

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Erwin Rosenthal (Cambridge)

A CHRISTIAN-JEWISH DIALOGUE

Christian-Jewish co-operation has been the concern of German Catholics and Protestants for many years and has found eloquent expression in a surprisingly large number of publications, conferences and study weeks. The impact of Auschwitz and the inadequate declaration by the Second Vatican Council on the Jews only account to some extent for the serious attempt by responsible Christians at "making good" through seeking a better, objective and just understanding of Jews and Judaism. For, it is not simply a question of moral "restitution"; it is their realisation that the Christian faith must today recognise its roots in Judaism, acknowledge its debt to its source and draw the necessary conclusions from the fact that Jesus was born a Jew and was at home in the Judaism of his time even though as the Christ (Messiah) of the Christian dogma—based on the Gospels, Paul and the Church Fathers—he went beyond Judaism. These Christian contemporaries strive to bridge the gulf that separated Christians far too long from the Jewish people whose election through divine revelation must in their view be acknowledged as still valid today. This spiritual need also reflects the shame felt over the roots of anti-semitism in Christian theology and consequently over the persecution of the Jews and the misunderstanding of Judaism.

A Breakthrough

A recent publication* represents a real breakthrough in that Catholic and Protestant theologians frankly admit Christian guilt and seriously endeavour to get to know and understand the independent continuing value of Judaism as such in the conviction that Judaism is relevant to their own faith today and tomorrow. The Hebraisation of contemporary Christianity has become a burning issue. This explains their interest in contemporary Judaism and their desire for a real encounter and meeting of minds. It also accounts for the topical, practical nature of "The Jewish Power of Hope and Christian Faith" which pervades the book. The Christian contributors write as committed believers with commendable, rare scholarly objectivity and integrity enabling them to achieve new insights which they want to see applied not only in the Christian-Jewish dialogue, but also in the thought and experience of a truly Christian faith in our time. Gone is the time—at least for them and those who think like them—when Judaism was considered dead wood supplanted by a superior Christianity, when disputations were forced upon a harassed, persecuted Jewry by the Church triumphant. Today, dialogue takes

their place as an encounter of equals. That the initiative should be taken by Christians is natural and proper, as is a certain reluctance on the part of the Jews who actively co-operate only in small numbers.

The equality and permanent value of Judaism are stressed throughout. It finds forceful expression in Dr. Strolz's important introduction which sets the tone for a penetrating analysis of the debt which Jesus and Christianity owe to Judaism, specially to Biblical Judaism, by F. W. Marquardt, J. Blank, Gabriele Dietrich and W. P. Eckert. Another significant feature of the book is the lively interest shown in modern interpreters of Judaism like Hermann Cohen, Franz Rosenzweig, Leo Baeck and especially Martin Buber.

Common Heritage

Dr. Strolz demands a special declaration on the Jews whom the Vatican Council only mentioned after Buddhism and Islam and regrets that its declaration ignores the religious experience, based on the Bible common to Jews and Christians, and does not recognise Jewish self-understanding from its own history of faith nor explicitly admits Christian antisemitism. He insists on the "insoluble links" between Christian teaching and the Jewish heritage and on account being taken of contemporary Judaism in Israel and in the Diaspora. The Christian must realise that "the gifts and calling of God" (Romans 11, 29) still apply to post-Biblical Judaism down to Auschwitz and the establishment of the State of Israel. He and the contributors "are linked in the conviction that the Christians as descendants of Abraham (Romans 11, 1) must rediscover the Jewish power of hope if their faith is to radiate a living historical awareness" (p. 12).

The first contribution by the present reviewer "Vom geschichtlichen Fortleben des Judentums" starts from the Biblical foundation on which the historical continuity and survival of Judaism and the Jews rest and which furnishes in Messianism the hope of redemption buttressed by the longing for Zion. The close link between Torah, people and land of Israel has always been solace, inspired hope and has given the Jew the power to wait and work for the messianic fulfilment of the kingdom of God for all mankind on this earth.

Marquardt's "Gottes Bundestreue und die biblischen Landverheissungen" not only shows deep sympathy and understanding for the connection between covenant and land, but in a positive evaluation of Buber — interestingly complementing Rosenthal—stresses the historical consciousness of the Jewish people through at-

tachment to the land as a postulate of the religion of Israel. He breaks new ground when he explains the estrangement of Christianity from the land of Israel as the consequence of the refusal of the early Christians to defend it in the national crises of 66-70 and 132-5. Where Paul saw the "end of the Law" in Jesus, the Christ, Matthew and Luke speak of the "end of Israel" as a punishment for the rejection of Jesus. This changed the Christian understanding of the "Old" Testament; the concrete relationship of the Jew to the land (of the covenant and the prophetic messianic promise) underwent in the Christian a spiritualisation which resulted in a theological antisemitism. For Marquardt Israel belongs to the land, for, "God's ownership (of the land) drove Baal, but never Israel out of the land". Equally fruitful and new is his reading of the New Testament as showing a positive relationship to the "land-theology": he sees in Jesus "the son of God and a true Jew in one". In him the unique relationship between God and the Jews has been made manifest before all the world, yet the promise of the land to the Jews stands. *Emunah* as God's fidelity and Israel's loyalty must be realised in the State of Israel not only religiously, but also politically.

After Auschwitz

The Protestant Marquardt is followed by the Catholic Joseph Blank in "Das Mysterium Israel" who "attempts . . . to comprehend the massacre of the Jews during the Nazi time as a call to a searching new rethinking". Israel is and remains a reality to which Christ brought the Christians near so that "the cause of Israel . . . is our own cause". He asks: "Where have we to search for 'the face of God after Auschwitz'" (deliberately choosing Dr. Maybaum's book-title in appreciation of the questions therein asked)? "Is it the face which is revealed unto us in the crucified Jesus of Nazareth? Or is it the shapeless face of the uncounted nameless of whom Nelly Sachs speaks?" Although what separates Christian from Jew is still the question of the Messiah, he deems it imperative to talk to each other, to talk better with one another. The question "why did the majority of Jews reject the Messiahship of Jesus?" is for him an open question, a secret which he links with three main concepts of the Bible: the election of Israel, the covenant, and the divine kingship of God.

He "can find nothing in Jesus himself that contradicts in principle Jewish thinking", yet acknowledges that his "but I say unto you" shows a break with Jewish tradition. From the persecution of the Jews throughout history, including the Nazi crimes, he concludes that the Christians were far from a society which could be considered the kingdom of God on earth. The Jews wait for redemption, for them the world is not yet perfect; they "lay bare the sore spots of this aeon" and, therefore, cause disquiet among

Continued on page 2, column 1

* *Jüdische Hoffnungskraft und christlicher Glaube*. Ed. Walter Strolz. Herder-Freiburg. Barcelona. London. 1971. pp. 279. Kartoniert DM 30.

A CHRISTIAN-JEWISH DIALOGUE

Continued from page 1

the Christians. He says: "The Jewish criticism of the existing world receives its strength from the gentle messianic hope which secretly moves them".

Prophets and Revolutionaries

Gabriele Dietrich's chapter "Das jüdisch-prophetische Erbe in den neueren revolutionären Bewegungen" is, in a sense, perhaps the most important contribution to the Jewish-Christian encounter on a non-theological level in contrast to Marquardt and Blank. She considers the ethical and social teaching of the prophets as relevant to the secular revolutionary movement. She expects from a confrontation of Judaism and of modern revolutionary movements a better understanding, especially among the New Left with its anti-Israel stance. Her review of Jewish participation in the socialist movement, both of individuals and of the *Bund* whose class situation is clearly related to their Judaism, is a penetrating contribution to this much written about and discussed question. Of the—more effective—Jewish internationalists she says that their loyalty to world revolution made them flee from their Judaism and from those who defamed them; yet although throwing their Judaism overboard they still remained "Jews in exile". Her section "Secularisation—Marxist and Prophetic Critique of Religion" is particularly valuable through her telling criticism of Karl Marx' mistaken attitude to religion, especially to Judaism. In it she displays a profound appreciation of the Bible paralleled by a close philosophical argument. For her Karl Kautsky's statement—"We are not completely out of the Middle Ages as long as Judaism exists among us. The sooner it disappears the better it is for society and the Jews themselves"—is an attitude still found today, only "clothed in the slogan of anti-Zionism". In "Jewish Socialism" Gabriele Dietrich brilliantly characterises Moses Hess, Ber Borochov, the Kibbutz-movement and finally Buber's contribution to "utopian" Socialism. For her, the Jewish prophetic structure is relevant for the implementation of Socialism. Hence she commends to the young Left in Germany with its incomplete knowledge to study the roots of prophetic revolutionary impetus, convinced that "to ask for such roots . . . could be a part of the process of restitution necessary in history".

The last contribution by the Dominican Dr. Willehad Paul Eckert, "Jüdisch-christlicher Dialog heute", is a model of objectivity, clarity and perception coming, as it does, from a dedicated worker for mutual understanding, well known by his writings and his editorship of

Emuna Horizonte. A historical survey of the Jewish-Christian "dialogue" brings out well the very gradual change in the Christian attitude to Judaism. For him the many misunderstandings which he fully discusses—among them the controversy between Max Dienemann and Erich Przywara—explain the reluctance of present-day Jews to take part in an encounter as equals. But he notes the change brought about not least by National Socialist antisemitism, because "the Christians had to experience that they themselves were affected through this hatred of the Jews. . . . The National Socialists knew why they attacked in the Jews at the same time the 'Jewish spirit' of Christianity". He draws this conclusion from this: "It is, therefore, not too audacious to dare the assumption that in Auschwitz the Jews have also borne the burden of the Christians", and he adds to this percipient statement: "This idea cannot contain any consolation", but "persecution and suffering still make it difficult for many Jews to believe in the sincerity of the preparedness of the Christians for a dialogue". He clearly recognises that Jews cannot acknowledge Jesus as their promised Messiah, but insists that both Jews and Christians must testify to the same God before the nations. To indicate the rising readiness for a real partnership between Jews and Christians in present-day Germany Eckert quotes the Bishop of Strassburg saying in 1964: "Not only the Jews of the Old Covenant, also the Jews of today deserve our high esteem because they are still today the living witnesses of Biblical tradition. . . ." He is convinced that "a Hebraisation of Christianity is the command of the hour" and pleads for the common reading and study of Scripture since the Jewish testimonies must be understood in their own context and not simply as witnesses for Christ and Christianity. Christians must discover authentic Judaism, and Christianity should be understood from its roots in Judaism, not Judaism from Christian positions.

