

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Robert Weltsch

FIFTY YEARS SERVICE TO JEWRY

Nahum Goldmann: The Affair and the Man

Three years after the so-called "Six-Day War" there is still no relief in Israel's situation. Many had naïvely expected that the fruit of victory would be an honourable peace. Indeed, a leading Israel personality at that time mockingly said that Nasser had been revealed as a "paper tiger", and that Israel was waiting for an Arab telephone call proposing negotiations. It is perhaps understandable that the elation of victory nourished such an illusion, but it was not a sign of far-sighted statesmanship. It is now—too late—almost common view that the initiative should have come from Israel in June, 1967, without the humiliation of the vanquished. There was no need to boast of Israel's obvious military superiority; the need was to show Israel's awareness that military victory does not solve everything, and that the political issue in its wider context must be tackled in a reasonable way.

In the last months the situation has been aggravated, with no solution in sight and with a large part of world opinion now arrayed against Israel. While life is going on fairly normally inside Israel, acts of war at the cease-fire line and shocking atrocities abound. The ensuing indignation makes reconciliation more remote than ever. In such a situation it is clear that only some unorthodox bold initiative could possibly break the ice. That is why the "Goldmann affair" has stirred up such strong emotions in Israel. The surprising suggestion that the leading Arab ruler, President Abdul Nasser, may have agreed to have an admittedly non-committal conversation with a well-known Jewish statesman, however unrepresentative of the present Israeli Government, had a catalytic effect on Israel public opinion. The result was an amazing amount of utterances in favour of a more active peace policy. From many quarters, but predominantly from spokesmen of the younger generation, the Government is now reproached for not more unequivocally declaring its willingness to make concessions for the sake of peace. Primarily it is criticised for failing to avoid actions which bar the way to an understanding even with moderate Arabs, such as the confiscation of land in Arab Hebron and the announcement of a project to establish a Jewish settlement in this occupied territory.

For the first time, opposition in Israel is very vocal; not of course, in Parliament which is paralysed by the coalition system of so-called national unity, but in public manifestations, in newspaper articles, on the radio, in intellectual circles and mainly among university professors and students. One of the rather bizarre examples of protest was the production of a satirical anti-Government play called "The Queen in the Bath Tub" at the Tel-Aviv cham-

ber theatre. The mockery of the Israeli establishment, the funny persiflage of its—and the average Israeli citizen's—naïve self-righteousness, and the unequivocal anti-war tendency aroused strong indignation, but even many who disliked the play defended its presentation in accordance with the democratic principle of freedom of speech and of artistic expression. Nevertheless, the performances (which were almost daily interrupted by uproar) had to be stopped after a run of a few weeks because of public pressure, especially from part of the extremist press.* Actually, criticism should not be mistaken as "defeatism" or as weakening of military preparedness. It is one of the signs of independent thought and of the awakening of the nation's consciousness, tired of nationalist slogans and of reliance on military strength only without seeking more promising political ideas.

For that reason Nahum Goldmann's bold initiative, whatever was felt about its details, was welcomed at least by a minority, and discussed with interest. Much more widespread was the view that the Government had blundered in its handling of the affair. Quite unnecessarily it was turned into a publicity stunt and a display of personal animosity, to the detriment of Israel's prestige and image. At the same time, it is evident that the issue at dispute was not only the question of procedure, i.e. insistence of the Israel Government that Arab peace moves should be directly addressed only to themselves, in accordance with its own rigid (and now most controversial) formula of "direct negotiations" which no Arab can accept at this juncture. The issue also involved the merits of the case. The fact is that Goldmann's ideas about peace and about the future of the State of Israel, and also his appraisal of the actual possibilities, are at great variance with the views hitherto maintained by official spokesmen. However, owing to the coalition of very divergent elements, no agreed platform has yet emerged from the Government, and some of its ministers have gone on record as proclaiming far-reaching annexionist aims (not underwritten by the Government as a whole).

One cannot be surprised that a fresh breeze blew into the stuffy atmosphere and caused a kind of shock treatment, when Goldmann, having frequently defined his attitude in speeches, published his ideas tentatively in the reputed American Quarterly "Foreign Affairs", and subsequently at the beginning of April, in a series of six long articles in the Hebrew daily "Haaretz". Apart from some

details this, too, was not a novelty. Goldmann had explained his political point of view both with regard to Israel and the Diaspora in the last chapters of his autobiography which appeared in London last month** (but published in the United States already at the end of last year). By virtue of these last chapters, which are not strictly autobiographical but concern the future, this book has become a kind of polemical pamphlet, in addition to being a kaleidoscope of almost 60 years of Jewish history. It also reveals the origin and intellectual background of this man who has been in the limelight over the last months. Although the controversy about his ideas has abated slightly, it is by no means over. Dramatic and tragic events in the military field and especially the extended Russian engagement on the Arab side, have created a feeling of emergency in Israel, where internal discussions are placed in the background. But this very situation highlights past omissions and is apt to emphasise the urgency for a new orientation.

In Pre-War Germany

Apart from these topical issues, Goldmann's autobiography may be of special interest for the readers of this journal because a large part of it is closely linked with the Jewish situation in Germany. Although born in the small Lithuanian townlet of Visznevo on July 10, 1895—he thus celebrates his 75th birthday this month—he was six years old when the family moved to Frankfurt and Goldmann was educated in Germany and spent his formative years there. True he never lost that *character indelebilis* which the provenience from a Yiddish "shtettel" provides. But the more interesting phenomenon is his devotion to German culture, literature and philosophy, which made the young boy an enthusiastic German also in the political sense. He was one of those—at that time before the First World War not uncommon—Jewish intellectuals of Eastern European origin, who regarded Germany as their gateway to the world, and to the acquisition of knowledge. Compared with Tsarist Russia, Germany was a heaven of freedom. Having been a kind of prodigy, a brilliant orator whilst still at high school, appearing "illegally" as a successful speaker at public meetings for the Zionist cause, Goldmann put all his great talents at the service of Germany when the First World War broke out. He tells us with complete candour of his conviction that Germany was fighting for a just cause, that it represented the morally and culturally superior party in that great contest. Not yet 20 years of age he wrote patriotic pro-German articles for the "Frankfurter Zeitung", which so greatly impressed the proprietor of that paper, Dr. Heinrich Simon, that he reprinted them in a brochure which the German Foreign Office was eager to use as propaganda. To cut a long and interesting story short Goldmann,

* According to news received after this article was written, the performances will be resumed in premises outside Tel Aviv.—The Editor.

** *Memories*. The autobiography of Nahum Goldmann. The story of a lifelong battle by World Jewry's Ambassador-at-large. Weidenfeld & Nicolson. London, 1970. 358 pp. 84s.

FIFTY YEARS SERVICE TO JEWRY

Continued from page 1

though being an enemy alien, landed in the propaganda department of the *Auswärtiges Amt*, where he stayed until the end of the war.

This early chapter of his life will amaze many who regard Germany as the very incarnation of antisemitism. But this was a long time before Hitler, and the world was different then. Germany in 1914 was still the country of Goethe and Kant. The disillusionment came in the course of the war when the preponderance of pan-German hubris and reliance on military victories revealed the other side of Germany. The nationalistic and annexionistic trends got the upper hand, and the militarists did not doubt their right and capacity to dictate the terms of a future European settlement, in spite of the fact that even inside Germany serious doubts were already being felt about Germany's final victory. It is not necessary to repeat the whole story of German blunders in the First World War. But we can safely assume that this was a lesson also to the young German patriot Nahum Goldmann, possibly influencing his views over an interval of 50 years. It made him—as it did many others—sceptical about reliance on victories alone without proper consideration of the whole political and moral background and of other relevant circumstances.

But in 1914 the 19-year-old Zionist, Nahum Goldmann, living in a milieu of enlightened East European Jews, was a German imperialist. Analysing the national character he even found a certain affinity between Jews and Germans, for instance in their inclination to systematic thought and their dialectical talent. Moreover, at that juncture of world history when Germany occupied Russia's Western provinces (Poland and Lithuania among them) Goldmann, like some others, believed that there was some community of interests because Germany was expected to assume responsibility for East European Jewry's future. This would have been tantamount to the solution of the European Jewish problem. (This "solution", alas, was carried out by Germany 30 years later in a very different way.) Needless to say, in the course of the war these ideas dwindled away. Nevertheless, nobody will dispute Goldmann's thesis that the cultural and economic advancement of German Jewry during the 50 or 60 years preceding 1930 was a unique phenomenon in Jewish Diaspora history.

When the Nazi catastrophe came in 1933, Goldmann was not in Germany and he did not return. Later, he joined the attempts to combat Nazi ideology and to curb Nazi activities from abroad. He became one of the leaders of the so-called Jewish World Congress movement, intended to organise popular Jewish forces in a more or less democratic way for the sake of defending Jewish interests wherever Jews were persecuted. In this area Gold-

mann co-operated with Stephen Wise and, after the latter's death, became president of Congress, an office he still holds. During his years in America, in the Second World War and after, he became one of the leading Jewish public figures, and there were few contemporary statesmen he did not meet. His prolonged efforts to create a united Jewish front did not succeed, but one of the results of his endeavours was the creation of the "Conference of Presidents" of Jewish Organisations, of which he was the first chairman. He was also chairman of the "Conference on Jewish Material Claims against Germany", and from the very beginning he was involved in the negotiations with Germany about reparation payments, both for the State of Israel and for Jewish survivors elsewhere. His first meeting with Chancellor Adenauer on December 6, 1951, in London had, as we all know, momentous consequences. The Chancellor gave his consent to the idea, and shortly afterwards the negotiations started in The Hague.

Goldmann is one of the best orators of our time, and this affects his style. Large portions of his book read like speeches. He explains the rhetorical technique in which he trained himself from early youth. To maintain direct contact with the audience he shuns written or prepared speeches, and he likes to spice his addresses with amusing anecdotes, which often succeed more than theoretical arguments in bringing home an essential point. The same literary talent is displayed in the interspersed brilliant profiles of prominent people, of whom he gives penetrating studies. Among many startling episodes one perhaps particularly merits mention: his conversation with Mussolini on November 13, 1934, in the course of which the dictator is reported as saying: "Have no fear of Herr Hitler, he is a fanatical idiot . . . You are much stronger than Herr Hitler. When there's no trace left of Hitler the Jews will still be a great people . . ."

