

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Herbert Freedman (Jerusalem)

## THE DOWNWARD ROAD OF EGYPTIAN JEWRY

According to a paper released by the Public Information Office, Jerusalem, the number of Jews in Egypt was 67,000 in 1945. From then on, incitement against Jews increased. On November 2, 1945—Balfour Day—anti-Jewish rioting was organised in Cairo, the first of their type in modern Egypt. These riots, which gave the signal to other Arab nationalists to turn on the Jews in their own countries, began with a rush of "Misr-el-Fatat" (Young Egypt) members into the Jewish neighbourhood. This group, headed by Ahmed Hussein and symbolised by their green shirts, began activities in the 1930s. Several weeks earlier its members had threatened Jews with injury if they did not express their reservations concerning Zionism. On November 2, a synagogue containing twenty-seven Torah scrolls was set afire. A hospital, a home for the aged and other Jewish institutions were destroyed. In addition, Jewish shops in the city were damaged.

Five days before the Palestine partition resolution was passed, on November 24, 1947, Egypt's delegate to the UN General Assembly, Heikal Pasha, declared that "the Arab Governments will do everything in their power to protect their Jewish citizens, but we all know that the incited mass is at times stronger than the police. Unintentionally, you are about to ignite the flame of anti-Semitism in the Middle East, and its extinction will be more difficult than it was in Germany." This statement constituted a threat. The truth was that the Egyptian authorities could prevent rioting, and did in fact prevent further injuries to Jews until June 1948, when the Egyptian authorities were the first to take steps to harm Jews as Zionists, regardless of their citizenship.

On May 15, 1948 King Farouk declared a state of emergency in the country. Accordingly, ordinances were published that month which were injurious mainly to Jews. On May 25, citizens were prohibited from leaving the country without a special permit. On May 30 an ordinance was published which permitted the Government to confiscate the property of people whose activities were considered harmful to the State. Within a short space of time, the property of over 110 people and companies had been confiscated, the vast majority of these Jews, or commercial companies which had branches in Palestine. In August 1948, an order was published allowing only Egyptian citizens to be brokers on the Egyptian exchange. Another order was published in September, according to which Egyptian citizenship was a preliminary condition for practising medicine. Thus, the category of Egyptian Jews who suffered economically was enlarged.

During this period, hundreds of Jews were arrested and placed in detention camps,

charged with Zionism or Communism, although up to this time Zionism had not been banned in Egypt. On June 20, 1948, bombs were set off in the Jewish neighbourhood of Cairo. Twelve homes were destroyed in the blast, 34 Jews were killed, and over 80 were injured. In reaction to the bombing of Cairo by the Israeli Air Force, on July 15, an Arab mob attacked Jews on the streets, others pulled Jews off buses and beat them, while the police did not intervene. Following pressure by foreign delegations, the mob was scattered by the police, but during July 17-20, several bombs went off in the Jewish neighbourhood, causing the death or injury of 250 Jews. In addition, some 500 shops were looted. On September 22, 1948 a further 19 Jews were killed and 62 wounded in more explosions. In October Jews were murdered and robbed in Cairo and Alexandria, and on November 11, another bomb went off in the Jewish neighbourhood of Cairo. The Chief Rabbi of Egypt, Rabbi Haim Nahum, was forced, on the eve of Israel's establishment as a State, to declare that the duty of Egyptian Jews was to defend their country against Zionism.

The shock was profound, and despite the calmer atmosphere which prevailed after a while, tens of thousands began the process of emigration. In February 1954, General Naguib was deposed, and replaced by Colonel Gamal Abdel Nasser. The authorities' attitude towards Jews underwent a change for the worse. In the course of a few months, tens of Jews were arrested, some on the charge of espionage for Israel, and in December 1954 the death sentence was passed on two of them. They were hanged in early 1955, despite interventions on their behalf. Anti-Jewish publications in Egypt, some of which were even distributed by Government publishing houses, also increased from that time onwards. Among other publications was the Arab translation of the "Protocols of the Elders of Zion". The authorities made it impossible for Jews to leave Egypt. Emigration to Israel decreased during this period, due to the lack of exit permits. In mid-1956, the number of Jews in Egypt was estimated at some 40,000.

With the outbreak of the Sinai Campaign on November 1, 1956, a military order was published, authorising the General Administration of Absentees Property to administer the property of political prisoners, and even to sell it. Several days later, the arrest of hundreds of Jews in Egypt was reported, and their property was transferred to the same Administrator General. In this way thousands of Jews suddenly became penniless. Beginning at this time, Jews were ordered to pack a few of their belongings and leave the country within several days. Each person leaving was allowed to take only 30 Egyptian

pounds of his property, jewellery valued at 140 Egyptian pounds, and Egyptian-made commodities (clothing and shoes) freely. In the course of three and a half months, from November 22, 1956 to March 1957, 14,102 Jews were expelled from Egypt in this manner; a further 7,000 were expelled up to September 1957. The expulsion operation continued later as well, and there were many who left because they were deprived of their means of livelihood. Altogether, some 36,000 Jews left up to the beginning of 1960.

At the outbreak of the Six-Day War in 1967, units of the security services raided Jewish homes and arrested all males between the ages of 16-50. Those holding foreign citizenship were immediately expelled without being allowed to take with them any property. They were forced to sign a declaration forfeiting their property, a procedure that since then has become standard practice. The number of prisoners exceeded 700. They were crowded into the police stations of Cairo and Alexandria; later, they were transferred to prisons in Tura and Abu-Zaabal and the brutalities assumed an organised, continuous character. The Chief Rabbi was under house arrest. The Red Cross was not allowed to visit them. As a result of the intervention of international organisations and foreign Governments, by December 1967 some 700 of the prisoners had been provided with foreign passports (mainly Spanish) and immediately expelled along with their families, but without any of their property.

The situation worsened in September 1968. No exit permits were issued at all. The economic situation deteriorated. Entire families whose breadwinners were dismissed from their jobs were living on a monthly Red Cross allowance of E1 10-15. In early 1969 there were 226 prisoners, in a state of mental depression. The Egyptians claimed that the prisoners had not fulfilled their obligation to the Egyptian army, and that they held a double allegiance. The total population at that time was estimated at 2,000.

In June 1970 the last 79 Jewish prisoners were released. 71 of them left Egypt immediately, and the remaining eight signed a commitment that they and their families would never leave the country. On September 24, 1970 an additional 86 Jews, of the prisoners' families, left. Since then, only selective emigration has been permitted. In early 1971, there were 600-700 Jews in Egypt. Their property was confiscated. They suffered from unemployment and the lack of Jewish community and educational institutions.

In March 1972, Rabbi Duek, until then the leader of the Cairo community, left the country. According to him, it was a community in which "no marriages are contracted and no children are born any more". This sentence gives a grim summation of the situation of the 450 Jews left in Egypt, mainly in Cairo (350) and Alexandria (100). The average age of this remnant of a community is 60.

# NEWS FROM ABROAD

## UNITED STATES

### Intermarriage

At the annual conference of the American Jewish Committee, Dr. Max J. Routtenberg, former president of the (Conservative) Rabbinical Assembly, expressed the view that intermarriage is not a threat to the survival of the American Jewish community, even though one in three Jews now marries out. It was, said Dr. Routtenberg, the inevitable consequence of living in a free, open society. Some Jewish groups had eliminated the problem by sealing themselves off in a self-imposed ghetto, but for most American Jews this was not a viable option. It was his impression that most Jews who married out wanted to remain within the Jewish fold and rear their children as Jews. They should be helped and not regarded as traitors to the Jewish people or as social lepers.

### A Barmitzvah With a Difference

The 200 distinguished guests at the barmitzvah of the son of Israel's Ambassador in Washington, Mr. Simcha Dinitz, included the Secretary of State, Dr. Henry Kissinger. According to the *Jewish Chronicle*, Dr. Kissinger, who comes of a strictly Orthodox family of Fuerth, was asked about his own barmitzvah in Nazi Germany (in May, 1936). He replied that he had to study very hard for it. Asked whether it was as grand an affair as the Dinitz barmitzvah, he said: "Oh no, nothing like it, and the German Foreign Minister was not there either."

### First Woman on Board of Rabbis

Rabbi Sally Priesand, the first woman rabbi in America, has become the first woman member of the New York Board of Rabbis. Miss Priesand, a Liberal rabbi who is a graduate of the Hebrew Union College-Jewish Institute of Religion, is also associate rabbi of the Stephen S. Wise Free Synagogue in Manhattan.

### ARGENTINIAN RADIO BIAS

Argentina's second largest city, Rosario, has cancelled a Jewish radio hour broadcast regularly for the past 25 years over station LT2. An Arab programme has replaced the hour, which includes anti-Jewish attacks. The Government radio station in Rosario, LRA5, has at the same time begun broadcasting two Arab programmes, almost exclusively anti-Jewish.

### FLORENTINE EXHIBITION

The main theme of an exhibition in Florence was Jewish participation in the anti-fascist and anti-Nazi Resistance movement. Organised jointly by the Jewish Documentation Centre and the Communist-Socialist Florence administration, the exhibition also commemorated the Italian Jewish victims of the Holocaust.

### NAZI SLOGANS IN MILAN

Slogans reading "Jews to the ovens" and "We shall make soap out of you" were painted on the walls of Milan's Jewish schools, references to the Nazi gas chambers and the use of human fat to make soap.

## CHURCHES AGAINST DISCRIMINATION

Members of the Canadian Council of Churches have been asked to refrain from issuing baptismal certificates to travellers wishing to visit Arab countries. The general secretary of the council, the Rev. Dr. Floyd Honey, said in a letter to member churches that the decision was taken "on the basis that requirement of a baptismal certificate would be discriminatory against Jews". In an interview he said that the council realised that the Arab nations were engaged in hostilities with Jews in the Middle East, but there was no place for discrimination on the basis of race and religion, which would be the case if they discriminated against Jews in general.

The Dutch Council of Churches has made a similar move, and the Dutch Roman Catholic bishops have advised priests not to issue such certification. The Dutch Churches' action came after a Dutch-Jewish journalist was turned away from a Saudi Arabian press party in honour of the Foreign Minister of Holland.

### AWARD FOR BELGIAN RESISTANCE FIGHTER

The head of the district criminal police of Verviers (Belgium), Paul Demez, was awarded the German Federal Cross of Merit. A resistance fighter during the war, Demez was arrested by the Gestapo in 1941 and sentenced to death. The execution was suspended but until the end of the war Demez was incarcerated in several prisons and concentration camps. The award is also meant as a recognition of the present good co-operation between the Belgian and German border police forces.