This is a timely, important book. It may well only represent a minority, but from my own experience I would add, a growing minority. An English translation would make a valuable contribution to better Jewish-Christian understanding in this country. The book is also a challenge to us Jews to think afresh what Judaism means to us and what it demands of us today. I know of no other similar publication which takes Judaism so seriously in itself and so relevant for Christianity. Perhaps it might help to overcome our reluctance to take part in a real encounter as equals and thus increase our and our Christian partners' knowledge and understanding of each other.

GERMANY AND AUSTRIA

LUFTHANSA HIJACKING

A spokesman of the "Organisation of Victims of Zionist Occupation", the group responsible for the hijacking of a Lufthansa jumbo jet to Aden recently, in an interview with a West German daily newspaper threatened that Arab terrorists are planning to hijack more of the country's aircraft. He declared that the hijackings should be understood in the context of development aid because the West German Government had paid enormous sums of money to Israel, but had given nothing to the people of Palestine.

The Aden (Yemen) Government is reported to have stated that while opposed to hijacking in principle it sympathised with the hijackers in this instance because it also condemned both American "support of Zionism" and West German "anti-Palestine policy".

According to well-informed sources, the five hijackers were junior Egyptian intelligence officers who had been seconded to Aden by the section of the general intelligence organisation in Egypt formerly headed by Sami Sharaf, now serving a life sentence in Cairo for conspiring to overthrow President Sadat. The officers were ordered by the new chief of Egyptian intelligence to return to Egypt, which would have meant their dismissal on arrival in Cairo. They prevailed on the Aden Government to request the Egyptian authorities to allow them to stay on, and arranged the hijacking to obtain enough money for their keep in Aden, with plenty over for their hosts. The West German Government paid a ransom of £2 million for the airliner and its crew.

AUSTRIAN PARLIAMENT

Antisemitic Incident

When the Chancellor in the Austrian Parliament announced the names of people who would build a United Nations documentary centre in Vienna, two members of the People's Party interrupted shouting "all Jews". The Chancellor immediately protested and the party chairman later apologised, dissociating the party from the outburst and stating that the two M.P.s would face disciplinary proceedings.

WAR CRIMINALS

Dutch Say "No" to Release

The Dutch Second Chamber approved by 85 votes to 61 a Socialist motion urging the Government not to release the last three Nazi war criminals still serving sentences in Holland. The motion as approved "seriously recommends" to the Government that it should not carry out its "provisional decision" to free the three war criminals who have been in gaol for 27 years. They are Joseph Kotaella, 63, former chief of Amersfoort concentration camp in Holland; Ferdinand Aus der Fuenten, 72; and Franz Fischer, whose death sentences after the Second World War were commuted to life imprisonment.

Hundreds of young Jews and former concentration camp inmates and Resistance fighters demonstrated outside Parliament against the Government's plans to free the war criminals. Holland's Orthodox, Sephardi and Liberal Jewish communities sent a joint telegram to Parliament opposing the release.

A mounting tide of protest by Jewish, Resistance and other organisations culminated with a march in Amsterdam joined by 46,000 demonstrators. Influenced by the mass protests, most of the Dutch newspapers came out strongly against release, the "Nieuw Israelitisch Weekblad" commenting that the war criminals were detained as symbols of justice and not for reasons of revenge.

Under the impact of the vigorous protest campaign the Dutch Cabinet has abandoned its "provisional" plans to release the three war criminals.

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HOME NEWS ANGLO-JUDAICA

"MEIN KAMPF" DANGER

In a sermon at the Marble Arch Synagogue the minister, Rabbi Maurice Unterman, attacked the Board of Deputies on the forthcoming paperback edition of Hitler's "Mein Kampf". He castigated the lay leaders whose representation to Hutchinson, the publishers, had resulted merely in upgrading the cost of the book from £1.25 to £2.

Also attacking the publishers, Rabbi Unterman said that the publication of "this obscene book is a callous betrayal of all those who fought and died so that Hitlerism may perish for all time".

UK ATTITUDE ON SYRIA

Replying to Lord Hoy, who called for a statement about the position of Jews in Syria, Earl Ferrers in a carefully worded statement said: "The results of the inquiries which have been set in motion are not such as would justify specific and authoritative comment on the position of Jews in Syria." Earl Ferrers said that investigations had been carried out with regard to the treatment of Jews in Syria, but the Government considered that "it would be inappropriate for them to intervene, at least at present, over the matter". Britain had no diplomatic relations with the Syrian Government; none of the Jews in Syria was a British subject and "our information does not indicate any policy of sustained or consistent violent persecution by the Syrian authorities of the Jewish community in Syria".

Lord Janner urged the Government to make further inquiries and to intervene if they were provided with material which would justify an intervention. MPs are understood to be examining the Government's position as explained in the Lords and it is possible that further questions will be put down in an effort to provoke an intervention by Britain.

AWARD TO DR. F. H. KROCH

The scientist and industrialist, Dr. F. H. Kroch (Manchester), has been awarded the honorary degree of Master of Science by the University of Manchester.

Dr. Kroch has been associated with the work of the AJR almost since its inception. It was to a high extent due to his vision and energy that the first home for elderly refugees in Manchester, Morris Feinmann Home, was founded at a time when the funds arising from the heirless Jewish property in Germany were not yet available. Since then, notwithstanding his heavy professional commitments, Dr. Kroch has devoted a great amount of his time to the administration of the Home, keeping an eye both on questions of building and finances and on the personal well-being of the individual residents. As representative of the Manchester AJR members, he is also a member of the AJR Board, and only recently, on the occasion of our latest Board Meeting, he gave a comprehensive and vivid report on the work, so admirably performed by him and his colleagues in Manchester. We extend our heartiest congratulations to our friend, Dr. Kroch.

SECOND GENERATION

Appointment of J.P.

Mr. John Goldsmith (Hitchin) was appointed a J.P. He has been active in local public affairs for a long time and is, among other things, a Borough Councillor and Chairman of the Hitchin Labour Party. Mr. Goldsmith, who is 42 and holds a senior position with the Overseas Department of Midland Bank, is the son of Dr. Erna Goldschmidt and the late Dr. F. Goldschmidt, Chief Legal Adviser of U.R.O.

FAMINE RELIEF

Grants by C.B.F.

Grants from the Central British Fund will help the American "Joint" to provide relief and feeding programmes for 11,000 school-children and nearly 6,000 aged and handicapped adults in the Moslem countries, 17,000 destitute aged in Rumania and nearly 7,000 elderly people, children and new refugees in France.

REMEMBRANCE OF THE MARTYRS

Meeting on April 9

As readers will have seen from the March issue, this year's meeting in commemoration of the six million martyrs of Nazism will take place on Sunday, April 9, at 3 p.m., at the Cambridge Theatre, Earlham Street, London, W.C.2. The guest speakers will be Lord Maybray-King (formerly Speaker of the House of Commons) and H.E. The Israeli Ambassador. Among the other speakers will, for the first time, be a member of the younger generation, Miss Naomi Freedman, prize-winner of the Ajax Lionel Rose Speaking Competition, 1971. There will also be readings from literature and recitals of ghetto songs.

The AJR is one of the sponsoring organisations of the function, and it is earnestly hoped that many of our members will attend. Admission is free. Reserved seats may be ordered from the World Jewish Congress (British Section), 55 New Cavendish Street, London, W1M 8BT (Tel.: 01-935 0335/9).

LOTTIE REIZENSTEIN EXHIBITION

The studio of Lottie Reizenstein at 13 College Court, College Crescent, Swiss Cottage, will be open to visitors on Sunday, April 16, from 11 a.m. to 9 p.m., and on Monday, April 17, from 3 p.m. to 8 p.m. There will be some 60 paintings and watercolours of hers on view. As readers know, Lottie Reizenstein, who was born in Nuernberg, has exhibited extensively in the West End. The "Open Studio" is sponsored by the Ben Uri Art Society.

AJR CLUB BRING AND BUY SALE

The power cuts did not stop 252 guests from coming to the Bring and Buy Sale on the occasion of the 16th birthday of the AJR Club. The stalls looked most attractive, thanks to the generosity of the many donors. The 20 salesladies were kept busy with brisk buying, even by candlelight.

Our thanks are not only extended to the donors and all the helping hands, but especially to the organiser, Mrs. Hertha Gelhar, who, since the beginning of the winter, managed to sort out the continuous influx of gifts with untiring vigour and efficiency. The proceeds amounted to £343 and will be put at the disposal of the Gertrud Schachne Fund and of the Ahawa Children's Home in Israel.

M. JACOBY

CANDLES FROM ISRAEL

During the miners' strike and the power crisis in the country, tons of Israeli candles were sent from Israel to London in response to urgent requests from British wholesalers. "Menorah," a candle company founded by British settlers, sent the candles originally intended for use by Israelis on Sabbath.

With acknowledgement to the news service of the Jewish Chronicle.

