not entitled to vote,
but are welcome as guests at the meeting.

Rethinking the Settlement Policy

Continued from page 1

A policy which establishes civilian agricultural settlements as a security factor, is challengeable, and seems more applicable to the conditions of 1948 than to those of 1974. Then, in Israel's War of Independence, settlements played a decisive part in the battles, they served as centres of the defence and names such as that of Negba in the Negev, are of legendary fame. Since then, however, as a consequence of the technical revolution in warfare, settlements lost their military function. On the Golan, they were an impediment and burden for the defence during the Yom Kippur War; their evacuation was carried out only at the last moment with great effort and sacrifice, and during the actual fighting, they stood empty and useless. The Syrians in their initial advance just ignored their presence and they occupied two of them for a short while, though not for strategic reasons.

One should not forget that the Golan has not been settled for lack of other potential settlement space in Israel proper. In the partition plan of 1947, Galilee, which at the time of the Second Temple was dotted by more than 200 Jewish villages, was to a large extent joined to the Arab state, because of the Arab majority of its population. Even after 26 years the Jews still form a tiny minority in Galilee and in recent years their number has dropped from 18 per cent to 12 per cent. While in the past six years 17 settlements were founded on the Golan with massive financial investments and great technical and physical efforts, the plan of the late Levy Eshkol to make Galilee Jewish, has never been carried out, and water reserves originally destined for new villages in this northern province of Israel, were diverted and pumped to the Golan. Today, Galilee is still empty and largely uncultivated, and of the few inhabitants, 88 out of 100 are Arabs. It is a doubtful policy to try to make the Golan Jewish and leave Galilee Arabic.

Only recently a plan has been put forward to double the Jewish population in Galilee and to settle there 1,000 families—700 in agricultural pursuits and 300 in urban occupations. It remains to be seen whether this time, the plan will pass the blue-print stage.

SURVEY ON YOM KIPPUR WAR

The latest publication of the London-based International Institute for Strategic Studies devotes more than half of its Strategic Survey 1973 to an analysis of the Yom Kippur War. The conclusion reached is that "militarily, Israel won the battles; politically, the Arabs won the war". The Arabs' political success was achieved by the oil weapon.

The Institute's experts believe, however, that for three reasons the Yom Kippur War could yet prove to be "a breakthrough to a more stable situation in the region". First, there seems to be a shift in the objectives of the leading Arab States towards accommodation. Secondly, Israel might be inclined to make greater concessions than hitherto because she is no longer safe as she had seemed in relying on her military superiority. Thirdly, the super Powers seem likely to be driven to assume "an active rather than passive control of security" in the area. "In this last case, the Pax-Russo-Americana" situation explicit in Europe would have to be extended to the Middle East.

NEWS FROM GERMANY AND AUSTRIA

CHANCELLOR BRANDT'S RESIGNATION

It is a tragic irony that Willy Brandt, who incessantly worked for a reduction of the tension between West and East, had to resign because he became a victim of Eastern espionage. It is also a tragedy that a statesman, whose political integrity is recognised by his followers as well as by his opponents, ceases to hold a position of decisive importance not only for Germany's home and foreign policy but also in the comity of European nations and in the international scene. On the other hand, his influence, albeit on a smaller scale, will persist, because at the time of going to press it appears that he will remain the leader of the Social Democratic Party.

Willy Brandt was the first Chancellor of the German Federal Republic who was an active fighter against the Nazi régime. It is therefore only natural that the Jewish victims of this régime looked upon him with feelings of trust and confidence. Yet it would be parochial to label him with the slogan of a "friend of the Jews". In his political system there is probably no special "Jewish" compartment. His attitude is the natural outcome of his Socialist approach to human questions and also arises from his numerous personal relations with Jewish political fellow workers. Beyond this, he has always been conscious of the catastrophe which the Nazi régime had brought upon the Jewish people, and the historic gesture in front of the Warsaw Ghetto Fighters Memorial only stands as a symbolic expression of this awareness which also determined his conduct, when political issues were at stake.

In the field of restitution and compensation, which is now gradually reaching its last stage, he has continued to approach the issue in the spirit inaugurated by the first post-war Chancellor, Dr. Adenauer.

Brandt's work for international understanding, recognised by the award of the Nobel Peace Prize to him, included the establishment of relationships with all countries involved in the Middle East conflict. Yet at the same time, he realised, and repeatedly stressed, the "special relationship" with Israel. It resulted not only from the happenings in the past but also from his genuine interest in the young state, which he was the first German Chancellor to visit while in office.

Voices have already been raised inside and outside Germany that the events which led to Brandt's resignation might result not just in a shifting of German public opinion to the main opposition party, the CDU, but to the extreme Right outside the democratic system. In the light of their own bitter experience, Jews from Germany are bound to be particularly susceptible to such prophecies of doom. It would be shallow to dismiss these misgivings with empty phrases. We can only hope that they will prove unfounded.

W.R.

ANTI-JEWISH ARTICLES IN AUSTRIAN PAPER

The Austrian Jewish community has complained to the Austrian Press Council that a series of highly controversial articles on Austrian Jews published in the country's largest daily newspaper, *Neue Kronen-Zeitung*, has given widespread encouragement to anti-semitic elements. Protests have also been lodged by the "Aktion gegen den Antisemitismus in Oesterreich" and the Christian-Jewish Co-ordinating Committee. It is understood that the Austrian Press Council meanwhile sharply condemned the publication.

The series is sensationally headed "Die Juden in Oesterreich!" (with exclamation mark), and the author, Dr. Victor Reimann, is one of the newspaper's editors. The posters by which the series is propagated on the news stands display the Austrian flag with a Star of David in its centre part, and hundreds of thousands of leaflets promising "discussion of a forbidden subject" were sent by post to Austrian households. On a number of posters the Star of David has been pasted over by swastikas.

In a strongly worded protest article, published in the paper of the Vienna Jewish community, Dr. Anton Pick, President of the community, quotes numerous examples of the distorted way, in which the past and present of the Jews is described by Dr. Reimann. The position, he writes, is aggravated by the fact that the publication has provoked antisemitic letters to the editor, which are published without editorial comments though they include falsifications taken from the arsenal of antisemitic literature. Dr. Pick describes them as the worst which have been written against the Jews since the days of the "Sturmer".

JEWS IN EAST GERMANY

The Passover edition of the quarterly, published by the Jewish community of East Berlin and the Federation of Jewish communities in the German Democratic Republic, carries reports of meetings held in Berlin and several other towns on the 35th anniversary of the November pogroms. The chairman of the Berlin Jewish community, Dr. Peter Kirchner, reminded the audience that, before and after the pogroms, many German Jews emigrated to Palestine. Referring to the Yom Kippur War, he said: "We deeply regret the losses afflicted on both belligerent parties. . . . In our view, a solution is only possible, and has been possible for years, on the basis of the U.N. resolution 242 of November 1967." The Berlin community also had a function in memory of Max Reinhardt on the occasion of the 100th anniversary of his birth, and a literary evening, at which the author Stefan Heym read two chapters of his latest novel "The King David Report".

At a Chanucah celebration in Magdeburg, a sermon by the late Rabbi Dr. George Wilde, who for many years was the spiritual head of the community, was read out. It was framed in a dialogue between the Chanucah light and the Christmas light. Dr. Wilde, who was thrown into a concentration camp during the November pogroms, spent the last years of his life in London.

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HOME NEWS

EAST GERMAN REPARATIONS

Debate in the House of Lords

Lord Janner in the House of Lords asked the Government to state their present position with regard to reparation payments by East Germany. Lord Goronwy-Roberts, Under-Secretary for Foreign Affairs, said that compensation for victims of Nazi persecution was one of the questions raised during the preliminary talks on outstanding financial and property questions between Britain and the East German Government held in East Berlin on April 17 and 18. East German officials had then reaffirmed their Government's public position—that the German Democratic Republic considered it had fulfilled its legal and moral obligations in this respect. The sufferings of the victims and the fact that East Germany had a large amount of money and property which belonged to these people had been constantly pressed on the East German authorities.

In the last discussions, it had been made clear that Britain considered that the GDR had a moral obligation to make good, as far as could be done, the wrong suffered by many people in their territory during the Third Reich. This position would be repeated as strongly and as firmly as possible in every subsequent discussion, said Lord Goronwy-Roberts.

WARSAW GHETTO UPRISING

Memorial Meeting in London

The 31st anniversary of the Warsaw Ghetto was marked by a rally at the New London Theatre in London, attended by more than 700 people. The meeting was organised by the Polish Jewish ex-Servicemen's Association in co-operation with the Board of Deputies, the World Jewish Congress (British section), the Zionist Federation, the Association of Jewish ex-Servicemen and Women, and 21 associated organisations including the AJR. The chairman of the Polish Jewish ex-Servicemen's Association criticised the Polish Ambassador in London, to whom a telegram had been sent protesting against the desecration of the Jewish cemetery in Gensia Street, Warsaw, through part of which the Poles are building a highway. The Ambassador had not answered or even acknowledged the protest. The cemetery contained graves of outstanding writers, historians and poets and some Jewish sages, as well as those who died in the Warsaw Ghetto.

Mr Gideon Rafael, the Israeli Ambassador, said that, albeit in disguise, the war against the Jews had not come to an end. Mr Airey Neave, Conservative MP for Abingdon and one of the few men successfully to have escaped from Colditz, and a member of the International Military Tribunal in Nuremberg, criticised the Soviet Union for its persecution of its Jewish citizens. He also urged that neo-Nazism must be fought wherever it was found.

Standards of Ajax branches were carried in salute to the martyrs, and candles in memory of the dead were lit by six young children whose parents were survivors of the Warsaw Ghetto. The memorial prayer and kaddish were recited and the "Last Post" and "Reveille" sounded by the buglers of the Jewish Lads' Brigade.

POST FOR MR. M. FIDLER, M.P.

Mr. Michael Fidler, M.P., has been elected chairman of the U.S.S.R. sub-committee of the House of Commons foreign affairs committee. Chairman of the Middle East sub-committee is Mr. Trevor Skeet, M.P.