Naturally, Goldmann's story is, to a large extent, a rendition of his Zionist *Werdegang*, which was colourful enough until, after the end of the war, he attained the highest office, that of president of the World Zionist Organisation. But at that time, because of the emergence of the State of Israel, Zionism had lost most of its meaning. For many years Goldmann, constantly clashing with Ben-Gurion, vehemently fought for an authorised status for the movement he led. However, the State would not tolerate an independent Zionist policy or ideology based, at least partly, on Diaspora Jewry. Even for fund-raising, the Zionist Organisation was no longer required as most non-Zionist Jews were willing to support the State of Israel. Nevertheless, one of the difficult problems of the new situation was the relationship between Israel and the Diaspora. Nahum Goldmann was perhaps the

most prominent representative of organised Diaspora Jewry, and he often tried to explain to Israeli authorities the inevitability of permanent Diaspora existence and the peculiarity of the resulting position. He warned the Israeli Government of potential conflicts which could arise when the Jewry of a particular country were placed in a dilemma between divergent policies. One case in point was the Suez invasion of 1956, which was strongly opposed by the American Government (and, incidentally, by Goldmann too). Moreover, only if the best brains of the Diaspora exercise the right—indeed the duty—of critical judgement, can they be of real value to Israel. Actually, most part of Diaspora Jewry, often out of inertia, have simply become a sounding board of Israeli propaganda.

Owing to his rhetorical gifts and his tactical skill, Goldmann has played a leading role at Zionist Congresses especially since, after Leo Motzkin's death in 1933, he became their most capable chairman. From a rigid, youthful ideologist he has, with advancing years, gradually turned into a pragmatist who understands that politics is the art of the possible. In this respect he has learned much from the wisdom of Dr. Weizmann, whom he still admires as Israel's greatest statesman, although in 1931 Goldmann himself was instrumental in overthrowing him. No history is without its contradictions. After the First World War Goldmann was one of those who recognised the overall importance of Israel-Arab relations in Palestine, but I regret that he omits to say that the stressing of this point was one of the decisive characteristics of what was then called "German Zionism". The majority of German Zionists and the Zionist press in Germany after 1919 fought relentlessly for the principle that Arab-Jewish co-operation in Palestine must be the basis of all Zionist policy and planning, and was often abused as "minimalist" or even worse. The fierce discussions of 40 and 50 years ago come to mind in face of present experiences, but they are not mentioned in Goldmann's "Memories".

Oddly, this fascinating book contains some errors which could have been avoided by better proof-reading, such as wrong dates (the Brandeis split was in July 1920, just 50 years ago, not 1919; the Lucerne Congress was in 1935, not 1937; the famous Jewish historian's name is Heinrich Graetz not Wilhelm; the Turkish commander in Palestine was Djemal, not Kemal Pasha; the member of the *Komitee für den Osten* was Adolf Friedemann, not Friedmann, etc.). Such minor faults should be corrected in later editions.

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HOME NEWS

NEW LIFE PEERS

On the dissolution of Parliament, Sir Barnett Janner was created a life peer. The AJR sent a congratulatory message to Sir Barnett who has always been a great friend to us and rendered us his assistance on many occasions. Among the other new life peers is Mr. Emanuel Shinwell who became the first Jewish Labour M.P. when he entered Parliament in 1922.

BIRTHDAY HONOURS

Mr. Paul E. Shields, Managing Director of Dick & Goldschmidt Ltd., was made an O.B.E. for services to Export. Mr. Shields is a Board member of the AJR. We extend our sincerest congratulations to him. Among the new C.B.E.s is Mr. Hans P. Juda, O.B.E., for services to Art. He has been a member of the AJR for many years. Three members of the Amadeus String Quartet, Mr. Sigmund Nissel, Mr. Peter Schidlof (both former refugees) and Mr. Martin Lovatt (became O.B.E.s; the leader of the Quartet, Mr. Norbert Brainin, also a former refugee, was already made an O.B.E. several years ago.

NEW MIDDLE EAST GROUP

Progressives for Peace in the Middle East (GB), has been established in Great Britain, with branches in London, Manchester, and universities as well. The group consists of Jewish peace workers, Socialists and Communists, Zionists and non-Zionists, and intends to work within the British Socialist and Peace Movement and support Leftists in the Middle East aiming at self-determination for all people.

The organisation is critical of Israel's attitude on annexation but supports her right of self-determination. It considers the Six-Day War as one of national defence and claims that peace between Israel and the Arabs can be achieved only by mutual recognition of the national and legitimate rights of all concerned.

INTERDENOMINATIONAL SERVICE FOR PEACE

The British Council of Churches held an interdenominational service of intercession for "the peace and peoples of the Middle East" at St. Paul's. Representatives of the Anglican, Roman Catholic, and Jewish faiths were present, as were the Free Churches, Methodists, Baptists, Presbyterians and the Eastern Churches. Present also were many Moslem leaders in this country.

VISIT OF AMERICAN SOCIAL WORKERS

Under the auspices of the Council of Jewish Federations and Welfare Funds, of New York, American-Jewish social and welfare workers paid a visit to London to exchange ideas, as part of a tour of Europe. The council represents 800 communities in America and Canada. At a press conference before they left, they stated that Anglo-Jewry was far more advanced in many fields of social welfare than the Americans and Canadians. They thought that work in child care in particular in Anglo-Jewry was very progressive, and that the community was also far ahead in providing housing and amenities for old people. Many problems were similar, but the drug problem among Jewish youth was bigger in America.

YOUNG COMMUNITY LEADER

At the age of 21, David Shilling has been elected a member of the board of management of the St. John's Wood Synagogue. He does not see why, at his age, one should not commit oneself to service to the community, and views his selection as a breakthrough for youth. His father, Mr. Ronald Shilling, is also on the board, but David states that their views often differ.

GLASGOW REGIUS CHAIR

The regius chair of Materia Medica at Glasgow University is now occupied by Professor Abraham Goldberg, a graduate of Edinburgh University who holds several Glasgow, Edinburgh and London degrees and distinctions. Professor Goldberg has been to Israel twice, once on a lecture trip and, in 1966, as visiting professor at the Tel Hashomer Hospital, Tel Aviv.

STREET NAMED AFTER JEWISH HERO

A street in a new estate of Moreton-in-Marsh (Gloucestershire) will be named for Harry Errington, a Jewish holder of the George Cross. Mr. Errington had won the award for outstanding valour as a member of the Auxiliary Fire Service during the blitz of 1941. He is a former chairman of the West Central Old Boys Club.—(J.T.A.)

YVONNE MITCHELL'S FIFTH NOVEL

The distinguished actress and writer, Yvonne Mitchell, visited London for the publication by Anthony Blond of her fifth novel, "Martha on Sunday". Miss Mitchell is eager to extend her scope as a director, and recently directed a "One Pair of Eyes" programme on primary schools in France, where she now lives. The successful play, "The Same Sky", about intermarriage, was written by Miss Mitchell, who is anxious to work in Israel on an historical programme.

LITERARY AWARD

The Betty Miller literary award, made by the Union of Jewish Women, has been won by Mrs. Miriam Kochan for her book, "Life in Russia under Catherine the Great". Mrs. Kochan is the granddaughter of the late Rabbi Dr. Adolph Büchler, a former principal of Jews' College.

CIVIC OFFICE

Dr. E. Brauer (Spennymoor, Co., Durham) was elected chairman of the Spennymoor Urban District Council, of which he has been an independent member for 18 years. Dr. Brauer, who prior to his immigration to this country lived in Breslau, is a member of the AJR.

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ANGLO-JUDAICA

Prince Philip host to Welfare Board

A dinner was held at St. James's Palace to raise funds for building and equipping new homes for Jewish old people. The Duke of Edinburgh was guest of honour at the dinner, arranged by organisations which included the Jewish Welfare Board and the Home for Aged Jews, Wandsworth.

The Duke advocated courses to prepare people for old age. He congratulated the Jewish Welfare Board for its past and present achievements, and hoped that they would take the time to think about the needs of the old in the wider community. In that event he was sure that they would have the sympathy and generous support of the Jewish community in this country.

Golders Green Aged Home

Sunridge Court, a new residential home in Golders Green for retired Jewish people, was opened by Sir Louis Gluckstein. Sir Louis, the patron of the home, said he felt sure Sunridge Court, which is a private non-profit-making project, described as an "hotel" rather than a home, would become the pattern for many future projects.

The weekly charge for a single bedroom is £27, but applicants may be subsidised if they cannot afford the full cost. The chairman of the Sunridge Housing Association, Mr. Philip Levy, has stated that people who haven't a penny and are the right type would be taken. The home accommodates 29 residents, and has a long waiting list.

Sheffield Flatlets

Carmel Court, the Sheffield community's first flatlets for the elderly, has been opened. Mr. Bernard Miller, chairman of the local Jewish Housing Association, reviewed the history of the origin of the flatlets at a luncheon to celebrate the occasion.

B.O.D. on Race Relations

Addressing members of the Association of Jewish Social Workers at the West London Synagogue premises Sir Samuel Fisher, a vice-president of the Board of Deputies, said that the Jewish community strongly believes recent immigrants should be made to feel at home in Britain, and must be made to feel part of the "wider community". He pointed out that the Jewish community was, for the first time in its history, involving itself in the affairs of other groups.

The board's race relations working party's report and recommendations, "Improving Race Relations — a Jewish Contribution", has been requested by many Christian organisations and from abroad.

Meeting of Camp Survivors

In 1945, 732 Jewish children were brought to this country from the death camps of Nazi Europe, through the initiative of the Central British Fund. They came to Britain broken, motherless and fatherless. The CBF gave them the opportunity to train as engineers and architects, rabbis and doctors.

They met again at the Café Royal, in London, to celebrate the 25th anniversary of their liberation, coming from all over the world, now successful businessmen, rabbis, well-known professional men. The gathering was made possible by the '45 Aid Society which the members formed some years ago to keep them in touch and to do philanthropic work. At the meeting it was also announced that the society was presenting further equipment to Israeli institutions and hospitals. A cheque of £732 — the number of youngsters who had arrived from the death camps — was handed over to Mr. Oscar Joseph, their president and also chairman of the CBF.

With acknowledgements to the news service of the *Jewish Chronicle*

NEWS FROM ABROAD

JEWRY IN THE EAST

UNITED STATES

Protest and Counter-Protest

Members of the Radical Jewish Union at Columbia University began shouting at a Friday evening service at the Temple Emanu-El, when Rabbi A. Bruce Goldman, their adviser, and another member of his group, were arrested after attempting to reach the pulpit to address the worshippers. About 20 members of the Jewish Defence League (the self-appointed custodians of Jewish property), hearing that the radical youth would demonstrate, held a counter-demonstration. The Black Muslims also held a demonstration, saying they were protesting against the way both Jewish groups were "down on everyone who isn't Jewish". The demonstrators were joined by members of other radical Jewish groups, all strongly pro-Israel but equally strongly "anti-establishment."

