

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Margot Pottlitzer

## A QUESTION OF SURVIVAL

## Two Writers under Nazi Rule

Theodor Adorno once said that after Auschwitz there could be no more poetry. In one of his essays in "Language and Silence", George Steiner quotes this remark and explains that in the Third Reich language had been "severed from the roots of moral and emotional life", and that "Hitler and Goebbels had the hundred thousand *Untersturmführer* had made words the conveyors of terror and falsehood". Words had lost their integrity.

Those of us who have been brought up on a culture based on the German language, know what this means. We remember the shock we experienced when we first read German letters and publications after the war. A language, it is true, is a living organism, and the German language had changed as all organisms do. Apart from this, however, we found words that had been coined against a mental background which we recognised and from which we recoiled. At the same time, a great many refugee writers continued to write, but there was no significant poetry which requires constant contact with the living word. Karl Wolfskehl, who did write a "Song of Exile", explained this predicament: "Und ob ihr tausend Worte habt, Das Wort, das Wort ist tot".

Equally post-war poets in Germany were slow to come forward because they had to create a new language for themselves: a language that owed nothing to the classical German tradition or to foreign influence, as they had far too long been denied access to either.

It seems a miracle therefore to find that there is a Jewish poet who survived all the horrors of the concentration camp and never ceased to write poems. H. G. Adler who now lives in London, retained his spiritual integrity and purity of vision in the most harassing circumstances. He survived Theresienstadt, Auschwitz and two outposts of Buchenwald, and in all probability he owes his survival to the fact that he continued to translate his experiences into poetry. It is well-known that the inmates of camps who had some strong belief were kept alive by that very belief and that those who gave up hope, were usually immediately spotted and put to death. H. G. Adler was kept alive by his belief that he would one day be able to explain to the world what had happened and how and why it had happened.

He was 29 when he was trapped in Prague by the outbreak of war. He had concluded his studies of philosophy, musicology and literature a few years earlier and had begun to write poetry. For the first two years of the war he did all kinds of uncongential work to support himself and his young wife. In 1942 both were deported, first to Theresienstadt, then to the East. His wife died in Auschwitz. He kept on writing. In 1947 he settled in

London. Almost destitute, helped by new and old friends, he started at once to write. His oeuvre since those days can only be marvelled at for its depth and its extent. Poems poured out of him, but he had set himself an immense task which he felt no one else could have undertaken: to explain to the world—to Germans and non-Germans what had happened. He has since written some 15 books, mostly about the organisation and administration of the camps, culminating in 1974 in his most important work "Der verwaltete Mensch" which will probably remain the standard work of reference for any future critical examination of the Holocaust. He also wrote a great number of contributions to newspapers and periodicals, in German and English, on a wide variety of subjects. Several novels and collections of short stories were published in Germany, others are still awaiting publication. He has received a number of awards recognising the part he played in clarifying German-Jewish relations. Last year, on the occasion of his 65th birthday, a "Circle of Friends of H. G. Adler" was formed in Germany, presided over by Pater Willehad P. Eckert and Wilhelm Unger. As a *Festschrift*, a slim volume "Buch der Freunde" has appeared in which many German and a few Jewish writers have written about his life and work. The book also contains some thirty unpublished poems of his, covering the whole span of his adult life. Simultaneously, a collection of recent poetry, dedicated to his second wife, the sculptress Bettina Adler, was published: "Viele Jahreszeiten".

## H. G. Adler's poetic Language

These poems have a language of their own. Stifter, Hölderlin, Kafka and the German Expressionists have been mentioned as possible influences, and occasionally there is a slight similarity, but Adler has created an idiom which is unmistakably his alone. From the very first, his poems do not easily yield their meaning, one has to read them repeatedly to penetrate their stark integrity. They refer to everyday happenings and contain words that are in everyday use, but they are interspersed with an almost metaphysical imagery. No single passage can convey the essence of his writing, but perhaps a quotation from a poem written in 1943 in Theresienstadt gives some indication of the poet's status:

Gewiss doch: leben! wechselnd sammeln  
und erwidern

Und ein Gewebe tragen, das besteht,  
Und ein Gewand, das tausend Tode nicht  
zerfiedern,

Ein stolzes Denkmal seiner selbst, das nicht  
vergeht,

Sich selbst verkünden in berühmten Liedern  
Und im verschwiegenen Gebet.

H. G. Adler is a Jewish poet whose poetical medium is the German language. He wrote because he felt compelled to write even at a time when eventual publication was an extremely remote possibility. German contemporaries of his faced a very different situation, and the urge of any writer to see himself in print led to many compromises with the powers that be, even by people who before 1933 had been opponents of anything the National Socialists stood for. Sometimes these compromises ended in tragedy. One such genuine tragedy, that of the poet Jochen Klepper was quoted in evidence at the Eichmann trial, and the story behind that evidence has now been collected by Ernst G. Riemschneider in a book "Der Fall Klepper". Jochen Klepper, born in 1903, had begun to make a name for himself as a writer and broadcaster in his native Silesia when the Nazis came to power. His story has the inevitability of a Greek tragedy where the hero's destruction is the result of his own actions—his "tragic guilt". Klepper was obviously a lovable man who believed in his poetic mission, who was innocent of any political thought and blissfully unaware of the world around him. In 1933 there appeared a short novel of his, "Der Kahn der fröhlichen Leute", full of fun and humour in which even unemployment, the scourge of the times, was a source of gentle amusement. Two years earlier, Klepper had married a Jewish widow with two young daughters. He lived in Breslau at the time working for the press and the regional radio stations, and even then Breslau was the least philo-Semitic of German cities. There is no indication that he was ever worried about the consequences of that marriage. In 1932, the family moved to Berlin where he continued to write and broadcast and started work on a major book, a biography of Frederick the Great's father Frederick William I who until then, and mainly in the light of his ill-treatment of his son, had enjoyed the reputation of an uncivilised monster. Klepper decided to rehabilitate him, and when the book on the soldier king, "Der Vater", eventually appeared, it proved to be a resounding success. In the meantime a small volume of religious poetry gained Klepper acclaim as a Christian poet.

## The Klepper Case

However, soon after the beginning of the new régime, Klepper began to be attacked. Alas, he was no fighter. When his membership of the "Religious Socialists" who were affiliated to the Social Democratic Party had threatened his employment with the Berlin radio station, he immediately renounced it. In the summer of 1933, when the Listeners Federation demanded his removal from his broadcasting job, on the grounds of his socialist past and his Jewish wife, he sent an abject letter to the head of his department stressing his pure Aryan descent and the fact that when writing in

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## A QUESTION OF SURVIVAL

Continued from page 1

socialist papers before 1933, he had always confined himself to non-political topics. He did not retain his job, but was found employment with a radio journal.

From that time onwards he became more and more involved in a struggle that was only to end with his life: he endeavoured to become a member of the *Reichsschrifttumskammer*, to which all writers had to belong if they wanted to continue in their profession. Friends and old colleagues pleaded for him with the highest in the land, even with Goebbels himself, but to no avail. All they achieved was that he was eventually given a special permit to write on condition that everything was first submitted to the Kammer, and later on to a special department of Goebbels' Ministry of Propaganda and Enlightenment, for clearance. Klepper eagerly seized on this chance and continued to send in religious and other poems and newspaper articles some of which were eventually allowed to appear. At one time there was a great deal of delay before permission was given, and Klepper wrote to Goebbels himself, sending him a copy of "Der Vater" as proof of his right-mindedness and signing the letter like all other letters and submissions to follow "Heil Hitler". He also often called at the office of the Ministry where he was frequently received by former colleagues who had risen to high office and who in some cases genuinely tried to advise and assist him. He worried about the safety of his wife and step-daughters, but recoiled from the idea that he should leave the country to ensure it.

### Conflict and Tragedy

At one time, the official in charge of his case was a well-meaning and humanitarian literary man, a Dr. Koch who went to great lengths to help. Once he hinted that Klepper should either divorce his wife or emigrate with her. The poet at once rejected such a suggestion, saying that to do so would cut him off from his people and would render him incapable of ever writing again. Eventually he arranged for his eldest step-daughter to go to England. At about the same time his wife was baptised, and the couple were afterwards married in church. In spite of all his endeavours to secure exemptions from the anti-Jewish laws for his family, the threat of deportation grew. At last he agreed that his wife and remaining step-daughter should leave the country. He obtained entry visas to Sweden for them, but the decision about their leaving the country lay with Eichmann, and he refused. The excerpts from Klepper's diary about his futile negotiations with Eichmann were read at the latter's trial, they have since been published and add to one's compassion for the writer who even then had not realised what he was up against.

In December, 1942, Klepper, his wife and step-daughter killed themselves. Reality had at last caught up with them: even a poet could not remain guiltless and survive in Hitler's Germany. Unless perhaps, he was a Jewish poet. . . .

<sup>1</sup>) H. G. Adler, *Buch der Freunde*, Stimmen über den Dichter und Gelehrten mit unveröffentlichter Lyrik. Wienand Verlag Köln 1975. 170 pp.  
<sup>2</sup>) H. G. Adler, *Viele Jahreszeiten*. Gedichte. Wienand Verlag Köln 1975. 190 pp.

<sup>3</sup>) Ernst G. Riemschneider, *Der Fall Klepper*. Eine Dokumentation. Deutsche Verlagsanstalt, Stuttgart, 1975. 142 pp.

## FROM THE GERMAN SCENE

### NOSTALGIA FOR THE NAZIS

A search of the business premises of Lothar Hartung of Soltau, self-styled 42-year-old "Expert for the Third Reich" yielded hundreds of NSDAP pamphlets and hand-bills. Hartung is also the manager of a "German Army Museum" which offers reproductions of arms, medals and decorations issued during the Nazi régime. One pamphlet "Dedication to the Fuehrer" expresses eternal loyalty to the Fuehrer's memory, another depicts a man breaking his chains, with the caption: "There must be an end—vote for Hitler!"

At the same time, the Central Council of Jews in Germany and other organisations protested against an exhibition of "antique weapons" in Duesseldorf, where SS uniforms, swastika armlets, SA dirks, Hitler busts and portraits, banners and propaganda pamphlets were displayed and also offered for sale.

### AMERICAN NAZI LEADER ARRESTED

Twenty-three-year-old Gerhard Lauck, self-styled head of the "NSDAP Abroad Organisation" of Lincoln, Nebraska, an American citizen, was arrested on Mainz Central Station. He was wanted by the German authorities for maintaining contacts with militant NS groups in several European countries and for publishing a paper "NS Kampfruf". He was found to carry 10,000 stickers each with slogans "Don't buy from Jews" and "Lift the NS Ban".

### LAWYER FOUND GUILTY OF INCITEMENT TO RACIAL HATRED

Manfred Roeder, a 47-year-old Darmstadt lawyer who had publicly claimed that the murder of 6 million Jews was a vicious lie to blackmail the German people, was found guilty of inciting racial hatred. He was given a suspended seven months' prison sentence and fined DM3,000 (about £575) as well as ordered to pay costs. In a pamphlet "The Auschwitz Lie" Roeder had proclaimed that camp inmates moved around freely and did their work eagerly and contentedly. In court he complained that he was made to suffer for his contributions to historical research. He called the public prosecutor a spokesman for Zionist imperialistic interests who was supported by Zionist henchmen. When the judge pronounced sentence, Nazi sympathisers in the Court shouted "Germany awake!" "Down with Jewish tyranny!" and ran outside to join battle with left-wing demonstrators against a too lenient sentence. Subsequently Roeder was fined another DM 5,000 for writing in a letter to a daily paper in Heilbronn that the protestant minister Dietrich Bonhoeffer who had been executed by the Nazis after the July 20, 1944, coup, had been a dishonourable traitor who abused his position in the Church to conspire with the British secret service for the downfall of the German people.

### LENIENCY FOR NSDAP SUCCESSORS

Seven members of the NSKG (Nationalist Campaign Group for Greater Germany), aged between 24 and 58 years, were sent to prison for between 6 months and one year by a Duesseldorf court. When they were arrested, the police had found an arsenal of handgrenades, pistols and revolvers and ammunition, as well as a store of swastika armbands. The Court established that the organisation had aimed at setting up a new national socialist régime. Nevertheless six of the seven men were given suspended sentences. The leader of the group was considered to have already served his sentence whilst under investigation. There was applause for the judge for his leniency from a crowd of sympathisers who continuously proclaimed their solidarity with the men in the dock.

### CO-OPERATION ON BUILDING PROJECTS WITH ISRAEL

At a press conference in Tel Aviv, the Federal Minister for Town Planning and Building announced closer co-operation between Israel and the Federal Republic in Town Planning and Building. Minister Ravens who had followed an invitation of his Jerusalem colleague, Abraham Ofer, expressed his admiration for the high standards of the Israeli building industry and said that a joint committee for the exchange of experiences in the field was to be set up.

### GERMAN UNIONS SUPPORT ISRAEL

The chairman of the DGB, the Federation of German Trade Unions, was a member of the trade union delegation which visited Israel recently. He promised an annual contribution of about £2,000 for the next four years to provide scholarships for the Afro-Asian Institute of the Israeli Histadrut. The Institute holds courses on labour and organisational matters for students from countries in Africa and Asia.

### MEDAL FOR BAVARIAN PRIME MINISTER

The Bavarian Prime Minister, Dr. h.c. Alfons Goppel was awarded the medal of the Magen David Adom for special merits. The Israeli Consul in Munich, Mr. Remez, was received by Dr. Goppel and said that the Prime Minister had not only given moral support to the Magen David Adom, but had also been responsible for a generous donation which made it possible to buy 800 urgently needed stretchers for the Kiriath Shmona first-aid station. Dr. Goppel who is also president of the Bavarian Red Cross stressed that there were close ties between the Red Cross and Magen David Adom and regretted that the Israeli organisation had so far been denied international recognition.

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# HOME NEWS

# ANGLO-JUDAICA

## HOME OFFICE INVESTIGATES NEO-NAZIS

The Home Office has started an investigation of alleged illegal activities by some extreme right-wing groups. The evidence put before the Home Office includes the availability of guns at £25 a time, illegal training in para-military camps by people wearing Nazi-style uniforms and insignia and the offer of a "working holiday in Ulster with the guarantee of a kill". Tape recordings and documents were provided by a Communist, Richard David Roberts who had infiltrated the National Front and other extreme right-wing organisations on behalf of a left-wing anti-racist publication "Searchlight". The documents reveal contacts with the Ku Klux Klan and other right-wing organisations all over the world, preparations for world-wide celebrations of Hitler's birthday and the recruitment of children for Nazi activities against the will and without the knowledge of their parents.

