

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Robert Weltsch

ISRAEL'S TWENTIETH ANNIVERSARY

Jerusalem, April

The State of Israel has been preparing the celebration of its twentieth anniversary under circumstances which nobody would have expected a year ago. One can easily understand that the satisfaction over the victory in the Six-Day War, indeed the feeling of relief from grave, immediate danger, is still the overwhelming emotional factor. Israel's citizens feel that as far as one can predict, the result of their endeavours during these twenty years, and of the preceding fifty years of sweat and toil, is now more secure than it was before.

At the same time, they have still to put up with almost daily border incidents which sometimes flare into war-like actions. One can observe in Israel that the average man lives in a wonderland, and many do not know what to do or to think of it. Although one naturally also hears some magniloquent phrases, it seems that Israelis as a whole feel not at home in the role of a nation of conquerors, and they are aware of the continuing problems. The military victory was of paramount importance, but it has not solved the basic issue. As far as the political entanglement is concerned, no solution acceptable to both sides seems in sight. Many Israelis are rather bemused, and after the wave of almost hysterical sightseeing in the occupied territories has receded, the more serious reality makes itself felt. More than before they understand the impact of the position of Israel in the Middle East into which the State must be integrated. This fact came as a shock to many young people when, for the first time, they met the masses of the Arab Palestinian population. For a long time it had been ignored, or obliterated by propaganda, and the older generation had not paid much attention to it anyhow.

That Palestine was a bi-national country, and could not, as a whole, be regarded as purely Jewish, had been forgotten during the twenty years of the existence of the Jewish State. The nationalist version and ensuing action seemed to have been proved right. Now suddenly the Arabs are there again in masses, temporarily or definitely, under Israel's rule. Most of the Arab population is hostile, although there are also many friendly contacts in business, and even renewals of former personal relations. One cannot be surprised at the Arab uneasiness, as they cannot know at this moment whether making the best of the situation might not later involve them in the accusation of having been collaborationists with the enemy. The frequent armed clashes cause loss of life, both Jewish and Arab, and the last major Israeli attempt to stop what they call terrorism (and the Arabs call patriotism), the military action against the Jordan town of Kerama, apart from being condemned by world opinion, was also criticised in Israel itself for various—often contradic-

tory—reasons. In any case, the public feels that such actions, costly though they are, do not change the situation fundamentally.

This does not mean that Israel is downhearted. On the contrary, she is in high spirits. Life goes on more or less undisturbed, there are tourists galore, conventions and congresses, festivals, and so on. The last great event, the so-called "Millionaires' Conference," a meeting of about 500 wealthy Jewish businessmen from all parts of the world, was hailed as a big success. As a unique demonstration, it undoubtedly was. One can only hope that the practical results will correspond to the expectations.

The event itself had much splendour, in some ways reminiscent of the famous founding conference of the (enlarged) Jewish Agency in Zurich in 1929, where Weizmann succeeded in assembling prominent "non-Zionist" Jews of world-wide fame in an attempt to provide a backing for the Zionist movement both in the political and in the economic sphere. At that time, alas, the effect was somewhat impaired by a series of ill-fated circumstances, not only by the subsequent deaths of some of the most important leaders—Louis Marshall, Lee Frankel, Lord Melchett—but also by the outbreak of disturbances in Palestine immediately after the conclusion of that Zurich congress. That was one of the first stages in the Arab-Jewish war which goes on to the present day. The tragic occurrences were interpreted by some observers as the Arab reaction to the manifestation of so much Jewish might. Actually, they were the outcome of fanatical Moslem propaganda based on the allegation that the Jews who had arranged demonstrations at the Wailing Wall, intended to conquer the Moslem Holy area on which the Aksa and the Dome of the Rock are situated.

Such an insinuation seemed absurd at that time, but it comes to mind now that the Jews not only took possession of the "Western Wall" regarded by Moslems as part of their Haram esh Sheriff, but also completely control the Moslem holy area with their places of worship in Jerusalem. The Moslems accuse the Jews of changing the time-honoured *status quo*, but they have also enough to answer for what was done during the twenty years of their régime in the Old City. On the other hand, what has now been done in front of the Wailing Wall appears to many objective observers objectionable aesthetically as well as from the human and political point of view. Anyhow, there is a sort of continuity from that now distant period of 1929 to the present day, even though the roles are now reversed. It is obvious that the religious sites of all creeds demand special consideration. It is almost generally admitted that the approach of the Israeli authorities was tolerant and

understanding, albeit often hampered by the ridiculous incompetence of bureaucracy and by the rivalry of various Israeli offices.

Like the Zurich Conference of 1929, the Economic Conference of Jerusalem in April, 1968, strengthened morale; some movements were very moving and demonstrated that even hard-boiled businessmen succumb to emotions and incline to sentimentality on certain occasions. Israelis are happy to hear words of encouragement and solidarity. At the same time, a certain malaise exists in many circles. Nobody doubts Israel's military prowess, but the main concern now is to convince the world, and, first of all, the population of the occupied territories, of Israel's skill in building the foundations of a permanent peace. Everyone is well aware how much depends on the two Great Powers, and the events in America are closely watched from the point of view of possible repercussions on Israel. Preparing the peace is not only a political or diplomatic, but also a psychological, task.

Some observers are wondering whether it is really necessary to celebrate this anniversary with a military parade which partly takes place in conquered territory. A demonstration of Israel's military might and formidable armaments is hardly required, and hearts are not conquered by such means. True, military parades have become a universal habit, as though celebrations could not find another form but boasting with strength. It is done by "peace-loving" nations like the Soviet Union on May Day, by minor Powers like Nasser's Egypt, and others, and televised throughout the globe. Could not Israel be different? As a matter of fact, it has shown good judgement immediately after the victory in June, 1967, when it refrained from triumphal processions and, instead, held a dignified ceremony on the again accessible site of the Hebrew University on Mount Scopus, where

Continued on page 2, column 1

The Association of Jewish Refugees in Great Britain

herewith invites members to its

GENERAL MEETING

on Thursday, June 13, at 8 p.m.

at Hannah Karminski House,

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

AGENDA

Reports on AJR Activities

Treasurer's Report

Report on Restitution and Compensation

Election of Executive and Board

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

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

ISRAEL'S TWENTIETH ANNIVERSARY

Continued from page 1

the Commander-in-Chief (now Ambassador in Washington) made a moving speech (see "AJR Information," August, 1967). Furthermore, a whole literature has sprung up in Israel in the past year which seriously discusses the futility of force and reflects the deep impulse of humanity. The most impressive publication of this kind is the Hebrew book in which Abraham Shapira, a pupil of Martin Buber, collected a series of interviews with soldiers who came from kibbutzim. It is a stirring manifesto of the feelings of men who experienced the horrors of war. This book goes from hand to hand in Israel.

The anniversary celebrations will attract many tourists and also local sightseers, but they will pass, and the serious problems will come to the forefront again. Apart from the obvious question of finding a political settlement—for which the other side is not ready at the moment—one of the main permanent concerns is Israel's relationship to the Diaspora. The Economic Conference aforementioned is considered by some people as the beginning of a new relationship, the testing of a new system of collaboration in the economic field. But it is difficult to foresee whether any radical change in the traditional methods of work and in the contention for power positions will be implemented in view of the strongly entrenched vested interests of the bureaucracy and party routine. The desperate attempts at reform made by Nahum Goldmann have met with a hostile reception by the Zionist parties.

These conflicts will come into the open at the forthcoming Zionist Congress in June. Nobody is deluded as to the confusion prevailing in this matter. For many months discussions have been going on all over the world, in smaller or larger circles, about the meaning of Zionism in our time and the objects to which the Zionist Organisation should devote itself. Offices in Zionist committees and departments are mostly regarded as positions of power for the parties concerned and are distributed according to the party key. Diaspora Jews, also Diaspora Zionists, are often alienated because they cannot adapt themselves to the Israeli party scheme. The present practice is continuously criticised and even ridiculed in the Israeli press, but this does not lead to actual reforms. Something more fundamental would be necessary to arrive at a new approach, in accordance with the realities of this age.

Criticism has also been directed against the mishandling of the so-called volunteers' movement. Nobody will underestimate the genuine sentiment behind this operation or deny the idealism of most of the young men and women. There were, however, also many failures, as the personnel could not be screened and as the propaganda value seemed more important

at that time than the real purposefulness. We cannot go into the matter in detail, and, anyhow, we may assume that in due course some kind of statistical analysis will be made in this research-minded age. But many censures have been proffered against the institutions dealing with that matter and given rise to the question whether the departments in charge are really adequate. Sometimes the impression is created as though the departmental structure were more essential than the human conditions. It is sad that some of these young people were disappointed and others even became victims of misunderstandings. The issue is certainly of importance in the context of the Israel-Diaspora relationship which is bound to be the principal item for the Zionist Congress.

It is interesting to note that propaganda for emigration to Israel is now mainly based on the idea of volunteering for one or more years. Experience has shown that under the present circumstances one cannot expect an immediate decision from a Western candidate. Therefore some trial period is desirable. But even if all volunteers ultimately became Israelis, it would still be only a matter of individuals. Masses cannot be expected from Western countries. The immigration of skilled persons and idealists is certainly of utmost importance for Israel's future. But from the point of view of numerical power it is almost irrelevant. Such facts must not be obscured by rhetorical appeals in the old style.

There is another point which is often made in order to attract immigrants. It is said that manpower is wanted for settling part of the occupied (according to another school of thought, newly acquired) lands which are now inhabited by Arabs. We all know that tens of thousands of inhabitants have left this area under the impact of the war, but still regard it as their home. The lands and houses are their private property. Some parts of this area could absorb new settlers if new technical methods were introduced and large sums of money spent. But we must not forget that there are also one million Arab refugees of the 1948 war who, too, are waiting for resettlement, and for whom at least partly Israel now bears responsibility. Enforced settlement of Jews and expropriation of land are bound to exacerbate the political situation and it may be doubted whether this will help Israel in the long run. In this respect, some mistakes have already been made in too much haste.

Only if all these difficulties and some others, of which thinking Israelis are aware, are faced with sincerity, the Zionist Congress will be able to contribute to the clarification of the Diaspora-Israel relationship. The twentieth anniversary of the State of Israel will be widely hailed also in the Diaspora, which is proud of Israel's achievements. There will be jubilation and thanksgiving, and it will again

be shown that Israel has become an integral part of Jewish life and thought wherever Jews live. There is no doubt that the ties between Israel and the Diaspora are as strong as never before. World Jewry wishes Israel well and hopes that the young State will remain a centre of Jewish energy from which the Diaspora may profit as well. At the same time, it would be cynical to deny that political and moral issues of the greatest magnitude are still on the agenda. What Israel needs is not uncritical admiration, but the genuine interest of the best incorruptible minds in Jewry, and the application of the great moral and human ideas of Judaism to an unprecedented situation.

Those living today have been witnesses of tremendous transformations in Jewish life. Party distinctions such as those current in Europe fifty years ago have become obsolete. The anniversary celebrated these days is, apart from the popular rejoicing, an occasion for stocktaking and for a truthful appraisal of the Jewish position in the world.

JEWS IN ARAB COUNTRIES

The British Foreign Office has replied to a resolution by the British Section of the World Jewish Congress, adopted at its national conference recently, regarding Jews in Arab countries. The sufferings of the Jews—including imprisonment without trial, deprivation of property and denial of human rights and freedoms—are the subject of continued concern by the British Government, which will "continue to do all in their power to discourage and prevent such practices", states the Foreign Office.

SAUDIS REJECT JEWISH ENVOY

The Saudi Arabian Government has withdrawn its agreement to the appointment of Mr. Horace Phillips as British Ambassador. There is no doubt that the decision was taken after it had transpired from an article in the *Jewish Chronicle* of March 22, that Mr. Phillips was a Jew. Mr. Phillips had a record of long service in the Arab world, including previous service at the British Embassy in Saudi Arabia from 1953 to 1956.

Born in Glasgow, he was a pupil of the Garnethill Hebrew classes. His wife is not Jewish and their two children have been baptised into the Church of England.

BRITISH IMMIGRANTS

The number of British emigrants to Israel in the first quarter of this year has almost doubled, compared to the same period last year. If the trend continues the 1968 total may be more than 1,000 for the first time since 1949.

Over 2,000 Britons went to Israel as volunteers after June. Six hundred are still there and the Agency states 40 per cent have decided to settle. In 1967 the total number of British immigrants was 720, against 572 for 1966. Approximately 400 went after July. A similar trend in emigration to Israel is apparent on the Continent and America.

FRUEHERE OESTERREICHISCHE RECHTSKONZIPIENTEN

Oesterreichische Rechtsanwaelte, die zu irgendeiner Zeit nach dem 1. Juli 1927 noch Konzipienten waren, moegen sich, soweit sie nicht selber entsprechendes veranlasst haben, wegen Pensionsmoeglichkeiten an den Austrian Desk der United Restitution Organisation, 183/9 Finchley Road, London, N.W.3, wenden. Wir bitten unsere Leser, ihre oesterreichischen Freunde auf diese Notiz aufmerksam zu machen.

Feuchtwanger (London) Ltd.

Bankers

BASILDON HOUSE, 7-11 MOORGATE, E.C.2

Telephone: 01-638 8151

Telex: London 25157

HOME NEWS

RACIALISM IN BY-ELECTION

Andrew Fountaine, candidate of the extremist Right-wing National Front, was defeated in the Acton by-election and lost his deposit. His campaign was directed mainly against the entry of coloured immigrants and for their repatriation.

Fountaine received less support than did the candidates of the British National Party, the parent body of the National Front, in the General Election two years ago. His vote in the Acton by-election was half of the 2,868 given to the only Jewish candidate, Mr. Frank Davis (Liberal), who made the fight against the National Front a principal part of his campaign. He and his supporters published a leaflet about the past associations of Fountaine and his National Front with former extreme Right-wing groups. Mr. Davis and other observers of the by-election said that the National Front did not use antisemitism.

ARTICLE ABOUT MOSELEY

The Watford *Evening Echo*, part of the Thomson group, published an illustrated article about Sir Oswald Mosley's Union Movement, and especially its activities in the Watford area.

The chairman of the defence committee of the Association of Jewish Ex-Service Men and Women sent a strong protest about the article to the editor, Mr. Ivor Lewis, which was published in full in a subsequent issue.

Mr. Lewis told the *Jewish Chronicle* that he took the view that a newspaper should print news of organisations that existed, whether political or non-political. He felt that, particularly in the case of fascist organisations, the activities of those people should be brought into the open.

GERMAN YOUTH IN LEEDS

A party of 21 West Germans, aged 18 to 20, all members of church groups, came to Leeds for a two-week "work camp". The visit, initiated by Rabbi Henry G. Brandt, of the Leeds Sinai Synagogue, as part of the programme of the youth section of the World Union for Progressive Judaism, was carried out in conjunction with the British section of the Christian Movement for Peace. The stay was devoted to social work for needy people.

One of the main objects of the visit was to have a full Jewish-German dialogue on the important role of German youth in combating the resurgence of Nazism in Germany. Arrangements were made for the young visitors to meet and talk with Jewish people of all ages and opinions, and Jewish and non-Jewish youth groups in the city participated in discussions with the Germans.

Rabbi Brandt feels that, although he is aware of the reservations of some members of his congregation, it is "desirable that this confrontation and exchange of opinions be encouraged in order to strengthen the hands of young German people who are combating attempts to rekindle the embers of Nazism in Germany".

