

# AJR

# INFORMATION

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ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Max Gruenewald

## JEWISH-CHRISTIAN "DIALOGUE" OF 1933

### Reminiscences in the Buber Centenary Year

The beginning of the emancipation of German Jews and their exit were both marked by translations of the Bible. In the intervening century and a half, Jews had made eleven German versions of the full text, to say nothing of partial translations. The same period saw the rise of historical and exegetical schools, all seeming to converge upon the Bible and its world. More than in any other country, German Jews were confronted with an avalanche of new theological ideas and criticism, affecting both the Old and the New Testament.

Despite the inroads upon religion as a whole made by historical analysis, the Christian claim of superiority to all other faiths remained upon the whole unquestioned by the critics. Yet Church and Synagogue had confronted each other throughout German-Jewish history. The disputes, however, were not touched by politics, but remained scholarly and literary and did not lead to personal encounters.

The personal dialogue began during the Weimar Republic and was bound up with one man, Martin Buber. He, therefore, is the key figure when we consider how this meeting of minds came about. The Hassidic legends, as told and interpreted by him, had found their way into the western world; in some universities they were required reading for students of Catholic theology. Since the Middle Ages, Christians had found it easier to approach the Jewish orbit through the gates of mysticism; Johannes Reuchlin was not the only Christian scholar who had learned Hebrew in order to learn about Kabbala. This fascination persisted, although, with the end of the nineteenth century, more and more Christian scholars also turned to Rabbinic law and lore. However, it was not only Buber's portrayal of the Zaddik and the Hassidic movement that made him, in Christian eyes, an acceptable and interesting representative of Judaism. Certain features of his own personality and teaching also played a decisive role. His concept of Revelation, the rejection of "Seal" and "Principle"—the seal of dogmatism and the principle of ethics—drew them to him. Added to this was Buber's rejection of ritual, his detachment from Halacha and, above all, the way in which he included the early Christians and Jesus himself in the prophetic tradition of our own people. He may have been seen as a man who could lead the way back to a point in history when the estrangement between the two worlds had not yet become complete and final.

On 14 January 1933, the Protestant theologian Karl Ludwig Schmidt and Martin Buber met at the Jewish Lehrhaus in Stuttgart, the capital of Württemberg, noted for its poets and dissenters. No other region, with the exception of the Ruhr, had more sectarian

movements. Among the people of those parts of Southern Germany was to be found a curious blending of earthiness and spirituality. There was in Stuttgart a small but influential group of Buber's devoted followers, among them the noble, martyred Otto Hirsch, later the Executive Director of the Reichsvertretung.

It was not Buber's first meeting with believing Christians. A few years earlier, he had spoken at a session of a missionary society dedicated to the propagation of the Christian faith among Jews. He had agreed to this, since he felt that an invitation demands an answer. Yet he began by saying, "As a Jew waiting for the world to be united under the Kingdom of God, I see in the missionary appeal to the Jews a hindrance to the fulfilment of that expectation". Of course, this was an address, not a dialogue. However, the day of the "Gespräch" with Karl Ludwig Schmidt was only two and a half weeks away from the assumption of power by the Nazis. At that juncture of history, what did the Protestant and the Jew have to say to one another?

Like other discourses by Buber, this was not a one-evening affair. Letters were exchanged beforehand, and the correspondence with Professor Schmidt continued until after the Second World War. The topic agreed between them was "Church, State, People, Judaism". "Judaism" replaced Schmidt's suggestion of "Synagogue", since Buber felt that he could not speak for the Synagogue, nor did he feel that the word described the fullness of Jewish existence. The inclusion of "State and People" gave Schmidt the opportunity of turning against anti-Semitism and racism, which he, strangely enough, regarded as a movement bent on economic and social reforms. He disavowed any kind of "Volks-tums-Metaphysik", if for no other reason than that it failed to meet the real problem that the Jew presents to the Christian. Buber spoke about the exclusion of the Jew from primary production, about the obstacles he faced in his endeavour to participate in creative life. Emancipation had offered no cure; for what it grudgingly granted to the individual, it denied to the people. People and religion, however, were inseparably bound up in Jewish existence, and without the people, Israel had no reality. It was those factors, among others, that brought Zionism into being. Zionism, however, would fulfil its task only if it guarded against an exaggerated nationalism.

The real subject of the debate was "Israel". Schmidt had been asked by his hosts, the Lehrhaus, to stay clear of apologetics as well as of polemics. Somewhat mockingly, he took note of this caveat, but that did not prevent him from presenting, vigorously and forcefully, the claim of the Church to be the true Israel and, with it, the right and duty of the Church

to preach the Gospel to the Jews. He added, "If the Church were more Christian, the dispute with the Jewish people would be even more outspoken than it can be today". This was the heart of the matter; it determined the relationship of the Christian to the Jew, as was already evident in the New Testament. "If the Jews had accepted Jesus, there would not have been Golgatha, no suffering of the Corpus Christi; then the God-ordained end [sic] would have been here in all its perfection". It was not the Crucifixion, for which all contemporaries were equally responsible, but the rejection of the Messiah which had saddled the Jews with an enormous burden. "World history, which, with all its glorious manifestations, is a story of terror, could only take its course because the Jews did not enter into the Church". This astounding verdict was comprehensible only on the basis that there is one meaningful history, the history of salvation—within the Church. The early principle of *extra ecclesiam nulla salus* was not only, Schmidt said, a Roman Catholic doctrine. It was valid also for those Christian persuasions which did not belong to the *ecclesia visibilis*. All Christians shared the belief that no tower of Babel, no division of tongues, peoples and races could prevent that ultimate unification of mankind, for which, in the words of the Apostle Paul, there exists "neither Jew nor Greek . . . bond nor free".

The Church's vision of Israel, Buber replied, was one thing, but against that knowledge stood another knowledge—that which the Jew had of himself, of his hidden reality. "We, Israel, know of Israel from within and in this knowledge that we have of ourselves we do not recognise the finality of salvation within the history of man; we know of no incarnation in any of God's revelations, and we are certain that Israel, the Israel of the Covenant, does not stand rejected—in spite of its lapses, of its alienation from God, in spite of the Galut, about which both speakers have spoken, each in his own way. It is this knowledge that we have of ourselves that the Church denies to the Jew, accusing him of not wanting to believe". Instead of further argument, Buber presented what amounts to a mighty parable, drawn from his frequent visits to Worms. There, he said, is a cathedral, there is also a Jewish cemetery. What a contrast between the symmetry of the dome and the chaotic disorder of stones and ashes! "I stood there and was at one with my forefathers . . . I stood there and suffered all and suffered death; all the ashes, the brokenness, the voiceless pain, are mine. But the Covenant was never cancelled".

Some of the arguments in this debate belonged to the standard equipment of old religious disputations, particularly those forced upon the Jews during the Middle Ages. If it strikes us as strange that an appeal for conversion should be made before a Jewish audience in the year 1933, it is no less strange that we find in the dialogue so few reminders of the Germany of 1933. Schmidt did mention

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## Jewish-Christian Dialogue

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the small numbers of the Jews, amounting to not even 1 per cent of the total German population. He did raise one disingenuous question: why did some Jews side with the Conservatives while others joined the Revolutionaries? This point is well known from the antisemitic literature of those and earlier days. Likewise, when Buber said, "I look around the world and find it unredeemed", he was not saying anything new, although the listeners may have noticed a particular emphasis in his words.

By and large, however, there were no references to the surrounding contemporary world. This also applied to many Christian publications appearing after the Nazis had come to power. Shock and euphoria existed side by side, and many documents of that period give no idea of what was really happening. And even if the threat was seen, it was often conceived in rigidly narrow terms. For instance, the same issue of *Theologische Blätter*, edited by Schmidt, in which the dialogue was printed in full (1 September 1933), carried another article entitled "The German Union of 1933", by Professor Herman Sasse. This described how, on July 11, 1933, the Lutheran Churches of the German lands had been unified, that is nazified. Henceforth teachings and guidelines in matters of faith would be subject to the decrees of the newly-created office of a "Reichsbischof". Sasse called this one of the darkest days of the Lutheran Church since it meant the complete abrogation of the Augsburg Confession, the loss of independence of the "Länder" Churches and of the freedom of conscience within Lutheranism. A "dying church" had betrayed Luther. It apparently did not concern the author that in a totalitarian state more could be at stake than the integrity of the Lutheran Confession. Nor did it occur to him that Luther himself might have had something to do with the forces that had been let loose in Germany. Nor did this strike his Jewish contemporaries, with the notable exception of Leo Baeck.

When the dialogue was published in Autumn 1933, the Third Reich was already well on its way. The titles of the theological books advertised in the same issue are indeed eloquent; the journal also contained an appeal to theological students to join the Storm Troopers. Shortly afterwards, Professor Schmidt left Germany for a chair in Switzerland; Buber remained, to become the leader of Jewish adult education in Germany until the Gestapo silenced him.

In conclusion, it may be noted that, in the debate, both Schmidt and Buber expressed doubts as to whether a dialogue between the two religions was possible at all, whether it would not prove an exercise in futility. Their answers to this vexed question give the feeling that their doubts were not entirely resolved.

Moreover, although, as mentioned before, some of the arguments and responses may not have been new, there was a special tone in Buber's words and approach. A note of urgency imparts itself to the reader after almost half a century. For Buber, however, this note of urgency was not prompted by a special occasion, its time and circumstance. It was part of his style and therefore of his character. Whether he read from one of the Prophets or interpreted a Biblical narrative, looking for a key word, whether he addressed a crowd or conversed with a visitor, Buber always had an air of intensity, that note of urgency in which his vis-à-vis could become a partner and the fleeting moment a transcendent event.