## THE FESTIVAL OF ISLAM

The Rt. Rev. Hugh Montefiore, Bishop of Kingston-upon-Thames, said in an address to the Leeds Council of Christians and Jews that he hoped that the Festival of Islam which will be held during the next few months, might provide an impetus for better understanding between Christians, Moslems and Jews. The Churches, he said should concentrate on the theological rather than the political aspects which Israel posed.

The Queen opened the Festival which contains an exhibition on "Palestine" and on "Moslem Jerusalem". It is one of the most grandiose displays of Islamic civilisation ever staged in the West. About £2 million were contributed for its preparation by some oil-rich Arab States, but it was also supported by the Arts Council, all of Britain's leading museums and the BBC. The festival's board of trustees includes Sir Harold Beelay, a former British Ambassador to Egypt and other former British diplomats well known for their pro-Arab sympathies. Sir Harold has, however, declared that the festival "will have no political dimension".

## BRITISH WRITERS' SUPPORT FOR ISRAEL

A number of prominent writers, including Kingsley Amis, Alan Sillitoe, Lord Snow, Stephen Spender and Iris Murdoch met the Israeli Ambassador, Mr. Gideon Rafael, and the Israeli author A. B. Yehoshua in the House of Lords at a gathering presided over by Lord (Ted) Willis, the Labour Peer and writer of the TV serial "Dixon of Dock Green". Though they differed in their party-political adherences, the writers were unanimous in supporting the continued existence of the State of Israel and in condemning the defamatory crusade which attempted to equate Zionism with racism.

## ACADEMIC AID FOR ISRAEL

During a seminar at the Oxford Centre for Post-Graduate Jewish Studies on the theme of Jewish resistance and the literature of the Holocaust, a British Academics Committee for Middle East Affairs was set up. The committee's aims are to study modern problems of Jewish survival, to help to create better understanding of Jewish and Israeli problems among non-Jewish academics and to assist students in overcoming the growing Arab propaganda in universities. One of the members of the steering committee is Professor Hilda Himmelweit of the London School of Economics.

## EL AL IN BRITAIN

El Al, Israel's Airline's long-awaited £550,000 cargo terminal at Heathrow Airport has at last been officially opened. Until now, El Al had to share a terminal with the Irish Aer Lingus airline. It is expected that by 1980 El Al's cargo operations may be even more important than its passenger traffic.

## WILSON AT JEWISH FUNCTION

### Tel Aviv Hon. Doctorate

Harold Wilson's last function, before stepping down as Prime Minister, was a London dinner at which he received the honorary degree of doctor of philosophy of the Ramat Gan Bar-Ilan university. In accepting the honour, he said that his departure from office would give him greater freedom to speak on matters concerning Israel. He had always worked behind the scenes to effect the release of Soviet citizens to move to "homes and lands of their own choosing".

When he recently celebrated his 60th birthday, Mr. Wilson was inscribed in the Golden Book of the Jewish National Fund by Poale Zion, the British Labour Zionist movement.

## DONATION OF GOLDA MEIR BUST

Dr. and Mrs. Alan Spears, of London, N.W., commissioned a bust of Golda Meir from Mr. Benno Schotz, the Queen's Sculptor in Ordinary for Scotland. It was presented to the Israel Ambassador, Mr. Gideon Rafael, at a special ceremony at the Israeli Embassy.

## DISCOVERER OF WRECKS

Mr. Rex Cowan has been appointed a member of the Government's advisory committee on historic shipwrecks whose task it is to protect important wrecks on the sea bed. Mr. Cowan, a former lawyer, became interested in wreck hunting in 1968 when he met a successful wreck-hunting Royal Navy team. His own team of divers has since made a number of major finds in the Scillies.

## BOMB VICTIMS

One of the most seriously injured in the Ideal Home Exhibition bombing, 79-year-old Mrs. Rachel Hyams of Edgware, died as a victim of the cruel onslaught. Her husband, Mr. Joseph Hyams, said that she had spent her life helping others, especially the blind.

The first Jewish-owned home to have suffered from deliberate bomb-attack in Belfast was that of Mr. Sydney Scott, a prominent businessman. The IRA had picked four houses in well-to-do areas of the city in retaliation, as they explained, for attacks by security forces on working-class homes.

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## Anonymous generosity

The Central Council of Jewish Social Service has received an anonymous gift of £500,000 which is to be used for the establishment of a community centre in North West London for people looked after by the Jewish Welfare Board and the Jewish Blind Society. The centre will comprise a large number of rooms for handicraft, discussion groups and keep-fit classes and a canteen providing subsidised meals. There will also be facilities for chiropody, physiotherapy, and other specialised services.

Another donation, equally anonymous, was received by "Operation Wheelchair" the London-based organisation which provides medical equipment for wounded Israeli soldiers. It consisted of a small package containing diamonds which was sent through the post to Mrs. Lily Perry, chairman of "Operation Wheelchairs". The precious stones were wrapped in a page of the "Jewish Chronicle", containing an advertisement placed by the organisation. Their sale realised £330.

## Advisory post for retiring Jewish headmaster

Dr. Edward S. Conway who will retire in June from the post of head of the Camden JFS comprehensive school, has been appointed adviser to schools about to become comprehensive by the Inner London Education Authority (ILEA). Dr. Birchenough, chief ILEA inspector, said at a dinner dance of the school's parent-teacher association that he particularly admired the school's system of communication with parents, the relationship between staff and pupils and between older and younger pupils. During the dinner, £2,000 was raised for the school amenities fund.

## Manchester Jewish High School allowed to stay

Manchester's King David High School has won its fight to continue in existence. The local education committee have yielded to enormous pressure from the governors and the community and allowed the school to continue. However, a close check will be kept on enrolment figures, and a new inquiry will be held in five years' time.

## Memorial concert for pianist

The singer Johanna Lichtenstern-Metzger and her husband Paul Lichtenstern arranged a memorial concert at the Belsize Square Synagogue for Lily Narod who had accompanied the Kol Rinah Choir of which Mrs. Lichtenstern is the director, from its inception. The concert, under the auspices of the Pioneer Women, included the violinist George Isserlis, the singers Hazel Giebel and Tobias Mundy and the Kol Rinah Choir. Mr. Eric Moonman, M.P., chairman of the Zionist Federation, and Mrs. Moonman addressed the audience and announced that the proceeds of the function amounted to £235.

## Floor at Glasgow old age home closed

For financial reasons, a floor in the residential wing of the Glasgow Jewish Old Age Home for Scotland has been closed down. The chairman of the home's committee, Mr. A. Collins, announced that in 1976 the home faced a shortfall of some £75,000. He appealed for a drive to raise annual subscriptions from £4,000 to £20,000.

## Birthday party for Russian twins

At the birthday party of Rebecca and Louise Simon in Hove, the guests toasted and wished happier returns to the twins Leonid and Arkadiy Vainmann in Soviet Russia who were sent to prison four years ago on trumped-up charges of malicious hooliganism after applying to emigrate to Israel. Both men are accomplished violinists, and a special birthday message from Yehudi Menuhin was read during the party which had been arranged by the Brighton and Hove Campaign for Soviet Jewry.



# NEWS FROM ABROAD

## UNITED STATES

### Ex-Nazi not to be president of Rotary Club

Dr. Wolfgang Wick, a 64-year-old Austrian industrialist, had been nominated in New York to be the next president of Rotary International. A number of Rotary Clubs all over the world, including Israel, and Mr. Simon Wiesenthal of the Vienna Jewish Documentation Centre protested against his nomination because he had joined the Nazi Party in 1933 and the SS in February, 1945, a few months before the end of the war, and that he had held an important economic post after the 1938 Anschluss. Dr. Wick subsequently withdrew his nomination, but explained that he had been drafted into the SS as a private and that after the war, as vice-chairman of the Austro-American Magensite Company, he had frequently visited Israel. There are 39 Rotary Clubs with a membership of 1,500 in Israel.

### Over 200 firms aid Arab boycott

A list of 24 banks and more than 200 corporations which assist the Arabs in their boycott of Israel, was published by the B'nai B'rith Anti-Defamation League. The banks required American exporters to furnish proof that they were complying with the restrictions imposed by the Arab Boycott Office. This, said the League, did not break the law, but it violated the American Export Administration Act.

### A shock for Henry Kissinger

Secretary of State Henry Kissinger declared that he was thunderstruck to read the revelations of Mr. Edward R. Sheehan, a Harvard research fellow in the magazine "Foreign Policy". Mr. Sheehan is a personal friend of Kissinger and accompanied him on various Middle East trips. He alleges *inter alia* that, in Kissinger's presence the then President Richard Nixon informed President Sadat of Egypt, President Assad of Syria and King Hussein of Jordan that the US favoured the substantial restitution of the 1967 frontiers on the Golan Heights and on the West Bank within the framework of a general peace. In a private statement Kissinger is alleged to have said that Israel's Golan Heights settlements were "the worst mistake the Jews have made in 2,500 years", and that America would eventually force the Israelis to hand them over to the Arabs.

### Death of famous boxer

Maxie Rosenbloom, former world light-heavyweight boxing champion who later appeared as a punch-drunk boxer in over 100 films, has died in California, aged 71. He won his title in 1930 and retained it for five years in over 100 fights.

### EXECUTION IN IRAQ

The Dutch Foreign Minister was informed by the Iraqi Ambassador that a 40-year-old Dutchman, Leendert Ahronson, had been sentenced to death and executed three months ago, allegedly for spying for Israel. The Dutch Government lodged a strong protest with the Iraqi authorities. During his imprisonment Ahronson had appealed for help to the General Secretary of the U.N. and to Amnesty International and stressed that he had never been a spy.

### PEACE MEDALS FOR AUSTRALIAN JEWS

Two of the seven Australians who were presented with UN peace medals by Dr. Waldheim, UN Secretary General during his visit to Australia, are Jews. Mrs. Ruby Rich Schalitt, the first president of Australian Wizo, has been a leader in the struggle for women's rights for over 50 years. Major-General Cullen has been a leading member of the Australian Jewish Welfare Society since 1933.

## THE JEWS OF RHODESIA

During the past 14 years, the Jewish population of Rhodesia has declined from over 7,000 to an estimated 4,500. A further 650 have left in recent months, among them Rabbi Zwebner, the senior minister of the Bulawayo Hebrew Congregation who returned to his native Israel. He reported that if the situation in Rhodesia were to deteriorate seriously, the Jews might be caught between antisemitic Whites who put the blame for the "Communist danger" on them and Blacks rebelling against White rule. Those who wanted to leave were meeting great difficulties in taking their possessions with them. Two years ago three Jews won seats for the ruling Rhodesian Front Party with large majorities and one was a Minister of Commerce and Industry in Mr. Smith's Cabinet. Bulawayo has had five Jewish mayors since 1965.

### CANADA PREPARES FOR THE OLYMPIC GAMES

The Canadian House of Commons passed without dissent tough temporary measures to stop suspected terrorists from entering the country, particularly during the period of the Olympic Games.

The Israeli Olympic Committee has asked the international committee to observe a minute's silence during the opening ceremonies in remembrance of the Israelis killed at the Munich Olympic Games four years ago.

### BIOLOGICAL AMNESTY FOR NAZI CRIMINALS

The life sentence passed in 1948 by an Italian court on former Nazi SS Colonel Herbert Kappler, 68, for war crimes has been suspended. He is reported to have cancer and was transferred to a military hospital. Kappler was convicted of having ordered the executions of 325 Roman citizens, mainly Jews, in 1944 in reprisal for the killing of 32 German soldiers by partisans a day earlier. Among those appealing to the Italian President Leone for clemency was the German Chancellor Mr. Helmut Schmidt.

The Dutch Church Council has issued an appeal for the release of the three "Men of Breda", condemned to life imprisonment for having sent 120,000 Jews from Holland to extermination camps. They are 66, 67 and 74 years old and all three held high office in the SS.

## AUSTRIA

### Chancellor Kreisky in the Middle East

Dr. Bruno Kreisky, Austria's Jewish Chancellor, has just returned from his third tour of the Middle East as a member of a Socialist International mission which visited Jordan, Iraq, Syria and the Gulf States. He also privately visited Saudi Arabia which does not recognise the Socialist International. He announced that all Arab States, including Iraq and Saudi Arabia, were ready to recognise Israel's existence within her pre-1967 borders and that "nobody wants to throw the Israelis into the sea anymore. Everybody recognised the PLO as the sole representative of the Palestinians".

### Vienna city guide for Jewish visitors

The city of Vienna has published a short illustrated guide in English for Jewish visitors. It contains an outline history of the Jews of Vienna and a list of some of Vienna's famous Jewish citizens.

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## SPAIN

### Rabbi Van der Zyl Retires

Rabbi Dr. Werner D. Van der Zyl resigned his position as honorary minister of the Jewish community in Majorca where he has lived for some years. Before he went to Majorca, the former Berlin Reform rabbi had been senior minister of the West London Synagogue. Following his resignation the Majorca community reintroduced separate seating for men and women in the synagogue.

### ISRAELI HELP FOR GUATEMALA

After the recent earthquake, Israel sent medicine, food, blankets, clothing and tents to help the victims. All items had a blue and white label attached to them which read: "To the People of Guatemala from the People of Israel".

### DEATH OF JEWISH ANTI-FASCIST

Boris Iofan, one of the last surviving members of the Jewish anti-Fascist Committee in the Soviet Union during the last war, has died in Moscow at the age of 85. As Russia's leading architect, he was deputed to sign, with 25 other prominent Soviet Jews, an appeal to "Brother Jews all over the World", made at a public Moscow meeting on August 24, 1941, two months after the start of the Nazi attack on Soviet Russia. During Stalin's anti-Jewish campaign after the war, he avoided persecution through his association with Stalin's pet project, the never completed Palace of the Soviets.

### PLO IN POLAND

An agreement was signed in Warsaw enabling the PLO to open an office in the Polish capital. Altogether 105 countries have authorised the opening of PLO offices. 86 of them have already been set up.

### ROMANIA RENOUNCES ISRAELI OIL PIPELINE

Until the beginning of this year, Romania had a contract with Israel under which oil bought from Iran was shipped to Elath, sent through a pipeline to Ashkelon and then loaded on to tankers destined for Romania. Romania has now informed Israel that for technical reasons it will not renew the contract, but have the oil sent through the Suez Canal instead. The Cairo Boycott Bureau has announced that Romania had done so in order to join the boycott against Israel. Nevertheless, the Romanian Foreign Trade Minister, Mr. M. Nicolae, subsequently visited Israel to discuss ways of expanding trade between the two countries.