### NEW CHAIRMAN OF PRAGUE COMMUNITY

According to the June News Letter of the International Council of Jews from Czechoslovakia, Dr. Frantisek Kafka, 66-year-old Prague writer, has been elected chairman of the Prague Jewish community in succession to Pavel Kollmann, who was induced to resign last year after visiting his family in Israel with the consent of the Czech authorities. Dr. Arno Steiner of Prague was elected deputy chairman. Dr. Kafka, born in Lounice (Bohemia), is the author of "The Cruel Years", a 400-page volume on the Lodz Ghetto published in Prague in the early sixties. In his inaugural address, Dr. Kafka referred to leaders of the community in the past, among them Rabbi Yehuda Loew ben Bezalel and, in more recent times, Dr. Richard Feder and the "honorary president" Egon Erwin Kisch. Among the projects the community wished most to achieve was the restoration of the choir at the Jerusalem synagogue, which might lead to the conduct of simultaneous services both there and in the "Altneuschul".

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

## JEWRY IN THE EAST

### JEWISH COLONEL VICTIMISED

Colonel Yefim Davidovich of Minsk, a retired Soviet Army colonel, and a much-decorated war hero, spoke on the site of the Minsk Ghetto at a meeting of Jews commemorating the 30th anniversary of the defeat of the Nazis, paying tribute to the victims of the Holocaust. In his address Mr. Davidovich denounced as an antisemite the poet Maksim Luzhanin (pen name of Alexander Karaty), a candidate for the elections to the Supreme Soviet in the Byelorussian Republic. This was the first time an official candidate for election to the Supreme Soviet or her associated republics has been denounced as an antisemite.

Mr. Davidovich, who has unsuccessfully applied to emigrate to Israel during the past three years, has now been deprived of his rank and pension by the authorities for his statement.

### BABI YAR MEMORIAL

An announcement by the Novosti press agency stated that a memorial is to be built on the site of the 1941 Babi Yar massacre, but it would appear that the Jewish victims will not be specifically mentioned. Soviet Jews have reacted to this by saying that the real issues will be avoided unless there is proper reference to the Jewish victims. The Nazis executed more than 33,000 Kiev Jewish men, women and children at the Babi Yar ravine on September 29, 1941 and three subsequent days.

### EMIGRATION PERMISSION

The Soviet authorities have given permission for emigration to Israel to Dr. Victor Shtern, the son of Dr. Mikhail Shtern, the Vinnitsa Jewish physician gaoled for eight years in December. There he will join his brother, Dr. August Shtern.

### ACTIVISTS HARASSED

In further harassment of Soviet Jewish activists, four Jewish homes in Moscow and Vladimir (about 100 miles north-east of Moscow) were searched by the K.G.B. The four people involved are suspected of being connected with a Jewish clandestine publication called "Jews in the U.S.S.R."

### ROMANIA

#### Sympathy with Israel

The Romanian Government led by President Ceausescu, recently hosts in Bucharest to the Israeli Foreign Minister, Mr. Yigal Allon, is anxious to emphasise its sympathetic understanding of the problems facing Israel. Although they feel that the Israelis have to evacuate territories captured in the Six-Day War, the government has told the Arab States that they must accept the existence of the State of Israel.

The Romanians find a similarity in their own struggle to keep their independence in the face of the Soviet Union and the enmity of the Hungarians, and the courageous stand taken by the Israelis, surrounded as they are by many millions of bellicose Arabs backed by huge funds.

#### Chief Rabbi visits Moscow

During a recent visit to Moscow, Chief Rabbi Dr. Moses Rosen of Romania reviewed the religious problems of Soviet Jews separately with Rabbi Yaakov Fishman of the Moscow Synagogue and with Mr. Victor Titov, the deputy chairman of the Soviet Council for Religious Cults.

Rabbi Fishman and Mr. Mikhail Tandeynik, the synagogue's lay chairman, agreed with Dr. Rosen that closer co-operation between the Jewish religious communities of all East European countries, including the Soviet Union, was necessary. In addition to the two Moscow Yeshiva students now undergoing training at the Jewish Theological Seminary in Budapest, two more will be sent to Bucharest to receive religious instruction and "practical experience in heading a Jewish religious community in a Communist State".

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## HOME NEWS

### JEWISH "NATION WRECKERS"

Britain First, organ of the National Front, carried in two recent issues a furious attack on what it describes as "The Nation Wreckers—Who they are; why they do it". A photograph of Lord Fisher, president of the Board of Deputies, was prominently displayed, as well as other "wreckers"—"some MPs with Zionist connections": the Attorney General, Mr. Sam Silkin; the junior Minister in the Department of Trade, Mr. Stanley Clinton Davis; Mrs. Renee Short and Mr. Marcus Lipton; the Leader of the House of Commons, Mr. Edward Short; and the Housing Minister, Mr. Reg Freeson.

Well-established communal organisations are presented as secretive bodies whose activities are controlled by a conspiracy of Communist-Zionist forces and directed against the British nationalist movement and the national interest. Three organisations are specifically singled out—the Board of Deputies, the Association of Jewish Ex-Servicemen and Women and the World Jewish Congress. The Zionists and the Communists, the "Jewish Chronicle" and the "Morning Star", are all brought together under the banner headlines of "the nation wreckers".

In the second article the reason for these attacks is made clear—the moves to amend the Race Relations Act so as to make prosecutions easier by removing the need to prove intent to stir up racial hatred.

### ANTISEMITIC BOOKLET

"Did Six Million Really Die?—The Truth at Last", has gone into its second printing. Copies are being sent to schools by members of the British Movement, and history departments of at least six schools in London alone are known to have received unsolicited copies, some of them accompanied by stickers advertising the organ of the British Movement.

The blatantly antisemitic 28-page booklet, which first appeared a year ago, describes the death of the six million Jewish martyrs in Nazi-occupied Europe as "the most colossal piece of fiction" and "the most successful of deceptions"—invented by Jewry for political blackmail.

Commenting on the second printing, the Board of Deputies again stressed the need to amend Section 6 of the Race Relations Act by deleting its requirements to prove intent.

The board has had several complaints from headmasters and teachers at schools which received the pamphlet, and is therefore distributing to schools the Yad Vashem booklet published in England this year and entitled "The Holocaust", which gives a well-documented and illustrated account of what happened to Jews in Nazi-occupied Europe.

### BRITISH SECTION OF WJC WOUND UP

The British section of the World Jewish Congress was officially wound up at a farewell dinner in London on June 1, with the Board of Deputies joining the WJC as the sole representative of Anglo-Jewry. Welcoming the Board's decision, Dr. Nahum Goldmann, president of the WJC, recalled the services rendered under the auspices of the British section by "such non-conformists" as the late Sidney Silverman, Lord Sieff and Rebecca Sieff, Dr. Noah Barou and Alec Easterman. Addresses were also delivered by Mr. Jacob Halevy, the last chairman of the British section, Lord Fisher, president of the Board of Deputies, Dr. Z. Sufott, the Israeli consul-general, and Mr. Alec Easterman, former director of the WJC's international affairs committee. The winding up of the British section of the WJC does not affect the continuation of the WJC's work in London as the headquarters of its European division and of the Institute of Jewish affairs.

### LABOUR'S PRO-ARAB FACTION

The Labour Party's pro-Arab faction, organised in the Labour Middle East Council (LMEC), has launched a new campaign to bring about what it calls "a revision of Labour's pro-Zionist attitude". This has started with the publication of a pamphlet, "Labour and Palestine", by Mr. David Watkins, MP, who succeeded Mr. Christopher Mayhew as chairman of the LMEC when the latter defected to the Liberals last autumn.

The LMEC formed in 1969 by Mr. Mayhew to challenge the well-established Friends of Israel, has a total strength of 26 within the parliamentary party, less than one-quarter of the pro-Israeli Labour Friends, whose supporters include Mr. Harold Wilson, Mr. Edward Short, and a number of other Ministers inside and outside the Cabinet.

In the words of its author, the aim of the pamphlet is to start "the great debate" to free the party from "Zionist infiltration", to revise its "pro-Zionist attitude" and to reassert its "basic principles". Mr. Watkins wants the Labour Party to recognise the Palestine Liberation Organisation as the obvious body with which the Israelis must negotiate Palestinian nationhood and Statehood.

### ARAB BOYCOTT

Lord Janner, chairman of the Board of Deputies' Erets Israel committee, during a meeting of the board disclosed that an attempt is being made to enlist the support of top businessmen, financiers and industrialists organised in the Confederation of British Industry (CBI) in the communal campaign against the Arab boycott in Britain. This would widen the scope of the campaign, now being spearheaded by an inter-communal umbrella organisation set up by the board and the Anglo-Israel Chamber of Commerce.

### EGYPTIAN ENVOY

The new Egyptian Ambassador in London is Samih Anwar, a former Minister of State to the Egyptian embassy. He succeeds the controversial General Saad el-Shazly, who was his country's Chief of Staff during the Yom Kippur War. Like his predecessor, Samih Anwar has served at the London embassy before.

### OBE FOR PROFESSOR ERNST J. COHN

The Queen's Birthday Honours List includes the award of an OBE to Professor Ernst J. Cohn for services to English Law. An outstanding jurist, Professor Cohn has also always taken an active part in Jewish affairs. We extend our heartfelt congratulations to him. (Further details of the Birthday Honours List will be published in our next issue.)

## ANGLO-JUDAICA

### Marriage Figures

The latest report on marriages and deaths in the Anglo-Jewish community has just been published by the statistical and demographic research unit of the Board of Deputies. From this emerges the fact that the community is marrying out of the fold and dying out faster than it is renewing itself through synagogue marriages. For every 100 Orthodox Jews who died in the past year, only 63 married in a synagogue; for every 100 deaths in the Liberal community there were 73 weddings. Only the Reform community showed a positive balance of 120 marriages against every 100 burials and cremations.

The unit reached the general conclusion that "the true level of assimilation—outmarriage with persons neither ethnically nor religiously Jewish . . . is approximately 20 per cent, i.e., less than one in five", but found that this figure was not constant across the community. Judging, however, by the rapid increase in civil marriages among members of Christian denominations, the unit also thought that "in some ways Judaism is more successful in retaining its hold over adherents than are the organised Christian Church in this country".

### United Synagogue on Votes for Women

Members of several United Synagogue congregations, including Finchley Synagogue, have voted overwhelmingly to give women greater representation in communal affairs. Dayan Morris Swift told the "Jewish Chronicle", however, that it was "halachically wrong" for women to serve on synagogue boards of management. The Chief Rabbi's Office also said that Dr. Jakobovits had not yet given a ruling on the subject.

