

# AJR INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

C. C. Aronsfeld

## ARAB THINKING ON THE MIDDLE EAST

### Two Nonconformists

The Middle East air is swarming with all sorts of dashing hawks, and the female species is not always the gentler. The doves are rarely seen and hardly heard, and not all who offer peace can approve of the conditions on which it is attained. Among Arabs of course, the mere offer is a hazard, and so long as Cairo Radio broadcasts compound interest on the Ten Plagues, King Hussein must fervently pray to be saved from his friends. The prospect is admittedly sombre, and the knot that has been tied is likely to be cut neither by the prevailing non-peace nor by the constantly threatening war.

There are other ways, to be sure, and some Arabs are aware of them. They cannot hope to be heeded by the practitioners of what passes for realism, least of all among their own people, yet, at the very lowest reckoning, sheer despair may secure them a tentative hearing, and where the wisest calculations failed, perhaps some simple common sense will uneasily succeed.

This flickering hope is lent faint colour by the story that has just been told of an Arab who did make an honest effort to get the measure of his people's trouble.\* The Jordanian Musa Alami, now 72, once was a nationalist and he tried to boost his nationalism. But he soon renounced politics, for his calling was different; he sought not to exploit but to relieve the lot of his fellow-men, the Arab refugees who were made to rot away as a feeble gesture of defiance.

His energy and vision refused to agree with either jingoes or defeatists that those encamped in the Jordan Valley could not be resettled there. Alami firmly believed that he could do what the Jewish pioneers had done—redeem the desert—and as his British biographer, the former Ambassador in Jordan, says, he "embarked on an apparently mad attempt to dig by hand for the water which all the experts, of whatever nationality, declared was either not there or brackish."

He found a little, and with the previous experience of his own modest "Arab Development Society", he set up an experimental farm and an orphanage. He trained some of the youngsters, endeavouring to turn their thoughts away from brooding in barren resentment to a life of self-respect and purpose. The poultry that was bred, the dairy herd and the rest of the produce found a profitable market that went far to justify moderate expectations. Perhaps not much of an impact was made on the vast and seething problem, but at least here was a beginning, and if reason got but the better of emotion,

the seeds of the unusual example could be expected to bear fruit. The Arab refugees might have been comforted as many Jewish refugees once were.

However, Alami failed, not only because the U.N. Relief and Works Agency (UNRWA) did not help sufficiently (though the Ford Foundation did), not so much because at least once political rioters caused much damage and even before the Six-Day War wiped out the whole of the enterprise. He failed chiefly because he met among his own people virtually nothing but apathy and a blank refusal to consider any action other than violence.

The failure need not be irretrievable if the right kind of lesson were drawn from the disaster in June, 1967. The official search for a scapegoat proved remarkably short and commendably futile, yet the roots of the trouble remained unpurged. Perhaps, in fairness, they were bound to, for no such revolutionary change seems possible in a foreseeable future. But some sort of an attempt to come to grips with fundamental issues has now been made by an Arab possessed of a desire for self-criticism.

Salah al Munajjid is not perhaps as well known outside the Middle East as he deserves, but among Arab intellectuals this historian and political philosopher has made a name for himself both through a number of writings on the civilisation of Islam and through his critical analysis of Arab diplomacy and propaganda. He is younger than Alami, hails from Damascus where he was born in 1920,

though he now lives in Beirut, and having taught at Princeton, he was director of the Institute of Arab Manuscripts in Cairo and for a time adviser to the Arab League. He has now come forward with a book on "The Pillars of Defeat" of which so far only a German translation exists (prepared by the very able Middle East Correspondent of the *Frankfurter Allgemeine Zeitung*, Harald Vocke).\*

### Delusions Criticised

Those who may wonder why Munajjid is out of favour with Arab officialdom will here find a conclusive answer. He is the candid friend who insists on telling the home truths that no one wants to hear. Which Arab likes to be reminded of his leaders' literally fantastic misjudgement of Israel? And the authentic Hitlerite boasts that the enemy would be "rubbed out" are not yet sufficiently discredited or they would not be (even if subdued) repeated. Munajjid scores the sheer ignorance among Arab Governments and peoples alike. They know nothing about Israel (he charges), either about the character of the population or about the country's economy and intellectual life. No factual information is ever admitted; the Arab League will ban any book mentioning the name of Israel, even the Encyclopaedia Britannica has so been censored.

This, Munajjid explains, is merely one aspect of Arab backwardness. There are others no less pernicious, such as the "terrifying decline" described by a French critic as *déculturnisation*. While hundreds of Jewish scientists are prominent in such crucial fields as physics and chemistry, "we cannot count five Arab scholars with anything like a corresponding international reputation". Those who might have risen to fame had been neglected and were now abroad, mostly in the U.S.A.

Now, of course, the brain drain is by no means confined to the Middle East; it can be watched much nearer home. But among Arabs Munajjid puts it down to characteristic causes. The scientists were sent abroad for further education and refused to return to "starvation, poverty and deprivation of freedom". This, in turn, is blamed on the twin "alien" evils besetting Egypt, Syria and Iraq—the "heresy of nationalism" and "the dangerous ideological plague" called "revolutionary Socialism" (a "cloak of Communism.")

Munajjid writes: "Nationalism in the Middle East is today little more than an empty slogan. Arab nationalism feeds on emotional outbursts, resounding words and the widespread hope of an all-round Arab unity. However no plan has yet been devised for the political unification of the Arab States, and there is no social order which might serve as a basis for such a political unity. At the same time, Socialism in the Middle East has

\* Salah al Munajjid, *Wohin treibt die arabische Welt?* Munich. R. Piper. 1968.

Continued on page 2, column 1

### The Association of Jewish Refugees in Great Britain

herewith invites members to its

## GENERAL MEETING

on Thursday, June 19, at 7.45 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 is published on page 14; further nominations should reach the AJR office by June 9.)

No further notice will be given.

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

\* Sir Geoffrey Furlonge, *Palestine is My Country*. The story of Musa Alami. London. John Murray. 1969. 42s.

## Arab Thinking on the Middle East

Continued from page 1

remained doctrine, inspiring merely terror. The countries ruled by Socialist régimes have achieved neither prosperity nor happiness. Their economic problems remain unsolved—there is neither justice nor equality."

Clearly there is a great deal of truth in these observations, especially when the "alien" twins are seen combined in a National Socialism which likewise may be regarded as no native (though also no stranger) to the Middle East. However, the indisputable facts are interpreted by Munajjid in a way that will be found open to argument.

For one thing, no effort is made to assess the presence of the State of Israel. While the pillars of Arab defeat are competently examined, the probable implications of Arab victory are as carefully ignored. This seems strange particularly because the author professes to be an essentially religious man, believing that the great things in history have been works of faith—the rise of Christianity, the advance of Islam—and his chief grievance against both nationalism and "revolutionary Socialism" is that they are "materialistic and fanatical movements" without the spiritual foundations which can be provided only by religion.

### Nationalism and Islam

If, in the eyes of most Arabs, Arab nationalism is suspect—a moot point—the reason is (says Munajjid) its "opposition to Islam", and a totalitarian Socialism can be of no use in those Arab countries whose "social, economic and political order" is grounded in Islam. Yet, we are told, so far from honouring the tenets of Islam, respectable Arab writers are holding them responsible for the defeat; the faithful are being decried as "reactionary lackeys of colonialism", and desecrations of mosques are cited as perhaps the most ominous proof of a "relapse into paganism."

Shortly before the outbreak of the June, 1967 War, the influential Syrian magazine *The People's Army* published an article declaring that "there is only one way of building up Arab civilisation and an Arab society—by creating the new Arab Socialist man who is convinced that God, the religions, capitalism, feudalism and all the values which determined the old society are nothing but embalmed mummies in the museum of history". It was in order to soothe the indignation caused by this article (Munajjid writes) that the Damascus Government decided, as a diversionary manœuvre, to "manipulate the Zionist peril"—with the result that while playing with fire, they burnt their fingers.

This may or may not be a true story, but as a charge of atheism—either before or after the war—it will hardly be evidence of a specific Arab malaise. Lost wars certainly

are apt to produce the least likely upheavals anywhere, and a crisis of organised religion has long been noticeable in many parts of the world. Yet Munajjid feels "the victorious Israel" is different since she "held fast to her religion . . . and did not hesitate to openly profess it". How so? When the Israelis occupied Jericho, their commander blew the shofar because in that way Joshua had made the walls fall flat. Oddly enough (or perhaps not so oddly?) no suspicion of nationalism here—simply a pure "religious faith" enforcing a "fanatical pursuit of progress, scientific research, power and domination."

But is not this a case where religion must be redefined? After all, nationalism and "revolutionary Socialism" are the new religions, struggling for ascendancy in the post-Christian (perhaps, too, post-Islamic) world, and only inasmuch as their standards vastly differ from those of the Hebrew prophets, is Munajjid right in telling his friends (and foes) that "Islam, Christianity and Western civilisation do not abet lies; they do not glorify enmity and hatred, they have no room for crime."

### Jews and Arabs

He accuses the "revolutionary Socialists" of having "ordered the assassination of authors who warned against the dangers", and we may well wonder whether he himself expects a similar fate. Certainly what he says about the contrast between Jews and Arabs (whatever his motives) is hardly calculated to make him popular: "The Jews think logically and clearly. They map out their programmes and stick to them. Our thinking is confused. We trust in improvisations, acting on emotions that plunge us into follies. . . . The Jews stick to realities which they study objectively and scientifically. They proceed by either adapting themselves to the realities or changing them in accordance with their ideas. We on the other hand chase after figments of dreams, hug illusions and are in love with words", etc.

Manajjid can hope at best to remain a crier in the Arab wilderness. The shortcomings which he exposes are unlikely to be relieved in this or the next generation, and the remedy which he suggests—the revival of traditional religion—seems a sad if honourable, though (on his own showing) all too Arab, self-delusion. It is little short of pathetic to hear him—even him—talk of "the solidarity of the Islamic nations", a body with about as much substance as the solidarity of the Christian nations—now and not in the days of Richard Coeur de Lion (even then. . . .)

All fair-minded men will salute his dedicated search for truth and honesty, but when Munajjid seriously declares that on the road to victory "we are assured of the support of 500 million Muslims", then a Jew, feeling a keen sense of Semitic kinship, is reduced to the wistful crisp comment, "Oh brother!".

## GERMANY TODAY

### STATUTE OF LIMITATIONS

#### Cabinet Submits Bill

The West German Cabinet has decided to submit to Parliament a Bill abolishing the statute of limitations on prosecutions for murder and genocide in its present form. During the discussion some Government members strongly opposed special regulations for Nazi crimes. But the entire Cabinet agreed that effective steps must be taken to prevent responsible people from escaping punishment on formal grounds. On the other hand, the judiciary should be enabled to abstain from punishing people when they had acted under personal duress.

Ministry of Justice officials say that all Nazi mass murders have already been detected, and thus the abolition of the statute will have little practical effect.

### NO N.P.D. BAN YET

The Federal Minister of the Interior, Herr Ernst Benda, had submitted a motion to the West German Government calling for action against the N.P.D., with a view to having it banned. The German Cabinet was, however, of the opinion that the fate of the N.P.D. should be left in the hands of the West German electorate, in view of the forthcoming elections in September.

A Government spokesman said later that the material about the N.P.D. made available to the Cabinet by Herr Benda was considered "a useful basis for constitutional action against the party" and would be "completed" and submitted to the new Government after the September elections for a final decision.

All parties were of the opinion that a ban would not be the best way to fight extremism, and endorsed the Government view that extremism would always be a marginal force in German political life and was opposed by the majority of West Germans.

The D.G.B., the West German trade union federation in Duesseldorf, described the Cabinet decision as "alarming and disappointing". The federation renewed its demand for banning the N.P.D., saying that West German workers could not understand why such a nationalistic and undemocratic party with strong links with Germany's Nazi past, should be allowed to continue its activities unhampered.

### "DEUTSCHE NATIONAL-ZEITUNG"

Proceedings have been opened in the Munich district court respecting material published in the extremist Right-wing weekly, the *Deutsche National-Zeitung*. The editor and publisher, Dr. Gerhard Frey, and the assistant editor, Karl Mages, are charged with publishing articles which incited hatred mainly against Jews and "Zionists". The newspaper is also charged with publishing numerous captions with antisemitic tendencies.

### EX-NAZI MAYOR OF LODZ

#### Witness at War Trial

During the retrial in Frankfurt of two former S.S. officers, Hermann Krume and Otto Hunsche, for complicity in the mass murder of Jews in Hungary, Werner Ventzki, the Nazi Mayor of Lodz in Poland for two years during the war, appeared as a witness. He told the court that he knew nothing about the extermination of the 140,000 Jews incarcerated in the Lodz Ghetto until the end of the war. Although he had known that there was a high death rate in the ghetto and that its inmates suffered from malnutrition, he denied that he had known until the end of the war that there was an extermination camp at Chelmno, only about 30 miles from Lodz, and that thousands of Lodz Jews had been killed there.

Ventzki is now a high official (Regierungs-direktor) at the Ministry for Refugees and Expellees in Bonn.

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# HOME NEWS

## COMMONS ON HESS AND RUSSIA

In the House of Commons the future of Nazi war criminal Rudolf Hess was discussed. Mr. Fred Mulley, Minister of State for Foreign Affairs, said the British Government were strongly of the opinion that Hess should be released and would renew representations to this end when there seemed a prospect of success. The Soviet Government, whose agreement was necessary, had rejected all such proposals.

Mr. John Biggs-Davison thought it was preposterous that this international farce should continue because of the objections of the Soviet Union where, he said, antisemitism and concentration camps were in full sway.

## "BRITISH MOVEMENT" CONTESTING ELECTIONS

According to reports, the Right-wing British Movement will be contesting at least three wards in Leicester at next year's municipal elections. Colin Jordan, leader of the movement, will be contesting Birmingham's Ladywood seat in the forthcoming Parliamentary by-election. The elections will apparently be contested on racial issues—one of the movement's slogans reads: "Powell was right. He said what Colin Jordan has been saying for years and was gaoled under the new race laws for saying."

## AJEX ON EXTREMIST GROUPS

A report of the defence committee of the Association of Jewish Ex-Servicemen and Women, presented to the Ajex annual conference, contains a warning to those who might feel "secretly relieved" that the coloured community, and not the Jews, is the object of racialist and extremist attack. "Dedicated antisemites", states the report, "are growing strong, attempting to build a nation-wide organisation on the basis of colour prejudice, and by politically exploiting the social problems that could be solved peacefully given time and goodwill".

As regards individual extremist groups, the report says that from past experience the National Front must be regarded as dangerous. Of particular concern is the fact that the National Front, in ill-guarded moments, shows the inherent anti-Jewish feeling of many of its members.