NEW LIFE PEER

Mr. Basil Wigoder, QC, a former chairman of the Liberal Party, has been created a Life Peer. He was the first Jewish chairman of the Liberal Party since the war, holding the post from 1963 to 1965. His father, Dr. Philip Wigoder, was a former chairman of the Manchester and Salford Zionist Central Council.

AJEX WARNINGS

The annual conference of the Association of Jewish Ex-Servicemen and Women described as "dangerous" the continued growth of the Right-wing extremist party, the National Front. It was asserted that the Jewish community was being apathetic about the growth of the NF, even though it had polled some 100,000 votes at the General Election. Ajax members should take active steps to thwart campaigns against the immigrant population.

The chairman of the defence committee criticised the lack of security at Independence Day services and receptions held in London, when the risk of terrorist attacks on people and premises was considerable.

A resolution was passed calling on the Foreign Secretary, Mr James Callaghan, to take active steps to abrogate the appointment of General Said Shazli as Egyptian Ambassador to Britain. A letter had been sent by Ajax pointing out that the acceptance of Shazli, who had been associated with British Nazis and Right-wing extremists, was regarded as an affront to the Jewish community and to all freedom-lovers in Britain.

TOMBSTONES VANDALISED

Schoolboy vandals smashed 60 tombstones at Edmonton Cemetery, London, and set fire to a waiting room with pages torn from prayer books. It looked, said a visitor, as though "the place has been flattened by a bomb". Police are taking steps to find the vandals but CID officers admit that they are having a difficult task keeping an eye on the cemetery.

FINED FOR CARRYING PISTOL

Mr Fredman Ashe Lincoln, QC, was fined £20 at Bow Street magistrates' court for carrying a loaded pistol in the Strand on February 21. Mr. Lincoln, a recorder and deputy Crown Court judge, had pleaded not guilty, claiming that his life had been threatened by Arab terrorists shortly after the shooting of Mr. J. Edward Sieff. The Chief Metropolitan magistrate said that the offence carried a maximum penalty of six months' imprisonment or a £400 fine but the special circumstances of this case placed it in "an absolutely different category".

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ANGLO-JUDAICA

Hampstead Minister Appointed

Rabbi Dr. Norman Solomon has been appointed minister of the Hampstead Synagogue, and will take up the post in September, filling the position vacant for two years since the departure to Australia of Rabbi Raymond Apple. Rabbi Solomon is at present minister of the Greenbank Drive Synagogue, Liverpool.

Synagogal News

The United Synagogue Council has announced that two 70-year-old synagogues at Stoke Newington and Brondesbury are to close at the end of December. This is part of the US's readjustment to moving Jewish populations, and other synagogues have been and are being built in the peripheral areas of London. Brondesbury membership has fallen continuously since the war and is now just over 200. The Stoke Newington congregation, it was pointed out, is both spiritually and financially non-viable.

An annual review of US seat rentals has been predicted. The joint treasurer, Mr. Sidney Frosh, said that its introduction was necessary because of the present period of abnormal inflation.

Oxford Centre Consecrated

A Jewish centre has been built in Oxford, on the site of the area known as Jericho where the old synagogue stood, and has been consecrated by Rev. Malcolm Weisman, Jewish chaplain to the university. Built at a cost of over £200,000, the new centre includes a specially designed synagogue roof, an ark of bronzed fibre glass with purple carpet interior and a wall of three-dimensional tiles, and front entrance doors in cold bronze. The centre also has a B.I. Beckman Library donated by Mrs. Sylvia Beckman and family of Golders Green, in memory of her husband who was an Oxford scholar.

Aliya Propaganda Criticised

Speaking at an Aliya Club symposium in London, Mr. Barnett Litvinoff, the writer and historian, said that the Jewish Agency's immigration department is a "totally unnecessary heavy burden, a self-deceit". The idea of Israel had always attracted Jews, he said, and those who had settled there would have done so without the existence of the Agency. He asked whether it was fair to burden Israel's strained resources further by maintaining such a huge machinery as the Jewish Agency's worldwide immigration network "just for the odd chance of catching an immigrant here and there". The view was expressed that the promotion and processing of emigration to Israel should be taken over by the Israeli Government and that the Jewish Agency should be entrusted merely with the collection of funds. The Israeli authorities were also criticised for giving priority to fund-raising over emigration.

These views were rejected by Mr. Yitzhak Mayer, director of the Agency's immigration department in Britain. There was a demand for the services of the department, he said, by those who were interested in settling in Israel and who wanted information and practical help.

Lubavitch Community Centre

Stage two of the Lubavitch Community Centre building in Stamford Hill, consisting of the new £300,000 wing, has been completed. The centre accommodates the girls' primary and secondary schools adjoining the kindergarten. Six years ago a gymnasium/synagogue hall was built. In North-East London the Lubavitch movement has established a kindergarten and boys' and girls' schools; the boys' schools are in Clapton and Hampstead Garden Suburb.

NEWS FROM ABROAD

UNITED STATES

Women Rabbis

In his presidential report to the annual convention of the Rabbinical Assembly in New York, the head of the Conservative rabbinate urged the movement's theological seminary to accept women for ordination as rabbis. Two seminaries have already ordained the first two women rabbis—the Hebrew Union College Jewish Institute of Religion (Liberal) and the Reconstructionist Rabbinical College. Although the Conservative movement has been changing its attitude to the status of women and already counts them as members of a minyan, the proposal of ordination is not expected to be acted upon in the foreseeable future.

Hollywood Synagogue

The Synagogue for the Performing Arts in west Los Angeles, with its 250 members, officers and spiritual leaders, numbers amongst its congregation some of the wealthiest and most well-known worshippers in the United States. On one occasion Walter Matthau was called to the bima to read one of Sholem Aleichem's stories about the good people of Chelm. On another occasion comedian Jerry Lewis spoke on what it means to be a Jew. Erich Segal, author of *Love Story*, at last year's Yom Kippur observance adapted the cliché from his best-seller "Love means never having to say you're sorry" to point out that the Day of Atonement always means having to say you *are* sorry. Other worshippers include Sammy Davis, Jr., Milton Berle and Jack Benny. The bulk of the congregation, however, is made up of humbler members of Hollywood show business.

Ghetto Memorial

Throughout the USA ghetto memorial ceremonies were held to honour the dead of the Holocaust and the heroism of the Warsaw Ghetto fighters. In New York, where over 5,000 congregants crowded into Temple Emanu-el for the service, a similar number stood silently outside to hear the proceedings over loudspeakers. Six survivors of the death camps walked slowly up the aisle to the altar and lighted six banks of candles, representing the six million Jewish martyrs of Nazism. Speakers on the occasion included the Mayor of New York, who is a Jew, and local and national dignitaries.

Christian-Jewish Dialogue

In New York Bishop Jean Jadot, the apostolic delegate to American Roman Catholics, was the first Vatican representative in America to appear before a Jewish audience. He assured the Synagogue Council of America that the Christian-Jewish dialogue had not slowed down but was merely entering a new stage. Some degree of levelling off after the initial long held back impulse had to be expected and should not cause alarm. The struggle against anti-semitism was not over. It merited constant vigilance and should retain a first priority on the common agenda.

SEPHARDI HELP

The conference of the World Sephardi Federation in Geneva was attended by about 120 delegates from the United States, Latin America, Israel and Europe. The meeting decided to set up five permanent commissions to supervise its activities and help the Sephardi communities in Israel and in the different parts of the world.

Delegates were told that the Israeli Government and the Jewish Agency had agreed to help in setting up a fund of around £42 million to assist the housing and education of the country's Sephardi population. The Government has agreed to provide half the total, the other half to be contributed through the WSF.

SOUTH AFRICAN ELECTIONS

In the recent General Election in South Africa, five Jewish candidates were returned to the South African Parliament—four members of the United Party and one of the Progressive Party. Mr. Harry Schwarz, the leader of the reformist group in the United Party, was returned with an overwhelming majority. Mrs. Helen Suzman, the only Progressive Party MP for 13 years, has been joined by five more Progressives, at the same time increasing the majority in her constituency.

In Orange Grove, Johannesburg, the electorate ousted the lieutenant of Sir de Villiers Graaf, the United Party leader. Mr. Etienne Malan, who held the seat in the previous elections with a massive majority, was defeated by the Progressive Party candidate partly due to revelations about Mr. Malan's editorship in his youth of an antisemitic Nationalist Party organ. United Party supporters in two Johannesburg constituencies have accused the Progressives of having exploited Jewish sentiment to achieve victory. They say Mr. Malan who has emphatically denied being an antisemite was slandered as "an antisemite and Jew-hater".

Deputy Mayor of Johannesburg

The United Party majority on the Johannesburg City Council has unanimously nominated Mr. Max Neppe, a leading member of the community, as deputy mayor of the city. His son, Davis, is also a member of the council. Mr. Neppe has been chairman of the Jeppe Hebrew Congregation for the past 15 years.

NAZI PROPAGANDA IN ARGENTINA

The Arab League is using Nazi propaganda techniques in its antisemitic campaign in Argentina, states Dr. Nehemias Resnizky, president of Daia, the representative organisation of Argentine Jewry. The country's difficulties, particularly in the economic field, were blamed on the "Jewish-Zionist conspiracy" by this propaganda which, he states, is eagerly supported by the New Left.

MOROCCAN JEWRY

Morocco is still the Arab country with the largest Jewish community—some 25,000 members of the community were living there last year. In 1971 there were about 40,000 and 100,000 before Moroccan independence in 1956. Casablanca still has the biggest Jewish community of some 8,000 members. In Tangier only about 1,000 Moroccan Jews remain of the 30,000 or so who formerly lived there. A total of nine synagogues remain in Tangier and only the elderly Chief Rabbi Yamin Cohen still continues in office, with the status of a retired Moroccan civil servant. The Tangier community still has its Casino Club, all of whose members are Jews. Although today nearly all jewellers are Moslems, the new committee of their association includes two Jewish members. Last summer, too, a Jewish girl was elected the season's "Beach Beauty Queen".