RABBI HELPS IMMIGRANTS

Rabbi Dow Marmur, of the South-West Essex Reform Synagogue, is organising volunteer groups of people to visit the homes of immigrants to teach English to immigrant children. In his synagogue newsletter, Rabbi Marmur explains that Jews have a special responsibility for the strangers in our midst—"we ourselves were strangers in this land of Egypt... our responsibility can best be discharged by making a special contribution to the integration of Commonwealth immigrants". The scheme is not restricted to Jewish volunteers.

HOLY PLACES DISCUSSED IN COMMONS

Mr. Goronwy Roberts, Joint Minister of State for Foreign Affairs, said in Parliament that Britain will very strongly support action by the Israeli Government to remove any remaining restrictions of access to the Holy Places. M.P.s protested that for the first time in 2,000 years there was freedom of access, and Mr. Maurice Edelman said that a delegation of M.P.s had seen this for themselves. Mr. Roberts maintained that, while access was granted to citizens of certain countries, it was not freely given to others.

COMMUNIST CRITICISES SOVIET RELIGIOUS POLICY

A Jewish member of the British Communist Party's executive, Mr. Bert Ramelson, spoke at a "teach-in" on Soviet Jewry, organised in London by the Younger J.N.F. Chelsea West Commission and the Inter-University Jewish Federation. Mr. Ramelson admitted that he disagreed with the Soviet Government's treatment of religions generally. He urged the Russian authorities to take care in criticising Judaism more than other religions because of the strong, inherited antisemitic feeling of the population. He denied that Jews in Russia were in danger, and accused the Zionist movement of having systematically prepared and financed a world-wide campaign on behalf of Jews in the Soviet Union.

JEWS TEND TO GAMBLE

Three High Court judges have decided that Jews tend to gamble more than other people and therefore more betting shops are needed in Jewish areas. The decision was reached when a bookmaker sought an order to quash the decision of the London Quarter Sessions that a fellow bookmaker could open an adjacent betting shop. The chairman said: "We know this area. It is an area where there is a large Jewish population, and nobody likes a flutter better than the Jews."

HEART TRANSPLANTS

The Chief Rabbi took part in a conference of leading doctors, lawyers and churchmen, called by the Minister of Health to discuss ethical problems of organ transplantation.

The conference, held in private, was believed to have reached agreement on the necessity for changing the law to permit surgeons to remove organs from anybody, unless otherwise specified before or the deceased's relatives objected in time.

The Chief Rabbi and representatives of the Scottish Presbyterian Church put forward the main objections to the changes. Dr. Jakobovits, after the conference, warned that without sufficient caution there could be abuses, particularly in the definition of death.

Your House for:-
**CURTAINS, CARPETS, LINO,
UPHOLSTERY**
SPECIALITY
**CONTINENTAL DOWN
QUILTS!**

ALSO RE-MAKES AND RE-COVERS

ESTIMATES FREE

DAWSON-LANE LIMITED

17 BRIDGE ROAD, WEMBLEY PARK

Telephone: 904 6671

Personal attention of Mr. W. Shackman

ANGLO-JUDAICA

Statistics of Jewish Education

Statistics supplied by various education institutions show that between 20,000 and 27,000 children in this country in the five-17 age range receive no Jewish education. It is concluded that there are altogether 65,600 Jewish children between five and 17 years of age in Britain. Of these, only 45,000 receive some kind of Jewish education, while at least 20,000 are growing up without any Jewish tuition. Of the total of 450,000 Jewish population, about 27,000 must be without Jewish education.

The figures, states the survey, show a situation leading to assimilation and the disintegration of Anglo-Jewry. The main obstacle in righting the situation is the complacency of a generation of parents deeply concerned with the secular education and progress of their children but indifferent to their Jewish education. The survey aims to show how enormous is the task that lies ahead.

Multiplication Instructions

The British Friends of Ephraim, the Israel-based society for the encouragement of a higher Jewish birth-rate, is sending every newly-wed Jewish couple in Britain, Orthodox or otherwise, a special pamphlet encouraging a higher Jewish birth-rate. The pamphlets are being distributed through synagogue authorities.

Chief Rabbi's Cabinet

The Chief Rabbi has invited six ministers to form a "Cabinet" with him. The "Cabinet" will deal only with matters of religious policy which do not impinge on halachic rulings, and each member will undertake a specific field of activity within the community and will act in a consultative capacity with Dr. Jakobovits.

Jews' College Crisis

Steps have been taken by Jews' College council to deal with the staff crisis caused by the resignation earlier this year of two of its executives, the deputy principal and the secretary. The council has advertised for an academic registrar to take over part of the duties and has abolished the position of secretary to be replaced by an administrative assistant. The lecturing duties of the deputy principal will be split between other members of the teaching staff. The college will also appoint a new head for its rabbinical diploma classes, to replace Rabbi Kahana, due to retire at the end of the academic year. A new lecturer for Bible studies will be appointed, as well as an appeal organiser to improve the college's financial position.

Glasgow Communal Services

Proposals for a levy to provide financial assistance for communal services in Glasgow were endorsed at a delegate meeting of the Glasgow Jewish Representative Council. Immediate priority will be given to the Jewish Board of Education which, it was stated, would be compelled to curtail its services if it did not get assistance. A tax on synagogue rentals would provide a substantial part of the proposed fund and, in addition, it was proposed to institute a tax on communal and private functions and entertainments.

Leicester's Lady Mayoress

The Leicester Women Zionists and the Ziona Group held a reception in honour of the Lady Mayoress of Leicester, Lady Henig. She was presented with a "Defenders of Israel" certificate, which represents a scholarship awarded to a child of a defender of Israel for a course of study at a vocational school in Israel. Mr. Henry Shaw, the guest speaker, paid tribute to Wizo for their work in Israel and the diaspora. Other speakers were Lady Henig, Mrs. B. Lebens, president, and Mrs. C. H. Harris, vice-president, of Wizo, and Mrs. D. Jacobs, chairman of Ziona.

NEWS FROM ABROAD

UNITED STATES

Jewish Businesses in Negro Ghettoes

A study was recently made of Newark, New Jersey, and its Negro quarter where, in riots last July, 28 people were killed and 1,200 injured, and over 1,000 business establishments—90 per cent of them Jewish-owned—were damaged and looted. Mr. David Stoloff, director of the Commission on Community Relations of the American Jewish Congress, who made the study, declares that the long-term effect of the rioting on community relations and the area's business future "is still to be assessed".

Some 20,000 Jews live in Newark, as compared with 56,000 twenty years ago. The total population of the city is 425,000, of whom more than 50 per cent are Negroes. Practically all the Jews still earn their living in the city itself, although the majority have moved to the suburbs.

Mr. Stoloff reports that the merchants of Newark are "angry, frightened, uncertain of the future and confused about their feeling towards Negroes". In America's major cities, he says, the Jewish presence in the Negro ghettoes dominates the Negro business scene. The courses open are: either to do nothing and thus speed the demise of the small family business; make the Jewish shop-owners and landlords more sensitive to the needs of the Negro community; get Negroes into business; or indemnify Jewish merchants and landlords and get them out of the ghettoes.

Rabbi's Concern for "Black Communities"

A pilot project to help Negroes in five ghettoes to achieve full equality and power by their own efforts has been launched by Jewish, Protestant and Roman Catholic clergymen.

A vice-chairman of the new group, "Operation Connection", is Rabbi Dr. Abraham Joshua Heschel, of the Jewish Theological Seminary of America. Speaking at a press conference, he said it was "obvious that we have failed the black man. We have failed to allow him to generate and develop a sense of dignity and power".

A self-declared "black nationalist black power" Protestant minister said that the goal was "power for the black community", and the other clergymen connected with the project agreed with him.

The second of the three rabbis active in the project, Rabbi Marc Tanenbaum, the director of the inter-religious affairs committee of the American Jewish Committee, raised the question of Negro antisemitism. He said there was wide concern among the Jews over black antisemitism. The answer was the creation of a Jewish "presence" together with the others, in the Negro communities, to show that "Jews care what happens to people in the black communities".

Gorta Radiovision Service

(Member R.T.R.A.)

13 Frogmal Parade,
Finchley Road, N.W.3

SALES REPAIRS

Agents for Bush, Pye, Philips, Ferranti,
Grundig, etc.
Television Rentals from 8/- Per Week

Mr. Gort will always be pleased to
advise you.

(HAM. 8635)

POLAND

Deputies Call on Embassy

An Anglo-Jewish communal delegation, led by the president of the Board of Deputies, Alderman Michael Fidler, called on the Polish Ambassador in London to convey the anxiety of the Anglo-Jewish community about the events in Poland. The Ambassador, Mr. Jerzy Morawski, denied that there was any official intention to foster antisemitism during the present political upheaval in his country. Recent events and official statements in Poland had been misrepresented and misunderstood in Britain, he told the delegation. He agreed that an opportunity should be found in the near future to clarify the views of the Polish Government. The delegation pointed out that the campaign directed against the tiny remnant of Polish Jewry could only serve to discredit the Polish authorities in the eyes of civilised international opinion, and would also encourage neo-fascist and neo-Nazi elements everywhere and invite comparisons with the antisemitic bias of pre-war governments in Poland. The delegation also reminded the Ambassador that this was Human Rights Year and that the 25th anniversary of the Warsaw Ghetto Uprising was about to be commemorated.

"Assimilation or Emigration"

Mr. Ignacy Loga-Sowinsky, a member of the Polish Politburo, has made a statement to the effect that Polish Jews who do not intend to assimilate among their non-Jewish compatriots should "pack their bags and go to Israel". The First Secretary of the Polish United Workers' Party, Mr. Wladyslaw Gomulka, made similar statements at a Warsaw party rally. The Polish Government has announced that there will be a purge of Zionists, liberals and old Stalinists in the party and in Government positions.

Student Rioting

Student rioting took place in Warsaw, the disturbances later spreading to Lublin, Cracow and Poznan. It began in protest against the expulsion from Warsaw University of two Jewish students who had taken part in a protest against the banning of a patriotic Polish play. Leading Jewish academicians and officials have been dismissed, and Jewish students and intellectuals have been imprisoned. "Folks-Sztyme", the Warsaw Yiddish paper, published a declaration of loyalty on behalf of "organised Jewish public opinion in Poland". Olsztyn (Allenstein) University students held a meeting whereat resolutions were passed condemning antisemitism and "anti-Zionism". They decided to wear the Yellow Star as a symbol of their solidarity with their Jewish compatriots.

GREEK JEWRY'S STATUS

The 125 articles of Greece's draft Constitution have been published in the press. The new Constitution does not change the status of Greece's 5,000 Jews. Article 1 stipulates that the established religion in Greece is that of the Eastern Orthodox Church of Christ, prohibiting proselytism and all other interference with the established religion. Article 2 states that the freedom of religious conscience is inviolable, that any religion with a professed doctrine is free and its worship permitted to take place unhindered and under the protection of the law.

A LAWYER

with experience in Wiedergutmachung required

Box 938

ALLEGATIONS AGAINST "JOINT"

A Polish newspaper has alleged that the American Joint Distribution Committee engaged in espionage for the United States. The executive vice-president of the "Joint", Mr. Samuel Haber, in an angry denial declared that in its work of relief and rehabilitation for Jewish victims of war and persecution the "Joint" had "scrupulously refrained at all times from political activities".

The "Joint" was ordered out of Poland last year. Until then it had provided relief for more than 11,000 of Poland's remaining 20,000 Jews. Since 1914 over £24 million has been spent by the "Joint" to assist Polish Jews in need.

SOVIET SCIENTISTS PROTEST

Ninety-nine Soviet mathematicians, including members of the Academy of Sciences and Lenin Prize winners, protested to the Soviet Government over the confinement in a mental hospital of Alexander Yesenin-Vulpin, a mathematician active in a protest movement of Soviet intellectuals.

Mr. Yesenin-Vulpin, who has been confined before, was recommitted after participating in protests over the trial of four dissident intellectuals in January. It is understood he was taken forcibly, without preliminary examinations, and confined in Psychiatric Hospital Number Five, at the Stolbovaya station, near Moscow.

Alexander Yesenin-Vulpin, although primarily a mathematician, edited the only Israeli scientific work ever to have appeared in the Soviet Union. In December, 1965, he was detained briefly by the security police after participating in a demonstration on behalf of the writers Andrei Sinyavsky and Yuli Daniel.

At least two of the Soviet academicians who signed the protest at his detention in a mental hospital are Jews—Professor Israel M. Gelfand and Professor Vadim Arnold.

DEATH OF ATOM EXPERT

Professor Lev Davidovich Landau, one of the world's leading physicists, has died in Moscow from injuries received in an accident six years ago. The Moscow announcement of his death said he "takes much credit for the high standards of Soviet theoretical physics". In November, 1962, Professor Landau, who was of Jewish origin, was awarded the Nobel Prize for Physics for his "pioneer theories on condensed material, especially liquid helium". At the beginning of this year he received the Order of Lenin on his 60th birthday.

CZECH LIBERALISATION

Now the Communist régime in Czechoslovakia is being liberalised, persons of Jewish origin are becoming influential in the Government's new policy-making programme.

According to Mr. M. Pávek, the director of the Theresienstadt memorial authority, the main reason for the recent announcement of an architectural competition on the site of the concentration camp which is to accord "honourable recognition" to the Jewish victims, appeared to be a revision of "past shortcomings". Similarly, Czech television screened the laying of a wreath at the memorial in the Pinkas Synagogue in Prague to the 77,297 Jewish victims of Nazism in Bohemia and Moravia.

RUMANIAN GOVERNMENT'S SUPPORT

Dr. Moses Rosen, the Chief Rabbi, expressed appreciation of the Rumanian Government's support of Jewish institutions at a conference of the Federation of Rumanian Jewish Communities in Bucharest. He also thanked the American Joint Distribution Committee for helping the Federation to introduce a programme of social assistance. Plans for repairs to synagogues and other buildings belonging to Jewish institutions were approved by the conference, as was a campaign to persuade Jews to join in the work of their respective communities.

Dr. H. M. Pollard

LASTENAUSGLEICH

Zum 20. Aenderungsgesetz LAG

"LAG" ist das Gesetz ueber den Lastenausgleich, und der Lastenausgleich war eine wohl einzigartige sozialpolitische Massnahme der jungen Bundesrepublik Deutschland im Jahre 1952. Vorher, 1948, hatte die Waehrungsreform alle die am haertesten getroffen, die ohne Sachwerte dastanden und von ihren ersparten Groschen 90% einbussen mussten: das waren hauptsaechlich die aus den Ostgebieten vertriebenen und die—wo auch immer im Reich—infolge von Kriegsschaeden veraermten Bundesbuerger, neue und alte. Am besten waren bei der Umstellung von RM auf DM diejenigen davongekommen, denen Grundstuecke, baeuerliche, gewerbliche oder industrielle Betriebe erhalten geblieben waren und die unverzueglich neues, vollwertiges Geld hecken konnten. Diese wirtschaftliche Kluft zwischen zwei sozial getrennten, im uebrigen homogenen Gruppen der Bevoelkerung zu ueberbruecken, verteilte die Bundesrepublik an die Geschaedigten Geldmittel (neben anderen Vorrechten). Die Mittel waren von denen beizusteuern, die von Kriegs- und Vertriebungsschaeden verschont geblieben waren. Das war der Grundgedanke des Lastenausgleichs.