Jewish Kent Victims

Some 5,000 university students from the New York area crowded the city during the funeral in New York of Jeffrey Glenn Miller, one of the four young people killed by National Guardsmen during the demonstration on the campus of Kent State University in Ohio, when students protested at America's entry into Cambodia. The other victims were Sandra Lee Scheuer of Youngstein, Ohio and Allison Krause, of Pittsburgh, both also Jewish, and William K. Schroeder, of Lorain, Ohio. Kent University has about 750 Jews among its 15,000 students.

Jewish leaders and organisations quickly reacted to the killings on the campus, condemning the escalation of the war in South-East Asia. The Jewish Peace Fellowship sent telegrams to President Nixon, the Secretary of State and Senators and Congressmen, urging them to prohibit the use of lethal weapons in handling demonstrations. Together with other Jewish organisations the Jewish Peace Fellowship participated in the mass anti-war rally in Washington.

Communist Line

The Communist Party of the U.S. has addressed a warning, mainly to Jewish publications of the Left stating that "looseness with regard to following party policy can no longer be permitted". Under the heading "C.P. Warns of U.S.-Israel Peril" in the Communist newspaper, *Daily World*, the central committee repeated generally the Soviet-Arab position, declaring that it was in America, with the largest Jewish community in the world and at the heart of world capitalism, that the primary battle must be fought. "Jewish Communists in particular are called on to lead the fight against the policy of making Israel a tool of imperialism, against the aggressive actions of Israel's rulers."

ARGENTINIAN BOMB ATTACK

In the recent bombing of the Jewish communal centre in La Plata near Buenos Aires, many buildings in the same block were also damaged in one of the worst antisemitic attacks reported in Argentina during the past decade. Some 2,000 of the town's Jewish citizens met in the centre's damaged premises to voice their protest. It was pointed out that the attack marked "the beginning of a hard struggle against antisemitic fascism, whether from Right or Left, including Arab terror imported into Argentina, with the object of bringing the Middle East War to South America".

CUBAN JEWRY

The Jewish community of Havana marked the anniversary of the Warsaw Ghetto Uprising by ceremonies at the Jewish cemetery. The participants included some veteran members of the Jewish branch of the Communist Party. They also attended the two communal sedarim held at the Havana community house, in which about 200 Jews took part.

SOUTH AFRICA

"No Policy" for Jewish Board

Opening the 26th national congress of the South African Jewish Board of Deputies the chairman, Mr. Maurice Porter, put the Board's views on race. South African Jewry, with its various trends of political thought, cannot collectively proclaim a specific viewpoint on a solution for the country's race problems, he said. The Board, "after many heart-searching debates" had formulated a plea to "every Jewish citizen to make his individual contribution in accordance with the teaching and precepts of Judaism. . . ." But this could not be considered the last word on the subject and they were compelled to continue giving thought to this most baffling of problems, against the background of critical opinion abroad and in the face of continuing challenges at home. Mr. Porter thanked the South African Government for its helpful attitude over the transmission to Israel of funds raised for emergency campaigns, and said that the community looked forward to the establishment of full reciprocal diplomatic relations between South Africa and Israel.

Rabbi's Plea

The Chief Rabbi of the South African Federation of Synagogues, Rabbi Bernard M. Casper, together with the Anglican Bishop of Johannesburg, spoke at a meeting convened by the Witwatersrand Council of Churches in protest against the detention without trial for more than a year of 22 Africans.

Rabbi Casper warned of the dangers to freedom where people could be put away silently for prolonged periods, perhaps indefinitely, without any judicial process, or sometimes even in flagrant defiance of the process of law. To keep silent in such a situation would mean to share in the responsibility for it, he stated.

SYDNEY INTER-FAITH SERVICE CRITICISED

Rabbi O. Abramson of Sydney strongly criticised an inter-faith service held at Temple Emanuel (Liberal) during the royal visit and the Captain Cook bicentenary celebrations. Such services, he said in a statement, were a painful violation not only of Jewish law but also of everything Jews have held sacred. By removing the religious differences between Judaism and Christianity together with its other efforts at mutilating Judaism, Liberal Judaism in Sydney was paving the way in dangerous fashion towards complete assimilation. It was a measure of self-preservation to fortify the distinctive identity of Jews in belief and practice at a time of danger, not to remove the protective barriers.

VATICAN AND THE NAZIS

Franz Stangl, the former SS captain who was commandant of Treblinka concentration camp, is on trial in Duesseldorf charged with having killed, together with other persons, at least 40,000 human beings at Treblinka from about the end of August, 1942, until the beginning of August, 1943. At his trial the accused stated that an Austrian bishop at the Vatican had helped him to flee to Damascus after the war, by assisting him to obtain a Red Cross passport.

Stangl did not identify the bishop, but German sources in the Vatican said they knew the Austrian bishop, who died several years ago. He had acted in a personal capacity and received no official help, declared Vatican sources. A German prelate who was in Rome at the end of the Second World War and who is still working in the Vatican administration, has stated that "it is quite possible some Nazis slipped through with the unknowing help of the Vatican. It was a time of great confusion."

It is believed that some of the information on which Rolf Hochhuth based "The Representative" had been supplied to Hochhuth by the Austrian bishop shortly before he died.

CANDIDATES FOR SUPREME SOVIET

Several Soviet Jews were nominated as candidates for the Supreme Soviet of the U.S.S.R. Mr. Binyamin Dimshyts, the Deputy Premier, has been nominated as a candidate for Khabarovsk in the Soviet Far East, of which Birobidjan, the "Jewish Autonomous Region", is a part. Mr. Vladimir Izraelovich Feller, the chairman of the Waldheim collective farm in Birobidjan, is also a Jewish candidate. He was awarded all three classes of the Order of Valour during the Second World War and has also been made a member of the USSR election commission. Mr. Georgi Aleksandrovich Berdichevsky, the manager of a factory near Rostov-on-Don, is another candidate for membership of the Supreme Soviet.

The only Jewish member of the Supreme Soviet of the Ukrainian Republic, Mr. Ilya Yegudin, has been appointed to the U.S.S.R. election commission. He is the chairman of a collective farm in the Crimea and is also a member of the Soviet of collective farmers, the supreme body of all collective farm matters in the Soviet Union.

"ANTISEMITISM AND ZIONISM"

A two-part article, "Antisemitism and Zionism", by F. J. Kolar, appeared recently in the Czechoslovak party newspaper, *Rude Pravo*. Kolar's main argument is that antisemitic policies promoted by the Czechoslovak Communist Party in the 1950s led to the emergence of Jewish nationalism and Zionism in Czechoslovakia, which in turn influenced developments in the Dubcek era.

His purpose in writing the articles is, apparently, to refute the rumours about antisemitism in Communist countries disseminated by "Zionist and imperialist propaganda". His articles are in line with other contributions to the Czech press, stressing that Jewish intellectuals were prominent among the supporters of Dubcek's drive for reforms.

AGNON IN RUSSIAN

According to the Warsaw Yiddish weekly, *Folks-Shtyme*, "From Enemy to Friend", a story by the late Shmuel Yosef Agnon, the Israeli Nobel Prize Winner, appears in a book called "Tales of the East" published in the Soviet Union, together with stories from Egypt and other Arab countries.

This is the first time since the Six-Day War that a translation from the Hebrew has been reprinted in the Soviet Union.

VILNA JEWS WANT TO EMIGRATE

An open letter has been addressed to the Secretary-General of the United Nations and to the Israeli Premier by seven Jewish men and women from Vilna, the capital of the Soviet Republic of Lithuania, who seek aid to emigrate to Israel. The letter was smuggled out of Lithuania and delivered to the Chief Rabbi of Denmark, Rabbi Bent Melchior.

The seven signatories say they have made repeated requests to the authorities to be allowed to emigrate to Israel, but their requests have been refused without explanation. The letter appeals to U Thant and Mrs. Meir to use their prestige to help the signatories "to live in our own land".

COUNCIL CONTRIBUTES TO RUMANIAN FLOOD RELIEF

Rabbi Dr. Moses Rosen, the Rumanian Chief Rabbi, has stated that "a few hundred" Jews lost their homes in the recent Rumanian floods. The American Joint Distribution Committee, the Claims Conference, the Central British Fund and the B'nai B'rith gave considerable monetary assistance for relief.

The British section of the "Council of Jews from Germany" also sent a substantial amount to the Federation of Rumanian Jewish Communities.

Beate Scherk-Sulzbach

WALTER HASENCLEVER (1890-1940)

Zur 30. Wiederkehr des Todestages

Am 21. Juni 1940 starb Walter Hasenclever, der Dramatiker, Autor von Komödien, Poesie und Prosa, im Hospital des französischen Lagers Les Milles bei Aix-en-Provence den Freitod durch Veronal. Wie oft in der Erinnerung schien er mir den immer lauernen Schatten des Todestriebes mit sich zu schleifen. Ob wohl jene Mitgefangenen und der letzte Freund im Lager ahnen konnten, dass Walter Hasenclever, der Verzweifelte, der neben ihnen eingeschlafen war, ein grosser Mensch gewesen ist, den Genie, Phantasie und Humor, Liebenswürdigkeit und ein hinreissendes Temperament zu einer faszinierenden Persönlichkeit gemacht hatten?

Sein Zauber war mit dem des Lebens gebrochen. Für einen so flammenden Idealisten, einen so besessenen Förderer aller Gerechten bedeutete der Stachelraht den Untergang eines Glaubens. Das Ende seines Weges. Die einzige und letzte aller Wirklichkeiten. Die Unentrinnbarkeit.

Es war im Sommer 1938 in London, dass Hasenclever und ich uns das letzte Mal sprachen. Er war aus Italien gekommen und erzählte von dem schönen Haus, das er dort besass, von der kleinen Landwirtschaft, die er betrieb, dem eigenen Wein, den er gezogen und auch von allem, was er durchgemacht hatte, als Italien der Achse beitrug und er an Deutschland ausgeliefert werden sollte. Er sprach von der Freundin, die sich für ihn bei den englischen Behörden eingesetzt hatte und so in letzter Stunde seine Rettung nach England ermöglichte. Er pries England mit tiefer Dankbarkeit. Nach Amerika trieb es ihn nicht zurück. Er ging ans Fenster und wies auf die blühenden Gärten hinter dem Haus. "Dies ist Europa," rief er aus, "ich kann nur in Europa leben, und ich werde nach Paris gehen."

Ich warnte ihn vor Frankreich, ich bat, ich beschwor ihn, hierzubleiben. Alas, die Wunschvision seines ihm so vertrauten, geliebten Paris war stärker als meine Ahnung. Er ging! Er ging in eine Welt, in der sich Menschen als Freundschaftsgeschenk Gift in die Hand drückten, um einander vor der Folter zu bewahren.