Preaching over Shavuot, the minister of Finchley Synagogue, Rabbi Dr. Benjamin Gelles, declared that the halacha was "clear and unequivocal" in this respect. Any such change as that contemplated would result in severe damage to the image of the US.

### Women's Role

To mark the conclusion of the national Reform Women's Guild Week, Mrs. Eve Cowan, vice-chairman of the Bournemouth Reform Synagogue, preached the sermon, and the entire service was conducted by women members.

### Club for All Ages

The building of Kingsbury's £200,000 communal centre, which will be open about 18 hours a day to cater for all sections of the North-West London Jewish community, is likely to start in October. The new building, in Stag Lane, will not only be used as a youth club but as a day centre for the elderly, a club for the local Jewish blind and handicapped and a kindergarten.

The Department of Education and Science and Inner London Education Authority have given grants totalling £55,000, and it is hoped that the new centre will be operational by early 1977.

With clubs costing so much to build, it is a waste for a building to be open only for a few hours a night, and more clubs should operate as community centres so that the whole community may benefit.

### Flats for Elderly

The Jewish Welfare Board has opened a £400,000 block of flats for the elderly in Stamford Hill. The building, for which Sir John Cohen contributed a major portion of the costs, was officially opened by him and Lady Cohen, and has been named after them.

This is the 33rd residential home opened by the board and the second this year. Sir John stressed the urgent need to provide the elderly with facilities which were not those of an old age home, and which gave opportunity for friendship.

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## POLIAKOV'S "HISTORY OF ANTISEMITISM"

"Amonges Christene Folk, a Jewerye."  
Chaucer: "Canterbury Tales".

"To write the history of anti-Semitism is to write the history of a persecution that, in the bosom of Western society, was linked with the highest values of this society, for it was pursued in their name; to put the persecutors in the wrong—repeating the phrase of Francois Mauriac, 'to require an accounting from Christianity'—is to place this society and its values in question."

This disturbing statement is taken from Léon Poliakov's *History of anti-Semitism*, the first two volumes of which were recently published in English as part of the Littman Library of Jewish Civilization.\* After reading them, few readers will consider the paragraph overdramatic, nor will they be surprised to learn that, faced with such an emotionally and intellectually taxing subject, the author has still not completed his projected four-volume work twenty years after the first volume appeared in French.

The first volume, entitled *From Roman Times to the Court Jews*, deals with Christian Europe north of the Pyrenees up to the eve of the Emancipation. Surprisingly little attention is paid to the "theological anti-Semitism" of the Church Fathers, in spite of the fact that it provided its mediaeval successor with so much of its ideological basis, on the grounds that there is little evidence of any popular hostility towards the Jews before the 11th century. In fact, judging by the concerns of Church leaders, Judaism had its attractions for a population which was still in the process of being Christianised.

Just why the 11th and 12th centuries should have proved to be such a critical turning-point is unclear, and the author does not attempt to analyse the underlying social, economic and religious tensions which erupted in the Crusades, the first anti-Jewish massacres and the first ritual murder charges in fairly quick succession. Instead he attempts to trace changing attitudes towards the Jews as reflected in the popular literature of the period. Here we see an interesting example of psychological cause and effect: hostility followed persecution, much as Europe's hostile attitude to the Negro followed slavery. It was, at least in part, an attempt to rationalise actions which could not be morally justified in any other way. This hostility provoked further persecution which, in turn, led to even greater hostility, and so on in an increasingly bloody vicious circle.

Nevertheless, the popular image of the Jew was never completely dehumanised while he remained a visible part of mediaeval society with a specific, even an indispensable economic role, that of money-lender. It was only when the Jews lost their economic function and began to disappear physically as they were expelled from one region after another that they began to play a rather different role. They became a pathological obsession which fed on itself and, it seems, developed most fully when minds were no longer disturbed by their physical presence and were free to "mythologise" them as completely as the witches and the Devil with whom they were so closely associated in the

popular imagination. Obviously this had an important psychological function. "Adopting what one of the most subtle medievalists has written of the cult of the saints," writes Poliakov, "we might say that the hatred of the Jews, 'by draining off the overflow of religious effusion and of holy fear, acted on the exuberant religiosity of the Middle Ages as a salutary sedative'".

It would have been only natural if this aspect of mediaeval religiosity had disappeared with the Reformation, and it is true that there was a philosemitic strain in some of the reformers and Christian Hebraists of the period. Nevertheless, the main effect of the Reformation, at any rate in Germany, was to give anti-Semitism a new, post-mediaeval respectability. Luther's highly personal animosity towards the Jews helped create a new polemical tradition to which modern antisemitism owes a great deal, while the false erudition which many Christian Hebraists used to "unmask" Judaism must be regarded as a direct ancestor of the pseudo-scientific racial anti-Semitism of the 19th and 20th centuries.

Poliakov's second volume, *From Mohammed to the Marranos* deals with Jewish-Gentile relations under Islam and in Spain. It is, if anything, more depressing than the first, since it chronicles a more precipitous decline, from a cultural symbiosis between Jew, Moslem and Christian which has probably never been equalled to an obsession with racial purity which even the most extreme Nazi theoretician would find it difficult to match:

"And for it to be so generation after generation, as if it were an original sin to be an enemy of the Christians and of Christ, it is not necessary to have a Jewish father and mother; one parent would suffice. It makes little difference if the father is not; it is enough that the mother be. It means nothing if she herself is not entirely; half would be enough. Even less. A quarter would do it. An eighth. And now the holy Inquisition has discovered that Judaism is practiced to the twenty-first generation."

In other words, literally one Jewish ancestor in a million is enough to condemn a man to eternal damnation. This was the threat under which virtually the whole of Spanish society lived in the heyday of the Inquisition, for who could prove that he did not have a Jewish ancestor? Poliakov mentions a comedy by Cervantes in which the players "invite the public to contemplate marvels that can be perceived only by people of pure blood and legitimate birth... No one

dares to admit that he has seen nothing... and all the spectators vie with each other in their ecstasy." This, as Poliakov points out, is the story of the emperor's new clothes, but without the child who tells the truth. It was this climate that gave birth to Marranism, surely one of the most complex psychological phenomena the world has ever seen, and it is not surprising that a substantial part of this volume is, in effect, an essay on Marrano psychology. There is much that is strikingly modern about the existential dilemmas in which these individuals found themselves. Ambivalence, together with habits of deception and self-deception often resulted in the most profound disorientation. Certainly few of those who left the Iberian Peninsula in the 16th and 17th centuries did so from simple religious motives. The stories of such figures as Spinoza, Uriel Acosta and the Duke of Naxos are fairly well known, as is the influence of Marranism on the Sabbatian movement. What may be less well known is the phenomenon of Marranism in reverse: the emergence of crypto-Catholicism among the Jews of Salonica several generations after their arrival there.

Both volumes are full of thought-provoking information such as this. However, some of the most interesting observations are in the two short introductions. Indeed, one almost wishes that they could have been expanded, if necessary at the expense of some of the historical details with which other historians have already made us familiar. It is also worth mentioning, in passing, that in spite of its rather grandiose title this is not a definitive study of anti-Semitism and makes no claim to be. One wonders, in fact, whether a definitive history of the subject will ever be written, since it is surely beyond the reach of any ordinary mortal. It would require the superhuman gifts of a modern Renaissance man, equally at home in any number of different disciplines of which history, sociology, anthropology, psychology, philosophy, theology and economics may only be the most obvious.

### A NEW JEWISH PUBLICATION VENTURE

#### Academia Maimonideana

The recently founded Academia Maimonideana (London—Heidelberg) plans to publish a series of essays about the spiritual and religious history of Judaism. The first treatise, written by Georg Nador, is an analysis of Hillel's famous dictum ("Ein Spruch Hillels—Ein Beitrag zum Verstaendnis der Beziehung zwischen Jesus und der juedischen Tradition," 50 pp. cyclostyled, Bina Verlag, 63 Cranbourne Road, Northwood, Middlesex, £3.30). The author interprets the three parts of Hillel's saying and also affirms their topicality in our times. The Academia plans the publication of twelve further monographs, among them essays on "Rabbi Meir's existentialist philosophy", and on "Amsterdam inscriptions and their possible influence on Spinoza's style". The Academia unites scholars from various walks of learning who are trained and have experience in comparative studies and research.

#### FRIENDS OF HEBREW UNIVERSITY

Sir Isaiah Berlin was elected Hon. President of the Friends of the Hebrew University of Jerusalem.

#### FRANKFURT COMMEMORATES ESPERANTO INVENTOR

A street in Frankfurt was recently given the name "Ludwig-Zamenhof-Weg", in memory of the ophthalmologist Dr. Ludwig Zamenhof (Bialystok 1859-Warsaw 1917), the creator of the international auxiliary language "Esperanto".

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\* Leon Poliakov: *The History of Antisemitism*, vols. 1 and 2. London, Routledge and Kegan Paul, 1974. £4.25 each volume. (The English translation of the third volume, "From Voltaire to Wagner", was published recently and will be reviewed later.—The Ed.)

Ignaz Maybaum

## JUDAISM IN THE NEW ERA

Imagine somebody trying to review Cardinal Newman's *Apologia pro vita sua*, when it was published. The reviewer faced a nearly impossible task. How can one review a book, which is a confession of faith? The reviewer of Rabbi Lionel Blue's book\* is in the same position. Rabbi Blue has written a highly personal account of Judaism. To pick out sentences and paragraphs from his book and deal with them critically would be unfair. Lionel Blue's book is a masterpiece. It is one of the few books written in our generation, which would not lose if compared—at least in parts—with some writings of Franz Rosenzweig.

I begin with Franz Rosenzweig's understanding of the word spirit. It is a Christian approach to speak of spirit and of spiritual materialism. Franz Rosenzweig writes in his *Star of Redemption: (The Jew)* "does not have to hire the services of the spirit" (The Littman Library of Jewish Civilization, Routledge & Kegan Paul, London, 1971, p. 299). Rabbi Blue accepts Rosenzweig as a guide and with this acceptance he becomes his disciple. Both Rosenzweig and Blue realise and emphasize that anybody who speaks of the "spirit" has entered Christianity. The Jew, working in the world, does so by sanctifying, not by spiritualising parts of the world.