## "24 HOURS" REPORT

The B.B.C. "24 Hours" team, while filming in Baghdad and Damascus, were surreptitiously handed secret and anonymous messages by Iraqi and Syrian Jews. The full text of these has been given to the *Jewish Chronicle* and extracts were included in the "24 Hours" report on the treatment of Jews in Arab countries.

One letter states that about 56 of 90 to 100 Jews detained since June, 1967, are still imprisoned, including four women, and that their whereabouts are unknown. The writer says that all Jewish establishments, including those responsible for burying Jewish dead and teaching Jewish religion, are closed. Another letter concludes with an appeal for help to leave Iraq. The opening sentence of a letter handed to the B.B.C. crew while filming in the Jewish quarter of Damascus states: "We are living in hell."

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## APPOINTMENTS

Rabbi Dr. J. Weinberg, minister of the Edinburgh Hebrew Congregation, has been appointed a Justice of the Peace for Edinburgh. He is joint chairman of the newly formed Edinburgh branch of the Council of Christians and Jews and chaplain to the Jewish students at Edinburgh University.

Mrs. Regina Lewis, of Cricklewood, who is a national marriage guidance counsellor for Barnet, has been appointed a Justice of the Peace for the Inner London area and has been assigned to the West Central bench based at Hampstead magistrates' court.

Of 38 new Queen's Counsel sworn in, five are Jews. They are Mr. A. J. Balcombe, Mr. R. H. Bernstein, Mr. J. B. R. Hazan, Mr. L. Lewis and Mr. G. V. Owen.

Mr. Leslie Freeman, who was elected chairman of the Greater London Council, succeeds another Jew, Mr. Louis Gluckstein. He is a member of the council of the Anglo-Jewish Association.

## MAYOR OF HOVE

Councillor Norman Freedman, a local businessman, is to be the next Mayor of Hove. He is a trustee of the Brighton and Hove Jewish Home for the Aged. Alderman Barnett Marks, the last Jewish Mayor of Hove, served from 1910 to 1913.

## PROFESSORSHIP AT HULL

The first Jew to be appointed to a professorship at Hull University is Dr. John Friend, who has been elected to the chair of Botany. Professor Friend graduated in biochemistry and gained his doctorate at Liverpool University in 1955.

## C.B.F. ALLOCATIONS

At its last meeting, the Central British Fund allocated amounts of almost £25,000. Of this, £10,000 went towards the relief of Jewish emigrants in transit through Central Europe. An amount of £3,500 was allocated for equipment for an extension of the Jewish old age home in Casablanca, and an amount of £3,000 for rehousing elderly Jewish people in Tunis. Other allocations were made for educational purposes, for a golden age club and Jewish students club in Bucharest, for renovating and equipping Jewish schools in Iran and for a day care centre for Jewish aged in Bombay.

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# ANGLO-JUDAICA

## Leo Baeck College Appeal

The Leo Baeck College, London, which trains rabbis for the Progressive movement, has launched an appeal to raise £500,000. The money is to be placed in an endowment fund and the interest used to increase the present teaching staff and appoint several full-time tutors; to increase the number and size of bursaries to students; and to build up the College library.

## Against War in Vietnam

In the Campaign for Nuclear Disarmament's Easter protest against the war in Vietnam, a banner bearing a Magen David was borne by a group of 80 people. They described themselves as "Jews against the War in Vietnam". Most of them were members of Mapam and Hashomer Hatzair.

## Hebrew Poetry in English

For the first time works of contemporary Israeli poets were presented in English at an evening of poetry at the Institute of Contemporary Arts auditorium in London. Ted Hughes, the poet, Robert Rietty and Libby Morris read poems by Israeli poets. Dannie Abse, Bernard Kops and Jeremy Robson read their poems on Israeli and Jewish themes, and Larry Adler also participated.

## Synagogue Nurseries

A special meeting of the council of the Reform Synagogues of Great Britain recommended its constituent congregations to set up nursery schools. This may eventually lead to primary schools being established in some areas. A working party of educational experts is to examine the ideological, educational and economic prospects of establishing such schools. However, a considerable body of opinion in the movement has misgivings about segregated education.

## Silverman Memorial Forest

At the House of Commons, Mrs. Nancy Silverman, wife of the late Sydney Silverman, was presented with a certificate recording the planting of the forest near Jerusalem in memory of her husband. The appeal was organised by the Zionist Federation.

## "Tooth and Claw"

A letter in a recent issue of the *Jewish Chronicle* deals with the B.B.C. Comedy Playhouse "Tooth and Claw", starring Marty Feldman and Warren Mitchell. The writer expresses his sadness at seeing both these fine Jewish actors portraying the East End kid-cum-scrap-merchant-cum-millionaire still remaining Jewboys trying to outdo each other, "making mockery at their noses and talking in a pathetic Jewish-English jargon, befitting an antisemitic conception of the Jews". "If this programme had been written and acted by Gentiles", he concludes, "I wonder how the Jewish community would have reacted?"

## Education

Two American rabbis, invited here last year to examine the situation of Jewish education in Britain, recommend a £3 million plan for the next five years. The plan would include higher salaries for teachers, a permanent teacher-training school and more schools.

## NEW LIBERAL JEWISH CONGREGATION

51 Belsize Square, London, N.W.3

## SYNAGOGUE SERVICES

are held regularly on the Eve of Sabbath and Festivals at 6.30 p.m. and on the day at 11 a.m.

ALL ARE CORDIALLY INVITED

## NEWS FROM ABROAD

### DR. PAULS WELCOMED TO NEW YORK

Dr. Rolf Pauls, Bonn's new Ambassador to the United States, was welcomed to New York at a dinner given in his honour by "Aufbau", the German-language weekly. He told the gathering of 250 Jews, most of them refugees from Hitler's régime, that democracy was not in danger in West Germany and neo-Nazism had no future there.

Referring to Israel where he was West Germany's first Ambassador between 1965 and 1968, Dr. Pauls said that his three years there were the "most fascinating" in his life.

Paying tribute to Dr. Pauls, the Mayor of New York, Mr. John V. Lindsay, said that the Ambassador was a "bridge-builder", not only between Israel and West Germany but also between West Germany and America.

### ARGENTINA

#### War Criminal Resident

During a court action in the city of Mendoza, Joseph Mondrelle was declared by his business partner to have been sentenced by a French court for his participation in the mass murder of almost 35,000 Jews during the Second World War.

The truth of the statement was admitted by Mondrelle, who said, however, that he had since come under the terms of an amnesty proclaimed by former President de Gaulle.

#### "Jewish University"

Amia, Buenos Aires' Ashkenazi communal organisation, has opened a multi-purpose building for Jewish education in the city. The building, costing about £400,000, is regarded by many as a potential "Hebrew University" for South America.

Three-hundred students have already enrolled at the five-year course of higher learning at the Midrasha, which is staffed by Israeli and local teachers.

#### Rival Warsaw Memorial Meetings

In Buenos Aires two rival Jewish Communist groups, one pro-Moscow and the other anti-Moscow, held different commemorations of the Warsaw Ghetto Uprising. The main guest speaker at the ceremony organised by the pro-Moscow group was the Polish Ambassador to Argentina. The speakers condemned neo-Nazism and antisemitism in Argentina and elsewhere, but made no reference to the anti-Jewish campaign in Poland or antisemitism elsewhere in Eastern Europe. At the anti-Moscow group's meeting, great stress was laid on the plight of Polish and Soviet Jewry.

#### RABBI ON RADIO JAMAICA

"Can We Help You?" which Jamaica's Broadcasting Corporation features five nights a week, has appointed Rabbi Bernard Hooker, the minister of the Jewish community, as twice-weekly host of the programme. Rabbi Hooker, who is responsible mainly for youth problems, gives direct replies over the air to questions telephoned by listeners.

#### FAR EAST REPRESENTATIVES TO MEET

Representatives of the Jewish communities in the South-West Pacific, South-East Asia and Japan are to meet in November. The aim of the conference is to strengthen communal life in the region. The promotion of organisational links will be discussed, with the particular object of providing the smaller communities with Jewish educational and religious support.

The conference is being organised by the Executive Council of Australian Jewry together with the World Jewish Congress, and its venue is expected to be Hong Kong or Sydney.

### TURKISH RACIALISM

Flats in the Sisli quarter of Ankara, inhabited by Jews, have been daubed with red swastikas or crosses.

The extremist daily, *Bugün*, continues its antisemitic campaign with an article by the leader of the Association Against Zionism in Turkey, founded in Izmir last year. The article blames the Jews for the troubles of Turkey and the world in the past and for Communism, freemasonry, atheism and immorality in Turkey today, concluding with a call to all Turks to "join the fight against this great enemy".

### ITALY

#### Gaol after Protest at Anti-Jewish Sermon

Dr. Fabrizio Fabbrini, a young assistant professor of law at Florence University, who is well known in Italy as a militant Roman Catholic, has been gaoled for two months on a charge of "disturbing a religious function".

On the Sunday before Easter, 1968, Professor Fabbrini went to church in Rome. During the course of his sermon the parish priest read a passage from the Gospels and commented that it was not the Romans but the Jewish people who were guilty of deicide. The destruction of Jerusalem, the diaspora and the persecutions throughout the centuries, including those perpetrated by the Nazis were, he said, to be interpreted as "an effect of the Divine curse". Professor Fabbrini interrupted by shouting at the priest: "You are a clown, these are racist concepts, Jesus never condemned the Jews". The priest and the professor solved their differences afterwards but the rector of the parish decided to lay a complaint against Professor Fabbrini "for disturbance of a Catholic religious function", a criminal offence punishable by a two-year gaol sentence under Italian law. Professor Fabbrini was acquitted in November, 1968. On the public prosecutor's appeal to a higher court, however, the two months' sentence was imposed. The prosecutor stated that the Ecumenical Council decrees on non-Christian religions "do not intend to exclude the direct responsibility of those Jewish authorities and of that crowd of bullies who demanded it".

#### Anti-Israel Activity

Intensified anti-Israel activity by Arab students at the universities of Rome, Milan, Bologna, Florence, Padua and other cities, has been reported by members of the Italian Jewish Youth Federation. A group calling itself O.S.R.A. (Organisation of Revolutionary Arab Students) has distributed leaflets in dormitories, dining halls and trains, and has organised "days of solidarity with the fighting Palestinian people".

#### HEAD OF BANK OF FRANCE

A Jew has been appointed to head the Bank of France, for the first time in its history. Olivier Wormser, a 56-year-old career diplomat, is a former director of the Economic and Financial section of the French Foreign Office. Until recently he was French Ambassador to Moscow, and he played an important role in the initial negotiations for Britain's entry into the Common Market.

#### NAZI ORGANISATION DISSOLVED

An organisation called "Association of German National Socialists" was dissolved by the Minister of the Interior. The group, which had only a handful of members, intended to organise branches in Berlin, Hamburg and Schleswig-Holstein. It had worked out a programme with outright Nazi aims, including the fight against "International Jewry."

## JEWRY IN THE EAST

### RUSSIAN JEWISH BOY HONOURED

A newly built Soviet ship has been named after a 16-year-old Jewish boy, Sasha Rabinovich-Kovalov, who was killed during a naval battle in May, 1944, while performing an act of heroism. A monument was erected to the boy at Granitnoye on the Arctic coast, and a school named after him. He was posthumously decorated with the Order of the Patriotic War.

### STUDENTS' PLEA FOR HELP

An appeal has reached London following the attempted suicide by fire of the 21-year-old Jewish student Ilya Ripps, of the University of Riga, who was protesting at discrimination against Jews and against Russia's severe restrictions on Jewish emigration to Israel. Russian Jewish students of the capital of Latvia sent the appeal headed "We Jewish students of Riga appeal to the students of Israel, the United States, England and the world for help!" They recounted the manner of their colleague's self-immolation, stating that the Secret Police, who quickly arrived on the spot, threw the beaten and burned boy into a car (he was knocked down by a group of passing sailors who put out the flames by stamping on him and then beating him up). To this day, the appeal goes on to say, his whereabouts are unknown and he is most likely in the prison of the Committee of State Security. The students conclude by stating that Ilya Ripps expressed the demands of hundreds of thousands of Jews of Russia. Calling for help they write, "Silence is a crime! Protest!"

The Jewish spirit is alive among vast numbers of Russian Jews, say a small group of young Russian Jews who have recently been allowed to emigrate. Of 110,000 Russian Jewish students, about 30,000 have applied for passports to emigrate to Israel, but only a few are allowed to leave.

In London British Jewry's first reaction to the reported arrest of Ilya Ripps was a three-hour silent vigil outside the Soviet Embassy, and urgent requests for intervention to U Thant and to Mr. Harold Wilson. The Universities' Committee for Soviet Jewry, which organised the vigil, handed in a letter to the Soviet Ambassador urging Moscow to release Mr. Ripps immediately and allow him to leave the Soviet Union. A meeting with Mr. Michael Stewart, the Foreign Secretary, was also requested, to ask him for Government action.

### ANTI-ZIONIST TRIALS WARNING

Mr. David Floyd, the *Daily Telegraph's* Communist affairs correspondent, on B.B.C.'s "24 Hours" warned that anti-Zionist trials may follow the dismissal in Czechoslovakia of Mr. Dubcek and other liberals. Speaking on a panel of experts discussing a 15-minute film made during the 1952 trial in Prague of Rudolf Slansky, Mr. Floyd was asked if such trials could be repeated. He said that anti-Zionism, which was characteristic of the Slansky trial, was again prevalent in Poland and the Soviet Union and that that charge could easily be applied against Jewish liberals in Czechoslovakia.

### ISRAEL AND SOVIET JEWS

Miss Nehama Lifshitz, the Soviet Jewish singer who is now an immigrant to Israel, gave a "command performance" at the Convention Centre in Jerusalem. She was rapturously received by the audience, which included President Shazar.

Miss Lifshitz told the Jerusalem city council that the same faith that had brought her to Israel strengthened Soviet Jews. "On behalf of the thousands spread over the vast country, I believe they will come. They are stronger because of you. You give them strength to bear all their sufferings."

E. G. Lowenthal

## PHILO VERLAG REMEMBERED

In all likelihood it was not the Jewish philosopher of the Hellenistic era, Philo of Alexandria, who had any bearing on the name given to the Jewish publishing firm founded in Berlin in 1919. When, after the end of the First World War, the Central-Verein decided to establish a publishing house of its own, it was first named "Gabriel Riesser Verlag", to commemorate one of the foremost champions for the emancipation of the German Jews. However, members of the Riesser family, by then no longer adhering to the Jewish faith, raised objections and the young publishing company was renamed "Philo Verlag und Buchhandlung G.m.b.H.", "philo" being the opposite of the prefix "anti" as contained in the term "antisemitism".