Doch Hasenclever hatte sich schon längst mit Veronal gesichert. Es kam die Zeit der letzten Dinge. Glückliche Wochen in Cagnes-sur-Mer; die eiserne Umklammerung. Der Stachelraht. Und—Veronal, das gnadenreiche.

Wir hatten oft die merkwürdige Paralleltät im Ablauf unserer Lebensereignisse beobachtet, und wenn auch das Holloway Prison, in dem ich mich in jenen strahlenden Junitagen 1940 befand, ein Paradies gewesen ist im Vergleich zu dem Camp bei Avignon, so waren wir doch zur gleichen Stunde hinter Gittern.

Ich habe Walter Hasenclever sehr gut gekannt, weil er in der Freundschaft den Stolz nicht kannte, der es den Kleineren verbietet, sich restlos zu decouvrieren. Von einem wahren Drang zum Bekenntnis getrieben, gestand er seine Ängste und Konflikte, seine Leiden. Fühlte er sich verstanden, so war er der nie versagende Freund, von grosser Generosität der Seele, zwanghaft korrekt und einem immer bereiten, frohlichen Impuls zu opfern; doch—wer ihn nur lachen hörte, konnte nicht ahnen, dass er kein glücklicher Wanderer war. Es kam vor, dass seine Ueberempfindlichkeit und seine Nerven ihm ein

verzerrtes Bild seiner Freunde vorspiegelten, er Beleidigungen spürte, die nicht bestanden, und er missverstanden wurde, weil er missverstand.

Wir hatten bei jenem Wiedersehen in London viel von Sigmund Freud gesprochen. Hasenclever wuenschte sehr, ihn kennenzulernen und erzählte mir einige Tage später von seinem Besuch bei Freud. Er wusste nicht, dass es Freud war, der im Lichte seiner Wissenschaft zum ersten Mal das Bild des Menschen von seinem Typus am schärfsten auf die Leinwand der Erkenntnis projiziert hatte. In einer von Freuds früheren Schriften, in der er sich auf die Zola-Biographie des französischen Psychologen und Autors E. Toulouze beruft, heisst es im Auszug:

"Dabei ist der Zwangsneurotiker ursprünglich immer ein sehr energisch angelegter Charakter, oft von ausserordentlichem Eigensinn, in der Regel ueber das durchschnittliche Mass intellektuell, begabt. Er hat es meist zu einer erfreulichen Höhe der ethischen Entwicklung gebracht, zeigt sich uebergewissenhaft, mehr als gewöhnlich korrekt. . . . Für gewöhnlich erfahren wir ja, dank ihrer eigenen Diskretion und der Verlogenheit ihrer Biographen von unseren vorbildlichen grossen Maennern wenig Intimes, aber es kommt doch vor, dass einer ein Wahrheitsfanatiker ist wie Emile Zola, und dann hoeren wir von ihm, an wie viel sonderbaren Zwangsgewohnheiten er sein Leben ueber gelitten hat."

Auf der Drehbuehne des Weltgeschehens sah die Menschheit Emile Zola den Sieg für eine gerechte Sache erkaempfen. In einem anderen Buehnenwinkel spielt die Szene im Jahre des Hitler-Heils 1940—doch auf dem gleichen Boden, der einstmal Zolas Frankreich war, faellt ein anderer Fanatiker dem Zusammenbruch seines Ethos zum Opfer.

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Old Acquaintances

Milestones: The 70th birthdays have been celebrated of: Helene Weigel, Brecht's widow and the original "Mother Courage", in East Berlin where she runs the Berliner Ensemble; Dinah Nelken, authoress of the best-seller "Ich an Dich", who survived the war in Yugoslavia and whose books are now published in East Berlin; and Wolfgang Heinz, who was a member of Jessner's ensemble before 1933. He lived in Zurich as a refugee and was until last year director of the Deutsche Theater in East Berlin.

Germany: Kurt Meisel, Theo Lingens' son-in-law, has been appointed director of Munich's theatres.—P. Walter Jacob, who returned from Argentina after the war, is directing "My Fair Lady" in Dortmund.—Gisela May will appear in "Hello Dolly" in East Berlin.—Erich Fried, of London, has adapted Hauptmann's "Florian Geyer" for production in Duesseldorf.—Fritz von Unruh who has lived in Diez an der Lahn since 1962, celebrated his 85th birthday with an exhibition of his paintings in Frankfurt.—Elisabeth Bergner's production of Carriere's "Ich suche Monsieur Ferrand", has also been shown in Hamburg.—Rolf Hochhuth's new play, "Guerillas", directed by P. Palitzsch in Stuttgart and by H. Schalla in Bochum, received a very controversial reception.

U.S.A.: In Hollywood Francis Lederer, who once appeared with Elisabeth Bergner in "Romeo and Juliet", has opened an art gallery for gifted young painters.—Herbert Berghoff, Max Reinhardt's last Mortimer in "Maria Stuart", staged "Kaspar" by the new German playwright Peter Handke, in his New York studio.—Ernst Matray successfully staged "West Side Story" at the Graham Theatre in Los Angeles.

Obituary: Seventy-eight-year-old Dr. Nicholas Kaufmann of "Wege zu Kraft und Schoenheit" fame, has died in Montagnola.—Rudolf Koelling, choreographer of Berlin's opera ballet, died in Muenster at the age of 66.—The death occurred in Baldock, England, at the age of 88 of Justin Steinfeld, who had been connected with the theatre in Hamburg and later edited a periodical in Prague.

Careers: The London "Times" headlined the story "The Rise of Maschler". It tells of the career of Tom Maschler, son of Erich Kaestner's agent and publisher who started as a "tea boy" with Andre Deutsch, became editor of MacGibbon and Kee, and made a name for himself with "Declaration", a collection of essays by John Osborne, Kenneth Tynan and Lindsay Anderson. He moved to Penguin and two years later to Jonathan Cape, where he discovered such best-sellers as "Catch 22" and "The Naked Ape". After twelve years with that company he became its chairman; his successor as managing director is G. C. Greene, a son of Sir Hugh Green.—Renee Goddard was born 44 years ago in Berlin, the daughter of the former Communist German M.P., Werner Scholem, who was murdered by the Nazis. She came to England as a child, went to school in Kent and studied bacteriology in London. Later she changed to acting, and we saw her at the Royal Court Theatre in "Dreigroschenoper". With her first husband and father of her two children, she returned to Berlin for a short time. Now she has become head of the script department of A.T.V., responsible for commercial television's drama and light entertainment. She is married to Stuart Hood.

PEM

Eva G. Reichmann

DR. SELMA STERN-TAEUBLER 80

When in one of the unforgettable conversations with our unforgettable Rabbi Dr. Leo Baeck, I asked him how he would explain the obvious difference in the intellectual climate between German and British Jewry, his reply was: "The difference is that we lived for one thousand years in Germany." He seemed little inclined to heed my objection that living on German soil had most of the time not meant living within the German nation, but rather living as a separate Jewish minority in the German land. Jewish historiography, on the other hand, could hardly be expected to put this problem-laden existence into proper perspective as long as it emanated from—at the best of times—an underprivileged and not seldom a persecuted community. The state of being discriminated against is conducive to apologetics. He who writes about events taking place under its pressure will tend to describe them with a view to serving the attainment of rights still withheld by legislation or administration. In this sense the works of Jewish history in Germany were more often than not tinged to comply with the maxims of the environment. They were good, useful, indispensable indeed, but not entirely reliable according to the strictest scholarly standards.

While Dr. Selma Stern-Taeubler was not the first to break out from this apologetic bondage—she had after all great teachers, one of the best of whom was to become her husband—she was certainly one of the most prominent pioneers of a new totally objective approach. This was the more remarkable since Selma Taeubler is the almost exact opposite of a non-partisan as far as Judaism and Jewishness are concerned. Rather might it be said that she is as passionate a Jewess as ever appeared in the field of academic research, unflinchingly true to her origin, her tradition, her upbringing. However, being passionate in her sense of Jewish belonging means in her a plus rather than a minus in scholarly integrity. While it enables her to see men and matters from within, to feel with them and to live with them, her emotions do not bear on her intellectual perception and interpretation. To her we owe a treasure of entirely truthful accounts—as far as historic truth can at all reveal itself to the searching mind—of some of the fateful ups and downs of Jewish history in Germany, from the Middle Ages to the era of enlightenment. No white-washing or black-painting here *ad usum Judaei*. We learn about attractions and repulsions, greatness and inferiority, achievements and failures in the mutual relationship. Not even the fathomless abyss of tragedy which was eventually to overtake it all, is ever allowed to affect the record.

To this rare combination of emotional involvement and scientific accuracy Selma Taeubler adds another no less remarkable synthesis. She is as capable of conceiving of the great outlines of historical development as of the smallest details. Her wider perspectives are never promulgated unless solidly founded on facts, painstakingly collected from every available documentary material. If, to continue in the same vein, we further juxtapose Selma Taeubler's great personal charm with her profound erudition, her winning simplicity with the magnitude of her attainments, her lovable humility with her natural authority, her all-pervading humanity with her devotion to her individual friends—we may ultimately arrive at a semblance of her picture: many-sided and sincere, distinguished and close to our hearts.

Habent sua fata libelli—habent sua fata homines: Mrs. Stern-Taeubler's life has been an example of both sentences. How the last copies of her *opus magnum* "The Prussian State and the Jews" were saved by an unknown woman from being destroyed by the Nazis, how she carried out the will of her late husband to finish and prepare it for publication, migrating between Berlin, Cincinnati and Basle, has become common knowledge among her friends. Although this unique study is only part of her *oeuvre*, which includes among others such weighty works as her "Josel von Rosheim", her "Court Jew", her historical novel "The Spirit Returneth", not to mention her contributions to symposia and journals, it is no doubt her crowning achievement. While we are preparing to celebrate, on July 24, her 80th birthday, she is preparing the final two volumes of it for publication. A jubilee thus solemnised must indeed be a proud and happy one.

"What man understands he is able to withstand", so Dr. Taeubler quotes the saying of a wise man, a teacher of our people in the Introduction of the new edition of the first four volumes of her "Prussian State" (re-published under the auspices of the Leo Baeck Institute by J. C. B. Mohr, Tuebingen, 1962). Her own books have undoubtedly contributed to both our understanding and withstanding the fate that befell German Jewry. Following the guiding light of her husband, she showed the encounter of Jews and Germans on German soil in its grandeur and doom. "To experience such encounters" is another word she quotes in the same Introduction, "to meet with fate, to live through eventful history, means to be fully exposed, and personally involved. . . . An encounter thus experienced warrants the faith that he who is prepared to give himself to it will find himself".

Selma Stern-Taeubler has given herself to it and found herself. In finding herself she has helped us to find ourselves with her. She has shown those who became her disciples not only the way, but also the source of strength to recognise with her the "genius of the Jewish people, always renewing itself in times of trouble and danger, always then becoming acutely aware of its origin and mission". (Ibid.)