Like Franz Rosenzweig Rabbi Blue is sceptical about the word revelation and reluctant to use it. "God comes down"—this text seemed to the Hellenist who translated the Bible into Aramaic too anthropomorphic, and he wrote "God revealed himself". Thus the word revelation entered the history of mankind. But the Jew has no need for the word revelation. "God comes down" (Exodus 19:20)—is there any better word for the wonderful message that God enters man's world, walks with man and is close at his side?

The book has a whole chapter about the importance of the spoken word. Blue quotes Hosea's "Take with you words". Whatever Christians and mystics mean when they use the word revelation, the Jew has in the spoken word the sufficient carrier which brings into human reality the Christians' and the mystics' meaning of this term. Rabbi Blue agrees with Rosenzweig's words: "The ways of God and the ways of man are different, but the word of God and the word of man are the same". Man speaks, and his word—if God wills it—is what is called revelation outside Judaism.

In the chapter "Revelation in the Newspaper" Blue draws a picture of the Jew passionately searching in a newspaper for a word of prophetic relevance. Surely, if prophesy is the word of man telling us the command of God, it finds its way into books and newspapers.

To do justice to Rabbi Blue's both charming and profound book, I had to risk a comparison between Rosenzweig and him. Obviously, there is a glaring difference between the German Jew, the product of German philosophy, and Blue, the product of the London East End on one side and on the other of Oxford and the Leo Baeck College, which is proud to have its former student as a lecturer. But one thing can and must be said: they have both stepped out from the liberal superficiality which makes us in Bri-

tain speak of the Victorian era, and for which a proper term has not even yet been found in Germany. Something else, something weaker than "Liberalism" made Rosenzweig a neglected author in Germany.

Blue has also something in common with Leo Baeck: his attitude towards the Marxists. Like Baeck, Blue refuses to see the Marxist as a bogeyman. We are drawn near, states Blue just as did Leo Baeck, "to our close relatives, the Marxists. For they too work hard and are in love with a righteous society, though not with a holy one. A Jewish passion goes through them too" (p. 23). Blue describes the Jew as "unashamedly bourgeois and middle class in its preoccupations". He ought to say more—perhaps in his next book—to make us understand what he calls bourgeois happiness. It is the happiness of man to stand outside the political sphere with its strife, conflicts and wars.

The fascinated reader of Blue's book will ask: what is his attitude towards Israel? Blue speaks for many of us and most probably for the majority of the present Jewish generation when he writes about the "spectacular creation of Israel. It is almost impossible to conceive the work, the activity, and the talent, which went to make the state. Whatever its merits and its failures, the work itself was the Jewish way to psychic health" (p.24).

Refreshing is Blue's rejection of mysticism: "Rabbi Shimon Ben Yochai, the traditional founder of the Kabbalah, had to change the order of his priorities sharply. After his years of contemplation in a cave, following the defeat in the wars against Rome, he came out only to see people ploughing and sowing seed, instead of studying Torah. He shouted out to them that this was no time for such trivialities. But the Lord himself intervened, and ordered Rabbi Shimon to go back into his cave, until he realised the importance of seemingly trivial things that make the world go round. Judaism does not encourage snobbery of a mystical kind" (p.20).

We live in the era of Vatican II. A Jewish-Christian dialogue is demanded and is heeded. Blue has contributed an important text book for all those devoted to this dialogue. But I feel that in his case I can speak of something more than of a dialogue. I dare say that Blue loves Christianity. This love does not diminish his Judaism. It strengthens it. There is Judaism in Christianity. Blue's book will become a classic cherished by Jews and Christians travelling from dialogue to love.

### DACHAU HISTORY PUBLICATION

The publication in English of an official history of the Dachau concentration camp was marked by a gathering at the Special Forces Club in Knightsbridge, London. Colonel Maurice Buckmaster, who directed the Special Operations Executive directing the wartime resistance in Nazi-occupied Europe and his legendary agent, Odette Churchill-Hallowes, were among those who attended the function to celebrate the issue of the English translation of the Dachau history written by the former Commander in Chief of the Belgian Army, General Paul Berben. Its appearance coincided with the 30th anniversary of the liberation of the camp.

### THE STANDARD HERZL BIOGRAPHY REPUBLISHED

Once upon a time, Vienna was the centre of Zionist publications. It was in that city that "Der Judenstaat" and "Das Neue Ghetto" by Herzl as well as works by Mathias Acher, Max Nordau, Leon Kellner, Tulo Nussenblatt, N. M. Gelber, Robert Stricker and others were published. What was, however, missing, in spite of the works by A. Friedemann, L. Kellner and M. Georg, was a comprehensive Herzl biography. This gap was filled when Alex Bein's standard work on the creator of modern Zionism appeared.

I still remember the genesis. One day, in the second half of 1934, Dr. Bauer of the Fiba Verlag, which had already published several books by Hugo Herrmann, the Protocols of the 18th Zionist Congress (Prague 1933) and my book "Des Schoepfers (Theodor Herzl) erstes Wollen", showed me the manuscript. It was written in a masterful style and brought to life the personality of Herzl.

At that time Hitler was already in power in Germany, and the danger of a Nazi regime in Austria became increasingly imminent. Bein's book helped to gain more followers of Zionism, and many of them took their copies with them when they later went to Eretz Israel. The work was soon out of stock, and whenever it happened to be mentioned in a catalogue or turned up in a book shop, a high price was demanded. It was soon translated into Hebrew and English.

The Oesterreichisch-Israelische Gesellschaft in Vienna is to be commended for having published a new German edition\* at a time when, in common front with the Arabs, Communists and Fascists attack Zionism. In his preface, Bein writes: "... The new edition is a photographic reprint of the original... The only part I have changed is the end of the last chapter." Golda Meir contributed an introduction, in which she praises Bein for having impressively described Herzl's personality and political activities and his impact on contemporaries. Otto Probst, President of the Oesterreichisch-Israelische Gesellschaft, adds: "This book is a standard work for everybody who is concerned with Jewish questions and interested in one of the greatest personalities of Jewry." Bein's work is of equal value for Jews and non-Jews, for young people and adults, for private and public libraries.

To mark Bein's recent 70th birthday, a symposium "Zionism" was edited by Daniel Carpi and published by Tel-Aviv University. It carries essays by 21 authors about the history of Zionism.

Bein left Germany for Eretz Israel in 1933. He was appointed Director of the Zionist Central Archives and later also became head of the State Archives of Israel. The bibliography of the symposium comprises 683 items of articles, essays, brochures and books, among them a biography of Leon Motzkin and a History of the Colonisation of Palestine. It testifies to Bein's 50 years' achievements as an outstanding scholar.

JOSEF FRAENKEL

\* Alex Bein: *Theodor Herzl*. Selbstverlag der Oesterreichisch-Israelischen Gesellschaft, Wien 1974, 740 Seiten, illustriert. Oest. S.360.

### Archives of Bavarian Communities

The "Mitteilungen fuer Archivpflege in Bayern" (20 Jahrgang, Muenchen 1974) carry a summary by Archivdirektor Dr. Edgar Krausen (Munich) of the 50 former Jewish communities in Bavaria, whose archives have been deposited in the "Central Archives of the Jewish People" (Jerusalem). Most items onwards.

\* Lionel Blue: *To Heaven With Scribes and Pharisees*, Darton, Longman and Todd, 1975, in association with the Reform Synagogues of Great Britain. £1.50.

Erich Gottgetreu

## PROFILE OF A GREAT EUROPEAN

### In Memory of Theodor Wolff

It may be of interest to the young generation of today to be told about Theodor Wolff who died on September 23, 1943, in the Jewish Hospital in Berlin at the age of 75. In May of the same year T.W., editor of the liberal paper "Berliner Tageblatt" from 1907 to 1933, was arrested in Nice and handed over to the Gestapo. He could have fled to the U.S.A. in good time, but he refused to do so in the expectation that the Nazis would soon be played out and probably also because of an innate, well-nigh bland, love of Europe. And so the old man was dragged from one prison and concentration camp to another—we are told that he passed through eleven such places of horror in four months—before he was granted a bed to die in at the hospital in the Iranische Strasse in Berlin and a grave at Weissensee.

T.W. was a gentleman of the old school, highly educated, a European, a humanist of the kind produced by the German-Jewish symbiosis (though he was inclined to underestimate the significance of the Jewish intellectual heritage in himself), a German patriot devoid of jingoism. An outstanding journalist in the opinion of those who read him without preconceived ideas, he had the effect of a red rag to a bull on the fanatical Nazis and their pacemakers. They regarded him as "one of the leading perpetrators of the betrayal of November 9, 1918," who had been declared "outlaws." The proclamation issued by Frick and Poehner after the 1923 Hitler putsch stated *inter alia*: "It is the duty of every German who can establish the whereabouts of Ebert, Scheidemann, Oskar Cohn, Paul Levi, Theodor Wolff, Georg Bernhard and their accomplices, to deliver them dead or alive into the hands of the patriotic national government." The putsch collapsed but the instigators of murder remained.

In what way had T.W. sinned against the German people?

The only Theodor Wolff biography brought out to date is by Gotthart Schwarz and was published in 1968 by J. C. B. Mohr under the title "Theodor Wolff und das Berliner Tageblatt". After a reference to Wolff's work as his paper's Paris correspondent from 1894 to 1906, the author notes *inter alia*: "... On his return to Berlin from Paris in 1906 he continued to support the foreign policy programme of European understanding and, above all, of German-French reconciliation. Before the First World War, he observed with growing anxiety the increasing hostility among the European nations, the mounting chauvinism and the pernicious shortsightedness with which not only Germany, but they all toyed with the idea of war, adjusting themselves to its alleged inescapability and presenting fatalism as heroism."

When the First World War did break out in 1914 he fought against the pan-German delusions of a peace of annexation and advocated understanding and conciliation when there was still time for it. After the war, articles by him and other prominent contributors to his paper were passionately against "Versailles" and this opposition was also expressed in important diplomatic missions which were entrusted to him in view of his prestige. He advocated a revision of the Treaty, but emphatically rejected an irresponsible nationalistic putsch-inspired opposition of the kind recommended by early and later Nazis. He failed with his appeal to

reason and also with his work for the "Democratic Party" of which he was a co-founder but which later on developed on reactionary lines. He could not take comfort from the fact that the German Social Democratic Party, whose foreign affairs concepts accorded with his but which attracted a much larger number of voters, was also a failure. Today it may be regarded as a hopeful symbol that the only representative journalists' prize in Germany, which is sponsored by the entire press of the Federal Republic and awarded annually, bears the name of Theodor Wolff, thus preserving the memory of him as a champion of tolerance and peace.