Ludwig Hollaender, the Executive Director of the C.V., acted as the Managing Director, and other leading C.V. officials, e.g., Alfred Wiener and Alfred Hirschberg, took an active interest in the affairs of the enterprise. However, though rarely in the limelight, the soul and mind of the Philo Verlag from the beginning right up to the end was Lucia Jacoby. On May 6 she would have been 80.

Lucia Jacoby was born in Koenigsberg as the only daughter of a journalist. Towards the end of the First World War she settled in Berlin and soon got a position with the C.V. where she eventually became a kind of editorial secretary of its monthly periodical "Im deutschen Reich". After this "prelude" she was entrusted with the organisation of the Philo Verlag. She survived her life work by only three years. After the firm was closed down in 1938, she underwent some training in an entirely different profession. Various last-minute efforts to get her out of Germany unfortunately failed. The last message received from her was despatched in Berlin in December, 1941.

In reviewing the two decades of the activities of the Philo Verlag, two phases can easily be distinguished. The first phase covers the period of the Weimar Republic, when Jews were nearing the peak of their full emancipation and, at the same time, faced with steadily growing antisemitism. The second phase consists of the first six years of the National Socialist régime.

Though the literature produced by Philo up to the end of 1932 was not exclusively concerned with Jewish defence, most publications were meant to assist the C.V. movement in its political fight against the antisemites. Pamphlets such as "Die Juden im Heer", "Krieg, Revolution und Judentum", "Juedische Weltherrschaft?", were some of the topical brochures widely distributed in the early 'twenties. Comprehensive and informative studies dealt with certain aspects of the Jewish religion and Jewish ethics, with the Talmud and Shulchan Aruch, to serve primarily for use in defence work. "Angriff und Abwehr" (compiled by Heinemann Stern) and the loose-leaf "Anti-Anti", some of Philo's early reference books, designed for the benefit of lecturers and writers, went through quite a few editions. The object of the publications was to put the image of the Jew right in the face of the distortions frequently disseminated by his adversaries.

At the same time the C.V., anxious to spread and deepen Jewish knowledge, also sponsored the publication of popular, though scholarly written general Jewish literature. The variety of subjects dealt with by more than 50 authors is reflected in the 1928 cata-

logue. The subjects listed in the catalogue included interpretations of certain passages of the Bible, shechita (since this came up fairly frequently in political discussions concerning the protection of animals) as well as Judaism in its relation to the non-Jewish world. There were also works of Jewish history, in particular the history of the Jews in Germany, "Wissenschaft des Judentums", and, last but not least, Jewish *belles-lettres*.

## Wide Range of Authors

The alphabetical list of authors starts with Julius Bab (1880-1955) ("Goethe und die Juden"), and ends with Rabbi Dr. Max Wiener (1883-1950) ("Juedische Froemdigkeit und religioeses Dogma"). There were Jewish historians, such as Ismar Elbogen, Ismar Freund, and Felix Goldmann, and Jewish thinkers, e.g., Franz Rosenzweig, Julius Guttman, Michael Guttman, and Ignaz Maybaum. The non-Jewish Philo authors included the internationally known Munich professor of economics and social science, Lujo Brentano ("Der Judenhass"), Ignaz Doellinger ("Die Juden in Europa", a lecture delivered in favour of Jewish emancipation as far back as 1881), and J. Weigl, who wrote a popular introduction to the Jewish religion.

The Nazis' rise to power resulted in a re-direction of Philo's publishing programme. Publications dealing with Jewish defence and with the German-Jewish symbiosis were no longer feasible. Instead, Philo now concentrated on exclusively Jewish subjects. Like the other publishing firms in Germany who were specialised on Jewish subjects, Philo Verlag once more gained importance and influence, and also aided some of the numerous Jewish writers ejected from German cultural life. To give a fair picture of what was still possible during those fateful and difficult years, the Philo Lexica have to be mentioned first. "Philo-Lexikon" became a most popular reference book of which the fourth edition appeared in 1937. "Philo-Zitaten-Lexikon" followed the same year. And, finally, "Philo Atlas", compiled for the use of potential Jewish emigrants, appeared as late as the end of 1938. "Der Morgen", the high-standing monthly (since 1925) was somewhat adjusted to the requirements of the time. Lastly, the "Zeitschrift für die Geschichte der Juden in Deutschland" (ZGJD), established in 1929, continued under the wise guidance of Ismar Elbogen. All these efforts helped to stimulate Jewish self-assurance, and, to some extent, formed part of what Ernst Simon called "Aufbau im Untergang".

The "Philo-Verlag und Buchhandlung G.m.b.H." disappeared on December 31, 1938, after an existence of nearly 20 years. Almost unnoticed, the shop and the office in Pariser Strasse 44 were closed by the Nazi authorities, seven weeks after the burning of the synagogues. Like all Jewish publishers and booksellers, the firm was ordered by the Ministry of Propaganda to hand over their total stock to the "Abt. Buchverlag" of the Juedischer Kulturbund, then forcibly set up.

Thus a remarkable and, from a political point of view, unique enterprise was wiped out. Its achievements, however, represented by an impressive collection of special literature, still to be found in some libraries both in Europe and overseas, will be revered in our memory.

## Old Acquaintances

**Books and Authors:** Carl Brinitzer, formerly of the German B.B.C. section in Bush House, has written the history of that section under the title "Hier spricht London" (Hoffmann and Campe), with an introduction by Sir Hugh Carlton Greene.—Hans Flesch, who returned a few years ago to Vienna from London, has written a novel, "Die Teile sind das Ganze", published by Zsolnay.—Eric Godal, formerly cartoonist for the Ullstein papers and now on Hamburg's *Welt am Sonntag*, reports about his life as a refugee in the States, under the title "Kein Talent zum Tellerwaschen" (Hoffmann and Campe).

**Second Generation:** Charles Kalman, son of the composer Emmerich Kalman, has composed the music for "Rendezvous mit dem Leben". Peter Goldbaum, son of the former copyright expert, Wenzel Goldbaum, has written the libretto. The play is to be produced in Wuerzburg.—After Egon Monk's resignation as director of Hamburg's Schauspielhaus, Gerhard Hirsch has taken over until Hans Lietzau is available. Born in 1922 near Greifswald, Hirsch emigrated to Palestine, where he served with the Jewish Brigade during the war. He returned to East Germany, where he studied medicine, later going to the West to become literary adviser for O. F. Schuh.

**Milestones:** Ludwig Renn, author of "Krieg" and "Adel im Untergang", celebrated his 80th birthday in East Berlin, where he was awarded the "Erich Weinert Prize".—The painter, Eugen Spiro, turned 95 years of age in New York.—Oskar Maurus Fontana, doyen of Vienna's dramatic critics, is also 80 years old.—In Hollywood, Kurt Bernhardt has reached his 70th birthday. Born in Worms, he directed "Die letzte Kompanie" and "Die Frau, nach der man sich sehnt". The latter, based on Max Brod's novel, starred Marlene Dietrich prior to her appearance in "The Blue Angel".—Paul Hoerbiger, the Austrian actor who made his first appearance in 1919 in "Lumpazivagabundus", celebrated his 75th birthday. He was twice arrested by the Nazis.

**News from Everywhere:** Lion Feuchtwanger's widow, Marta, on a visit from Hollywood to Europe, was welcomed in West and East Berlin. An exhibition in memory of her husband, to which she had contributed valuable material, was held in West Berlin under the auspices of the Academy of Arts.—Clement Freud, the cookery expert, sports commentator and raconteur, has been appointed General Manager of London's Park Lane Play-boy Club.—Trude Kolman, of Munich's "Kleine Freiheit", has adapted Henry Cecil's "Eine Frau namens Anne" for the German stage.

**Obituary:** Werner Friedmann, co-owner of *Sueddeutsche Zeitung* and editor of *Abendzeitung*, died in Munich just a month prior to his 60th birthday; his widow is the columnist Sybille of Hamburg's *Stern*.—Franz Diener, the former German heavy-weight champion whose restaurant in Berlin's Grolmannstrasse is a rendezvous for actors, painters and artists, has died at the age of 69.

**Berlin and Vienna:** Berlin's well-known restaurant, Schlichter, in Lutherstrasse, has closed down.—In the suburb of Rudow a street has been named after Max Pallenberg.—The theatrical agent, Thomas Sessler, has created an Oedon von Horvath Foundation in Vienna, with the object of helping Austrian authors.—A charity matinée of Jewish literature was staged at the Burg, and a forest of 2,500 trees was presented to Israel from the proceeds.

PEM

H. G. Reissner

# THE ANTI-NAZI BOYCOTT

## An Historical Reminiscence

Those of us who were late in emigrating and busy rebuilding an existence for our families are only vaguely, if at all, aware of the boycott effort which engendered excitement and controversy in the Western world in the year 1933 and after. As universally defined, boycott is an undertaking to shun an adversary socially as well as economically. As such, the first step had been taken by the Nazis themselves, more demonstratively against the Jews, but more thoroughly, at the outset, against political opponents inside Germany. Jews outside Germany and, later, Labour organisations and Churches reacted against a provocation hurled at co-religionists or political comrades within the Nazi realm.

All secular Jewish organisations in Western countries—including in Great Britain the Anglo-Jewish Association and Board of Deputies of British Jews—were unanimous in recommending to their people that they, as individuals, discontinue dealing with Germany. However, a public counter-demonstration such as an organised buyers' boycott was, at first, deemed generally inadvisable, not a little due to sincere requests from spokesmen of all factions of German Jewry not to imperil further its precarious hold on defensive lines.

The issue was more clear-cut and incontrovertible from the point of view of the Trade Union movement. Given its proximity to the European Continent and the early arrival of political refugees in Great Britain, establishments over there were quick in obtaining and digesting factual intelligence on the destruction of the traditional multi-party system and the confiscation of the trade unions' assets by the Nazis. Consequently, as early as July, 1933, the General Council of the British T.U.C. called for a boycott of all German goods, in the names of both the Labour Party and the entire working-class movement. Leaders who went out of their way endorsing the boycott by personal messages on specific occasions included Sir Walter (now Lord) Citrine (born 1887) and C. R. Attlee (1883-1967).

News from the British Isles served as a clarion call for like-minded circles in America to follow suit. In the United States it had, originally, been a one-man fight by Dr. Joseph Tenenbaum (1887-1961), of the American Federation of Polish Jews, seconded by Dr. Abraham Coralnik (1883-1937), a Zionist journalist and, a little later, Samuel Untermyer (1858-1940), a prominent lawyer and first president of the American Keren Hayesod. Dr. Tenenbaum had pleaded as early as March 13, 1933, at an Executive Committee meeting of the American Jewish Congress, that it come out publicly in favour of boycott, but he had, then, not prevailed. Gradually, the American Jewish Congress showed more willingness to shelve earlier—purely strategic—objections. By endorsing the boycott on August 20, 1933, it abandoned, in this regard, its initial line-up with the two other major secular American-Jewish organisations, viz., American Jewish Committee and B'nai B'rith. The American Federation of Labor—obviously spurred by the initiative taken by the British T.U.C.—followed suit on October 13, 1933.

From now on further leadership was to come from the United States. Channels towards like-minded groups abroad were a

Non-Sectarian Anti-Nazi League to Champion Human Rights and, in the Jewish sector, eventually the World Jewish Congress—an extension of the American Jewish Congress—constituted in Geneva in August, 1936. In Great Britain a "Jewish Representative Council for the Boycott of German Goods and Services" appealed to "the Jews of the British Empire . . . to buy primarily British and Empire products" (thus moved at a special conference on November 5, 1933). It was under the presidency of Sir Robert Mond (1867-1938), elder brother of the first Lord Melchett. However, the two leading secular Anglo-Jewish organisations consistently refused to endorse a publicly organised boycott.

The philosophy of the world-wide anti-Nazi boycott was—in the words of Untermyer on April 30, 1935—that it was "the obvious and only remedy short of war". Rabbi Stephen S. Wise (1874-1949), speaking the minds of the American and World Jewish Congress, proclaimed in a public address on March 15, 1937: "The boycott, moral and economic, is a warless war against the war makers".

Advocates in the United States liked to remind their audiences and readers of "1776", i.e., the boycott-like antecedents of the rebellion of the Colonies against the motherland. This might have had appeal on their side of the ocean, but, for obvious reasons, not to people in Great Britain. The "Economic Sanctions" provision of the League of Nations (then not yet tested, but found wanting in the Italian-Ethiopian conflict, 1935) was invoked by Untermyer at a testimonial dinner in honour of William Green (1873-1952), president of the American Federation of Labor, on February 14, 1934.

### Constraint by Transfer Problem

Unexceptionable though such pleas might have sounded from "patriotic" or legal points of view, the Jewish advocates of continuing boycott were constrained, by realistic considerations, to make a concession negating the entire philosophy and, to some extent, the practical effectiveness of their strategy. As

early as December 22, 1933, a public debate had taken place in New York between B. D. Vladek (1886-1938), president of the Jewish Labor Committee—con—and Berl Locker (born 1887), vice-president of the Zionist Action Committee—pro—on the problem of Haavarah, i.e., the transfer of capital of Jewish emigrants from Germany, funds collected in Germany, support for Youth Aliyah children and the like, through purchases in Palestine and neighbouring countries of German goods. The 19th Zionist Congress meeting in Lucerne, Switzerland, in August, 1935, authorised its Executive to assume control of the entire Haavarah work. Casting his vote as a Zionist delegate, Rabbi Stephen S. Wise consented, whereas, in his capacity as a leader of the American Jewish Congress, he continued preaching boycott.

### Propaganda Efforts

Boycott technique would include conventional picketing; protest marches and meetings, sometimes of a sensational nature such as a mock trial of Hitler in Madison Square Garden, New York, on March 7, 1934; distribution of leaflets and booklets; a bi-monthly "Boycott Nazi Goods and Services"; scrutiny of shipping manifests; interviews with importers and retailers; and direct pressure on persons in the public limelight if they were suspect of continuing to buy German-made goods or using German services such as travelling on German flag steamers. A personal proponent of the boycott, Ira Hirschmann (born 1901), then an executive of a Gentile-owned New York retail firm, later—in 1944—President F. D. Roosevelt's appointee for the War Refugee Board, states in his recollections ("Caution to the Winds", 1962) that the big retail stores in New York, except the one he served with, refused to co-operate on the grounds of their traditional avoidance of their becoming involved in a political issue. His negative verdict seems to go a little too far. I have seen 1934 correspondence between two officers of the Jewish Labor Committee and an American chain store concern wherein the latter stated that they were ordering from Germany only to accommodate customers desiring specific replacements.