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Hebrew Teachers

The National Union of Hebrew Teachers held its 28th annual meeting at the Lubavitch school in Stamford Hill. Its hon. life president, Miss Beatrice Barwell, in her speech criticised the union for not being forceful enough in its attempts to gain greater recognition in the community as a professional body. The retiring life president, Rabbi Israel Cohen, in his annual report also said that, at practically all levels of communal discussion, the union had continued to be ignored and had taken this "lying down."

Classes in Israel

Following discussions between Chief Rabbi Jakobovits and educationists in Israel, pupils from Jewish day schools in this country may move to Israel for up to a year. Entire classes are envisaged as going for a year to a kibbutz, and there are schemes for a two-month Hebrew course and a four-month period with Israeli families. The cost per child is expected to be about £650 for one year, £440 for six months and £200 for two months. A proportion of the cost will probably be met by the Chief Rabbi's educational development trust and from other sources.

Other proposals include a scheme whereby Israeli trainee teachers would spend their fourth year of study at British schools and non-Jewish teachers at Jewish schools here would spend some time at the Hebrew University.

Rabbi Apple Leaving

Melbourne-born Rabbi Raymond Apple, who has been minister at the Hampstead Synagogue since 1965, is leaving in October to become chief minister of the Great Synagogue in Sydney, Australia. Rabbi Apple said that he is not happy about the future of the United Synagogue ministry if present conditions remain unchanged and is dissatisfied with the present scope and status of US ministers. He accepted his new post because it offered more attractions than any higher post he could have obtained in Britain.

Carmel College

Lt.-Col. Peter Davis, a former marine officer retired from active service in December after over 29 years in the Navy, has been appointed senior bursar at Carmel College, with overall responsibility for non-educational matters.

Manchester Youth Closure

The Manchester communal council requested a grant towards the maintenance of Manchester's youth officer from the Chief Rabbi's £10 million education scheme. Dr. Jakobovits in refusing this pointed out that the scheme was limited to aiding the development of Jewish education, specifically Jewish day schools. The Manchester Communal Council has stated that they cannot carry on their youth department unless they receive £2,500.

Duke of Edinburgh at Function

On June 28 the Duke of Edinburgh will attend a fund-raising function in Manchester in aid of the local Jewish Homes for the Aged. He will spend a little time at the Home, where he will have an opportunity of meeting some of the residents.

No Votes for Women

The annual meeting of the Bournemouth Hebrew Congregation opposed a second attempt to get votes for women members and their right to speak at general meetings. Mr. Herbert Newman's resolution to that effect was strenuously opposed by the congregation's retiring president, Mr. Harry Ellis, and Councillor Michael Filer.

NEWS FROM ABROAD

UNITED STATES

The "Jewish Vote"

The Presidential elections are on November 7 this year. The Jews of the U.S.A. make up only about 2.9 per cent of the total population. However, the Jewish vote where it is most numerous in the industrialised and urbanised States, can be important because of the American system of electing a President by an electoral college which gives relative weight in the 50 States according to their populations.

The primaries, through which candidates are selected, is already under way. In Florida, which has 14 votes in the electoral college, Miami with its large Jewish population makes the Jewish vote sought after. In New York City with its racial tensions Jews would withhold their vote from a candidate regarded as having acted prejudicially to Jewish interests.

In 1968 a total of 43.4 per cent votes were cast for Mr. Nixon and 42.7 per cent for Mr. Hubert Humphreys, with the remaining 13.9 per cent for Mr. George C. Wallace, the Independent. With such a narrow majority, the small Jewish vote could be decisive.

Another Defence Organisation

A newly formed National Jewish Community Security Council has been joined by a hundred rabbis and by middle-class Jewish businessmen, housewives and professional people. The N.J.C.S.C. came into existence after many Forest Hills residents protested at the siting of the low-income housing project in the district. The members are concerned at pressure exerted by Negroes seeking new housing and jobs, frequently they feel at the expense of the Jewish community.

The organisation aims at shifting "Jewish organisational activities to becoming more actively engaged and sensitised towards the Jewish grassroots". It also aims at the elimination of quota systems in schools, the civil service and job questionnaires. Jewish professors have been threatened by displacement by Negro teachers and black studies programmes. As Rabbi Wolfe Kelman, the executive head of the Rabbinical Assembly, who is a member of the N.J.C.S.C. board, declared: "I shall continue to fight for any Black getting jobs. I'll even go to gaol for them, providing such jobs are based on the merit not the quota system."

Committee Against Nazism

A student at Hofstra University on Long Island displayed a swastika and inserted two advertisements in the university newspapers. One advertisement solicited membership for the National Socialist White People's Party (the successor in Arlington, Virginia, to the late George Lincoln Rockwell's American Nazi Party). The other advertisement was headed "Hitler was Right". David Kerr, the 21-year-old student, in 1969 took part in the antisemitic campaign of the National Renaissance Party.

In reply to these activities, teaching staff at the university joined students, Jewish and non-Jewish, to form "The Ad Hoc Committee Against Nazism and for Humanism".

Mosley in America

Sir Oswald Mosley visited the States to promote the publication of his autobiography "My Life" on radio, television and in the press. The American Immigration Department was sharply criticised by B'nai B'rith's Anti-Defamation League for granting a visa to the former British fascist leader.

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Arrests of J.D.L.

Two leading members of the Jewish Defence League were in New York each sentenced to three months' imprisonment for trespassing in the offices of the New York Board of Rabbis in April last year. Fourteen J.D.L. members were fined a total of about £850 on the same charges. Members of the staff of the New York Board of Rabbis complained that they were "terrorised" and that furniture was wrecked when the J.D.L. members entered their offices.

Low-Income Housing Controversy

The controversy among residents of Forest Hills in New York about the construction of 840 low-income flats in the area continues.

The New York State has before it Bills calling on the city board of estimates to reassess the Forest Hills housing project and provide for a referendum on it as well as for future projects of a similar kind.

Woman Head of A.J.C.

Mrs. Naomi Levine, a lawyer, has been appointed director of the American Jewish Congress in succession to Mr. Will Maslow. She is the first woman to become the executive head of an important American Jewish organisation.

"Joint" Work Curtailed

Because of the devaluation of the American dollar, the relief services of the American Joint Distribution Committee may be severely curtailed. The "Joint's" operational costs in Europe, North Africa and other areas is expected to increase by about £231,000 over the expenditure of nearly £10 million planned for 1972.

New Yiddish Journal

A ten-page Yiddish weekly newspaper, the *Algemeiner National Journal*, has been launched by Mr. Gershon Jacobson, former editor of the *Jewish Day-Morning Journal* which closed in December after 57 years.

At a luncheon in New York given by the American Jewish Public Relations Society, tributes were paid to the *Jewish Chronicle* which, it was stated, was "the best in the world and read by the leaders of world Jewry".

CARACAS PLEA

Leading Latin American jurists attended a Forum for the Analysis of the Jewish Minority in the Soviet Union held in Caracas. Unanimous approval was given to a plea to the Moscow Government to grant its Jewish citizens full cultural freedom as well as the right to leave the Soviet Union if they wished. The jurists also called on the Soviet Union to apply its own legislation against anti-semitism.

AUSTRALIAN NAZIS

The increased activities of neo-Nazis in Australia has been spotlighted by spokesmen for Aboriginal rights, who have criticised the reported failure of the Federal Government to screen white immigrants in order to bar racialists. A Nazi group in Melbourne has distributed literature supporting the White Australia policy and apartheid. The group has also painted swastikas and slogans in prominent places attacking Vietnam moratorium sympathisers.

INDIA HONOURS GENERAL

Major-General J. F. K. Jacobs, the second-in-command of the Indian forces which captured East Pakistan (Bangladesh) during the Pakistan-Indian War in December, was decorated by President Giri of India at a special investiture in the President's palace in Delhi.

FASCIST SPREAD

The American Jewish Committee has stated in a report that continued political unrest in Italy could foster neo-fascism or neo-Nazism in Western Europe in spite of ultra-right-wing defeats in West Germany, Austria, Britain and France. The A.J.C. says that "the impressive voting and psychological gains of the Italian Social Movement (M.S.I.) . . . could adversely affect the democratic trend in Western Europe by encouraging other Right-wing groups".

In South Africa, a branch of the M.S.I. has been opened, and several hundred members have already been recruited, most of them former Italian prisoners-of-war who remained in South Africa after the Second World War. Their leader, Roberto Ascani, said that the aim of the party was to recruit support for the parent party in Italy, to undertake welfare work among Italian immigrants, to help counter Communist influence in Africa and to explain apartheid to Italians settling in South Africa. Declaring that the party was certainly not against Jews as long as they are anti-Communists, he said that fascists did not bully people "we try to persuade them. . . . Mind you, if we had another Hitler today, I think the world would be a better place". According to returns made available to the South African Jewish Board of Deputies, there are 117,990 Jews living in South Africa today—an increase of 3,489 in ten years.

NO EXTRADITION FOR EX-NAZI

It is unlikely that France will be able to achieve the extradition from Bolivia of Klaus Altmann, suspected of being Klaus Barbie, the wartime Gestapo chief in Lyons.

Altmann, a naturalised Bolivian businessman, denies that he is Barbie but admits to having served as an officer in the German S.S. He has been living in hiding under police protection in La Paz, Bolivia, since returning from Peru to avoid extradition by France.

JUDAISM AND THE POPE

A copy of the 16-volume *Encyclopedia Judaica* was presented to Pope Paul VI in Rome in the course of a private audience with Mr. Chaim Herzog, the chairman of the Jerusalem company which published the work. A Vatican statement expressing the Pope's thanks for the gift spoke of the cultural achievements of the Jewish people and the ties uniting the Roman Catholic Church with the Biblical tradition. The Pope also recalled the terrible sufferings of the Jews during the Second World War.