### JOSSEL ROSENSAFT'S ART COLLECTION AUCTIONED

Mr. Josef (Jossel) Rosensaft, founder and president of the World Federation of Bergen-Belsen Survivor Associations, died in London recently. The art collection which he built up in Switzerland together with his wife Hadassah, a doctor whom he married in Belsen and who was one of the main witnesses at the Belsen trials, fetched nearly £3 million when it was auctioned at the Sotheby Parke Bernet Galleries in New York. It contained some 55 impressionist and post-impressionist works, four Chagalls and a set of nine 18-carat gold sculptures commissioned by Mr. Rosensaft and cast last year by the Morris Singer Foundry. Most of them were by British artists. Mr. Rosensaft is reported to have left many debts and some of the paintings are pledged to banks. Rosensaft escaped deportation to Auschwitz during the war by jumping from a train. He eventually reached Belsen where he and his wife were freed by the British and he assumed leadership of the camp population, defending their rights throughout his life.



Robert Weltsch

# EDUCATION IN OUR TIMES

## Experiences of one Israeli and six Germans

The publishing house of Felix Meiner, familiar from pre-Hitler days for its excellent editions of philosophical classics, including Maimonides, has lately started a series *Pädagogik in Selbst-Präsentation*. The first volume\* contains six contributions by senior German educationists, all but one born in the nineteenth century, and one by Ernst Simon, an Israeli Jew of German origin. He appears as the odd man out: educated in German schools and universities, he has a few points in common with the others, but his status and experience as a Jew in twentieth-century Germany was quite unlike that of the others—consequently his working life took place under completely different circumstances.

In his foreword, the editor points out that during the life-time of the contributors Germany's political system has changed three times: from the Wilhelminian monarchy to the Weimar Republic, the NS *Führerstaat* and then to the present Federal Republic. Obviously, the prevalent political philosophy at any time is of decisive influence on education. We all know what this meant under National Socialism, and to a Jewish reader the most pertinent question is a person's conduct during that régime. None of the contributors was a party member, all six claim to have been opponents of the régime. To the onlooker from outside it seems a mystery how, nevertheless, they all managed to remain in office. Conscious of this anomaly, the editor explains that different regional governments (*Landesregierungen*) did not all act in the same way—a man dismissed in one region, might have been able to find a position elsewhere. The six righteous men succeeded in escaping the vexations of *Gleichschaltung*, and during the war, when ideological pressure increased, some of them found refuge in the less politicised army.

Nevertheless, the situation of non-Nazi working within the NS educational system, must have been awkward. Most of the contributors do not enlarge on this delicate subject, nor do they mention their attitude to the theories and crimes of the régime and how these were dealt with in classes where the pupils had to be militant *Hitlerjugend* members. There are some hints at the tightrope walking that was often necessary, but on the whole there is silence. Are we to assume that outspoken adversaries of the régime had a chance of surviving in educational positions?

### Ernst Simon's Jewish Decision

Ernst Simon, like the others, tells the story of his family background and early life. He grew up in a completely assimilated and non-religious milieu, scarcely aware of his Jewishness in spite of some ugly antisemitic incidents. When he joined the army in the First World War as a volunteer, he had revolting experiences. David Koigen, a Jewish Hegelian philosopher who died in Berlin in March, 1933, once wrote: "The Jew has remained the most tremendous phenomenon for the non-Jew. This happens especially at historical moments when the non-Jew mostly acts from the depth of the centre, propelled by his own national history. . . . Where nations make history, the hostility to Judaism is most cogent."

The truth of this statement became evident

\* *Pädagogik in Selbst-Präsentationen* Herausgegeben von Ludwig J. Pongratz. Band I mit Beiträgen von Fritz Blättner, Hans Bohnenkamp, Otto Friedrich Bollnow, Christian Caselman, Erich Feldmann, Martin Keilhacker, Ernst Simon. Felix Meiner Verlag, Hamburg 1975. 342 pp. DM 34.

to the Jewish soldiers who, like Ernst Simon, had joined the army as enthusiastic German patriots. After the *Judenzaehlung* of November 1, 1916, Simon became an ardent Zionist and, under the influence of Rabbi Nobel and Franz Rosenzweig and his circle, a religious Jew, a *Talmid Haham* steeped in Jewish learning. The phases of this remarkable development are recalled by Simon with lucidity and irresistible charm, not concealing his own enjoyment of his great talents, wit and versatility and especially his *Schlagfertigkeit*—the gift of quick repartee.

Simon's practical experience as a high-school teacher in Germany greatly contributed to his philosophy of education, but the decisive moment came for him when, in 1928, he moved to Palestine with his family, and teaching in what was still a somewhat "underdeveloped" country, had first to complete his own command of the Hebrew language. His description of his problems is most enlightening to all interested in the developing culture of the Yishuv. There is also the intermezzo of his temporary return to Germany to assist Martin Buber in his attempts at Jewish adult education under Nazi rule. This has already been described in detail in Simon's book *Aufbau im Untergang*.†

He finally tries to draw a balance of his life-long struggle for the good in a permanently changing and not always responsive world which has at best, only partly accepted his scale of values. His main difficulty was that his religious humanism clashed with the official Israeli Orthodoxy and his political humanism was not accepted by the majority of his students. He fears to have failed both in the field of education and in his effort to intro-

† Schriftenreihe des Leo Baeck Institutes, Tübingen, 1959.

duce moral principles or even long-term reasonableness into political thinking.

Having thus failed in the "real" world, is there some consolation to be found in being vindicated in the world of the spirit? There must be, because without such belief all honest human endeavour would be without foundation. However, Simon's confession of failure is certainly exaggerated. He was after all appointed professor of pedagogy at the Hebrew University in 1955, and finally Director of the University's Pedagogical Institute, thus occupying the highest position attainable in this field. Everyone familiar with the Israeli scene knows that thousands of grateful students admire and venerate him, and the seeds which he planted in young souls may be temporarily hidden, but they will continue to germinate.

Whilst the forces of evil are strong, "defeat" ought not to be final. Ernst Simon himself concludes with the hopeful and encouraging, though enigmatic, quotation from *Kohelet* (XI, 1): "Cast thy bread upon the waters for thou shalt find it after many days" (Authorised Version) or, in Buber's German translation: "Schicke dein Brot auf die Flaeche des Wassers aus, Dennoch, nach vielen Tagen findest du es wieder."

H. I. Bach

### THE MEANING OF "DIALOGUE"

Buber's "I and Thou", first published in 1923, has been reprinted in Germany together with an "Epilogue" written in 1957.\* It is the central theme of Buber's large literary production and, as far as I know, the only book by a German-Jewish writer to attain the distinction of becoming a textbook for the training of teachers in social science and welfare in England.

The subject of this slim, profound treatise might be called a study of relationship or dialogue in terms of religious philosophy. Its statement is very simple, almost deceptively so: "All real life is meeting"; "man becomes I in meeting Thou". Love is "responsibility of an I for a Thou". The human world of relationship exists not only, even though chiefly, in meeting one's human neighbour but may extend to animals or trees—"a sphere that reaches from stones to stars". The relationship among humans, however, is "the very symbol of the relationship to God", "the event of which the mundane side is 'return'—its divine side is called redemption".

Human relationship to the divine is investigated in many of its aspects: "Whosoever speaks the word of 'God' and really means 'thou', addresses the true Thou of his life, under whichever delusion he might labour". Its condition is "the complete acceptance of the present". This does not mean dropping of the Ego, as mysticism usually states, but "of the wrong impulse of self-assertion which causes man to flee from the unreliable, non-tight, non-lasting, incalculable, dangerous world of relationship into the *having* of things". "That you need God, more than anything, you always know in your heart, but not also that God needs you—in the fullness of eternity, you? How could man exist if God did not need him, and how could you exist?"

Opposed to the world of relationship Buber sees the sphere of the 'It', the realm of institutions, of economy and the State. His book ranges far and wide.

It is not amazing that a serious consideration of the biblical commandment "Thou shalt love thy neighbour like thyself", in secular terms, should encompass almost the circumference of the world?

\* Martin Buber, *Ich und Du*. Heidelberg (Lambert Schneider) 1974. DM 14.80.

### The Association of Jewish Refugees in Great Britain

invites members and friends to the

## GENERAL MEETING

on Thursday, June 17, at 7.45 p.m.

at Hannah Karminski House,

9 Adamson Road, Swiss Cottage, N.W.3

### I

Report on AJR Activities

Treasurer's Report

Discussion

Election of Executive and Board

(The list of candidates submitted by the Executive will be published in the next issue.)

### II

HAYIM PINNER

Executive Director of B'nai B'rith

will speak on

## JEWISH PROBLEMS IN A CHANGING WORLD

Non-members are not entitled to vote, but are welcome as guests at the meeting.



C. C. Aronsfeld

## A JEWISH PATRON OF THE NATIONAL THEATRE

Now that the National Theatre has at long last come into being, it is perhaps right to remember the share in its growth of a former German Jew who made a very substantial contribution. He was neither an intellectual nor a theatre man but a banker with a deep interest in the arts—Sir Carl Meyer (1851-1922) who as early as March, 1909, put down the then prodigious sum of £70,000 for the inauguration of the Appeal.

Meyer's life has, oddly enough, never been recorded—even in the tale of the National Theatre now told his name is barely heard. In 1949 at a fleeting occasion in Parliament, the Financial Secretary to the Treasury happened to mention that "the largest contributor was Sir Carl Meyer", and in 1961 Donald Wolfitt, the actor, asked in desperation: "Where is the £70,000 left by the late Carl Meyer?". Nobody seemed to know, and perhaps some of the answer, like much of Carl Meyer's life story, lies hidden in files which vested interest often delights to withhold from probing glances however legitimate.

Meyer who came from Hamburg in 1872 and was naturalised in 1877, made a name for himself as an associate of N. M. Rothschild during the late 1880s. In 1892 he went as their representative to South Africa and there loomed large in negotiating the loans which enabled Cecil Rhodes to acquire the majority of the De Beers Diamond Mines shares. Part of the deal was that he joined the board of De Beers and subsequently became chairman of their London Committee. He spent a good many years in South Africa where in fact he amassed a very substantial fortune. As Rothschild's agent he was largely in charge of the amalgamation of De Beers and other Kimberley mines. In these very big business transactions, he worked with some even greater men—Ernest Cassel and Alfred Beit, all kinsmen of his, ex-German Jews.

He did not, however, stay with Rothschilds much longer. His ambition apparently was to be admitted to partnership but in this he did not succeed and the failure so irritated him that he decided to branch off on his own. He withdrew from South Africa and having secured a high standing in the City, he served for several years as director of the National Bank of Egypt; he also involved himself in the then fast expanding and of course always lucrative construction of railways outside Europe, in this case China.

It was in those days, the late 1890s and the early new century that he developed his active interests in the arts. He had always been known to be highly musical, not only as a constant supporter of opera and concerts but himself a regular visitor to Covent Garden, in fact the musical gatherings at his London house were among the noteworthy features of the social season. He equally showed himself aware of his obligations towards the larger community by endowing a number of London hospitals.

Like so many other artistically inclined and musically gifted tycoons (e.g. Sir Robert Meyer), Carl Meyer enjoyed the devoted support of a beautiful wife who was also known as a generous hostess. She attracted the attention of J. S. Sargent, the painter, and his portrait of her was much admired when exhibited at Burlington House. Unlike other socialites, however, she took an interest also in social work. In 1909 she published a book entitled "Makers of our Clothes", the result of a year's investigation into women's work

in the tailoring and dressmaking trades in London. She had a penchant for German music and when a German company gave performances at Covent Garden, they were the Meyer's guests. But she also had a knack of introducing and fostering talent—"if you want to hear a young lion learning how to roar effectively, just drop in at Adèle's", was a trendy formula among artists and connoisseurs in 1903.

In this set the idea of a National Theatre was frequently discussed. There were hopes, plans, designs—what was wanting, said William Archer, the literary critic (who translated Faust), was "a solid start—the promise of a substantial sum on condition that such and such another sum was raised". Max Reinhardt, the German Jewish producer, also joined in the debate: "In the project for an English National Theatre (he wrote) I greet one of those valuable ideas from which later generations will trace the dawn of a new era in art".

Yes, but who would do something about it? "If only some announcement could be made that would bring reality into what still appeared to most people as little more substantial than a dream!", writes a historian of the National Theatre: "To Mrs. Alfred Lyttelton must be given the credit for securing just what, at the moment, was so badly needed. It was she who contrived to win the interest of her friend, Mrs. Carl Meyer, and through her the support of Carl Meyer himself—a wealthy and generous-minded man". The result was the £70,000, to which later another £30,000 was to be added once a suitable site was found. It was in appreciation of these (as well as relatively minor social) services that Carl Meyer was knighted in 1911.

He belonged to that generation of Anglo-German Jews whose dearest wish was peace between their native and adopted countries. Like the rest he suffered grievously when hope went down in war. In 1915, at the time of the sinking of the Lusitania, he declared his "detestation at the horrors committed by the German Army and Navy, culminating in the cold-blooded murder of the innocent"; he "lost all regard and affection for the country which is not ashamed of applauding such acts of infamy". Like the rest too, he was not spared the sore trials which the foreign born, especially the Jew, must expect in times of crisis. The increasing rigour caused him a nervous breakdown, and in a diary he left a record of grim misery. He died soon after the war, in 1922, aged 71, not long after Ernest Cassel, neither hardly exhausted in body but both mortally wounded in spirit.

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### J.R.S.O.'s 25 YEARS

When, after the end of the Second World War, restitution laws were enacted by the three occupying Western powers, they stipulated that the owner of former Jewish property should also be liable to restitution if no claim had been submitted by the original Jewish owner or his heir, or if the property had become heirless because the entire family had been wiped out. Furthermore, as a result of the holocaust and of emigration the number of Jews which had amounted to 600,000 in pre-1933 Germany had dwindled down to such an extent that the needs of the communities re-established by the survivors or newly settled Jews were substantially below those of the large original communities. To recover the unclaimed, heirless and former communal property in the three Western Zones of Germany and the Western Sectors of Berlin, so-called successor organisations were set up, the Jewish Restitution Successor Organisation (J.R.S.O.) for the American Zone (1948), the Jewish Trust Corporation (J.T.C.) for the British Zone (1950) and the French branch of the J.T.C. for the French Zone (1952).

The history of the J.T.C. and its French branch is described in great detail by Dr. C. I. Kapralik in two books, the first one "Reclaiming the Nazi Loot" (1962) covering the period 1950 to 1960, and the second (published in 1971) the subsequent years.