Nazi economists and officials were quite aware of the boycott as a contributory factor to growing difficulties of selling German goods in various countries abroad; but they also stated correctly that there were basic dislocations such as the dollar devaluation of 1933 and continued recession in the United States to contend with. Contemporary American boycott literature claimed having achieved decreases in the importation of certain consumer goods from Germany. The statistical decrease amounted to more than \$1 million only in the instance of cotton gloves, whereas other categories—leather gloves, leather, furs, toys, etc.—showed reductions in the hundred thousands only, in other words: rather negligible individual indentations. On the other hand, Tenenbaum's study, "The Third Reich in Figures. Present Economic Conditions in Germany" 1938, had to admit that imports from Germany into the U.S.A. had increased by millions of dollars each for categories such as chemicals, machinery, vehicles, cameras, pipes, tubes, etc. Some imports may, incidentally, have been "forced", so as to release "frozen credits", such as harmonicas imported against oil exported on credit.

The minor material successes which the boycott movement could legitimately claim for itself, must be shrunk further in retrospect: exodus from Germany was reducing the Jewish element in commodity trade and secondary industries significantly. As it was only partly

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## The Anti-Nazi Boycott

Continued from page 6

replaced by Gentile entrepreneurs, trade in export of such goods would have suffered also without the incidence of a boycott abroad.

The salient fact emerges: boycott did not achieve its proclaimed purpose, viz., the abandonment of racial and political discrimination and persecution in Nazi Germany. For the detached chronicler it looks like one more effort in futility, reconfirming the lesson of "1776" and foreshadowing the experiences of 1935-36 (League of Nations sanctions against Italy); of 1948 to the present (Arab Conference for the Boycott of Israel); of 1966 to the present (United Nations sanctions against Rhodesia): economic blockade, short of all-out war, won't bring an adversary to his knees. Only one such "warless war" ever achieved a change of mind on the part of the adversary: Indian *satyagraha* against the British. But this presupposed a magnanimity of spirit and a depth of humanitarianism on the part of the attacked which nobody in his senses should have expected of Nazi dictators.

True, the effects of the anti-Nazi boycott became somewhat more hurtful as Western opinion in general was shaken out of its previous complacency through news of the November, 1938, outrages against the Jews in Germany and, in the spring of 1939, after the march of German troops into Bohemia and Moravia. Causes and effects were fatalistically recorded by both Nazi leadership (a.o., Hermann Goering at a *Gauleiter* meeting in December, 1938) and the German press; the decision to fight it out had, by then, already been taken by them.

### Economic Warfare

From the historical point of view one may consider the anti-Nazi boycott as characteristic of a "phoney" peace. Its Jewish proponents had felt that they owed it to their sense of honour and dignity not to take such peace-time "crimes against humanity" lying down meekly (as Mahatma Gandhi would recommend to them in 1938). Anyhow, an arsenal of facts had been assembled and techniques tried out provisionally. They came into their own with the declaration of war in September, 1939. The British authorities utilised the intelligence collected by the Joint Boycott Council on channels of Nazi trade with "neutral" countries so as to stop, as far as possible, leaks in the naval blockade of Germany, particularly in the trade with South American republics. When, on June 14, 1941—i.e., prior to Pearl Harbour—President Roosevelt issued his Presidential Proclamation freezing the funds of Germany and certain other European countries in the U.S.A., the Joint Boycott Council, once again, offered its services as a fact-finding agency.

The biographical dates inserted above indicate that the most active promoters of the anti-Nazi boycott are no longer alive; the few who are have retired from active politics. Recognition of the futility of their effort should not lead to the conclusion that all-out war is the only conceivable answer to group tensions. Neither may an appeal to reason in strained circumstances do the trick automatically. The advocates of the anti-Nazi boycott might have done better had they not wasted precious time and energies on a hopeless demonstration. More potential and actual victims might have been rescued had a thorough policy of emigration from Germany and absorption overseas received suitable and timely priority at the points of origin and arrival.

Erwin I. J. Rosenthal

## MAIMONIDES THE PHYSICIAN

### A New Translation of his Writing

Maimonides, the foremost medieval Jewish religious philosopher, and Maimonides, the Halakhist, have naturally attracted a much larger general reading public among interested Jews and also greater attention by scholars than Maimonides the outstanding physician and medical writer. It is well known that only the reputation he had built up as an authority on the interpretation and codification of Jewish law has saved his philosophical work. At one time, his philosophical writings were thrown into the flames of an *auto da fé*. They were denounced by zealous rabbis because in their view halakhic Judaism, which they were anxious to preserve and which was assailed from without, might be undermined through the rational enquiry into the fundamental beliefs and convictions of Judaism and its philosophical interpretations.

Maimonides' towering stature as an expert in Jewish law is matched by his achievements in medicine. The numerous Hebrew and Latin translations of his *Regimen Sanitatis* and other medical writings testify to their importance, and the fact that they were used as text-books in medicine for centuries is evidence of their importance and usefulness. *Regimen Sanitatis*, translated into German by Dr. S. Muntner,\* was written by Maimonides in Arabic for his master, the Sultan Afdal, one of Saladin's sons. Dr. Muntner brings unusual qualifications to his task. The first editor of the Arabic text and correct translator into German, Rabbi H. Kroner, was certainly an excellent Arabist, but he was no medical authority. Muntner, however, is also an expert in medicine and its history. He had already translated the work into Hebrew in 1957, and he also has to his credit Hebrew translations of other medical treatises by Maimonides (two of them on "Asthma" and on "Poisons and their Antidotes" also appeared in English). We could, therefore, expect from him a scholarly appraisal of Maimonides' contribution to medical science and knowledge—and we are not disappointed.

### Modern Methods

Muntner rightly raises the question of whether Maimonides' works are of value to us today, and he answers it in the affirmative, especially as far as his attitude to, and views on, preventive medicine, public hygiene and mental health are concerned. Maimonides' conviction of the importance of preventive and psychological medicine derives from a serene firm belief in moral goodness as expressed in the teachings of Judaism, and from a comprehensive philosophical knowledge based on a critical study of Plato and Aristotle and their Neo-platonic successors. His medical theory and practice derive from Galen and Hippocrates as well as from a profound understanding of the psychological interaction in human illness, obtained in the course of his long experience with patients to whom he devoted most hours of a heavy working day.

\*Maimonides. *Regimen Sanitatis* oder Diätetik fuer die Seele und den Koerper. Deutsche Uebersetzung und Einleitung von Sussmann Muntner, 1968; 2nd ed. 1968 (paperback), S. Karger, Basel, New York. 208 pp., 5 fig. DM.19. 38s.

The lucid intelligible and highly interesting German translation of *Regimen Sanitatis* is preceded by explanatory chapters in which Muntner makes use of the medieval evaluations of Maimonides' medical contributions and most tellingly of his own expertise in modern bio-chemical treatment of diseases and in medical technology. The chapters are headed: "A Historical Appreciation of the Dietetics of Maimonides"; "Maimonides' Medicine in the Light of more recent Insights in Biology"; "Maimonides as Scientific Renovator of Medicine". With good reason, Muntner is full of admiration and praise for his hero. He does not simply eulogise, but produces convincing evidence of the high regard in which he holds this medieval Jew who was not only distinguished in anything he professed (philosophy, law and medicine), but also a truly humane person. The chapters contain succinct analyses of Maimonides' medical writings in their setting within medieval medical science, then dominated by the Moslems who, as the disciples of Galen and Hippocrates, mediated medical knowledge to the West and added the important insights they had won as practising physicians. Incidentally, this part of Muntner's comments is a valuable assessment of the Jewish participation in medical science and practice on an equal footing with Islam. This also applies to Muntner's comment on Maimonides' answers "On Medical Questions", a German translation of which is included in the book. The appendix carries a German translation of extracts from Maimonides' Ethics, contained in the "Book of Knowledge" (*Sefer ha-madda*), the philosophical introduction to his principal halakhic work, the *Mishneh Torah*.

### Valuable Annotations

The introductory chapters are fully annotated and complemented by up-to-date bibliographies. The fact that the *Regimen Sanitatis* and the *Answers* are now also available in an English translation (by Ariel Bar-Sela, Hebbel E. Hoff and Elias Faris, Philadelphia, 1964) in no way detracts from the permanent value and usefulness of Muntner's work, even though some will prefer an English to a German translation. However, while the English version is, in the first place, meant for Orientalists and specialists in the medical subject-matter, Muntner's German translation addresses itself to the interested lay-reading public, without, let it be added, impairing the scientific accuracy. He is to be warmly congratulated, and so is the publisher who spared no effort in producing a book of typographical excellence which it is a pleasure to handle and, what is perhaps more important, to read and ponder over. S. Karger had already in 1953 published Maimonides' *Responsum* "On the Span of Life" in an exemplary edition and translation, with learned explanations, by the late Gotthold Weil. Thus we now have at our disposal an important *corpus* of Maimonidean medical writings within the framework of his religious philosophy and psychology.

Paula A. Galliner

## BERTHOLD AUERBACH UND SEIN SPINOZA-ROMAN

Im Verlag Klett, Berlin, erscheint eine Zusammenstellung der "Erzaehlungen" von Berthold Auerbach, und es ist schade, dass wir uns damit abfinden muessen, keinen seiner Romane neu gedruckt zu sehen, insbesondere seinen "Spinoza-Roman".

Auerbach gehoerte ja zu den beliebtesten und populaersten Schriftstellern des letzten Jahrhunderts in Deutschland, und gewiss verdankte er zunaechst seine Popularitaet seinen Erzaehlungen, den "Schwarzwaelder Dorfgeschichten", (erschiene 1843-53) in vier Baenden, in denen er vom Darsteller einfacher Genre-Bilder zum Schoepfer tragischer Erzaehlungen emporstieg.

Aber er hat auch eine Anzahl beachtenswerter Romane geschrieben, unter denen sein "Spinoza-Roman" eine besondere Stellung einnimmt.

Im Jahre 1837 erschien in J. Scheibles Buchhandlung zu Stuttgart, "Spinoza—Ein historischer Roman" von Berthold Auerbach, ein Buch, das nicht nur fuer den jungen Verfasser, sondern gleicherweise fuer die Beurteilung der hier dichterisch gestalteten Persoenlichkeit von Bedeutung werden sollte. Darueber hinaus hat dieses kleine Werk auch auf die allgemeine Literatur in mancherlei Beziehung belebenden Einfluss ausgeuebt. Es ist ja das Werk eines 25 jaehrigen, der kaum die Universitaet hinter sich hatte, ein Erstlingswerk also und doch von einer erstaunlichen Sicherheit und Reife.

Welche Gedanken haben den jungen Schriftsteller zur Wahl dieses Stoffes bestimmt? Er selbst preist es in der Vorrede zur zweiten Auflage als ein hohes Glueck, dass Schicksal und Bildungsgang ihn in erster Jugendzeit dahin draengten, sich in das Leben eines so erhabenen Geistes zu vertiefen. Keine Frage, dass die fruehe Beschaeftigung mit Spinoza seinem geistigen und seelischen Leben eine Hoehe, und zugleich eine innere Unabhaengigkeit und Kraft gegeben hat, die ihn befahigten, Ereignisse und die Geschichte der Menschen ueberhaupt, unter einem hoeheren Blickpunkt zu schauen.

Aber es ist bezeichnend fuer Auerbach, dass nicht etwa nur der Gedanke der Selbsterziehung und der Selbstbildung ihn zu jenem Stoff gefuehrt hat, sondern auch ein Plan: er wollte fuer die von Graf Breza und O. Spanier begruendete "Galerie der ausgezeichneten Israeliten" Biographien von bedeutenden Juden schreiben, die den schon zurueckgelegten Weg vom Ghetto nach Europa ueberschauen konnten, wie Gabriel Riesser, Rahel Varnhagen, Ephraim Kuh (Freund Mendelssohns und Lessings), und eine Geschichte Spinozas, aus der spaeter ein selbstaendiger Roman wurde.

Doch lehnte er es ausdruecklich ab, damit den Zweck einer religioesen oder moralischen Aufklaerung zu verfolgen, oder die Emanzipation foerdern zu wollen. Mit dem "Spinoza" wollte er ein juedisch-hollaendisches Gemaelde zeichnen.

Und er zeichnet es, zuerst schuechtern, bald aber mit sicherer Hand, zeichnet die einzelnen Figuren von Uriel da Costa zu den Eltern und Verwandten des Helden, zeichnet seine Freunde und Feinde in so charakteristischen Zuegen, dass sie lebenswahr und lebendig heraustreten aus dem farbig schimmernden Grunde der Weltgeschichte und ganz besonders des hollaendisch-juedischen Lebens der Amsterdamer Judengemeinde mit ihrem religioesen Zwiespalt, ihrem Fanatismus, ihrer verwerflichen Grausamkeit ("der Kuester hielt da Costa den Kopf und ein jeder,

der aus der Synagoge ging, setzte einen Fuss auf seinen mit Schwielen besaeten Ruecken und schritt ueber ihn weg"). Etwas vom Rembrandt'schen Halbdunkel liegt ueber manchem Kapitel. Und wie ueberzeugend zeichnet er den Helden selbst in seiner intellektuellen und seelischen Entwicklung!

Es ist erstaunlich, wie Auerbach die wenigen bekannten Tatsachen ueber Spinozas Leben zu gestalten weiss, wie er die Legende von Spinozas Liebe zu Maria, der philosophisch gebildeten Hollaenderin, der Tochter seines Lateinlehrers Van den Ende (in dem Roman Olympia genannt) in den Mittelpunkt rueckt, um Spinozas seelische Kaempfe und seine Geistesentwicklung deutlicher zu machen, wie er von Rabbi Gedalja in die Geheimnisse der Kabbala eingefuehrt wird, wie er in der Unterhaltung mit seinen Freunden Oldenburg, Kerkering und Olympia seine Ideen entwickelt und damit den Inhalt des Stoffes emporhebt.

Ohne Zweifel ist "Spinoza" eine Leistung, da es ja damals noch keine eigentliche wissenschaftliche Biographie ueber den Philosophen gab. Aus diesem Grunde wandte sich Auerbach der wissenschaftlichen Untersuchung dieses Lebens zu und schrieb die deutsche Uebersetzung von Spinozas Werken, die zugleich mit der biographischen Einleitung 1841 erschien. Damit begann eine ernsthafte Spinoza-Forschung im 19. Jahrhundert, die seither nicht aufgehoert hat. Es gibt wohl keinen Philosophen von Bedeutung, der sich nicht mit Spinoza und seiner Gedankenwelt auseinander setzen musste, bis in die letzte Zeit hinein, und in dem monumentalen Werk von Freudenthal und Gebhardt mag vor Jahrzehnten die eigentliche Spinoza-Forschung zu gewissen Abschlussen gekommen sein.

Fuer Auerbach aber war zunaechst die Arbeit ein Versuch, historische Zeit- und Sittenbilder der Juedischen Vergangenheit zu schildern.