Our feelings on her 80th birthday are abounding in gratitude and reverence. We wish Selma Stern-Taeubler many more years of serene awareness of the respect and affection with which her personality and work are being regarded by her many admirers within the erstwhile German-Jewish community.

Margot Lipton

AN ANNIVERSARY COMMEMORATION IN MOABIT

There was probably no other place in Europe where the 25th anniversary of Germany's defeat was commemorated by a scene as ghastly as the following one: On May 8, 1970, there were sitting next to each other, Otto Bovensiepen and Kurt Ventner, the former head of the Berlin Gestapo-leitstelle and his deputy; the first chairman of the Berlin post-war Jewish community, Dr. Hans Erich Fabian (now New York); the Berlin journalist Berndt Krauthoff; and the former deputy chief prosecutor at the Nürnberg trials, Dr. Robert Kempner. They certainly had not met to attend a ceremony of commemoration—but all the same their thoughts will probably have centred around the event which took place exactly 25 years ago.

The venue was Court Room No. 700 of the Criminal Court in Berlin-Moabit, where the accessories in the destruction of 35,000 Berlin Jews during the years 1941 to 1945 were on trial. It was a small gathering—the public gallery was almost empty.

The first witness from abroad, Dr. Fabian, reported concisely and vividly, how in 1942 most Berlin Jews trembled at the thought of their pending transports to the East, knowing, or at least sensing, what kind of an end was in store for them—an end which many were already to endure in the unheated goods wagons. Dr. Kempner, representing the relatives of more than 40 victims, asked Dr. Fabian: "Did it not happen 25 years ago to the day that you were liberated in Theresienstadt?" Dr. Fabian: "Yes, that is correct." After this there was silence in the room. The two indicted former high Gestapo officials looked embarrassed. Perhaps they just remembered how, 25 years ago, they provided themselves with false papers, thus managing to evade arrest for a number of years. Today they audaciously declare that it had been entirely unknown to them that the 35,000 Jews whose deportations they organised were meant to suffer death by cremation, murder and starvation.

However, a few minutes later they were to experience a severe shock. A 70-year-old retired Criminal Secretary, who had worked in the personnel department of the Gestapo for several years, was obviously better informed about the "final solution" than his superiors. A gas wagon driver on leave from the East had told him of the mass murders of the Jews. This report, he stated, had not come as a surprise to him. He had frequently looked into the secret files at his office and had found in them reports on the extermination of the Jews.

The second severe shock followed when Dr. Kempner asked the witness: "How often did you browse through these secret files?" The Secretary: "About once a week. . . . I also told my wife what I had read."

In all probability the trial will not end this year. Of the total of 400 witnesses, so far 70 have been heard, among them Herr Heinz Galinski, chairman of the Berlin Jewish community, who has survived Auschwitz, as well as the former Berlin Senatsrat, Dr. Curt Radlauer and the Berlin Stadtälteste Siegmund Weltlinger.

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Norman Bentwich

A GERMAN CHRISTIAN BROTHERHOOD IN ISRAEL

The village of Zichron Jacob, named after the father of Baron Edmond de Rothschild, the sire of Jewish settlement on the soil of the Holy Land, since its foundation has always had an attraction for religious groups and individuals. One of the founding fathers of the "Colony" was an English mystic and romantic, Laurence Oliphant, who, having the sense of a mission to help to bring back the Jews to their ancient home, led a group from Rumania to what was then a small Arab village, Zammarin, on the lower of the Carmel range 90 years ago. He started them on the cultivation of vineyards, and that has remained the major activity. He lived in a village nearby and with him there, as his private secretary, was the Jewish poet, Imber, who was to become famous as the author of the Hatikva, to be the national anthem of the Zionists and of Israel. For Edmond de Rothschild Zichron was the favourite of the many villages he founded, or rescued from impending ruin; and in his Will he expressed the wish that his body should be brought to be buried in the "heart of the hill". There a Jewish architect fashioned a Mausoleum, and planted a park and flower garden, a thing of beauty which is a joy for ever.

Zichron Jacob was, too, the birth-place of Aaron Aaronson the eminent botany scientist, who was also a founder of the Jewish self-defence movement. During the last seven years Zichron has become the centre of a German-Christian evangelical movement which came from Swabia in Southern Germany. They have an article of faith that it is good to live or sojourn for a time in the Holy Land. Starting with a big house in the village—whose population is divided between those who welcome them and those who stoutly protest—bit by bit they have acquired land and houses from their Jewish owners and have employed the Israeli contracting agency, Soleh Boneh, to build dormitories for some hundreds of young men and women. In the past two years they have bought more land and more small houses which will be adapted to the same end. Some of them are skilled farmers, and they cultivate the plots of land as market gardens which are kept in perfect order, according to the best German tradition. They have also acquired orange groves in a near "Colony", Pardes Hanna, and at Shavei Zion, north of Acre near the Israel-Lebanon frontier.

It is notable that over a hundred years ago, another group of German-Christian Evangelists came from the same Swabian region to Palestine, then the neglected province of Turkey, and planted settlement suburbs in the chief towns, Jerusalem, Jaffa and Haifa, and a few villages of small-holders which were a model, Sarona, named after the Plain of Sharon, and Wilhelma, named after the Kaiser, and a new Bethlehem near Nazareth. They called themselves the Templars, and they came to the Land in order to live a more Christian life than was possible in their native country. They were the best farmers, craftsmen, and merchants, and they were devout Christians. But after the visit of Kaiser Wilhelm II to Palestine in 1898, they tended to become German patriots. In World War I they were fully involved in the German-Turkish cause. In the second they were interned,

and most of them were deported to Australia. The Temple sect came to an end in Palestine.

Their successors are at present much less enterprising, and their work is limited to cultivating their plots of land and showing the country to their members who come from Germany for a sojourn of weeks or months. They do not engage in social work for the Jewish and Arab inhabitants, and they spend hours in prayer. Their only books are the Bible and the Hymnal. They have no pastor in Israel, but in Germany a former priest is a kind of spiritual teacher. They have, too, no church, and they are not organised as a community, but are just a God-fearing group. They keep as the day of rest the Saturday Sabbath, and they have special regard for Pentecost like the Seventh Day Adventists. Opinion in the village is divided about the settlement. Some believe that they bring healthy development as well as religious faith, and will be a benefit to Zichron, whose inhabitants are less idealist. Others urge that they should not be encouraged to extend their holdings, and that the Israeli land-owning inhabitants should be restrained by public opinion from selling their land to the Christian sect. The fact that they do not interfere with the older Jewish population, and do not conduct any kind of mission makes their presence less controversial. They believe in the healing quality of the land. The Israel Government, which has most friendly relations with the Government of the Federal German Republic, is unlikely to interfere. Israel's national economy and her chances of admission as an associate into the charmed circle of the Common Market call for friendship with Germany.

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THE ISRAELI SCENE

TRADE FAIR

The largest Tel Aviv international Fair has been held, undeterred by the current political, military and economic situation. Nearly 700 firms participated, with 25 national pavilions and numerous pavilions devoted to particular industries and branches of the economy. Thirty countries were represented; Britain had the largest display and Australia, Cyprus, Japan, Uruguay and Thailand participated for the first time. Israel was represented by more than 500 manufacturers.

The fair will in future be held annually instead of every two years, with one year devoted to technology and the second year to consumer goods. This year the fair was attended by trade delegations from France and Germany and individual industrialists from Latin America, Cyprus, Turkey, Iran and the Far East.

Miss Jennie Lee, Britain's Minister for the Arts, was unable to attend the Fair because of the General Election. Mr. Victor Feather, the general secretary of the Trades Union Congress, represented Britain at "British Day". Mr. Richard Marsh, a former Transport Minister, visited the British pavilion at the fair.

TOURISM

Despite terrorist attacks and threats, the number of tourists visiting Israel this year has increased. For the first four months the figure was 8.2 per cent higher than in the corresponding period last year and there was an increase of 20 per cent in the first two weeks of May this year. Mr. Moshe Kol, the Minister of Tourism, announcing this in the Knesset, said that the rise in tourism was "remarkable" in view of the "adverse reports" on the events in the region appearing in the world press.

ASSISTANCE FOR ARAB REFUGEES

The Israeli Cabinet has approved the establishment of a trusteeship fund to assist the economic rehabilitation of Palestine Arab refugees now living in the West Bank and Gaza Strip. It is to be used to provide the financial basis for a plan submitted to the Cabinet by Mr Shimon Peres, the Minister responsible for the occupied areas.

It is thought that the plan will provide more jobs in the area, and so offer the possibility of absorbing the refugees into normal productive life. The provision of funds to set up workshops and factories and to pay for vocational training, health, education, housing, etc., would have to be financed by donations from abroad.

RECOGNITION OF PROSELYTES DENIED Progressive Rabbis Protest

The Council of Progressive Rabbis, at a specially convened press conference in Tel Aviv, protested at the announced intention of the Israeli Government to deny recognition as Jews to proselytes converted by Liberal rabbis in Israel. They stated that the discrimination between a conversion by a Liberal rabbi in the diaspora and one by a Liberal rabbi in Israel had neither a logical nor a halachic basis. It meant that a conversion by a Liberal rabbi living in the diaspora would be kosher, but would not apply as soon as the rabbi in question settled in Israel.

GERMANS DONATE SCULPTURE

The Deutsche Edelstahlwerke (Krefeld) donated a sculpture which will be placed in the precincts of "Yad Vashem". It is designed by Professor Herbert Kühn and named "Tree of suffering". The inscription, affixed at the root of the tree, quotes the last words of the Kaddish prayer: "May He grant Peace to us and all Israel". The work was carried out by apprentices of Deutsche Edelstahlwerke and will be transported to Israel by a German shipping firm free of charge.

AN ENCYCLOPEDIA OF THE JEWISH RELIGION

This comprehensive and well-edited encyclopedic work on the history and manifestations of Jewish religion* has come rather belatedly to the notice of this reviewer. As its very title suggests the intention of the editors was not to present us with the usual encyclopedia of some all-round, general knowledge, to embrace all facets of Jewish life. It has come to fill an existing gap and provide some professional guidance into various aspects of historical Judaism, its traditions, religious dimensions and background. This work aims, as the editors state, to serve the interested layman with concise, accurate and non-technical information on Jewish beliefs and practices, doctrines and religious movements, names and concepts that have played a role in Jewish religious history.

Wide Range of Subjects

In summarising the results of modern scholarship, the authors speak knowledgeably on most of the subjects they deal with in this vast field of Jewish religious creativity throughout the centuries. They refer to the historical development of religious phenomena inside Judaism, its dissemination of ideas and influences from the outside world, as well as to philosophical thinking and literature, poetry and liturgy, ethics and mysticism, customs and the Jewish way of life, thus providing a kind of a *vade mecum* for everyone interested in Judaism and its concepts.