We are now presented with a report of J.R.S.O. for the years 1947 to 1972. The authors are J.R.S.O.'s Secretary, Saul Kagan, and its Comptroller and Director of Reports and Information, Ernest H. Weismann. As opposed to the detailed description of the J.T.C. books, it is a booklet of 40 pages. Nevertheless, it touches on the variety of problems which arose in the course of the activities.

During the initial period claims were lodged against the individual owners of formerly Jewish property. However, to shorten the procedure, at a later stage global settlements with the Lander came into the fore.

The report also states that most victims of Nazi persecution did not have the means to enter into legal proceedings. For their benefit the United Restitution Organisation (U.R.O.) was founded in 1948 and offices were established in Israel, the United States, France, Great Britain as well as in the British and French Zones of Germany. The United States Military Government, we are told, was first unwilling to authorise "an unknown legal aid society" to operate in the American Zone and instead arranged for the opening of legal aid departments of J.R.S.O. Eventually for all intents and purposes these departments acted as branches of U.R.O.

The incoming proceeds of J.R.S.O. were distributed on the basis of arrangements with the following organisations:—

Jewish Agency for Israel, 56.95 per cent;  
American Joint Distribution Committee, 28.05 per cent;  
Council of Jews from Germany, 11.00 per cent;  
Religious Projects, 4.00 per cent.

The inclusion of the Council of Jews from Germany as one of the beneficiaries was only agreed upon after a very hard struggle. On the other hand as far as the authors of the brochure are concerned, they appear to have recognised the Council's claim for a share of the recoveries from heirless properties for the aid of German-Jewish émigrés in need who were scattered the whole world over. "Those émigrés", they write, "the Council contended had a legitimate claim to a share in the funds which had been accrued from properties that once belonged to German Jews almost in their entirety".

As readers know, the Council's shares in these funds as well as in the proceeds of the J.T.C. have been used for constructive social work, especially for the erection and maintenance of homes in various countries of resettlement, as well as to some extent for the benefit of the Leo Baeck Institutes.



Herbert Freedman (Jerusalem)

## THE UNHOLY QUARREL OVER THE HOLY PLACES

If one recalls that the Crimean War between France and Russia broke out in 1853 because the various Christian denominations could not agree on the administration of the Holy Places in Jerusalem, one need not be surprised if Jews and Moslems cannot either. There are two sites in Israel-controlled territory which are revered by the two religions — the Temple Mount in Jerusalem and the Cave of Machpelah in Hebron.

The Temple Mount has a central position in Jewish tradition, as the place where Abraham "bound" Isaac, where David set up his Altar, where Solomon built the Temple. Now, two mosques stand there, the Dome of the Rock and the Al Aksa Mosque.

The question which incites the Moslem world is that of Jewish prayers on the Mount. So far, the centre of Jewish worship has been the Western Wall at the foot of the Mount, the only relic of the Second Temple. But again and again, attempts are being made by nationalistic groups to establish the right of the Jews to pray on top of the Mount.

While the Government recognises in principle the fundamental right of a Jew to pray on the Temple Mount, in the light of Jewish religious restrictions and in view of a situation which may disturb public order, the Israeli Supreme Court has twice upheld the refusal to grant permission for such prayers. The Minister of Police has re-affirmed this policy.

The decision of the High Court was made easier by the warning of the Chief Rabbis, displayed at the gate of the Mount, that entrance was forbidden to Jews for fear they might desecrate their holy of holies. A recent decision of the High Court of March 21, 1976, is based on an earlier one of September 15, 1970. In their consideration, the Judges confirm the fundamental right of access to the Temple Mount in accordance with the law and declare that no one would bother to find out if a visitor at the exalted place would wish to commune with his Creator or not. The essential criterium is the demonstrative act of holding a prayer ceremony. "For it is common knowledge how sensitive the subject is and this necessitates the exercise of maximum care and discretion, as every small incident on the Mount could have serious repercussions. For this reason it is understandable that the police should be particularly anxious to prevent any such act."

While the Sephardi Chief Rabbi, Ovadia Yosef, has ruled that according to the Halacha prayer is forbidden on the whole area of the Mount, the Ashkenazi Chief Rabbi, Shlomo Goren, has published his opinion whereby prayer is permitted on certain points of the Mount. A most crucial issue is the true nature of the "Rock" over which the Golden Dome has been erected as a shrine. The Rock is roughly 17 metres long and six metres wide, and it rises 2.5 metres above ground. The Koran connects this rock with Mohammed by a visionary visit of his to Jerusalem. It is this connection which makes Jerusalem the third in rank of the holy cities in Islam—after Mecca and Medina. However, Jewish tradition states (Mishna Yoma 5,2) that in the Second Temple when the Holy Ark had disappeared, a rock about three fingers high served the high priest in the holiest of holies on Yom Kippur instead of the Holy Ark: Is that low rock of the Jewish tradition identical with the huge rock under the Mosque of Omar, only exposed much further—or have the two nothing in common,

and the out-cropping rock in the Second Temple was somewhere else on the Mount? The choice between these alternatives will obviously determine the exact location of the Temple. The Halacha severely restricts Jews from walking on the Temple Mount, but of course, on its historical, hallowed part only. As long as this location is not clearly established, the majority of observant Jews will refrain from visiting the Mount as a whole, let alone praying there.

Another focus of conflict is the Cave of Machpelah in Hebron, one of the holiest places both to Jews and Moslems. The purchase of the Cave from the sons of Heth by Abraham and the burial of the Patriarchs and their wives on this site is recounted in the Book of Genesis (23, 2-20; 25, 9-10; 49, 29-31; 50, 12-13). Over the ages, the Jewish community of Hebron regarded itself as the guardian of the Cave. After the Arab riots in 1929, which killed 59 of them and wounded many more, all of them left the city.

Islam tradition has sanctified the memories of the "prophets" Abraham, Isaac and Jacob, the Cave became sacred to the believers in Islam and it was turned into the lower part of a mosque which was erected above its roof. Following the Moslim reconquest of the country from the Crusaders, Sultan Rukan-al-Din Baibars decreed in 1266 that Jews and Christians were forbidden to enter the Cave. This prohibition was maintained for centuries, and neither Jews nor Christians were allowed, as a rule, to enter the Cave. Those rare visits which were permitted were usually made possible thanks to bribery, and depended on the whim of the local ruler. Jewish pilgrims during those centuries were allowed to ascend the south stairway only as far as the seventh step, to an opening in the wall. There they would pray and throw in written pleas to the Patriarchs. This situation persisted until the Six-Day War in 1967.

Thereafter, the Cave was opened, for the first time in literally hundreds of years to worshippers of all religions. But this liberal practice did not work out too well. The Jews complained of Moslem harassments, including the holding of funeral processions and Dervish rituals during Jewish prayers, and the Moslems complained about Jewish interference in their services. In a set of new regulations, promulgated on August 5, 1975, the Cave was to all practical purposes divided into two parts—the Eastern Gate to be used for Moslem worshippers, the South-Western Gate for Jewish worshippers, the Western Gate for tourists and visitors of all faiths.

The areas of worship have been exactly defined: the Moslems got the Hall of Rebeccah and Isaac, the Jasliya Hall and the Yusufiyya Halls; the Jews the Hall of Abraham and Sarah, the Hall of Jacob and Leah, the balcony and courtyard linking these two halls. Moslems are able to pray in their areas 24 hours a day, every day of the week; the Jews in their areas on weekdays and on the Sabbath, as well as on Jewish Holy-days, in accordance with the accepted hours of prayer. However, on Fridays—the Islamic special day of prayer—Jews will be limited to evening prayers only, to greet the incoming Sabbath.

As is customary in such arrangements of give and take—none of the parties is satisfied, and the Moslems, furthermore, fear that this principle of division may be extended and introduced to the Mount of the Temple—and it is this fear which aids their militancy.

## ISRAELI NEWS

### THE HIGH COST OF LIVING

After the latest "mini-devaluation", the Government announced higher postal and telephone charges of up to one-third, a 25 per cent rise in bus fares, and increased petrol, paraffin and electricity prices. The price for basic food like bread, milk and eggs has risen by up to 25 per cent.

### DEATHS OF THREE GERMAN JEWS

#### Dr. Harry Knopf

The lawyer, Dr. Harry Knopf (formerly Berlin), died in Israel at the age of 89. For 20 years he held a leading position with the URO branch in Israel. He was also active in general legislative questions concerning restitution and compensation both as an author and as a lecturer to his colleagues.

#### Carmela Yadin

Mrs. Carmela Yadin, the daughter of the German-born Zionist leader Dr. Arthur Ruppin and wife of Professor Yigal Yadin, has died in Jerusalem, her native town. She was her husband's assistant in administering the team which dug up Masada. She was one of the first to translate D. H. Lawrence into Hebrew, but gave up her literary career when she married.

#### Dr. Y. Aharoni

One of Israel's foremost archaeologists, Dr. Yohanan Aharoni, died in Tel Aviv at the age of 56. He was born in Frankfurt/Oder, where his father Dr. Aronheim was a lawyer and active Zionist. After service in the Army he was appointed inspector in Galilee for the Department of Antiquities and was one of the original excavators of Masada and conducted several other important digs.

### THE CATHOLIC CHURCH AND THE JEWS

At a three-day conference of the "International Liaison Committee of the Roman Catholic Church and the Jewish Faith", agreement was reached to set up a committee to discuss Catholic missionary activities. Catholic representatives were anxious to dissociate themselves from recent attacks on Zionism by the UN but refused to be drawn into the discussion of the recognition of Israel by the Vatican.

### ALCOHOLICS IN ISRAEL

Mr. Victor Shemtov, the Israeli Minister of Health, announced that since 1965 the number of people in Israel put under medical care for alcoholism, has doubled. There were 70 such cases in 1965, and 144 in 1975, 70 of which concerned Jews of Oriental origin.

### WHAT HAS BECOME OF MANDY RICE-DAVIES?

Thirteen years ago Mandy Rice-Davies was involved in the Profumo affair. Three years later she married Rafi Shauli, an El Al steward, and went to Israel. They have since separated, but remain partners in a highly successful restaurant chain. She has now embarked on a new career as an actress, playing the part of the "blonde bomb-shell" in an Israeli adaption of an old Broadway success "Who's afraid of marriage?" She explained to an interviewer that she feels at home in Israel and said: "I don't find Tel Aviv all that Jewish. I often feel I am more aware of the customs and traditions than many of my friends. I grew up in a rather Jewish atmosphere in suburban Birmingham and appreciated the "heimische" atmosphere at the homes of Jewish friends".



# IN MEMORY OF RABBI MAYBAUM

March 2, 1897, Vienna—March 24, 1976, London

Rabbi Dow Marmur

## THE THINKER AND TEACHER

In his *Creation and Guilt*, the penultimate book Ignaz Maybaum published in his lifetime (he completed a manuscript for publication shortly before his death which, it is hoped, will appear in the not-too-distant future), he warns that "a fatherless generation becomes a generation of cruel zealots, rejecting peace and choosing war". He saw the barbarism of the twentieth-century from this perspective, and urged Jewish nationalism to avoid the danger of "fatherlessness" in this sense. In his theological exegesis of the *Akedah*, the story of the binding of Isaac as told in the Book of Genesis to which he returned frequently, he sought a formula for the accord between father and son as a deliberate rejection of the tension implied in the Freudian understanding of the Oedipus complex.

As a teacher at the Leo Baeck College since its inception he tried to make sure that the new generation of rabbis that emerged after the war would not be fatherless. Although the Holocaust had deprived us of many teachers and witnesses to the glory that was European Jewry, Ignaz Maybaum, together with a handful of colleagues, set out to provide the link between past and future and train the new generation of teachers. For many of us he became the mentor/father figure who prevented us from feeling intellectually and spiritually orphaned. The loss of his family is thus shared, in a very real sense, by his pupils.

Many of Dr. Maybaum's books were written, as he himself frequently stated, for his students and discussed with them at every stage before publication. We often argued with him, since our conception of the rabbinate, of the role of Reform Judaism, and of Jewish theology differed drastically from his. He did not share our quest for skills in counselling and allied fields nor our involvement in the politics of communal life. Neither did he understand our pre-occupation with traditionalism and Halacha, and he challenged pietism in all its manifestations. But he was always young enough to hear us out, and perhaps even modify his views as a result.

Yet Ignaz Maybaum was not only a "rabbi's rabbi". As the first minister of the Edgware and District Reform Synagogue, he showed his skills as an organiser, pastor, even fundraiser. For it was under his leadership that the congregation grew dramatically to become one of the major religious centres not only in the area but also in the Reform movement as a whole. Those were years of hard work and little money, following the even more lean years of the war when the refugee rabbi was kept on the fringe of the Anglo-Jewish rabbinate. "In Berlin", he used to say, "I was a bishop; in Edgware I became a vicar". The formative years of the congregation were filled with internal struggles that so often are part and parcel of synagogue life. Somehow, even at the worst time, their pettiness never really touched Maybaum; he remained the intellectual giant, teacher and leader. He retired in 1963, and became the revered Minister Emeritus, and, a few years later, the President of the congregation. This singular honour was a token of the esteem and affection in which he was held by his congregants. They, too, mourn the loss of a mentor and father-figure.

Despite his busy life as a congregational

rabbi and lecturer, Dr. Maybaum was a prolific writer. It is for his contribution to post-war Jewish theology that he will be remembered by future generations. We hope that one of his disciples will in time present us with a full-length biography covering over forty years of theological creativity, which comprises two volumes in German, eleven (including the yet unpublished) in English and a wealth of essays, articles, book reviews, etc.

One of the many things one learned to admire in Maybaum was that although many of his congregants refused to rise to the level of his teaching (and told him so), and despite the fact that many a lesser thinker came to be feted by Jew and non-Jew alike as the exponent of Judaism, he never allowed himself to be bitter and dejected but continued to give us of his knowledge and wisdom in his inimitable style, so unsuitable for popularisation and journalism. "I am not clever", he used to say, "but my pen is". That is how he explained the aphoristic, almost oracular, sentences of which his sermons, and his books, were made up. His readers would disagree; they had no doubts about his own insights but, at times, would have been happier with an easier style.