"Das juedische Leben zerfaellt nach und nach", klagt er in der Vorrede, betitelt "Das Ghetto", "ein Stueck nach dem andern loest sich ab. Darum scheint mir, dass es an der Zeit ist, Poesie und Geschichte und beide vereint seine Bewegungen im Bilde festhalten zu lassen".

Aus dieser Tendenz erhebt er sich nicht nur zur Ehrenrettung des grossen Philosophen, sondern durch eine Apotheose zur Erloesung der Juden durch ihr Leben und ihre Leistung: In dem Schluss-Kapitel erscheint dem schlafenden Philosophen eine seltsame, Mitleid erregende Gestalt im zerfetzten Kleide, die zu ihm in einer apokalyptischen Sprache redet, von der 1600 jaehrigen Wanderschaft ueber Laender und Meere spricht, von der steten Verfolgung und stetem Hass, von Verzweiflung und Tod. "Der Herr, dessen ewiges Gesetz ich auf dem Herzen trage, sendete Seinen Engel und ob sie auch mein Blut vergossen Er erhob mich und belebte mich neu!"

Aus aller Verzweiflung erhebt sich trotz allem auch in dieser Seele die Hoffnung auf eine Zeit, "da Liebe und Treue sich begegnen, Wahrheit aus der Erde sprosst!"

Und in Spinoza sieht der ewig Verfolgte die Erfuellung seiner Hoffnung. "Du bist gekommen, ein Erloeser der Menschheit zu werden! Die Deines Stammes sind, sie haben Dich verstossen, die nicht Deines Stammes sind, sie haben Dich betrogen! Du kennst keinen Groll! Du lohnst ihnen mit der Wahrheit!"

"Und die Erscheinung beugte sich ueber den Schlafenden und kuesste ihn.

—Er aber zog hin nach Rhynsburg und von da nach Voorburg und den Haag und schrieb den 'Theologisch-Politischen Traktat' und 'Ethik'!"

So endet dieses Buch.

Spinoza, dessen Philosophie dem menschlichen Geiste Befreiung von mittelalterlichen Fesseln gebracht hat, wird in Auerbachs Roman als eine Denker- und Forscher-Persoenlichkeit gewertet im Dienste der Wahrheit.

Fritz Friedlaender (Melbourne)

### A GREAT FRIEND OF THE JEWS

Centenary of the Birth of Friedrich Wilhelm Foerster

"Throughout your life you have searched for the truth and you have always mustered the courage to tell the truth." With these words Albert Einstein paid tribute to Friedrich Wilhelm Foerster on the occasion of the 85th birthday of this great German pedagogue, philosopher and politician.

Born on June 6, 1869, in Berlin as the son of an eminent astronomer, Friedrich Wilhelm Foerster exerted a tremendous influence on the theory of education and the psychology of modern youth. Besides this, the militant moralist stood for the principle that politics had to be subjected to the control of truly Christian morals. This led to his lifelong and embittered fight against German militarism and imperialism, especially against what he called Prussianism and "Bismarckism". In this fight he never wavered and, at the end of his long life—he died on January 10, 1966, in Zurich—he could at least hope for the realization of his concept of a federalistic Germany, incorporated in a new European order.

His basic writings, burned by the Nazis, were republished, and a Friedrich Wilhelm Foerster Society was founded in 1952 to care for his legacy and to spread his ideas.

Of course, a man of his stature condemned and despised antisemitism. He had met many Jews already in the liberal atmosphere of his parental home in Berlin, and later he came into personal contact with quite a few Jewish personalities, among them the philosopher, Robert Saitschick, and the historian, Simon Dubnow. When the First World War ended, he co-operated closely with Kurt Eisner.

In his book "Christus und das menschliche Leben" (1922), Foerster certainly did not gloss over the differences between the Christian and the Jewish faith, separated by their conceptions of the Messiah. However, in 1959, shaken to the core by the preceding mass tragedy of the Jewish people, he published his book, "Die Judenfrage—Vom Mysterium Israels", in which he paid homage to the Jews who, at the risk of their lives, had been loyal to their faith throughout their history. By this book Foerster wanted to acquaint the young German generation with the moral grandeur of Judaism as well as to atone, as far as he was concerned, for the horrible crimes perpetrated by the Nazis on the Jews.

When he celebrated his 90th birthday in 1959, leading Israeli intellectuals, including Martin Buber, Professors S. H. Bergmann, Gershom Scholem and Ernst Simon, paid tribute to him. In their congratulatory message they praised the magnificent moral teacher, the courageous fighter for peace and justice, and also the man who, as a Christian, had testified to the greatness of Judaism.

# POLITICS—SOCIAL WORK—RESEARCH

## GERMANY'S EFFORTS TO ATONE

### An Important Documentary

## S. Adler Rudel's 75th Birthday on June 23

Time flies. It seems as if it was only a short while ago that we paid tribute to S. Adler-Rudel on the occasion of his 70th birthday. Yet browsing through previous volumes of "AJR Information" it turns out that five years have passed since then. It is difficult to write again about his personality and his achievements without being repetitious, especially as he is as unpatriarchal at 75 as he was at 70.

Biographically, his life story may be divided into five chapters: Youth in his birth town Czernowitz, activities in Vienna during and shortly after the First World War, social work in Berlin, rescue and relief work in London and, lastly, settlement in Israel. It was a multifarious itinerary. Yet the geographical stations also indicate the versatility of Adler-Rudel. He was never the newcomer or outsider but, by the strength of his personality, always succeeded in moving to the centre of events.

He first worked for those of his fellow Jews who, like himself, had been uprooted as the result of the First World War and migrated to the West. After the "prelude" in Vienna, he made Berlin the centre of his activities. The problems with which at that time the "Ostjuden" were faced were both of an economic and a political kind. As head of the "Arbeiterfuersorgeamt" of the Berlin Jewish community Adler-Rudel initiated numerous constructive social schemes. Yet he never considered social work as a self-contained discipline, and was always aware of its political implications. First and foremost he was (and still is) a *homo politicus*, basing his activities on his lifelong identification with Zionism and Socialism. This may not always have made his position easy *vis à vis* some old-established Jewish communal leaders in Berlin who were inclined to approach social work from a philanthropic angle. Yet his independent way of thinking, coupled with his energy and expertise, soon gained him the respect of all factions of the community. To put it in today's phraseology: he became integrated into the life of his new environment without losing sight of the values of his past.

To some extent, the relationship between him and the German-born Jews reversed after 1933, when he left for England earlier than most of us and later became our guide and helper in this country. Many experienced his personal helpfulness during those difficult years. Yet at the same time all refugees from Germany and Austria benefited from his work as an executive member of the AJR which he had helped to establish. By his widespread connections he was able to advise us on the

best possible course to be taken, and many ventures launched by the AJR in those early days were due to his initiative.

Finally, we had to part company when he went to Israel in 1948. Yet the geographical distance was soon made up for by his work for another important cause of the Jews from Germany. When the Leo Baeck Institute was founded in 1955, he was appointed Director of the Institute's section in Israel. Thus, the erstwhile newcomer to German Jewry became one of the foremost custodians of our spiritual heritage. His appointment has also revealed a gift of his which he could not fully develop as long as he was too busy in political and social day-to-day work: he became a scholarly research worker and has enriched German-Jewish historiography by his labours in this sphere. The book he has to his credit, "Ostjuden in Deutschland" (Schriftenreihe des Leo Baeck Instituts, 1959), could only have been written by him because he could speak from first-hand knowledge. Yet its main value arises from the fact that the personal recollections are vouchsafed by exact and detailed documentation. This also applies to two treatises, published in the Year Books of the Leo Baeck Institute: "A Chronicle of Rescue Efforts" (1966), based on his mission to neutral Sweden in 1943, and "The Evian Conference" (1968) which he attended in 1938. Another treatise of his which necessitated thorough investigation of source material deals with the life of Moritz Baron Hirsch (Year Book 1963), and it testifies to his quality as an unbiased historian that he, the "political" Jew, treated the representative of the past, "philanthropic" period with understanding and respect.

Probably, Adler-Rudel will consider it as one of the most rewarding facets of his life that he was an active participant in, or at least a first-hand witness of, many major Jewish events of his generation. And he will certainly also regard it as particularly gratifying that he has not to confine his mind to memories of the past, but that he still has the vigour to carry on in his activities. It is our sincerest, and not quite unselfish, birthday wish that he may be able to continue his creative work for a long time to come.

W. ROSENSTOCK.

## TWO GOLEM FILMS

In Prague two films have been shown about Rabbi Judah Löw ben Bezalel, of Prague, the sixteenth-century rabbi famous for his creation of a golem. Both films were distributed by Praha, the Czechoslovak State film distribution organisation.

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"Deutschlands Weg nach Israel"\*—who would have predicted 20 years ago that such a book could appear so shortly after an unparalleled holocaust!

"The terrible things done in the name of Germany lay as a heavy burden on all political problems", wrote the late Dr. Adenauer in the introduction to the work. The list of principal actors in the drama of the "rapprochement" includes, *inter alia*, Adenauer, Nahum Goldmann, Ben Gurion and Felix Shinnar.

Of Germany's 500,000 Jews in 1933, fewer than 1,200 had survived inside Germany by 1945. After the war, the first contacts between Germans and Jews were of a merely tentative nature. In May, 1948, Erich Lüth launched the operation "Peace with Israel". In September, 1949, Adenauer, the newly appointed Chancellor, declared: "Besides economic restitution, moral restitution is part of the 'rechtsstaatliche Wiederaufbau'."

In 1950 Ben Zevi, later President of the young State of Israel, speaking in Istanbul described it as an insult "to any honest and decent human being" to have German deputies present! At about the same time the German Bundestag established the principle that moral obligations should take precedence over legal considerations. The object of restitution was "to help those who had lost everything in building up a new existence" But for the Jews restitution meant making contact with Germany.

The next step was the secret meeting between Goldmann and Adenauer in Claridge's Hotel, London, in December, 1951. Meanwhile, the Arabs had threatened Germany with a boycott in case she made restitution payments. On September 10, 1952, in Luxemburg's Town Hall, Sharett and Adenauer signed the first agreement between Israel and Germany. Adenauer emphasised: "The state treaty transforms the moral obligation into a legal obligation."

The contacts grew: 60 ships, 5 power-plants, trains, elevators, etc., from Germany arrived in Israel; and Israeli imports were much in demand. On March 14, 1960, Ben Gurion and Adenauer met in the Waldorf-Astoria Hotel in New York. Then came the Eichmann trial (April, 1961). Diplomatic relations were finally established in May, 1965. When the problem of "Germans and Jews" was debated at the World Jewish Congress in 1966, Gershom Scholem suggested that the German Jews "sometimes found gratitude but hardly ever love". Golo Mann replied that they had been considered as Germans, but compared Germany with a volcano which had just erupted.

Yet, there are promising symptoms of a new relationship such as Axel Springer's art library in Jerusalem, the SPD's "Fritz Naftali Faculty of Social Sciences" in Tel Aviv, etc. Therefore, after Adenauer's death the Israeli Ambassador could write to the ex-Chancellor's son: "The trees in the Adenauer Forest in Israel have taken root."

The book is well documented, though not always quite impartial (references to tombstone violations and names like Baeck and Goldschmidt are missing). Mistakes are few (Dr. Wormann, Jerusalem, is described as former head of the libraries of "the City of Berlin" instead of "the Kreuzberg district"; p. 286). This is an important work, a book that makes you hope of things to come.

DR. O. LEHMAN (New York).

\* *Deutschlands Weg nach Israel*. Eine Dokumentation. Edited by Rolf Vogel. 351 pp. Stuttgart, 1967.

# Biographies of Two German Jews

## OTTO LOEWI

### Physiologist and Nobel Prize Winner

Otto Loewi, physiologist and pharmacologist, winner (jointly with Sir Henry H. Dale) of the Nobel Prize for physiology and medicine in 1936, died eight years ago in New York. Four years later the literary remains of this erudite scientist were deposited for safekeeping with the Royal Society in London by his youngest son, Geoffrey W. Low (San Francisco).

A Tübingen student, Wolfgang Giere, has prepared a documentation and bibliography based on this material, which he has also used for his doctoral thesis in medicine. He and Professor Dr. Fred Lembeck, both from the Pharmacological Institute of the University of Tübingen, have now produced a book of more than two hundred pages with numerous illustrations and facsimiles "Otto Loewi—Ein Lebensbild in Dokumenten", which was published in 1968 by the (Julius) Springer Verlag (Berlin-Heidelberg-New York). It should be noted that this is not a biography for which the time is not yet ripe, but an important collection of chronological and other source material, more extensive than in the deposited papers, for a life to be written at a later date.

The book first maps out the stages in the academic advancement of the scholar. Born in Frankfurt-on-Main in 1873, he progressed from Strassburg (promotion) via Marburg (university lectureship) and Vienna to a professorial chair in Graz in 1909. "His mosaic persuasion caused difficulties over his appointment" is quoted in the documentation, but he was soon accorded respect because of his human and scientific qualities. Otto Loewi, who also had considerable artistic interests and accomplishments, continued uninterruptedly with his research, teaching and writing in Graz until the beginning of 1938. Most of his original discoveries were made during this period of almost thirty years. His direct experiences of the so-called Austrian Anschluss, March-May 1938, are given in his own description, reproduced as "No. 3.47".

"On March 11, 1938 . . . my colleague told me that the Nazis had just taken control of the country. I was so deeply immersed in thinking about our latest discovery, that I failed to grasp the full significance of this news . . . I was roused from a deep sleep at about 3 a.m. by a dozen armed young S.A. men who burst into my bedroom, hustled me down the stairs and without a word of explanation forced me into a waiting police wagon which took me and others to the city jail. Later the same night I was joined by our two youngest sons, Victor and Guido . . . Two months later I was released from custody and after three weeks my boys were freed and able to emigrate. Forced to leave Austria by the Nazi authorities, I set off from Graz to London on September 28, 1938. Before leaving I was compelled, in the presence of Gestapo officials, to instruct the Bank of Sweden in Stockholm to transfer the money deposited there from the 1936 Nobel Prize to a prescribed Nazi-controlled bank. Guida (Loewi's wife, née Goldschmidt—Ed.) was obliged to stay on in Austria because the Nazis were haggling with the Italian government about the sequestration of some property that had been in her family for over a century. She was not able to leave Austria until 1941 to join me in the United States."

Otto Loewi was so destitute when he arrived in London in the autumn of 1938 that he could not even afford a taxi. But he soon obtained scientific work in Brussels and in the summer of 1939 accepted a distinguished appointment in Oxford. When he arrived in America in 1940 to take the post of Research Professor in Pharmacology at New York University, the 67-year-old Nobel Prize-winner built up a new life, both privately and professionally. Still outstandingly hale and hearty, he could continue to devote himself entirely to his interests. He saw his task, as he wrote, as the "dissemination of a kind of scientific philosophy". He welcomed lecture tours and new contacts, especially young audiences.