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## HOLOCAUST ON SMALL SCREEN

When the seven-and-a-half hour Holocaust film was shown to American audiences some months ago, it was seen, wholly or in part, by about 120 million viewers, and it started a heated discussion which is still continuing. Elie Wiesel, Professor of Humanities at Boston University and himself a survivor, called it "an insult to those who perished and to those who survived." As opposed to this, conversations with students and other young people revealed that they had been almost totally ignorant of the events shown, and they were keen to learn more about them. American viewers of German origin objected to the film's effect in kindling anti-German feelings.

After the film had been shown on BBC TV on four evenings, the controversy was carried on in a late-night discussion. A panel, including Rabbi Hugo Gryn, the jurist Professor Fox, and the critic Milton Shulman, came to the uneasy conclusion that, whilst the soap opera treatment was to be deplored, it might have been difficult to watch a more realistic sequence, and that on the whole the educational value outweighed its shortcomings. Perhaps the feelings could not have been better summed up than by Rabbi Gryn, himself a survivor of Auschwitz and several other concentration camps, who exclaimed: "We were too polite to explain what has happened. The film has thrown the lid off the subject." As in the U.S., in this country, too, there had been many young and quite a few not so young viewers to whom this performance, notwithstanding its Hollywood approach and numerous factual mistakes, for the first time gave an idea of what had happened. A few days later, the papers reported that an 80-year-old Jewish woman had killed herself after seeing the film, because, though she had lost a number of relatives, she had previously been unable to visualise the harassing details.

Our group of Jewish refugees from Nazi Germany had its own misgivings. Some refused to watch. Those of us who did, found many discrepancies apart from the obvious ones objected to by most of the reviewers. Just because we have witnessed many events which led up to the final unspeakable horrors, we were perhaps more upset by the inadequacy of the underlying research. It is well known by now that not only survivors of the camps, but also at least two former Nazi officers were consulted as advisers in the making of the film, but it would appear as if pre-war refugees from Germany were not much involved in supplying the background material. There are many obvious and avoidable errors in the presentation of dates and facts between 1933 and the outbreak of war. Furthermore the Weiss family, which for the sake of the plot, had to comprise a variety of widely different characters among its members, is hardly typical of an average German-Jewish family, and the atmosphere in which Jews in Germany, faced with gradually deteriorating and humiliating developments, lived under the Nazi régime during the pre-war period, is not adequately caught.

Nevertheless, with all its shortcomings, the series has served a useful purpose and will continue in doing so. One of the effects we hope for is that it will stimulate the urge to get to know the actual details of the darkest period of German history. Even the Israeli Government has set aside its reservations and decided to have the film shown on Israeli screens. Germany, too, will show the film, probably very soon. Yet the question, through which channel or channels it will be broadcast is still under discussion. The responsible quarters in the Federal Republic are anxious

to secure proper comments on the performances because, in the light of past experience in similar ventures, the performance itself might be apt to belittle the events which must be faced as part of the German past. This problematic position was also touched upon in a BBC interview with Mr. Herbert Sulzbach of the Federal German Embassy in London, a Jewish refugee who for several decades has worked for Anglo-German and German-Jewish understanding.

To provide background material on the subject, the Holocaust Remembrance Group in London has published a booklet with maps and photographs which supply additional information. Over 50,000 copies are being distributed to synagogues and some 60 Jewish communal organisations throughout Britain and Northern Ireland. The group has also issued a special lesson plan for schools and youth clubs. The Chief Rabbi, the Haham Dr Gaon, and Rabbi Kokotek, chairman of the Council of Reform and Liberal Rabbis, asked all ministers to devote a sermon to Holocaust. The same was done by the Council of Christians and Jews.

### In South Africa

The private company, which showed the controversial "Holocaust" film on South African Television, published advertisements including pictures of concentration camps and the words "With a cast of six million Jews". The South African Yad Vashem Memorial Foundation and other Jewish institutions caused the company to change the advertisements and demanded an apology to the memory of the six million victims. Mr. Hymie Segal, the Jewish marketing manager of the company, said he did not think the wording was offensive, but it would be changed.

### "When Compassion was a Crime"

During the Holocaust discussion there has been a demand for a re-issue of the late Rev. Leuner's "When Compassion was a Crime" which, first published in 1966, has long been out of print. Oswald Wolff Publishers have therefore decided to bring out a reprint with an introduction by Terence Prittie in the near future. It is a timely attempt to do what Yad Vashem does in its "Avenue of the Righteous": to remind the world that there were Gentiles who risked their own safety and freedom by helping Jews to survive and escape. Their heroism and suffering, too, should not be forgotten.

### REWARD FOR PROOF OF GAS-CHAMBERS?

Erwin Schönborn, the notorious chairman of the Right-extremist Fighting Federation of German Soldiers, has for over three years distributed leaflets promising a reward of DM 10,000 to anyone who could prove beyond doubt that there had been gassings in gas chambers of German concentration camps. The leaflets stated that no camp survivors from Poland, Israel, or the USA would be accepted, as such witnesses had been known to perjure themselves in court. Schönborn has now published a statement, saying that the first witness from Germany who claimed to be able to prove such gassings, had appeared. He was a former member of the Hitler Youth and the SS who also claimed to have proof that Adolf Hitler personally gave the order to kill the Jews. Schönborn says that in consequence of this testimony, his Federation had withdrawn the pamphlets and had informed the courts in Frankfurt, Fürth, Nuremberg, and Hamburg, where cases against him and leading politicians and scholars are pending. He adds, that he is only concerned in establishing the historic truth, but that to him the new testimony appears incredible and nonsensical.

## HOME NEWS

## Anglo-Judaica

## ANTISEMITIC REMARKS IN "EVENING STANDARD"

In an editorial on the anniversary of Russian intervention in Czechoslovakia, the "Evening Standard" said that under Dubcek there had been a "middle-class, cosmopolitan Jewish-Czech ruling clique". After protests from Jewish and non-Jewish organisations and individuals, the paper printed a retraction in its letter column two days later, acknowledging the phrase as being offensive and withdrawing it. This was after Sir Keith Joseph had written to the editor, Mr. Simon Jenkins, criticising the article and saying: "Jews have played their part in Czech life since the Middle Ages, but no normal person could conceivably argue that Jews dominated either the Masaryk-Benes Republic or the short-lived Dubcek régime. The only period when any prominent influence was played by politicians of Jewish origin was during the Stalin period, but these men were deliberately destroyed by Stalin and his surviving Czech henchmen in the deliberately anti-Jewish Slansky show trials."

In a second letter, published in the "Daily Telegraph", Sir Keith said the "Evening Standard" had "exploited antisemitism in a blatant and mendacious fashion such as has not been seen in a national newspaper in this country for a generation."

## LEYLAND DEALINGS WITH ISRAEL

Some time ago, Egged, Israel's transport co-operative, negotiated to buy at once 150 Leyland buses, costing £3½ million, and a further £55 million worth over the next five years. However, the Israeli Government requested that, as part of the deal, Leyland should either establish an assembly plant in Israel, or allow the Israelis to produce spare parts under licence. A Leyland spokesman said that, contrary to statements in the British and Israeli press, there was no political obstacle in the negotiations, but that there were still some commercial difficulties to be overcome. Leyland has supplied Israel with trucks and buses since the early 1960s and was for some time on the Arab boycott list.

## BRITISH YOUTH COUNCIL FOR PLO

At the recent World Youth Festival in Cuba, Mr. Peter Mandelson, chairman of the British Youth Council, said that, while any peace settlement should guarantee Israelis the right to live within secure borders, the rights of the Palestinians to a national homeland should be recognised, as should the PLO's position as the legitimate voice of the Palestinians. Among organisations affiliated to the Youth Council are the Union of Jewish Students and the Association for Jewish Youth. Both declined to send representatives to Cuba and were not represented on the preparatory committee. Mr. Mandelson stated that Yasir Arafat who attended the conference as a guest of President Dr. Fidel Castro, had wanted a meeting between Israeli and Palestinian delegates, but that Iraq and Libya had objected to the presence of Israelis.

## ANTISEMITIC BOOK IN LIBRARY

In a Highgate Library, a book "The Brief for the Prosecution" by C. H. Douglas published in 1945, was found by a reader to contain antisemitic references such as "the rich powerful body of Zionist Jews", "Jew Financier Rothschild" and others. The author claims that the "Zionist Jews" work in Palestine by the same methods of assassination and terrorism as were allegedly financed in Russia by New York Jews. A spokesman for the library said it was not possible for the staff to know every one of the million books distributed to public libraries, but the book would be withdrawn.

## DISGUISED ANTISEMITISM OF NATIONAL FRONT

A report published by the Institute for the Study of Conflict states that "behind the National Front's nationalism, racialism, populism and its admitted belief in a conspiracy of some kind is a thinly disguised anti-semitism". Richard Verrall, editor of the Front's "Spearhead" magazine, is quoted as saying that a small group of immensely powerful men were using their economic power in the "pursuit of a totalitarian objective of which the great mass of ordinary people are largely in ignorance. . . . We will have to admit that Zionist interests preponderate in the powerful circles of international finance. . . . It has probably provided the real driving force". Verrall then attempts to deny that this was the same as "an exclusively Jewish conspiracy which accords only partially with the facts". The report mentions that the influence of the NF is at the moment declining, because in the public mind it is associated with street violence, but in the event of renewed social or economic crisis, "it may again capture the allegiance of disaffected elements to a politically significant extent".