Maybaum saw himself as a disciple—and a critic—of Franz Rosenzweig, and like Rosenzweig he did not try to create a theological system; Judaism does not lend itself to it. When once asked by a pupil why he did not use more Midrash in his sermons, he replied: "Because I create it". The teachings of Ignaz Maybaum provide our generation with the most penetrating Midrash which in a profound way seeks to bridge the gap between Jewish tradition through the ages and the Jewish condition of today. It is contemporary Jewish thought at its most challenging. This modern Midrash covers such diverse areas as the Jewish way of life; our understanding of the Holocaust and modern Israel; our relationship to Christianity, Islam as well as contemporary humanistic thought. In his writings Maybaum offers us a critique of Hasidism, contemporary Orthodoxy and Reform, as well as Freudian psychology. These and other themes form the threads of a rich tapestry that will adorn the intellectual world of Jews and Christians alike. The last thing he did before his illness, incidentally, was to give Dutch Television a lengthy interview about his life and thought.

One of those present at the funeral said privately, "I feel privileged to have known him". His friends, congregants and pupils all share the feeling. Their continued labour for the glory of God and the good of Judaism will best honour his memory.

Werner Rosenstock

## THE GUARDIAN OF OUR HERITAGE

Amongst those who came to this country as refugees, we may, broadly speaking, discern three groups: those who live in the past and cannot adapt their lives to the changed spiritual climate, those who hope to increase their chances of being recognised as "equals" by hiding their origin, and those who blend the values of the past with the new vistas opened to them after their immigration. Ignaz Maybaum belonged to the third, and most valuable, group. He had already attained a reputation for himself in Germany, and his position in Anglo-Jewish life was last but not least shaped by the approach of Jewish thinkers in Germany.

Born in Vienna, he studied at the Hochschule fuer die Wissenschaft des Judentums and the University of Berlin. He started his career as a rabbi in Bingen (1926-28) and Frankfurt/Oder (1928-36). In 1936 he got a "call" to Berlin, where he also lectured at the Teachers' Seminary. Yet his personal contacts with communal workers and organisations in Berlin had already been strong while he still lived in Frankfurt, a place not far away from the capital. On one occasion, when he attended a supposedly private gathering in Berlin, he was denounced and put under arrest for several weeks.

His "ideological" itinerary began in the "Zionist" camp. In those days, the ideologies of "Zionism" or "assimilationism" (as if the "Zionists" had not been equally "assimilated" to German culture) were heatedly debated among German Jews. The discussion touched upon basic principles of general politics, philosophy and religion and may not be easily understood by Jews who live in the more or less pluralistic societies of Western countries. Furthermore, many arguments of those days have become obsolete after the creation of the Jewish State. Yet in the pre-1933 days in Germany, the Zionists were only a comparatively small minority. The fact that they were thus "anti-establishment" was one of the attractions of their movement, especially for the younger generation. Ignaz Maybaum was one of those early Zionists.

Things changed, however, in 1933. Under the impact of the catastrophe, many Jews who had been "anti-Zionists" or were even entirely alienated from Judaism and Jewry, went to the opposite extreme, and "Zionism" (as they understood it) became "fashionable". It was in that period that Ignaz Maybaum, in common with quite a few other "old" Zionists, raised his voice against the over-simplification and misinterpretation of the Zionist idea. His work "Parteiloses Judentum" testifies to this attitude. Notwithstanding the radically changed position of the Jews in Germany, and without renouncing his love for Zion, he stressed the legitimate status of Jewry in the diaspora. As on other occasions, he always had the courage of his conviction, and it is no accident that in the tributes paid to him in this journal on his 70th and 75th birthdays, he was described as the great non-conformist.

He and his family came to this country only a few months before the outbreak of war. For some time after his arrival, he was given the opportunity of preaching in German in the Hampstead Synagogue, assembling around him a wide circle of fellow refugees. Yet soon this came to an end, and the war years, when he could not follow his vocation, were not easy for him. Yet they were not years of idleness. He used the enforced leisure for putting his ideas on paper, and the fruit of his labours, in which he was always assisted by his understanding wife, was a book "Man and Catastrophe". In the course of time, a string of other publications followed, the basic ideas of which are referred to in the tribute by Rabbi Marmur which we are privileged to publish in these columns.

It was only natural that Rabbi Maybaum associated himself with the A.J.R., and he was a board member since the organisation's inception. When we published the booklet "Britain's New Citizens" (1951) to mark the tenth anniversary of the A.J.R.'s foundation, he contributed a chapter on "German Jews and Anglo-Jewry", which has not lost its topicality



## Rabbi Maybaum

continued from page 8

today. Furthermore, hardly a year passed, in which AJR Information did not carry one or several articles written by him or reviewing one of his newly published books.

Yet beyond this "official" relationship, there were many bonds of friendship between his family and the families of other former refugees, many of whom had already known him from the good and bad times they had gone through together in Germany. They feel united in their sense of loss with his wife, Frances, his son and daughter, Michael and Alisa, his daughter- and son-in-law, and, last but not least, his grandchildren, whom he loved so dearly and who also felt so deeply attached to him.

Mrs. I. Maybaum kindly put the following extract of a personal letter of condolence, which she received from Dr. Robert Weltsh, at our disposal:

*"Seit vielen Jahren habe ich Dr. Maybaum sehr geschätzt. Wir hatten auch so manches gemeinsam, z.B. das Verstaendnis fuer das alte Oesterreich und fuer vieles was dort vorging, wozu man positiv oder auch kritisch stehen konnte, das aber etwas Wichtiges und Eigentuemliches war, auch im juedischen Leben. Noch vor langer Vergangenheit haben wir oft in Berlin uebereingestimmt in der nonconformistischen und unabhaengigen Haltung, die Maybaum eingenommen hat. Er war ein selbstaendiger Denker sowohl in theologischen als auch in politischen Dingen, er hat sich niemals mit den ueblichen Klischees zufrieden gegeben. Seine Gedanken haben das juedische Denken im Wandel dieser Zeit und angesichts all der graesslichen Erlebnisse, die wir durchgemacht haben, wesentlich befruchtet. Er goennte sich keine Ruhe und liess sich nicht abspeisen. Wir haben wenige Menschen dieser Art, und auch in dieser Hinsicht hinterlaesst er eine Luecke, die nicht ausgefuellt werden kann.*

*"Darueber hinaus aber schaezte ich Ihren Mann immer als einen warmen und liebenswerten Menschen. Ich kann mitfuehlen, wie sehr dieser Verlust vor allem die Familie trifft. Ein grosser Kreis von Freunden und natuerlich Mitgliedern seiner Gemeinde wird ihm nachtrauern. Ich hoffe auch dass seine Schriften weiterhin ihren Einfluss bewahren werden."*

### EMIL J. SPEYER

It is learned with regret that Mr. Emil J. Speyer died on April 4 in his 76th year. Having spent his formative years in the Zionist youth movement in Germany, he was active in the Jewish field both before and after his emigration. Professionally a banker, he started his career with the well-known banking firm of Gebrueder Arnhold (Berlin and Dresden) and after the advent of the Nazi régime, joined Arnhold's London offshoot, the Anglo-Continental Banking Corporation. When the AJR was founded in 1941, he became one of its first members and, for a number of years, belonged to its "inner circle". This was all the more remarkable, as at this initial period most of those refugees who were already "settled" still stood aloof. By his advice and his connections he rendered signal services to build up the organisation from small beginnings. He was a board member up to the end. At the same time he devoted himself to a number of Zionist organisations, especially as Chairman and later as Honorary President of the Theodor Herzl Society, and, together with his wife, to the cause of the "Friends of the Hebrew University". Emil Speyer will be gratefully remembered by all who knew him. We extend our sincerest sympathies to his wife, who shared so many of his interests.

## OBITUARY

### DR. RUDOLF CALLMANN

The Jews from Germany have suffered a severe loss by the death of Professor Dr. Rudolf Callmann at the age of 84. He was an outstanding personality, both in his profession as a jurist and in his services to the German Jews before and after their dispersion.

A partner to his father's lawyers' firm in Cologne, he was a specialist on questions of unfair competition and protection of trade marks and wrote commentaries on the relevant laws in 1932 and 1934 respectively. What made his books and articles on legal subjects particularly attractive, was the rare combination of concise scholarship with an admirable elegance of style. His legal expertise also became important for the Jews in Germany before 1933 in connection with the anti-Jewish boycott propaganda. On the occasion of a civil litigation in 1931 he published an opinion on the subject at the request of the Central-Verein.

He held leading positions with the C.V., first as chairman of the Rhineland district and later as a member of its Presidium. When, in 1929, the extension of the Jewish Agency to non-Zionists was heatedly debated in the C.V., Rudolf Callmann, like Leo Baeck, Otto Hirsch and Ludwig Tietz, belonged to the pro-Agency wing. He also became a member of the Presidium of the "Reichsvertretung" after its foundation in 1933.

In 1936, Rudolf Callmann emigrated to the United States where, after having obtained his American legal qualifications, he resumed his work as a lawyer and soon had many well-known big firms among his clients. He also published a book under the title "Unfair Competitions, Trade Marks and Monopolies", which has become a standard work.

At the same time, as in Germany, Dr Callmann took a leading part in the work of Jewish organisations, built up by the Jews from Germany. Especially in the field of restitution and compensation, his constructive expert activities were of greatest value to the victims. He was president, and later board chairman, of the American Federation of Jews from Central Europe and a member of the Presidium of the Council of Jews from Germany, where his counsel will be sadly missed. For a number of years, he represented the Council at the Claims Conference. He equally took an active interest in the work of the German-Jewish welfare organisations and institutions in the U.S., especially Selfhelp and the Margaret Tietz Nursing Home.

Last but not least, aware of the heritage of German Jewry, he was associated with the American branch of the Leo Baeck Institute. It was only three years ago that several of his former fellow-workers from London met him at the LBI's Scholars' Conference at Arden House near New York. Though then already an octogenarian, he was as alert as we always used to know him.

The University of Cologne appointed him an Honorary Professor in 1959, and his guest lectures made a great impact on the students. In the interest of the Nazi victims from Germany, he also resumed contacts with leading German politicians, among them Heuss and Adenauer. He knew both of them from the pre-Hitler years.

Summing up the personality of Rudolf Callmann, our EGL correspondent, who also stems from Cologne, writes: "Die elegante Erscheinung, die geistvolle Persoenlichkeit, das heitere Naturell dieses kultivierten, stets charmant-liebenswuerdigen Mannes wird so leicht nicht vergessen werden. Er haette Traeger des 'Ordens wider den tierischen Ernst' werden koennen".

W.R.

### MAX TAU

The author Max Tau died in Oslo on March 13. He was born in Beuthen 79 years ago, and after completion of his university studies became literary adviser to the Bruno Cassirer publishing house. He always took a special interest in Scandinavian literature and, in 1938, emigrated to Norway. During the occupation he found refuge in Sweden, but returned to Oslo after the end of the war. The reputation he had built up for himself in his country of adoption is symbolised by the fact that the Norwegian Government granted him citizenship during the war, while it was in London Exile. Max Tau considered it as one of his most important tasks to promote cultural understanding between the nations, especially between Norway and Germany. The translation of Thomas Mann's works into Norwegian is also to a high extent due to his initiative. He was equally concerned with the work for German-Jewish and Christian-Jewish understanding.

His attitude was recognised by the award of the first Peace Prize of the German Book Trade in 1950, the Nelly Sachs Prize and the Grand Federal Cross of Merit with Star. He also received the highest Scandinavian literary award and was honoured by several Festschriften.

His works include a three volume autobiography, the titles of which reflect his attitude: "Das Land, das ich verlassen musste" (1961); "Ein Fluechtlings findet sein Land" (1964); "Auf dem Weg zur Versoehnung" (1968).

### ELLEN LACHS

Mrs. Ellen Lachs passed away on March 17 at the age of 71 after a long, grave and painful illness, borne with great fortitude and endurance. The only daughter of Alfred Baumgarten, formerly one of the directors of the German State Railways, and his wife Sofie, she came to this country in 1933. In 1938, she married Dr. Reinhold Lachs, a distinguished lawyer and member of the English Bar.

When in 1950 the Jewish Trust Corporation for Germany (JTC) was established, Dr. Lachs was appointed its General Manager. In agreement with the British Occupation Authorities it was decided to establish the operational Headquarters in Hamburg, where Dr. and Mrs. Lachs moved in August 1950. Tribute was paid to Dr. Lachs's splendid achievements in the History of the JTC, published by that organisation.

Today it is difficult to imagine the strange circumstances in which a number of lawyers under the leadership of Dr. Lachs started the Corporation's work in Germany. That the *esprit de corps* prevailed was in no small measure due to Mrs. Lachs' personality, who succeeded in creating in the Hamburg home of the Lachs family a focal point for the Allied Staff of the Corporation and their spouses. She was the true First Lady of that group on foreign soil, always friendly, always smiling and endowed with the invaluable gift of bringing together a group of people, who before the establishment of the Corporation were hardly known to each other and who by call of duty found themselves in a City still largely in ruins. Those who had the good fortune of meeting Ellen Lachs will for ever remember with grateful affection her charm and innate kindness, and last but not least her wisdom.

C.K.

The AJR which is one of the beneficiaries of the work of the JTC wishes to associate itself with this tribute to a remarkable lady and expresses its condolences to her husband (for many years a member of the Management Committee of the Old Age Homes) and to her daughter Leah.



Walter Breslauer

## ERFAHRUNGEN MIT DER BERLINER POLIZEI 1933-1936

Da es heute auch unter den Mitarbeitern der AJR-Information nicht sehr viele geben wird, die diese ersten Jahre des Nazi-Regimes schon als Erwachsene erlebt haben, möge es mir erlaubt sein, einige typische Erfahrungen niederzulegen mit der Bemerkung, dass ich keinerlei gegenteilige Erfahrungen gesammelt habe. Die Erfahrungen beziehen sich naturgemäss nur auf die Schutzpolizei, die jahrelang unter der Leitung des Sozialdemokraten Grzesinski und des sehr mutigen—manchmal geradezu waghalsigen—Vizepräsidenten Bernhard Weiss, den die Nazis Isidor nannten, geschult worden war.