The book contains an autobiographical fragment in English written in 1960, at the end of which Loewi also describes his life as an emigrant; it also contains a number of lectures and, finally, extracts from about a dozen speeches delivered in America between 1942 and 1952. His after-dinner speech, delivered on November 27, 1945 in New York at the inaugural dinner of the American Committee for the Weizmann Institute, acclaims Weizmann's farsightedness and faith in the future. A few days later Loewi spoke once again at the Waldorf Astoria Hotel for the American Friends of the Hebrew University. Here he stressed the traditional link between Jews and medical sciences, enthusiastically supporting the demand for an extension of the Medical Institute at the Jerusalem University.

Interesting quotations from the documents in this volume show Loewi as a "good German" who, however, never made a secret of his Jewishness, neither in Graz nor as an emigrant. But it would appear that his Jewish responsibilities, of which he had become more deeply aware as a result of the blow of March 11, 1938, drew on his affections to an increasing extent.

E. G. LOWENTHAL.

## FRITZ CRONER

### Politician and Scholar

Professor Fritz Croner, 72 years old and domiciled in Sweden, finds it difficult to conceal his Prussian-Berlin origins either in thought or speech. About two years ago he published an autobiographical volume in Swedish entitled "Ein Leben in unserer Zeit". This has now been followed by a German volume with the same title.\* The two books differ, however, because the Swedish volume is largely concerned with Swedish affairs, whereas the German edition is mainly descriptive of the author's own experiences in Germany. The German version, even more than the Swedish, strays from the author's own life in order to describe political developments in Germany up to the inception of the Hitler era. Having been, for almost ten years, in charge of the political-social section of the Deutsche Werkmeisterverband, which was affiliated to the general association of German trade unions, Croner was clearly able to get a reliable picture of how things were developing. His membership of the Social Democratic Party and his foreign contacts probably also helped him to obtain a more rapid appreciation of the dangers looming over domestic politics in Germany.

Nevertheless, the author cannot hope to avoid criticism—and this starts with his observations on education. Croner attended a grammar school where he studied classics, and he complains that pupils from modern schools are far more superior in later life to classicists because a knowledge of ancient languages (Latin and Greek) is completely useless for a professional career. In my opinion, the value of education cannot be assessed in economic terms alone, certainly not exclusively by this yardstick. On the personal level Croner probably exaggerates the importance of General von Seeckt. Clearly, like other high officers, the latter could not dissociate himself from the royalist military past, but on the other hand he did not reveal any signs of the abnormal bestial inclinations of the Hitlerite pattern. It also appears to me that the leaders of the centre parties (from the Social Democrats to one sector of the Conservatives) were full of good intentions. But when the National Socialists and Communists, i.e., the parties particularly concerned with the destruction of the existing set-up, found that they could, and actually did, sabotage every Reichstag resolution, the latter was to all intents and purposes eliminated. Thus the guilty party turns out to be the German people as a whole, because they lacked political maturity. It is therefore not surprising that mistrust for the present German system is still met with here and there. *Vestigia terrent!* And the German citizen of today, aroused from his sleep, can also learn a lot from Croner's book.

The opening chapter, which deals with his childhood and youth (1896-1914), seems like an old fairy tale. We of the older generation had more or less similar experiences in those days without being aware of the carefree nature of our existence. The political changes started to come about during the 1914-18 war; and the post-war period was characterised by rising inflation. On the other hand, there was a gradual upsurge of reaction led by the top echelons of the Reichswehr and former high-ranking officers.

The period from 1923-24 developed as one of new antagonisms. Not only was there great activity in political life and in economic transformation, but at the same time the military reaction was erecting its bulwarks, and National Socialism, conscious of its objectives, was getting ready to take control of the whole Reich. We who had read Goethe, Schiller, Lessing and the other classics in our youth could not conceive that there would be a complete collapse of all the ethical foundations of the whole people and of the State itself. The result was that hundreds of thousands of people were driven out of the country that they had previously considered as their beloved Fatherland.

Despite his initial difficulties in his country of adoption which, in the German edition, the author only mentions in passing, we can say today in all honesty that by far the greater proportion of emigrants managed to establish themselves in their new environment. The life and activities of the author in Sweden are clear proof of this, so that any question of a return to Germany resolves itself.

As regards the political balance of life abroad and the differences to what he saw in Germany, the author says on page 386: "In Sweden I not only learnt what democracy really was, but also to understand the fundamental gaps in our political activities and personal values that caused the downfall of the German Republic."

WILHELM MICHAELI (Stockholm).

\* Fritz Croner: *Ein Leben in unserer Zeit*. Buechergilde Gutenberg. DM.9.80.

Hans Liebeschuetz

# JEWES IN MEDIAEVAL GERMANY

## Second Volume of Germania Judaica

The recently published two sections of Vol. II of the *Germania Judaica*\* cover the period from 1239 to 1350. The work has been published by the Leo Baeck Institute as a legacy from the *Gesellschaft zur Förderung der Wissenschaft des Judentums*. Whilst the book itself is a comprehensive survey of antiquities, the story of its publication impressively represents contemporary Jewish history. At the beginning of the twentieth century, when the security of a prosperous age made the crises of the Middle Ages appear extremely remote, Moritz Steinschneider initiated the idea, which was carried on by scholars of the younger generation under the leadership of Marcus Brann, Ismar Elbogen and Aaron Freimann. They planned to build up a complete inventory of all Jewish settlements in Germany during the Middle Ages. Two sections, covering the first and second half of the alphabet for the period ending with the legislation on Jewish affairs under the rule of Frederick II, were published in 1917 and 1934 respectively, i.e. at the beginning and close to the climax of fundamental changes in the position of German Jewry. The Society's committee did not dare to proceed with the completion of the great enterprise in view of the situation prevailing in 1934.

### History of the Manuscript

Two years later, however, the growing insight that the history of German Jewry was approaching the final stage of a catastrophic development evoked the determination to achieve what seemed the impossible. Ernst Fraenkel, the editor's secretary, now a Professor in Frankfurt and a contributor to this volume, drew up a provisional list of all places to be dealt with for the period reaching to the Black Death in 1350. The emergency had made a sufficient number of scholars available and had created a great eagerness to complete this monument which was to show the origins of Jewish existence in Germany. In November, 1938, when events put an end to almost all cultural Jewish activities in Germany, 400 articles had reached the editor's office; this meant that one-third of the material required to fulfil the programme was already available. The preparation of the first volume of 1917 and 1934 covering the period 300-1238 had taken a considerably longer time though it only comprised a total of 250 articles. Twenty per cent of the manuscripts for the new volume on which the editors, Aaron Freimann and Adolf Kober, were working were seized by the Gestapo. The rest were taken to London when Eugen Mittwoch, the Society's chairman, emigrated. In 1954, Leo Baeck arranged for their transfer to the Historical General Archives in Jerusalem. Soon afterwards the newly established Leo Baeck Institute restarted the work interrupted in 1938. The main responsibility lay in the hands of Zvi Avneri. With a reorganised staff of 20 contributors, he was able to complete the task and see the book through the press before his premature death on May 27, 1967.

The reader who studies the notes added to each article, will be impressed by the unlimited number of points which had to be tackled by careful investigation in order to reduce the

ever present possibility of factual error to a minimum. When we consider this achievement, the words "secular asceticism", once coined to characterise such a basic task of learning, comes to mind. Among the veteran scholars in this field of studies who helped to complete the work, I should like to mention Rabbi Neufeld, who wrote 74 articles on places in Central Germany.

The book's text is illustrated by 20 impressively well-produced pictures of monuments and manuscript passages. It is also explained by 14 maps. Some of these show places from where the more important communities replenished their numbers; others sketch the regions which were swept by waves of persecution. Of special interest is a survey at the end of the second section: communities which could be traced in documents before 1239 are marked in red and thus distinguished from those which appear only in the period discussed in the present sections. We see at once that, originally, the core of Jewish settlements was placed along the Rhine, mostly on the river's left bank. From this backbone of Jewish habitations, early on, two waves spread out towards the East, one following the Danube and another towards the North, starting from the region of the Main towards Erfurt and Magdeburg. This geographical picture reflects the function of Jewry during the earlier period: as merchants under royal protection they linked the ancient basis of Frankish kingship in the Rhenish lands with the gateways of eastern trade.

The period after 1238 is characterised by a considerable extension. The map shows the establishment of new communities, firstly between Rhine and Neckar, secondly in territories between Saale, Elbe and Oder, Germanised since the twelfth century. In addition, those parts of North-West Germany where the influence of the crown had been less effective during the period when the Jews were more or less traders of the Royal Court, were now also filled up with settlements.

This change presupposes a natural increase of the Jewish population, which fits in with the demographic trend in Europe from the eleventh to the first quarter of the fourteenth century. The work also carries information about community buildings and housing in the big Jewish settlements, which confirms the continuation of this trend well into the fourteenth century. Subsidiary causes of the numerical increase of Jews in Germany were the expulsion in 1290 of the entire Jewish population from England by Edward I, and the beginning of a period of complete insecurity in France, where, in 1308, Philipp IV had started a cycle of expulsions and readmissions according to fiscal needs. In these two western countries the monarchs were at that time less restricted by the rights of territorial authorities than was the German king, and were, therefore, capable of carrying out far-reaching measures.

We learn from the introduction that the number of localities where Jews were settled after 1238 exceeded that of the preceding period by a thousand. This is due to the fact that quite a few Jews had taken up residence in small groups in rural environments, occupied with providing credit for the landed gentry. When the opportunity arose they moved to towns, where they had the chance of bigger

transactions in a larger circumference with bishops, counts and well-to-do merchants.

We have no direct information about the actual numbers involved, but the memor-books which carry lists of martyrs of pogroms and documents about housing in the larger communities, allow the estimate that the greatest communities, such as Nürnberg and Köln, each had 1,000 or more members, with the total population of these two cities at 17,000 and 30,000 respectively.

Until the great catastrophe in the middle of the fourteenth century set in, the change-over to money trade as the predominant occupation obviously did not impede the growth of the community. The Jew was not yet reduced to the position of the small man's pawnbroker for his every-day needs. However, the atmosphere in which they lived and transacted business had become more and more tense and dangerous from the last two decades of the thirteenth century onwards. While religion was still the centre of civilisation, theological studies and the life of the common people were separated by a deep gulf. Whereas in the academic worlds of Paris and Köln some masters of divinity came close to a theoretical aspect of post-biblical Judaism by studying the Latin translation of Maimonides' "Guide of the Perplexed", the current of popular feeling ran in the opposite direction. The ordinary people saw their existence surrounded by pious legends and venerable relics, a world considered unreal by their Jewish neighbours.

### Pogroms and Expulsions

Between 1287 and 1338, a succession of pogroms hit groups of Jewish communities in the Rhineland, in Franconia and in the borderland between Austria and Moravia. The discovery of a child's corpse or the assertion that a host had been found defaced and miraculously bleeding provided fresh objects of cult and triggered off disastrous persecutions. The increasing tension was obviously not created by the economic depression which manifested itself by the second part of the fourteenth century, but by its political consequences which influenced the catastrophic developments. The guilds of artisans started to compete for power with the patrician classes, who controlled the municipalities.

All these circumstances led to the mass murder during the time of the Black Death, which, according to a contemporary report, wiped out 50 large and 150 smaller communities in Germany. In 1348, when the pestilence reached Europe from the Mediterranean part of France, the rumour spread there that the Jews had caused it by poisoning the wells. All news about the approach of the deadly disease roused the passions of the artisan classes even before the epidemic actually reached their towns. Town councils, controlled by patricians, were on the whole sceptical about the charge, but nowhere, except in Regensburg and Goslar, do they seem to have successfully persevered in their attempts to save the Jews. Some territorial lords, including the German King Charles IV—but only in his capacity as ruler of his family domain of Bohemia—stood more firmly. Elsewhere, the authorities concerned with both taxing and protecting the Jews agreed amongst themselves about the distribution of the possessions and the claims which the victims had left or would leave. In sharing the spoils, Charles IV, the bishops and the town councils, co-operated.

In the late Middle Ages, the Jew, as the most definite type of outsider, had perhaps temporary allies because he was a source of financial benefit, but he had no genuine and reliable links with Christian society. This depressing, but none the less important story, is carefully documented in the 1,000 pages of *Germania Judaica* II.

\* *Germania Judaica*, Band II, 1 & 2, von 1238 bis zur Mitte des 14. Jahrhunderts, herausgegeben von Zvi Avneri. Mit 20 Kunstdrucktafeln und 14 Karten. Tübingen, J.B.C. Mohr (Paul Siebeck), 1968, XVI, 1000S. DM.195.

# RICHARD SCHNEIDER 80

## Service to German Jewry

On June 13, Mr. Richard Schneider will celebrate his 80th birthday. Though he shuns publicity, he will certainly understand that we would not like to miss this opportunity of expressing our feelings of gratitude and friendship to him in these columns.

Richard Schneider has taken an active part in Jewish affairs since his student days, when he joined the K. C. In Frankfurt, where he lived prior to his emigration, he was associated with the C. V. and other Jewish organisations and also elected a representative of his community at the Prussian "Landesverband juedischer Gemeinden".

When the AJR was founded he immediately put himself at the disposal of the organisation. This was of particular importance because it induced others, who, like him, had already re-established themselves in this country, to follow his example. From the outset, he belonged to the "inner circle". He is a member of the AJR Executive and of the London Executive of the Council of Jews from Germany.

Throughout the years his sound advice, based on widespread experience, has been of greatest value to our cause. At the same time, he has endeared himself to his colleagues on the Executive and to members of the staff by his human kindness and unrelenting helpfulness.

We extend our sincerest birthday wishes to Richard Schneider.

W.R.

## Leistung im Beruf

Es war eine glueckliche Entscheidung des verstorbenen Gruenders der Telefonbau & Normalzeit, Harry Fuld, dass er sich die Mitarbeit von Richard Schneider sicherte.

Damals, in den 20iger Jahren, als Herr Benno Jessel die ihm gehoernde Stettiner Privat-Telefongesellschaft an den Fuld-Konzern verkaufen wollte, wurde er von seinem Neffen Richard Schneider begleitet, der mit grossem Geschick in die Verhandlungen eingriff. Man konnte sich lange nicht einigen. Schliesslich erklarte sich Herr Fuld bereit, in den recht hoch angesetzten Kaufpreis einzuwilligen—aber unter einer Bedingung, naemlich dass Richard Schneider, der damals bei dem bekannten Berliner Wirtschaftsberater Dr. Leon Zeitlin taetig war, als Mitarbeiter bei der Telefonbau & Normalzeit eintrete.