## GOOD-BYE TO LYONS

Many refugees will treasure fond memories of the time when, on their arrival in England, Lyons tea-shops gave them a chance of a cheap meal or a talk to fellow-refugees over a cup of that rare commodity, decent coffee. What many of them did not know then was that this very English institution was founded in 1887 by Barnett Salmon and the four Gluckstein brothers who were the sons of a poor immigrant from the Rhineland, starting with a flourishing cut-price cigar shop in the East End. Now J. Lyons & Co. are being taken over by the giant Allied Brewery—the end of an epoch.

## MEMORIAL SERVICE

Sunday, October 22

The eighth Interdenominational Memorial Service, organised by the Willesden Branch of AJEX, in memory of those who died in Prisoner of War or concentration camps, will be held on Sunday, October 22, at 3 p.m., at the Prisoners Memorial, Gladstone Park, N.W.2.

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## Dictionary Success

Mr. Shloimovitz of Salford, who has fought for years to have the definition of "Jew" in English dictionaries changed, has recently achieved success. The Longman Dictionary of Contemporary English now defines the word as "a member of a race or religion living in the land where Christ was born about 2,000 years ago, some of whom now live in Israel, and others in various countries." This definition is followed by a remark that a slang use of this word should be avoided as likely to give offence to Jewish people. Longmans sent a photocopy of the relevant page to Mr. Shloimovitz.

## Maimonides Exhibition at British Museum

A Maimonides Exhibition is shown at the King's Library of the British Museum to commemorate the 800th anniversary of the completion of his "Mishna Torah". It contains a number of copies of the book and other works of Maimonides and several letters and manuscripts. A leaflet with the facts of his life and works and a thorough bibliography is obtainable free of charge at the museum. Amongst the exhibits are several early printed works and a beautifully illustrated Mishna commentary in Arabic, written in the Yemen in the fourteenth century.

## Swan-song for Mentmore

More than a year after the sale of the Mentmore art treasures, a Festival of Flowers was held at Mentmore Parish Church to bid farewell to the Rosebery family. The three-day festival depicted events from the history of the Rothschild-Rosebery occupation of the house since it was completed in 1855. Lord Rosebery donated to the Church a hatchment (Wappenschild) found at Mentmore Towers during preparations for the sale. Hatchments were usually placed over the main entrance of a house when a member of the family died, and its heraldry indicated which member it was. This particular hatchment is that of Hannah née Rothschild whose marriage in 1874 to the Earl of Rosebery brought the Rothschild property into the Rosebery family.

## Leo Baeck Lodge Awards

The Leo Baeck B'nai B'rith Lodge has so far allocated some £18,000 this year for scholarships to enable 30 students to continue their studies in this country. Twenty-five of them are Israelis, one is from Argentina and four live in Britain.

## A New Way of Raising Funds

The Birmingham Jewish United Benevolent Board decided not to hold its usual fundraising dinner and ball, and to sell tickets for a non-ball instead, promising that purchasers would not be pestered with tombola and raffle tickets and similar extra expenditure. The non-ball realised a profit of about £2,500. Is this a shining example for other organisations?

## Equality of the Sexes

The new executive of the Birmingham Progressive Synagogue has shown its progressiveness by having an equal number of men and women.

The Executive Committee of the  
ASSOCIATION OF JEWISH  
REFUGEES

wishes all members a  
VERY HAPPY NEW YEAR  
and thanks them for their continuous  
support.

# NEWS FROM ABROAD

## UNITED STATES

### Election-Year Tactics

Contenders for offices in the New York gubernatorial elections are wooing the Jewish vote. Governor Hugh Carey, who is running for re-election, is seen at anti-Nazi, anti-Soviet and pro-Israel rallies as well as synagogue dinners and Jewish old-age homes. Mr. Duryea, the Republican State Assembly leader, visited Israel on a "fact-finding mission" and had his photograph taken at the Western Wall. He spent an afternoon with children at a Chassidic settlement and joined in Hebrew songs.

### Nazi Guard a Victim?

A Federal Court in Fort Lauderdale, Florida, has ruled that Feodor Fedorenko may retain his American citizenship in spite of concealing his service as a guard in the Treblinka concentration camp. Judge Roettger said the 71-year-old former Ukrainian had himself been a victim of Nazi persecution, having been pressed into service when the Nazis invaded Poland. The judge accepted his denials to have committed atrocities despite evidence from six Treblinka survivors that they had seen him torture and shoot Jews. At a press conference, Judge Roettger said he felt that the witnesses had been coached and their memories were faulty.

### Pro-Jewish Churchman Dismissed

The Rev. Isaac A. Rottenberg was dismissed from his job as communications director of the (Dutch) Reformed Church in America after a series of controversies when he defended Jews and Israel against attacks in the National Council of Churches. Mr. Rottenberg and his wife are both survivors from concentration camps, his father was killed in one. He has stated that whenever concerns were raised in the Council about antisemitism, the Holocaust or neo-Nazi movements, attempts were made to trivialise them. He also criticised the continued presence in the Council of Archbishop Trifa, head of the Romanian Orthodox Episcopate in America who has been the subject of a deportation investigation for alleged compliance with the Nazis in war-time Romania.

### Memorials Everywhere

Mr. Paul Lewis, who came to the United States in 1922 and who lost almost his entire family in the Holocaust, has built 14 memorials to the six million victims in different parts of the United States. He paid for them from the fortune he made in commercial building. Memorials have been built in Brooklyn, Syracuse, Washington, Chicago, Denver, Memphis and Baltimore so far, others are to follow.

### Barmitzvah Lessons over the Telephone

London-born Orthodox Rabbi Max Newman in Cincinnati is preparing a pupil who lives in Alpena, Michigan, 700 miles away, for his barmitzvah in regular weekly lessons over the telephone. He will, however, fly to Alpena for the barmitzvah when the time comes.

## NAZI ACTIVITIES IN BRAZIL

Since the arrest of Gauleiter Wagner in April, there have been pro-Nazi and anti-Jewish manifestations in six towns. Swastikas and slogans such as "Deutschland über alles" and "Death to the Jews", were daubed on the walls of municipal buildings, a monastery and Jewish institutions. The governor of the province of Rio Grande do Sul where most of the manifestations took place, has ordered a rigorous inquiry.

## CANADIAN JEWS SAIL FOR ISRAEL

Fifty-year-old Mr. Peter Kersen, a Quebec mechanical engineer, his wife and their two children of 17 and 13, crossed the Atlantic in a sailing boat in 20 days, landing at Cork. From there they proceeded to London and flew to Israel, where they met their 15-year-old daughter, Kaly, who is touring the country and studying. Two years ago Mr. Kersen won an appeal in the Ontario Divisional Court vindicating his refusal to attend a civil court hearing on the Day of Atonement, for which he had been fined £4,500.

## SOUTH AFRICA

### No rabbi on TV

Dr. Koot Vorster, the Moderator of the Dutch Reform Church, has opposed a request by Jewish viewers that a rabbi should occasionally conduct the "Epilogue," a religious programme which ends each day's viewing, on the grounds that "it would not be right for Jewish people who had gone against Jesus, to be involved in the Epilogue. Dr. Vorster is the brother of the South African Prime Minister. The South African Jewish Board of Deputies has stated that no rabbi had ever appeared on TV, except for the senior Jewish army chaplain who was once interviewed.

## FRANCE

### Doctor sentenced for antisemitism

A Strasbourg doctor, who was also leader of a right-extremist West German group "New National Europe" and of an Alsatian autonomist movement, was fined over £12,000 for having called Albert Schweitzer a "pro-semiter" with a Jewish wife and claimed the superiority of the Aryan race over the Jews in his monthly "Elsa". He had also insulted the French Minister of Health, Miss Simone Veil.

### "Mein Kampf" Publishers Fined

A Paris court awarded damages of about £10,000 to the International League Against Antisemitism and Racialism against the publishers of Hitler's "Mein Kampf", the Nouvelles Editions Latines. The court ordered them to withdraw the book or to publish it with the text of the 1972 French law against racialism on the front page, together with an extract of the verdict in the Nuremberg trials.

### NO VISA FOR RABBI MELCHIOR

For the second time, the Chief Rabbi of Denmark, Rabbi Melchior, was refused a visa to visit the Soviet Union on the pretext that no hotel accommodation was available. Two politicians who were to have travelled with him, received visas. Rabbi Melchior has been prominent in activities on behalf of Soviet Jews.

## WEST WALKS OUT AT RACE CONFERENCE

In Geneva, 13 Western delegates walked out at the UN world conference to combat racism and racial discrimination after the vote was taken on a resolution which condemned Israel for her co-operation with South Africa in the military, economic, and nuclear field and referred to "the practice of racial discrimination by Israel against the Palestinians in the occupied territories." 26 countries, including Romania, were absent when the vote was taken, another 20, including Spain, Portugal and Japan, abstained. The United States and Israel boycotted the conference because the 1975 UN resolution, equating Zionism with racism, has never been repealed. West Germany was among the 13 nations voting against the resolution, because as her spokesman said, they wished to show their opposition to the deviation from the initial purpose of the conference.

## QUISLING REVIVAL

According to the Norwegian press, there are a number of fellowships of the old Quisling party, the *Natjonal Samling* scattered all over Norway. A so-called "Social Individualist Community" in Bergen has begun a correspondence course on Quisling's thoughts and ideas, and former Nazis have opened an Institute for the Occupation of Norway in Oslo.