There are, however, some arguable exclusions and omissions, even some inaccuracies in certain articles which could easily be corrected in any future edition. In leafing through this valuable source of information, the reviewer misses a number of cross-references to certain personalities and events, some names (perhaps deliberately) omitted which could be of additional use to the interested reader. Personalities such as the great medieval mystics in Germany, Samuel he-Hasid and his son Judah he-Hasid, the authors of the famous "Sepher Hasidim" (The Book of the Pious), should have been treated in separate articles (or at least with proper cross-references) as sufficient is known about their time, their life and work. It is perhaps strange to note that no mention was made of the famous family of the Kalonymides who came from Lucca in Italy and settled in Mayence around 982 playing an important role as teachers and mystics in the life of the Ashkenazi communities. The father of Samuel he-Hasid was Kalonymos the Elder ("hazaken" as he was called in the rabbinic literature of that time). Also known is another Kalonymide, Meshullam ben Kalonymos, who composed liturgical poems later introduced into the prayers of the Holy Days.

The reviewer would have also liked to see a short article on such an interesting personality as Nissim ben Yakov of Kairuan (North Africa), the author of the widely known book "Hibbur Yaffe me-Hayeshuah", with its homilies and stories permeated with deep piety. It was originally written in Arabic and, according to Salo Baron, in its later Hebrew garb became a regular "best seller".

While a number of articles are devoted to hasidic teachers, one would have expected to find at least some cross-reference to such outstanding personalities as Bunam of

Przysucha and his friend and follower Mendel of Kotzk, the great hasidic non-conformist, or for that matter their colleague Yitzhak of Vorki, all of the 19th century. While on the subject, I would like to make a correction in the article on Ger, the seat of the great hasidic dynasty which still survives today in Israel. The article in question refers to the interregnum after the death of its founder Isaac Meir Alter in 1866, and states that he was succeeded by his grandson Judah Aryeh Leib, 1864-1948. The fact is that Judah Leib, the famous author of "Sefat Emeth", died in 1905 and was succeeded by his son Abraham Mordechai Alter, who died in Jerusalem in 1948.

It is also difficult to comprehend why, for instance, the name of Gershom Scholem, the great authority on Jewish mysticism, has been omitted, while whole articles are devoted to personalities of perhaps minor importance.

Yiddish Folk Lore

In the comprehensive article on "Prayer Book" (p. 307), mention should have been made of the numerous prayer books in Yiddish, the Sidurim and Mahzorim, be it in manuscript or in print, which played an important part in Jewish religious life of past generations. The role of ethical books and treatises in Yiddish which concerned themselves with problems of daily conduct and practical behaviour and which contained a large narrative element, should not have been overlooked either. The article "Maaseh Books" (p. 245) deals summarily with the subject as a "collection of folk-lore with an ethical content, first appearing in the 15th century", but the "Maaseh Book" as such, this vast treasure-house of Yiddish Aggadah, folk-tales and legends with the appended moral at the end of the story, is not mentioned. We do not know of any such Maaseh Books which appeared in the 15th century. The earliest and extant collections of Yiddish narrative in manuscript date from the early part of the 16th century. The first known small popular collection of Yiddish folk-tales appeared in print in Venice in 1554.

To the article "Yiddish" (p. 409) one would like to add, *inter alia*, that it is not only the language of "many popular devotional and edifying writings" but also of an important and widely popular secular literature which flourished as far back as the fifteenth and sixteenth centuries, not to mention the great creative period of our time. And this brings me to a regrettable omission in the article on Elijah Bahur (Bocher, sixteenth century), which mentions his translation of the Psalms from Hebrew into Yiddish, but fails to record his two outstanding epic creations, the "Bovo Bukh" and "Paris un Viene", which made a considerable impact on the Old Yiddish literature and were very popular, particularly the "Bovo Bukh", for many centuries.

In conclusion I would like to say that, regardless of certain omissions and inaccuracies which can be found here and there, this standard work with its hundreds of entries and relevant subjects can be recommended as a reliable source of information and as a reference book for many an interested reader, layman or scholar alike.

J. MAITLIS.

E. G. Lowenthal

FRANKFURT'S RABBIS

A Standard Work Re-edited

Dr. Markus Horovitz, a great scholar and well known for his contributions to the history of the Frankfurt Jews, was the Orthodox rabbi of the Frankfurt Jewish Community (Haupt-gemeinde) from 1878 until his demise in 1910. Last year, on the occasion of the 125th anniversary of his birth, it was indicated that one of his standard works on Frankfurt's Jewry, the "Frankfurter Rabbinen", would reappear in the near future. This work had originally been appended in instalments to the Annual Reports of the "Israelitische Religionschule" for the years 1882 to 1885.

Without alterations of the original text which, even after 90 years, still makes good reading, the four parts have now been put together in one 500-page volume. With the assistance of the municipal "Kommission zur Erforschung der Geschichte der Frankfurter Juden" set up in 1961, and greatly aided by the head of the Frankfurt Municipal Archives, Dr. Dietrich Andernacht, it has been printed in Israel ("Ahva" Co-op. Press, Jerusalem), widely supplemented and annotated by the Frankfurt-born Rabbi Dr. Josef Unna, of Kfar Haroeh. This latter enterprise is chiefly due to the efforts made by the late Dr. Eugen Mayer (Jerusalem), the Executive Secretary of the pre-1933 Frankfurt community, who throughout his life took a particular interest in all research concerning Frankfurt Jewry's past. Several members of the Horovitz family including, as emphasised in the preface, the late A. (Abba) Horovitz (until his death in London in 1953 an active executive member of the AJR), also helped Dr. Unna collect the relevant material needed for the new edition of the book.

In its present form roughly two-thirds of the book are devoted to the memory of 22 Frankfurt rabbis, commencing with R. Simon Hadarscha (13th century) and concluding with R. Pinchas Horowitz who died in 1805. The book describes their lives and personalities, records their communal work and, more conspicuously, interprets their learning and scholarly writings. Almost equally important is the fact that each of the 22 chapters carries background information on occurrences and aspects relating to the internal set-up of the community. By far the longest chapter is that on Pinchas Horowitz, the last of the rabbis described, who disagreed with Moses Mendelssohn because of the latter's translation of the Pentateuch into German (1783). It was not so much the translation as such, but Mendelssohn's interpretation of certain Biblical passages which Horowitz objected to. As the author states, however, Horowitz on the whole appreciated the philosopher's services to the Jews of Germany.

Apart from Unna's elaborate supplementation of the text, the work carries a short biography of Markus Horovitz, a brief survey of his writings and a chronological bibliography—being the work of Dr. Unna as well. The revived "Frankfurter Rabbinen" has, in effect, as the author himself states, become a book in memory of Markus Horovitz.

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* The Encyclopedia of the Jewish Religion. Edited by R. J. Zwi Werblowsky and Geoffrey Wigoder. Phoenix House, London (1967). 70s.

BUNDESRUECKERSTATTUNGS-GESETZ

Fristablauf 5. September, 1970

Das Vierte Gesetz zur Aenderung des Bundesrueckerstattungsgesetzes vom 3.9.1969, ueber dessen Inhalt s.Zt. in "AJR Information" berichtet wurde, sieht vor, dass wichtige Fristen fuer eventuelle Zusatzantraege am 5. September 1970 ablaufen. Die Antraege muessen bis zu diesem Tage bei der zustaeundigen deutschen Stelle eingegangen sein.

In den meisten Faellen haben sich Anspruchsberechtigte in ihren fruerehen Wiedergutmachungsverfahren durch Anwaeltel in Grossbritannien oder Deutschland oder durch URO vertreten lassen. Mit Ruecksicht auf die Kompliziertheit der gesetzlichen Vorschriften und der Rechtsprechung wird dringend geraten, auch jetzt in dieser Weise zu verfahren. Wir beschraenken uns daher darauf, nur kurz auf die drei Gruppen von Faellen hinzuweisen, in denen solche Zusatzantraege in Frage kommen. Hierbei handelt es sich ausschliesslich um rueckerstattungsrechtliche Geldansprueche gegen das Deutsche Reich wegen Entziehung von Vermoegenswerten, z.B. Schmuck, Hausrat, Wertpapiere etc.

1. In zahlreichen Faellen sind derartige Antraege nicht im Rueckerstattungsverfahren eingereicht worden, sondern irrtuemlich im Entschaeidungsverfahren. Es kann jetzt beantragt werden, dass die Entschaeidungsbehoerde die Sache, soweit angezeigt, an die im Rueckerstattungsverfahren zustaeundige Wiedergutmachungsbehoerde verweist. Dabei wird in einigen Faellen vermutet, dass die Anmeldung im Entschaeidungsverfahren

irrtuemlich erfolgt ist, insbesondere in den fuer unsere Leser in der Regel zutreffenden Faellen, dass der Schaden innerhalb des Reichsgebietes nach dem Stand vom 31.12.1937 eingetreten ist.

2. In anderen Faellen ist zwar eine Anmeldung im Rueckerstattungsverfahren erfolgt, aber nicht mit der von den Rueckerstattungsgesetzen verlangten Genauigkeit und daher nicht in rechtswirksamer Weise. In solchen Faellen kann die Beschreibung der einzelnen Gegenstaende, fuer die Ersatz verlangt wird, bis zum 5.9.1970 noch nachgeholt werden.

3. Schliesslich kann in beschraenkten Faellen ein rechtskraeftig zurueckgewiesener oder zurueckgenommener Antrag wieder erneut aufgenommen werden.

AWARD FOR DR. ROBERT KEMPNER

Dr. Robert Kempner, the deputy prosecutor in the Nuremberg war crimes trials, was awarded the Carl von Ossietzky Medal of the International League of Human Rights. At the ceremony which was held in the Berlin Jewish Community Centre, the achievements of Dr. Kempner as a fighter for justice and peace were described by the Berlin Mayor, Herr Klaus Schütz, and the Chairman of the Humanist Union, Professor Walter Fabian (Köln). In his ensuing lecture, Dr. Kempner stated that, as the result of the Nürnberg trials, genocide was now recognised as the greatest crime. He called for the establishment of an International Criminal Court of Justice, whose terms of reference should include crimes like war atrocities, air piracy and other terror acts.