Mr. Herzog at a press conference stated that the decision to present the Pope with the encyclopedia was taken in consideration of the new atmosphere between the Catholic Church and the Jewish people.

MADRID DESECRATION

Right-wing extremists desecrated the Madrid Synagogue, opened in December 1968 as the first formal Jewish house of worship in Spain since the 1492 Expulsion. The walls were smeared with antisemitic and other slogans. This desecration is one of the worst antisemitic outrages in Spain for many years.

An extremist Right-wing defence organisation, similar to the group which carried out the synagogue outrage, was responsible for the destruction of Picasso drawings at an exhibition in a private Madrid gallery to mark the artist's 90th birthday.

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JEWISH LAWYERS IN GERMANY

A Centenary Publication

To mark the centenary of the foundation of the German Lawyers' Association (DAV), Dr. Fritz Ostler, Munich, wrote a history of the Association, published under the title "Die deutschen Rechtsanwalte 1871-1971" by W. Ellinghaus & Co. (Essen).

The subject matter of the book is dealt with in five chronological sections: Empire, First World War, Weimar Republic, Nazi Period and The Last 25 Years. The comparatively large number of Jewish jurists in Germany, particularly in Berlin, expressed themselves *inter alia* in their participation in the professional organisations. In this connection Ostler stated that at the beginning of 1933 eleven Jewish lawyers served on the 25-strong DAV executive board, among them Hachenburg and Heilberg in the capacity of vice-presidents. This active co-operation in this non-profit-making professional organisation came to an abrupt and violent end in 1933.

Dr. Max Hachenburg from Mannheim, commentator of the Handelsgesetzbuch and the G.m.b.H.-Gesetz, became early in his life a member of the DAV Committee dealing with Problems of the Civil and Commercial Law. Moreover "Juristische Rundschau" and "Juristische Wochenschrift" were looked after by him for 22 years. He emigrated and died in 1951 at Berkeley, California.

Justizrat Adolf Heilberg started working as a lawyer in Breslau in 1883; he became a member of the local chamber of lawyers in 1899 and its chairman in 1922. From 1928 onwards he was honorary chairman of the DAV where he was given the flattering nickname "Nathan der Weise" when working as chairman of the Civil Procedure committee. He died in 1936, aged 78, from the after-effects of an accident.

Dr. Martin Drucker, advocate at the Reichsgericht in Leipzig and sometime DAV president, headed the DAV Penal Law committee. Dr. Ernst Wolff, a grandson of the former Reichsgerichtspräsident, Eduard von Simson, was chairman of the Berlin chamber of lawyers as well as of the Association of Lawyers' Chambers Executives of Germany from 1929 onwards. As a so-called "non-Aryan" he was forced to emigrate; he returned from England to Germany and from 1949 until his death he was President of the Supreme Court in the British Occupation Zone at Cologne.

Among those who faithfully served their professional organisations in Berlin in the most diverse spheres and in various capacities were: Geheimrat Dr. Eugen Fuchs (1856-1923); Justizraete Dr. Albert Pinner (1857-1933) and Dr. Julius Magnus who perished in Theresienstadt in 1944; and Moritz Stranz (1867-1932). Fuchs, who was well-known as a specialist in property law, was one of the spiritual leaders of the "Central-Verein". Pinner was chairman of the Berlin Lawyers' Society. Magnus, for many years the heart and soul of "Juristische Wochenschrift", was a member of the DAV Executive and Stranz, the outstanding commercial and exchange law expert, always advocated the strengthening of the lawyers' profession at lawyers' congresses.

The following are also singled out as representatives of the considerable number of Jewish lawyers who meritoriously worked for their profession: Max Friedlaender (Munich), commentator of the orders on the advocates'

profession and on fees for advocates; Justizrat Goldschmidt, Breslau, expert on questions relating to simultaneous admission to municipal and regional courts and Hugo Neumann, advocate at the Berlin Supreme Court (Kammergericht) and editor of "Juristische Wochenschrift" who died in 1915.

Call for Comprehensive Assessment

Two really good and informative expositions of the persecution of Jewish jurists in Germany by National-Socialism are available to date. One by Oberlandesgerichtsrat Dr. Horst Goeppinger, Stuttgart, refers to the entire former German Reich and was published in 1963; the other, shorter one, by Landesgerichtspräsident (retrd.) Alfred Marx, Stuttgart, examines the fate of the Jewish jurists in Wuerttemberg and was published in 1965. No noteworthy comprehensive literature on Jewish jurists in Germany—without limitation as to time and place—exists at the moment. Dr. Robert M. W. Kempner, a lawyer and an eager and versatile journalist, always full of ideas and suggestions, made a contribution to this subject, which was rich in material and data but not entirely free of errors, in "Recht und Politik—Vierteljahresshefte fuer Rechts- und Verwaltungspolitik", Berlin 1971/73. In his introduction he pointed out that he intended his contribution to be the beginning of a comprehensive examination of this complex issue. He spanned a period ranging from Gabriel Riesser to the present and divided the immense, but only allusively treated, material into these parts: Jews as High Court Judges and Legal Civil Servants during the Empire Period; Jewish jurists in the time of the Weimar Republic (Judiciary and Administration; University Professors, Lawyers and Parliamentarians) and the situation since 1945. The roughly 175 names quoted by Kempner represent only a fraction of the total circle of persons of interest in the context.

ORIGIN OF DARMSTADT HAGGADAH

The history of the famous illuminated Darmstadt Haggadah (written in 1420) is traced back in a brochure by Dr. Ludwig Rosenthal (Guatemala, formerly Frankfurt) published with the help of the Hanauer Geschichtsverein (Hanau, 1971). According to Dr. Rosenthal, the Haggadah was brought to Darmstadt in 1805. Before, it had belonged to the Cologne book and art collector, Baron J. W. Karl Adolph von Huepsch. It is assumed that Baron Huepsch had acquired it in 1788 out of the estate of Heine's great-uncle, Simon van Geldren (born 1720 in Düsseldorf), who dealt in valuable books, especially Hebraica.

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Old Acquaintances

Milestones: Guiseppe Becce, conductor of the Ufa-Palast Orchestra and composer of the music for 2,000 films has celebrated his 95th birthday in Berlin.—Willi Domgraf-Fassbender, former baritone of Berlin's State Opera, is 75 years old.—Willi Rose, the actor and member of the well-known Berlin theatrical family, is 70 years of age.—Carl Ebert is 85. Born in Berlin, where he started as an actor and was twice director of the opera in Charlottenburg, he went voluntarily into exile and, together with Fritz Busch, founded Glyndebourne Opera House.—Austrian actress, Kaethe Gold, who first appeared in "Faust" in Berlin, is 65 years old.—Actress Franziska Kinz, who is 65, is now living in semi-retirement in Bavaria.

Dateline Berlin: West Berlin is still the biggest German city with 2.1 million inhabitants, though 100,000 citizens have left since 1965.—In the Eastern sector, Walter Felsenstein's Komische Oper has moved from the former Metropol-Theater in Behrenstrasse to the Admiralspalast near Friedrichstrasse station. Its productions of "Fiddler on the Roof" and "Porgy and Bess" are sold out until 1973.—The City of Berlin has already invited 2,500 ex-Berliners to visit their birthplace but 14,000 would still like to come and are on the waiting list.

Obituary: Seventy-one-year-old Bella Fromm Welles, the Berlin society journalist of the twenties, has died in New York.—Moritz Lederer, who ran "Reibar", a Berlin theatre ticket agency for Max Reinhardt, Viktor Barnowsky and Eugen Robert before 1933, has died in Meersburg at the age of 83.—Elsie Cohen, founder-owner of London's Academy cinema, has died in Brighton. The Academy specialised in Continental films until Georg Hoellering took over during the war.

Home News: Lotte Lenya, widow of Kurt Weill who, in 1928, was "Jenny" of the "Dreigroschenoper", was present at the London production of the "Threepenny Opera".—Elisabeth Bergner visited Berlin to star in O'Neill's "Alle Reichtuemer der Welt" at the Renaissance-Theater.—Willi Frischauer's biography of TV personality David Frost has been published by Michael Joseph in London.—Lilli Palmer, who is spending the winter in Malaga, came over to participate in TV's "This is Your Life", featuring Ginette Spanier.—Ken Adam will design the decors for "Sleuth" directed by Joe L. Mankiewicz, with Laurence Olivier and Michael Caine in the cast.

News from Everywhere: Erwin Leiser, of "Mein Kampf" fame, has begun his new film "Alle Kinder dieser Welt" on location in South America, Africa and Asia.—An international congress from October 15 to 19 will be held this year in Duesseldorf, when the city will celebrate the 175th anniversary of the birth of Heinrich Heine.—Peter de Mendelssohn will give a lecture on Thomas Mann and Gerhart Hauptmann at the Bavarian Academy of Arts give a lecture on Thomas Mann and Gerhart in Munich.—Ninety-year-old Asta Nielsen fractured her hip in Copenhagen.

PEM

REMEMBRANCE MEETING
ON APRIL 9

Details on page 3

Herbert Strauss (New York)

LIFE IN NAZI GERMANY

A Recent Assessment

Richard Grunberger's *A Social History of the Third Reich** aims at painting a comprehensive picture of life and leisure during that most catastrophic period of German history. Taking the reader through an exhausting, fact-filled 470 pages and 30 chapters, the author peeks behind the façades of Nazi leaders and followers, shows the accommodations of such institutions as the army, the churches, the civil service, business and labour, peasants and cultural or educational institutions to the corrupting, less-than-absolute, power of Nazism, and passes judgments of various kinds on women, youth, the family, and national health. A final chapter on Jews—surprisingly pale and pedestrian, without the discussion of the concentration camps, deportations, and the holocaust one would expect at this point—appears almost like an afterthought to the book.