## AUSTRIA

### Anti-Nazi Move in Vienna

The Austrian Justice Ministry has taken legal action against *Aktion Neues Recht*, the most extremist of all the neo-Nazi groups in Vienna, in order to have it banned. The group's headquarters was searched by the police, and numerous documents were confiscated. A large-scale meeting planned by the organisation and the Austrian National Democratic Party in Upper Austria has been banned.

### Orthodox School in Vienna

The Talmud Torah School in Vienna, Austria's only Orthodox Jewish school, has been recognised by the Education Ministry as a public school and will receive government subsidies like other denominational schools.

### Synagogue Protest

In 1971, the Vienna community sold the synagogue in Krems, a town to the west of Vienna, to a co-operative stores group, because it was in dire financial straits. The synagogue which is about a hundred years old and survived the synagogue burnings in November, 1938, because it was built in a densely populated district, is now facing demolition. There has been strong protest from the country's Jewish community.

## MARCEL MARCEAU A GREAT JEWISH MIME

Marcel Marceau, the world-famous pantomimist who has just concluded a successful season at London's Sadler's Wells Theatre, is the son of a kosher butcher and a survivor of the Nazi occupation of Paris. He is about to open an international mime centre in Paris where he said he would like to see Jewish and Arab students working together. He also said that the death of his father in the Holocaust had taught him that there was nothing worse than ignorance, and to that extent his being Jewish had influenced his career.

## BELSIZE SQUARE SYNAGOGUE

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C. C. Aronsfeld

## RESISTING BLACKMAIL

### Arab Boycott threatens not only Jews

After the Nazi boycott of Jewry, the Arab boycott of Israel is something of an anticlimax. Somewhat *déjà vu*, up to a point, and it might be thought that the original performance was not perhaps such as to invite a repetition, but then history tends to be repetitive. The model is noted in the new, well documented book on the Arab boycott\*, though the parallel is not elaborated, which seems a pity since it is instructive, not so much because of the basic design as because of the side-effects—the involvement of those not directly affected. Precisely as the Nazis hit a great many more than Jews, so the Arabs are taking on not only Israelis, and it is the third parties that merit the most searching attention. The book, therefore, is not so much about the economic war "against the Jews" as about the war against all who are faced with blackmail.

The Nazi experience offers a classic example. The Arab procedure now virtually rehearses the brazen attempts to "Aryanise" foreign firms by demanding proof of "Nordic" descent. Some Governments then had the guts to stand up to the "impudence" of "applying in another country a German law which is offensive to the general sense of justice". Others did not, and so the boycott, in its secondary and tertiary stage, appeared effective while in fact it rarely matched the ingenuity and determination which managed to spot the inescapable loopholes.

Of course the stakes now are bigger. Arab oil can fuel the screws of extortion until the whole of the international economy is held to ransom and (say the authors) "the mad scramble for petrodollars combines with avarice and fear, causing cowardly companies and timid governments to surrender to Arab pressure". Especially countries as vulnerable economically as Britain may easily offer a sitting target: the bonanza of a share in the

Arab oil wealth must be as tempting a sight as Marks & Spencer are to any Middle Eastern tourist.

Accordingly the British Government has adopted Oscar Wilde's maxim that the best way of getting rid of temptation is by yielding to it. A Foreign Boycotts Bill sponsored by the Liberal peer, Lord Byers, was shelved, and little was done to uphold companies threatened by the boycott. On the contrary, even a Government agency, the Post Office, recently gave in to Libya (of all countries) because "we have to respect commercial confidence".

#### No Legislation

The House of Lords Select Committee (which published its report after this book had appeared) handed down a Solomonic decision: on the one hand, it discouraged anti-boycott legislation because Britain's economic interests could be seriously damaged, and on the other, realising that the boycott thrives on any failure to resist, it equally discouraged Government cooperation (or collusion) especially where British companies wrongly believed that surrender was necessary to keep Arab markets.

It isn't. Leylands effectively fought back and when Barclays declared that "an international bank cannot submit to pressure of this sort and must work to support tolerance against intolerance", the boycotters turned tail. This was even more apparent where US companies were concerned. After President Ford had made it clear that "such discrimination is totally contrary to the American tradition and repugnant to American principles", firms like General Motors, American Express, Ford and Hilton demonstrated (says this book) that "individual Arab states will

treat the boycott 'flexibly' or ignore it altogether if it is in their own economic interest to do so". More recently, the Iraqi Government permitted machinery and spares to be obtained from blacklisted companies because the Americans they hoped to deal with refused to be manipulated.

Similarly, when the Germans told the Arabs that while willing to provide non-military industrial assistance, they would continue to trade with Israel, not a squeak was heard from the imperious Boycott Office. That policy proved, literally, good business into the bargain: Israel switched orders to Germany (and Sweden); some firms indeed have found it an advantage to operate in Israel because of its advanced scientific research facilities.

Other countries also took a definite stand. The USA passed an anti-boycott law, so did France, though in a peculiar manner, by way of an amendment to her Race Relations Act, trying to make the best of both worlds. As France is largely pro-Arab, at least officially, a loophole in the law permits the Government to block any legislation which may not be considered "in the interests of the French community". Russia has voiced no objection; while resenting as interference any foreign criticism of her persecution of dissidents, she does not mind her Arab protégés' gross interference in the normal practices of trade and commerce. Jews of course have been active in resisting the blackmail, though the idea of a Jewish counter-boycott found no favour with a conference of Jewish leaders.

#### International Action needed

But whatever individual countries and organisations may or may not do, the essential thing will be to secure international action. Even in USA an anxiety has been noted about what the effects might be of the anti-boycott law on the security of jobs, on US-Arab trade in general, and what may happen if Europeans were to gain at American expense by complying with the boycott. The European Economic Community (EEC) which has "association" agreements with Israel and most Mediterranean states, is virtually committed to combating the boycott, but both the entire community and its nine constituents have yet to show the courage of their convictions.

In USA again, resistance to the boycott may conceivably stir up anti-Jewish feeling which could be exploited by Arabs and would of course affect not only the future of the Jews. It need not perhaps be assumed (as is done by the authors) that "antisemitism is the ideological concomitant of the Arabs' total war against the Jewish state"; any "historical antisemitism of the Arab world" appears no more relevant than any other variety of "historical antisemitism". Arabs are as likely or liable to be anti- (or pro-) Jewish as other Gentiles; the saga of the Golden Age in Arabia has merely served to obscure the realities of the Galut.

Therefore, such antisemitism as infests the issue now seems rather conditioned by the circumstances so far as the Arabs are concerned, and elsewhere, the authors properly point out, "the lure of 'Arab money'... can commend anti-Jewish policies to businessmen who ordinarily would never discriminate" (though would readily blame Jews for wanting money).

But this is an old story in which the Arabs now appear as new *dramatis personae*. It remains to be seen whether the world at large, having all but forgotten the past, is prepared to relive it.

\*Terence Prittie and Walter Henry Nelson, *The Economic War against the Jews*. London. Secker & Warburg. 1978. 269pp. £5-90.

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## A NEW LOOK AT ST. JOAN

A most attractive little book—*Joan of Arc: Legends and Truth* (published by Philip Goodall, London, at £2.95)—reveals that we have amongst us a writer, classical scholar, philosopher and historian who so far has shunned the limelight. Felix Grayeff, born in Königsberg in 1906, left Germany as a Jewish refugee to settle first in Australia, then in New Zealand and eventually, a quarter of a century ago, in England. "My migration to English-speaking countries in my early thirties," he says, "has had a profound impact on my thinking and writing . . . I was still flexible enough to absorb English approaches to philosophical problems, and I believe that my work has greatly profited in many respects by my ability to synthesize English and German cultural influences." This is a positive attitude to emigration which, I am sure, many of us share but few proclaim.

Grayeff began his career as an author at an early age with a book on the Maccabees' fight for freedom, following it up with a commentary on Kant's philosophy, translated into a number of languages; his biography of Henry VIII has just been republished in Germany, and his other books on Aristotle, Descartes, and Lucien Bonaparte have been widely acclaimed by historians and philosophers in this country and on the Continent. His latest one, however, should also find many readers among the lay public: it is lucid, written in simple but elegant language, and sheds much new light on one of history's most fascinating figures.

First of all, Grayeff puts Joan of Arc and her dramatic life firmly in the context of European power politics. The world of the early fifteenth century, he explains, was dominated by two great empires, the Holy Roman one in the West and the Ottoman in the East, with some hotly disputed territories in between. The struggle for influence in these areas prompted the Sultan, for instance, to support the Bohemian Hussites, whose leader Hus was promptly burnt at the stake in 1415 on the order of the Holy Roman Emperor, Sigismund. And it was he, argues Grayeff, who could pressurize the English to do the same to Joan, for the Roman Empire was at

the time England's one reliable ally. France's horror at the execution of her national heroine did not concern him much: "From his imperial height he must have looked upon it as a matter of small significance to condemn a young woman, though she had been the companion of a prince, a commander of armies, and was still an object of adoration for many thousands of her countrymen."

But what was "the Maid" really like? A country girl, steeped in religion, who began to hear "voices" in her puberty — nothing extraordinary. Later, they told her exactly what to do, urging her "to attempt what she felt she must—leave her parents and fight for France." Grayeff believes that many people in the past and present have heard such voices "of our conscience," commanding us to decide on some actions which we ought to take, though we may be afraid of the consequences. He quotes Voltaire: "History is a collection of generally accepted myths", and he points out that all we know about the "saints' voices" is what Joan herself claimed.