King Hassan has several times stated that his Jewish subjects have the same right as his Moslem subjects but there has been a certain amount of discrimination and bad feeling against the Jews ever since the 1967 Six-Day War. The local French-Language Opposition daily *L'Opinion* has been partly to blame. But even during the Yom Kippur War there was surprisingly little anti-Jewish feeling.

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FRANCE

Presidential Elections

In the Presidential elections some support came from Jewish quarters for M. Francois Mitterand, the Socialist leader and candidate of both his party and the French Communist Party. The National Union of Jewish Students issued a statement in favour of M. Mitterand, as did a group affiliated to Mapam in France. But concern was also felt among Jewish voters that M. Mitterand would not be able to resist Communist pressure for a continuation of France's pro-Arab policy.

The community's official organs have remained strictly neutral in the contest, publicly proclaiming that French Jews were free to vote as they please.

Appointment of Academician

The second Jew to sit in the French Academy is Mr. Robert Aron, who joins the 75-year-old Jewish writer, Mr. Joseph Kessel. Mr. Aron, the 75-year-old essayist, novelist and historian of Marshal Petain's anti-Jewish wartime Vichy Government and of the French resistance to Nazism, was elected unopposed.

New Lay Leader

Mr. Jean Rosenthal, president of the executive committee of the United Jewish Appeal in France, has been unanimously elected president of the Representative Council of French Jewry (Crif).

During the Second World War Mr. Rosenthal, who received the Military Cross, served with French paratroopers and was dropped three times behind the German lines in France to organise Resistance units.

PORTUGAL

Coup Welcomed

The leaders of the Lisbon Jewish community sent a telegram to General Spínola and the military junta who have taken over power in Portugal. The new leaders were wished success for their plans to establish freedom and peace in the country. The new Government has dismantled the fascist régime and the political police. Lisbon's Jewish community of 500 feel that the junta will be able to deal with the situation effectively.

DANISH POSTS FOR EX-NAZIS

Jep Schmidt and Peter Wilhelmsen were sentenced to eight years' and eight months' imprisonment respectively by Danish courts after the Second World War. Both joined the German Army as volunteers during the war, and Schmidt was a member of the Nazi Party.

Now they have been elected deputy mayors of Aabenraa and Vollerup respectively, in Southern Jutland near the border with West Germany, which has aroused anger among the Danish public.

SWEDEN

French Film Protest

A French film about Jerusalem shown on Swedish television occasioned a protest from the Stockholm community to the Swedish broadcasting company. The film, about Jerusalem, was thought to be not only clearly pro-Arab but also with an anti-Jewish bias. The letter handed over to the Swedish TV and radio company head also stated that earlier television programmes shown in Sweden in 1973 had been anti-Jewish, and tended to encourage the growth of antisemitism.

With acknowledgement to the news service of the Jewish Chronicle.

Egon Larsen

LAST SALUTE TO LUDWIG KOCH

The man who was largely responsible for making the British a nation of birdwatchers, Dr. Ludwig Koch, has died at the ripe old age of 92½ years. His name is now a household word in England, but it is, strangely enough, little known in the country of his birth.

Ludwig Koch grew up in Frankfurt/M. as the son of a Jewish scientist. In 1889, at the age of 7, he got from his father a fascinating toy: an Edison phonograph, brought home from the Leipzig Fair where it had created a sensation. It could make recordings on wax cylinders and play them back, and at once little Ludwig tried it out by turning the "trumpet" towards the Indian sharma bird in its cage in the Koch's drawing room; it was the first recording of a bird's voice ever made. The boy was fascinated by this new miracle of science, and tried to catch the voices of animals as well as of famous people. His prize catch was old Bismarck with his high-pitched voice; he also recorded a blackbird which imitated the famous motor-horn of Kaiser Wilhelm II.

Almost four decades passed, and the phonograph faded into a childhood dream while Ludwig trained to become a musician, first playing the violin; then, after he was found to have a beautiful bass voice, he became a singer. The first World War interrupted his career; after the armistice he worked on the repatriation of prisoners and then for the French occupation authorities before returning to the arts to organise the exhibition "Music and the Life of the Nations" at Frankfurt in 1927. It made him known to the fast developing German gramophone industry, and Lindström/HMV in Berlin engaged him as their cultural director, enabling him to pick up the thread of his boyhood dreams. He began to record natural sounds of all kinds; they grew into a unique collection.

Squirrels in Flat

Life with the Kochs—he had married the daughter of a well-known shoe manufacturer, Herz—must have been exhausting in those years in Berlin, for their flat was full of animals: cats, dogs, frogs, squirrels, jackdaws, guinea pigs, white mice, monkeys, snakes; visitors fled in horror when giant lizards jumped into their laps out of the terrarium. For their wedding anniversary Herr and Frau Koch bought each other a couple of baby alligators which were housed in the bathtub. It was, of course, great fun for their children. There was also a collection of musical boxes disguised as household appliances such as clothes brushes, and the toilet-paper holder in the loo played Wagner's *Am stillen Herd* to the astonished user.

All that came to a sudden end when the Nazis usurped power. Koch lost his job and got into increasing danger not only as a Jew and a Socialist (he had sold 10,000 records of the *Internationale* to Holland) but also because he was unable to keep his mouth shut. In 1936 he was tipped off that his arrest was imminent, and he left for England with his family. The Gestapo seized and destroyed his valuable collection of recordings.

At the age of 55, with ten shillings in his pocket, Ludwig Koch arrived in London: a small, slightly-built, not very healthy man, but charged with an enormous, single-minded

energy. He tramped from address to address, trying to interest people in a project that had proved very successful in Germany — "sound books", not only with text and illustrations but with an added third dimension: wild-life recordings on discs. In the end he got the scientist Julian Huxley as his collaborator, the first of his sound books appeared, the BBC took notice of him, and he became resident birdwatcher at Broadcasting House.

It was not just the wealth of his wild-life recordings which made millions of radio listeners his friends, but his captivating personality, his great charm, his eagerness to interest everybody in the voices of nature—and also, as the *Observer* once put it, "the inimitable sounds he makes himself" a friendly allusion to the fact that his English was probably the weirdest spoken by any German refugee, with quite a strong Frankfurt accent which he never bothered to shed.

Undaunted by Age

Even after the BBC had pensioned him off in 1950 he went on with his most strenuous and often exasperating hobby of recording bird song and other animal sounds. It requires phenomenal patience, great technical skill, physical endurance, and an unerring feeling for the intricacies of the microphone. Above all, it needs steadfast optimism in the face of maddening frustration. Ludwig Koch combined all these. The old gentleman crawled and stalked through the forests and moors by day and night, lugging his recording gear, never giving up; once, after an exhausting wait, he was just on the point of recording the "booming" of a bittern in the Norfolk moors when another booming ruined it—that of a bomber squadron on a training flight. He got his bird eventually, of course, like so many other unusual sounds such as the first green woodpecker recorded in England, the Surley curlew, the great northern diver in Iceland, the touching little song of a baby seal, and the full vocabulary of the supposedly mute swan. Another nature lover, the Queen Mother Elizabeth of the Belgians, became a close friend of Koch and visited him in his West London home; he taught an Icterine warbler to imitate her voice, and recorded it.

His work has been preserved for science and posterity. The BBC has most of it, and has issued an LP "A Salute to Ludwig Koch" with his own voice and many gems from his recordings; the British Trust for Ornithology makes them available to scientists; and the enormous collection he kept at home has now gone to the British Institute of Recorded Sound. Koch's wife died only a few months before him; he is survived by his son, who plays the bassoon with the London Philharmonic, and by his daughter Erica Marks, who is a photographer well known for her speciality—pictures of London's diplomatic corps.

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AJR GENERAL MEETING

ON JULY 11

As readers will have seen from the announcement in this issue, the AJR General Meeting will be held on Thursday, July 11, at 7.45 p.m. in the Hall of Hannah Karminski House, 9 Adamson Road, N.W.3. We inform our members and friends about this event already in this issue, thus giving them sufficient advance notice. In the first part of the meeting, reports will be given on activities of the AJR, especially on new developments during the year under review. We are particularly pleased that a leading Anglo-Jewish communal worker, Mrs. Ruth Winston-Fox, J.P., B.Sc., has agreed to give an address in the second part of the meeting. Her subject will be "Anglo-Jewry and its Social Problems". Due to her manifold Jewish activities, which include a former presidency of the League of Jewish Women and the presidency of the B'nai B'rith First Women's Lodge, she can speak from first-hand knowledge about this subject to members of our community, which is an integral part of Anglo-Jewry. Mrs. Winston-Fox is also a former Mayor and Alderman of the Borough of Southgate.

The proceedings of the General Meeting will include the elections to the Executive and the Board. The following proposals are submitted by the Executive:

Committee of Management (Executive). The members of the present Executive stand for re-election. They are: Mr. W. M. Behr, O.B.E. (Chairman), Mr. C. T. Marx (Vice-Chairman), Dr. F. E. Falk (Treasurer), Dr. W. Rosenstock (General Secretary), Dr. E. A. Lomnitz (Deputy General Secretary), Mrs. R. Anderman, Mr. S. Bischoff (Trustee), Mr. A. S. Dresel, Mr. C. F. Flesch, Mr. O. E. Franklyn (Trustee), Mr. E. K. Heyman, Dr. A. R. Horwell (Trustee), Mr. R. Schneider, Mr. E. A. Sonnenberg, Mr. L. Spiro, Mr. F. W. Ury.