Inzwischen hat das LAG, das am 1.9.1952 in Kraft getreten ist, an Umfang, Nebengesetzen, Durchfuehrungsbestimmungen und Bearbeitungsrichtlinien die Wiedergutmachung um ein Vielfaches uebertroffen. Bis heute sind 19 Aenderungsgesetze erschienen, und ein zwanzigstes ist im Werden. Von diesem 20. Aenderungsgesetz soll hier die Rede sein.

Dem LAG war etwa ein halbes Jahr vor der Veroeffentlichung das "Feststellungsgesetz" (FG) vorausgegangen. Seine Aufgabe war die Fixierung der Schadenstatbestaende, fuer die der Lastenausgleich Linderung bringen sollte. In keinem der beiden Gesetze (FG und LAG) war Platz fuer die Naziverfolgten: in der Regel hatten sie weder Bombenschaeden noch Vertriebungsschaeden erlitten, weil ihnen schon vorher alles weggenommen worden war. Aber beide Gesetze trafen Vorsorge fuer eine spaetere Einbeziehung der Juden und sonstigen Verfolgten in den Lastenausgleich, und nach langwierigen Verhandlungen zwischen der Bundesregierung und den juedischen Organisationen kam es etwa vier Jahre nach Kundmachung des LAG zum Erlass der 11. Leistungs-Durchfuehrungsverordnung (11. LDV-LA): Naziopfer im Ausland, Juden, aber auch Nichtjuden, wurden den Geschaedigten nach LAG unter gewissen Bedingungen (beinahe) gleichgestellt. Seitdem ist das LAG auch fuer Leser dieser Zeitschrift von Bedeutung.

Im 20. Aenderungsgesetz LAG, dessen Entwurf demnaechst im Bundestag beraten werden soll, wird zum ersten Mal seit Bestehen des Gesetzes eine Frist gesetzt, nach deren Ablauf keine LAG-Antraege, selbstredend auch keine auf die 11. LDV-LA gestuetzten Antraege von Verfolgten, entgegengenommen werden duerfen. Diese Frist soll am 30 Juni 1969 ablaufen, gewaehrt also jedem, der Schaeden durch nationalsozialistische Entziehung erlitten hat und keine Rueckerstattung beanspruchen konnte, weil der Schadensort ausserhalb der Bundesrepublik oder Berlins gelegen war, etwa 14 Monate zur Vorbereitung und Einreichung seines Antrags. Kriegssachschaden, die im Gebiete der jetzigen Bundesrepublik entstanden waren, duerften, sofern sie sich auf vorher entzogene Wirtschafts-

gueter bezogen, in der Regel anlaesslich der Rueckerstattung beruecksichtigt und abgegolten worden sein. Es bleiben daher im Wesentlichen Schaeden anzumelden, die durch nationalsozialistische Entziehung in Schlesien, Pommern, Ostpreussen, den jetzt polnischen oder sowjetischen Teilen des ehemaligen Reichs, aber auch in der Tschechoslowakei, Polen, Ungarn, Jugoslawien und Rumalien entstanden waren, sofern sie nicht schon Gegenstand laufender LAG-Verfahren sind. Schaeden in Oesterreich oder Schaeden, welche die nationalsozialistische Verfolgung am Vermoegen oesterreichischer Juden wo auch immer ausserhalb Oesterreichs verursacht hatte, werden nach LAG nicht entschae-digt. Von Verfolgungsschaeden im Gebiet der spaeteren Deutschen Demokratischen Republik (DDR) wird in diesem Aufsatz spaeter die Rede sein.

Selbst wenn alle uebrigen Anspruchsvoraussetzungen beweisbar sind, sollen nur solche Nazigeschaedigten Ansprueche nach LAG haben, die, sofern sie nicht bei Beginn der Judenverfolgung in ihrem Gebiet deutsche Staatsangehoerige waren, ihre deutsche Volkszugehoerigkeit im erwaehnten Zeitpunkt belegen koennen. Das bedeutet nicht etwa nur die Zugehoerigkeit zum deutschen Sprach- und Kulturkreis, die fuer die Wiedergutmachung Auslandsdeutscher nach dem BEG genuegt. Die Ausgleichsbehoerden verlangen darueber hinaus auch ein Bekenntnis zum deutschen Volkstum, heute sogar schon ein ausdruoeckliches Bekenntnis, wie es etwa in der Angabe "Nationalitaet: deutsch" bei der Volkszaehlung des Jahres 1930 (CSR, Polen, Rumalien) oder bei aehnlichen offiziellen Anlaessen niedergelegt wurde. In den vergangenen zehn oder zwei Jahren hat die Ausgleichsverwaltung die Anforderungen an den Nachweis der Deutschheit systematisch hoeher geschraubt, hauptsaechlich auf Betreiben der Vertriebenenverbaende.

Der Lastenausgleich regelt, abgesehen von den nationalsozialistischen Entziehungsschaeden der 11. LDV, drei Schadensarten: Kriegssachschaden in der Bundesrepublik, Ostschaden in den ehemals deutschen Gebieten (Schlesien usw.), Vertriebungsschaeden in denselben Ostgebieten und darueber hinaus in allen Gebieten, aus denen die dortigen Deutschen am Ende des zweiten Weltkriegs ausgesiedelt wurden. Diese Gebiete umfassen einen grossen Teil Europas, sogar zwei asiatische Laender sind darunter, Hingegen gehoert, wie bereits ausgefuehrt, Oesterreich nicht dazu, auch nicht die DDR, die man hier oft noch als SBZ (Sowjetische Besatzungszone Deutschlands) bezeichnet findet. Denn die DDR ist ebensowenig Vertriebungsgebiet wie Oesterreich oder die Bundesrepublik selbst, weil in keinem dieser drei Laender Deutsche ausgesiedelt wurden—im Gegenteil, die anderswo Ausgesiedelten wurden hier angesiedelt.

So sassen die Fluechtlinge aus der DDR zwischen allen Stuehlen, auf denen sich die Vertriebenen, die Ausgebombten, die Ostgeschaedigten, die Naziopfer niederlassen duerften. In Westdeutschland gibt es viele Fluechtlinge aus der DDR—genaue Ziffern anzugeben, ist schwer. Aber ihre Stimmen sind nicht zu ueberhoeren und in Wahljahren nicht zu unterschaeften. Um den Fluechtlingen aus der "Zone," die durch Sozialisierung, Nationalisierung und aehnliche Massnahmen betroffen und um Vermoegenswerte gebracht worden waren, in aehnlicher Weise zu helfen, wie es Aufgabe des Lastenausgleichs fuer die Vertriebenen war, wurden neben Eingliederung in das Berufsleben, Wohnungs- und sonstiger Fuersorge auch den DDR-Fluechtlingen Geldleistungen gewaehrt, allerdings nur in Haertefaelen aus einem vom Lastenausgleich abgezwigten Sonderfonds.

Dies erwies sich als unzureichend. Die "Fluechtlinge" wollen ihren "Lastenausgleich" und werden nicht eher Ruhe geben, als bis sich die Gesetzgebung zu den gleichen oder annaehrend gleichen Leistungen fuer sie entscheidet, wie sie seit Jahren den Vertriebenen gewaehrt werden. Dazu bedarf es eines eigenen, neuen, dem LAG nachgebildeten Gesetzes. Der erste Schritt ist bereits getan: seit Mai 1965 gilt das "Gesetz ueber die Beweissicherung und Feststellung von Vermoegensschaeden in der sowjetischen Besatzungszone Deutschlands und im Sowjetsektor von Berlin (Beweissicherungs- und Feststellungsgesetz-BFG)". Aber ebenso wie des Feststellungsgesetz von 1952 den Vertriebenen keine Leistungen gewaehrte — diese blieben dem LAG (1952) vorbehalten — geht auch das BFG (1965) nicht ueber die Vorbereitung von spaeter zu regelnden Entschaeidigungsverfahren nach der Art des Lastenausgleichs hinaus.

Das Beweissicherungs- und Feststellungsgesetz wird im Zusammenhang mit der 20. Novelle zum LAG nur deshalb hier erwaehnt, weil die irrige Ansicht sehr verbreitet ist, dass die 20. Novelle und deren Schlussfrist auch fuer Schadensansprueche gelten werde, die Geschaedigte aus der DDR, seien ihre Einbussen auf kommunistische oder auf vorausgegangene nationalsozialistische Massnahmen zurueckzufuehren, gemaess dem BFG (1965) vorbereitend anmelden koennen. Das ist nicht der Fall. Par. 2 des 20. Aenderungsgesetzes fuehrt die Antragsfrist in Par. 28 des Feststellungsgesetzes ein, aber nur des FG (1952) fuer Kriegssachschaden, Ostschaden und Vertriebungsschaeden. (Da die nationalsozialistischen Entziehungsschaeden der Verfolgten aus den Vertriebungsgebieten gesetzestechnisch als Vertriebungsschaeden anzusehen sind, gilt die Frist auch fuer Verfolgte des Naziregimes in den Vertriebungsgebieten.) Die Frist gilt nicht fuer Vermoegensschaeden in der DDR. Solche Antraege koennen gemaechlich, ohne Ueberstueuerung vorbereitet werden. Ihre Einreichung duerfte erst dann zweckmaessig sein, wenn Naeheres ueber den jetzt in einem sehr fruehen Entwicklungsstadium befindlichen, kaum vor 1971 zu erwartenden Gesetzentwurf zur Abgeltung von DDR-Schaeden bekannt wird.

Die uebrigen Bestimmungen, welche das 20. Aenderungsgesetz dem LAG und dem FG einverleiben will, sind von geringerer Bedeutung und brauchen hier nicht besprochen zu werden. Sie bringen Verfolgten und Nichtverfolgten kaum nennenswerte Verbesserungen oder Verschlechterungen.

Das Beweissicherungsgesetz, und das spaeter zu erwartende Leistungsgesetz fuer Schaeden in der heutigen DDR werden zu gegebener Zeit gesondert besprochen werden.

BECHSTEIN STEINWAY BLUTHNER
Finest selection reconditioned PIANOS.

Part exchange. Deferred terms.

JACQUES SAMUEL PIANOS LTD.
2 Park West Place, Marble Arch, W.2
Tel.: PAD. 8818/9

AUTHORISED BECHSTEIN DEALERS

E. G. Lowenthal

"SCHUTZJUDE ODER STAATSBUERGER"

75th Anniversary of the Foundation of the C.-V.

Seventy-five years ago, on March 26, 1893, the Central-Verein deutscher Staatsbürger jüdischen Glaubens (C.-V.) was founded in Berlin. In the course of time it became the strongest political organisation of the Jews in Germany, comprising more than 60,000 members in 1930. Up to the bitter end the Central-Verein fought for the rights, honour and dignity of the Jewish community. Whilst its work concentrated on the political aspects, it never ignored the need for deepening Jewish consciousness and for spreading the knowledge of Judaism.

A nation-wide organisation, with headquarters in Berlin, the C.-V. maintained more than a dozen district offices, and had hundreds of local groups all over the country. Its leading personalities included outstanding representatives of German Jewry.

Based on the conception of a synthesis between Germanism and Judaism, the C.-V. carried out its fight for equal rights both verbally and in writing by holding public meetings and informative gatherings and by producing innumerable Jewish and political pamphlets as well as scholarly works. Its weekly newspaper, the C.-V. Zeitung, had a very wide circulation, which as late as autumn, 1938, still amounted to almost 40,000 copies.

In German-Jewish life the C.-V. was generally considered as the authoritative voice of the non-Zionists. However, though most of its members were opposed to the idea of Jewish nationalism, the organisation was not anti-Zionist. This attitude had already changed long before 1933, and leading representatives of the organisation were amongst those non-Zionists who supported the Keren Hayesod and joined the enlarged Jewish Agency in the summer of 1929. In 1935, as a result of the changed legal position, the C.-V. altered its name to Central-Verein der Juden in Deutschland, and in 1936 to Jüdischer Central-Verein.

The C.-V. was called into action by the anti-semitism of the Stöcker-Ahlwardt period at the end of the last century and the anti-Jewish activities of the extreme nationalists in the pre-1914 period. After the First World War the C.-V. was confronted with the increasing propaganda of the Deutsch-Völkischen and the antisemitic terror of early National Socialism. Gradually, its political approach transcended the merely Jewish aspect. The C.-V. realised at an early stage the great danger facing Germany if extreme nationalism came into power and, in particular, if National Socialism took over. It recognised instances of anti-Jewish discrimination and desecration of Jewish religious institutions under the Weimar Republic as symptoms of a far greater threat to the internal and external security of the country as a whole, and as a serious danger to the democratic liberty of the State and its citizens. Thus, inexorably, the C.-V. warned the German public, the authorities in charge up to the top levels in the Wilhelmstrasse and Unter den Linden in Berlin, the political parties, parliament, the press, educationalists, the leaders of the churches and the judiciary.

The activities during that period which reached their zenith at the end of 1932 can be followed in detail in the recently published, fully documented book by Arnold Paucker (London), "Der jüdische Abwehrkampf gegen Antisemitismus und Nationalsozialismus in den letzten Jahren der Weimar Republik" (Vol. 4 of the Hamburg Beiträge zur Zeitgeschichte).

In 1962, in the Festschrift to celebrate the 75th birthday of Dr. Siegfried Moses (Jerusalem), "In Zwei Welten", Hans Reichmann, one of the last two directors of the C.-V., described from his own experience episodes in the fight of the German Jews against the dangers of National Socialism in the years 1929 to 1933.

The history of the C.-V. may be divided into three periods. The first period ended in 1918, the second in 1932. At the beginning of the last period (1933 to 1938), when internal Jewish conflicts were receding into the background, the C.-V. took a prominent part in the creation of the central bodies which were established in those days of emergency, e.g., the Zentrallausschuss für Hilfe und Aufbau, the Reichsvertretung der deutschen Juden, the Kulturbund and Lehrhaus movement. Its own activities during the Nazi years were devoted to legal and economic advice, thus assisting the Jews in Germany in the hardest period of their history. This came to an end on November 9, 1938, when the organisation was closed by the Gestapo, which for five years had been trying to get rid of this awkward adversary. The concept of the value of the Jewish individual remained uppermost from the time when Raphael Löwenfeld's basic pamphlet "Schutzjude oder Staatsbürger?" was issued in 1893 to the night of the pogrom in 1938, forty-five years later.

An objective analysis of the ideology of the C.-V. still needs to be carried out, coupled with a critical appraisal of its work and organisation and including a description of the personalities who founded, led and represented this important organisation of German Jewry. As so far only essays on special aspects of the subject are available, such a comprehensive study should be undertaken as soon as possible. It is therefore to be welcomed that a research project on this subject is being given serious consideration by the Leo Baeck Institute. For, after all, the history of the C.-V. is the history of the attempt by German Jewry to defend and attain their full equal rights as citizens. In a certain sense it is also part of the German history of that period.

GERMANY TODAY

N.P.D. Stronger

The West German Federal Interior Ministry has issued an official report warning that the National Democratic Party is strengthening its organisation and improving its hold on German workers.

The Ministry's annual report on extremism and antisemitism in the Federal Republic gives the same figures as last year for N.P.D. membership—28,000. It goes on to say that among the N.P.D. members there are 2,400 former ranking Nazi party officials or ex-Nazis who had joined the Nazi Party before Hitler came to power in 1933.