The legend of the virgin, coming from among the people, made France rally behind her, and her soldier's attire helped her image. One might ponder about the significance of her masculine appearance: was she a cryptolesbian, or a distant forerunner of women's lib?

Grayeff gives a new, detailed account of her capture after the Burgundians had trapped her on a drawbridge, and of her trial, "conducted on the lowest conceivable level", symptomatic of the "banality of evil", a phrase coined by Hannah Arendt. The judges tried to prove that she was not at all a virgin, but a "lax, dissolute person" to whom the archangel Michael may have appeared naked. Had she not been a prostitute? Did she not dream that the women saints touched her? Did she not claim that God told her to wear men's clothes? To all these leading questions she had quick, effective answers which showed her ready sense of humour; but this we know already from Bernard Shaw's play.

The book gives a short account of the Tribunal of 1456, under the Archbishop of Rheims, which rehabilitated Joan, who had been burnt alive in 1431, to the full; her condemnation was pronounced null and void, the charges brought against her had been "slandrous, fraudulent, vicious, and evil". Alas, the Tribunal could not resurrect her, and if it had had the power to do so, it might have decided differently. Grayeff ends with another rehabilitation—that of the king she had crowned. Far from being cowardly, effete, and inefficient, Charles VII was "one of the most successful monarchs in the entire course of European history", uniting France and bringing the Hundred Years' War with England to an end.

### LEADERSHIP COURSE FOR THE YOUNG

The Young Jewish Leadership Institute, which was recently founded, is based on a forty-week study course in London, followed by three weeks in Jerusalem in the summer of 1979. The courses in London will start on October 18 at the Maida Vale Centre of the Spanish and Portuguese Synagogues. Participants will have to pay £40 and are expected to come from the ranks of people between the ages of 20 and the middle 40s to intensify their knowledge of Jewish affairs. Candidates will be required to submit a paper on Judaism, Zionism, and the Jewish world today and in history.

### WHAT HAPPENED TO RAOUL WALLENBERG?

The Austrian war-crimes investigator Simon Wiesenthal has called on Sweden to boycott the Moscow Olympic Games in 1980 unless the Russians reveal what happened to the Swedish diplomat Raoul Wallenberg in Budapest in 1945. He disappeared when the Russians took over the city. Mr. Wiesenthal added that Wallenberg, a member of a very influential Swedish family saved the lives of 25,000 innocent people, mostly Jews. In 1944, he volunteered to help Hungarian Jews and was posted as first secretary to the Swedish Legation in Budapest. He persuaded the Nazis to allow thousands of Jews to go to Sweden, set up a network providing Jewish families with Swedish documents and housed them in 32 buildings flying the Swedish flag. The Russians claimed he had died in Lubianka prison in Moscow in 1947, but Mr. Wiesenthal maintains that, having studied the case for ten years, he is sure that this is not true.

### "VOGUE IN ISRAEL"

The September 15 issue of "Vogue" fashion magazine contained a special "Vogue in Israel" supplement of 32 pages. It illustrated many facets of life in Israel, from the arts to scientific and technological developments, fashions, and tourist facilities. There is no advertising. The idea was first promoted by the Earl of Lichfield, the Queen's photographer cousin who recently visited Israel for the first time. He was enthusiastically supported by fashion manufacturer Peter Blond, a governor of the Haifa Technion. The supplement can be bought separately.

### A REAL-LIFE THRILLER

The Israeli authorities have denied that the German terrorist Hans Joachim Klein has found refuge in Israel. The Right-wing French paper "L'Aurore" had claimed that Klein had collaborated with the Israel Secret Service "Mossad" for a short while, had supplied it with valuable information on international terrorist organisations, and had been given Israeli nationality because his mother was Jewish. According to the paper, he was then given a new identity and money and sent to another country where he lived securely underground. Klein had recently granted an interview to "Der Spiegel" in which he described his part in the attack on the Opec conference in Vienna in December, 1975.

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# THE JEWISH PAST IN GERMANY

Reviewers of books for AJR Information have always been free to express their views, even though they may not always be those of the editor. This policy seems to have worked well, as we are often told by readers that they do or do not agree, but that they find controversial topics rather stimulating. It is always gratifying to know that reviews—and other articles as well—are leading to informed discussions and meet with an interest which often goes far beyond the circle of AJR members.

F. Hellendall's article "The Jewish Past through German Eyes", a review of Leo Sievers' *Juden in Deutschland* in our August issue, has provoked a particularly lively response—a fact which goes to show that it dealt with an issue of major importance to former refugees from Germany. It has touched on a subject with which at one time or another each one of us had to come to terms, because it lies at the very heart of our existence: did we go wrong, and if so, where? Was German Jewry misguided all the way since the heady days of the Enlightenment?

We are printing below extracts from some of the letters that have reached us.  
The Editor

## REPLY FROM PROF. DR. SCHOEPS

Sehr geehrter Herr Hellendall!

Ich bleibe dabei, dass nur "Hellscher"—es sei denn Propheten—1933 voraussehen konnten, was 1942-1945 geschehen ist. Sollten Sie ein Prophet sein, dann sagen Sie bitte voraus, wohin die Politik Begins den Staat Israel bis 1988-1990 gefuehrt haben wird! Wahrscheinlich kann ich sogar Verbindlicheres darueber aussagen als Sie, da mir die Revisionisten in Deutschland schon verstaendlicher gewesen sind als der liberale Einheitsbrei.

Um Ihnen zu erklaren, warum man 1933 den Nationalsozialismus auch anders als nur kriminell ansehen konnte: Es gab die Brueder Strasser mit ihrem norddeutschen Anhang, die der Reichskanzler Schleicher im Dezember 1933 durch Sprengung der NSDAP aktivieren wollte. Das schlug fehl, weil Gregor Strassers Kampfkraft ueberschaetzt wurde. Es gab Reste der Harzburger Front, zu der der Stahlhelm und die Deutschnationalen gehoert hatten. Sie wurden erst allmaehlich ausgeschaltet. In all diesen Kreisen hatte ich Freunde und Kontakte. Es gab den SA-Fuehrer Ernst Roehm, der mir auf Befragen erklarte, er halte den Antisemitismus Hitlers fuer demagogischen Quatsch, der das Ansehen der Bewegung nur herabsetzen koenne (Darueber habe ich in meinem Buch "Ja, nein—und trotzdem", Mainz 1972 berichtet.)

Kurzum, solange es all diese Kraefte gab, war an Hitlers "Endloesung der Judenfrage" ueberhaupt nicht zu denken. Das aenderte sich erst, als das fanatische Kleinbuergertum alle anderen Kraefte in der Partei ueberrannte. Ich habe in meinem Buch "Bereit fuer Deutschland" (zitiert bei Sievers) hinsichtlich der deutschen Juden einen exakten Zeitpunkt genannt: Maerz 1935, als die Juden fuer wehrunuerdig erklart wurden. Die Nuernberger Gesetze vom 15. September 1935 geben

dann nur noch den Punkt auf das I. Dass ich, der Vortrupp oder aehnliche Organisationen fuer die damalige Zeit repraesentativ gewesen seien, habe ich nie behauptet, im Gegenteil. Auch das koennen Sie in meinem Buch nachlesen.

H. J. SCHOEPS

Ebrardstrasse 11  
Erlangen.

## LEFT-WING BIAS

Sir,—The AJR is meant to represent all Jewish refugees in Great Britain, whose political views range from Conservative to Marxist. If AJR Information comments on German pre-war history, this should be done in a non-partisan way. The article "The Jewish Past Through German Eyes" has a pronounced Left-wing bias. Expressions like "white-washing Prusso-German militarism" belong into the "Weltbuehne", or its successors, rather than into an AJR publication. And to denigrate the Napoleonic Wars—officially called in German History "Freiheitskriege"—as "so-called" Wars of Liberation is quite outrageous for a paper edited by former German nationals. To describe the activities of patriotic Jewish leaders like Dr. Naumann and others as "antics of eccentrics" is ridiculous. History will remember them as great men when the "Weltbuehne" literati have long been forgotten.

G. SCHMERLING

20 Bishops Close,  
Old Coulsdon.

## ALL GROUPS "REPRESENTATIVE"

Sir,—If one looks back with sincerity to those years when it was still impossible to anticipate the Nazi crimes, I would argue that the Naumann Group and the R.J.F. were as representative of the wishes and mentality of German Jewry as other groups and organisations. They were all overrun by events.

The "Tendenz-Paragraph" of the K.C. of 1886 reads: "Der K.C. steht auf dem Boden deutsch-vaterlaendischer Gesinnung. Der K.C. lehnt die Bestrebungen zur Loesung der deutschen Judenfrage ausserhalb Deutschlands ab." Forty years ago, I had my trial for alleged "high treason" before the people's court as an anti-Nazi German, not as a Jew.

(Dr.) H. D. FELDHEIM

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## DISTORTED RECORD

Sir,—Permit one who does not have the benefit of an academic background to comment on Mr. F. Hellendall's article. Of course Leo Sievers' book is neither a complete history nor an attempt at "white-washing", it is just a collection of articles published in a popular illustrated paper. The purpose of these articles—especially in 1977—requires no amplification, but alas a vote of thanks.