Board: It is proposed to re-elect the members of the present Board. They are: Mrs. R. Abels, Mrs. O. Albrecht, Mr. R. Apt, Mrs. A. Berent, Mrs. R. Berlin, Dr. J. Bondi, Dr. W. Breslauer, Rabbi I. Broch, Mr. F. Dannen, Dr. W. Dux, Dr. R. Elton, Dr. L. Eschwege, Dr. H. Feld, Dr. A. Fleiss, Mrs. A. Fleiss, Mr. R. J. Friedmann, Mrs. Elisabeth Goldschmidt, Dr. Erna Goldschmidt, Mr. R. Graupner, Dr. F. Gumpert, Sir Ludwig Guttman, Mr. S. F. Hallgarten, Mrs. G. Hambourg, Mr. E. Haymann, Mr. Herbert M. Hirsch, Mrs. Susanne Horwell, Mrs. M. Jacoby, Dr. A. Kaufmann, Mr. E. C. Kent, Dr. L. G. T. King, Mrs. F. Kochmann, Mr. M. Kochmann, Rabbi Jakob J. Kokotek, Dr. H. Lawton, Dr. Rita Lehmann, Dr. G. Leon, Dr. F. Levy, Dr. Julius Loeb, Dr. E. G. Lowenthal, Dr. E. Magnus, Mrs. M. Mautner, Rabbi Dr. I. Maybaum, Mr. H. C. Mayer, Mrs. L. Meyer, Mr. Perez Mosbacher, Dr. H. Neufeld, Mr. E. Philipp, Mr. E. Plaut, Mrs. M. Pottlitzer, Dr. Eva Reichmann, Dr. E. Reifenberg (Gabriele Tergit), Mr. A. Reimann, Mr. J. Sachs, Rabbi Dr. G. Salzberger, Mr. F. Samson, Dr. H. G. Sandheim, Mrs. M. Schurmann, Mrs. D. Segall, Dr. W. Selig, Mr. P. E. Shields, O.B.E., Mr. E. Speyer, Dr. Laura Stein, Miss Renate Stern, Mr. Julius Strauss, Mr. G. Streat, Mr. G. L. Tietz, Dr. U. Tietz, Mrs. Eva Trent, Dr. Valerie Wills, Dr. Charlotte Wittelschofer, Mr. H. Wreschner.

It is proposed to elect as new Board members: Miss M. Babington, Dr. H. G. Francken, Miss J. Lee, Mrs. Ilse Loewenthal, Mrs. Gabriele Meyer, Mr. W. R. Powell, BA, FRGS, Mrs. Charlotte Salzberger.

The Board also includes representatives of the Provincial groups.

Werner Rosenstock

DIAGNOSIS OF WEIMAR

Memoirs of Professor Hermann Zondek

The importance of putting personal reminiscences on record cannot be assessed too highly. This particularly applies to the last generation of German Jews, who had to experience the transition from a status of real or assumed security in their country of birth to that of fugitives and who, if ability and luck were on their side, built up their lives anew in their countries of resettlement. The recently published autobiography of the eminent physician, Professor Hermann Zondek,* deserves special attention for a number of reasons.

As the consultant to several statesmen and other public personalities under the Weimar Republic, he conveys a great amount of background information, which otherwise might have fallen into oblivion. Furthermore, he was one of the comparatively few German Jews of his standing, who chose to emigrate to Eretz Israel in spite of the outwardly more attractive opportunities which were open to him in other countries.

There were altogether four medical professors of his name in Berlin: his uncle, the urologist Max Zondek, his brothers, the gynaecologist Bernhard and the specialist for internal diseases Samuel Georg, and the author, Hermann, an authority in the field of endocrinology. All of them were born in the small town of Wronke in the province of Posen. While the uncle died in Berlin after the Nazis had come to power, all three brothers went to Palestine and again obtained leading positions in their profession as faculty members of the University, directors of hospitals and consultants. Obviously, the Jewish atmosphere of their parents' house had left its lasting mark on them. As Hermann Zondek tells us, he had felt some sympathy with the Zionist movement in his student days, though he did not become active in it.

The memoirs illustrate the difficult position of Jews in German academic life. Even under the Weimar Republic, the medical faculties of the universities did not, with very few exceptions, appoint Jews as ordinary professors, unless they were baptised. The concept of the "Christian" state still prevailed in their circles. Well-meaning Christian colleagues, we are told, could not understand why many Jews, especially those who were not committed to the religious tenets of Judaism, declined to take this step instead of regarding it as a mere "formality." Obviously, some sort of solidarity with their community of origin persisted also among the non-religious Jews, and the refusal to buy advantages by conversion was certainly also based on feelings of self-respect. Yet the restrictive policy of the universities had its effects on the general position of the Jews. As the pinnacle of an academic career was not accessible to them, many outstanding medical men had to make use of other opportunities, especially by taking up appointments as directors of hospitals. The consequence was that many Berlin hospitals were headed by Jews.

Zondek himself, who had become an extraordinary professor in 1921, was appointed director of the hospital "Am Urban" in 1926. At the same time, he attained an outstanding reputation as a consultant, and the personalities who called on his practice in the Brueckenallee included actors like Kortner and Pallenberg, authors like Zuckmayer and many other well-known personalities of the '20s and early '30s.

A special chapter of the book deals with leading politicians and statesmen, who were his patients and with whom he also established strong personal contacts. They include the Social Democrats Reichspräsident Loebe and Chancellor Hermann Mueller, the Liberal Foreign Minister Stresemann, and the Conservative General von Schleicher, thus representing a full spectrum of the political forces under the Weimar Republic. Zondek's medical responsibility for Mueller and Stresemann also involved him, indirectly and involuntarily, in decisions, which affected the political scene. Both men were critically ill, when it was of paramount importance that they should take part in international conferences at which the re-establishment of Germany within the comity of nations was at stake. This faced Zondek with particular problems, when in 1928 Stresemann, already a very sick man, was expected to attend the conference in Paris, where the Kellogg Pact was to be signed. It was an event of worldwide importance, on which the nations pinned their hopes of a lasting peace. After considerable reluctance, Zondek agreed that Stresemann should make the journey and accompany him to Paris. In Paris, he also gave his consent that, apart from addressing the public assembly, Stresemann should have a private talk with Poincaré, the French Premier, under the condition that the meeting did not last longer than one hour. He waited in the ante-room, and when the allocated time was considerably exceeded, he decided to send his card into the conference room, reminding his patient of the agreement. He framed his exhortation in the Faust quotation: "Der Worte sind genug gewechselt, lasst mich auch endlich Taten sehen!" By some mishap, the messenger handed the card not to Stresemann but to Poincaré, who understood German and, assuming that the message was directed against him, took it amiss. Stresemann tried to explain the misunderstanding but, according to Zondek, the atmosphere of the private talk between the two statesmen was spoiled. Zondek, rightly, finds comfort in the thought that a different end to the meeting would not have changed the course of events in the subsequent years.

More than a year later, on October 2, 1929, Stresemann's health finally succumbed. Zondek was called to his bedside and, at his request Geheimrat Friedrich Kraus, Director of the Second Medical Clinic of the Charité, also came. Seeing the dying minister, Kraus said to Zondek: "I feel with you. You lose a great friend. For Germany, it is an even greater misfortune. Yet it is German Jewry, which suffers the greatest loss: it dies this night". From the point of German-Jewish historiography, the recording of this episode is perhaps the most important paragraph of the book. As Zondek himself comments: "Only after I had left Germany did I realise that until 1933 we German Jews lived in a

more or less hypnotic condition. . . . Probably many of our non-Jewish friends assessed the situation more correctly long before the catastrophe set in, because they saw things at a greater distance".

As soon as Hitler had become Chancellor, some of his assistants at the Urban Hospital appeared in S.A. uniform and nurses no longer greeted him. Other members of the staff were embarrassed and confessed, how helpless they felt *vis-à-vis* the events. A few days after the Reichstag fire, the hospital was occupied by the S.A. and Zondek was told that he was dismissed. He left for Zurich the same evening.

The book also carries interesting references to the manner, in which some of Zondek's non-Jewish colleagues and patients reacted to the events. Sauerbruch, who visited him in Zurich, tried to persuade him to return. Yet, at the same time, he made an effort to explain, why, in his view, the position of the Jews in general had become "untenable", mentioning the great number of hospitals and institutes which had been entirely "verjudet". On the other hand, Sauerbruch later repeatedly sent his secretary to Zurich, to transmit messages from Zondek's wife. The attitude of the retired director of the First Medical Clinic of the Charité, Professor Wilhelm His, is reflected in a letter to Zondek, in which he compares the fate of the emigrated German Jews with that of the Huguenots, from whom his family descended. Like the Huguenots, he propounds, the emigrated German Jews should not decry their country of birth but spread its high culture among the people in whose midst they resettled. "I cannot write to you about politics", the letter reads, "but I must not leave you in any doubt that basically I approve of the new German régime, albeit with many doubts and misgivings". Schleicher, in a letter of August 31, 1933, thanked Zondek for his medical and human care and expressed his regret at being unable to help him in the present situation. "I can only hope", the letter ends, "that one day we will again be together with you".

Zondek first went to England. After having found hospitality in the house of Neville Laski and his wife in London, he took up work with the Victoria Memorial Jewish Hospital in Manchester. Yet he could not strike roots and decided to go to Palestine. Through Lewis Namier, who at that time was professor of history in Manchester, he was brought in touch with Dr. Chaim Weizmann in London and then went ahead with his preparations. In 1934, he finally settled in Jerusalem.

What followed was not an epilogue to a great career but a new start. He felt he had come "home". Life had come full circle, from the Jewishness of the "Kleinstadt" in Posen to the Jewish land. Again, he became a much sought consultant, and his patients included Jews and Arabs, rich and poor, royalties of neighbouring countries and chasidic rebbes. Among his friends were Martin Buber and S. J. Agnon. He shared the destiny of the country in good days and in difficult times such as the siege of Jerusalem. The last chapters record general happenings in Israel as well as personal episodes, some of them serious, some in a humourist vein. For many years, he was chairman of the scientific section of the Association of Israeli medical professionals, and he was honoured by the city of his residence with the title of a "Yakir Yerushalayim" (Worthy of Jerusalem).

At the end of the memoirs, he sums up his attitude to the secrets of human existence, which science cannot solve. He does this with the sense of humility, which makes successful men really great.