In this context it is noteworthy that originally Theodor Wolff was by no means a politician. When his uncle Rudolf Mosse, publisher of the "Berliner Tageblatt," gave him a job, he employed him first of all in the advertisement department. Instead of advertisements, T.W. delivered brilliant feuilletons which were immediately published and devoured by the readers. He became a pioneer of the new art trends before the turn of the century, championed Munch's paintings and the young Gerhart Hauptmann and, together with Otto Brahm and the Maximilian Harden, he founded the "Freie Buehne."

Even in the years when Theodor Wolff only wrote on national and international affairs, he remained the artist and man of letters among the Berlin editors. He was the only one capable of turning every newspaper issue into a complete intellectual product, not to say into a work of artistic intuition. Without "directives," without formal editorial conferences, but merely by his selection of sub-editors and contributors, by attuning them to each other, he achieved an opinion-shaping newspaper in the spirit of liberalism and humanity as he wanted it to be. Unfortunately he spoke largely to the converted who were anyway on his side. He attracted many of Germany's best writers, and by no means only Jewish authors and journalists as

the political Right-wingers so often alleged. Yet he miscalculated their effectiveness. And the rising hurricane of the Hitler epoch finally completely obliterated the chamber-music of finely polished phrases of wisdom and the calls for tolerance which rolled twice daily from the presses at the Doenhoffplatz.

The collapse of 1933 and emigration stunned T.W. Understandably he felt unable to use polemical language against the self-confessed opponents of "humanitarian sentimentality" who wanted to "save" Germany. He only wrote a few books of historical retrospect, important as documentary evidence, which explained how everything had come about and how it need not have happened, a few articles, somewhat in the nature of memoirs as well as a novel fashioned with his old mastery of story-telling in which he bade farewell to the time of liberal hope. The book whose scene is laid in Berlin and around the German frontiers during the years between 1918 and the early 'thirties, is entitled "Die Schwimmerin"; it is about a brave young girl and was published by Oprecht in 1937. In the form of a fine love story it once more proclaims Theodor Wolff's faith in the ideals of the past. The rather passive "hero" of the book, banker Faber, at an encounter in Paris, is told by his fanatical Nazi-type opposite number: "Nothing can be achieved without passion, no victory can be gained without passion. . . . Unfortunately you have never believed this. You have got bogged down in the impotent liberal era which is dead and buried for ever. You are still living in the nineteenth century."

Faber replies with a sentence which strikes us almost as if it were Theodor Wolff's testament: "That was a great century; perhaps it was the greatest of all".

#### MR. EMIL J. SPEYER 75

We learned only now that Mr. Emil J. Speyer celebrated his 75th birthday on May 3. The son of a Jewish teacher in a small village in Hesse, he entered the banking trade at the age of 15 and quickly made his mark in the well-known banking house of Gebrueder Arnhold, Berlin and Dresden. On his emigration to London after the Nazi advent, he joined Arnhold's London offshoot, the Anglo-Continental Banking Corporation and later became chairman of merchant bankers E. S. Schwab & Co. Ltd. and of public companies. He is a regular contributor to "The Investor's Chronicle", and his outstanding expertise and wise guidance in investment matters have been appreciated by many clients.

Mr. Speyer has always had strong Jewish interests. In his youth, he joined the "Blau-Weiss", and he continued his Zionist activities in London, notably as Chairman and now Honorary President of the Theodor Herzl Society. He and his wife are very active in "The Friends of the Hebrew University of Jerusalem" and in other organisations supporting Israel causes. He joined the AJR immediately after its foundation and has been a Board member since. We wish our friend, Mr. Speyer, many more years of good health and valuable activity.

#### RETIREMENT OF JTA EDITOR

Mr. Sam Goldsmith retired as editor of the Jewish Telegraphic Agency (JTA) and was elected to its Board. The new editor will be Mr. Mark Segall. Mr. Goldsmith started his career in Jewish journalism in Lithuania and served as a war correspondent with the British Forces during the Second World War. It was then that he had the harrowing experience of being the first journalist to enter the liberated Bergen-Belsen camp. Later on he covered the Nuremberg trials. He served with the JTA since 1940. In the course of the reviews of Jewish books and periodicals, published at certain intervals in the JTA, Mr. Goldsmith repeatedly paid tribute to the standard of "AJR Information."

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Egon Larsen

## HITLER: A NEW INTERPRETATION

One may doubt if there are amongst us, and particularly amongst the older generation of refugees, many who collect and read books trying to explain "how it could happen"—the ghastly phenomenon of Nazism, the rise of Hitler, the lemming-like, headlong rush behind the Führer into a national catastrophe. A whole library of volumes has been written about these questions, but does any of them offer a valid answer? The latest of them, *Hitler, the Fuehrer and the People* (Fontana/Collins, 254 pp., 80p), is one of the most interesting. Its author, Prague-born J. P. Stern, Professor of German at London's University College, has tackled the problem with the thoroughness of the scholar. Though he has not produced an answer that will satisfy all of us, his new interpretation of Hitler certainly contains much food for thought.

Stern seeks the basic factors of Hitler's mental make-up, and the motives and emotions of the nation that followed him, in Central Europe's *Geistesgeschichte*, with fistfuls of quotations from Nietzsche and Schopenhauer, Spengler and Thomas Mann. One chapter, headed "Three Wise Men", deals with the neglect of liberal principles "among intellectuals who might have been expected to understand that the regime threatened everything they stood for... Freedom was not one of the values they were worried about". The three who come under fire on this account are Karl Jaspers (worried about Bolshevism, atheism, homosexuality, and psychoanalysis), Sigmund Freud (worried about the "psychological misery of the masses"), and C. G. Jung (who, in his notorious essay "Wotan" of 1936, written after meeting Goebbels and other Nazi leaders, revealed himself as an "ally" of Nazi fascism). What Stern wants to show is the lack of intellectual leadership which might have helped the German people to resist Hitler. There is some truth in this, and Jung's case in particular is rather shocking; Stern quotes his amazing apologia for Hitler: "Das aber ist das Eindrucksvollste am deutschen Phaenomen, dass Einer, der offenkundig ergriffen ist, das ganze Volk dermassen ergreift, dass sich alles in Bewegung setzt..." But Stern should have added that Jung, the Swiss, might have felt differently if he had had to live amongst that *ergriffene Volk*.

To us, Hitler's rise to power may look somewhat different. Did philosophical and intellectual factors really play such a decisive part? Stern omits to mention the circumstances so obvious to us: the six million unemployed in Germany, the financial backing of the Nazi Party by industry, the German national character which has always longed, for historical reasons, to have a "strong man" at the top, relieving the people of the burden of thinking and deciding for themselves.

And the Führer himself? Here, Stern comes up with an unique theory: Hitler was not really after world conquest, but after a splendid *Gotterdaemmerung*; in other words, he was a suicidal maniac. How else, argues the author, could one explain that after 1942, when Hitler "knew that the war was lost", he deliberately prolonged it for another three years? "Being incapable of envisaging his own survival", writes Stern, "he was lured (*sic*) by the prospect of a universal annihilation which included his enemies, his victims, his people and himself."

Even more surprising is Stern's treatment of Hitler's antisemitism. The whole subject is dealt with in the very last chapter of the

book, and in a mere two dozen out of some 250 pages. Stern quotes Hitler's statement in "Mein Kampf" that the "discovery of the Jew" was for him "a sudden, dramatic *Erlebnis*. At the same time Hitler discovered that he was not a Jew". So this was what made that arch-antisemite tick! Then Stern arrives at a conclusion which brackets Hitler with Herzl:

"To many intellectuals it looked as though in another generation or two the 'Jewish Problem' would be superseded by complete assimilation. What was needed—for a man like Hitler on one side of the argument, for Theodor Herzl, the founder of modern Zionism, on the other—was the creation of a distinct Jewish image—an image which would have to be very largely the opposite of the reality the one wished to destroy and the other to save. It must have the attributes of a single, unified nation where the reality was that of an ever more dispersed group held together by no single tie; it must be distinctly alien—hence the postulate of a biological race—where the reality covered the entire spectrum of possible accommodations, from the pedlars in their kaftans to the Pringsheims and Rathenaus in their cutaways; and its vitality must be such as to warrant the harshest 'defensive' measures. In this image, Jewish capitalism and Jewish Marxism cease to be contradictories, as they had been in all previous antisemitic doctrines, for both are seen to possess 'a fundamental unity of attitude, means, and goal'."

Where, one wonders, could the author have found the blueprint for that "creation" in Herzl's writings or sayings? As to Hitler, Stern returns to his suicide theory: the destruction of the Jews reveals with particular clarity the true nature of National Socialism, and "hidden under the verbiage of heroic propaganda yet at the same time looming through it was the spirit of its leader, the spirit of self-destruction".

More down to earth are Stern's arguments that the Germans must have been aware "of the atrocities perpetrated in their name by their fellow-countrymen" against the Jews. Already in May, 1939, *Der Stuermer* wrote: "There must be a punitive expedition against the Jews in Russia. Sentence of death, execution! The Jews in Russia must be killed."

### JUEDISCHE GEMEINDE DUESSELDORF sucht

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Then, when the holocaust had begun during the war, "knowledge of the bare facts of mass arrests, mass deportations and mass killings was available to every member of the population of the Reich". The soldiers in the East were witnesses, the civilians at home saw the deportations: "What they did not know, they did not want to know, for obvious reasons. But not wanting to know always means knowing enough to know that one doesn't want to know more."

### HOLOCAUST COMMEMORATION

To mark the 30th anniversary of the liberation by the British Army, nearly 10,000 Jewish and other survivors of Nazi persecution attended a ceremony on the site of Bergen-Belsen concentration camp. Participants included delegations of victims from Israel and countries in Europe and America, joined by representatives of West German institutions and the Churches. The ceremony was organised by the Lower Saxony State of Government and the Central Council of Jews in Germany. The chairman of the Israel delegation unveiled a stone tablet brought from Mount Zion, which was affixed to the Jewish Memorial Monument of Belsen.

Mr. Alfred Kuebel, the State's Minister-President, appealed to all peoples to help ensure that such crimes as perpetrated by the Nazis before and during the Second World War would never be repeated.

A similar ceremony was held at the Jewish memorial on the site of the Dachau concentration camp in Bavaria, attended by several thousand people including representatives of the Jewish community and Israel and West German institutions. Delegations of victims of Nazism from many countries laid wreaths on the memorials in the camp. The main speaker was Dr. Josef Neuberger, former minister of Justice of Northrhine-Westphalia and a member of the Directorium of the Central Council of Jews in Germany.