It is however sad, that your reviewer finds it necessary to re-open old wounds, which have taken a long time to heal. I do object strongly to the words "antics" and "eccentric" when applied to Prof. Dr. Schoeps and the Vortrupp he led. From personal knowledge I can testify that if nothing else, the views held and the attempts made to safeguard the future, were sincere and honest. This small group, having grown up in the inter-war years and experienced some time in the German Youth Movement, simply could not accept any other answer to the problems of their time.

As far as the R.J.F. is concerned, of which my late father was a founder-member, their fight for the honoured memory of the 12,000 fallen German Jews and their work in the fields of Welfare, re-training and Sport, was supported by the majority of the community, irrespective of party politics. Perhaps the reviewer of the new book on the "Frontbund" will show a deeper understanding of this tragic period of our history, as befits a publication such as AJR Information.

HENRY MORLAND

4 West Close,  
Wembley, Middlesex.

## GHETTO UPRISING REMEMBERED

Delegations from factories, organisations and institutions marked the 35th anniversary of the Bialystok Ghetto Uprising by laying wreaths and flowers at places commemorating Jewish martyrdom. When the Nazis begun to destroy the ghetto in August, 1943, using tanks and artillery, 72 Jewish fighters retreated to a bunker in order to escape, but were discovered and killed. Their comrades in the ghetto held out for a whole month, but eventually the Nazis liquidated the ghetto and deported its 40,000 inhabitants to the Treblinka and Maidanek death camps. Only a few dozen managed to escape to the forests and join the partisans.



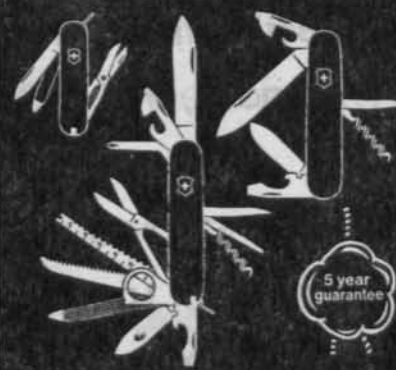
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## NEWS FROM GERMANY

### NO EXTRADITION OF CRIMINALS

As the German Constitution forbids the extradition of German nationals, the West German Government has refused to hand over three men who have been sentenced in absentia in Holland for joining the German Army during the war, and for arresting large numbers of people who were later deported and killed. In 1943, Hitler granted German nationality to foreign citizens who joined his Armed Forces, and this law has never been repealed. All three have lived in Germany since the war, and one of them, Siegfried Bruins, was only recently traced because he had lived under a false name as a German citizen. In 1949, he had been condemned to death in absentia for killing two Jews in hiding. The sentence was later commuted to life imprisonment. He was arrested in Hagen in July, but has just been set free. The Dutch Government has still a list of 350 war criminals, 15 of whom were sentenced to death, another 30 to life imprisonment. Their whereabouts are mostly unknown, and some of them may have died in the meantime.

Investigations have been started against three former Nazi officers wanted by the French for complicity in the murder of thousands of French Jews. All three were discussed in the recent controversial B.B.C. programme "Turning a Blind Eye to Murder," because so far they have lived in Germany unmolested in spite of the fact that they had been tried in absentia in France, and France demanded their extradition. Kurt Lischka, 68, wartime Nazi security chief in Paris, had been sentenced to life imprisonment in absentia in 1950 for complicity in the deportation of 100,000 French Jews. Two other former Gestapo members, Herbert Hagen and Ernst Heinrichsohn, were sentenced for similar

crimes. In 1975, West Germany ratified a treaty with France providing for the retrial of war criminals convicted by courts outside Germany, and this treaty is now being implemented.

The Dutch Ministry of the Interior has just stated that they are looking for two West Germans who have threatened to kill a journalist and a Dutch family who helped to trace another Dutch war criminal under sentence of death.

### AMNESTY FOR N.S. CRIMINALS ?

The historian Golo Mann said recently he thought it was time to stop trials of war criminals with the exception of trials for murder in concentration camps. Franz Joseph Strauss, leader of the C.S.U. and a prospective Bavarian Prime Minister, said in a newspaper article that the time had come to stop collecting incriminating material, investigating people's past, and character assassination. These things were Nazi methods now taken up by Left-wing extremists. There should be a general amnesty for Nazi criminals. The German Statute of Limitation has already once been changed to allow the prosecution of Nazi murderers until 1979, and the Federal Parliament will have to decide in the near future whether to grant another extension.

### PRISON FOR INCITEMENT TO CRIME

Thirty-eight-year-old Wolf-Dieter Eckart, an engineer, was sentenced to two years' imprisonment for distributing 250 duplicated pamphlets referring to Jews as an "uncivilised lot" and "international gang of parasites" whose synagogues should be burned down. In his summing-up, the judge said, that publications of this kind greatly damaged the authority and reputation of Federal Germany and deserved a heavy sentence.

### N.P.D. DEMONSTRATIONS IN FRANKFURT

On the anniversary of the setting-up of the Berlin Wall, some 150 members of the Right-extremist N.P.D. Party demonstrated in the streets of Frankfurt. They were met by 400 Left-wing demonstrators with posters reading "Nazis out of Frankfurt," who threw bottles and colour-bags at them. A strong police force tried to keep the two groups apart with truncheons and water-throwers. Twenty-six men were arrested.

### FINE FOR NAZI SALUTE

Edgar Geiss, a 48-year-old photographer and journalist, was fined DM 9,600 (over £2,000) for giving the Nazi salute at the funeral of Herbert Kappler, the former S.S. police chief of Rome, who was snatched from a prison hospital and taken to Germany by his wife earlier this year. Geiss said that he had only attended to greet an old soldier with the official salute of the German Army. He had also distributed leaflets with the banner headline: "The wind of change has come," in which he said the Federal Republic was choking in corruption and filth, it was full of lies and acting against the true interest of the people.

### COMMEMORATION OF 1938 POGROM

The Central Council of Jews in Germany is preparing for a public ceremony at either Bonn or Cologne to commemorate the 40th anniversary of the 9th November, 1938. Leading representatives of the main parties, the Churches, the Trades Unions, and the Employers Federation as well as Federal President Walter Scheel have declared their readiness to attend.

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# THE ISRAELI SCENE

## THE SAFEST AIRLINE

After the attack on El Al's bus outside the London Europa Hotel, Mr. Mordechai Ben-Ari, the chairman of Israel's airline, said that Arab terrorism was a danger to all airlines, but that El Al had worked out a safety system which, for the past decade, had made it the world's safest line. It had been consulted on security matters by a number of other airlines.

### Cuts in Fares

As reported in last month's issue, El Al has just come to an agreement with the United States. From November 1, it will operate a three-tier service on transatlantic jumbo jets; de luxe (on the upper deck); first class (47 seats in front), and holiday class with no food supplied. During a recent visit to London, El Al's chairman, Mr. Mordechai Ben-Ari, said that it was considered to run a similar service from Britain and other European countries. The difficulty was that normally Jumbo jets would not be used on such flights, and a new system would have to be worked out. Mr. Ben-Ari said that El Al which has just celebrated its 30th birthday, was one of Israel's big success stories. It had operated for 15 years without a loss, and it had not cost the people of Israel a single penny. If hotels did not put up prices, Israel's tourist industry would grow tremendously. He would like to see hotel rates to drop by 50 per cent.

### LAKER PULLS OUT

Because of poor bookings and the unavailability of suitable aircraft, Laker has cancelled, with expressions of regret, its attractive Israel programme. The Israel Tourist Office comments that other bookings for Israel from the U.K. are generally very good.

## A BELATED CONFESSION

In a recently published book "Conspiracy of Silence", Mr. Anthony Pearson states that when Israeli aircraft and torpedo boats knocked out the American telecommunication ship "Liberty" near El Arish on the fourth day of the Six-Day-War, this was a deliberate attack and not, as the Israeli Government had said at the time, a tragic mistake of identification. According to the book, an unnamed Pentagon general revealed to the author that, unbeknown to the Israelis, "Liberty" was accompanied by an American Polaris submarine, and that the Americans had promised the Russians to knock out Israeli missile sites, bomber bases and even air-borne bombers, if Israel tried to send missiles against Arab cities.

## PRaise FOR EZER WEIZMAN

The Arab papers in East Jerusalem and Nablus have lately found words of praise for Israel's Defence Minister, Ezer Weizman, who has gradually changed the policy of the military authorities on the West Bank. For many months no houses of terrorists have been destroyed, and no expulsions have taken place. For humanitarian reasons, several people, expelled as suspect of terrorism, have been allowed to return. A prison sentence against the mayor of Beit Jallah was quashed and he was allowed to resume office. In spite of this relaxed occupation policy, demonstrations and acts of insubordination have decreased in recent months.

## ISRAEL'S CONSCIENTIOUS OBJECTORS

In a letter to Mr. Begin, 100 reserve officers and other ranks declared that they would not defend or guard settlements on the West Bank or the Gaza strip. The letter said that the Government's policy was based on "mysticism, leading to the domination of another people and contradicting the security needs of the State". The "Peace Now Movement" which was also founded by reservists and opposes settlements in the occupied territories, condemned the letter as coming from known political extremists. The Movement stated that military service transcends political debate, even though one disagrees with the policy underlying it.

## YESHIVA PLOT AGAINST GOVERNMENT REVEALED?

Eight yeshiva students, a teacher, and an army officer have been charged in Jerusalem's district court with plotting to overthrow the government and replace it with one based on rabbinical law. 37-year-old Yoel Lerner, a Jerusalem teacher and former colleague of Rabbi Meir Kahane, the Jewish Defence League leader, is accused of forming a secret movement "Gal" (Redemption of Israel) to that effect. The public prosecutor said the group had joined a conspiracy and planned a number of crimes, including assassination and sabotage. They had been supplied with explosives and ammunition by Armand Azram, an Army lieutenant.