SALUTE TO DR. VON HOLLEBEN

Many in our midst had personal reasons for sharing the general anxiety about the kidnapped Federal German Ambassador, Dr. E. von Holleben, and felt relieved when, after five days of uncertainty, the news of his release came through. In the fifties and early sixties, Dr. von Holleben was head of the Legal Department of the German Embassy in London. In this capacity, he was in charge of questions of restitution and compensation, an issue which he approached first and foremost from the moral angle. He understood the feelings of the victims of Nazi persecution and, by his sincerity and perseverance, succeeded in gaining their confidence. He has remained a faithful friend to many of us throughout the years. We rejoice in the fortunate outcome of the tragic incident and wish Dr. von Holleben a speedy and full recovery from the effects of his ordeal.

PROBST GRUEBER HONOURED

On May 8, the 25th anniversary of the German capitulation, the City of Berlin made 79-year-old Probst Grüber an Honorary Citizen. A member of the Confessing Church, Probst Grüber courageously helped Jews and "non-Aryan" Christians when the Nazis were in power. The "Büro Grüber", located An der Stechbahn, opposite the Berlin Schloss, was a centre of relief to which many persecutees owe their liberation from the Concentration Camp and their admission to countries of emigration. As a result of his anti-Nazi activities, Pastor Grüber was put into a concentration camp in 1940 and remained incarcerated until 1943. After the war, he was for some time representative of the Protestant Church at the East German Government. However, on account of his independent views he later became *persona non grata*.



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JEWES IN POST-WAR GERMANY

The historian's task is subjective since it is his or her prerogative to select and present facts to suit a particular interpretation of past events. In dealing with contemporary history the task is even more difficult since it is not only the selection and interpretation of facts that come into play but also the impact of recent events on the author's immediate and personal consciousness.

Karen Gershon in her recent book "Postscript"* has attempted to overcome this difficulty by avoiding any direct historical interpretation herself. She has written a history of German Jewry from the end of the War to the present day which consists entirely of quotations without comment. The quotations are far-ranging, but are broadly divided into those made by Jews living in Germany, those made by Jews abroad and those provided by non-Jews, almost all Germans. The broad origins of the quotations are indicated in the text by the use of italics and special marks, but unfortunately no indication is given (except in very few cases) of the individual concerned nor the provenance of the quotation, although a full list of sources is given in the introduction. This is to be regretted since it makes it impossible to assess the weight to be attached to any utterance if it is not known who made it and, more particularly, on what occasion. The book is divided into fifteen chapters covering the survivors, the camps, the

* Karen Gershon: **POSTSCRIPT**. A collective account of the lives of Jews in West Germany since the Second World War. Gollancz, 1969, 35/-, 191 pp.

homeless, reparations, the new communities, the next generation, antisemitism and the future. What emerges is a frightening picture. "We will come to the end of our time and there will be nobody to succeed us." Is this picture just the culmination of a historical process started long before Hitler and continued long after his demise? Is there really a place for a Jewish community in Germany? "Jew and Germans," says one non-Jewish quotation, "as if the Jews who are living amongst us were not Germans, as if they were not just as much at home here as we ourselves." Is this true? A Jewish source says: "Today we have antisemitism without Jews. It is a return to the type of thing that led to 1933. . . ." The book abounds with contradictions of this kind, if indeed they are contradictions, for it must be very difficult to assess true German feelings from public utterances (if these are public utterances) designed for consumption both at home and abroad. On the other hand there are brighter aspects: the young people who make the annual pilgrimage to the graves in Bergen-Belsen. Where does the truth lie?

Certainly the Jewish communities in Germany, few as they are, present a sorry appearance compared with the glory of their past. Indeed, the vast majority of the congregants do not appear to be Germans at all (can one detect a faint air of disapproval in the author's selections about immigrants from the East?). But what is troubling these communities seems in part to be the same problems

as are besetting communities all over the world: assimilation and the call of Israel. There can be no doubt that these factors must have a greater influence on the destiny of German communities than on the long-established and prosperous communities elsewhere, but it is the same process that is affecting them all—and the ultimate future of diaspora Jewry, whether in Germany, the rest of Europe or the U.S.A., can only be seen darkly.

Karen Gershon has done a great service in assembling this material. The antitheses in thought and expression when examining the same problem are stimulating and thought-provoking. It would, for instance, be interesting to know the real attitude of the Occupying Forces to the Jewish problem in the immediate post-war years compared with the views of the saved remnant themselves who felt themselves abandoned and let down. Far deeper and more penetrating studies of the whole subject on a psychological and sociological level are needed to obtain a real insight into the truth affecting the unhappy parties in this anomalous situation. It is to be hoped that such studies will be undertaken since in the event they may reveal the Germans to themselves and may assist the Jews in Germany to come to terms with a difficult but not, perhaps, hopeless situation. This book is a starting point for further research and must give each one of us food for deep thought.

FRITZ NAPHTALI FUND FOR ARTS

The German Fritz Naphtali Foundation and the municipality of Tel Aviv have decided to create a fund of £17 million to which each of the two partners will contribute 50 per cent. The proceeds are to be used for the promotion of literature and arts in Tel Aviv.

FAMILY EVENTS

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

Engagement

Lawton: Peters.—Irene Ruth, only daughter of Dr. and Mrs. Herbert Lawton, of 6 Dorset Drive, Edgware, Middlesex, to Dr. Norman Peters, M.B., M.R.C.P., consultant physician at the Chase Farm Hospital, Enfield, Middlesex.

Birthdays

Malinow.—Mr. Adolph Malinow, of 5a Stanley Drive, Leeds 8 (formerly Malinowitzer, Kattowitz, Breslau) will celebrate his 85th birthday on July 3.

The AJR Club expresses its heartiest birthday wishes to its members: **Mrs. Feiner**, of 5 Honeybourne Road, N.W.6 (70 on July 1); **Mrs. E. Steintal**, of 19 Lancaster Grove, N.W.3 (75 on July 1); **Mr. Angelus**, of 96 Addison Gardens, W.14 (70 on July 7); **Mr. E. Springer**, of 48 Bloomfield Villas, W.2 (70 on July 7).

Deaths

Beer.—Mr. Otto Beer, of 54 Holme-field Court, Belsize Grove, London, N.W.3, passed away in hospital after a long illness on June 1. Sadly missed by his wife Lilo.

Freund.—Mr. Philipp Freund, formerly Vienna, passed away peacefully on May 7. Deeply mourned by his wife, Helen, daughter Monica, son-in-law, grandchildren and relatives. Walter Frew, 11 Pilmuir Avenue, Glasgow, S4.

Deaths

Heilbrunn.—Mrs. Olga Heilbrunn (née Loewenthal), formerly of Wuppertal, of 23 Hollybank Court, London Road, Leicester, passed away on May 30 after a short illness. Sadly missed by her children and her many friends.

Loebel.—Mrs. Berta Loebel (née Stieglitz), passed away on June 1, aged 86. Deeply mourned by her daughter, Olga Bischoff, and granddaughter Ann. We would like to thank the staff of Otto Hirsch House for the care and kindness they have given her.—23 Alford House, Stanhope Road, Highgate, London, N.6.

Rabinowicz-Raven.—Mrs. Flora Rabinowicz, of 49 Victoria Drive, Wimbledon, London, S.W.19 (née Billigheimer), formerly of Frankfurt am Main, died suddenly in her 93rd year on May 31. Deeply mourned by her son Paul, her daughter-in-law Ann Mary, her grand-daughter Kathleen and husband, and all her many friends.

Sterzelbach.—Mr. Moritz Sterzelbach, formerly of Weiden, passed away peacefully on May 26 in his 83rd year. Deeply mourned by his family. 30 Frognaal Court, Finchley Road, London, N.W.3.

The AJR Club mourns the death of their members: **Mrs R. Jizda** of 4A Old Street, Andrew Mansions, who passed away on May 25, and **Mrs Newman** of 4 Admson Road, NW3 who passed away recently.

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MISSING PERSONS

AJR Enquiries

Davidsohn.—Mr. Berthold Davidsohn who came to this country together with his fiancée from Rati-bor in February, 1939.

Philippson.—Daughter or relatives of Mrs. Ida Philippson (née Tobias), last known address Berlin, Lietzenburgerstrasse 29. Widow of Julius Philippson, born in 1859 in Mirow, Mecklenburg.

Schwarz.—Mrs. Schwarz, who came to this country from Berlin and is now about 70 years of age. She had a son who was born in 1923 and a daughter, Annelise, who was born in 1921. The daughter married a Mr. Phillipps in England and she died in 1951.

BIRTHDAY TRIBUTES TO DR. W. BRESLAUER

CO-FOUNDER OF THE AJR

On July 3, Dr. Walter Breslauer will be 80 years old. Even he, in his extreme modesty, will understand that it would have been a grave omission if this date were left unnoticed in this paper.

Dr. Breslauer has taken a leading part in the work for the German Jews both prior and after their dispersion. Like his father, Justizrat Bernhard Breslauer, he was associated with the cause of Jewish Liberalism and, at the same time has also rendered his services to the Jewish community at large. A lawyer by profession, he accepted the appointment of "Verwaltungsdirektor" of the Berlin Jewish community in 1931. In this capacity, he could make full use of his outstanding administrative abilities, marked by an unsurpassed efficiency and an unlimited working capacity.

In 1936, Dr. Breslauer and his family emigrated to England. At that time, the number of refugees in this country was still comparatively small. It only grew substantially after the November 1938 pogroms, when tens of thousands of Jews from Central Europe arrived, most of them penniless. At first, some of the "Mayflower" refugees felt superior to the newcomers. They only changed their attitude when, in summer 1940, they had to share their fate in the internment camps. By contrast, Dr. Breslauer had thrown in his lot with his fellow refugees from the outset by becoming a co-founder of the New Liberal Jewish Congregation.

Soon after the outbreak of war, Dr. Breslauer and some other communal workers from Germany realised the need of a representative body of the Jewish refugees from Germany and Austria, who were technically classified as "enemy aliens". Their efforts resulted in the foundation of the AJR in summer 1941, and Dr. Breslauer became one of the nine members of the first executive. He devoted all his spare time to the consolidation of the organisation, helping to strengthen its position inside the community and to obtain the confidence and goodwill of the authorities and other bodies concerned with the refugee problem. Activities in various spheres had to be started simultaneously, and as the financial resources of the AJR were slender, it was not always easy for the small administrative machinery then available to cope with them.

Dr. Breslauer was one of those executive members who understood these administrative difficulties. At the same time he lent a helping hand whenever he was called upon. The rise of the AJR from small beginnings to a strong and widely recognised organisation is, therefore, to a high degree due to his guidance and co-operation.

Shortly after the end of the war, the AJR joined hands with its corresponding organisations overseas and founded the Council of Jews from Germany. Dr. Breslauer's signal services as a vice-president of the Council are described in this issue by its president, Dr. Siegfried Moses (Jerusalem). When the tasks of the Council increased, Dr. Breslauer felt that he should concentrate on their accomplishment. He, therefore, gave up his seat on the executive of the AJR in 1949. He retained, however, his connections with the AJR by becoming a member of its Board. Like former German Jews in other countries, members of the AJR have benefited from Dr. Breslauer's work for the Council, especially in the field of restitution and compensation. We thank him for his continuous efforts as a spokesman of the Jewish victims of Nazism, and wish him health and strength to continue his work for a long time to come.