Der Entschluss, von der Metropole Berlin in die relativ mittlere Provinzstadt Frankfurt zu ziehen, ist Schneider sicherlich nicht leicht geworden. Heute kann man sagen, dass er sich fuer beide Teile zum Segen ausgewirkt hat. Mit ueberragendem Verstande und unermuedlicher Vitalitaet hat Schneider bei allen schwierigen Verhandlungen seinen klugen Rat gegeben. In zahlreichen Faellen gelang es ihm, die Verhandlungspartner, darunter das damalige Postministerium und Grossfirmen wie Siemens und die AEG, dazu zu bringen, dass sie seinem besseren Wissen folgten. Es kann ohne Uebertreibung gesagt werden, dass die heutige Bedeutung der Telefonbau & Normalzeit zum grossen Teil dem diplomatisch geschulten Geist Richard Schneiders zu verdanken ist.

Als die Ereignisse des Jahres 1933 seiner

Taetigkeit in Deutschland ein Ende setzten, war er zunaechst in Belgien verantwortlich am Aufbau der dortigen Telefon—und Uhrengesellschaft taetig. Im Jahre 1938 uebersiedelte er nach England, wo seine Kollegen und Freunde stets in hohem Mass von seinen klugen Ratschlaegen profitiert haben.

Heute steht Richard Schneider als Direktor einer Reihe von Telefon—und Uhren-Unternehmungen vor—in einem Alter, in dem sich andere schon lange zur Ruhe gesetzt haben.

Leider sind ihm Schicksalsschlaege nicht erspart geblieben. Wir alle hoffen aber, dass sich sein Lebensabend in ruhiger und friedlicher Weise gestaltet und dass er sich noch viele Jahre mit seiner Gattin an der liebevollen Tochter, seinem Schwiegersohn und Enkel erfreuen kann.

S. D. CRAMER

## CONGRATULATIONS TO CHAIRMAN OF THE AJR CLUB

Mrs. Margaret Jacoby, the chairman of the AJR Club, celebrated her 87th birthday on May 22. "Celebrated" is not really the right word, as she explicitly wished that no fuss should be made of the day. She wanted neither flowers nor other personal presents, but her suggestion that trees should be planted in her name for the Leo Baeck Forest in Israel was eagerly followed up by the Club members.

What comes to mind in the first place when we think of Mrs. Jacoby is the pure joy one experiences when one sees her in action. With love, inspiration and energy she leads the ever-growing Club which, together with Mrs. Schachne, she has made a home from home for so many. But her interests are not confined to the Club: concerts, exhibitions, political, religious and other cultural activities find an eager participant in her.

We all wish her that she will be able to continue in the best of health to give joy and to enjoy life for untold years to come.

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Herbert Freedman

## LETTER FROM JERUSALEM

### Encyclopaedia Judaica in the Making

After an interval of six decades a new English-language Jewish Encyclopaedia is being prepared. Its 14 volumes, scheduled for simultaneous publication in 1971, are to contain 20 million words. To meet this goal, 20,000 words are written daily. An editorial staff of 120 is aided by 300 outside editors and 2,000 contributors, most of them in Israel, the U.S.A. and Great Britain.

The last multi-volume Jewish lexicon of high standing, published at the beginning of the century in America under the editorship of Isidor Singer, is still in use and will remain classic in some of its articles, produced at a period of great Jewish scholarship. Since then, a revolution occurred in Jewish life—the holocaust of European Jewry; the shifting of the diaspora centre to America; and the establishment of the Jewish State—three chains of events each of which calls for scholarly research.

"The contribution of Jews to world civilisation during the past two generations has equalled that of the past two millennia", writes Professor Cecil Roth. "Einstein and Freud have opened new vistas. Modigliani, Epstein, Chagall, Mahler, Schönberg, Bloch . . . have enriched the cultural life of mankind. . . . Jews have distinguished themselves in every branch of science, and more than 50 winners of the Nobel Prize are Jewish. Sixty years ago, there had not been any Jewish premier in any country (with the doubtful exception of Disraeli), nor more than half-a-dozen Jewish cabinet ministers. Today, the roll is long. . . ." Epoch-making discoveries in recent years—like the finding of the Dead Sea Scrolls—also have placed Jewish studies on a new basis.

Plans for an up-to-date Encyclopaedia were first initiated by Dr. Nahum Goldmann in 1961. It was Dr. Goldmann who, together with Jacob Klatzkin, had edited the "Encyclopaedia Judaica" after the First World War which, however, reached only the letter L. Since then, the only attempt at a multi-volume lexicographical work resulted in the "Universal Jewish Encyclopaedia", edited by Isaac Landman in the early 'forties, which was more popular in content and failed to fill the gap.

In 1964, the "Encyclopaedia Judaica Research Foundation" was set up in America, now headed by Dr. Joseph Schwarz, with sections in the United States and Israel. In 1965, the centre moved to Jerusalem and Dr. Cecil Roth was appointed Editor-in-Chief, with Dr. Geoffrey Wigoder as his deputy. Three years ago, I.P.S.T. (Israel Programme for Scientific Translations) assumed full responsibility for the preparation, production and publication of the work.

I.P.S.T. is today Israel's largest publishing house, producing over 150 books annually. Its history is unusual. Established in 1959 as a department of the Prime Minister's Office and later turned into a Government corporation, it was sold last year with considerable profit to a group of private investors, "Clal", who raised the capital to £7.7 million.

In a talk, Dr. Wigoder stressed the great difficulties of such an enormous encyclopaedic project because of the dearth and shortages in Jewish scholarship today. In many specialised fields, there are only one or two personalities, and they are overburdened by the many demands made upon them. The first editorial

step, he told me, was the compilation of all entries which till now have appeared in any Jewish lexicon, a master-list which reached the figure of 70,000. Among the subjects, Jewish history is being allocated the greatest number of words—1½ million—followed by "Participation of Jews in World Culture" with one million words.

The work is sub-divided into twenty divisions, each division being headed by a world-famous scholar. Each division again is departmentalised—history has 37 departments, "Participation" as many as 70. Museums and libraries throughout the world, as well as private collectors, supply material for illustrating 20,000 articles. There will be 150 colour reproductions of medieval Hebrew manuscripts, many of them previously unknown. A special volume is planned with films, slides and recorded tape—both of liturgical music and of historic voices.

For the first time in the making of a Jewish Encyclopaedia, computers play their part. Composition will be by latest methods, aided by a photo-setter with a built-in computer. Even proof-reading alterations are fed into the computer, which yields a corrected version on magnetic tape. All entries go through computers, which are also used for alphabetising, pageing, indexing and for cross-references.

The printing of one volume of 1,000 pages will take a fortnight. It is hoped to complete the production of the 14 volumes in a first issue of 25,000 sets within a period of seven months. Macmillans are to act as distributors in the U.S.A.

### The Road to Mount Hermon

Off the Druse village Majdal Schams ("Suntower"), at the foot of Mount Hermon, the new road begins. Only a few days ago heavy rains had come down which in the upper reaches of over 2,000 metres had turned into snowstorms. Cautiously, we dressed in two woollen pullovers, protected by ear covers and similar equipment. Contrary to the weather forecast, the sun broke through, and the temperature was mild like that in Spring. Four stations, led by a command car of the army, set out—the first group of civilians to drive along this road, the first road ever to be built on Mount Hermon. Neither from the Lebanese nor from the Syrian side is there an approach to this giant mountain massif which stretches 50 km. in length and 25 km. in width.

In Jewish lore and legend Mount Hermon occupies an important place. One legend has it that Israel's mountains complained before God that none of them but Mount Sinai of the desert had been chosen for the Giving of the Law. It was easy to show that all of them could hardly compare with lofty Mount Sinai, except Mount Hermon, who in his grief shed pure tears which assembled to feed River Jordan. To console him, God gave him his white crown as a symbol of purity.

Ever since the white crown of Mount Hermon has towered over the dales and hills of Galilee. Its snowfields which glitter in the sun far into early summer have lent something of their majestic dignity to the valley of the Hula and Lake Kinnereth.

When, on the tenth of June, 1967, the Israeli Army hoisted the Flag on its south-eastern peak, 2,200m. above sea-level, it depended on helicopters as the sole means of transport. Till recently the airbridge was the only link

between the soldiers above and the land below. Even the building material for the huts and barracks had to be brought up in helicopters.

Only within the past few months engineers and technicians of the Jewish National Fund blazed a road up to the peak, cut and blasted from solid rock, a daring mountain road which can well compare with those in the Swiss Alps. That it could be completed to schedule in spite of the difficult terrain not even the army had believed.

The first 6 km. of the 15½ km.-long highway are 11 metres wide, comfortable enough for private cars. Here are slopes which form an ideal ski terrain, almost free of stones. About 30 families of new immigrants from the U.S.A. and Britain want to establish a "holiday village" down in the valley to be called "Ramat Shalom", with amenities such as a small hotel and cafeteria. At present, the settlers-to-be study Hebrew at an Ulpan in Safed. What they plan is to create the base for a year-round holiday region: skiing and allied sports in winter and facilities in summer for holiday-makers who come to enjoy the cool, clear mountain climate.

To build the road, 100 workers had been employed in 12-hour shifts, most of them Druse from Majdal Schams. "Though the 'Song of Songs' speaks of the 'dens of lions' and the 'mountains of leopards', we have not met even a single bear", said Engineer Simcha, "and the only roar we heard did not come from wild beasts, but from drills". The panorama which unfolds before our eyes is overwhelming—from the Lebanese Mountains in the west to the Dead Sea in the south, with the fishponds of the Hula glistening in the valley.

According to a legend, all the mountains will be gathered together at the End of Days, foremost among them the Hermon, and on them the Temple will be rebuilt. One of the huts on the peak houses a synagogue, the highest synagogue in the world. It is a single wooden shed, with four small rows of benches and a Torah scroll, yet the first group of Jewish civilians recited the prayer of "Shecheyanu" as moved as if they had reached the holiest of holy.

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## ORGANISATIONAL NEWS

### AJR GENERAL MEETING

As readers will have seen from the front page of this issue, the AJR General Meeting will be held on Thursday, June 19, at 7.45 p.m., in the Hall of Hannah Karminski House, Swiss Cottage, London, N.W.3. Detailed reports on latest achievements, current activities and plans for the future will be given, and members will have the opportunity of raising questions of special interest to them during the discussion. It is therefore hoped that many of our friends will attend the meeting. Non-members are also welcome.

The Agenda includes the election to the Executive and the Board. The following proposals are submitted by the Executive:

**Committee of Management (Executive):** The following members of the present Executive stand for re-election: Mr. A. S. Dresel (Chairman), Mr. W. M. Behr (Vice-Chairman), Dr. F. E. Falk (Treasurer), Dr. W. Rosenstock (General Secretary), Dr. E. A. Lomnitz (Deputy General Secretary), Mrs. R. Anderman, Mr. S. Birschheim (Trustee), Mr. C. F. Flesch, Mr. H. S. Garfield, Mr. E. K. Heyman, Mr. V. E. Hilton (Trustee), Dr. A. R. Horwell, (Trustee), Mr. C. T. Marx, Mr. R. Schneider, Mr. L. Spiro, Mr. F. W. Ury.

**Board:** It is proposed to re-elect the members of the present Board. They are: Dr. P. Abel, Mrs. R. Abels, Mr. R. Apt, Dr. S. Auerbach, Mrs. A. Berent, Mrs. R. Berlin, Mr. S. Boehm, Dr. J. Bondi, Dr. W. Breslauer, Dr. R. Bright, Rabbi I. Broch, Mr. F. Dannen, Dr. W. Dux, Mr. R. Elton, Mr. L. Eschwege, Dr. H. Feld, Dr. A. Fleiss, Mr. O. E. Franklyn, Mr. R. J. Friedmann, Dr. R. Fuchs, Mr. F. Godfrey, Mrs. Elisabeth Goldschmidt, Dr. Erna Goldschmidt, Dr. E. Gould, Mr. R. Graupner, Sir Ludwig Guttman, Mr. S. F. Hallgarten, Mrs. G. Hambourg, Mr. E. Haymann, Mr. Herbert M. Hirsch, Mrs. Susanne Horwell, Mrs. M. Jacoby, Dr. A. Kaufmann, Mr. E. C. Kent, Dr. L. G. T. King, Mrs. F. Kochmann, Rabbi Jakob J. Kokotek, Mr. F. Kolmar, Dr. H. W. Kugelman, Dr. H. H. Kuttner, Dr. H. Lawton, Dr. G. Leon, Dr. Julius Loeb, Mr.

Ludwig Loewenthal, Dr. E. G. Lowenthal, Mr. Julius Lowenthal, Dr. E. Magnus, Rabbi Dr. I. Maybaum, Mrs. L. Meyer, Mr. Perez Mosbacher, Dr. H. Neufeld, Mr. E. Philipp, Mr. E. Plaut, Mrs. M. Pottlitzer, Dr. Eva Reichmann, Mr. Z. M. Reid, Dr. E. Reifenberg (Gabriele Tergit), Mr. A. Reimann, Mr. J. Sachs, Rabbi Dr. G. Salzberger, Mr. F. Samson, Dr. H. G. Sandheim, Mrs. G. Schachne, Mr. F. Schonbeck, Mrs. M. Schurmann, Mrs. D. Segall, Dr. W. Selig, Mr. P. E. Shields, Mr. E. Speyer, Dr. Fanny Spitzer, Mr. Julius Strauss, Mr. G. Streat, Mr. G. L. Tietz, Dr. U. Tietz, Mr. O. Weisz, Dr. Valerie Wills, Dr. Charlotte Wittelschofer, Mr. H. Wreschner, Rabbi Dr. W. van der Zyl.

The Board also includes representatives from the provincial groups.

### "THANK-YOU BRITAIN" FUND

#### Topical Lecture on June 11

This year's "Thank-you Britain Fund" Lecture will deal with a particularly important subject, the "Rights and Responsibilities of Students". The speaker will be Sir Eric Ashby, F.R.S., who, as vice-chancellor of Cambridge University, can speak from first hand knowledge of the subject. The lecture will be held on Wednesday, June 11, at 5 p.m., at the British Academy, Burlington House, Piccadilly, London, W1V 0NS. It is hoped that, in view of the link of the function with the "Thank-you Britain" Fund and of its interesting subject, many readers and their friends will attend. It is advisable to order tickets (free of charge) from the British Academy, either in writing or over the telephone (734 0457).

### EX-SERVICE (1943) ASSOCIATION

At the recent General Meeting of the Ex-Service (1943) Association, the former vice-chairman, Captain George Wasserman, was elected chairman in succession to the late Colonel Byron Jacobs. The new vice-chairman is Dr. Henry G. Sandheim, who is also a member of the AJR Board.