The Interior Ministry insists, however, that the N.P.D. is "not yet an acute danger to German democracy", contending that less than one-tenth of all registered voters are inclined to cast their ballots for the party—one-tenth of West Germany's voters amounts to almost four million people. In the Ministry's view, the gravest danger of the N.P.D. lies in its effect on foreign policy. Its report says that the menace of a Nazi revival serves to feed Communist attacks on the Federal Republic and to prejudice friendly relations with other nations. Of the threat to the democratic structure of the Federal Republic itself, there is little acknowledgement.

"TOO MANY LAWS . . ."

Lord Goodman's "Thank-you Britain" Lecture

The chairman of the Arts Council has certainly not the lean and hungry look of the rebel that Caesar feared; yet he resents the encroachment on our liberties of which our present-day Caesar—the Government—is, in his view, guilty. Lord Goodman, himself one of the law-givers in the House of Lords, told us that there are too many laws. He was giving the third annual lecture of the Thank-you Britain Fund at the British Academy on "Erosions of Personal Freedom in a Modern Society".

Our essential liberties are diminishing, he said, and this has a marked effect on young people, causing social claustrophobia and malaise. We are always told that there are "reasons" for this or that new law, usually that it will benefit the community; but what is the community if not the sum total of individuals? Nothing works more towards social insecurity than the flow of new restrictions, each of them destroying some group or other: new tobacco taxes, Lord Goodman continued, ruin the tobacconists, and the travel allowance the travel agents. And then he enumerated what he called the "1967 crop" of new laws and regulations affecting the freedom of the citizen:

The Land Commission was created, altering the rights of landlords and landowners; the breathalyser was introduced; wage restraint was decreed; livestock and drug addicts were subjected to control; you need now a licence to run a private place of entertainment for gain, sell a dead wild goose, collect lapwing eggs or pick Antarctic flowers; pirate radio stations and car-dumping in the street have been stopped by law, television salesmen must report their customers and turkeys must not be killed except in a special approved way—"though not necessarily in a way approved by the turkey", added Lord Goodman. If a latter-day Faust sold his soul to the Devil, he mused, the transaction might be subject to the capital gains tax. He mentioned, however, two recent laws of which he approved: the one that legalises abortion under certain circumstances and the one that refers to the proverbial "consenting adults".

The lawgivers are not the only culprits restricting our personal liberties, he went on. The diminishing number of newspapers infringes our freedom of choice in matters of political thought. Choice of employment is destroyed when you join one firm, which you like, and it is taken over by another, which you may not (but what about the freedom of the businessman to merge with whom he likes?). We are told, by public bodies, what to eat and drink: "Go to work on an egg", "Drink a pinta milka day". Lord Goodman objected particularly to the Denning Report, the official 1963 enquiry into the Profumo affair, as an obtrusion into people's private lives.

It was certainly a controversial and thought-provoking lecture; what a pity that the papers which reported it (some very extensively) forgot to mention the Fund under whose auspices it was given. They were, of course, rather intrigued by his Lordship's suggestion that we should "keep an open mind" as to whether an ailing newspaper ought not to be supported from national funds to prevent its demise.

EGON LARSEN.

Herbert Freedman

"NATHAN" IN JERUSALEM

Daja's opening line when she welcomes Nathan, "Gott sei ewig Dank, dass Ihr doch endlich einmal wiederkommt", had a meaningful undertone when Lessing's play was for the first time shown in Jerusalem. Ernst Deutsch, entering the stage in the leading part, received spontaneous applause. Even he, one of the last great Jewish actors on the German stage, had to wait twenty years till he could appear in Israel, for his native tongue was barred from public performances.

This time, too, he did not come with a German troupe but as a member of the Wiener Burgtheater, which gave a series of altogether 22 shows in the country.

There was still another point to Nathan's "homecoming". After all, Jerusalem was Nathan's home, though Lessing's Jerusalem is more a vision than a place, and nearer to the literary salons of the Berlin of Moses Mendelssohn than to the palace of Saladin. Accepting the idealisation of the characters—Jew, Christian and Moslem alike—there is pretty little Jewishness even in the ideals of Nathan, and only Ernst Deutsch instilled him with a sprinkle of humour and a mood of resignation so typical of our people.

The last time I had seen "Nathan der Weise" was almost 35 years ago when the Jüdischer Kulturbund opened its theatre in Berlin with a festive premiere. The choice of the play then was a plea to the German people not to denounce their own great humanist teachers. Seeing "Nathan" in Jerusalem now, the most poignant words seem those spoken by the Patriarch: "Tut nichts! der Jude wird verbrannt." The era of enlightenment has long gone, its hopes were mercilessly squashed and it is difficult to expect from the Jews today the same degree of tolerance that Nathan showed after his wife and seven sons were murdered in a pogrom in Gath. Nevertheless, it is not to the credit of the Tel Aviv municipality that in the 'fifties Lessing's name was erased from the street register, and the "G. E. Lessing Street" renamed "Nathan the Wise Street".

The Wiener Burgtheater was the second German-speaking troupe to tour Israel. Some years ago the Schauspielhaus, Zürich, performed Strindberg's "Totentanz". There was some unpleasantness when one of the Swiss actresses—Käthe Gold—was alleged to have had some connections with the high-ranking Nazi hierarchy. This time, there were some difficulties in finding a suitable hall in Tel Aviv. Habimah had its theatre renovated, and the only other modern stage, the Chamber Theatre, refused their Viennese colleagues the use of their premises. Governmental intervention could at last secure the lease of the hall for two nights, but for the other eight performances Tel Avivians had to travel to Petach Tikva or Givatayim.

The conflict between emotion and "Realpolitik" was also apparent from the reactions of public dignitaries. In Haifa, the Municipal Theatre acted as host, but the city mayor was ostentatiously absent from the first night. In Jerusalem, the performances took place in the "Buildings of the Nation", with President Shazar and Knesset Speaker Luz as guests of honour at the premiere.

As if by coincidence, Foreign Minister Abba Eban announced just during these days that, after the diplomatic and economic ties, cultural relations are to be normalised with the Federal Republic of Germany. Such a step

would close a chapter of contradictions which has given cause for much criticism.

Till the Six-Day War, during which West Germany proved to be one of the few friends of Israel, everything German on the Israeli cultural scene had to be disguised as either Austrian or Swiss, especially German films used to appear as "co-productions". On the other hand, such official "non-recognition" did not preclude German scientists from being nominated "fellows" of the Weizmann Institute in Rehovot or German music performed by the Philharmonic Orchestra (with the exception of Wagner and Richard Strauss). While a German public library was opened in Tel Aviv and German publishing firms took a prominent part in the International Book Fair in Jerusalem, the policy of restricting cultural exchanges between the two countries remained unaltered.

Many people had long considered it an anomaly that Israelis were allowed to buy Volkswagen—and the Volkswagen is among the most popular cars in the country—and barred from making their own judgment on German art. Only Günther Grass, in the beginning of 1967, slipped through the ban and gave some semi-closed lectures, but the Israel Writers' Association refused to welcome him at a reception.

It is hoped that with the official prohibition being removed, German writers, artists and musicians will visit Israel and also, vice versa, that Israel will send to Germany not only oranges and avocados but also examples of her spiritual achievements.

JEWISH BOOK WEEK

Lecture by Wolf Mankowitz

This year's Jewish Book Week took place at the Adolf Tuck Hall, London. The AJR is now one of the sponsoring organisations. The inaugural event was a lecture on the theme "On being a Jew", at which the writer Wolf Mankowitz spoke.

The speaker said that the Six-Day War had taught him that he had to start becoming a Jewish writer, and that all his past Jewish writings were mere "debris". He felt now that he could finally become a fully Jewish writer only by living in Israel, and he intended sooner or later to go there. But he agreed that the Jewish writer still had a vital role to fulfil in the diaspora, both by helping other Jews to discover the process of being a Jew, and by acting as "public relations officer" for Israel, as the Writers for Israel Committee was doing. The problem of being a Jewish writer was that of defining, out of an inherited "ragbag of Judaica", some kind of coherent account of the Jewish people.

Writers' Symposium

Mr. Leslie Wagner, a contributor to "Mosaic", spoke at a symposium to end Jewish Book Week. He contended that Jewish novelists were fighting the battles of 30 years ago by writing about antisemitism and the bankruptcy of Jewish bourgeois life. Jewish youth of today wanted to know how to remain Jewish and to learn about the role spirit played in modern life. Another speaker, Dr. Jonathon Magonet, felt that Jewish writers still had much to say to the present community, but those with forceful messages were unacceptable to the "establishment". The writer Mr. T. R. Fyvel also stressed the role of the Jewish writer in the survival of the community.

On display at the exhibition were a number of new publications, including Israeli and Holocaust literature.

Old Acquaintances

News from Everywhere: Valeska Gert, at present writing her autobiography at Oberhausen, gave a rendition of her part in Pierre Philippe's film, "La Bonne Dame."—Elisabeth Bergner will probably take over Lotte Lenya's role in the musical, "Cabaret," in New York.—Robert Stolz conducted several concerts in Israel.—William Dieterle will direct Max Dauthendey's "Spielereien einer Kaiserin" for his own company, "Der Gruene Wagen," on tour.—Jo Lederer, who returned to Germany from London some years ago, is working on Axel Springer's new magazine, "Jasmin."—Sigi Arno's wife, Kitty Mattern, is touring in Liebeneiner's production of "Die Rivalin," starring Hilde Krahl.—Mathias Wiemann, Helene Thimig and Johanna Matz read extracts from Goethe at New York's Goethe Institute.

Germany: Heinz Ruehmann and Will Quadflieg will appear in "The Staircase," directed by Harry Meyen, at Berlin's Renaissance Theater.—Theo Lingen will produce "Bettelstudent" in Frankfurt.—Ludwig Berger staged a reading, which was attended by the author, of Fritz von Unruh's "Odysseus auf Ogygia" in Berlin's Akademie der Künste.—Maria Matray and A. Krueger scripted "Affaire Dreyfus" for T.V.—Lil Dagover took part in Roussin's "Lokomotive" in Hamburg.—O. E. Hasse was in the Duesseldorf production of "Wallenstein," directed by K. H. Stroux.—Carl Brinitzer, one-time programme director of German B.B.C. at London's Bush House, is to write the history of the service for Hoffmann and Campe, Hamburg.

Milestones: Albrecht Schoenhals, physician, author, actor and film star, translator of Verlaine and Rimbaud, now living in the Black Forest, celebrated his 80th birthday.—Heinrich Maria Ledig, son of publisher Ernst Rowohlt and actress Maria Ledig, celebrated his 60th birthday at the same time as the 60th anniversary of his Hamburg publishing business.—Brigitte Helm, star of Fritz Lang's "Metropolis" (1925), and of "Alraune," turned 60 years of age in Munich, where she lives in retirement happily married.

Home News: André Previn, born in Berlin and brought up in the States, is now principal conductor of the London Symphony Orchestra; he left Germany when he was ten years' old and, at the age of 19, scored his first "Lassie" film in Hollywood, where he was awarded two "Oscars."—Richard Friedenthal visited Berlin to read extracts from his recently published "Luther" biography.—Livia Gollancz gave a reception at the German Institute to launch the autobiography of Hubertus, Prinz zu Loewenstein, "Toward the Further Shore."

Obituary: Paul Knepler, the 86-year-old composer of operettas and co-librettist of Lehar's "Paganini," has died in Vienna. He lived in Britain during the war, returning to his home-town several years ago.

This and that: Actor Wolfgang Kieling, who received the German Film Prize some years ago, has gone from West Berlin to the Eastern sector in protest against America's Vietnam policy.—John Willett, who is editing a two-volume edition of translated poems by Bertolt Brecht, would be grateful to hear from anybody who has made such translations. Specimens should be sent to Methuen, London.—Marta Mierendorff has disclosed that the East German Academy is working on a history of the German-language theatre in exile, in which the Free German League of Culture and the Austrian Centre play a leading part.

PEM

J. Maitlis

JEWISH INESCAPABILITY

The legend of a Jewish Pope who once occupied the throne of Peter in Rome, was widely spread and fascinated many a generation of Jews in the past. In the dark days of the Middle Ages, in times of distress and great sufferings, the moving story of a mighty prince of the Church who was of Jewish descent, warmed the hearts of many a Jew, kindled a feeling of pride and fortitude, of hope and trust among those who were constantly persecuted because of their faith.

This colourful and fantastic legend now serves Dr. Joachim Prinz as a starting-point to an historical inquiry,* which centres on the problem of Jewish inescapability, a subject which, as the author tells us, has occupied him for many decades, since Hitler's advent to power. As we know, the Nazis did not recognise conversion, and a convert was considered unfit for service to Germany, even if only his grandmother had been Jewish. But this phenomenon is not unique in the long recriminatory history of the Jews. There are many historical analogies, though often under quite different conditions, and one of them was found by Prinz in the turbulent history of the family of Jewish converts, the Pierleoni—a chapter which the author investigated with much historical acumen and a keen penetrating mind. In spite of their dedication and zealous loyalty to Christianity and their devoted services to the Church, and in spite of the fact that their family included Pontiffs, they could not escape their ultimate Jewish fate. The Pierleoni remained the Jews, mistrusted, despised and hated by their fellow-Christians, who could neither forget nor forgive them their Jewish origin.

The legend of a Jewish Pope has been extant in several versions. While Ashkenazic Jews related the story to Rabbi Shimeon the Great of Mayence, the Sephardim refer it to the famous Jewish scholar in Barcelona, Rabbi Shlomo ben Abraham ibn Adret, known as the "Rashba." The Ashkenazic version which Prinz quotes from Micha Josef bin Gorion's "Der Born Judas" (apparently, an older tradition to be found in the "Ma'aseh Book," the famous old-Yiddish collection of stories translated by M. Gaster, escaped Prinz's notice), refers to R. Shimeon's son, Elchanan. When still a small child, the story reads, Elchanan was kidnapped by a Christian servant of R. Shimeon on a Sabbath, while the family was in the synagogue, and soon afterwards baptised. The child was brought up by the Christian clergy and his wisdom and scholarship grew with him, for he had the intellectual faculties of his great father. After many years of learning and studies, young Elchanan acquired a great reputation as an outstanding scholar. Soon afterwards he was elevated to the position of Cardinal, and when later the Pontiff of Rome died, he was elected Pope. Yet he remembered that he was a Jew and the son of R. Shimeon of Mayence. His yearning for his people and his desire to return to the faith of his ancestors were very strong. In order to get his father to Rome, he decided one day to send a decree to the Bishop of Mayence, forbidding the Jews to observe the Sabbath and to circumcise their children. The Jews of Mayence found themselves in a terrible plight. They fasted and prayed to God, and then decided to send a mission to Rome with R. Shimeon at its head, in order to implore

the Pope that he should annul the evil decree.

On their arrival the Pope invited the delegation to his palace, and thus the son was faced by his old father, who did not recognise him. As was customary in those days, the Pope engaged R. Shimeon in a long and learned dispute, and the Rabbi admired his keen mind and great scholarship. Then the Pope invited R. Shimeon to a game of chess and after a few moves beat him. This surprised the old man even more. Finally, and as in the Biblical story of Joseph and his brethren, the Pope was overwhelmed and could no longer restrain himself. He asked all those who stood around him to withdraw and then, amid tears, revealed himself to his father. He soon rescinded the decree. Afterwards he disappeared from Rome, returning clandestinely to Mayence, where he became a good Jew. Rabbi Shimeon, the story concludes, commemorated this event in a hymn, "Elchanan, my son," which is recited on the second day of Rosh Hashanah.