* Hermann Zondek: *Auf festem Fusse. Erinnerungen eines juedischen Klinikers*. Veroeffentlichung des Leo Baeck Instituts. Deutsche Verlagsanstalt Stuttgart 1973. DM 24. Copies obtainable through the Leo Baeck Institute, 4 Devonshire Street, London, W.1 (24, reduced price of £3 for Friends of the L.B.I.)

Friedrich Thieberger (s.A.)

DIE STIMME

Leistung und Wirkung von Max Brod

Wir veröffentlichen den folgenden Artikel im Andenken an den 1968 dahingegangenen Autor Max Brod anlässlich der 90. Wiederkehr seines Geburtstages am 27. Mai. Der Aufsatz erschien im Original in einer Festschrift, die Freunde von Max Brod an seinem 50. Geburtstag unter dem Titel "Dichter, Denker, Helfer" zu seinen Ehren veröffentlichten. Die Schwester des inzwischen verstorbenen Verfassers, Frau Nelly Engel, fand ihn kuerzlich bei Durchsicht des Max-Brod Archivs in Tel Aviv und hat ihn uns freundlicher Weise zur Verfuegung gestellt.

Es gibt Dichter, die in ihrem Wesen so eingekreist sind, dass jedes ihrer Werke nur eine Ausgrabung an irgend einer Stelle des endgueltig abgesteckten Horizontes ist. Den Wert ihrer Leistungen bestimmt der Fundort und die Sorgfalt der Schuerfung. Es gibt aber auch Dichter, die immer in Bewegung sind, fortschreitende Schoepfer, welche die Zeit zu immer neuen Stellungen in dem unvollendbaren Prozess der Weltgestaltung traegt. Ihre Werke sind Stauungen menschlicher Situationen, Kraftsammlungen fuer neuen Durchbruch. Dichter der ersten Art sind erbauliche Kameraden des Menschen, Dichter der letzteren Art seine wahren Helfer. Zu diesen gehoert Max Brod.

Brods Stimme, in ihrer musikalischen Lage tenoral, fiel mir zum ersten Mal auf, als ich ihn im Wintersemester 1907-08 namens der kulturellen Sektion der Lese- und Redehalle deutscher Studenten in Prag, der ich damals noch angehorte, zu einer Vorlesung einlud. Er wohnte damals bei seinen Eltern in einem Eckhaus der Schalengasse, das er spaeter in seinem "Stephan Rott" so suggestiv geschildert hat. Laechelnd meinte er, es sei ihm unversaendlich, dass jemand zu seiner Vorlesung kommen koenne. Er willigte schliesslich ein und die Veranstaltung war, auch was die Beteiligung des Publikums betrifft, ein Erfolg. Denn wiewohl er damals erst in den literarischen Anfaengen, stand hatten namentlich wir Juengeren das Gefuehl, dass die deutsche Literatur in Boehmen durch ihn zum ersten Mal der Welt ein Talent praesentierete, dessen Prosa vom aktuellen europaeischen Rhythmus getragen war. Wir hatten durch Brod aufgehoert, Provinz zu sein. Ich habe spaeter, als Brod aus dem ersten gedanklichen Indifferentismus zu den Wurzeln des Judentums und der Religion vorgedrungen war, ihn an den verschiedensten Punkten seines Leben sprechen hoeren und den ersten Eindruck von der Dynamik seiner Stimme jedesmal bestaetigt gefunden.

Vieles erklart mir diese Stimme: die Formulierungskraft, welche fuer metaphysische Gefuehlsstroemungen dauernde sprachliche Daemme schafft (ich denke an die Reihe seiner gelaefig gewordenen Begriffe vom Diesseitwunder bis zum Nationalhumanismus), die Sauberkeit, mit der er seine inneren Entscheidungen in der Wirklichkeit bewahrt (war es ein Geringes, den Boden abzustecken, auf dem man als deutscher Schriftsteller und juedischer Mensch seit dem Vorkriegsstadium des verpoenten Zionismus bis zum Buecherbrand des letzten Jahres stehen musste?) und nicht zuletzt die Faehigkeit, unablenkbar im Rhythmus seiner eigenen Stimme Andere zu hoeren. Wie er fuer den jungen Werfel eintrat und vor allem fuer Franz Kafka noch zu einer Zeit, da Andere sie nicht zu hoeren verstanden, ist heute eine weithin deutliche Bestaetigung seiner Hoergabe, die unpathetisch ueberall nach menschlichen Schwesterstimmen sucht.

Nur einmal schien mir seine Stimme unsicher zu sein und heftig gegen Unsichtbares anzukaempfen. Das war an den Abenden des Juedischen Klubs, als 1917 und 1918 in

einem engeren Prager Kreise Fragen der Weltanschauung eroertert wurden. Damals, in der Not der letzten Kriegsjahre, war die literarische Welt von einer urchristlichen Leidenschaft erfuellt. Ihr gegenueber verteidigte Brod sein Glaubensbekenntnis, dass im Judentum die menschliche Gemeinschaft die gleiche erloesende Funktion habe wie die Gnade im Christentum. Aber Brod fuehlte, dass sein Wille zum Judentum ihm nicht lange mehr Argumente fuer diesen ungleichen Kampf menschlicher und goettlicher Masse werde liefern koennen und dass er mitten in der schwersten religioesen Krise stehe. Wir gruebelten Tage und Naechte ueber diese Frage nach, die an die Wurzeln unserer geistigen Existenz griff. Ich trug damals meine Idee von der doppelten Art des Leidens vor, der der Existenz und der Koexistenz, und von dem mittlerlosen Erloesungsglauben neben der Verminderung des Leidens durch die Gemeinschaft. Ich suchte meine Freunde davon zu ueberzeugen, dass nur das Judentum auf die menschliche Leidensfrage die ganze Antwort gebe. Brods Stimme, auf die ich sehr wartete, vernahm ich lange nicht, bis er mir eines Tages in einem sanften und doch endgueltig festsetzenden Ton sagte, wie nahe er mir gekommen sei.

In Brods Stimme finde ich auch die Antwort auf einen fast tragischen Einwand, den man oft gegen ihn erhebt, dass sein gedanklicher Schwung groesser sei als seine visionaere Kraft, dass er mit seinem Gefuehl erst zu erjagen suche, was ihm der Verstand vorgeformt habe. Er verlangt vom Hoerenden die Rueckschoepfung in den Zustand des Vorher, um ihn dann erfahren zu lassen, wie wunderbar das Chaotische zur Klarheit gebaendigt wurde und wie man erst in solcher Form zu ihm Stellung nehmen und es dialektisch fassen kann. Darum ist seine Kunst die wahrhaftige eines fortschreitenden Dichters und darum lieben wir seine Stimme, weil wir uns durch sie der Einheit dieses Menschen mit seinem Werke unmittelbar bewusst werden.

TOPOL'S "DOMINOES"

What a weird idea to transplant the intimate revue "Dominoes" by the popular but controversial Israeli playwright, Khanoch Levin, to London's Shaw Theatre! Unfortunately, that stage, the home of the National Youth Theatre, is a vast cave of about twice the size of a medium West End theatre. Producing a three-character revue in the Shaw is like using the proverbial steamroller to crack a nut. Topol, whose first work in London this is since "Fiddler on the Roof", was persuaded to produce "Dominoes" for the Shaw Theatre, but all his theatrical instincts should have warned him against the venture. What a pity that he himself, the three actors, the author, the translator and the composer did not get a fair chance with that charming piece.

It has a nice human story. There are two friends of opposing characters, the would-be he-man Max and the unhappy *nebbich* Fish. Their usual daily domino game comes to an end when Max, determined to seek an adventure, meets the big-bottomed, big-bosomed Bianca, for whom he seems to be an easy prey. They get married—poor Fish can't find another role in that set-up except that of a living marriage gift: himself. Bianca dominates them both. The he-man is cut down to size, the *nebbich* as her servant feels sorrier for himself than ever, and Bianca discovers that she's made a mess of her life. For the men the end is inevitable: back to the domino game.

The characters, their reactions and sentiments are so universal that there is little specifically Israeli about them, nor does Nachum Heiman's most delectable music show much Middle Eastern influence. But one does not miss it; the prose text is imaginatively translated (though Natan Zach, who did it, is somewhat weak on lyric rhymes), and the actors play most enjoyably, particularly John Bluthal as Fish. Richard Hampton is good as Max, and Dorothy Vernon—certainly an eyeful—has a strong and beautiful singing voice. The three of them will be welcome in other future parts, and perhaps we shall see more of Khanoch Levin's work in theatres more appropriate to his intimate style; he is said to belong to the "Six-Day War generation" (he is only 31), whose revue "You and Me and the Next War" (1968) was an outstanding success in Israel. Heiman is now well established in Europe as a song writer for Nana Mouskouri and as a film composer; he also wrote the music for the present Harry Worth TV series.

E.L.

JUDAICA EXHIBITION IN KIEL

Under the heading "Jewish Life in Kiel—Customs and Cult" an exhibition was arranged in the city's Municipal Museum. It includes items referring to the sufferings and tragic fate of Kiel's former Jewish citizens. At present, only 15 Jews live in the town. In 1932, the Jewish population amounted to 600.

MR. MAX ABRAHAM 70

Mr. Max Abraham celebrated his 70th birthday on April 27. Before he came to this country, he was a teacher and preacher in Rathenow, where he also showed much courage in the fight against the rising Nazi movement. In the nick of time, he came to this country via Czechoslovakia and France. In London, where he lived until he moved to Bournemouth, he was for several years a board member of the Belsize Square Synagogue.

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F. Hellendall

RECENT LITERATURE ON HEINE

An article in Düsseldorf's largest newspaper, the "Rheinische Post", written about five years ago, analysing the elementary plan (Grundplan) for the teaching of German in the grammar schools of North Rhine-Westphalia, showed that Droste-Hülshoff, Mörike, Eichendorff and others were compulsory reading for grammar school children in Heine's native land, whereas Heine's works were not. Heine ranked as the 18th "optional author" behind Wilhelm Hauff, Claudius and Paul Ernst, and the article arrived at the conclusion that a North Rhine-Westphalian school child might never hear the name of Heine mentioned in his or her nine years of attending grammar school, and that whenever such pupils did receive any instruction on Heine, his great prose writings and his great role as a political analyst and prophet were completely ignored.