### 1. Bezirk Berlin-Wilmersdorf, Meierottstrasse

Dies war mein zuständiges Polizeibüro, das ich in den Jahren 1933-1936 etwa ein halbes Dutzend Mal zu besuchen hatte. Dabei ist mir aufgefallen, dass der Hitlergruss dort völlig unbekannt war, sowohl unter den Beamten wie zwischen Beamten und Besuchern. Weihnachten 1933 haben wir unsere damals schon nach London geschickte ältere Tochter besucht. Dazu bedurfte es damals einer besonderen Genehmigung der Polizei, eine Praxis, die dann einige Jahre lang wieder aufgegeben worden ist. Erst 1936 ergab es sich, dass sie in München wieder eingeführt war und da sich Nazimassnahmen von der "Hauptstadt der Bewegung" aus immer nach Norden zu verbreiten pflegten, so war dies ein zusätzlicher Grund, unsere bereits geplante Auswanderung zu beschleunigen. Im Jahre 1933 wollte man hauptsächlich verhindern, dass Geld nach dem Auslande geschickt wurde. Der Leiter des Polizeibüros, ein alter sogenannter Polizeimeister mit langem Bart, d.h., ein avanzierter Mittelbeamter, fragte mich: "Sind Ihre Steuerangelegenheiten in Ordnung?" Auf meine bejahende Antwort hatten wir sofort den Genehmigungsstempel auf unseren Pässen. Wenn der Beamte die Anordnung ernst genommen hätte, hätte er zwei Minuten gebraucht, um sich bei dem benachbarten Finanzamt Wilmersdorf-Nord zu vergewissern.

Als dann 1935 meine damals 15-jährige jüngere Tochter einen Pass brauchte, um in ein Heim nach der Schweiz zu gehen, stellte der Polizeimeister ihn aus und übergab ihn dann mit recht väterlichen Worten: "Nun, Evchen, nun kannst Du auch nach der Schweiz reisen."

### 2. Polizeirevier nahe Oranienburgerstrasse

Dies war das Büro, das für die Jüdische Gemeinde zuständig war, deren Verwaltung ich seit 1931 als sogenannter Verwaltungsdirektor leitete. Im allgemeinen liess uns die Polizei in Ruhe. Aber 1933 fand sich plötzlich auf einem Schrank im Trauungsbüro ein Bajonett. Das Trauungsbüro war wenig benutzt und der einzige Beamte konnte sehr wohl einmal abgerufen werden und dem Besucher auf diese Weise die Möglichkeit gegeben haben, sein Bajonett, das er bei der Polizei hätte abliefern sollen, bei uns unterzubringen. Ich ordnete sofort an, das Bajonett bei der Polizei abzuliefern mit dem Ergebnis, dass der Empfänger sehr gelacht hat und lediglich bemerkt hat: "Nächstens werden Sie uns noch ein Maschinengewehr abliefern." Irgendwelche Weiterungen erfolgten nicht, ebenso wenig als sich ein Jahr später in einer Sammlung der Kleiderkammer eine Pistole vorfand, die dann ebenfalls abgeliefert wurde.

### 3. Polizeirevier Berlin-Charlottenburg, Kantstrasse

Einer unserer Vorstandsmitglieder hatte einige Zeit vor Beginn des Nazi-Regimes einen Beitrag zu einer linksgerichteten Organisation, ich glaube der Liga für Menschenrechte, geleistet, deren Listen in die Hände einer militanten Partei-Organisation, der sog. Feldpolizei, gefallen waren. Die Leute erschienen daraufhin in der Wohnung unseres Vorstandsmitgliedes in Dahlem und hörten dort von dessen Frau, dass ihr Mann schon in die Stadt gefahren sei, aber Mittag bei einer Sitzung in der Kantstrasse, wo sich das Büro der Reichsvertretung und verschiedener angeschlossener Organisationen befand, anzutreffen sei. Der Leiter des Büros unterrichtete sofort das für ihn zuständige Polizeirevier, worauf ihm erklärt wurde, dass man in der Mittagszeit einen Schutzmann ins Büro senden werde, um diese Leute an irgend welchem Unfug zu verhindern. Tatsächlich fand dann in einem der Zimmer des Büros unsere Sitzung statt, im zweiten Zimmer verhandelte das Gemeindevorstandsmitglied mit der Feldpolizei und im dritten sass der Schutzmann und passte auf. Die Leute zogen dann ab, ohne den Versuch zu machen, das Gemeindevorstandsmitglied zu verhaften, erklärten aber, sie würden gegen Abend nochmals zu ihm nach Dahlem kommen.

### 4. Polizeirevier Dahlem

Nach dem vorher geschilderten Vorgang hielt es unser Vorstandsmitglied für zweckmässig, bei seinem Polizeirevier in Dahlem vorbeizugehen und die Sache vorzutragen. Der Leiter des Reviers erklärte ihm, er würde an die Ecke einen Schutzmann stellen, der auf die Leute aufpassen soll. Wenn sie den uniformierten Schutzmann sehen würden, würden sie sich wahrscheinlich garnicht erst zeigen. Es geschah so, der Schutzmann stand an der Ecke und die Leute zeigten sich nicht mehr.

### 5. Polizeipräsidium Berlin

Dies war die Aufsichtsbehörde der Gemeinde und ich hatte vielleicht ein halbes Dutzend Mal Gelegenheit, mit dem zuständigen Beamten, Oberregierungsrat Stahl, zu verhandeln, was immer in bester Form und in positiver Weise erledigt wurde. Bei meinem vorletzten Besuch bat ich aus irgendeinem Grunde den Gemeindevorsitzenden, Direktor Heinrich Stahl, mitzukommen. Bevor die Sache wie üblich erledigt wurde, ergab sich eine geradezu absurde Unterhaltung zwischen den beiden Herren Stahl, die von dem Oberregierungsrat angeregt war und darauf hielte, ob abgesehen von der Namensgleichheit irgend eine Beziehung vorlag. Die Scharade kam noch nicht einmal gleich zu Ende als gleich festgestellt wurde, dass Direktor Stahl aus einem Vorort Berlins und der Oberregierungsrat aus dem Westerwald stammte. Dabei musste dem Oberregierungsrat klar sein, dass der Vorsitzende der Jüdischen Gemeinde offensichtlich ein Jude war und dass er selber, der schon etwa zwei Jahre unter Hitler gearbeitet hatte, offensichtlich "Arier" war. Die Sache ging aber leider danach weiter. Als ich noch einmal, zum letzten Mal, zum Polizeipräsidium kam und mich bei Herrn Stahl anmelden lassen wollte, wurde ich an einen anderen Beamten verwiesen. Auf meine Frage, ob Herr Stahl verreist oder krank sei, sagte der Bote, "Nein, der ist ausgeschieden. Er hat ja schon immer nicht so gewollt wie man es jetzt von obenher verlangt."

### 6. Wilmersdorf: Einzelhandlung eines Schupobeamten

In der Nähe Kaiseralle lebte ein jüdischer, natürlich inzwischen ausgeschiedener Landgerichtsdirektor. Eines Tages erschien bei ihm ein uniformierter Schutzpolizist und trug ihm folgendes vor: Er sei in der Kaiserallee stationiert und nehme oft kleine Kinder über die breite und schwierige Strasse hinüber. Am gleichen Morgen habe er das kleine Schulmädchen des Landgerichtsdirektors herüberführen wollen. Sie habe dann gefragt, "Bist Du ein Nazi?" Als er antwortete "jawohl, mein Kind", sagte sie, "Dann kann ich nicht mit Dir gehen. Mein Vater sagt, alle Nazis sind Lumpen." "Ich weiss ja," ging die Erzählung weiter, "dass Sie eine derartige törichte Bemerkung nicht gemacht haben können und dass das kleine Mädchen wohl etwas phantasiert hat. Ich bitte aber doch, dass Sie ihr sagen, sowas nicht wieder zu erzählen, sie könnte ein andermal an jemanden kommen, der die Bemerkung falsch auffasst."

Alles dieses bezieht sich selbstverständlich nur auf die Schutzpolizei und nicht auf die allmählich immer stärker werdenden Nazi-Organisationen wie die Geheime Staatspolizei in der Prinz-Albrecht-Strasse und die Staatspolizeistelle am Alexanderplatz (die übrigen unter sich in steter Fehde lebten). Dass aber von der Gestapo auch noch alte Beamte aufgenommen wurden, die ihre alte Gesinnung bewahrten wenn sie sicher wussten, dass sie nicht von einem Kollegen oder ihrer Stenotypistin bespitzelt wurden, ist in Ursula von Kardorffs "Berliner Aufzeichnungen, 1942-1945" Biederstein Verlag, 2. Auflage, S. 193-200, 213-215 aufgrund ihrer Erfahrungen im Jahre 1944 eingehend geschildert worden.

### 28 YEARS ON

#### Former "Hyphen" Members meet

It was in 1948 that a number of people in their twenties who had come to this country before the war realised that, notwithstanding their British passports and their command of idiomatic English, they were not unreservedly integrated into their environment and that the formative years on the Continent had left their indelible impact on them. Thus, they joined hands and formed a group to which they gave the symbolical name "The Hyphen". This happened in close contact with the AJR but, whilst the AJR rendered help whenever asked for, it respected the independence of the "Hyphen". In the course of time, the group activities decreased, last but not least because many Hyphen members had found their partners for life in the group and built up their own families.

Yet the bonds between the members were not entirely severed. This became evident only recently at a party of 47 ex-Hyphen members and others guests of Peter Johnson, one of the founder members, to celebrate his 15th Leap Year birthday party. Referring in his address to his upbringing in the Jewish Boy Scout movement, Peter Johnson commented on the present position of this country. He called for building up confidence instead of undermining it, respecting other people's opinions and experience, and helping to improve human relationships. Turning to the "Hyphen", he stated that many friendships had been formed through it and that about 40 marriages had come about.

The party also had a most pleasant side-effect for the AJR. It decided to dissolve the account of the now defunct group and to transmit the balance of about £80 to the AJR Charitable Trust. This is not only welcomed from the monetary point of view. It also shows that the former "Hyphen" members are aware of the role the AJR has to play for those who once belonged to the "younger" generation and who are now in their fifties and, more often than not, members of the AJR in their own right.



## PERSONALIA

### SIR LUDWIG GUTTMANN ELECTED FRG

Professor Sir Ludwig Guttman, who was director of the National Spinal Injuries Centre at Stoke Mandeville for 22 years, and who is still active as the Director of the Centre's sports stadium, is among 40 new Fellows of the Royal Society. We extend our heartfelt congratulations to our friend and Board member on this further recognition of his pioneer work for the benefit of the paraplegics.

### AWARDS AND HONOURS

The 1976 Buber-Rosenzweig Medal of the Council of Christians and Jews was awarded to Dr. E. L. Ehrlich, secretary-general of the Swiss Council and a former European director of B'nai B'rith.

The Gardini Prize of the Bavarian Catholic Academy was awarded to the Mayor of Jerusalem, Mr. Teddy Kollek, and the Israeli Bible expert Shemaryahu Talmon. In the award, Kollek was described as a man who had managed to establish some peace among Jews, Christians and Moslems in Jerusalem under the most harassing conditions.

### B.B.C. TRIBUTE TO FRANZ REIZENSTEIN

This month, the B.B.C. are presenting a series of four hour-long programmes of music by the late Franz Reizenstein, who died suddenly in 1968 at the age of 57. The programmes, which will cover a wide range of his music, will be broadcast on Radio 3 at approximately 4.15 p.m. on four consecutive Fridays from May 7 to May 28. A short introductory talk will be given in the first programme by Mrs. Margaret Reizenstein.

### JEWISH PHYSICIST HONOURED IN BERLIN

The pro-Israel publisher Axel Springer on whom an honorary degree was conferred by the Bar-Ilan University in Ramat Gan, gave a reception for the president of the University, Berlin-born physicist Professor Max Jammer. Leading personalities, including the Mayor of Berlin, Klaus Schuetz, and Heinz Galinski, chairman of the Jewish community, attended the function. Professor Jammer who once worked with Einstein at Princeton University, handed to Mr Springer the beautifully printed text of the laudatio held in Ramat Gan and said that though neither Germany nor Israel should forget the horrors of the past, it was astonishing how close they had once more become. The horrors continued for Israel in a world of global terror, political blackmail and unscrupulous defamation, and now as then the Jewish people had to fight for its physical existence and its moral freedom.

### PIONEER PUBLISHER RETIRES

One of Britain's most enterprising book publishers, Mr. Mark Goulden, has relinquished the chairmanship of W. H. Allen, a firm which he bought in 1939. He is the pioneer of "showbiz" books and earned £200,000 for David Niven's two autobiographical efforts. He was also the discoverer of Dylan Thomas.

### CHANGES AT JEWISH CHRONICLE

Mr. William Frankel, 59, editor of the "Jewish Chronicle" since 1958, is to retire in January, 1977. Mr. Geoffrey Paul, deputy editor, will take over his executive functions next June.

### ENERGY AND LOVE

#### Birthday Greetings to Mrs. Margaret Jacoby

Again, a year has passed and we have the welcome opportunity of congratulating our very dear friend and most active fellow-worker, Mrs. Margaret Jacoby, on the occasion of her forthcoming birthday on May 22. Once one has passed the age of 90 and, believe it or not, she did this a few years ago, the exact figure of the anniversary is irrelevant. What counts is the fact that her energy and her devotion to her work have remained unchanged.

The crowning event of the past year was the celebration of the 20th anniversary of the foundation of the AJR Club, and all those who were present at this wonderful party will remember the charm, wit and poetic gifts with which she reviewed the history of the Club. Whenever, in the course of the day-to-day work, special problems, ranging from human relations to maintenance questions have to be discussed with her, one cannot fail to admire the clarity and commonsense with which she propounds her constructive suggestions. She holds the reins, as she has done throughout the years, yet her authority is not based on strictness but on compassion, human understanding and, last but not least, a strong sense of humour. May she carry on in the same spirit and with the same unimpaired health for a long time to come. This is our sincerest birthday wish to Mrs. Margaret Jacoby.—W.R.

### JEWISH MUSEUM SOCIETY

In Berlin a Society for a Jewish Museum was set up to continue the tradition of a similar organisation founded by Max Liebermann in 1929. Its members want to support the new Jewish Museum which is to form part of the city museum. The old museum was closed down by the Nazis.

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Stefan Bukowitz

## 20 YEARS AUSTRIAN INSTITUTE

Austria was once more a country after the end of World War II, but she remained Four-power occupied for a further decade. When in 1955 an allied declaration, the "Austrian State Treaty," gave her complete independence, machinery was set up at once to achieve cultural links with other countries. In Britain, the "Austrian Institute" in Rutland Gate, London, S.W.7, became a shop window for Austrian music, literature and art exhibitions which have been visited by a growing number of culture-lovers. Today, the Institute is the Austrian Embassy's Cultural Affairs Section which participates in the administration of academic exchanges between the United Kingdom and Austria, and arranges concerts, recitals, shows films and provides lectures on a wide variety of subjects.