The amount of detailed information or short-run reflections the author has managed to gather from his sources is impressive, although a certain portion of this information borders on the coarse and the trivial, at times the tasteless, especially when Nazi "humour" or the "jokes" made by German "public opinion" seem to be selected with an eye to the undergraduate crowd or the buying public. Since Mr. Grunberger has not derived his material exclusively from independent research in the archives—his references list some archives, interviews with Germans, newspaper analysis, in addition to the easily recognizable lines of analysis derived from the secondary literature in the field—and since he has relied on the conceptualizations found in these secondary sources, the book holds no surprises for students of this period. In some areas, in fact, Mr. Grunberger might have expanded his use of secondary literature to advantage. He has failed to quote important secondary works in such areas as labour, living standard, the German army, the NSDAP, the Roehm Putsch, resistance, the churches, to cite merely those where his notes reveal the greatest limitation. We presume then that the book was meant by author and publisher as a popular contribution to the still fascinated public's interest in the Third Reich.

Strictly speaking, the book combines not one but two rather opposite *Ansaetze* commonly used in "social" history. On the one hand, Mr. Grunberger deals with significant aspects of economic and social structure, an approach that has yielded important results for example through the labours of the pioneer Marc Bloch-Febvre school centred around the *Revue*, etc., in France, or by such of his countrymen as Hobsbawm or Thompson. (Mr. Grunberger has used the pioneer study by Franz Neumann, the neo-Marxist labour lawyer, on the Third Reich, an impressive masterpiece affecting research still today, 30 years after its first publication.) On the other hand, Mr. Grunberger has dealt with the "daily life" variety of social history that has found readers ever since Tacitus retailed *la dolce vita* of the Roman imperial set of his times. It is perhaps an unfortunate result of the fact that the author chose to "liven up" his material throughout with "human interest" stories based upon this second style of selection that in many of his chapters the reader searches in vain for more incisive analysis of a structural kind, or of the unifying links between

institutional traditions and the new barbarism that need to be placed at the core of the analysis of Nazi "social history". Mr. Grunberger has no unifying hypothetical framework, an approach that might be defended from a radically empiricist point of view. He does appear to have a barrel-full of preconceptions, however, derived primarily, one surmises, from popularized psychoanalytic lingo, the lore of the culture-personality schools, and from a penchant for interpreting cultural-political or social situations in terms of a pathological individual or national character.

The resulting mixture of styles produces some important positive results. It also has led to serious faults. On the positive side, Mr. Grunberger's technique serves as an ever-timely reminder to those of us who have been dealing professionally with this period over the years, or have retained personal memories over a quarter of a century following the demise of the Third Reich, that the danger of "understanding" the totally abominable and absurd lies in the rationalizing function of "explanations". We need to recapture the inherent vulgarity and inhumanity of the period in its immediate impact, and to pass on our insights to the next generation, but we need to avoid the weary familiarity or the "emotional anesthesia" that sees the trees but loses the contours of the swampy forests in which they grow. Mr. Grunberger's approach, unencumbered by methodological caution, inspired by a revulsion and anger that seem almost like those of the first "shock of recognition" 30 years ago, serves this purpose well. Yet, one wonders, why the important area of the "S.S.-state", the concentration camps, the holocaust and the history of war-time anti-semitism in Germany and outside of the *Grossdeutsche Reich* have not rated the separate treatments they deserve. Is Mr. Grunberger over-impressed by attempts to displace anti-semitism and its results from the central position they need to be placed into (and are being placed into by most scholars) for an understanding of the "social history" of the period? Does he minimize the attempts made by Turner, Schweitzer and others (only Schweitzer is used to some extent in this area) to shed more precise light on the financial links of "business" with pre-1933 Hitler and the post-1933 economic pattern? The author's imprecision tends to obscure many still unresolved problems in areas such as these.

Be that as it may: Mr. Grunberger's attention to the corruption, sexual and financial greed or sexual pathologies of men like Koch, Frank, Bormann, Goebbels or Goering—well documented and popularly known by now—serves its purpose, if that was its purpose to begin with. Yet, the mixture of styles seriously flaws the presentation of institutional behaviour in the Third Reich. The problems are enhanced by the author's failure to introduce more precise periodizations into his basically typological constructions and illustrations. Mr. Grunberger's serious in-

tention to review major areas of this kind of social history has resulted in a panorama of detailed information, from death sentences imposed, health statistics and mortality tables to comment on "Hitler's professors" and the *meshugaz* of *Thingspiele*, on living standards literature, and popular culture. There is much valuable and diligent compilation in these areas. Yet, by immersing institutional behaviour descriptions—and very selectively these patterns are described—in an image of the Third Reich that stresses the coarse and the absurd, Mr. Grunberger loses the essence of Nazi "social history", to wit the success of a public image that played upon the "respectable" hopes and dreams of innocents on all levels and of the institutions with whose segmental traditions they identified. In this manner, the author's very important commitment to humane revulsion turns into a-historical judgments that so permeate the book as to seriously limit its value as an adequate presentation of Nazism in Germany, or of any other variety of fascism anywhere, anytime.

Precisely because the evil was so banal, the courts continued to dispense civil justice. The burgher had his Sunday outing and his *Kaffee und Kuchen*, precisely because the realities of death and catastrophic destruction were so effectively distorted by appeals to past glitter, institutional "honour", even (in the beginning) "positive Christianity" and self-satisfied *Kultur*. Precisely for this kind of Nazi "social history" bishops supported the war, orchestras played, theatres offered shows and operas, the civil service and army generals—not a bright lot in Germany at the time—accepted Nazism or co-operated with it. Professors continued to function, even Jewish representatives hoped to achieve their respective goals by negotiating with the Nazi authorities. Books like Allen's, Mayer's, Peterson's and a number of popular works have represented this most insidious function of "totalitarianism" in concrete action, the conflict of values with manipulation, the segmentalization and Darwinian playing-off of interests and organisations against one another by the "legal" authorities of the Reich.

Compared with what appears to be a serious limitation of the author's perception the rather large number of errors his publishers have allowed to pass unnoticed into print may merely be *Schoenheitsfehler*. A partial list of such errors would include Weissensee (for Bad Wiessee, Roehm's last night); Vienna Library (for Wiener Library); Emmy Sommermann (for Sonnemann); Dobriner Café (for Café Dobrin); Heinrich von Gerlach (for Helmut). It would not have made entrance to the civil service dependent on a doctorate or located the Fischer Verlag in Frankfurt. In addition, more strenuous analysis might have connected many of the intermediate judgments and facts to arrive at a more balanced interpretation of resistance, army-SS links, state-party relationship, political and civil "justice", or the style of Nazi architecture ("Hellenic"!). One hopes that a second edition of the book will lead the author to correct what can be corrected, to avoid confusion among generations of undergraduates who will undoubtedly be assigned readings in this book.

For, with all its faults, and its curiously old-fashioned approach and defective methodology, Mr. Grunberger's book, while unimpressive to specialists or students of the period and of fascism, may indicate the beginning of a synthesis as time erases the memory of the many-headed hydra that was the Third Reich.

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C. C. Aronsfeld

THE ANTISEMITISM OF APPEASEMENT

A generation after the Nazi era it is perhaps no longer the atrocities that excite the greatest attention; there may well be a feeling that we have "supp'd full with horror". The general interest rather centres on the reaction that was shown by "the world" not only to the crimes but to the whole of the Nazi phenomenon, particularly in the crucial years before the crimes were consummated and only the idea and the intention were obvious.

We now know that although Hitler had revealed his plans in "Mein Kampf", few moulders of public opinion took the trouble to read the book and those who did refused to believe it. This was perhaps an all too human failing, for what they were asked to believe was, in terms of the nineteenth-century tradition which still governed this country, literally unbelievable. They did not believe it any more than did many Germans and Jews—except that they were warned by unimpeachable evidence. For however incredible the final consummation must have appeared, the mentality which proclaimed and reiterated the intention was, directly or indirectly, unmistakably conveyed even by the least incredulous observers.

This much is made sufficiently plain in an American scholar's recent book on "The British Press and Germany, 1936-1939" (Oxford; Clarendon Press, 1971. £3.25). It is perhaps a pity Dr. Gannon has not started his story with the last months of 1935, after the Nuremberg Laws, when The Times presented the most characteristic feature of Nazidom—the persecution of Jewry—in terms that, in retrospect, show a weird foresight: "It is the tormenting of a people in a cage. . . . After being denied the rights of citizenship, they are coming to be denied the right to live. . . . A society which is prepared to tolerate evils of this order will inevitably reap what it sows".

Even later, The Times correspondent in Berlin, Norman Ebbutt, realised that "the path to an understanding will be remote indeed while Germany remains under the influence of her present political prejudices".

Others were more outspoken still, notably F. A. Voigt, the Diplomatic Correspondent of the Manchester Guardian, who, the only one perhaps to take "Mein Kampf" seriously, debunked the fraud of a brazen propaganda which he recognised as "no more than a cover for Germany's expansionist policy". He named as an example "the word 'Communism'". He might equally have named the word "Jew", for it was largely the thrust of their antisemitic propaganda that enabled the Nazis to create the conditions in which appeasement could thrive.

This vital aspect of the drift to war has been a little neglected by Dr. Gannon, though not of course entirely. He traces some early roots when he quotes from the Daily Mail of 1933 where Hitler was given credit for having saved Germany from its "aliens"—"Israelites of international attachments"—and as late as the Anschluss in 1938, "the Daily Telegraph's attempt to see the best in news from Germany initially affected its treatment of the progress . . . of German antisemitism".

The brutal facts of the unceasing persecution, which often seemed to sound too much like Foxe's Chronicle of Martyrs, were deprecated as "Jewish propaganda" even by the Socialist Daily Herald whose Jewish foreign editor, realistically assessing the Munich Agreement, was treated by his chief to the reproach, "So you have joined the warmongers".