The friends of Heine in his native city have for a long time agitated for a change in this sad state of affairs. Time and again demands were raised for a radical revision in the presentation of Heine's image in the schools of the Federal Republic, but apparently so far with very little success. A recent Heine Reader published by educationist members of Düsseldorf's Heinrich Heine Society⁽¹⁾ openly admits in its introduction, written in 1974, 29 years after the defeat of Nazism, that texts of the "politically relevant Heine" were not yet available in West Germany. This recently published Heine-Lesebuch purports to fill this gap. In parts it has succeeded. It has collected some of the most impressive passages from Heine's social criticism and has made them thus more easily accessible to those who know little of this side of Heine's work. In particular in the Chapter "Aspects of Social

Emancipation" not only the texts selected, but also the short introduction by Dr. Erika Windfuhr give a fair glimpse of this aspect of Heine.

Other parts of the texts selected are less satisfactory. The juxtaposition of the first Chapter for the Wintermärchen (A new song and a better song . . .) with the pessimistic and negative poem from Heine's last years "Die Wanderratten" may induce a superficial reader to accept the thesis propounded at the end of the book by Marcel Reich-Ranicki that Heine who called himself a "brave soldier in the fight for the emancipation of mankind" was "beyond doubt (!) an enemy of the Revolution". It is also to be regretted that the questionable Heine biography by Professor Sternberger⁽²⁾ has once more been given the blessing of apparent scientific relevance in several places in this Heine Reader. Thus in a footnote Sternberger's sneer at Heine's famous prophecy of German doom at the end of his "History of Religion and Philosophy in Germany" is accepted without a word of criticism, and Sternberger's unfounded assertion that Heine left Germany for good not because the political climate of reaction and antisemitism in Germany became intolerable for him, but merely in order to study the High Priests of Saint Simonism in Paris is inflated in another footnote into a "view taken by the more modern Heine research".

Even less satisfactory is the selection of writings on the effect of Heine's works in the nineteenth and twentieth centuries. If one quotes some of the most backward critics of Heine in the nineteenth century, such as Menzel and Treitschke, it would have been equally imperative to mention some of the words spoken in favour of Heine in the past by men like Thomas and Heinrich Mann, Franz Mehring, Herbert Eulenberg and others. The selection of present-day opinion on Heine is equally unrepresentative. Why, for instance, has an introduction to a popular East German edition of Heine's works by some obvious party hacks been quoted as the only representative utterance from the "other part of Germany", where a great deal of more relevant and thorough writing has been published on Heine, and where much has been done to publicise Heine's works?

It is even more regrettable that, although this Reader contains a chapter on the Criticism of Religion, an uninitiated student of this chapter would not suspect that Heine at any time had anything to do with Judaism. In fact apart from the famous story of Hyacinth and Gumpelino in the Baths of Lucca and very occasional references otherwise the Heine Reader does not reproduce any of Heine's numerous works dealing with or inspired by his position as a Jew. It seems that the problem of Heine as a Jew is a problem with which most of the present-day German writers on Heine are unable to cope. It may be that the older generation which formed part of the cultural establishment

during the days of the Reichsschrifttumskammer prefers not to touch this sore point and that the younger generation is still clouded by conceptions of Judaism from the "Stürmer" days or only knows of it as the "old-Egyptian and unhealthy faith", and that there is a wide ignorance of the emancipatory and messianic traditions of Judaism which influenced Heine's thoughts throughout his life⁽³⁾.

Fortunately, the gap existing in this respect has now been filled to some considerable extent by two recent publications on Heine's relationship to Judaism. The first, a book by Ludwig Rosenthal, a German Jew now living in Guatemala⁽⁴⁾, is written with an obvious love of his subject-matter inspired by a similar background and a similar fate and by the writer's own experience of the many problems arising from the permanent need—before the 1933 hiatus—"to create a viable symbiosis between his German and his Jewish origin". Rosenthal's book is a thoroughly scientific and yet excitingly readable Heine biography dealing really with far more than the purely Jewish aspect of Heine's life and work. Rosenthal has not relied on secondary literature on Heine, but has provided the most amazing first-hand evidence to prove his thesis that Heine's special distinction is conditioned by the fact that "as a German and as a Jew he has had such a variety of roots".

Rosenthal has made a fascinating investigation into Heine's ancestry on the side of both of his parents, who came from Jewish families enjoying privileges in pre-Napoleonic Germany as financiers of small princes (Hofjuden). While most of the Jewish population was cut off from the cultural and general life of the country, Heine's ancestors, particularly on his mother's side, were already in the process of assimilating German culture before Napoleon emancipated the Jews in the Rhineland. Rosenthal shows

Continued on page 9, column 1

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Recent Literature on Heine

Continued from page 8

that Heine's great-uncle Simon van Geldern whose Diary Heine studied in his youth in Düsseldorf and to which he devoted a considerable part of his *Memoiren*—as far as they have been preserved—"had an influence on Heine's personality and work which can hardly be overestimated". However, it may be arguable whether it was "genetic" affinity with his great-uncle, as Rosenthal asserts, or rather the traditional advanced thought of the van Geldern family, the family of Heine's mother, which generated this influence. Rosenthal has discovered that Simon van Geldern advised the liberal Deputy of the French Revolutionary National Assembly Abbé Henri Grégoire on the status of the Jews and thus helped him to succeed in his fight for the emancipation of French Jewry.

Perhaps the most interesting part of Rosenthal's investigation is his analysis of Heine's attitude to his baptism in which he explodes the theory propounded by the Düsseldorf Professor Windfuhr that "for Heine baptism was not only a tactical step . . . but a logical conclusion of more than twelve years education on his attitude towards Society in which his continued adherence to Judaism would have presented for him an intolerable restriction"⁽⁵⁾. Examining Heine's works and letters written throughout his life from the early "Almansor" right up to sentences found in his posthumous "Gedanken und Einfälle", Rosenthal proves to the hilt that Heine submitted to baptism "unwillingly and exclusively for the sake of his career".

Rosenthal is less convincing in his chapter dealing with Heine's alleged return to Monotheism, a theory often advanced by pious zealots eager to praise the prodigal son. Contrary to his other most interesting findings in his book Rosenthal has not adduced any new convincing evidence on this point. A doctoral thesis written by a West German of the post-Nazi generation, Hartmut Kircher⁽⁶⁾, is more cautious in its conclusions and quotes a number of statements by Heine

throwing very considerable doubt on his alleged reconversion to Monotheism. Kircher's study is in some respects complementary to Rosenthal's book especially in his detailed description of the general history of the German Jews in both pre-and post-Napoleonic days, including the organised pogroms of 1819 and 1830 of which Heine was a witness, and the origins of modern antisemitism during and immediately after the so-called wars of liberation. Kircher traces the roots of modern German racism right down to Kant and Schelling! Unfortunately, Kircher says too little about the emancipatory and messianic traditions of Judaism and relies too much on secondary sources, a pitfall which Rosenthal has studiously avoided.

A possible answer to the question of Heine's alleged return to Monotheism is given in an interesting study on Marx and Heine by the French scholar Jean Pierre Lefebvre⁽⁷⁾ which is unfortunately out of print. This short essay shows in detail that the political ideas of Marx and Engels were anticipated by Heine many years before Marx and Engels published their first works. The author takes the view that Heine's alleged return to a belief in a personal God was due to his isolation from the outside world which he suffered in the last eight years of his life as a result of his mortal illness. But could the explanation for this "rediscovered belief in God" be really much simpler? Could it be that Heine in the enforced loneliness of his "grave of mattresses" searched for an imagined partner in his monologues and chose "somebody to whom I can describe in tears the liturgy of my suffering"?

To those lovers of Heine who are eager to go back to the original sources on Heine's life it is welcome news that the Memoirs of Alfred Meissner which contain a record of Meissner's conversations with Heine in his Grave of Mattresses have been reprinted in East Germany⁽⁸⁾ and for those of us who wish to pass on some of our Heine heritage to

our younger generation and to our English-speaking friends who cannot read Heine in the German original an excellent English translation of Selected Works by Heine has been published in paperback in the U.S.A.⁽⁹⁾. It contains, inter alia, translations of the Harz Journey (of which 1974 represents the 150th anniversary of publication!), the Book Le Grand, the Romantic School and the "History of Religion and Philosophy in Germany" and a number of selected poems, amongst which unfortunately we miss any of Heine's great political poems a rendering of which into poetic English is long overdue.

⁽¹⁾ *Gesellschaftskritik im Werk Heinrich Heines—Ein Heine—Lehrbuch*. Herausgegeben von Hedwig Walwei-Wiegmann unter Mitarbeit von Günter Dengel, Wilhelm Gössmann, Ursula Lehmann und Erika Windfuhr—Ferdinand Schöningh, Paderborn, Paperback.

⁽²⁾ See: *Heinrich Heine in a False Perspective*, AJR Information, January, 1973.

⁽³⁾ On these traditions and their influence on Heine see Reissner: "Eduard Gans, Ein Leben im Vormärz". 1965, pp. 93 et seq. and pp. 163 and 164.

⁽⁴⁾ Ludwig Rosenthal; "Heinrich Heine als Jude," Verlag Ullstein, Frankfurt, Berlin, 1973 DM. 78.

⁽⁵⁾ Manfred Windfuhr; "Heinrich Heine, Revolution und Reflexion." Stuttgart, 1969, pp. 17 et seq.

⁽⁶⁾ Hartmut Kircher; "Heinrich Heine und das Judentum," Bouvier-Verlag Herbert Grundmann, Bonn, 1973, DM. 48.

⁽⁷⁾ Jean Pierre Lefebvre; "Marx und Heine." Schriften aus dem Karl-Marx-Haus, Trier, 1972.