Like many other aetiological legends, the legend of a Jewish Pope has an historical kernel. No doubt it originates from the elevation to the Papacy of Anaclet II, a direct descendant of the Pierleoni converts. The Pierleoni came straight from the ghetto, the Trastevere, on the right bank of the Tiber, where Jews had resided since the first pre-Christian century. They had accumulated great wealth, they were bankers and landowners, people of great power and respect. But they aspired to still higher positions in society. If their Judaism stood in their way they had to get rid of it. And so they did. In the Easter week of 1030 the head of the Pierleoni, Baruch, together with the whole family, took the decisive step and embraced Christianity. At the font Baruch became Benedict, and within a century this remarkable family of Jewish converts, according to Prinz, contributed no less than three of its members to the highest office of the Church. Who were these three Popes, whom Prinz considers to have come from the ghetto? They were Gregory VI (1045-46), the militant Gregory VII (1073-85) and, finally, Anaclet II (1130-38).

There is no doubt about the Jewish descent of Anaclet II, who was a Pierleoni. But what

about the other two Popes? Documentary or other historical evidence of their actual Jewishness is not available, but Prinz strongly believes that the former Ioannes Gratianus Petri Leonis and later Gregory VI, was a Pierleoni and baptised even earlier than Baruch-Benedict Pierleoni. He also assumes that the Pope's original Jewish name might have been Yochanan, and was changed into Ioannes at the font. Grave accusations forced Gregory VI to resign his Pontificate and to go into exile. He went to Germany, where he was joined by Hildebrand (another Pierleoni?), who later became Pope Gregory VII. Both Popes were great reformers of the Church which, in the course of time, had become highly demoralised and discredited. Confusion, political ambitions, vainglory and open murder reigned all over. A continuous struggle for power waged between the Roman Pontiffs and the German Emperors. In a colourful manner Prinz describes many episodes in this struggle and unfolds the great medieval drama of the bitter conflicts culminating in the excommunication of Henry IV by Gregory VII and the Emperor's penitent march to Canossa. According to Prinz, Gregory VII was one of "the great geniuses of all time".

The final chapter in the history of the escapist Pierleoni deals with the dramatic events leading up to the accession to the Papal throne of Peter, son of Petrus Leonis, otherwise known as Anaclet II. "A child of his time, intellectually alert, widely read, open-minded, rational and with a philosophical bent of mind," a pupil of the great controversial teacher and philosopher, Peter Abelard, Anaclet was carefully prepared by his family, the Pierleoni, for his office. But continuous rivalry among the Roman nobility once again showed its ugly head. No sooner was Anaclet II elected Pope when a rival Pope, Innocent II, was elevated to the throne as the nominee of the Frangipani clan. This resulted in a schism, and the furious Bernard of Clairvaux, a wild opponent of Abelard, led a personal crusade against the "Jew" who "usurped" the throne of Peter. Kings and members of the nobility sided with Innocent, who went as far as to pronounce anathema against Anaclet, declaring him as the anti-Pope. The city of Rome, Italy and the Eastern Churches remained faithful to Anaclet, but the majority in Christendom recognised Innocent. Anaclet was isolated, the battle was lost. In January, 1138, he died. He was the last "Pope from the Ghetto".

And so ends the rather turbulent history of the once-powerful Jewish converts, the Pierleoni. Prinz's book is well written, colourful, interesting and charming. To prove his thesis of Jewish inescapability he has described with great competence and ability the issues and personalities involved. In his attempt at giving a full picture he sometimes has to put together various bits of evidence which are not always equally useful for strict historiography. Thus, it may seem, fiction happily mingles with facts. By sifting and sorting the fragments he has designed a recognisable pattern of past history and presented us with a comprehensible work of historical research which is intricate and exciting.

MEMO

Next time see
PELTOURS
first

Peltoours offer you a comprehensive, dependable travel service for all Rail, Steam-ship and Air bookings at the official rate. No additional booking charge.
* Personal service is our pleasure.

PELTOURS
29 DUKE ST. LONDON W.1.
WELbeck 9943/7

CLARENDON COURT HOTEL

MAIDA VALE, W.9 01-286 8080

New: "Little Venice" Restaurant—where you can eat good food in luxurious surroundings at sensible prices.

New: Banqueting Room seating up to 200 people—suitable for conferences, weddings and banquets.

* Joachim Prinz: *Popes from the Ghetto*. Horizon Press, New York. Illustrated. \$6.50.

Rabbi Dr. S. Neufeld

TWO JEWISH SCHOLARS

PROFESSOR A. S. YAHUDA

An Oriental Jew in Berlin

A few years ago I had a rare and deeply moving experience in Jerusalem. Over Shabbat I was staying in Kiriath Moshe, the quarter named after Moses Montefiore, and, of course, attended an Ashkenazi synagogue. But on Shabbat evening I went to a Sephardi synagogue because the Sephardim have a custom with which we are unfamiliar. They do not use the familiar box with spices (B'sammim) for the Haddalah ceremony, but instead hand each participant a fragrant fresh leaf and instead of the usual blessing "Bore mine v'sammim", they say "Bore aze v'sammim".

Having taken part in this custom and the service being concluded, I took the opportunity of looking round the beautiful synagogue and, while doing so, noticed a memorial tablet erected by a lady in memory of her brother, Professor Abraham Shalom Yahuda, who had died in the 'fifties. It was a really extraordinary experience to find in this remote spot a memorial to my former teacher, Professor Yahuda, and my thoughts turned from Jerusalem, his birthplace, to 14 Artilleriestrasse, Berlin, where he taught me at the Hochschule fuer die Wissenschaft des Judentums from 1909 until he was called to Spain.

Yahuda was born in Jerusalem, but the precise date of his birth is not known. It was early in 1878 or, according to other sources, in June, 1877. To appoint a real Oriental, and a Zionist to boot, as instructor in Bible and Oriental studies in 1905 was no light decision for the governors of the Hochschule at the time. But Yahuda's outstanding accomplishments as a young man, as evinced by his Hebrew publications on the cultural history of the Arabs, convinced the governors that no one of Central or East European origin could be more capable of imbuing his students with a knowledge of Oriental subjects. Accordingly, they had to accept his origin and Zionist leanings as part of the bargain. Both in appearance and habits Yahuda was a true Arab Jew from an Oriental background, and he found it difficult to adapt himself to life in Berlin, a very modern metropolis with a population of almost two hundred thousand Jews. Through some female connection he was related to the Rosenbaum family in Zell, near Wuerzburg, whose family tree was published some ten years ago. This was, however, not apparent, for there was nothing "jeckish" about him. There is no doubt that he was a most accomplished teacher and research worker. In the years that followed he published various contributions to Bible studies and in 1912, after five years' work, he published the original Arabic text of Bahya ibn Pakuda's Duties of the Heart (Hobot Ha-Lebabot). He was also successful in his teaching, but lacked that human contact with his students which was demonstrated by Professor Elbogen, Professor Baneth and later by Dr. Baeck and others. He could have retained this important post until 1938 if the Spanish Government, whether for good or bad, had not decided in 1913, as a gesture of compensation, to establish a chair of Oriental studies at the University of Madrid. Naturally, there was no more fitting candidate for the position than Yahuda, a real Jerusalemite. Yahuda could, of course, take the risk for he was unmarried and had no dependants. He was quite successful in Spain and, as has recently come to light, as a Zionist also exercised some influence on the

issuance of the Balfour Declaration. Things did not, however, go smoothly for very long. During the 'twenties a different climate emerged in Spain. He was no longer needed and similar chairs in the Jewish academies of Europe were all occupied. Later, he made his way to London and I occasionally saw him at conferences in Berlin. When the great wave of persecution rolled forward he was apparently in England; in any event he was unable to return to his native land. Twenty years ago I read belatedly in *Maariv*, the Hebrew evening paper, that his seventieth birthday had been celebrated in Tel Aviv—in his absence. It seems that he did come to Israel later on, for, as I also learnt subsequently, he was enrolled in a Sephardi Lodge that was established in Tel Aviv. I was present at the ceremony but unfortunately did not meet him. He died in New Haven, Conn. (U.S.A.), in 1951. I only learnt of his demise on seeing the memorial tablet, which was a real discovery as far as I was concerned.

He had a successful life, but today practically nobody knows anything about him. As our instructor at the Hochschule he deserves recording in the ranks of great scholars.

RABBI DR. ISIDOR BLEICHRODE

Centenary of his Birth

The little town of Bleichrode in the Eichsfeld, now part of the province of Thuringen, never had any Jewish settlement of importance. Mediaeval records are very scanty. Yet the name Bleichrode and the well-known banking-house of Bleichroeder indicate that Jews were resident there in more recent times.

The name Bleichrode will remind many people of the Berlin rabbi Isidor Bleichrode whom they valued as a rabbi and, possibly, as a teacher. Yitzhak Isidor Bleichrode was born a hundred years ago at the end of 1867 in Krotoschin. In 1862 his father, Abraham Moshe Bleichrode, a grandson of Akiba Eger, published in Berlin Eger's marginal notes to the four sections of the Shulchan Aruch. Later, he wrote a biography of his grandfather that was published in Warsaw in 1875.

His son first attended the grammar school in Stettin and then the university and Orthodox rabbinical seminary in Berlin. His first post was as rabbi of a private congregation in south Berlin which was supported by the Berlin community. This congregation, which called itself the Luisenstaedter Synagogenverein, occupied rented accommodation in the yard of business premises in the Prinzenstrasse near the Moritzplatz. Much later they built a small synagogue of their own in the Dresdenerstrasse near the Kottbuser Tor. They also had a rabbi, Dr. Saul Kaatz. When the latter received a call in 1896 to Zabrze (Upper Silesia), Bleichrode took his place. A private religion school in the Annenstrasse was associated with this congregation.

In 1899, a few years after Bleichrode took up this position, Dr. Joseph Eschelbacher was elected as conservative rabbi of the Berlin community. He made it a condition that he should be given control of a religion school, for which he personally could select the teaching staff. He chose the school that up till then had been run by Bleichrode. It was accordingly taken over and became Religion School VII of the Berlin community; Bleichrode became its deputy head and the school was conducted on conservative lines. More hours of instruction were available than in the other schools

and hence the standard was higher. When Eschelbacher passed away in the autumn of 1916, the running of the school devolved on Bleichrode.

Shortly before this a new conservative synagogue had been consecrated in the Kottbuser Ufer. Bleichrode was elected as its rabbi and at the same time he became a member of the Kashrus Commission. But throughout the years he devoted the main part of his activities to the religion school. It is not surprising that many of his former pupils went to Palestine, since the Orthodox upbringing coupled with a love for Palestine led many young people to the Mizrahi or the K.J.V. For instance, his pupils included the late Dr. Alfred Rabau and his brother, Professor Erwin Rabau, but above all Professor Gerhard Gershom Scholem. Bleichrode was quick to recognise Scholem's gifts. At the end of the school year good pupils, as was usual, were given books as prizes. Scholem received an exceptional prize designed to stimulate his intellect: Ludwig Philippsohn's "Weltbewegende Fragen".

In addition to his many other activities, Bleichrode also produced literary works. With his old friend and contemporary Dr. Joseph Wohlgemuth, he translated the Pentateuch into German, and later the Siddur, and he also assisted in Professor Torczyner's translation of the Bible. Some of his articles appeared in Wohlgemuth's "Jeschurun".

After more than forty years' activity as rabbi and teacher, always in south Berlin, he retired exceptionally early in 1932 and prudently emigrated to Palestine soon thereafter. He settled in Jerusalem, where he was spared for twenty pleasant years. He died at the ripe old age of 87 in 1954. His most prominent pupil, Gershom Scholem, spoke at his funeral.

Anybody attempting today to visit the scenes of Bleichrode's activities in Berlin will be disappointed by the changes. The Moritzplatz is still in the western sector. Just beyond the border there is a wide-open space. Where Bleichrode taught for forty years in the Annenstrasse nothing has been left. His home, too, in a quiet side street, the Franzstrasse, close to the Michaelkirchplatz, is no longer standing. But the communal synagogue on the Kottbuser Ufer (in the western sector), where he officiated, has been re-erected and services are held there regularly. The street is now called the Fraenkel-Ufer, after a Jewish chief surgeon of the nearby municipal hospital.

JEWISH GOLDSMITHS IN SILESIA

The latest work by the historian, Dr. Bernhard Brilling (formerly Breslau), is dedicated to two deceased friends of his from Silesia, Dr. Manfred Rosenthal (formerly Director of the Jewish Agency Office in Germany) and Dr. H. O. Swientek (formerly Director of the Dortmund Municipal Archives). The treatise deals with the history of the activities of Jewish goldsmiths in Silesia. It is published in the sixth volume of the Hamburg collection of Central and East German historical records.

The idea of investigating the subject was conceived by the author as early as 1929, when an exhibition under the heading "Das Judentum in der Geschichte Schlesiens" was held in Breslau. Many objects of ritual art displayed on that occasion were several centuries old, and the question arose, whether they had been created by Christian artisans or whether Jews were already active in the craft of goldsmiths at a time, when they were not yet admitted to the guilds. Brilling comes to the conclusion that there have been Jewish goldsmiths from the seventeenth century onwards. He traces artisans in Breslau and many other cities, e.g., Glogau, Zuelz, Neisse, Nicolai and Oppel. The work is enhanced by a comprehensive list of Jewish goldsmiths in Silesia from 1565 to 1850, which also carries many genealogical data.—(E.G.L.)

Rudolf Levy

HOLLAND UNDER GERMAN OCCUPATION

An extensive programme about the effect of the war years on the Netherlands by the Dutch historian Dr. L. de Jong was broadcast during the period 1960 to 1965. This important documentary and illustrative material has now been condensed into book form under the title "De Bezetting" (The Occupation) and published by the Em. Querido Press, Amsterdam. Our interest in the work is naturally concentrated on the fate of the Jews in Holland during the German occupation.

There is an impressive description of the beginning of Jewish persecution and its successive stages to the "final solution". At first there was little external evidence of systematic persecution, but the German occupying forces had already made all necessary arrangements for later measures. It started with the exclusion of Jews from public office, especially from the teaching staff in universities, and this evoked signs of violent resistance. In February, 1941, there were roundings-up in Amsterdam and this set off a general strike by the workers. A description is given of the part played by the National Socialist movement in Holland under their "leader" Mussert and the anti-semitic literature which they issued. A complete chapter is devoted to the actual mechanics of Jewish persecution, "a merciless machine of destruction into whose wheels all these people were relentlessly drawn, a machine that operated straight across our own society, especially in the years 1942 and 1943. Young people who did not live through this period of abysmal horror often pose questions, frequently moral questions, to us, their elders, about this, all of which come back to the same point: how could it all have happened? There are many answers to this question. One—and I stress this most particularly—is that most people, Jews and non-Jews alike, could not conceive until it was too late that when the National Socialists spoke of destroying Jewry that was what they literally meant".

The following pages are filled with photographic reproductions of directions issued by the deportation headquarters, euphemistically described as the "Central Office for Jewish Emigration", and measures connected with the arrangements for the deportation transports, but various protest manifestoes are also included. We find pictures connected with the activities of the Judenrat, the barracks in the Westerbork camp, and there is even a picture of the camp commandant Gemmeter in his domestic quarters.

De Jong does not take a stance on the vexed question of the conduct of the Judenrat, to whose "sham rule" the Jews were subjected by a stroke of the pen. He merely observes: "There they are, the members of the Judenrat, worthy citizens of the pre-war period, now faced with totally unexpected problems, prey to a monster, a wild beast—they feel it. How can they protect the weak Jewish community that is in fact no community?" All their efforts could avail them nothing. Ninety-three times the convoy of railway carriages left the Westerbork transit camp. . . .