In London, the 30th anniversary of the liberation from the concentration camps was commemorated by 300 survivors of the Holocaust. They were among the 731 teenagers transported to Britain after the war by the Central British Fund, many of whom later emigrated and returned for the reunion from America, Canada, Rhodesia and Israel. Some twelve years ago, they founded the 45 Aid Society to help the C.B.F. The memorial service was held at the West London Synagogue, and Sir Keith Joseph and Chief Rabbi Jakobovits were among the guest speakers at a dinner in the evening.

### NELLY SACHS PLAQUE

The Borough of Schoeneberg affixed a plaque to the house where the poetess and Nobel laureate Nelly Sachs (1891-1970) was born. To mark the occasion, a small gathering took place in the Theodor Heuss Buecherei, at which the Berlin authoress Ingeborg Drewitz, spoke about her meetings with Nelly Sachs.

### DR. JULIUS MOSES REMEMBERED

The work of Dr. Julius Moses (Posen 1868—Theresienstadt 1942), a pioneer in the field of social hygiene and a Social Democratic member of the Reichstag from 1920-1932, was recently put on record in a survey by Senatsdirektor Dr. Kurt Nemitz (Bremen), "Julius Moses—Nachlass und Bibliography" (published by the "Internationale wissenschaftliche Korrespondenz zur Geschichte der Arbeiterbewegung"). It comprises about 200 publications and lectures by Dr. Moses, covering the period from 1892 to March 1933. Part of Dr. Moses's library is now in Israel, including a full set of the periodical "Der Kassenarzt" (1923-1932), of which he was the editor. Practising in North Berlin, Dr. Moses had a first-hand knowledge of the needs and difficulties of the working class.

C. C. Aronsfeld

## AS WELL AS CAN BE EXPECTED

### Some Hospital Reminiscences

I recently spent a few weeks in hospital, and I may say I am still a little shop-soiled from the experience, "nearly new", as the synagogue bazaar managers say, and perhaps qualifying for a Jumble Sale. The hospital was the Middlesex, if I may do a gentle bit of boasting, for if you must enjoy the hospitality of any hospital, I don't think you will find a better one.

Such pounds as I had to play around with were lost on the hospital scales and few were recovered from the menus. I confess I often lived in terror of meal times—far more than of my operation, for then at least I was unconscious, and I sometimes wondered whether hospital patients should not be eligible for an anaesthetising injection before sitting down for their repast. It would be almost in the national interest, for it would save many generous portions from being ruthlessly consigned to the swill.

Mind you, there always was a choice of 3-4 main courses, but fancy names tended to conceal the substance, and only when the lid was off the lukewarm plates did the moment of truth arrive. I remember one impishly recurrent item called "Russian fish" which I steadfastly shunned, suspecting it to be little more than a Red Herring. However, there is no arguing about taste, and it would be quite wrong for me to grumble, especially as I was for some time kept on drip feed which cut out the main course and left me with "Fluids Only", i.e. soup and jelly: a great mercy I was most thankful for.

Otherwise every care was taken for our comfort, occasionally I thought to a remarkable extent. I never knew patients in a hospital ward were allowed to smoke in bed—day or night—and I spent some time critically examining all the exits from the second floor, by lift, stairs and, more especially, by rope. I remember once seeing in a hotel room the considerate notice: "Will smokers in bed please leave the names and addresses of next of kin". But not even so discreet a precaution was taken here. There was a clear case for *benshing gomel* each morning.

Not only each morning and not only for this particular reason. At Middlesex we enjoyed no more than ordinary attention from the English cooks, Portuguese cleaners and Filipino porters who at other hospitals conducted such a memorable dialogue with the consultants. I had the good fortune of getting away before the Homeric encounter had a chance to start here. I rather remember with pleasure a pitch-dark Trinidadian lass who always, at 11 a.m. punctually and cheerfully drove the coffee trolley into the ward, offering black and white. It was perhaps not only respect for the Race Relations Board that stopped me from specifying "white", and I hope I pleased her by making it "black".

Once a week a bearded worthy came on an official errand to inspect the Hebrew inmates

and if he did not see me until the third week it was not his fault. In flicking through the ward papers he may easily have taken my name for being typically Anglo-Saxon, requiring no attention from him. Anyway when he did—in a manner of speaking—unearth me, he wondered why he had not done so before, which was a good question except that I thought I might have asked it rather than he. I retain a most agreeable recollection of him as he never failed to be commendably brief and ever hopeful that "we should meet at *simchas*".

#### Welcome Visitors

I received none of those cheering get well messages which some synagogue councils are reputed to pass by 6 to 4 majorities, but I had many visitors, and though they would claim to give no more than a token proof of friendship, it was heart-warming to have the comfort of their presence. Nor were visitors alone in helping to keep the spirit up. If ever I was tempted to feel bored, I would begin to count my blessings. There seemed no end of them. I hope I am not being sentimental: however accomplished the masters of medicine, they were little compared with the blessing of a good wife. How truly it is said about the "woman of worth" that "her price is far above rubies".

There were more of my blessings I became aware of when I saw the sufferings of others who had hardly a hope of returning to normal life but bore their fate in gallant endurance. I thought how odd (albeit rationally accountable) that suffering — our own or watching that of others—rarely makes us better. In one of his plays, Strindberg actually says suffering creates "a sort of noble dignity" while "happiness only makes everything commonplace". Happiness may do that, I agree, but suffering, oddly enough, may well do exactly the same (or am I out-Strindberging the master?). We are constantly enjoined to remember that we were slaves in Egypt. How many of us do—or care? And what precisely does it mean to them?

The things you mull over in a busy ward, especially after dusk—things seen or heard as well as those

which I forget  
or which at least I need not mention yet.

Once, for no particular reason (except the obvious one), I hit on Heine's verse:

Wenn sie fraget, wie's mir geht,  
Sag, ich sei gestorben.  
Wenn sie an zu weinen fängt,  
Sag, ich käme morgen.

I had never seen the lines translated, so I had a go for which I offer profuse and prosaic apologies:

When she asks you how I am,  
Tell her I'm half dying.  
When she then seems sadly grieved  
And perhaps starts crying,  
Say she needn't sorrow—  
I'll be back tomorrow.

Some such oddities passed through my mind often enough to the accompaniment of a neighbour's vigorous variations on a snoring

theme, or a Frenchman's howling tantrums when he misunderstood the innocent remark "We must have your co-operation" as "We must have an operation", or another foreigner's desperate wrestling with the enigmatic question "Did you have your bowels open?"—until eventually intense sign language managed to pinpoint the relevant locality.

I still chuckle a little over the more sedate fellow-patient who was intrigued by my continuous wanderings up and down the high and by-ways of the place. I said to him I supposed he had heard of the Wandering Jew; now, I said, he had actually seen him. I am glad to report my friend was duly awe-struck; among all the weird visions overhanging a hospital ward, he had never dreamt of setting eyes on this one—outside, yes, especially in the show-rooms of the nearby rag trade, but up here, hardly.

#### Two English-born Meyersteins

Incidentally, a peculiar specimen of the Wandering Jew is prominently associated with Middlesex Hospital; in fact I could see his name emblazoned on a huge block facing my ward—The Meyerstein Wing. Actually there are (or were) two Meyersteins, father and son. Edward William, a successful member of the London stock exchange, gave the Middlesex £350,000 when it was rebuilt in the 1930s. Despite his surname, he was English, born in England of English-born Jewish parents (with German ancestors). In 1938, then High Sheriff of Kent, he was duly knighted for his benefactions to health services.

More remarkable, however, is the son, Edward Harry William, who inherited the wealth though not the interest. He was brought up as a Christian but discovered (much to his chagrin) that if you are called Meyerstein then you are or should be a German Jew. He did not mind that, only, he remarked pathetically, he "happened to be an English poet", which he was (albeit in a minor key), and the *Encyclopaedia Judaica* (though not the *Britannica*) faithfully records his not inconsiderable output, both verse and prose.

He suffered much from the Anglo-German-Christian-Jewish dichotomy, especially at Harrow School where the boys made a cruel sport of him. "I think (he later confessed) a Jew who keeps his religion is proud of it and generally says 'I'm as good as you anyway'. But a person of Jewish (or partly Jewish) antecedents who has been baptised, especially if he has a German name, was due for hell".

The melancholy story often kept me busy when I lay awake long after the lights had gone out. Meyerstein senior has deserved well of his fellow-men by supporting this hospital which takes care of our bodies: what about the ailing minds of which Meyerstein junior had so sad an experience? However, this is perhaps another story, and I would rather end by declaring my gratitude to the Meyersteins and to all who have made, and continue to make, Middlesex Hospital an outstanding place for the relief of human suffering.

P.S. When I came home, one of the first letters I opened in the accumulated mail was from my synagogue reminding me that my increased contribution to the Funeral Expenses Scheme was now due.

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Alfons Rosenberg

# THE PAINTER ARTHUR SEGAL

## Centenary of his Birth

Could there have been a better time for a painter to be born than the second half of the nineteenth century? Could there have been a more confused, more dangerous time? Arthur Segal, very courageously faced the tumult and troubles in which the artistic world was plunged when he embarked on his professional career. Let us first briefly sketch the main stations of the itinerary of his life.

He was born on July 13, 1875, in Jassy, Romania, of Jewish parents. On the whole, the local Jews were poor. There must, however, have been some sort of artistic feeling in the air, for it was also 100 years ago that the Yiddish theatre started in Jassy. At the age of 15, Arthur was sent by his parents to Berlin to study art. Later, he went to Paris for the same purpose. He returned to Berlin, until the outbreak of the First World War drove him to Ascona in Switzerland. Back in Berlin after the war, he founded an art school. Teaching or, for that purpose, any kind of communication with his fellow human beings had always been of important interest to him. He once wrote: Art is communication, communication is life, art is life.

Didn't we say he was born into an exciting but dangerous time? 1933 sees him in Spain. The Republic had invited all persecuted Jews to come. The civil war ends his stay there, and until his death in 1944 he had his home in London.

Yet what about Segal's artistic development? For someone who believes in this intimate connection of art and life, who is a full-blooded human being, who feels, enjoys and suffers with his fellow humans—and such a one was Arthur Segal—Expressionism was

bound to have a strong attraction in his earlier years. We find a distinct echo of this art of heightened feeling and burning passion in some of his woodcuts of the war years where, in a moving and monumental way, he expresses his horror of what man was then doing to man.