It was only after the pogrom of November, 1938, that people generally agreed with The Times: "The total conception of race and State has had certain repercussions, such as the wholesale expulsion of Jews, which not only affect the interests of other countries but challenge the general conscience of humanity".

But of course the fact is, as Dr. Gannon also points out, appeasement responded to the instincts and outlook of the majority at the time. Under the impact of a relentless antisemitic propaganda, the national conscience was decaying. "We hoped", said a British national paper during the war, "that it would cost us nothing to let Hitler wreak his evil will on the weak and the helpless". And nowhere did the decay of conscience reveal itself more tellingly than in the treatment of many of those Jews who hoped to find a refuge in Britain.

Many were admitted, but there can now be no doubt that many more could have been saved. At the time, in 1938 after the pogrom, the Government on their own admission, allowed their policy to be influenced by a "definite anti-Jewish movement" which, if it was Mosley's, was of no great strength, and

if of the social variety, they did not have the spirit to challenge. While doing his best to "stamp upon an evil of that kind", the Home Secretary felt he "had to be careful to avoid anything in the nature of mass immigration which, in my view, would inevitably lead to the growth of a movement which we all wish to see suppressed".

Chamberlain too told the French Prime Minister, Edouard Daladier, that "one of the chief difficulties was the serious danger of arousing antisemitic feeling in Great Britain". He thus unwittingly bore out Dr. Goebbels's boast (then confided to a secret diary): "We are going to step up our antisemitic propaganda so that . . . no enemy statesman will dare to be seen at the side of a Jew without being immediately discredited by his own people as a stooge of the Jews".

That sort of propaganda (like antisemitic propaganda anywhere) was not of course mainly concerned with the Jews. Its significance and purpose was well explained in a despatch of the German Ambassador in London, Herr von Dirksen: "It goes without saying (he writes in 1939) that antisemitic circles adopt a more or less positive attitude towards the new Germany, and an increase of antisemitism goes hand in hand with a growing appreciation of our cause".

So thoroughly had this propaganda succeeded that a powerful press chief, Lord Camrose, of the Daily Telegraph, sued (successfully, too) a fascist paper which had "libelled" him by alleging "Jewish descent" and he considered it essential to publish a booklet rebutting "the frequent allegations of antisemitism that many of the London newspapers are in the hands of Jewish interests."

It was through antisemitism as much as through any other single revolutionary expedient that the Nazis advanced, and Dr. Gannon would have done well to extract from the archives of the British press more illustrations of this exciting, if melancholy, phenomenon. For as a problem it clearly ranks among those which he says were not settled by the war: many of the liberals who were sadly fooled once by the tricks of antisemitism have now fallen victims to the infatuations of "anti-Zionism."

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Alfred Joachim Fischer

JEWES IN MEXICO

Today approximately 30,000 Jews live in Mexico among some 49 million inhabitants. The early history of this Jewish community is tragic, characterised as it is by cruel persecutions.

When the flower of Spanish Jewry was hunted and destroyed by the Inquisition, there were some who hoped to escape this fate in "New-Spain" or "American Spain" as it was called, or at least to be able to hide there. Thus, individual Jewish soldiers arrived in the new colony as early as with Hernando Cortez. Maranos, too, sought shelter there. But the long arm of the Inquisition reached across the ocean and the horrible *autodafé* law relating to the burning of so-called heretics and of heretical books was soon to come into force there too.

In his well-informed book, "The Making of Modern Mexico", Frank R. Brandenburg describes the tragic case of Louis de Carvajal during the second half of the sixteenth century. This Portuguese Jew had been baptised and emigrated to the Mexican province of Nuevo León, of which Monterrey later became the capital. He rose to the position of Governor of the province. Thanks to his colonising abilities this near-desert was turned into a well cultivated and economically sound region. However, when it emerged that the roughly one hundred Portuguese families, which he had allowed to follow him there with the permission of King Philip II, were almost all Sephardic Jews—and unconverted ones at that—the high Church authorities looked into his case. Despite his great merits and although he had become a Christian, the progressive Governor was banished from the country at first for a period of six years. His only crime was that he had not brought the immigration of the Portuguese Jews to the notice of the Inquisition. All members of the Carvajal family, and many others, a total of 120 "here-

tics", fell victim to this renewed persecution.

Some Jews were able to conceal their true identity in small villages, others were saved by marriage to persons of other faiths. Nevertheless, their lives remained as insecure as those of other "heretics", including the Protestants. Owing to the influence exercised by the Maranos some Indian and Mestizo communities embraced the Jewish religion. The overthrow of alien rule and above all the Mexican revolution of 1910, which developed so to speak into a state of permanent revolution, ran parallel with religious tolerance and this also benefited the Jews.

Although a regular Sephardic community, the oldest in Mexico, existed as early as 1907, immigration on a sizeable scale did not begin until between 1918 and 1920. It is estimated that today about 90 per cent of all Jews live in the capital. Visitors to the Summer Olympiad in 1968 did not have to search long for a synagogue. The Ashkenazi majority of the 18,000 largely Eastern Jews who have remained faithful to Yiddish while using Spanish as their daily language, have four synagogues, the Sephardic Jews have a particularly impressive one, the Arab Jews, whose sermons are delivered in the Judo-Arabic language, have three, and the American Jews one; in fact I counted a total of ten and I do not know whether this list is complete. All these synagogues bear evidence of the beauty and boldness of modern Mexican architecture and are rivals in dignity, and at times, in the splendour of their furnishings. A lot of marble, natural stone, mosaics and frescos are used. There is a Hungarian, a Bulgarian, a Rumanian and also a German community. The Orthodox prevail, followed by the Conservatives; there is no Jewish Reform community.

Even more bewildering than the variety of the communities is the multiplicity of the Jewish organisations. In view of Israel's great prestige, a trend towards Zionism is making itself felt. Charitable societies are vying with each other and the few Jewish needy do not depend on public assistance. At present the Jewish old-age home has 18 inmates. The research and cultural centres publish much and organise many events, among them round-table discussions.

At least 70 per cent of the Mexican Jewish children attend Jewish schools. Two of them, the Tarbut and the Yavna College, are among the best in the country. Tarbut is strongly orientated towards Israel and the Hebrew language—the school-leavers speak it fluently—while Yavna with its more Orthodox outlook cultivates Hebrew and Yiddish.

After 1933, 400 Jewish families from Germany and Austria found refuge in Mexico; they founded the German-speaking community, *Hatikva Menora*. Its chairman is Enrique Stahl. As the members are accustomed to a certain *Nigen* and frequently have not mastered Spanish completely, the community continues to hold regular German Sabbath

services, enjoying the hospitality of one of the Orthodox Ashkenazi synagogues. The still very young Hans Fuld serves as reader, assisted during the Yom Kippur services by Mr. Westhoff and Dr. Paul Nathan, who came from Frankfurt. The German-Jewish immigrants are doing well materially.

At the time of the Spanish Civil War, 30,000 Spanish Republicans were granted asylum in Mexico. With them a small Left-wing German and Austrian group reached the country. They published the journals "Die Demokratische Post" and "Freies Deutschland" and founded the publishing house, "El Libro Libre". Their internationally most outstanding author was the late Egon Erwin Kisch.

Although it is true to say that the Mexican Jews prefer to live in certain residential areas, these cannot be described as voluntary ghettos. Many Jews take part in business life and have met the Government's request to co-operate in the country's very successful industrialisation by founding ever new enterprises. The much respected Banco Mercantile de Mexico has grown out of a small credit institution founded and run by Jews. There are prominent Jewish university teachers, scientists, most outstanding among them the nuclear physicist Dr. Marcus Moschinsky, a few senior civil servants and many more doctors and lawyers with good practices. The professions of the engineer and the architect are becoming increasingly attractive as the capital appears to be one single building site.

Radio, TV and the press in Mexico almost always assume a positive attitude towards Israel. The relations between the two countries, at all times correct, have lately developed on very friendly lines. A delegation headed by the Minister of Hydro-Power and Water Conservancy visited Israel in 1965. As Mexico's permanent revolution is based on the land reform and the village materially still lags far behind the town, Israel might be able to give much valuable advice. The two States have signed an agreement on technological co-operation.

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NEWS FROM RUSSIA

EMIGRATION

Reports have reached London that Jewish emigration from the Soviet Union to Israel is being severely curtailed.

The European Committee of Jurists in Rome denounced the "humiliations and vexations" experienced by the applicants for emigration and stated that it was impossible to differentiate between the anti-Zionism expressed in the Soviet press and classical antisemitism. The jurists appealed to the Soviet authorities to facilitate the granting of exit visas and to Moscow to allow "Soviet citizens of Jewish nationality to enjoy the rights guaranteed to all Soviet nationalities" and to end the "slandorous anti-Jewish propaganda."

TREATS AND ARRESTS

The KGB searched the homes of Jews in Kharkov, looking for evidence of "Zionism". In Sverdlovsk Jews who applied to go to Israel have been persistently threatened.

On two consecutive Saturdays Kiev police arrested Soviet Jews about to worship in the synagogue. Sixty young Jews prevented from entering the synagogue for prayers were told by the police that "the synagogue is not for young people". Nine were arrested, four of whom were charged with hooliganism and gaoled for 15 days.

On the second occasion the police waited at the synagogue to detain two Jewish men. In protest 30 worshippers marched to the offices of the Kiev committee of the Communist Party and two members were taken into custody. The rest of the group continued their march to the Communist Party offices to discuss all the arrests.

WHY DO THEY LEAVE?

Distinguished Jews who recently left the Soviet Union attended a discussion in Jerusalem on the question asked many times: what brings a seemingly assimilated Soviet Jew to feel he must abandon the Russian way of life and identify himself with the Jewish people and emigrate to Israel?