Dr. de Jong's book does not merely describe the effect of German occupation on the Jews of Holland, but also contains material illustrating the progress of the war and, especially, much little-known material about the activities of the underground and resistance in Holland and the many sacrifices they were forced to pay before the German capitulation.

According to the author, the tragedy lay in the way things developed. From the summer of 1942 to the spring of 1943 the lives of more than a hundred thousand fellow-citizens—Jews—had to be saved, but despite all the efforts of its avant-garde the resistance movement was not yet sufficiently widespread nor had it gained sufficient support among the remainder of the population to provide assistance on a larger scale. It was mostly small groups that looked after the Jews who had gone into hiding. Time, addresses and money were lacking. The greatest accomplishment of the Dutch illegal movement, according to de Jong, was that they were able to save 10,000 Jews, including 4,000 children, and 300,000 workers destined to forced labour in Germany—despite the investigations of the German Sicherheitsdienst and unreliable elements in the Dutch police.

This excellently produced book is a valuable contribution to the literature dealing with the Second World War and, especially, the persecution of the Jews, because the description of the course of events is limited to essentials and the main emphasis is placed on eye-witness accounts, contemporary statements of both distinguished and ordinary people, as well as excellent and varied illustrations. It thus provides a comprehensive and impressive picture of the great catastrophe and the author is justified when writing in the preface: "This report had to be dispassionate and factual, avoiding false heroics and nationalistic self-aggrandisement; it had to allow facts and documents to speak for themselves and, where appropriate, people, actual individuals who suffered the realities of war and occupation."

CAMP SURVIVORS' CHILDREN

At a meeting in Hamilton, Ontario, sponsored by the psychiatry department of McMaster University, Dr. Vivian Rakoff, of Montreal General Hospital, spoke about the children of concentration camp survivors. He said that they were often extremely depressed or potential delinquents. They had been considered so precious by their parents that they had not been disciplined, or the parents were too tired.

"We are now seeing the second generation of distress", said Dr. Rakoff. "We must have been idiots to think that the effects of these terrible experiences would not be passed on to future generations."

REMEMBRANCE IN SALONIKA

On April 25, Salonika's Jews commemorated the 25th anniversary of the mass deportation by the Nazis of the Jews in Greece in 1943.

Salonika, with its 1,500 or so Jews today, had a Jewish population of 56,000 before the war. Altogether, a remnant of about 4,500 is left of Greek Jewry. Nearly all the Greek Jews deported by the Nazis were killed at Auschwitz. Of the 15 per cent who survived, most were women, the majority of whom were left maimed.

MILAN BLACK BOOK

In Milan's municipal archives three copies have been found of a "Black Book" on the Jews living in the Milan area between 1938 and 1942. The book, compiled during Mussolini's fascist régime, was distributed to all public offices, firms and organisations when the Italian Government's racial laws came into force in 1938. There are 10,000 Jews in Milan today.

ASSESSMENT OF THE HOLOCAUST

Failure of the Allies

Mr. Arthur D. Morse, the American-Jewish author of the book, "While Six Million Died", has dismissed as "nonsense" the excuse of the American and British Governments during the Second World War that special rescue operations on behalf of European Jewry would have diverted the main effort towards victory over the Nazis. Mr. Morse's documented study describes in detail the failure of the American and British Governments to save many thousands of Jews.

In London for the publication of his book here by Secker & Warburg (the book in America sold almost all of its first print order of 35,000 within a month), Mr. Morse told a *Jewish Chronicle* correspondent that none of the rescue plans which Jewish organisations submitted to the Allies would have diverted Allied troops, war supplies or money. "Every project was designed in such a way as to prevent the Germans from benefiting by it," Mr. Morse said that during the war "there were people all over Europe anxious to help the Jews if only someone in authority and with the means to act would show them how". He pointed out that his account of the events also showed that in several instances where positive governmental action had been taken "it was the British Government which had to persuade a reluctant American administration to follow". But there was no doubt that one of the principal reasons for British reluctance and dilatoriness towards the rescue of Jews was the Government's unwillingness to breach the restrictions on Jewish immigration to Palestine. As Lord Cranborne stated on the Government's behalf after the sinking of Jewish refugee ships stopped from entering Palestine: "Under the present unhappy situation in the world, it is to a certain extent inevitable that we should be hardened to horrors."

VATICAN AND THE WAR

The Vatican recently released the fourth volume of "The Acts and Documents of the Holy See Relating to the Second World War". But there is still no publication of the long-promised documents said to prove that Pope Pius XII did everything possible to prevent or limit the Nazi extermination of European Jewry.

There are only marginal references to the Jews but light is thrown on the attitude to the "Jewish question" adopted by some Vatican diplomats, particularly the then papal nuncio to France, Mgr. Valerio Valeri, who followed Marshal Pétain to Vichy after the French capitulation. Mgr. Valeri reported to his superiors that Pétain "in order to imitate the totalitarian countries and also because, as is unfortunately beyond any doubt, the Jews have contributed as much as they could to the outbreak of the war, is preparing a special statute for them . . . which perhaps will close to them access to high public positions and, with few exceptions, to the liberal professions".

POPE JOHN SAVED THOUSANDS

Mgr. Angelo Roncalli, afterwards Pope John XXIII, issued safe conduct passes which allowed Jews to obtain permits from the Turkish Government to reach Palestine, thus saving thousands from Nazi persecution.

Signor Luigi Bresciani, a sculptor, who was a member of Mgr. Roncalli's staff in Sofia and Istanbul between 1930 and 1944, denied the report in the book "While Six Million Died" to the effect that false baptism certificates were issued. He said he recalled to Mr. Morse that about 20,000 Jews had escaped to Bulgaria from Nazi-occupied territories. Hitler requested King Boris to send them back but the man who was to become Pope John sent a personal message to the king not to and the latter afterwards gave the Jews letters of transit for Turkey.

THE GERMAN SCENE

TRIALS AND SENTENCES

A Kiel court passed a life sentence on Franz Josef Mueller, a former S.S. sergeant in charge of the war-time forced labour camp at Bochnia, Poland. He was indicted for the murder of six people and complicity in the killing of Jews. Hermann Heinrich was sentenced to six years' hard labour for complicity in the deportation of Jews from Cracow, Bochnia and Wieliczka and their deaths, but is not in custody because of his health. It was pointed out that he had not taken part in individual murder or maltreatment of Jews and it was to his credit that he repeatedly applied for transfer to front-line duty.

Dr. Josef Neuberger, the Minister of Justice in North Rhine-Westphalia, told the judges' academy in Bad Driburg that the activities of more than 20,000 Germans were still being investigated in the inquiries into Nazi crimes. Up to January, 1967, twelve persons received death sentences (before 1949) for Nazi crimes; 85 received life sentences; and 5,967 varying prison terms. A total of 47,000 accused persons had either been acquitted or had died during proceedings. Some sentences passed on Nazi criminals "violated our sense of justice", said Dr. Neuberger, criticising "mildness" as unjustified when innocent people had been killed. Pointing out that 670 judges, or about 24 per cent of the total, and 190 prosecutors, who had officiated before 1945, were still members of the judiciary of North Rhine-Westphalia, Dr. Neuberger appealed to them to resign.

PASSION PLAY

It is understood that the text of the Oberammergau Passion Play is to be changed and all anti-Jewish references removed. The play, performed every ten years, will next be performed in 1970.

The Mayor of Oberammergau has confirmed that the Archbishop of Munich, Cardinal Doepfner, is in favour of the changes and had urged a review of the text two years ago. The revision was being carried out by a monk at the nearby monastery at Ettal.

BROTHERHOOD WEEK

The main event of Brotherhood Week was the presentation in Minden, Westphalia, of the Buber-Rosenzweig medal of the German Co-ordinating Council of Associations for Christian-Jewish Co-operation to the eminent German theologian, Dr. Friedrich Wilhelm Marquardt, and the Austrian theologian, Dr. Friedrich Heer. The ceremony was attended by Christians and Jewish leaders from many parts of Germany.

Preceding the week, a number of leading West Germans, including the chief Burgomaster of West Berlin, Herr Klaus Schuetz, called for more vigorous action against the N.P.D.

STUDENTS PROTEST

In West Berlin the newly formed "Jewish Political Actions Committee" protested against this year's "Brotherhood Week" slogan, "Tolerate each other."

A demonstration took place outside the Opera House, where a joint meeting of Christians and Jews was being held. Banners protested against neo-Nazism, the N.P.D. and public hypocrisy in connection with Brotherhood Week. Posters proclaimed: "Tolerate each other?—not like this!"

Left-wing students in Aachen protested against the appearance of General Johann Graf von Kilsmansegg, Germany's commander of Nato Forces in Central Europe, on a Brotherhood Week platform. In Karlsruhe students demonstrated against an address by General Hannes Trautloff, who was with the Nazi "Condor Legion" on the insurgents' side in the Spanish civil war.

FORMER CITIZENS GUESTS OF OBERHAUSEN

Five former Jewish residents of Oberhausen recently paid a visit to their home town where they were the guests of the municipality. The city arranged similar visits in previous years, especially in 1962 on the occasion of the centenary of its foundation.

GERMAN AMBASSADOR TO YUGOSLAVIA

The new Federal German Ambassador to Yugoslavia, Peter Blachstein (Hamburg), was born in Dresden, where he played an active part in the German-Jewish Youth movement in the late 'twenties and early 'thirties. On account of his activities as a Socialist, he was imprisoned by the Nazis and managed to escape to Scandinavia. He returned to Germany after the war and became a member of the Federal Parliament in 1949.

JOHANNESBURG MAYOR

The ninth Jew to hold office as Mayor of Johannesburg is Councillor Israel Schlappobersky. His wife was installed as Mayoress. Their second daughter, who plans to settle in Israel, served as a civilian volunteer during the Six-Day War.

ANTISEMITISM IN ARGENTINA

Dr. Isaac Goldenberg, president of Daia, the representative Jewish organisation in Argentina, has warned against under-estimating the danger of antisemitism. At a plenary meeting of the organisation with provincial communal representatives, Dr. Goldenberg deplored reports that some communal leaders had declared in the overseas press that there was no problem of antisemitism in Argentina. He emphasised that there had been recent cases of anti-Jewish slogan and symbol daubing on property, and that anti-Jewish leaflets had been distributed.

AUSTRALIAN TRIBUTE

The Governor-General of Australia, Lord Casey, paid tribute to the Jewish people at a thanksgiving service to mark the 90th anniversary of Sydney's Great Synagogue. "Your race has known great persecutions over much of your history of something like 3,000 years, but through it all you have preserved your identity and your courage and your spirit", he said. Lord Casey, who was accompanied by Lady Casey, went on to say: "We respect your moral and physical courage, in fact your courage typifies Jewry for my wife and myself." Judges of the Supreme and High Courts, Members of Parliament, representatives of other synagogues, and the Israeli Ambassador, were among the congregation. Newspapers published special features about the anniversary, and various functions were held to mark the event.

With
Compliments



4 Gladstone Road
(off Queen's Road)
Southall, Middlesex

Special opportunity
to acquire fine wines
of great Vintages at
most advantageous
prices

Write for remnant lists of fine wines
from Rhine, Moselle, Franconia and
other European districts.

Please state name of your usual supplier.

Write to department A.R.,
S. F. & O. HALLGARTEN,
1 Crutched Friars, London, E.C.3.

Telephone : WHtHall 6074

Cable : Fulgommet, London

**FULGO
METALS
LTD.**

**CRAIGS COURT HOUSE
25 WHITEHALL
LONDON, S.W.1**

Non-Ferrous Metals in Ingots
or Semi-Finished

OBITUARY

MR. MYER STEPHANY

With the death of Mr. Myer Stephany on April 4, Anglo-Jewry lost one of its most distinguished civil servants and the Jews from Central Europe one of their best understanding and devoted friends. An accountant by profession, he was Secretary of Jews' College until he retired from this office six years ago. Yet the major part of his working life was marked by his activities for those who came to this country as refugees from Nazi oppression. When, in 1933, the leading Jewish organisations and personalities founded the Central British Fund, Mr. Stephany was appointed its secretary. The burden was particularly heavy when, after the November, 1938, pogroms, Britain became the main country of refuge and when the C.B.F. at Woburn House and its case working agency, the Jewish Refugees' Committee at Bloomsbury House, of which he became Administrative Officer, were faced with tremendous human, financial and administrative problems. In those hectic days Mr. Stephany stood at the helm, in co-operation with a number of Honorary Officers, among whom he held the late Otto Schiff in particular esteem.

Mr. Stephany's contacts with the AJR became particularly close, when the proceeds accrued from the heirless Jewish property in Germany made it possible to establish Homes for elderly refugees. To cope with this new task a joint Management Committee of the C.B.F. and the AJR was set up. Mr. Stephany was the senior member of this team, and throughout the past 15 years guided the deliberations of the Committee at its regular meetings. A wide range of problems had to be tackled, comprising questions of building and finance, of administration and admission of new applicants. If now more than 200 refugees may spend the eve of their lives in comfort and in a congenial atmosphere, and if the standard of the Homes is widely recognised by Jewish and non-Jewish welfare

organisations as well as by the authorities, it is to a great extent due to the fact that those in charge could benefit from the experience and ability of Mr. Stephany.

Yet there is another aspect which will make the loss of his co-operation even more noticeable. Committees which are responsible for the welfare of a large number of people often have to weigh between considerations of principle and requirements of an individual. It would have been understandable if, in cases of such a conflict, Mr. Stephany, who himself had not gone through the tribulations of the refugees, had felt inclined to give preference to the general principles. Yet in most instances the opposite happened. More often than not he took the most lenient view. His basic human kindness became particularly apparent during the last years of his life. The loss of his beloved wife two years ago was a severe blow for him. During her long illness his thoughts had been absorbed by her sufferings, and it seems that, after having been left alone, he felt an even greater urge to visit the residents of the Homes and to devote his time to their well-being.

The members of the Management Committee will very much miss him as a colleague. Yet, above all, they mourn the loss of a good and sincere friend. In the history of the community of Jews from Central Europe his name will be inscribed as an understanding helper and an effective worker who did everything in his power to alleviate the consequences of the catastrophe which had designed the past decades of their lives.

W. ROSENSTOCK.

A LIFE'S WORK FOR REFUGEES

In May, 1933, when the Central British Fund was established, Mr. Stephany was requested to become the Fund's Secretary. The call went out to him because he was a professional accountant, who enjoyed an excellent reputation as such. Just the right man to administer large sums of money collected to cope with what was at that time thought to be a passing emergency. But the emergency grew in length of time and in dimensions of intensity and cruelty. What was to be a short interlude became, for Mr. Stephany, a life's work. He brought to it not merely his great efficiency, capacity for work and his resourcefulness, he brought heart, human, compassion and understanding for Hitler's victims, qualities so very much needed in refugee work. Over the years an endless stream of uprooted humanity in misery passed through Mr. Stephany's office. He helped wherever and whenever he could, but his most wonderful trait was his innate respect for the dignity of his suffering fellow-creature. His was a truly great and magnanimous soul, and those qualities of character endeared him to all who had the good fortune of coming in touch with him.

He was also a man of imagination and it was in no small measure his vision which helped to bring into life the United Restitution Organisation, a body with which he was connected to the end of his days.