⁽⁸⁾ Alfred Meissner; "Ich traf auch Heine in Paris." Buchverlag Der Morgen, Berlin, 1973, DM. 12.50.

⁽⁹⁾ *Heinrich Heine, Selected Works*. Translated by Max Knight, Vintage Books, New York, 1973, \$2.95. Paperback.

SOVIET JEWRY

Scientists and Kennedy

Senator Edward Kennedy during his visit to the Soviet Union met a group of nine leading Soviet Jewish scientists at the Moscow flat of Professor Alexander Lerner. The delegation complained that they had only met opposition and harassment after submitting their applications to emigrate to Israel. All have been dismissed from their posts.

The group said that Moscow Jews rejected the idea recently voiced by Dr. Henry Kissinger that the expression of Western public opinion on the emigration issue would make matters worse. Rejecting the official explanation given to Senator Kennedy by the Soviet authorities that "only people with access to classified information are denied permission to emigrate", the scientists quoted the example of the Panovs, the former Lenin-grad Kirov Ballet dancers.

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COUNCIL OF JEWS FROM GERMANY

Meeting in London

On May 12, the Council of Jews from Germany, of which the AJR is the British constituent, held a meeting in London, which was attended by delegates from Israel, the United States, Britain, France and Holland. Mr. W. M. Behr, OBE, was in the chair. It was the first meeting of the Council since the death of its President, Dr. Siegfried Moses. Dr. Walter Breslauer (London) paid tribute to Dr. Moses, whose personality, he said, excelled by a rare harmony of idealism and realism. Tributes were also paid to two members of the Council, who had passed away, Mr. F. G. Boas and Mr. H. S. Garfield.

It was decided that Mr. W. M. Behr (London), Mr. H. Gerling (Jerusalem) and Dr. C. Silberman (New York) be elected Co-Chairmen of the Council.

The elections were followed by reports on current activities and a lively discussion on future tasks. The Council has taken a decisive part in the work for restitution and compensation and, by the creation of the Leo Baeck Institute, made it possible to carry out scholarly research on the history of the Jews in German-speaking countries. In the field of social work, the Council's affiliates have been able to establish and maintain homes for the aged with the aid of the Council. Its member organisations are now also actively engaged in collecting material on the history and present position of the Jews from Central Europe in their countries of resettlement. A number of new tasks which should be taken up by the Council were also considered. It was stressed that for the continuation and expansion of the essential social and cultural activities of the Council and its member organisations, the availability of new financial resources was of paramount importance.

The meeting of the Council was followed by a conference of Executive members of the three sections of the Leo Baeck Institute in Jerusalem, London and New York. As successor to the late Dr. Siegfried Moses, Rabbi Dr. Max Gruenewald (New York) was elected president of the L.B.I., and Dr. Hans Tramer (Tel Aviv) was elected Executive Vice-President.

Obituary

DR. J. H. BURGNER

Dr. J. H. Burgner, who died on May 5 in his 92nd year, took a decisive part in the work of the United Restitution Organisation from 1950 until he retired in 1965. Before he came to this country, he was a successful lawyer in Berlin. During the war, he worked with the Refugee Children's Movement, where he was in charge of the manifold and intricate legal questions which arose from those children whose parents had not been able to leave Germany and Austria. He later joined the staff of URO and held responsible positions with that organisation during the 15 years which were the peak period of URO's activities. He first was in charge of the German offices of URO in Duesseldorf and, later, in Berlin. Afterwards he returned to England and became a legal adviser with the London office. His legal knowledge and his long standing experience as a practising lawyer made his work particularly valuable, and many victims of persecution owe the settlement of their claims to his perseverance and imagination. Dr. Burgner also had many interests outside his profession and, until a short time ago, his appearance and undiminished vigour belied his age. We extend our sincerest sympathies to his wife and the other members of his family.

FAMILY EVENTS

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

Birthdays

Rothholz.—Congratulations and best wishes to Siegfried Rothholz who celebrated his 75th birthday on May 10.

Thanks

Very many thanks to the members of the AJR Club and to the donors for the generous response in donating to the Margaret Jacoby-Orgler Fund on the occasion of my 92nd birthday. In gratitude—Margaret Jacoby.

Thanks for Birthday Wishes

Lomnitz.—Mr. E. A. Lomnitz most gratefully wishes to thank all those who sent him their kind messages and wishes on the occasion of his 70th birthday and regrets his inability to reply individually.

Deaths

Aschenberg.—Mrs. Gertrud Aschenberg (née Gottgetreu), widow of Dr. Hugo Aschenberg (New York, formerly Hamburg), passed away peacefully in London after a lengthy illness. Deeply mourned by her daughter Bridget (New York), her son Hans and his wife Joné (London), her two grandchildren Elizabeth and Alex-

andra, her sister Charlotte Godfrey (London), her numerous relatives and many friends throughout the world.

Burgner.—Dr. J. H. Burgner (formerly Berlin) passed away on May 2 in his 92nd year at his home in Finchley. Mourned by all his family.

Cassirer.—Mrs. Lisbet Cassirer (formerly Breslau) passed away on March 18 at the age of 87. Deeply mourned by her children, grandchildren, great-grandchildren, her sister and friends.

Mattes.—Mr. Richard Mattes passed away suddenly on May 6. Deeply mourned by his wife, sister, son, daughter-in-law, grandchildren, relatives and friends.

Mechlowitz.—Mrs. Hilda Mechlowitz, beloved mother of John Melford, passed away peacefully on May 17th. She will never be forgotten by all her relatives and friends.

Shorter.—Mrs. Johanna Shorter (née Eyck), of 73 North View Drive, Westcliff-on-Sea, passed away on May 5 after a long illness. Deeply mourned by her sister Charlotte and friends.

Steinthal.—Miss Erna Steinthal passed away on April 4th. Mourned by her family and badly missed by her many friends in Oxford and London.

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Miscellaneous

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DR. BRUNO MANNES

It is learned with deep regret that Dr. Bruno Mannes (London) died at the age of 75. Before he came to this country, he was a judge in Germany, specialised on questions of labour law where his urge for social justice was most effective. His high qualifications were recognised by his promotion, under the indemnification law for former civil servants, to the rank of a *Senatspraesident*. In this country, Dr. Mannes was a legal adviser in restitution and compensation matters. An outstanding jurist, he fought for the rights of his clients and achieved several important decisions by the Federal German Supreme Court. At the same time, he was a trusted friend and generous helper to those whom he represented in their cases. He also took an active interest in the AJR and repeatedly contributed articles on legal subjects to *AJR Information*. During his student days, Dr. Mannes was a member of the Leipzig fraternity of the K.C., and he retained his contacts with the former K.C. members also after his emigration. An unassuming and helpful personality, he will be gratefully remembered by all who knew him. We extend our sympathies to his widow.

HEINZ PRINGSHEIM

The musicologist, Dr. Heinz Pringsheim, died in Munich at the age of 91. Until 1933, he was a music critic of the "Allgemeine Musikzeitung" (Berlin) and several other papers. After the war, he resumed his activities and took a leading part in the re-organisation of the musical life of Munich, especially of the Bavarian Broadcast. He was a brother of the late Klaus Pringsheim and of the widow of Thomas Mann, Katja.

RICHARD A. EHRLICH

Mr. Richard A. Ehrlich, who died in an Old Age Home near Boston in his 87th year, was the owner of a printing firm in Berlin, whose production included the publication of the "Blaetter des Verbandes juedischer Heimatverbaende". Born in Rogasen, he took an interest in the history of the Jews of the Province of Posen throughout his life. He survived the imprisonment in Theresienstadt.

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E. G. Lowenthal

JEWIS IN DANZIG

A Memorial Book and a Documentation

It may be justifiable to expect a complete history of the Jews in Danzig not to be entirely overshadowed by the description of its violent end. And yet, the years between the two world wars remain of outstanding interest, because during this eventful period the rise, crisis and eclipse of a community have rarely followed in such quick succession as in Danzig. How these phases followed each other can be deduced from the population figures, particularly during the last 100 years.

In the preceding periods, during the rule of the Teutonic Knights and in the time of Polish sovereignty from the eleventh to the sixteenth century, only a few Jews were allowed to settle in Danzig. It was only at the beginning of the seventeenth century that the number of Jews in the city numbered 400 to 500 and subsequently, chiefly for economic reasons, more consideration was shown to Jewish traders and also greater understanding for their religious self-administration. In 1793, the city became Prussian and when, after a short interlude from 1807 onwards, it became Prussian again in 1814, emancipation began and many Jews were granted citizenship. In 1816 there were in Danzig nearly 4,000 Jews who were organised in five suburban congregations. It was not until 1883 that they succeeded in merging into an entity in the form of the Danzig Jewish community. In the course of the nineteenth century the population figures decreased, and by 1910 they had gone down to 2,400. This retrograde development was due to the fact that the emigration of young Jews from Danzig was not balanced by the influx of Jewish people from the small West Prussian towns.

From 1920 to 1925, when 60,000 Jews who had been hard hit by political changes in the East European countries passed through the Free Port of Danzig to emigrate to the U.S.A. and Canada, about 7,500 settled in the city. They increased the Jewish population to 10,000. During that period the quiet provincial town of pre-war days developed, with considerable co-operation of Jewish merchants and businessmen, into an important centre of commerce. In 1936, when Danzig was still under the protection, as it were, of the League of Nations, it was at times regarded as a refuge, and the Jewish population reached 11,000, its all-time maximum; already in 1937, when National Socialist pressure manifested itself in more and more anti-Jewish excesses, the membership of the community fell rapidly to 7,400. In 1938-39, 3,500 returned to Poland, and from 1938 to 1941 roughly 3,000 emigrated to the West and to Palestine. Of the 1,000 persons who remained in the city about 200 died and 600 probably perished as a conse-

quence of deportation.