For some ten years the Director of the Institute was Professor Hugo Zelzer, a music expert of renown, who invited artists of rank to perform at various functions, whilst Mrs. Zelzer produced "gemuetliche Stimmung" by offering Austrian wine and home-made pastries of high quality. To name just a few of the artists: Pianists Rudolf Buchbinder and Ingrid Haebler performed, Fritz Muliar, Susi Nicoletti and Elfriede Ott recited, Vienna's City Town Planner Roland Rainer commented on Vienna's origins and reconstruction. Today, Dr Bernhard Stillfried pursues the same course, arranging some five or six events per

month which are of equal interest to Britishers as to former Austrians who in the copious library of the Institute find books and newspapers available. Many events nowadays take place outside the Institute (the recent Egon Wellesz Memorial concert was one of these) because the capacity of 28, Rutland Gate has often proved to be too limited for the large circle of patrons.

To us, one particular event stands out. A few years ago an evening of entertainment was held at the Kensington Library, commemorating the cabaret theatre "Das Laterndl" which is still vividly in the minds of those who remember the darker and brighter aspects of the war years.

Among the "Laterndl" actors of bygone days were Marianne Walla, Hanne Norbert, Fritz Schrecker and author Dr. Rudolf Spitz who entertained a not-so-young audience, happily amused by the variety of their memories. In the absence of the Institute's chief of that period, Dr. Schlag, Deputy Director Mr. Rauscher made an introductory speech which moved everybody. In the name of the Austrian Ministry's Department he gave thanks to all who in those dark days kept up the morale of the community, and who by their strength and their art played their part in conquering the evil that had engulfed most of Europe. Simple words, kindly spoken. The Institute did well.

### HISTORY OF THE JEWS IN ESSEN

After his return from a visit to Israel, the Oberstadtdirektor of Essen asked the director of the municipal archives to prepare the publication of the history of the Jews of the City.

At its peak (until 1932/3), the Jewish community comprised 5,000 persons. It attained great importance by the increasing industrialisation of the Ruhr district and the fast expansion of the city. Between 1933 and the outbreak of the Second World War, about half of the members could save their lives by emigration, leaving a Jewish population of about 2,500. The fate of these remnants was terrible. Of the more than 2,000 deportees only few returned after the war.

The only comprehensive history, so far published, was written by the former Essen Rabbi Dr. Salomon Samuel (Culm 1867-Theresienstadt 1942) under the heading "Die Geschichte der Juden in Stadt und Stift Essen 1291-1802". As no further study has appeared since, the envisaged new work, which will, of course, also cover the end of the community, is to be expected with particular interest. There are, however, quite a few difficulties in obtaining sufficient material, due to the destruction of essential documents, the lapse of time since 1945 and the constant decrease of emigrated Jews still alive. Therefore, anybody who can provide reliable documents or personal reminiscences should try his best to render some help.

By a strange coincidence, the municipal archives are accommodated in the premises which served as official residence of the rabbi—next to the Synagogue in the Steeler Strasse, whose façade has been preserved and whose patinated cupola is still part of the city's skyline—a memento of the past catastrophe.—(E.G.L.)



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Gabriele Tergit

## ERINNERUNGEN AN ARNOLD ZWEIG

## Gedanken zu einer Biographie

In den sechziger Jahren liess Arnold Zweig sein Auto "anspannen", fuhr mit seiner Frau auf den jüdischen Friedhof Weissensee, um einen Platz auszusuchen, aber als es soweit war, liess er sich auf dem Dorotheenstädtischen Friedhof begraben neben Brecht, Becher, Heinrich Mann, Bodo Uhse. Das steht in "Der Tod des Dichters" von Hans Kamnitzer, Buchverlag "Der Morgen" (DDR).

Zweig war in Glogau geboren, wo die Eltern ein kleines Fuhrgeschäft hatten, die Grossmutter hausierte Stoffe über Land. Sie zogen bald nach Kattowitz, wo der Vater seinem Sattlerberuf nachging, und die Mutter sein Angefertigtes in einem Lädchen verkaufte. Studieren konnte Arnold nur durch Spenden. Er verband den Glauben der Propheten mit dem der französischen Revolution. Noch 1939 schrieb er: "Wir müssen das Jahr 1789 in Deutschland nachholen". Er las "Die Zukunft" und "Die Fackel", Liliencron und Dehmel, glaubte an ein ideales Preussen, seine Beamten und "Offiziere, die oft hochgebildet, einen Gemeinschaftsgeist hatten, den das bürgerliche Leben nicht bieten konnte", hielt sich von Gustav Landauer beeinflusst an Proudhon, wurde Zionist wegen seines 11. Gebots: "Du sollst dich nicht erniedrigen lassen", und im August 1915 — spät für diese August 1914 Gesinnung — schrieb er: "Fremde Interessen haben uns jetzt nicht zu kümmern. Wem Gott die Macht gibt, der muss sie gebrauchen".

Auf dem PEN Kongress 1951 in Lausanne, aus der DDR kommend, begeisterte er sich für den preussischen Historiker Erich Marcks, so dass die Franzosen unruhig wurden: "Neue Rote Preussen?" In der Biedermeier/Vormärz Atmosphäre der DDR, beklagte er, dass die Publizisten der Weimarer Republik sich durch zerstörerischen Spott selber das Wasser abgegraben hätten. Erst in der Mitte des zweiten Weltkriegs wurde er Marxist durch Rudolf Hirsch, einen kommunistischen Schriftsteller, der in Palaestina, wie später in der DDR, um die Ecke von ihm wohnte.

Kamnitzer meint, Zweig habe seine Abkehr vom Zionismus nie beschrieben "weil er fürchtete, missverstanden zu werden von Leuten, die Judentum und Zionismus nicht von einander zu trennen wissen". Aber das stimmt wie so vieles bei Kamnitzer nicht. Es steht alles im Briefwechsel mit Sigmund Freud: "Ich fühle mich fehl am Platz" — die Mauer der hebräischen Sprache für einen deutschen Schriftsteller. "Ich habe keine zionistischen Illusionen mehr" — nicht wie erwartet ein Land ohne Volk. Närrische Aeusserungen, die Zweig — aber leider auch ich — viel zu ernst nahmen wie zum Beispiel "Die Lösung der Judenfrage in Deutschland ist positiv in unsrem Sinne erfolgt" (Kano-witz, Opera Mograbi, Tel-Aviv, Dezember 1933), da sich doch gleichzeitig der führende Sokolov über die leichtfertige Verwerfung der Emanzipation empörte.

Zweig hatte den Text zu Strucks "Das ostjüdische Antlitz", 50 Köpfe jener "herzbrechenden Menschen" wie sie Nina Grunen-

berg vor kurzem nannte, geschrieben, und fuhr 1932 zu Struck nach Haifa. Nun vergiftete er sich mit dem Roman "De Vriendt kehrt heim" sein Leben in Palästina von vornherein. Man nahm ihm berechtigterweise den Roman übel.

An einem nasskalten Abend 1934 sasssen wir in Jerusalem, ein ungedeckter Holztisch, eine nackte Birne von einem Draht von der Decke, vor jedem ein Glas Tee mit einem Blechlöffel. Zweig sprach über die Gefahr der Entwurzelung. Der wohlwollende russische Jude, der nach englischer Sitte den Vorsitz führte, sagte: "Ja, die Entwurzelung aus dem Judentum durch Moses Mendelssohn war sehr gefährlich". "Ich bin ja ganz falsch verstanden worden", rief Zweig aufgeregt, "ich meine die Entwurzelung aus dem Deutschen".

Der Reichstagsbrand gab nicht, wie Kamnitzer schreibt, das Signal zur endgültigen Abreise. Ich traf Zweig um den 10. März in Spindlermühle. Ich äusserte Angst um meinen Vater. "Aber", sagte Zweig, "die Nazis sind Faschisten, die tun doch der Wirtschaft nichts". "Mein Vater ist ein jüdischer Industrieller in einer kriegswichtigen Industrie!" "Kapitalisten rührt dies Regime nicht an. Ich fahre übrigens morgen nach Berlin". "Das können Sie nicht. Sie begeben sich in grosse Gefahr", und erzählte ihm von einer bösen Kritik, die ihm jedes Verständnis für Deutsche absprach. Seine Sekretärin wollte mich am Sprechen hindern, schlechte Kritiken machten ihn arbeitsunfähig. Ich beschwor ihn, seine Frau anzurufen. Die kluge Beatrice sagte, dem Patienten ginge es schon viel besser, gar kein Grund zu kommen.

Was die Freundin/Sekretärin anging, so bezeichnete Kamnitzer, der 20 Jahre lang täglich zu Zweigs kam, um ihm vorzulesen oder mit ihm spazieren zu gehen, Dreiecksverhältnisse als Zweigschen Dauerzustand und

Lebensphilosophie. Die Wirklichkeit war sehr anders. 1932 verliebte sich Zweig in ein entzückendes Mädchen, ich besuchte sie einmal in Spindlermühle, wo er mit ihr war. Er hatte sich den Kragen abgemacht. Die Hemdknöpfe steckten noch drin, kein verführerischer Anblick, kein Mann für "Dreiecksverhältnisse". Aber das Mädchen hatte offenbar das Gefühl, Goethe persönlich erobert zu haben. Ein reizender junger Ingenieur liebte sie, liess nicht von ihr, heiratete sie wohl ein Jahr später in Palästina. Zweig hat diese Geschichte in dem Roman "Traum ist teuer" dargestellt, den coup de foudre, die Besessenheit, das schnelle Abflauen und schliesslich einen Besuch bei Ingenieuren. Da sitzt das Ehepaar Zweig, und Arnold fragt sich: "War ich verrückt? Was habe ich denn an der Frau gefunden? Gott, was für ein langweiliger Abend!" "Wollen wir nicht gehen, Bea?" Und auf dem Heimweg, Bea am Arm, ist er glücklich, dass er nicht für diesen Irrtum das Leben um sich zerstört hat. 1969, nach Arnolds Tod, sagte Beatrice zu mir: "Sie können sich denken, dass ich diesen Roman nicht liebe". "Aber Bea", sagte ich, "das Gegenteil wäre richtig. Aus jeder Zeile geht hervor, nur Ehe ist wichtig, nur die Frau Zuflucht, Heimat, ruhender Pol, Trösterin. Wir haben den grossen Jugendsturm unserer genialen Männer erlebt und lange Ehen, Sie über fünfzig Jahre, und wir sollten unsern Jungs nicht gönnen, mal extra glücklich zu sein?" Sie gab mir recht und streichelte sehr zart und zärtlich die Totenmaske von Arnold, vor der wir standen.

1952 holte uns Bea mit dem Auto vom Bahnhof Friedrichstrasse in Berlin ab, um den die Spruchbänder liefen: "Ulbrichts Sozialismus ist der beste". "Englands Docker vor Uebernahme der Regierung", oder so ähnlich. Wir hatten uns seit 1938 in Haifa nicht mehr gesehen. Wir sprachen von unserer Jugend in der gleichen Strasse im heutigen Ost-Berlin. Sie erzählte: "Da war ein Vetter, der sagte zu uns: "Ihr Mädchen seid dazu da, verheiratet zu werden", und dann kam Arnold und zeigte uns die Welt, Kunst, Musik, betonte unser Recht auf Teilnahme an allen Fragen, gab uns Selbstbewusstsein, machte uns zu Menschen". Sie sprach nicht weiter. Es war einer jener wunderbaren Augenblicke, wo man einen andern Menschen wortlos versteht. Und darum, sagte sie mir schweigend, bin ich ihm überallhin gefolgt, auch zu den Spruchbändern. Sie hatten sehr jung geheiratet, und Zweig schrieb die berühmten Novellen um Claudia, Novellen um Beatrice, bestseller, hochgepriesen, er stiess Türen auf. Und "Junge Frau von 1914" wieder über Beatrice.

1938 hatte er nach Europa zurückgewollt. Es war zu spät. 1948 wollte er nach London, bekam keine Aufenthaltsgenehmigung und wurde von Jan Masaryk nach Prag eingeladen. Nach dem Umsturz nahm er die Einladung nach Ost-Berlin an, bekam ein kleinbürgerliches Haus in der Intellektuellensiedlung Niederschönhausen, bescheidener als sein altes Haus in Eichkamp und als seine Wohnung auf dem Karmel. Auf die Diele stellten sie die riesige Menorah vom Titusbogen in Rom. Demonstration der Unabhängigkeit wie das grosse gewidmete Foto seines angebeteten Freud, der in der DDR zur Nichtperson erklärt war. Zweig wurde Präsident der

Continued on page 14

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## Erinnerungen an Arnold Zweig

Continued from page 13

Akademie. Jede Zeile wurde gedruckt, nannte man einem Taxichauffeur seine Adresse, sagte der: "Also zu Professor Zweig". Die bezaubernde Malerin Beatrice hatte eine Ausstellung, die von 3000 Leuten besucht wurde. "Es geht uns gut", sagte Zweig zu uns, "eine volle Haushilfe, eine Sekretärin, ein Auto mit Chauffeur".

Auf dem Kriegsfriedhof in Arnhem sagte ich: "Es ist schrecklich wie viele von unsern Mitemigranten in England bei diesem Parachutistenangriff ihre einzigen Söhne verloren haben".

"Na und in der Sowjetunion?" sagte Zweig, "Und für ein grösseres Ziel." "Zweig, bei Ihnen piepts wohl," sagte mein Mann. Und Antonina Vallentin fragte mich: "Glaubt er den ganzen Prawdaquatsch?" Nein, er fand sich nicht mit der Verurteilung von Trotzki ab. Kamnitzer "las ihm nun die Originaltexte vor. Zweig schüttelte den Kopf, wurde sehr traurig."

Zweig liebte Friedenthals "Goethe". Das erwähnt Kamnitzer aber nicht, dass man ihn nicht in der DDR kaufen kann. Wie sehr Zweig wie fast alle deutschen Juden ein Mensch des 19. Jahrhunderts geblieben war, zeigte nicht nur seine Liebe für Fontane, sondern auch ein höchst persönliches Erlebnis. Paul Effinger in meinem gleichnamigen Roman, der übrigens auch im Osten verboten ist, möchte seine Drahtfabrik in Kragshiem errichten. Aber der regierende Herzog protestiert. Die Fabrik wird in Berlin errichtet. Zweig sagte: "Sie hätten

das anders machen sollen. Paul Effinger sollte es gelingen, die Fabrik in Kragshiem zu errichten und damit Wohlstand und Arbeit für den ganzen Ort zu schaffen, wie aus dieser Fabrik eine ganze Stadt entsteht. Der Herzog gibt seine Einwilligung . . ." Natürlich war es schön, das eigene Buch von einem bedeutenden Schriftsteller umgebaut zu bekommen, ein neues "Soll und Haben". Es war erschütternd, hier sass ich beim Präsidenten der Akademie eines kommunistischen Landes und der stellte mir einen Fabrikgründer von 1884 als Volksbeglückter, den Herzog als gütigen Landesvater vor. So wünschte sich Zweig die Welt. Das war der ewige alte Jude: "Und Gott sah hin auf seine Werke und siehe alles war sehr gut".