He retired from the secretaryship of the C.B.F. in 1958, but even after his retirement he remained in nearly daily contact with the office and the staff, who deeply mourn the passing away of a beloved father-figure.

C. KAPRALIK

ERWIN PANOFSKY

The art historian, Erwin Panofsky, died in Princeton (U.S.A.), in his 76th year. He was Professor at Hamburg University from 1921 to 1933. After his dismissal he received a call to the Institute of Advanced Studies at Princeton University, a position he held up to his death. Professor Panofsky wrote more than 150 works on subjects of painting, architecture, sculpture and aesthetics. He was an authority on iconology and several of his monographs dealt with the creations of Durer and Michelangelo. He paid visits to Germany in 1966 and 1967, where he was awarded the Order *Pour le mérite*. He also held several honorary doctorates in Germany and other countries and was elected a corresponding Fellow of the British Academy in 1955.

MR. WALTER ABEL

Mr. Walter Abel (Salford), passed away at the age of 67. He came to this country in 1937 and, together with his brother, founded a factory of counting instruments, Measure-Meters Co. Ltd. He was a committee member of the Engineering Industry's Association in the Manchester area and a former president of the Association's Bury group. Mr. Abel was a member of the AJR Manchester Branch since its inception and took an active interest in its work.

DR. BARUCH (BERNHARD) LEVY

The death has occurred in Petah-Tikva of Dr. Baruch (Bernhard) Levy, at the age of 74. Born in a small place near Saarbruecken, he received his training as a teacher at the Orthodox College (Juedisches Lehrer-Seminar), of Cologne. After his return from military service in World War One, Mr. Levy for some years taught at a municipal school in Berlin.

In Israel, where he arrived in 1936, he became a most devoted worker in a number of leading educational and cultural institutions, among them the Mosad Aliya of Petah-Tikva, a foundation of the Mizrahi Women's Organisation. He also wrote essays on religious matters.

J. RAPHAEL.

With the Compliments of

DICK & GOLDSCHMIDT
LTD

London, W.1

STRAUSS & CO.
(Fabrics)
LIMITED

76, Wells Street,
London, W.1

IN MEMORIAM

DR. LEO ENGEL

The economist, Dr. Leo Engel, died in London in his 79th year. A pupil of Franz Oppenheimer, he was in Germany the secretary-general of the Federation of Wholesale and Export Trade (Reichsverband des deutschen Gross- und Ueberseehandels). In fact, the foundation of this organisation after the First World War was his idea, and he established a widely recognised position for himself by his work. At the same time, he was one of the leading figures among a group of younger members of the Democratic Party. Together with men like Lemmer, Ernst Feder and Preuss jun., he organised the Democratic youth movement which tried to strengthen the foundations of the young Weimar Republic.

When he came to this country, he first, like most of us, had to face difficulties in building up his life anew. He excelled by a strong sense of solidarity with his fellow-refugees and shortly after the AJR was founded associated himself with our efforts. In those early days, he helped to build up the organisation from scratch, using his organisational abilities as well as his connections with refugee businessmen. He later became a board member and, throughout the years, took part in the Board's deliberations. When we could welcome him at this year's session, it was noticeable that age had taken its toll, but little did we expect that this would be his last attendance.

Leo Engel was a man of widespread interests. He passionately followed up political happenings and, though no longer active on the scene, was a keen observer whom one would meet at many lectures and gatherings. He will be gratefully remembered by all who knew him as a distinguished, kind-hearted and helpful personality, and our sympathy goes to his widow and his family.

DR. ERNST SCHAEFER

To many readers of this paper who were also clients of U.R.O., Dr. Ernst Schaefer, who died on April 10, in his 78th year, was their most conscientious and knowledgeable lawyer. However, his intrinsic qualities can only be evaluated in full by those who were also personally close to him. Having been his friend for 59 years the present writer can do so without fear of expressing unjustified praise.

Ernst Schaefer was a loving father, and, most particularly, a devoted husband. When, after much hesitation, he left his home town, Berlin, in 1939, his wife, an "Aryan" according to the Nazi terminology, together with his very young son had to stay behind, three daughters having been sent to England beforehand. After years of distress and separation she joined him as soon as this became possible at the end of the war. Thus the family were reunited.

Whilst there are many fair-weather friends, Schaefer was a genuine "foul-weather friend". Overburdened with work, he was perhaps less inclined than others to give of his services to people, when only trifling matters were to be discussed. Yet whenever really difficult situations arose he could absolutely be relied upon.

He was never able to live up to his full potentialities as a particularly gifted lawyer. When he was still a student one of his law professors, Professor Kipp, used an occasional meeting with his mother to compliment her on her "most gifted son." After having passed his examinations, with excellent results, another Professor who was an expert in a newly developing sphere of jurisprudence,

offered to write his intended standard work together with him. For personal reasons Ernst Schaefer had to decline.

In August 1914 he volunteered for the army. He served throughout the war and was twice severely wounded. Having thus lost more than four years out of his professional life, he took employment with the legal departments of two famous industrial concerns. Though his work was highly appreciated it never became known to outsiders that some of the most brilliant papers issued under the name of the chairman in fact stemmed from his pen.

The advent of Nazism put an end to his work in Berlin. After having immigrated to this country there followed a number of very sad and difficult years when he had to earn his living by doing most uncongenial work. He then worked for two years with the Allied authorities at Nuremberg and Hamburg; his linguistic abilities earned him recognition as a "top translator." His appointment with U.R.O. as their first real "case worker" in 1949 brought him back into the legal field. He spent 17 years of unstinting toil in this, his real vocation.

Ernst Schaefer's interests were not confined to law. He was, in particular, most conversant in the fields of music, literature and art. *AJR Information* repeatedly had the benefit of his able co-operation. He was extremely good, though sometimes perhaps a little voluble, in German and English prose and occasionally also volunteered, with happy results, in German and English poetry. He was an avid reader, and retained his faculty of grasping difficult matters even during the last eighteen months of his life, when he was confined to a hospital bed—a fate he suffered stoically.

Those near to him will always gratefully remember him.

W. BRESLAUER.



little X
by
Silhouette

Corsets Silhouette Ltd. 84 Baker St. London, W.1



Bra loveliness
that costs you less

LUGGAGE REPAIRS

Large selection of all types of travel goods,
especially Air Travel Cases.
All travel goods repaired.
Old trunks and cases bought.
FAIRFIELD & FUCHS
267 West End Lane, N.W.6

'Phone HAMpstead 2602

R. & G. (ELECTRICAL) LTD.

199b Belsize Road, N.W.6
MAI. 2646/KIL. 2646

Electrical Contractors & Stockists
of all Electrical Appliances
OFFICIALLY APPOINTED HOOVER
SERVICE DEALERS

ORGANISATIONAL NEWS

SELF-SUPPORTING FLATLET SCHEME

The Eventide Housing Society Ltd. held its second Annual General Meeting at Hannah Karminski House on March 31, with Mr. O. E. Franklyn, LL.B., in the chair. The meeting was attended by 28 shareholders.

The Society was originally sponsored by the AJR for the purpose of erecting a flatlet home for members of the AJR who have some financial means at their disposal. It is a Co-ownership Society, under the Housing Corporation, and its Secretary, Mr. E. A. Lomnitz, in his report, explained the essential features of the scheme. The cost of the land and of the building will be financed to 100 per cent by Building Societies and the Housing Corporation on the basis of a 40-year mortgage, and the owner/occupier will more or less benefit by the same tax advantages as those who have their own property. Instead of a substantial down-payment they would have to pay a deposit of utmost six months' rent and part of the rent paid would, being repayment of the mortgage, be credited to a capital account which will be refunded to the co-owner, if he surrenders his flat. Mr. Lomnitz explained in detail the great difficulties of finding a suitable building plot, but was also able to report that the Society had entered into promising negotiations with another Housing Society which had acquired a large site near Finchley Central Station on which a building of 50 to 60 flats, probably all consisting of two and three rooms, is going to be erected. It is hoped that virtually the whole of this accommodation will be made available to the shareholders of the Eventide Housing Society; the building may be completed in the course of 1970.

Subsequently a meeting of those present and of a number of invited guests took place with Mr. A. S. Dresel in the chair, to consider a scheme proposed by Mrs. G. Hambourg. She had suggested that a number of AJR members with a fair amount of capital should combine to erect out of their own means a flatlet home outside the scheme of the Housing Corporation. This proposal was very thoroughly discussed, but it was found that it is not a practicable proposition, because a separate

organisation would have to be set up for the purpose, and potential participants would have to commit themselves irrevocably to fairly large amounts of money before the group could even start negotiating for a site. In the circumstances several of those persons who had originally declared their interest in this scheme withdrew from it during the meeting, and the idea of it has now been abandoned.

LEO BAECK LODGE HELPS HOMES

For the past two years, the B'nai B'rith Leo Baeck Lodge has allocated from its charitable funds £840 per annum—a total of £1,680—to the Amenity Funds of the Old Age Homes under the care of the AJR and the C.B.F. It is learned that it is intended to allocate a similar amount for the year 1968-69.

By the most generous donations of the Lodge it has been possible to give some additional help to a number of residents who have no means of their own and to contribute to their happiness in the eve of their lives. All those in charge of the Homes are very grateful to the hon. officers of the Leo Baeck Lodge for their noble gesture which, beyond the material value, also reflects their deep understanding for the needs of the elderly in our midst.

SEDER AT HANNAH KARMINSKI HOUSE

Under the auspices of the AJR Club a very well attended Seder was conducted by Kantor E. Lewandowski at Hannah Karminski House. The arrangements were made by Mrs. M. Jacoby together with a team of enthusiastic helpers, and the beautifully decorated tables were appreciated by all present. For many people who otherwise would have been alone, the evening provided an opportunity of celebrating Passover together with their fellow-refugees. The company joined with gusto in the songs, and 89-year-old Mrs. C. Freyhan's solo was received with great applause. We extend our special thanks to Kantor Lewandowski.

Sedarim were also held in all the Homes, thanks to the kind co-operation of Mr. Martin Lawrence, Mr. Kenneth Fraser, Mr. Brown, Mr. Sender, Mr. Smith, Dr. E. Sommer and Dr. E. Norton.

GERMAN JEWS IN FRANCE

General Meeting of La Solidarité

On March 28, the AJR's sister organisation in France, La Solidarité, held its General Meeting in Paris. Under the chairmanship of its president, Dr. E. Neu, reports were given by the hon. secretary, Dr. C. Rosenberg, and by the chairmen of the various sub-committees. Dr. W. Rosenstock (London), conveyed the greetings of the Council of Jews from Germany and of the AJR.

While in many respects the practical work of La Solidarité is similar to that of the AJR, it transpired from the reports that there are also various differences. Some of these arise from the fact that the refugees in France had to endure persecution by the Nazis not only prior to their emigration, but again during the years of German occupation. They are remnants of deported families and most of them only survived in hiding under the greatest difficulties.

After the war, they had to build up their lives anew from scratch. Therefore, the idea of solidarity, as reflected in the name of the organisation, has a particular meaning for them. The number of former German Jews who require financial assistance from the organisation is comparatively high, because the public health and welfare services available to the refugees are considerably less comprehensive than in this country. This has always been added reason for the Council of Jews from Germany to support the work of La Solidarité as much as possible.

Apart from giving individual grants and maintaining consulting hours in which callers may discuss their personal difficulties, La Solidarité provides accommodation for about 50 elderly refugees in a mansion near Paris (Limours). It has also acquired the property of flats in several newly erected buildings in the Metropolitan area. These flats are put at the disposal of needy refugees against low contributions towards the outgoings. The constructive activities of La Solidarité are carried out by a small office, the expenses for which are covered by membership contributions, and by a number of active Committee workers who devote a great amount of their time to the well-being of their fellow-refugees.

For many readers in this country it will come as a surprise to learn that in France naturalisation is not a matter of course and that especially most of the older ones were not considered eligible to obtain the citizenship of their country of residence.

FAMILY EVENTS

Entries in the column Family Events are free of charge. Texts should be sent in by the 18th of the month.

Birth

Lachmann.—A son, Jonathan Michael, was born on February 13th, to Steffi and Ben Lachmann, of 82 Oakwood Road, London, N.W.11. First grandchild for Dr. and Mrs. H. Blum.

Birthday

Hahn.—Miss Rosy Hahn (formerly Frankfurt a/Main), of 3 Woodchurch Road, London, N.W.6, will celebrate her 80th birthday on June 3.

Deaths

Hager.—Mrs. Dora Hager passed away peacefully in her sleep after a long illness. She will be sadly missed by her many friends and members of the AJR Club.

Kalitzki.—Mr. Alfons Kalitzki, of Osmond House, The Bishop's Avenue, London, N.2 (formerly Chemnitz), passed away peacefully on April 13th in his 71st year. Deeply mourned by his daughter, Anita Kalitzki, 1 Glenloch Court, London, N.W.3.

CLASSIFIED

The charge in these columns is 3s. for five words.

Situations Wanted

Men

MIDDLE-AGED GENTLEMAN, fully experienced in Allocation, Despatch, Stock Control and Export Procedures, seeks employment, preferably in fashion trade. Box 939.

Accommodation Vacant

WHO APPRECIATES mod. bed, sit. room in superior house, c.h., c.h.w., fully carpeted, garden. First-class cuisine. Excellent bus and tube service. Hampstead Garden Suburb. Non-Orthodox. Tel.: 01-455 2116.

For Sale

SILVER ARTICLES for sale. Box 936.

CHANGE OF ADDRESS

In order to ensure that you receive your copy of "AJR Information" regularly, please inform us immediately of any change of address.

Miscellaneous

ACCOUNTS, AUDITS, INCOME TAX, including double taxation, speedily dealt with by experienced accountant. Phone 01-455 1183 or write Box 934.

SMALL ORIENTAL RUGS expertly repaired. HAM. 9806.

OLD GRAMOPHONE RECORDS, photographs and other souvenirs of opera and concert singers of the past wanted. Liff, 3 Kingstown Street, NW.1. Phone 722 2833.

AJR Needlewoman Service

WOMEN available for dressmaking, alterations, mending, handicrafts. MAIDA VALE 4449

AJR Home Service

WOMEN available for cooking, housekeeping, attending to sick and invalid people, companionship, sitting-in, etc.; non-residential. MAIDA VALE 4449.

Personal

YOUNG MAN of German-Jewish extraction, pleasant appearance, in comfortable financial circumstances, seeks acquaintance of young lady with similar background; object matrimony. Box 933.

LADY, middle 50s, of Jewish faith (nurse), many interests, wishes to meet gentleman of similar age. Object matrimony. Box 935.

MISSING PERSONS

Personal Enquiries

Fisher.—Mrs. Else Fisher or Fischer (née Salomon), last known address 6 Queen's Drive, Green Lanes, London, N.4. Sought by United Restitution Organisation, 183/189 Finchley Road, London, N.W.3. Phone: KILburn 0021, reference RAB/VEA/682-IMG.

ADVERTISEMENT RATES

Editorial Cols. £2 per inch, (1/4 width of page) single column.
Advert. Cols. £1.10 per inch, (1/4 width of page) single column.

A discount of 20% is granted for orders of six or more insertions.

Orders should be received by the 10th of the preceding month.