Two monographs on the history of the Jews in Danzig written in German have been published in quick succession. They fill a gap and serve an important purpose, for no coherent presentation of this kind has appeared for more than 100 years. The one and only "Geschichte der Juden zu Danzig", by Rabbi Dr. Abraham Stein, dates from 1857. Anybody seeking supplementary information about the subject was compelled to resort to a few scattered magazine articles.

The "Geschichte der Juden in Danzig" by Samuel Echt (Schriften des Nordostdeutschen Kulturwerkes, Lueneburg; Gerhard Rautenberg, Leer 1972. DM39) runs to nearly 300 pages, of which one-third deals with the beginnings to 1920. The major part is devoted to the more recent past until mid-1943 when only the Jewish partners in mixed marriages had remained in the city. Erwin Lichtenstein's book on "Die Juden der Freien Stadt Danzig unter der Herrschaft des Nationalsozialismus" (Schriftenreihe wissenschaftlicher Abhandlungen des Leo-Baeck Instituts, 27; J.C.B. Mohr/Paul Siebeck, Tuebingen 1973, 242 pp. DM59) dealing also, albeit exclusively, with the period from 1933 to 1945, differs from Echt's book in character and objective.

Samuel Echt, a teacher, was sacked from Danzig's municipal school service in 1933/34 and was then entrusted with building up and directing the newly founded Jewish school. He was completely familiar with the life of the Jews in this city. For the last 25 years he has been living in New York. Echt regards his "History" as a kind of chronological, reverent memorial book intended to answer "the questions asked by the children and grandchildren of the Danzig Jews about their old homeland and community". He said himself that as far as the more distant past is concerned, he had largely drawn on Stein whose sources probably no longer exist. About the period closer to us, above all that of the "Free City" (1920-1939), he has collected and processed a gigantic amount of material. But he has also drawn on his own experience and his undoubtedly outstanding recall of events and contingencies, of people and their activities and fates. Only a man like Sam Echt who was there at the time and, *ex officio* as it were, experienced it so intensively, was in a position to reconstruct from countless little bits and pieces (reports, memoirs, resolutions, life stories and obituaries, newspaper notices, speeches and official statements) the mosaic of the internal and spiritual life of the Jewish community, its big and small problems, and to convey at the same

time an impression of its economic and social structure. At times this is done against the background of general political events. The personal note, which runs through the book, is naturally most effective when the Jewish school system, Echt's former domain, is discussed. In view of the abundance of events described and the large number of names cited, the absence of a comprehensive index is regrettable. It would make the book into a special kind of reference book.

Jurist and publicist Dr. Erwin Lichtenstein, who was legal adviser to the Danzig Synagogue community until 1939 and has been a lawyer and notary for some time now in Tel Aviv, deals in his documentary study with the fate of the Jews in Danzig from 1933 to 1945.

The rights of the political and religious minorities were guaranteed by the constitution of the Free City and by the League of Nations under whose protection the territory had been placed. Lichtenstein made it his task to show how little practical significance all this had for the Jewish inhabitants after 1933. He describes the anti-constitutional means by which the Jews were eliminated from public and economic life, their tenacious efforts to defend themselves against this unlawful action, and their self-help measures. He has accomplished this task by effectively supplementing with 50 selected documents his precise narrative which he presented in five chapters and authenticated with ample data. He describes developments under the government of Rauschnig who was not a National Socialist and who resigned from his office as president of the Senate as early as in 1934. His successor was Arthur Greiser, former Free Corps fighter and impassioned Nazi, who opposed the guarantee of the constitution incumbent on the League of Nations by all means at his disposal. The League of Nations gave in early in 1937 by instructing its new High Commissioner, Professor Dr. Carl J. Burckhardt, that he should no longer concern himself with Danzig's internal political affairs. This was the beginning of the end as far as the situation of the Jews was concerned; it led to further economic restrictions, enforced "aryanisation", the intensification of emigration, brutalities in November 1938 and finally, in 1939, to the dissolution of the Jewish community.

The chairman of the community during those critical years was Senatsrat Ernst Berent whose devoted and courageous activities are repeatedly mentioned by the author. Berent emigrated to England in November 1938. After the war he was appointed honorary secretary of the Council of Jews from Germany. He held this office up to his death in 1961.

The books by Echt and Lichtenstein, so fundamentally different in objective, exposition, contents and form, complement each other in many respects. The authors, who know each other through their work in Danzig, allude to this fact in the prefaces to their works.

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NEWS ABOUT ISRAEL

ROYAL FOREST TO BE DEDICATED

Special Travel Arrangements

The Royal Forest planted by British Jewry to mark the silver wedding of the Queen and the Duke of Edinburgh will be dedicated on Mount Deborah in Galilee on September 4 in the presence of the President of Israel, leading members of the Government and representatives of the Commonwealth. The AJR actively participated in the scheme and many members contributed to it.

In connection with the ceremony, a special tour to Israel is being arranged from September 1 onwards. During the first week participants will be afforded four full days of conducted visits. The second week, which is optional, will offer relaxation in one of Tel Aviv's finest hotels. The inclusive price (half-board basis) will be £167 per person for one week and a supplement of £74 for extension to the second week. There are additional charges for single rooms.

Interested readers are asked to get in touch as soon as possible with the Jewish National Fund, Rex House, 4-12 Regent Street, London, SW1Y 4PG (phone 01-930 6181), where they may obtain further information.

MEMORIAL DAY

Memorial Day for those who had died in the Yom Kippur War and all previous conflicts was marked by President Katzir kindling the memorial flame in front of the Western Wall. As a siren sounded throughout Israel for one minute, the nation stood in homage.

The traditional torchlight ceremony took place on the top of Mount Herzl near the grave of the Zionist visionary, but this year the ceremony was devoted entirely to Remembrance Day rather than marking the inception of Independence Day festivities. The streets were bedecked but entertainment was severely curtailed and subdued on the eve of the Independence celebrations. No special military events were staged.

The traditional Yom Atzmaut ceremonies were held as usual, with the President's reception for the Diplomatic Corps and the award of Israel Prizes among other festivities.

AWARD FOR PROF. G. SCHOLEM

Professor Gershom Scholem (Jerusalem) was given the B'nai B'rith Jewish Heritage Award for 1974. Professor Scholem is regarded as the greatest explorer of Jewish mysticism in modern times. As a member of the Jerusalem Board of the Leo Baeck Institute he also takes an active part in the Institute's work.

BRITISH CELEBRATIONS ON INDEPENDENCE DAY

This year the commemoration of the 26th anniversary of Israel's independence was in Britain in a much lower key than previously. The Zionist Federation organised a rally at Woburn House, London, where the principal speaker was Mrs. Ruth Aliav, one of the most prominent organisers of illegal Jewish immigration to Palestine before the establishment of the State. A tape-recorded message from the acting chairman of the Jewish Agency called for increased emigration to Israel, especially by young people, to help invigorate the life of the country. A programme of musical entertainment was presented by the Kinor Choir.

Young Zionists marched in procession from Golders Hill Park to the Hendon Synagogue community centre in the first Israeli Independence Day parade in London under the auspices of the Zionist Youth Council.

Throughout the country celebrations were held, memorial prayers recited, and various events celebrated Israel's independence.

DEMONSTRATIONS AGAINST KISSINGER

Demonstrators from the Golan Heights jeered and booed when Dr. Kissinger arrived in Jerusalem from one of his trips to Damascus. Some of the placards read: "Kissinger, you'll need a refuge when they call you Jew boy" and "Nixon's Jew boy go home".

ARSON BY AMERICAN GIRLS

Jerusalem district court gaoled two 19-year-old American girl students at the Hebrew University and two youths reported to be members of the Jewish Defence League, who set fire to three Christian institutions in the city in February.

The four young defendants alleged that the three institutions, at which considerable fire damage was reported, had taken part in missionary activities. These allegations have been denied by many sources.

PROSTITUTION SURVEY

A survey of current crime trends in Tel Aviv reveals that the number of prostitutes plying their trade in the city streets and known to the police is estimated at 300. The director of the police investigation division told the Knesset's Public Services Committee that the police had made some 5,000 arrests last year in connection with procuring offences. Almost all the prostitutes were controlled by pimps.

MR. S. ADLER-RUDEL 80

On June 23, Mr. S. Adler-Rudel (Jerusalem) will celebrate his 80th birthday. The links between him and the AJR are particularly close, because he was one of its founders and, as long as he lived in London, a member of its executive. In Israel, where he went after the war, he was director of the Jerusalem section of the Leo Baeck Institute from its foundation until his retirement a few years ago.

Adler-Rudel's whole life has been devoted to the Jewish people and particularly to those who, at one period or another, had to experience the fate of becoming refugees. He approaches their problems not only as a constructive welfare worker but, above all, as a man who is conversant with the political aspects involved. There were numerous instances, especially during and shortly after the war, where he played an important role in the efforts of rescuing the persecutees and fugitives. His wide experience in this field is also reflected in publications which appeared under the auspices of the Leo Baeck Institute. His book on Ostjuden in Deutschland has become a standard work, and a book on the Reichsvertretung is due to appear shortly. His recollections of various special situations, particularly during the crucial war years, are also saved from oblivion by a number of articles of his. Thus he has become a chronicler of the events, which he witnessed. Adler-Rudel may look back at many achievements in the course of a full and eventful life. The AJR and his numerous personal friends in this country extend their sincerest birthday wishes to him.

PRIZEWINNERS

Three of this year's Israel Prizes have gone to people with British connections. Professor Itzhak Berenblum, head of the Weizmann Institute's biology department; Professor Shmuel H. Bergman, first rector of the Hebrew University and an emeritus professor of philosophy; and Professor Raphael D. Levine, Hebrew University professor of theoretical chemistry.

Professor Berenblum headed the Oxford research centre of the British Cancer Campaign between 1936 and 1948 and received his higher education at Leeds University. He is chairman of the Israel Cancer Society. Born in Czechoslovakia, Professor Bergman was secretary of the Zionist Executive's cultural department in London before his emigration to Israel in 1920, and Professor Levine has doctorates from both Oxford and Nottingham universities.

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