But later the idea grew stronger and stronger that harmony, order and balance ought to be the law of life and therefore also of art. The Cosmos ought to live up to what the word originally meant. His philosophy becomes almost Buddhist. Everything in the world is of equal value: man as much as the smallest insect, a flower as much as the highest mountain. He tried to express this way of thinking by avoiding a focal point in his canvasses or by dividing the picture plane into little squares, thus directing our attention to the whole rather than to one particular detail. The picture should be truly "cosmic" not imprisoned by the frame so that it too was painted in order not to limit the picture's message.

Segal, who exhibited in several European countries, was also represented at the "Exhibition of German-Jewish Artists' work" which took place in London in 1934. Many people might not have heard of it. It showed 220 objects by, among others, Max Liebermann, Eugen Spiro, Benno Elkan, Martin Bloch, Yankel Adler, Kurt Lewy, Ludwig Meidner. The prices varied between £1 and £100.

Segal's own idea of the essential quality of painting could best be stated in his own words: "What ought to follow now is the great synthetic art as a symbol of the association of the human community, its equality and equivalence, a symbol of harmony, order and a better world."

### MUSIC BY FRANZ REIZENSTEIN

#### A New Recording

A recording of three compositions by the late Franz Reizenstein was issued this month. Reizenstein emigrated from Nürnberg to London in 1933, when still a student. He had shown exceptional musical gifts from earliest childhood, playing the piano and composing before he could read or write, and he went on to have a distinguished career as composer, concert pianist and teacher, being a Professor for many years at both the Royal Academy of Music in London and the Royal Manchester College of Music, before his sudden, untimely death in 1968 at the age of 57.

Reizenstein's many performances in concerts and broadcasts covered a vast area including modern music as well as the classics. Alongside his success as a pianist, he achieved equally and more lasting fame as a composer, and to have done this in spite of all the difficulties of the war years, and of being initially a young emigré, testifies to his outstanding gifts and his courage.

Since his death there have been many requests for recordings of his music, but those which he himself made, in mono recording, have long been unobtainable. Now a new record has been made by Decca, under their "L'Oiseau Lyre" label (No. SOL 344). On it are to be heard his splendid Piano Quintet, played by members of the Melos Ensemble with Lamar Crowson as pianist; the Sonatina for Oboe and Piano with Janet Craxton as oboist, and the Partita for Treble Recorder and Piano, played by Carl Dolmetsch and Joseph Saxby.

Reizenstein's music is in a modern idiom but it should present no difficulties today. It is not what is called "avant-garde" in the seventies, nor is it atonal or twelve-tone. It is music with warmth, vitality, melody and form.

### EXHIBITION AT BEN URI GALLERY

Judith Yellin-Ginat

Judith Yellin-Ginat is a well-known Israeli artist, who has widely exhibited. She is known for her work in lithography, collage and etching. Her present Exhibition at the Ben Uri Art Gallery (21 Dean Street, London, W.1) includes a variety of subjects and techniques, mostly inspired by Jewish folklore, Israeli life and landscape. Her original collages are gay, decorative and extremely pleasing. There is a series of silk screen prints based on collage, which are very effective. The etchings of Jerusalem and life in Israel are the work of a sensitive artist, excellent in draftsmanship and conception.

The exhibition will be open until July 7.

LOTTIE REIZENSTEIN

### ROSA SCHAFFER EXHIBITION

This exhibition was organised by the British Council for the Shaare Zedek Hospital, Jerusalem, which has benefited by its proceeds. Mrs Schafer has an indelible bond with the State of Israel: her son and only child volunteered for the War of Independence in 1948 and was killed. Although the artist has never visited Israel, she feels intimately connected with that country and hopes that one day her pictures will be shown in Israeli museums.

The exhibition, which took place in May at 2 Lambolle Road, London, demonstrated that the painter has a special predilection for flowers and trees, which she lovingly depicts—in short for everything that is alive, growing and developing. She exhibited a great number of still lifes with objects of nature in oil and watercolours.

Rosa Schafer was born in Vienna, where she studied sculpture. When she fled to London, she first took on domestic service. But soon she turned to painting and had a very successful exhibition at Dartford in 1940. Schools and trends mean nothing to her, she works as her inner voice tells her to. Beauty and life enhancing joy are her elements, giving pleasure to people is her aim. A.R.



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## IN MEMORIAM

### DR. MARGARET T. MUEHSAM-EDELHEIM

Dr. Margaret T. Muehsam-Edelheim, née Meseritz, died in New York at the age of 84. For half a century, she had devoted her outstanding gifts as a publicist and editor to the cause of Jewry in general and German Jewry in particular.

After having obtained her legal doctorate before the outbreak of the First World War, she worked for ten years with the Ullstein Press in Berlin. In 1924, she joined the "C.-V.-Zeitung", the organ of the Central-Verein, a journal which had been published weekly since 1922. For a considerable time, she was its responsible editor and, from 1934 until her emigration to the U.S.A. in 1938, she was deputy chief editor. She thus fought for the rights of the German Jews as long as the political conditions made this possible and, like all editors and journalists of that time, showed much courage and resilience under the Nazi régime, when it became necessary to keep up the morale of the persecuted Jews without risking the ban of the paper and the loss of personal freedom.

In the United States, Dr. Muehsam first worked with the American Jewish Committee and later became editor of the "ORT Economic Bulletin." During the war, she rendered services to the Office of War Information. Eventually, when the Leo Baeck Institute was founded, she could resume her activities for German Jewry, then dispersed all over the world. She became publicity officer of the Institute's New York branch. This was a particularly essential task, not only in view of the general importance attributed to public relations work in the U.S. but also because of the special character of the New York LBI, with its unique collection of material pertinent to the history of German Jewry and its lively constant contacts with universities, research workers, public authorities and Jewish organisations. Dr. Muehsam's duties also included the editorship of the information bulletin "LBI News". When she retired from her office work a few years ago, she was elected a member of the LBI Board.

Having known Margarete Edelheim, as she then was, since the C.V. days in the Lindenstrasse and, later, Emser Strasse in Berlin, I considered it particularly fortunate that contacts between us could be resumed after our emigration by our common work for the remnants of German Jewry. When we met last in New York only a year ago, she was as alert as ever, and it was hard to believe that she was already in her eighties. Her loyalty to the friends of the old days was unchanged and she had retained a personal interest in each of them. Now, her long and full life has come to an end, and we feel united in our sense of loss with her husband, Dr. Eduard Muehsam.

WERNER ROSENSTOCK

### RICHARD RUDOLF WALZER

The classical and Arabic scholar, Richard Rudolf Walzer, died at the age of 74. Educated in Berlin, he read Classics at Berlin University, where he became an Assistant (1927) and a Privatdozent (1932). Forced to leave Germany in 1933, he first took refuge in Italy and started lecturing at the University of Rome. In 1938, he re-emigrated to Oxford. From 1945 onwards he held a lectureship and readership in Greek, Hebrew and Arabic philosophy, etc., at the University of Oxford, was made a Fellow of the British Academy in 1956, and a Fellow of St. Catherine's College in 1961. The new Germany rewarded him with an honorary professorship in Hamburg and a fellowship of the Mainz Academy. His most important writings on Graeco-Arabic philosophy were collected by him in the first volume of "Oriental Studies" under the title "Greek and Arabic: Essays on Islamic Philosophy" (Oxford, 1962).

He married in Berlin Martha Sofie, a daughter of the publisher Bruno Cassirer. "Their Oxford home", writes The Times, "has been for over a quarter of a century a meeting place for classicists and orientologists of the whole world. By them the young Oxford students were put in touch with the most eminent scholars of the older generation".

### DR. ELLEN LITTMANN

Dr. Ellen Littmann, who recently died in her 75th year, was born in Danzig and studied in Germany, graduating at the Jewish "Hochschule" in Berlin. She gained her doctorate at Cologne University and published monographs on David Friedlander, Saul Ascher and other thinkers and pioneers of Progressive Judaism. She was also active in the Jewish Liberal Youth Movement ("Ili") in Berlin. Ellen Littmann first emigrated to Israel and, when the Leo Baeck College was founded in London in 1956, accepted the lectureship in Hebrew and Bible studies. She retired in 1974. She will be gratefully remembered by her colleagues, students and numerous friends, many of whom knew her already from her activities in Berlin.

### JULIUS JUNG

Mr. Julius Jung, who died recently at the age of 81, was a member and, from 1949 to 1973, chairman of the Board of Deputies' aliens' committee. In this capacity he played an important part in the efforts at obtaining admission of persecuted Jews to this country. His efforts were increased by each wave of immigrants—from Germany, Hungary, Egypt, Iraq and other countries. Mr. Jung was secretary and later executive director of the Federation of Synagogues from 1925 until 1959. He was also associated with the B'nai B'rith. After his retirement he continued to be consulted on aliens' problems and he also completed a book "Champions of Orthodoxy" on notable spiritual and lay figures in Anglo-Jewry.

### PROFESSOR G. W. HALLGARTEN

The historian and sociologist, George Wolfgang Hallgarten, died in Washington at the age of 74. He was born in Munich and went to the United States in 1937. Professor Hallgarten held positions with several universities, among them Berkeley and Albuquerque as well as at Brooklyn College. He was also a prolific writer and gave guest lectures in Germany and Japan. Above all, he did research work in the Washington Governmental Archives, and the selection and recovering of conquered German war documents on microfilms was mainly due to his efforts.

### FAMILY EVENTS

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

#### Birthday

Rose.—Miss Edith Rose, of 20 Cecil Close, Mount Avenue, London, W.5. Congratulations and good wishes on your 80th birthday on July 19.—Hans, Inge and Jacqueline.

#### Wedding Anniversary

Goodman.—Eric and Ruth Goodman (née Mannheimer), of 24 Hardwick Crescent, Barnsley, Yorkshire, S71 3QY (formerly Worms/Rhein), will celebrate their 45th wedding anniversary on July 10.

#### Deaths

Goldberg.—Mrs. C. R. (Carrie) Goldberg, mother of the late Dr. Eric Gould, died peacefully on June 4, aged 88, at the Morris Feinmann Home, Manchester. Fondly remembered by family and friends.

#### Thanks for Condolences

Freiwald.—Edith (née Meyer) appreciates all expressions of sympathy conveyed to her by relatives and friends on the great loss of her dear husband, Lazar. Letters received are too numerous for individual replies, which is much regretted.