## TRADE WITH BRITAIN

Whereas Britain's trade with Israel has only increased from £237 million to £274 million during the last three years, trade with Arab countries has more than doubled (from £1,386 million to £2,702 million) during the same time according to a House of Commons statement by Mr. Michael Meacher, Under Secretary for Trade. He added that the Arab boycott could affect British exports both to the Arab States and to Israel, but there was no way in which this could be expressed in figures.

## THIRD WOMAN AMBASSADOR

Chawa Hareli, born Eva Eliasberg, who spent her childhood in Munich and Vienna, has just been nominated Israel's Ambassador to Norway. She is the country's third woman ambassador. The first was Golda Meir, whom Ben-Gurion sent to Moscow in 1948, the second Esther Herlitz, daughter of one of the German Zionist leaders who held the post in Denmark for several years. Chawa Hareli came to Britain in 1936 to study at the London School of Economics. Afterwards she helped to train Youth Aliyah Children at Great Engham Farm and other Hachsharoth, on individual non-Jewish farms, and eventually in the London Beth Chaluz which was bombed during a V-1 attack. Fortunately all the inhabitants were in the air-raid shelter, and nobody was injured. In 1945 she emigrated to Palestine to live in a Kibbutz where she ran a radio station. In 1951 she was employed by the Ministry of Economics which made her a member of its delegation to the UN. In recent years she was granted leave of absence in order to help new immigrants from Soviet Russia to adapt themselves to life in Israel.

## ISRAELI DOCTOR FOR CAIRO

Dr. Yoram Diamant, a gynaecologist of the Jerusalem Hadassah Hospital, has been invited to read a paper on toxemia during pregnancy to a conference of gynaecologists in Cairo after the Swiss sponsors of the conference had applied to the Egyptian authorities for permission for him to attend. The reply was that he would be welcome.

## JERUSALEM RABBI FOR MOROCCAN HOTELS

Binyamin Pery, a practising Jerusalem rabbi who is head of the religious activities at the Plaza Hotel, has been invited to advise the Moroccan Government on the setting up of four kosher hotels.

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## MISCELLANEOUS

### PEREZ LESHEM 75

Perez Leshem (formerly Fritz Lichtenstein) celebrated his 75th birthday on September 5. Born in Chemnitz, he has been associated with the Zionist movement since his early youth and went to Palestine as early as 1925. When the threat of the Nazi régime became imminent, the Palestine Labour Organisation (Histadrut) sent him to Germany and entrusted him with the establishment of training (hachsharah) centres inside and outside Germany to prepare young German Jews for their emigration to Palestine. In 1933, he moved to Paris and from there, shortly before the outbreak of war, to Britain.

Perez Leshem has put his experience in this field on record in a comprehensive book "Strasse zur Rettung, 1933-1939", published by the Verband der Freunde der Histadrut (Tel Aviv 1973, 227pp). The publication is an important contribution to the historiography of the Jews from Germany, dealing not only with the facts and the personalities involved in the work but also with the problems which had to be tackled under the most difficult circumstances. However, in his modesty, he hardly mentions his own decisive share in the accomplishment of this difficult and often dangerous task. In 1943, he was sent on a mission to Lisbon and Madrid, and successfully organised the rescue of the stranded Jewish refugees by enabling them to get to Palestine. After the war, he was Director of Youth Aliyah in Paris from 1948-1950 and then joined the Diplomatic Service of the young State of Israel. Among the offices he held was that of the General Consul in Cologne from 1963-1967. He now lives in retirement. Together with his friends and former fellow workers in other countries we extend our sincerest birthday wishes to Perez Leshem.

### PROF. LEIBHOLZ HONOURED

To mark the 50th anniversary of the beginning of his academic career, the University of Goettingen arranged a special ceremony in honour of Professor Gerhard Leibholz. Born in Berlin, Professor Leibholz obtained his doctoral degrees of philosophy at the age of 19 and of law when he was 23. In 1928, he became Lecturer of Constitutional and International Law in Berlin. One year later, he was appointed Professor of Constitutional Law in Greifswald, and in 1931 he obtained a Chair in Goettingen. He lost his position as a result of the Nazi persecution in 1935 and emigrated to England in 1938.

Married to Sabine Bonhoeffer, the twin-sister of Dietrich Bonhoeffer, Professor Leibholz became a close friend of the Bishop of Chichester, the late Dr. Bell, and his adviser on German affairs. He was also a guest lecturer and guest tutor in Oxford. After the war, he returned to Germany and took up again his professorship in Goettingen. From 1951-1971 he was a judge at the Federal German Constitutional Court; in this capacity he made an outstanding contribution to the creation and safeguarding of a free democratic order in present-day Germany. His writings, which include the books "Die Gleichheit vor dem Gesetz" and "Der Strukturwandel der modernen Demokratie", have been translated into several languages and become standard works of Political Science.

### ARTIST'S MUNICH EXHIBITION

Hanna Weil-Strauss, daughter of a Munich art historian who came to this country as a refugee in the 'thirties and who is now a teacher of art at the St. Martin's School of Art, had a very successful exhibition at the Munich BMW Gallery.

### JEWISH NOBEL PRIZE SCHEME

A Birmingham property developer, Mr. Samuel Locker, has announced that he will mark his 75th birthday next April by a donation which will provide for six prizes, worth £1,000 each, to be awarded annually for subjects such as cancer research, astronomy, archaeology, and promoting peace in the Middle East. The awards are to be called "Locker Prize" and should be similar to the Nobel scheme. They will be financed by Mr. Locker's charitable trusts and subsidised by the sale of Viceroy Close, a Birmingham block of flats mainly occupied by Jewish families which were sold, together with two other properties, for £1.5 million. In addition, ground-rents on hundreds of flats yielding about £22,000 a year, may be given to Birmingham Corporation to provide prize money. Mr. Locker, who was born in Manchester, started life as a £2-a-week clerk in Birmingham. His company, Locker Estates Limited, was sold several years ago for a seven-figure sum. He has already made substantial donations to Birmingham Jewish and non-Jewish charities, to Israel and to Jewish theological colleges, and has helped to fund the Miriam Locker School for poor families in Brooklyn, New York. He now lives in Palma, Majorca.

### PLAN FOR ADULT EDUCATION

The Yakar Education Fund which counts Sir Isaiah Berlin and Lord Goodman among its many distinguished patrons, has acquired premises in Stanmore which will be used as a study centre to provide residential seminars, weekly courses, and special lectures covering a wide range of Jewish interest. The centre will be situated in Springbok House, originally a stately home in large private grounds with a rural outlook. Rabbi Michael Rosen, the son of the founder of Carmel College, said the centre would be primarily concerned with anyone interested in learning about things Jewish. The centre will also be available to organisations wishing to hold their own seminars, but Rabbi Rosen said anybody would be able to come full- or part-time "to study his Jewish heritage for any length of time he may choose."

### FAMILY EVENTS

Entries in the column Family Events are free of charge; any voluntary donation would, however, be appreciated. Texts should be sent in by 15th of the month.

#### Birthdays

Seidler. — Mrs. Margaret Seidler (née Huss), of 5 Yorath Road, Whitchurch, Cardiff (formerly of Vienna and Brno), celebrated her 80th birthday on September 27.

#### Wedding

Fisher: Barrie. — On October 14, at the Gordon Arms Hotel, Banknock, Ronnie, younger son of Mr. and Mrs. Kurt Fisher, of 126 West Princes Street, Glasgow, to Hanna, eldest daughter of Mr. and Mrs. Michael Barrie, of Cumbernauld. Youngest grandson of Mrs. Elisabeth Fisher, Glasgow.

#### Deaths

Lippmann. — The death occurred in Melbourne (Australia) on August 9, of Mrs. Olga Lippmann (née Hahlo) after a long illness. Deeply mourned by her children (Walter, Kurt and Elsbeth), grandchildren and great-grandchildren. — 50 Gardenvale Road, South Caulfield, Melbourne, Victoria 3162, Australia.

Klein. — Karl Klein (formerly Vienna) died on September 14. Deeply mourned and sadly missed by his wife, Berta, his son, Bruno, and all relatives. — 70 Granville Road, North Finchley, London, N.12.

Pohl (formerly Heyman). — On September 2, peacefully at The Retreat, York, in her 91st year, Recha (née de Taube), widow of Robert Pohl, D.Eng., D.Sc., F.I.E.E., and dear mother of Horace Heyman and of John Pohl. A loving and beloved sister, aunt, grandmother and great-grandmother.

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#### Miscellaneous

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### INFORMATION REQUIRED

#### Personal Enquiries

Prof. Michael (Freiburg). — Would any readers who can give information about the fate of the family of the—probably deceased—Prof. Wolfgang Michael, of Freiburg University, please contact Mrs. Helen Woodruff, 157 Denmark Hill, London, SE5 8EJ (phone 01-274 3578)

#### AJR Enquiries

Abeles. — Mr. P. W. Abeles, last known address 44/99 Haverstock Hill, London, N.W.3.

Hirsch. — Mr. Paul Hirsch, last known address 30 Dicey Avenue, London, N.W.2.

Spicer. — Mr. A. S. Spicer, last known address 21 Hatherley Court, London, W.2.