Professor Mikhail Zand, who arrived in Israel in June, said that Jewish national feeling was stimulated by the holocaust of the Second World War. The establishment of Israel had given Soviet Jews a sense of belonging and the 1967 Six-Day War accelerated this revival and strengthened identification with Israel when the Kremlin allied itself with those who wished to destroy the Jewish State.

Dr. Vladimir Levin, a former teacher of Russian literature and philology at Leningrad University, who stated that he had been fully assimilated in the Soviet Union and regarded himself as a citizen of the world, said that Israel first impinged on his conscience in 1967 during the Six-Day War. In 1968 the invasion of Czechoslovakia had filled him with shame and a year later the Kremlin stepped up its propaganda campaign against Israel and there were signs of a forthcoming real antisemitic drive.

CHIEF RABBI OF MOSCOW

Accusations have been made against Rabbi Schwartzblatt, the present Rabbi of Odessa, whom the Soviet authorities are planning to install as Chief Rabbi of Moscow in succession to the late Rabbi Yehuda Leib Levin.

At a press conference held in Jerusalem Rabbi Israel Bronfman, formerly of Odessa, Rabbi Yaacov Leishevitz, formerly of Moscow, and Dr. Gedalia Pechersky, formerly the head of the Leningrad community, charged Rabbi Schwartzblatt with collaborating with the KGB and made serious allegations against his character.

REFUGEE IN INDIA

More than a quarter of a century has passed since German Jews were dispersed all over the world. Only very few of them—less than 2,000 at the peak during the war years—emigrated to India. Among the first arrivals was E. N. Shaffer, former officer in the Luftwaffe in the First War and author of several books on its exploits and subsequently co-editor of the Vossische Zeitung and the B. Z. am Mittag. Having arrived in Bombay in 1933 he still lived in the sunset of the British Raj. He witnessed the years of war and the exciting fight for India's independence, and saw the birth of the Republic of India. He left the sub-continent as late as 1961 to become the director of the South East Asia transmissions of Cologne Radio.

Having first made a modest living by running a photographic studio, Shaffer joined the Oxford University Press at the beginning of the war. From 1954 onwards he was Indian correspondent for 14 German and Foreign newspapers. In this capacity he had access to India's leading statesmen, was present at various important diplomatic events and, with the keen eye of a trained journalist, could observe the fascinating evolution of India as an independent nation. His recent book* gives a shrewd and often fascinating account of the political, economical and social events. It should, therefore, be of great interest not only to those who shared the author's sojourn in India, but also to other former refugees, both as a testimony to the perseverance of members of our group and as an insight account of the most important period in the history of modern India, the period in the history of India.

* Ernest N. Shaffer: *Ein Emigrant entdeckt Indien*. Verlag Information und Wissen, Munich. 280 pp. DM 16.80.

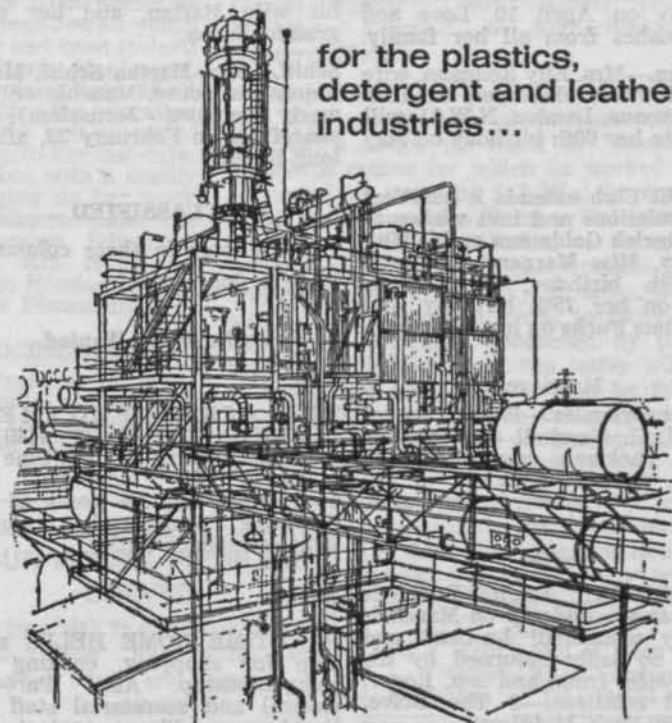


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BIRTHDAY TRIBUTES

DR. GIORA LOTAN (GEORG LUBINSKI) 70

The recent 70th birthday of Dr. Giora Lotan (Jerusalem) calls for tributes to him not only in Israel, where he has been one of the architects in the field of social policy, but also in other countries, where he is well remembered under his former name of Georg Lubinski. Originating from the Zionist youth movement, he was the first General Secretary of the "Reichsausschuss der juedischen Jugendverbände". Together with the late Ludwig Tietz he developed the "Reichsausschuss" from a federation of Jewish youth organisations of various political and religious leanings into a living organism. The youth rallies in Seesen and the co-operation between the youth organisations in Berlin and other cities created bonds of friendship across the ideological borders. They also had their stimulating effect on Jewish welfare work. In 1933, Georg Lubinski joined the newly-founded "Reichsvertretung" and became head of the department for vocational training and retraining. His *aliyah* in 1938 opened to him new and wider opportunities. Under the Mandate, he was the principal of the welfare department of the Vaad Leumi, the Jewish representative body. From 1954 to 1969 he was Director-General of the Israel National Insurance Office. The creative and constructive spadework he performed as holder of this high office has left its lasting mark on the welfare system of the young State. We join his friends in Israel in expressing our sincerest birthday wishes to Georg Lubinski.

W.R.

LOUIS P. LOCHNER 85

The American journalist, Mr. Louis P. Lochner, recently celebrated his 85th birthday in Wiesbaden. Among his American colleagues he is one of the greatest experts on German questions. Mr. Lochner started his career as a foreign correspondent in Berlin as far back as 1921. In 1928 he became head of the Berlin office of the great American news agency, Associated Press (AP). When the Nazis came to power he courageously rendered his assistance to persecuted Jews and helped many of them to emigrate. He was expelled in 1942 but returned to Germany after the war. Mr. Lochner speaks German as fluently as English. His interesting memoirs, covering the years 1921-1953, were published in 1956 under the title "Stets das Unerwartete".

PROFESSOR KURT SCHWERIN 70

Dr. Kurt Schwerin, retired University Librarian and Professor of History of Law at the North Western University in Chicago, will be 70 on April 17. Before the Second World War he lived in Breslau, where he was a teacher at the Jewish school from 1934-1938 and also a contributor to Jewish periodicals. At present, Professor Schwerin is engaged in a bibliography of publications in the field of restitution and compensation. He is Chairman of the Chicago Chapter of the Leo Baeck Institute and also takes an active part in the research work of the L.B.I.

THERESIENSTADT MEMORIAL STAMP

The Czechoslovak postal authorities have marked the 30th anniversary of the establishment of the Ghetto of Theresienstadt by issuing a special stamp on February 16. The 30 h. stamp, inscribed "Thirty Years Since the Inception of the Ghetto of Terezin", shows the head of a child behind barbed wires against the brown planks of a barrack wall. The first-day cover depicts a child standing in a circular loop of barbed wire, holding a symbolical spool of thin wire in its hand. Under the same date, a 60 h. stamp to mark thirty years since the destruction of Lidice was also issued.—(CJC)

HAMBURG PRIZE FOR PRAGUE JEWISH AUTHOR

Prague-born Jewish author and film critic Gabriel Laub, now on the editorial staff of the Hamburg "Zeit", has been awarded the Klavner Prize by the Hamburg Association of Journalists for his satirical short story "Vorwaerts in den Leerlauf".—(CJC)

HEILBRONN REMEMBERS JEWISH CITIZEN

Thirty years ago, the Heilbronn Jewish lawyer, Dr. Siegfried Gumbel, perished in Dachau concentration camp. Dr. Gumbel was for many years chairman of the Heilbronn Lawyers' Association and also took an active part in the work of the Democratic Party and of the Central-Verein. During the last years of his life, he was in charge of the "Israelitische Oberrat fuer Wuerttemberg". The municipality of Heilbronn now honoured his memory by naming a street after him.

FAMILY EVENTS

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

Birthdays

Cohn.—Mrs. Trudi Cohn, of 56 Greencroft Gardens, London, N.W.6, will celebrate her 75th birthday on April 10. Love and good wishes from all her family.

Reimann.—Mrs. Elly Reimann, wife of Prof. Albert Reimann, 11 Hillcrest Avenue, London, N.W.11, will celebrate her 80th birthday on May 8.

The AJR Club extends its heartiest congratulations and best wishes to Mr. Heinrich Goldmann on his 90th birthday, Miss Margaret Ziffer on her 75th birthday, Miss Gisela Gerstl on her 75th birthday, and Mrs. Vilma Fuchs on her 70th birthday.

Marriage

Jackman:Orlander.—Robert, son of Mrs. W. H. Marshall and the late Mr. W. Jackman, was married to Miriam, younger daughter of Mr. and Mrs. J. Orlander, in Sao Paulo, Brazil, on March 26.

Deaths

Buchholz.—Mr. Erich Buchholz passed away suddenly on March 1. A truly wonderful husband and father, so sadly mourned by his loving wife, Irma, and son, Roger, and all relations.—9 The Drive, Wembley Park, Middlesex.

Hellendall.—Mrs. Margaret M. Hellendall, of 5 Endersleigh Gardens, London, N.W.4, died on March 6, after a long and painful illness borne with great courage. Her fight for a better education of our children and for love and peace between men will be remembered by all who knew her. Deeply mourned by her loving husband Fritz, her devoted son Frank and his wife Marion, and her three grandchildren.