Wir traten vors Haus. Es war totenstill unter den Bäumen und Gaslaternen. "Guten Abend, Herr Professor", sagte der Taxichauffeur.

### THEATRE AND CULTURAL NEWS

**British plays in Germany.** Sometimes openly, often "between the lines", German theatres are acknowledging the fact that British works of today are superior to their own: progressive theatre managements consider such premières to be "dramatic events". Lately, the Hamburg Schauspielhaus have selected Simon Grays' "Otherwise engaged" for a first performance during this month of May. The title will be "Leider nicht erreichbar"; the Kammer-spiele Duesseldorf, playing in their new building, opened with Tom Stoppard's "Acrobats".

**Vienna.** Hans Thimig still has a weekly programme of topical events on Austrian Radio. Peter Herz, 81, is continuing his musical radio series "Tönende Erinnerungen".

**Boleslaw Barlog, 70,** has more creative plans for the theatre than many a youngster: his plans for the year include an opera production ("Don Pasquale") in Duesseldorf. In Graz, he will direct Molière's "Bourgeois Gentilhomme."

**Birthdays.** Attila Hoerbiger, younger brother of Paul, is 80, and so is Philip Zeska, active member of the Vienna Burgtheater since 1921. Celebrations were also arranged for Richard Eybner, also 80, Vienna's Raimund- and Nestroy specialist, who is now retired, and only appears very occasionally.

**Obituary.** The opera world mourns Rose Pauly, who died in Tel Aviv at the age of 81. During her career (mainly in the 'twenties and 'thirties) she sang at the Kroll Oper, Berlin, in Vienna and Salzburg. Ebba Johansen, whose domain were tragic young heroines, later changing over to character parts, and who played in Austria and Switzerland, died in Vienna earlier this year.

**From the Book Market.** Hildegard Knef (known as Neff in English-speaking countries) has had more publicity with her second book "Das Urteil" than with her first one ("Der geschenkte Gaul") although the latter had its share of discussion and doubt. In the new volume, the authoress who has been of indifferent health for some time, attacks the medical profession and "those white-clad semi-gods who are more money-minded than health-caring" in her own ruthless but very articulate way of writing, and shows her mastery of the German language by coining expressions of her own individual creation. S.B.

### FAMILY EVENTS

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

#### Birthdays

**Jacoby.**—To Mrs. Margaret Jacoby, who will celebrate her 94th birthday on May 22, every good wish on this occasion and always. Her smiling face makes us all happy and her love for the AJR Club is reciprocated with affection, admiration and gratitude.—The Members of the AJR Club.

The AJR Club extends heartiest congratulations to four of its long-time members. — Mrs. Frieda Gordon, Mrs. Frieda Jenak, Mrs. Rosa Lesser, and Mrs. Henriette Wilker on their 80th birthdays.

#### Deaths

**Bergmann.**—Mr. Fritz Bergmann (formerly of Dresden) died on March 21 in Swansea, aged 88. Deeply missed by his family, children and grandchildren.

**Fisher.**—David Fisher passed away on March 14, aged 74, in hospital, after a long illness bravely borne. Deeply mourned by his devoted wife, Irene, grandson, Daniel, sister, brother and relatives.—44a Chepstow Place, London, W.2.

**Lippman.**—Erna Lippman, London (formerly Stargard/Pom.), passed away on March 28. Deeply mourned by her brother and family in America, her family in England and a large circle of friends. She will never be forgotten.

**Ramsay.**—Rudolph Ramsay (Raw-ray), formerly Koenigsberg, of 42 Derby Road, Manchester 14, died peacefully on March 26 after

a long illness. Deeply mourned by his beloved wife, Margaret, family and friends.

**Reece.**—Siegbert Reece passed away suddenly after a long illness on March 19, aged 78. Deeply mourned and sadly missed by his dear wife, Herta, and friends.

#### Memorial Stone

**Freiwald.**—The memorial stone in ever-loving memory of Lazar Freiwald, beloved husband of Edith (née Meyer) will be consecrated at Bushey Cemetery, on Sunday, May 23, at 2.45 p.m.

#### CLASSIFIED

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#### Personal

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#### Addresses Wanted

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#### AJR Enquiries

**Bauer.**—Mr. M. J. Bauer, last known address: 20 Branksome Way, Kenton, Middx.



F. L. Brassloff

## JUSTICE AND PERSECUTION

It has been a cause for perturbed puzzlement how quickly, effectively and apparently willingly the German civil service and especially the administration of justice abandoned democratic principles and adapted themselves to the views and concepts of National Socialism. In the case of the judiciary it is particularly remarkable that men trained to discern between right and wrong accepted and applied the set of values of their new masters without much hesitation although it has to be borne in mind that the loyalty of many judges and prosecutors to the Weimar Republic had been rather shaky. Already before 1933 the goddess of justice had often favoured extreme nationalists, National Socialists and antisemites and discriminated against pacifists and leftists. Moreover, opportunism, cowardice and conformism have affected peoples' behaviour in periods of revolutionary change, not only in Nazi Germany.

Investigations which try to ascertain whether and to what extent such generalisations correspond with the facts in specific areas and periods can be useful contributions to a balanced and unprejudiced understanding of the recent past which for many survivors of National Socialist persecution is still painfully alive, whereas it constitutes for others merely a chapter of a strange, at best unpleasant, history. "Juden vor Gericht", a collection of documents from court files in the Land of Hesse, is a very valuable and instructive undertaking the importance of which transcends local and regional boundaries. The selection comprises 55 cases which are of interest also to the general reader. It is supported by a circumspect and balanced introduction into the major aspects of the problems relating to the era of the Third Reich. The editors, Ernst Noam and Wolf-Arno Kropat, have carefully and expertly chosen the material out of 800 cases in which Jews were involved. The publishers, the "Kommission für die Geschichte der Juden in Hessen" in Wiesbaden, intend to issue

another documentary volume very soon which will show how courts in Hesse tried to bring perpetrators of Nazi crimes to justice after 1945.

In 1933 the Jewish community of Frankfurt was the second-largest in Germany, after Berlin; the Jewish population of Hesse numbered 17,888. Surprisingly enough, some Jews continued to live there during the Nazi period up to the bitter end. It is still more surprising that even in the years of the wholesale extermination of German Jewry the state machinery and the judicial authorities continued to deal with individual cases of Jewish claimants and defendants, frequently in an arbitrary and brutal manner, but sometimes also fairly, considering the circumstances.

On the canvas of 328 pages emerges a varied picture of the treatment of Jews by German courts during the twelve years of Nazi rule. It ranges from the pernicious attitude to defendants accused of "Rassenschande" and offending German "racial honour" over petty measures against contraventions of minor regulations to decisions in civil court and other procedures without a hostile bias and even the exceptionally courageous insistence on the part of a prosecutor to bring to justice officials of the Nazi party who had committed criminal acts of assault against defenceless Jews.

The judges who tried Jews accused of violations of the race laws seem to have excelled themselves in manifestations of their own loyalty to the antisemitic Nazi doctrines and of their wholehearted acceptance of the allegedly "sound feelings of the people". The reasons given for some judgements repeat the slogans of antisemitic perverts of the Streicher type. Verdicts, based on extensive interpretations of already cruel and obscene laws, often testify to a fanatic vindictiveness. The eagerness with which so many men entrusted with meting out justice went even beyond what they might have regarded as "superior orders" was one of the most shame-

ful aspects of a period in which arbitrary injustice and systematic evil ruled in Germany and the territories under Nazi domination. The general picture is, however, somewhat modified by signs of correctness and decency which to uphold required unusual strength of character deserving of acknowledgement and respect.

### A JEWISH EDUCATIONIST

January 21 was the centenary of the birth of Jacob Stoll who for more than 30 years was the director of the Wuerzburg Jewish Teachers' Training School (*Israelitische Lehrerbildungsanstalt*) where a whole generation of orthodox teachers and cantors were educated in the spirit of Samson Raphael Hirsch. The college had been founded in 1864, based on funds donated by Rabbis Seligmann Bamberger and Ottensofer. Himself an alumnus of the college, he developed it into an academy of six forms, and he was awarded the official designation of Studiendirektor in 1930. When the Nazis closed down the school on November 10, 1938, it had 100 students. Stoll was sent to Buchenwald concentration camp, but was released in December, 1938, and emigrated to the United States where he died on November 29, 1962. In New York, he had become the spiritual leader of the *Ohav Sholem* congregation, and his memory was kept alive by two organisations of former pupils of his, the "Alumni Association of Former Students" and the "Association of Friends of Wuerzburg". In Wuerzburg, a secondary school now bears the name Jakob Stoll-Realschule.

E.G.L.

### RESEARCH ON GERMAN-JEWISH HISTORY

There is a continuing interest in research on Jewish subjects in universities and research institutes both in Germany and elsewhere. "Germania Judaica", the Cologne Institute for Jewish research, whose director is Dr. Jutta Bohnke-Kollwitz, has just published the ninth edition of "Arbeitsinformationen", a survey of all research projects going on at the moment. Half of this work is done in Germany, 23 per cent is undertaken in Israel, the rest in other countries. At least 45 of the projects listed are carried out under the auspices of the Leo Baeck Institute.

E.G.L.

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## Letters to the Editor

### DR. WILLY COHN

One of our readers writes:

Sir.—It seems worthwhile to add a few lines to Mrs. Goldschmidt-Lehmann's moving note on Willy Cohn's Diaries, published in your April issue.

As Studienrat at a Breslau gymnasium he combined quite extensive scholarly research with his school teaching. Among medieval historians he was well known and is still quoted as the author of monographs on the Mediterranean kingdom of the Normans and their successors, the Hohenstaufens; this region formed a centre of politics and civilisation during the twelfth and thirteenth centuries. The emperor Frederick II, the critical appreciation of this controversial figure and the growth of legends around his name reported by Dante, occupied Cohn's mind well into the Nazi period. A bad turn of events had prevented him from obtaining the admission to a university lecturership, which would have given the final stamp of approval to his studies. It was perhaps this circumstance which made his emigration more difficult and so contributed to the tragic death of this Jewish historian, who was deeply interested in a great period of German history.

### PHONE CALLS TO ISRAEL

Sir.—The report in your March issue on the reply given by Mr. Yaacov Haberfeld, the director of Israel's telephone service, overlooks his statement, reported in the Jewish Chronicle on November 28, 1975, that "a call to Italy from Britain costs almost as much as one to Israel". In point of fact, a call to Israel costs three times as much as one to Italy and more than twice as much as to Cyprus.

Even allowing for the higher cost of submarine compared with land cables, the charges seem quite unreasonable and are based, according to our own Post Office, entirely on demands made by Israel. This is a matter which, as far as I am aware, Mr Haberfeld has still made no attempt to justify.

H. C. SCHWAB

10 Lauderdale Mansions,  
Lauderdale Road, London W9 1NE.

### "MORE ABOUT HITLER"

Sir,—In your March issue Egon Larsen in his article "More About Hitler" wonders if the British public, or anybody else for that matter, really wants to know more about Hitler. Apparently they do. This insatiable thirst for knowledge is one aspect of the irresistible and inexplicable hold which evil forces have over the human imagination. It is perhaps the echo of devil worship from the far distant past which makes large-scale purveyors of evil figure prominently in rogue galleries and chambers of horror, keeping their memory alive, while the graveyards of the world are filled with their forgotten victims.

Of all the Roman emperors it is Nero who is most widely remembered; of the Russian Tsars it is Ivan the Terrible whose name still lingers, and when it comes to Purim, attention is focused on Haman, the villain whose name has even inspired the bakery trade. No doubt future generations will have a choice of Hamantaschen and Hitler buns.

This endless stream of Hitler books, films, documentaries, etc., is totally unacceptable; it would be more fitting if Hitler and his henchmen were left to rot in obscurity, and let the rest be silence.

(Mrs.) F. HERZBERG

100 Kingsley Way,  
London, N.2.

### 25 YEARS COMPENSATION OFFICE BERLIN

To commemorate the 25 years of activities of the Berlin Restitution Office, Senator Neubauer gave a reception for the 40 employees of the office who have been working there since its inception. They had been able to settle 650,000 cases and distributed 8.8 milliards DM (about £1,800 million). At one time the office employed over 1,200 people. At present, due to the fact that most compensation cases have been settled, only the pension office and the medical service which inter alia decides on cure and recuperation grants are being kept open.

### IN MEMORY OF MRS. M. SCHLESINGER

Mrs. Margaret Schlesinger (née Wilde) of 56 Tarranbrae, London, N.W.6, passed away shortly after her 77th birthday on March 27. She came to England from Berlin on a domestic permit in 1939 and tried in vain here to obtain an immigration visa for her husband and son; both of them perished in a concentration camp.

Mrs. Schlesinger was well known to many refugees from Germany both as a member of the AJR and of the Belsize Square Synagogue whose services she regularly attended despite her ill health during the last years. She worked for many years—from 1954 until her retirement—as secretary to Mr. M. Stranz of the United Restitution Office. Her very efficient, untiring and conscientious efforts, from which many claimants of indemnification benefited, will be gratefully remembered.

### HONOURS FOR BRAVE GENTILES

The Israeli Ambassador in Bonn, Mr. Meroz, has honoured four people who risked their lives under the Nazi régime to protect Jewish fellow-citizens. Heinrich and Hertha Brockschmidt from Linz on the Rhine had saved many Jewish lives in Poland and Germany. The same applied to Ernst Pfau from Bad Dürkheim. Otto Ernst Fritsch had publicly protested against the persecution of the Jews, and having joined the Army to escape persecution himself, was severely wounded. He continued his protest after being invalidated out of the Army, was arrested and only saved from execution by high military intervention. He spent some time in a mental hospital and is still so ill that he was unable to receive his medal in person. Ruth Wendtland from Mühlheim/Ruhr was honoured on her own behalf and on behalf of her late mother who died soon after the war from the consequences of her imprisonment by the Nazis. The Wendtlands had sheltered a Jew for the great part of the war. When he was finally discovered, they were both thrown into prison. Mr. Meroz decorated the four heroes with the Yad Vashem medal and diploma and said "He who saves a human life, saves the whole world". So far 100 Germans have been honoured by the Yad Vashem and had a tree planted in the "Avenue of the Just" outside the memorial shrine in Jerusalem.

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