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# IN MEMORIAM

## THE VICTIMS OF THE HOLOCAUST

### Collection of Names Continues

In these days of the High Festivals we are more than ever reminded of the cruel fate of those of our relatives and friends who lost their lives in the Holocaust. It is our duty to make sure that their names do not fall into oblivion and that they are also preserved for future generations. Therefore, as a permanent place of commemoration, a "Hall of Names" has been erected at "Yad Vashem" (Jerusalem) which is to contain "Pages of Testimony" for all martyrs whose names can still be traced. To make this sacred Memento as comprehensive as possible the co-operation of every survivor is essential.

In this country, the collection of names is organised under the auspices of the British "Friends of Yad Vashem" to which the AJR is affiliated. As the result of their efforts, which included repeated announcements in "AJR Information", several thousand pages of testimony have so far been received. However, there are certainly many among our readers who have not yet asked for registration forms or who need additional forms for those they have not yet registered. One form is required for each perished person and any duplications which might arise if the same victim is registered by several relatives or friends will be eliminated by the Collection Centre at Yad Vashem.

Applications for the requisite number of forms should be sent to: Mrs. Ursula Webster, Assistant Secretary of the Board of Deputies, Woburn House, Upper Woburn Place, London WC1H 0EP. A limited supply of forms is also obtainable at the AJR Social Services Department.

### PROF. ALEX MEYER

The authority on aviation law, Professor Dr. Alex Meyer, died in Zurich at the age of 98. Born in Berlin, he was Oberregierungsrat in Duesseldorf in the Thirties. He wrote several books on his special subject both in Germany and, after his emigration, in Switzerland. Some of his later publications also deal with the topical problems of air piracy. In 1950, he was appointed a lecturer on aviation law at the University of Cologne. E.G.L.

## DAME KATHLEEN KENYON

Dame Kathleen Kenyon, the archaeologist, who has died aged 72, was best known for the remarkable series of excavations carried out under her direction at the ancient city of Jericho between 1952 and 1958, and the Old City of Jerusalem, then in Jordanian hands, from 1961 to 1967. Her discoveries cast new light on the stories of the Bible and on the culture of Palestine. During the Jerusalem digs she assured Israel that scrupulous attention would be paid to the Western Wall whose safety and security she guaranteed. She did not continue her work in Jerusalem after the Six-Day War, and she was a staunch supporter of Arab causes. Nevertheless she addressed several Jewish learned societies.

## RABBI DR. ZWI HARRY LEVY

Dr. Zwi Harry Levy recently died in Tel Aviv at the age of 85. Before he went to Palestine, he was Rabbi of the Ahavath Zion Congregation in North Berlin. After the war, he stayed in Germany from 1952-1954 as Landesrabbiner for the Land Hesse and chairman of the newly founded Rabbinerkonferenz. Dr. Levy was an adherent of the Mizrahi and, for some time co-editor of the "Juedische Wochenblatt" (Berlin/Frankfurt 1924/29.) E.G.L.

## MILLIE MILLER'S ASHES SCATTERED

The ashes of Mrs. Millie Miller, MP, were scattered around a cherry tree she planted in Tavistock Square, London, in 1967 to commemorate the dropping of the first atom bomb on Hiroshima. At the time, she was Mayor of Camden. The ceremony, on the anniversary of Hiroshima, was performed at an interdominational service. The Israeli and Japanese Embassies were officially represented, as were a number of synagogues, churches, mosques, and temples. Several speakers, including Mr. Maurice Perlzweig, World Jewish Congress representative at the United Nations, paid tribute to her efforts for justice and compassion in keeping with Jewish ethics.

## LEO PORT, LORD MAYOR OF SYDNEY

Alderman Leo Weiser Port, who was serving a second term of office as Lord Mayor of Sydney, died suddenly of a heart attack, aged 55. A Polish-born consulting engineer, he was educated at the Berlin Adath Yisroel Realgymnasium and emigrated to Australia with his parents in 1939. In 1974, he was appointed an O.B.E. for services to the community of New South Wales.

## Letters to the Editor

### MEIR GERTNER MEMORIAL BOOK

Sir,—The Jewish Book Council, in conjunction with the Hillel Foundation, is publishing a Memorial Volume of the writings of the late Dr. Meir Gertner which we hope will appear towards the end of September 1978. The late Dr. Meir Gertner was a scholar and teacher who commanded the respect and affection of all who knew him. He had a remarkably wide range of interests and his writings appeared in several different languages. Unfortunately many of his articles appeared in journals that are today hard to find yet they are of an enduring value that deserves a wider public. This volume will therefore contain a selection of his writings as a tribute to his memory. The book is to be published at £4.00 but is available at a special pre-publication price of £3.00 from Mr. David Hackner, Jewish Book Council, Woburn House, Upper Woburn Place, London WC1H 0EP.

The book will contain a biographical sketch by Mr. Fred Worms; Dr. Gertner at London by Prof. Segal; At Oxford by Dr. David Patterson; His Yiddish Writing by Mr. S. J. Goldsmith; His Writing by Rabbi Dr. Albert Friedlander, with a bibliography of his work, together with an annotated selection of his writings. Jewish Book Council DAVID HACKNER  
Joint Hon. Secretary

### PRAISEWORTHY

Sir,—On her recent 90th birthday my mother received a letter of congratulations and a birthday present of DM 100 from the Bundesversicherungsanstalt fuer Angestellte. She was truly delighted.

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L. DAVID

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# THEATRE AND CULTURE

**Old season-New season.** Theatres in Germany still close for the summer and, as so often, successful musicals form the end of the season in many towns. "Gigi" was the acclaimed highlight at Munich's "Staatstheater am Gärtnerplatz", whilst "Anatevka" ("Fiddler on the Roof") was performed at the Stadttheater Aachen and the Staatstheater Braunschweig.—At the Vienna "Burg" the new season opens with Kleist, Ibsen and Nestroy. In a forthcoming revival of Hofmannsthal's "Der Schwierige", the cast list includes octogenarian Paul Hörbiger.

**Meyerbeer**—at last. Meyerbeer's operas, once in the repertoire of nearly every opera house in Europe, vanished during the Hitler years, and—strangely—have rarely been seen since. It is therefore welcome news that the Royal Opera House Covent Garden will revive "L'Africaine" ("Die Afrikanerin") during November, especially as a very strong cast is headed by Grace Bumbry and Plácido Domingo.

**Max Ophüls**, one of the great film directors of our time, started his career in Germany, but emigrated to Paris in 1933, and later went to the United States. Some of his interesting films, shown recently by the London National Film Theatre, brought back memories, in particular "Die verliebte Firma" (with Lien Dyers and Gustav Fröhlich) "Sans lendemain" (with Edwige Feuillère), and "Letters from an Unknown Woman" (with Joan Fontaine). Ophüls was also the much-discussed director of "La Ronde" (based on Schnitzler's "Reigen") with music by Oscar Straus.

**A Dream fulfilled.** "It is the fulfilment of

my wish, a good part, but by no means my last one" thus Gustav Knuth, 77, and an actor for 60 years, describes his pleasure of playing the film part of Gustav Hartmann who in 1928 drove his "Droschke" from Berlin to Paris.

**London.** Bernard Shaw's comedy "The Philanderer", now at the Lyttelton Theatre, was a popular success in the Twenties when, in the translation by Siegfried Trebitsch, it appeared as "Der Liebhaber" on many German-speaking stages.

**Obituary.** Kammersaengerin *Else Blank* died in Karlsruhe at the age of 79. She had been a most valued member of the Schlossplatztheater in Karlsruhe from 1925 to 1952.

S.B.

## SELF AID CONCERT

Tuesday, October 31

This year's traditional Self Aid Concert will be held at Queen Elizabeth Hall on Tuesday, October 31, at 7.45. The artists will be Sylvia Rosenberg (Violin), Pascal Rogé (Piano) and The Guadagnini String Quartet. The programme will include works by Brahms, Schubert, Schumann and Chausson. Further details may be seen from the advertisement published in this issue.

The fact that the annual Self Aid Concerts now enter their fourth decade testifies to the important role they fulfil in our community. Apart from their high artistic standard and the benefit they provide for the needy ones in our midst they have also, as a side effect, developed into welcome reunions of old friends and acquaintances. It is hoped that many readers will attend the Concert thus helping to make it again as successful as it has always been in the past.

## THREE EXHIBITIONS

### Eleanore Koch

Eleanore Koch was born in Berlin, emigrated to Brazil and since 1968 has been living in London. She is an accomplished artist and an exhibition of her current work was on display in September at Campbell & Franks gallery in New Cavendish Street. This is her third London exhibition and is solely devoted to works on paper. Her style is elegant, her ideas original and her colours cleverly chosen to be outspoken but not brash. These are pictures one could happily live with. Of particular interest is *Dove intruding on my still life* which depicts a green bird on a white table. Several studies for this work are also included in the exhibition. Mention should also be made of *Haynes Harbour* with the blue of the sea mingling yet contrasting with the blue of the sky. It is the colours that are so impressive in this artist's work, the mauves and the greens and the variations of the blues. Hopefully, we shall see more of her work.

### Jerusalem Prints

At the same gallery there is also an exhibition of original screenprints from the Jerusalem Print Workshop. This is representative of the work of some of the younger Israeli artists. The works displayed are technically competent and well worth a visit.

### Hayward Annual '78

The Hayward Annual '78 at the Hayward Gallery, open until October 8, is mainly devoted to the work of women artists. Whether women have a special place in art or a special message is an open question, but the exhibition itself is stimulating, showing a wide variety of works, some by artists who do not normally show in London.

ALICE SCHWAB

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