WERNER ROSENSTOCK.

VIZE-PRAESIDENT DES COUNCIL

Wenn ich mich anschicke, Dr. Walter Breslauer zu seinem achtzigsten Geburtstag herzlichst zu gratulieren und ihm zu sagen, wie ungemein wir alle ihn schätzen, steht vor meinen Augen die abwehrende Gebärde, mit der Dr. Breslauer jedes Mal Worten des Dankes fuer seine so wertvolle Wirksamkeit im Rahmen des Council of Jews from Germany begegnet.

Diese Gebärde ist charakteristisch fuer die Persoenlichkeit unseres Freundes Dr. Breslauer, weil sie die Eigenschaft zum Ausdruck bringt, die fuer sein Wesen und fuer jede seiner Betaetigungen bestimmend ist: unbedingte Sachlichkeit. Er ist gewohnt und befähigt, aus jeder Frage, vor der er steht, aus jedem Problem, das er zu loesen hat, den sachlichen Kern herauszuschälen, und ihm und nur ihm und nicht den unsachlichen Nebenumständen widmet er seine Aufmerksamkeit. Das verleiht jedem seiner Gedan-

kengaenge und seiner Vorschlaege ein ganz ungewoehnliches Mass von Objektivitaet und Fairness.

Diese Eigenschaften—kombiniert mit dem, was den vorzueglichen Juristen ausmacht: juristisches Wissen, juristisches Koennen und Rechtsgefuehl—sind es, die ihn immer ganz besonders befähigt haben, die Spezialaufgabe zu erfuellen, mit der ihn der Council of Jews from Germany betraut hat. Einer der wichtigsten Punkte seines Arbeitsprogramms legt dem Council die Pflicht auf, die Rechte und Interessen der aus Deutschland ausgewanderten Juden auf dem Gebiet der Wiedergutmachung zu schuetzen und zu wahren. Die diesem Ziel dienende Arbeit hat Dr. Breslauer von Anbeginn an dirigiert. Er beobachtet unablaessig die Wiedergutmachungs-Gesetzgebung und Wiedergutmachungs-Praxis, um jeden Fall wahrzunehmen, in dem das Interesse der aus Deutschland ausgewanderten Juden ein Eingreifen erfordert. Und wenn er dann seine Gedankengaenge den Gremien, die sich mit den Wiedergutmachungsforderungen der Juden der Welt beschaeftigen, und den zustaeendigen deutschen Stellen unterbreitet oder wenn er dem Londoner Kreis, der ihn in dieser Arbeit unterstuetzt, und dem Praesidium des Council of Jews from Germany eine Aktion vorschlaegt, kann man sicher sein, dass sein Vorschlag in jeder Beziehung fundiert und durchdacht ist. In den Faellen, in denen das Interesse der Juden aus Deutschland in Konflikt mit den Interessen anderer Wiedergutmachungsberechtigter kommen koennte, weicht er dem so entstehenden Problem nicht aus, sondern sucht eine beiden Teilen gegenueber loyale Loesung. Naturgemaess verleiht diese Kombination von Sachkunde, Objektivitaet und Fairness seinen Hinweisen und Anregungen ein besonderes Mass von Gewicht, und es ist so dem Council gelungen, die Rechte und Interessen der Juden aus Deutschland befriedigend zu wahren.

Als Vize-Praesident des Council beschraenkt sich Dr. Breslauer selbstverstaendlich nicht auf die vorstehend skizzierte Hauptaufgabe. Auf den anderen Arbeitsgebieten des Council ist seine Mitwirkung ebenfalls schon deshalb von hoher Bedeutung, weil sie in allen Faellen die Stimme der Loyalitaet und der Fairness zum Gehoer bringt. Sein achtzigster Geburtstag gibt uns eine erwuenschte Gelegenheit, ihm und dem Council noch viele Jahre seiner so fruchtbaren Mitarbeit zu wuenschen.

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Letters to the Editor

'SYMBOLS ON THE RHINE'

Sir,—I should like to make the following comments on Mr. F. Hellendall's article, "Symbols on the Rhine", published in your May issue:

Ernst Moritz Arndt (1769-1860) was not born in Bonn, but on the island of Rügen which, like the rest of Nord-Vorpommern, was under the mild foreign sovereignty of Sweden from 1648-1815. He was well known as a popular political poet of the Liberation Wars by his widely spread song, "Was ist des Deutschen Vaterland", and by his political pamphlet, "Der Rhein — Deutschlands Strom, nicht Deutschlands Grenze". A memorial plaque, carrying this inscription and his name may be seen at the "Alte Zoll" in Bonn. E. M. Arndt was Professor of German Language and Literature at Bonn University. He was, however, dismissed by Friedrich Wilhelm III because of his liberal-minded views and his sympathetic attitude to a unification of Germany. He was only reinstated when Friedrich Wilhelm IV came to the throne. Arndt was a respected member of the German National Assembly in Frankfurt (1848-49) in which he belonged to the "kleindeutsche", pro-Prussian party.

In my view, the protest of the Bonn high school pupils against having their school named after Arndt is of little relevance. Considering the unbalanced German national character which tends to change from one extreme to the other, often quite abruptly, it may very well happen that after the lapse of 25 or probably 50 years, another generation of pupils will reevaluate the name of Ernst Moritz Arndt. It was not known to me that Arndt supposedly made antisemitic statements. I only know that occasionally he described Judaism as the Protestantism of the Ancient World and Hellenism as the Catholicism of that period.

Yours etc.

(Dr.) WALTER OSTWALD.

London.

FRIEDRICH BURSCHELL

Sir,—May I add a little to PEM's obituary of Friedrich Burschell? During the Czechoslovak crisis Burschell—then with his wife, the actress Fritta Brod, in Prague — persuaded Thomas Mann to lend his name and patronage to an organisation of German intellectuals in exile, the 'Thomas-Mann-Gesellschaft'. It was this group which after the Munich Agreement, succeeded in obtaining 100 British visas for those exiles in Czechoslovakia who, as active anti-Nazis and/or Jews, were in particular danger. Burschell, assisted by Wilhelm Sternfeld, achieved this success with the help of British sympathisers who made the situation clear to the Home Office; guarantees for the members of the Thomas Mann group were

generously given by colleagues from the National Union of Journalists and the English P.E.N. Centre.

Last year, Friedrich Burschell recalled on German television the days of the 1918 revolution when he acted as the adjutant of Bavaria's first republican prime minister, Kurt Eisner, who was assassinated in 1919.

Burschell was the authority on Jean Paul, whose works he edited and commented. His last volume, which he published at the age of 79, was a splendid Schiller biography (Rowohlt).

Yours etc.

EGON LARSEN

London, June, 1970.

DR. HERMANN VOGELSTEIN

Sir,—Having been for many years a member of the "Vorstand" and of the "Gemeindevertretung" of the Breslau Jewish Community and also the last chairman of the "Religiös-Liberale Verein der Breslauer Synagogengemeinde", I had the good fortune of getting to know Dr. Vogelstein very well. He was one of the few men I met in my long life who made a great impression on me. It is true: he was a fighter fighting for his ideals, for Jewish Liberalism, and until 1933 he was opposed to the Zionist movement in Germany, probably in conformity with the majority of his congregation.

Dr. Vogelstein showed his courage when his synagogue was in flames, and he was only prevented by force from entering the burning building in order to save the scrolls. He was a real "Seelsorger", and on the occasion of the 100th anniversary of his birth, the surviving old people who used to attend the services in the so-called New Synagogue in Breslau will remember with gratitude that for nearly 20 years we had a rabbi the stature of Hermann Vogelstein.

May I also add to Dr. Neufeld's article that, in co-operation with Ismar Elbogen and Caesar Seligmann, Hermann Vogelstein edited the prayer book which became known as the "Liberale Einheitsgebetbuch"; it was published on behalf of the "Liberale Kultus-Ausschuss des Preussischen Landesverbandes jüdischer Gemeinden."

Yours, etc.

(Dr.) P. ROSTEN

(formerly Rosenstein)

London, N.W.2.

JERUSALEM YESHIVAH COURSES

A Summer Vacation Yeshivah Course for students aged 18-24, at present held in Jerusalem, is to be followed in the autumn by a one-year and a two-year course. Particulars may be obtained from: Rabbi B. Horovitz, c/o Central Synagogue, Heywood Street, Manchester 8. Rabbi Horovitz is chaplain to the Jewish students of Manchester and Salford Universities.

Obituary

DR. MARTIN LEVY

It is learned with deep regret that Dr. Martin Levy (Leicester) passed away on May 20. He was actively associated with the AJR since its inception, first as chairman of the AJR Leicester Group, and later, when local activities were disbanded, as representative of the Leicester members on the Board. In this capacity he was a regular visitor to the annual London Board meetings. Deeply rooted in the best traditions of what was once German Jewry, he followed up the discussions with keen interest and often also contributed to them.

Prior to his immigration, Dr. Levy was a practising lawyer in Cologne. Without forgetting the happenings of the past, he retained a deep attachment to his home town up to the end. He shared his widespread interests in the values of European culture with his wife, a teacher by profession. At the same time he was a deeply religious Jew, combining his own loyalty to orthodoxy with tolerance towards those who did not adhere to the same principles. An upright and amiable personality with a strong, Rhenish sense of humour, he will be remembered with gratitude and affection by all who knew him. We extend our sincerest sympathy to his widow and the other members of his family.

W.R.

MARGARET LEISCHNER

The designer, Margaret Leischner, who recently passed away, was for 15 years head of the weaving department of the Royal College of Art. She was born in Dresden 63 years ago, studied woven textiles at the Bauhaus and came to this country in the early 1930s. Only a few weeks before she died she received the honour of Royal Designer for Industry.

HEINE MEMORIAL ON THE LORELEI ROCK?

Whenever with binoculars and cameras at the ready passengers on Rhine steamers pass the Lorelei rock they are gravely disappointed as they cannot detect any trace of the "finest of maidens" whom Heine's song made world-famous. The Städtische Verkehrsamt St. Goarshausen has appealed to the public to take part in a competition ending on October 15, to decide whether or not a statue of the maiden or some other memorial should be erected on the Lorelei rock.

The story managed to penetrate the Miscellany Column of *The Guardian* where the question was asked: "What about a statue of Heinrich Heine, the poet, who immortalised the Lorelei? Heine has still no monument on the 'Free Rhine' of which he claimed to be the still freer son."

F.H.

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