### K.J.V. IN GREAT BRITAIN

The General Meeting of the K.J.V. in Great Britain re-elected as chairman Dr. Bernhard Marx (141 Station Road, London, N.W.4). The following have been elected as members of the executive: Dr. A. Fleiss, Mr. R. J. Friedmann and Dr. M. Moses (hon. secretary and treasurer).

The Society meets once a month at Hannah Karminski House, 9 Adamson Road, N.W.3. All previous members of the "Kartell Juedischer Verbindungen" who live in this country and who have lost contact with their old fraternity are asked to come forward and to write to the chairman who will be pleased to welcome them back into the fold.

### GERMAN AWARD FOR RABBI DR. SALZBERGER

On April 22, the Federal German Ambassador, Herr H. Blankenhorn, bestowed the Star to the Federal Grand Cross of Merit on Rabbi Dr. G. Salzberger. This is one of the highest distinctions of the German Federal Republic. At the ceremony, the Ambassador paid tribute to Dr. Salzberger's effective and untiring efforts at promoting mutual understanding between Jewry and post-war Germany. In his dignified reply, Dr. Salzberger stated that his life was designed by a threefold loyalty: to Judaism, the teaching of which was his vocation, to Britain, which had given a new homeland to him and his family, and to those values of German culture in which he had been brought up.

### CHAGALL IN 'HEIMLAND'

A recent issue of *Sovietish Heimland*, the Moscow Yiddish periodical, carried eight Chagall paintings—the first time any of this painter's works have been reproduced in the Soviet Union. The paintings were accompanied by a report by the editor of *Sovietish Heimland*, Aron Vergelis, of an interview he had with Chagall in the south of France. Mr. Vergelis stressed the Jewish motifs in Chagall's work.

### FAMILY EVENTS

#### Birth

**Gumprich.**—Mr. and Mrs. W. D. Gumprich, of 509 Bate Crescent, Saskatoon, Canada, are very pleased to announce the birth, on 1st March, of their first son, Daniel Stuart David. Grandson for Mrs. Louise Gumprich, now residing in Saskatoon, and the late Mr. Siegfried Gumprich, formerly of Glasgow and Muenster, Westfalen.

#### Birthdays

**Assenheim.**—Mr. Julius Assenheim, a resident of Otto Hirsch House, 2 Priory Road, Kew Gardens, Surrey, since its inception (formerly from Offenbach), will celebrate his 90th birthday on 5th June.

**Shiner.**—The AJR Club heartily congratulates Mrs. Marianne Shiner on her birthday on 6th May, and would like to add a word of appreciation for the untiring help she is giving to the club.

#### Deaths

**Lipper.**—Mr. Paul Lipper, of 36 Rutland Park Mansions, London, N.W.2, passed away suddenly on May 8 in his 82nd year. He will be deeply mourned for ever by his wife, Mrs. Klara Lipper, relatives and friends.

**Voss.**—Mr. Richard Voss, of 45 Brampton Grove, London, N.W.4, passed away on March 28th aged 51.

### Thanks For Congratulations

**Freund.**—Miss Lydia Freund, of 18 Ravenscroft Avenue, London, N.W.11, wishes to express her sincerest thanks and appreciation to her ex-colleagues, friends and many members of the AJR who conveyed their good wishes to her on the occasion of her 75th birthday and also of her retirement.

### CLASSIFIED

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

### Situations Vacant

#### Women

**HOUSEKEEPERS/ATTENDANTS** required for elderly sick or invalid people. Full or part-time. AJR Employment Agency, MAIDA VALE 4449.

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### Personal

**WIDOWER,** independent, late 60s, would like to make the acquaintance of independent widow, early 60s. Object companionship/matrimony. Box 052.

**WIDOW,** Continental origin, independent, own house, wishes to meet religious gentleman aged between 58-65. Object companionship/matrimony. Box 053.

**CONTINENTAL WIDOW,** attractive, many interests, would like to meet gentleman aged between 55-70. Object companionship/matrimony. Box 054.

**CULTURED LADY,** German origin, mid-forties, own home, various interests, would like to meet gentleman aged up to 63 years residing in or near London. View companionship/matrimony. Box 055.

**WIDOW** would like to meet gentleman, aged between 60 and 70, independent. Object companionship/matrimony. Box 058.

## Round and About

### CZECH HONOURS

Several Jews have recently been honoured by the Czechoslovakian Government. Mr. Stephen Lucky, the 50-year-old composer, has been awarded the Order for Distinguished Work by President Ludvik Svoboda. The title of "Meritorious Artist" has been granted to Miss Susan Ruzickova, the pianist and 'cellist; she was one of the 100 children who survived deportation to Theresienstadt.

A Czechoslovakian State competition for the best broadcasting play has been won by Mr. Karol Sidon for his work "Two Kinds of Law". The Association of Czechoslovak Writers has posthumously awarded the first prize for the best literary contribution in prose in 1968 to Mr. Leopold Lahola, the Slovak-Jewish writer who recently died and whose work as dramatist, prose- and script-writer is now being widely acclaimed.

### Prague Commemorates Max Brod

Max Brod, the biographer of Franz Kafka, who died in Israel last year, has been honoured in Prague. A plaque now commemorates his memory on a wall near the grave of Franz Kafka in the Jewish cemetery in Prague's Third District, affixed by the Council of the Czechoslovak Jewish communities and the Prague community.

### ELSE MEIDNER EXHIBITION IN DARMSTADT

The city of Darmstadt arranged an exhibition of drawings by Else Meidner (London). Works created by the well-known artist between 1927 and 1962 were on display. The exhibition was opened on May 2 at Justin Liebig House and lasted until the end of the month.

### LIVING YIDDISH

A recent issue of the *Anglo-Soviet Journal*, the monthly of the Society for Cultural Relations with the U.S.S.R. in London, carried an article on the Jewish theatre in Moscow. Katherine Villiers states that in Moscow or Leningrad the impression may well be received that many young Jews no longer speak Yiddish and feel more affinity with Russian than Jewish culture. However, in a large number of other towns there is a very different picture, for instance in the Ukraine, Byelorussia, the Baltic republics and in the Caucasus, not to mention Birobidjan.

### MOSES MENDELSSOHN SCHOLARSHIP FUND

The Moses Mendelssohn Scholarship Fund, originally endowed in 1929 on the 200th anniversary of the philosopher's birth but dissolved by the Nazis, has been re-established by the Mendelssohn-Gesellschaft (Berlin). It aims at supporting scholarly projects which may help to promote the idea of tolerance.

The Mendelssohn-Gesellschaft was founded in 1967 to uphold the memory of Moses Mendelssohn and those of his descendant who were outstanding in the fields of scholarship, arts and various other spheres, e.g., banking. It supports research work and publications relating to the family and closely co-operates with the Mendelssohn Archives deposited in the West Berlin National Library. Particulars about membership and activities may be obtained from the hon. executive secretary, Dr. Cécile Lowenthal-Hensel, 33 Kaunstrasse, 1 Berlin 37, West Germany.

### In Memoriam

#### DR. HANS WILLIAM CALLMANN

Dr. Hans William Callmann recently died in New York. He was born in Cologne where he practised as a lawyer and was also a member of the "Repraesentantenversammlung" of the Jewish community. Callmann resumed his legal activities in the U.S. and soon became an expert in tax law. At the same time he took a leading part in the work of several major German-Jewish immigrants organisations, including the American Federation of Jews from Central Europe, of which he was an executive committee member. He was the brother of Dr. Rudolf Callmann, a member of the Presidium of the Council of Jews from Germany.

#### S. J. HARENDORF

The writer and journalist, S. J. Harendorf, died in London at the age of 69. Born in Poland, he settled in Vienna in 1920 and later in Czechoslovakia. He arrived in London a few weeks before the outbreak of the Second World War. Harendorf's greatest success was his play "King of Lampedusa" which was staged in Whitechapel and abroad during the war. Harendorf, who also wrote under the pen-name of Dorfson, was editor of the Yiddish World News agency, vice-chairman of the Association of Jewish Journalists in Great Britain and a member of the Yiddish Committee of the World Jewish Congress.

J.F.

### DEATH OF DR. LEV ZELMANOVITS

Dr. Lev Zelmanovits, consultant in international law, has died in Cologne at the age of 62.

Born in Czechoslovakia, Dr. Zelmanovits reached Britain a few days before the outbreak of the Second World War after having been arrested and imprisoned by the Gestapo as an honorary secretary of the "Jewish Party", representing the Jewish national minority of pre-war Czechoslovakia in Parliament. In London, Dr. Zelmanovits was one of the founders of the "National Council of Jews from Czechoslovakia in Great Britain" and acted during the war as its representative with the State Council of the Czechoslovak Government in exile.

Having represented Czechoslovak Jews on the General Council of the World Jewish Congress since 1936, Dr. Zelmanovits joined the executive of the organisation's British Section in 1941 and was appointed head of the Relief and Rehabilitation Department of the World Jewish Congress for Europe in 1943. In this capacity, he introduced a food parcel scheme for concentration camps in Europe. Later he initiated negotiations with the late Count Bernadotte on the release of Jews from concentration camps. In 1945, he went to Sweden with the approval of the Allied Governments. This journey led to a visit by Norbert Mazur on behalf of the World Jewish Congress' Swedish Section to Himmler's headquarters and, shortly afterwards, to the transfer of several thousands of concentration camp inmates to Sweden with the help of the Swedish Government and the United Nations Relief and Rehabilitation Organisation. At the close of the Second World War, Dr. Zelmanovits was appointed representative of the Inter-Governmental Committee of Refugees and went to Prague as chief of the I.R.O. mission there. During this period, he played an important part in the exodus of Polish Jews to Palestine through Czechoslovakia.

In 1947, Dr. Zelmanovits returned to Britain and was appointed secretary-general of the World Jewish Congress' British Section, which position he held until 1951. He served for many years on the executive of the World Jewish Congress' British Section and the Zionist Federation of Great Britain and Ireland. He leaves a widow and two sons.

K.B.

### POLISH STUDENTS CHARGED

In Warsaw three more students went on trial in connection with the student demonstrations at Warsaw University in March, 1968. Two of the students—all girls—are Jewish. They are charged under Paragraph 36 of the minor penal code dealing with "crimes particularly menacing during the period of State reconstruction" and "belonging to an anti-State" organisation.

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## Letters to the Editor

## CHANGE OF NAME ?

## UNALTERABLE FACT

Sir,—In 1939 we were officially marked "Refugees from Nazi Oppression", and no change of name by individuals or organisations will be able to alter that. To those born in this country we are in a position similar to that of the Edomites and the Egyptians to the Israelites: "The children of the third generation may enter the assembly of the Lord" (Deut. 23.7).

Nor is a change of name necessary: Sir Ben Lockspeiser, Sir Hersch Lauterpacht, Sir Solly Zuckerman, and many others never changed their names, without detriment to their distinguished careers.

I do not think we need be ashamed of having come from Germany; it is the Germans who have to be ashamed of our having become refugees.

Nearly 200 years ago Goethe wrote the following dialogue between Faust and Mephistopheles:

F.: Was bin ich denn, wenn es nicht moeglich ist,

Der Menschheit Krone zu erringen,  
Nach der sich alle Sinne dringen?

M.: Du bist am Ende—was du bist.

Setz dir Peruecken auf von Millionen Locken,

Setz deinen Fuss auf ellenhohe Socken,  
Du bleibst doch immer, was du bist.

Mephisto's dictum still applies.

Yours, etc.,

S. M. AUERBACH.

London, N.W.6.

## "LET'S STICK TO IT"

Sir,—I read with dismay the letter published in the April issue of "AJR Information". I remember well that on several occasions in the past the question of a change of name of the AJR was raised, and that it was then agreed by a large majority of members

to keep the traditional name of AJR under which so much has been achieved. As "AJR Information" is the magazine published by the Association for its members I cannot see the point of the proposed "changing the title of its magazine." Nothing can be more appropriate than to stick to it!

Being a naturalised British subject myself since 1946, I do feel fully "integrated" and not in the least "segregated" by the fact that I remain a refugee from Nazi oppression, the term under which I found refuge here.

As in the past I, as a member since the earliest days, will not agree to any change of name of the AJR or its Information.

Yours, etc.,

W. M. RUPPIN.

Birmingham.

## "A GOOD NAME"

Sir,—The AJR was founded to create a link between our glorious past and, let's hope, a very promising future, much more promising than we expected it to be when we came to this country as poor refugees.

It was the AJR which contributed so much to the good name of "refugee". Should we change it into "Association of British Naturalised Citizens"? I know of some other Jewish institutions which, in one way or another, want to break away from the past in order to prove our "British feelings". No doubt we owe our lives to this country, but if we do our duty as refugees there will be no need to change the name—on the contrary, we should show our gratitude as refugees.

Yours, etc.,

MAX ABRAHAM.

Bournemouth.

## MINDFUL OF THE PAST

Sir,—I feel Mrs. Conrad's reasoning is all wrong. "AJR Information" was a true friend when we were not so much integrated, and I think it is good to be reminded that we were once "Refugees" and had rather a hard

struggle. After all, we still read the Pessach Hagadah after a much longer time to remind us that we were slaves once upon a time. And, anyhow, are we really so integrated that we have lost interest in these bits about what was once "Home"? Even to our "integrated" children the "Avodim Hajinu" might be a good thing.

Yours, etc.,

(Mrs.) H. LIBROWICZ.

ShIPLEY, Yorks.

## "JEWS FROM CENTRAL EUROPE"

Sir,—The present name of this Association has already been out of date for a number of years. My suggestion for a new name is "Association of Jews from Central Europe".

Yours, etc.,

K. MAHLER.

Kew, Surrey.

## "EX-REFUGEES"

Sir,—Nothing could be simpler than to put two letters before the word "refugees" which is being objected to, so that it would read: "Association of Jewish Ex-Refugees in Great Britain".

Yours, etc.,

(Dr.) HILDEGARD FORRES.

Birmingham.

## DR. O. W. NELKI 70

On June 26, Dr. Otto Wilhelm Nelki will celebrate his 70th birthday. Prior to his emigration he practised in Berlin as an ear, nose and throat specialist at the so-called Nelkihaus (Augsburger Strasse) where his father and two of his brothers also had their surgeries. He also was an assistant to professors Bruehl and van Eycken. On Boycott Day, 1933, he was arrested, together with Professor Zondek. He left Germany shortly afterwards and, after having obtained his British qualifications in 1936, settled as a general practitioner in South London. From 1945-1948 he was also physician to the Home for Aged Jews at Nightingale Lane. He now lives in retirement, but uses his leisure time for research work in his special field. Dr. Nelki joined the K.C. fraternity in his student days and is an active member of the K.C. Group in Great Britain.

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