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#### Missing Persons

##### Personal Enquiries

Kuh.—Mrs. Eva Kuh born on December 21, 1929 in Berlin. Lived in London in 1960. Wanted in connection with an estate matter by Mr. Walther Sennhenn, c/o Joachim-Friedrich Moser, P.O.B. 603, 757 Baden-Baden, W. Germany.

Phiebig.—Heinz Phiebig, born December 11, 1909, son of Bernhard Phiebig, Berlin. Particulars wanted for family research by Albert J. Phiebig, P.O. Box 352, White Plains, N.Y. 10602, U.S.A.

# NEWS FROM GERMANY

## "NOT FOREIGNERS BUT FELLOW-CITIZENS"

### President Scheel on Jews in Germany

On the 30th anniversary of the end of the Hitler régime, the President of the Federal German Republic, Dr. Walter Scheel, delivered an address at a Memorial Meeting, held in the University Church of Bonn. He stressed that the Federal German Republic had to own up to the totality of German history, "including its dark days". Hitler, he said, was not an "inescapable destiny", he was elected by the German people and the Germans had submitted to their own and their neighbours' deprivation of freedom. It could certainly not be expected from young Germans to atone for events which happened before they were born. Yet this was not decisive. What was of decisive importance, the President said, was the need of being aware of this dark phase of our history instead of pushing it aside. This also referred to our relationship to the Jews. In this connection, Dr. Scheel stated:

"Before the war, more than half a million people of Jewish faith lived in our country as German citizens with equal rights. Today, there are less than 40,000 half of whom had immigrated from Eastern Europe. It is not sufficient to maintain good relations to the State of Israel. Certainly, this is very important, but it is of equal importance that we establish the right relationship with our Jewish fellow-citizens.

"The few Jews living in our midst are not Israelis and not foreigners; they are German fellow-citizens. Even today, it is still no easy decision for a Jew to be and remain a German. It takes a lot of forgiving to make such a decision. Let us be thankful to them for it. Never again must Jewish descent be allowed to determine the fate of a German citizen."

## INCREASE OF LEFT-WING TERROR ACTS

The Federal German Minister of the Interior, Werner Maihofer, recently presented the annual report of the Federal Office for the Protection of the Constitution about the activities of left-wing and right-wing extremists. He stated that, as compared with 1973, the number of left-wing terror acts had risen by 50 per cent (104 against 70) and described the terror activities as an "acute danger" for the life and freedom of every citizen and thus also for the security of the Federal Republic. On the other hand, it would in his view be an exaggeration to consider the danger as "serious". The terror groups, he said, had not the backing of the wider population and, to some extent, were even isolated among extremists of the Left.

The activities of the right-wing extremists were, the report states, of lesser importance and presented no serious danger for the security of the State.

According to the statistics of the report, the number of left-wing extreme groups amounted to 302 (as against 317 in 1973). On the other hand the total membership had risen to 102,000 (as against 87,000 in 1973). The right-wing extremists were organised in 119 groups (as against 107 in 1973) with a total membership of about 21,400 (as against 21,700 in 1973).

## FRANKFURT DESECRATION

In Frankfurt's new Eschenheimer Landstrasse cemetery, about 80 tombstones were defaced with Nazi swastikas and anti-Jewish slogans such as "Juda verrecke". The old cemetery in Rat-Beil-Strasse had about 200 tombstones defaced in the same way.

## JEWISH YOUTH ACTIVITIES

To encourage the participation of younger people in the activities of the Jewish communities, a special scheme under the auspices of the Zentralrat of the Jews in Germany has been in operation since 1970. According to a report, published in the December, 1974, issue of the Zentralrat's bulletin "Juedischer Presse-Dienst", during the past years seminars on the following subjects were held: Marriages between Jews and non-Jews; Religious Trends in Judaism; "Jewish Youth—without Future in the Federal Republic?"; "How and where is it possible to live as a Jew and to retain and experience one's Jewish identity?"; and "The Social Element as the Corner Stone of Judaism". Questionnaires distributed at the seminars revealed that two-thirds of the participants would in all likelihood remain in Germany.

Dealing with the principles of future youth activities, the authors of the report propose that youth leaders should not be provided by Israel, as it was done until now, but stem from the ranks of the Jewish youth in Germany, because they are more familiar with the conditions in the country.

## RILKE CENTENARY

### Lecture in Berlin

The authoress Ilse Blumenthal-Weiss, for many years associated with the Leo Baeck Institute in New York, gave a lecture about Rilke's relationship to Judaism under the auspices of the West Berlin Academy of Arts. Her starting point was the correspondence she had with the poet in the twenties which resulted in her thorough research of the poet's approach to Judaism. Mrs. Blumenthal-Weiss also spoke about Rilke's contacts with Jewish writers and other personalities, among them Beer-Hofmann and Buber, Werfel, Wassermann and Karl Kraus.

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# THE ISRAELI SCENE

## EMIGRATION AND IMMIGRATION

Speaking to Hebrew University students looking for ways to encourage immigration into Israel, Mr. Pinhas Sapir, the chairman of the Jewish Agency, said that when he saw the figures for emigration from Israel, he was "shattered". Official figures showed that 21,000 Israelis left to settle abroad in 1974, compared with 13,000 in 1973 and an annual average of 8,000 before the Yom Kippur War.

Mr. Shlomo Rosen, the Minister of Absorption, has forecast that more people may leave Israel this year than arrive to settle in the country. The problem was that of veteran Israelis seeking a new life elsewhere, the number of which had reached "alarming proportions".

## FILM NOSTALGIA

At the same time when the fourth ambassador of the German Federal Republic, Per Fischer, presented his credentials, another event of German-Israel relations took place, though on a different plane: the German Cultural Centre jointly with the Israel Film Institute organised a week of the "German Silent Film" in the three major cities.

It was both a nostalgic and enlightening experience to see how the best-known films of the 'twenties, and some of even older vintage stood up to the ravages of time—The Student of Prague (Paul Wegener 1913), Metropolis (Fritz Lang 1926), The Doll (Ernst Lubitsch 1919), Nosferatu (F. W. Murnau 1921), The Backstairs (Leopold Jessner 1921), Waxworks (Paul Leni 1924), Dr. Mabuse (Fritz Lang 1921), The Joyless Street (G. W. Pabst 1925), People on Sunday (Robert Siodmak 1929), and others. Most of them have proven to be classics, in the sense of being timeless and inured to the changing moods and modes. It was interesting to note that not only the "Jeckes" attended the performances but many youngsters, especially students.

## WOMEN FOR PEACE

"Bridge to Peace" to promote consciousness in all Middle East countries of the dangers of a new war has been formed by a group of Jewish and Arab women on the initiative of Mrs. Ruth Lees, of Haifa. After her son was killed in the Yom Kippur War, Mrs. Lees wrote to Mrs. Jehan Sadat, the wife of the Egyptian President. Her letter and Mrs. Sadat's reply received considerable publicity in Israel and the Arab world.

## ASHKELON STRIKE ENDS

The 20-day strike at Ashkelon which shut down the oil pipeline from Elath and closed the oil terminal has ended. The 66 men who began the strike agreed to accept the management's earlier decision to make 13 Ashkelon oil workers redundant and transfer five others to different jobs. The strikers also agreed to accept the authority of the Histadrut to negotiate on their behalf.

## Letter to the Editor

### U.N. AND ISRAEL

Sir,—The consistent high standard of reports and comments in AJR Information, enhanced as it frequently is by Dr. Weltsch's well-documented and penetrating articles, was for me sadly polluted by the misinformed and trite contributions in the letters of Mr. Gertler and Dr. Fleiss. Dr. Weltsch has already dealt with some of their inaccuracies. I just wish to refer to their comments about the United Nations.

(a) "Arafat's appearance in Flushing Meadows"—if he did he would have found that the General Assembly moved from there some 15 years ago.

(b) "the built-in majority of the (In-) Security Council" — what a myth and jibe! The Security Council consists of five permanent members—China, France, U.K., U.S., U.S.S.R.—of widely differing views, each with a right of veto, and ten bi-annually elected members chosen mainly on a geographical rota basis.

(c) "the (Dis-) United Nations"—yet Mr. Gertler proceeds to tell us that they are really united because of some bad motives and actually reach united decisions which he, however, does not like. Might it not be that the delegates at the U.N. vote as they actually feel and believe? The U.N. sees as the only hope for a peaceful settlement in the Middle East the effective implementation of the Security Council Resolutions 242 and 338. All recent votes have shown that this is the vast majority view of the member States. The fair proposals in these resolutions and the power of such majority decisions should surely commend themselves to all peace-seeking persons.

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## THEATRE, MUSIC, FILM

Festivals. Notwithstanding the freak weather of this spring, preparations for the annual summer programmes have been going on all over Europe, from Aix-les-Bains to Dubrovnik, from Glyndebourne to Lucerne. Many Continental theatres have now closed for their summer break, and festivals are once more coming into their own, based on the traditional centres Salzburg, Bayreuth and Edinburgh. While Salzburg relies mainly on Mozart operas and the customary "Jedermann", performed on the Domplatz, other Festival operas range from "Carmen" (opening the season at Verona) to Strauss's "Night in Venice", to be given at the Lakeside Theatre in Bregenz. British events are scheduled in places as far apart as Haslemere, Cheltenham and Harrogate, crowned by a concert at Kings Lynn on July 26, which will be conducted by Yehudi Menuhin.

50 years ago there were no "Talkie" pictures in 1925, but cinemas all over Germany proudly presented Fritz Lang's "Nibelungen", accompanied by suitable piano music. Film fans who recall the actors of the day, Paul Richter and Margarete Schoen, may learn with satisfaction that this two-part film (given as "Siegfried" and "Kriemhild's Rache") was revived this year in various parts of Germany and Austria, and may also have noticed the "Nibelungen" season at the London National Film Theatre.

100 years ago Thomas Mann was born and various celebrations have taken place to mark the occasion. His "Lotte in Weimar" story was recently filmed, starring Lilli Palmer. The première took place at this year's Cannes Film Festival, and the film will be shown this autumn throughout the German Federal Republic, as well as in East and West Berlin.

200 years ago foundations for the Vienna Burgtheater were laid. Although no longer situated on the same site (it moved in 1889), this remarkable theatre has kept up its policies and retained its tradition and reputation throughout some very stormy periods. It is now preparing its jubilee season for which the services of internationally eminent theatrical producers have been secured, among them Jean Louis Barrault, Peter Wood and Peter Hall.

Famous Father—Famous Son. Busy in the world of German films is Thomas Fritsch, son of the late Willy Fritsch of the unforgettable Lillian Harvey-Willy Fritsch partnership of the 'thirties. S.B.

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