"AJR Information,"

8 Fairfax Mansions, London, N.W.3
Phone: MAIDA VALE 9096/7

Birthday Tributes

DR. GEORGE WEIS 70

One of the main pillars of the edifice of restitution and indemnification, Dr. George Weis, will be 70 on May 28. Born in Bohemia, he studied law at the Prague University. He became a highly respected lawyer and his writings on legal subjects—his main work was a treatise on "Unlauterer Wettbewerb" (Unfair Competition)—made him widely known in Central European legal circles.

He came to this country from Czechoslovakia in 1938. At the end of the war he joined the Jewish Relief Unit in Germany as legal counsel. In this capacity he was concerned with the establishment of a legal framework for the new Jewish Communities which formed themselves in Germany, and with the preparation of measures leading to restitution legislation. These matters were also of greatest importance to the emigrated German Jews, and the AJR frequently benefited from consultations with Dr. Weis during that crucial period.

In 1947 he entered the services of the American Joint Distribution Committee as legal adviser, and in the autumn, 1948, he joined the Jewish Restitution Successor Organisation (for the former American Zone of Germany) as their Director of Operations. His first task was to organise the tracing and claiming machinery, a task for which there was no precedent whatsoever. Yet Dr. Weis's brilliant organisational talent triumphed over all difficulties. Later on, he took over the direction of the Berlin Office of the Jewish Restitution Successor Organisation, which also acted as the Berlin operational centre for the Jewish Trust Corporation for Germany and its French branch. There again he had to deal with matters of baffling difficulty.

After the conclusion of the global settlements with the City of Berlin concerning heirless Jewish real property and former Communal property in that city, it was felt that in the general Jewish interest Dr. Weis should take over the management of the newly constituted Austrian Governmental Assistance Fund for Emigrants. He went to Vienna in spring, 1956, and the way in which he organised and managed the activities of the Fund won him universal acclaim. He was then called to direct also the operations of the official Austrian Property Restoration Fund and of the Austrian Collecting Agency A for heirless and unclaimed Jewish property in Austria. Such was the respect he won for himself in Vienna and the confidence in his unwavering rectitude that he was requested to take charge also of the Collecting Agency B, the non-Jewish Successor Organisation, although it was clear that there might be a conflict of interests between the two bodies.

Dr. Weis was honoured by the Austrian

Government which conferred upon him the Grand Insignia of Merit (Grosses Ehrenzeichen). In recognition of his work for the restitution of property belonging to the Vatican which had been confiscated by the Nazi régime Dr. Weis was made a Commandatore of the Papal Order of St. Silvester, a truly unique distinction for a Jew.

On the occasion of his 70th birthday, the Jewish bodies concerned with restitution and compensation, last but not least the AJR to which he has been a trusted friend throughout the years, extend to Dr. Weis their sincerest thanks for what he has done to help innumerable victims of Nazism. They wish him many years of further successful activities.

DR. CURT C. SILBERMAN 60

On May 23, Dr. Curt C. Silberman (New York), president of the American Federation of Jews from Central Europe since 1962, will celebrate his 60th birthday. He first rose to prominence in the local American-Jewish and refugee communities in New Jersey, where he was State vice-president of the American Jewish Congress and president of the Jewish Family Service Association in Newark (New Jersey), thus combining his concern for the interests of the general Jewish community with a care for the special needs and wants of our people. He is a member of the presidium of the Council of Jews from Germany and belongs to the Board of Directors of the J.R.S.O., the Leo Baeck Institute, the Jewish Philanthropic Fund of 1933 and others.

Energetic and youthful at 60, Dr. Silberman manages to find time for a great variety of activities. As a specialist in private international law, he chairs the Committee on Comparative Jurisdiction and Conflict of Laws of the New Jersey State Bar Association, and has contributed articles to scholarly law journals. As president of the American Federation, he has helped in presenting the viewpoint of Nazi victims to the German authorities. As chairman of the Co-ordinating Committee of Nazi Victim Organisations, he has organised mass meetings protesting against attempts to deny Nazi victims their rightful due.

Dr. Silberman's special interest belongs to the clarification of relations between the new Germany, the Nazi victims, and the Jewish community at large. In 1967 he was invited to lecture in Germany on problems of democracy and the German-Jewish dialogue. He has also written extensively on this topic, and has been invited by Jewish organisations across the United States to present his point of view.

His personality, his fairness and commitment to humane values have won him wide admiration within and beyond our own circle.

H.S.

Letter to the Editor

MAX REINHARDT'S BIRTH-PLACE

Sir,—I have read with great interest the article by Erich Gottgetreu on "An Austrian from Vienna." Incidentally, I cannot quite share his charity in dealing with the omission of Max Reinhardt being a Jew in that semi-official documentary. After all, you expect Hamlet to be mentioned in a production of the "Prince of Denmark."

As to Reinhardt's birthplace, this was neither Baden bei Wien nor Galicia. The truth, as so often, lies in the middle: He was born in Boesing, near Pressburg; his family belonged to the German-speaking part of the population, which comprised also Slovaks and Hungarians. After the 1914-18 war the place became part of the C.S.R. Reinhardt used to visit the graves of his parents and although in no way a practising Jew he was in the habit of fasting on Yom Kippur, as he said, in memory of them. He worked, though, on that day and held rehearsals.

Yours, etc.,

(DR.) HANS FELD.

FRENCH "PRIEST OF THE JEWS"

Father Marie-Benoit, a 73-year-old French Capuchin monk known as "The Priest of the Jews", made a pilgrimage to the Holy Land, to be reunited with hundreds of Jewish families whom he rescued from Nazi extermination. He saved the lives of more than 4,000 Italian Jews before the liberation of Rome in 1944, and became one of the few non-Jews to receive the Yad Vashem "Righteous Gentiles" award.

The management of Hellenic Mediterranean Lines, hearing that the monk had no money to go to Israel, gave him a free passage on one of the line's luxury ships, sailing from Marseilles to Haifa on April 8.

In 1943, when he was called to Rome from France, Father Marie-Benoit became the unofficial "acting president" of Delasem, an Italian Jewish refugee organisation. "Delasem" moved to the Capuchin monastery, at the monk's suggestion, when the Nazis occupied Rome. He supplied false identity cards, ration books and clothes to 4,000 Jews and established escape routes into Switzerland through Milan, returning to the Capuchin monastery in Paris soon after the end of the war.

REFUGEE IN FRANCE

Of the 24,000 Jews who left Arab countries during the months July-December, 1967, more than 15,000 have found refuge in France, stated the Director-General of the "Joint," Mr. Louis D. Horwitz (Geneva). The number of Jews in France has thus risen to 550,000. In 1945, it amounted to about 150,000. Apart from Israel, France has admitted and absorbed more Jewish refugees than any other single country.

Catering with a difference

Foods of all nations for formal or informal occasions—in your own home or any venue.

Free consultations—please 'phone

Mrs. ILLY LIEBERMAN

WESTERN 2872

GOLDERS HILL HOUSE HOTEL

(M.B.T.A.)

The hotel where everyone feels at home. Bed and Breakfast Hotel. 48 & 50 WEST HEATH DRIVE, LONDON, N.W.11 (SPE. 1110). (3 minutes Golders Green Tube and bus station, adjacent Golders Hill Park)

Hotel Pension ARLET

MRS. L. SCHWARZ
77 ST. GABRIEL'S RD., LONDON, N.W.2
Tel.: GLA. 4029
Exquisitely furnished rooms for visitors and permanent guests.
Central heating. TV, Radios, Garden.

Do you want comfort, security and every convenience
First-Class Accommodation
room with own bath, excellent Continental food, TV lounge, gardens?
Mrs. A. WOLFF,
3 Hemstal Road, N.W.6
(MAL. 8521)

YOUR FIGURE PROBLEMS SOLVED

... by a visit to our Salon, where ready-to-wear foundations are expertly fitted at

Mme H. LIEBERG

871 Finchley Road, Golders Green, N.W.11 (next to Post Office)
SPE. 8673

Newest shades in Hosiery

'THE HOUSE ON THE HILL'

Nursery and Kindergarten

5 NETHERHALL GARDENS, N.W.3

Prospectus from the Principal, HAM. 1662

THE DORICE

Continental Cuisine—Licensed

169a Finchley Road, N.W.3

(MAL. 6301)

PARTIES CATERED FOR

ISRAELI NEWS

STUDENTS CONFORMISTIC

At the offices of the students' union on the Jerusalem campus, I asked Uri, the secretary, himself a student of philology: "Almost everywhere in the Western world there is unrest among the students, a protest movement which seeks expression in noisy demonstrations, long haircuts and short tempers—here, the campus has still the sedate air of a European university ten years ago."

Uri laughed: "With the long haircuts we can't even begin. Again and again each of us is called up to the reserves. I'm sure the sergeant-major would be delighted to see Beatles in his unit."

Then he added, more seriously: "In Western Europe the academic youth is in opposition to the Establishment, to society, authority, to the State. They can afford such luxury, they have had peace for twenty-three years. They don't know what it means when every day and night the border flares up, houses and cars are blown up by saboteurs; when thrice in nineteen years we had to fight for our very existence, and who knows when the fourth round is due. The constant tension does not leave any room for rebellion."

In addition, Israeli students have to work hard for their living. Many are after Army service and married. A single student needs a minimum of £50 per month, of which a third goes for food, a quarter for rent, the rest for books, fees, fares, entertainment, cigarettes. Clothing is not included in this sum.

No wonder that there is no students' revolt in Israel. Uri showed me the results of an enquête, conducted at the Bar-Ilan University, Ramat Gan, about the political outlook of the students. It appears that 88 per cent favour a continuation of the national coalition. Their partisanship for the national coalition extends also to the present holders of the most important ministries. 77 per cent expressed their support for Moshe Dayan as Minister of Defence, and 75 per cent for Abba Eban as Foreign Minister.

An investigation made at the Hebrew University, Jerusalem, revealed a similar trend. Over 51 per cent of those interrogated backed the official view to hold on to the occupied territories till new borders can be agreed upon in a peace treaty, through direct negotiations with the Arabs. 24 per cent favoured a sort of federation between Israel and the Arab parts of Palestine. Only 19 per cent

advocated an annexation of the new territories. In regard to Jerusalem, opinions seem almost unanimous. Over 90 per cent of the students identified themselves with the decision to unite the Jewish and Arab sectors of the city.

About the prospect of final peace they are not very optimistic. Only 43 per cent believe that it may be possible in the foreseeable future to arrive at a peace agreement with the Arabs.

"Perhaps now you understand better why we are so conformistic," remarked Uri drily.

H.F.

HOLY PLACES

A distinguished Vatican audience heard Professor Pio Ciprotti, professor of ecclesiastical law at the Pontifical Lateran University, speaking at a lecture under the auspices of the Equestrian Order of the Holy Sepulchre of Jerusalem. Professor Ciprotti urged special protection for the Holy places of the great monotheistic religions—Judaism, Christianity and Mohammedanism—in Jerusalem by placing them on the register of cultural monuments, the preservation of which is guaranteed in time of war by The Hague Convention.

He proposed internationalisation of the Holy places as "the only possible solution in the present climate. It would not solve existing conflicts, but would guarantee religious interests". He did not specify whether he was referring to the plan for establishing an "international enclave" or to the more limited form of extra-territorial status for individual Holy places, as suggested by Israel.

RELIGIOUS PRACTICES AND ATTITUDES

The Institute for Applied Social Research in Jerusalem has conducted a survey on religious practice and attitudes in Israel. This shows that only eight per cent of those questioned considered themselves unreservedly religious and attended synagogue daily. Twenty-six per cent never enter a synagogue and 18 per cent visit a synagogue only once a year. While 13 per cent of those questioned fully respected Jewish tradition, 20 per cent were totally detached from it.

Nearly half—48 per cent—said they respected some part of tradition. Twenty-six per cent thought the Government should ensure that public life in Israel conformed to Jewish religious tradition, while 42 per cent were against this. The remainder had no view.

UNIVERSITY NEWS

Mr. Avraham Harman, Israel's former Ambassador to Washington, London-born and bred, has been elected president of the Hebrew University for the next four years. The board of governors of the university, which appoints the president, opened its two-day session on Mount Scopus. This is the first time it has ever met there, always having met abroad, usually in London.

DEATH OF ABNER NECHUSHTAN (ALFRED KUPFERBERG)

Dr. Abner Nechushtan (Alfred Kupferberg) died in Tel Aviv at the age of 68. Originating from the Blau-Weiss and the K.J.V., he was well known in Germany as chief editor of the "Israelitische Familienblatt". In Israel he was editor of the German language daily "Yedioth Chadashoth". He also contributed to a number of Jewish papers in other countries. Alfred Kupferberg was widely respected as a writer and journalist of high standing. He also co-operated with several organisations built up by Central European Jews in Israel.

"LET OUR CHILDREN GO!"

A plea was made at the Pioneer Women's annual conference for members to try and influence mothers to allow their children to settle in Israel. Mr. Donald Silk, chairman of the Zionist Federation, said that Pioneer Women had an integral and important role to play in the field of emigration. An emissary in London from Israel said that the unity between Jews in Israel and those in the diaspora, so strong at the time of the Six-Day War, was perhaps wearing a bit thin today. Reference was made to the cynicism of some young Jews who were hesitant about settling in Israel because they did not see older Zionists giving a lead.

JEWS IN EGYPT

Reports state that there are between 700 and 800 Jews left in Egypt, 200 of whom are in gaol. It is agreed that those Jews who managed to get away held foreign passports, and those who are still there are Egyptian citizens or stateless.

A group of aged and handicapped Jews will, it is hoped, shortly be able to leave Egypt, and European Jewish communities are co-operating to provide adequate accommodation.

Nearly all the buildings in the former Jewish quarter of Old Cairo have been taken over by Moslems. The same fate is expected for synagogues, communal and other buildings when the Jews finally leave. The ancient Ben Ezra Synagogue, claimed by some to be the oldest Jewish house of worship in the diaspora, is still in Jewish hands. The building is thought to date back to 25 C.E.

JEWISH BOOKS

of all kinds, new & second-hand. Whole libraries & single volumes bought. Tel. 511. Bookbinding.

M. SULZBACHER

JEWISH & HEBREW BOOKS (also purchase)
4 Sneath Ave., Golders Green Rd.,
London, N.W.11. Tel.: 455 1694

H. KAUFMANN

Painting & Decorating
Specialising in
High-class Interior Decorating

201 Wembley Hill Road,
Wembley, Middx. (ARNoId 5525)

LIBRIS

Wir interessieren uns auch
für Ihre mitgebrachten
deutschen Bücher und
Autographen

LIBRIS (LONDON) LTD.

38a BOUNDARY ROAD,
LONDON, N.W.8

Director: Dr. J. Suschitzky
'Phone: MA1. 3030

AJR CHARITABLE TRUST

These are the ways in which you
can help:

CONTRIBUTIONS UNDER
COVENANT

GIFTS IN YOUR LIFETIME
A BEQUEST IN YOUR WILL

Space donated by
TRADE CUTTERS LIMITED.
Britannia Works, 14 Vicar Lane.
25 St. Pancras Way, Ossett.
London, N.W.1, Yorks.
01-387 7461/5 09-243 4675

HIGHEST PRICES

paid for
Gentlemen's cast-off Clothing
Suitcases, Trunks, etc.
WE GO ANYWHERE, ANY TIME

S. DIENSTAG
(HAMpstead 0748)

PHOTOCOPIES

QUICK and RELIABLE

GOLDERSTAT

25 Downham Road, N.1
'Phone: CLIsold 5464 (5 lines)
54 Golders Gardens, N.W.11
'Phone: SPeedwell 5643