Schiff.—Mrs. Martha Schiff, Morris Feinmann House, Manchester (formerly Hamburg - Jerusalem), died peacefully on February 22, after a long illness.

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Personal

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Missing Persons Personal Enquiries

Herzfeld.—Ruth Herzfeld, born 1912 or 1913, formerly Hanover, Hohenzollernstr. Sought by Sabine Kanold-Beseler, 3 Hanover, Blumenhagenstr. 7, for celebration on April 15, 1972, of 40th anniversary of "Abitur" at Sophienschule.

Hoffmann (Leipzig).—Miss Hertha Hoffmann (originally Leipziger), from Glogau. Teacher of gymnastics. Wanted by Miss Erna Goldstein, 5430 Wettingen / Aargau / Schweiz, Zehntenhofstrasse 6.

Kerner.—Cina and Hanna Kerner, from Berlin-Steglitz, emigrated from there about 1938 to Bolivia, La Paz. Sought by Mrs. A. Igra, 26 Hillside Gardens, London, N.6. Tel. 01-340 9112.

Kleinert.—Gertrud Kleinert, painter in Breslau/Silesia before the war, whose paintings were exhibited in a fair in Düsseldorf. Sought by Mr. Michael Kaminski, 581 Witten, Husemannstr. 48a, W. Germany.

Wolf.—Dr. Hans Wolf, formerly of Hamburg, at one time residing in Vienna, Doeblinger Hauptstrasse 77. Please contact Mrs. Grete Kerpen, Flat 6, 46 Dartmouth Park Hill, London, N.W.5. Tel. 01-272 4420.

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IN MEMORIAM

MR. KURT GROSSMANN

The author, publicist and communal Executive, Mr. Kurt Grossmann, died in New York at the age of 74. Until 1933, he was General Secretary of the Deutsche Liga fuer Menschenrechte. When the Nazis came to power, he fled to Prague, where he was active on behalf of the refugees as Director of the Democratic Refugee Relief Committee from 1933 to 1939. He re-emigrated via Paris to the United States and was, for the past 29 years, associated with various Jewish organisations, especially as Executive Assistant of the World Jewish Congress (1943-1950) and as consultant on restitution problems. At the same time, he was a contributor to many periodicals. When the Jewish post-war community in Berlin celebrated the 25th anniversary of its foundation he edited, jointly with Professor Herbert Strauss, the work "Gegenwart und Rueckblick" (1970), to which a number of former Berlin Jews contributed. In his book "Die unbesungenen Helden" (1957 and later) he recorded the courageous deeds of non-Jews who helped the Jews during the period of persecution. Aspects of the history of the Jewish refugees, based to a high extent on personal experiences are dealt with in his work, "Emigration—Geschichte der Hitler-Fluechtlinge 1933-1945" (1969). His biography of Carl von Ossietzky was awarded the Albert Schweitzer Prize.

MR. HERRMANN M. Z. MEYER

The bibliophile, publisher and bookseller, Mr. Herrmann Meyer, died in Jerusalem in his 71st year. He was the founder, in 1924, of the "Soncino-Gesellschaft der Freunde des Juedischen Buches" (Berlin), which promoted the publication of typographically attractive high-standard Hebrew and other Jewish books. Until 1937, when the Society was dissolved by the Nazi authorities, he also edited the "Soncino-Blaetter, Beitrage zur Kunde des juedischen Buches". After his emigration, Mr. Meyer established himself as a dealer in old and new books in Jerusalem. He also resumed his activities as a publisher, rendering pioneer services in the field of Israeli cartography. E.G.

DR. ANNI SAMUELSORFF

Dr. Anni Samuelsdorff, who recently died in Tel Aviv, was well known as a Jewish social worker in pre-war Germany. From 1933 until she emigrated to Palestine in 1936, she was head of the Retraining Department of the Reichsvertretung. After the war, she stayed in Germany for some time to organise a Society of Friends of the Hebrew University.

PROFESSOR RICHARD COURANT

The mathematician, Professor Richard Courant, died in New York at the age of 83. He was Director of the Department of Mathematics at New York University until he retired in 1958. Before the Nazis came to power, he was professor in Goettingen, and the City of Goettingen honoured him after the war by making him a Freeman.

MRS. MARGARET TIETZ

Mrs. Margaret Tietz (New York) died on February 26 at the age of 84, when she was on a visit in London. Mrs. Tietz took a leading part in the welfare work for former German Jews in the U.S.A., especially as Board President and, for many years, residential director of Newark House, the Home for the Elderly. In recognition of her outstanding services she was awarded a citation on the occasion of the 30th anniversary of the American Federation of Jews from Central Europe, in which tribute is paid to her "life-long dedication to professional social service".

MR. CARL KATZ

Mr. Carl Katz (Bremen), who died on February 12, had a decisive share in the re-organisation of Jewish life in North-West Germany after the war. A survivor of Theresienstadt, he took charge of the Economic Department of the Central Committee for Liberated Jews in the British Zone and also re-established the Jewish community of his home town of Bremen. As head of a raw produce firm, founded by his father 70 years ago, he enjoyed a high reputation among his Bremen fellow citizens.

MICHAEL TAUBE

The conductor, Michael Taube, died in Tel Aviv at the age of 82. He was well known in Berlin as the founder and conductor of a chamber orchestra and a chamber choir. From 1924 to 1929 he was also assistant to Bruno Walter at the Charlottenburg Opera House. In 1933 Taube, jointly with Dr. Kurt Singer and the pianist Leonid Kreutzer, founded the Music Department of the Jewish Kulturbund. He settled in Tel Aviv in 1935 and was the first conductor of the Palestine Orchestra which later became the Israel Philharmonic Orchestra.

MRS. MARGARET HELLENDALL

Mrs. Margaret Hellenhall, née Thilo, who died on March 6 at the age of 65, will be remembered by many readers from Berlin as an active member of the German-Jewish youth movement "Kameraden". She had been trained as a teacher by the late Maria Montessori, whose ideas she aimed at putting into effect throughout her life, knowing that the education of the child is the basis for the betterment of mankind. She worked right up to her last days, and even when already stricken with a deadly illness, she insisted on carrying on her work as a teacher for retarded children under the auspices of the Inner London Education Authority. For many years, Mrs. Hellenhall was also Hon. Secretary of the Hendon Branch of the Campaign for Nuclear Disarmament.

DR. ELISABETH BLOCHMANN

Dr. Elisabeth Blochmann, Professor emeritus of Pedagogics at the University of Marburg, died in her 80th year. From 1934 to 1951 she lived in England and taught at Oxford University.

Letter to the Editor

NORMAN BENTWICH MEMORIAL FUND

Sir,—Norman Bentwich, who died in April, 1971, was a man with a wide range of interests. He had been, amongst other things, Attorney-General in Palestine during the Mandate, Director of the League of Nations Commission on Refugees, and Chairman of the United Restitution Organisation. His services to Ethiopia will be remembered by his many friends there. But the particular interest which occupied his time and thought for over half a century was the Hebrew University of Jerusalem, of which he was a Governor and where he held the Chair of International Relations from 1932 until he retired in 1951. Since then he continued to devote a large part of his time to the progress of the University. He was particularly interested in adult education and in those aspects of the University's work which stimulated friendship and understanding between Jews and Arabs.

We who sign this letter, though of different nationalities and religions, are all proud to be counted among his friends. We are appealing for funds to enable the Hebrew University to set up a Norman Bentwich Memorial Fund, the purpose of which will be to expand facilities for adult education in common for Jews and Arabs at the University at all levels.

All contributions, which may be in the form of covenants, should be sent to the Friends of the Hebrew University of Jerusalem, 237 Baker Street, London, NW1 6XH, and enclosed in a letter marked: "Contributions to Norman Bentwich Memorial Fund". Cheques should be crossed: "Norman Bentwich Memorial Account".

(Sir) Walter Adams; (Archbishop) George Appleton; (Sir) Henry d'Avigdor-Goldsmid (Bart., M.P.); David Ben-Gurion; (Sir) Isaiah Berlin (O.M., C.B.E., F.B.A.); (Lord) Boyle of Handsworth; (Lord) Cohen; (Lord) Denning; (Prof.) Arthur L. Goodhart (K.B.E.); (Lord) McNair; (Prof.) Albert Neuberger (C.B.E.); Edmund de Rothschild; (Dr.) Leonard Slotover.

The publication of this letter coincides with the first anniversary of Professor Norman Bentwich's death on April 8. Among the numerous causes for which he worked in the course of his long and full life, those nearest to his heart were the Hebrew University and the rescue and rehabilitation of refugees.

Norman Bentwich not only rendered signal services to our community at large, but was also a helpful personal friend to many in our midst. The Memorial sponsored by the distinguished signatories of the letter will help to implement ideas about which he felt particularly strongly. Former refugees will welcome this opportunity of perpetuating the name of one of their greatest friends.

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THE ISRAELI SCENE

IMMIGRATION TROUBLES

The Jerusalem correspondent of the Jewish Chronicle points out that it is becoming clear these past few months that, after years of demanding the immigration of Soviet Jews, no provision has been made for their large-scale arrival. No plans have been made for emergency housing, for special schools to educate the children and their parents in their new way of life and a new language, and for retraining this valuable pool of labour in skills which Israel desperately needs. The result is that the problem is being tackled piecemeal with occasionally regrettable results.

For example, in Arad some 50 Russian families were transported direct from the airport to the homes earmarked for them in the town. About 60 others, mostly professionals or people with an academic background, were placed in the local absorption centre. Those in Arad seem to have been sent there for no other reason than that the development towns must be populated. They say there was no attempt to establish whether there were jobs available for their various trades. A number have taken work as street cleaners or helping in small shops where, they complain, they are subject to "capitalist exploitation".

Absorption officials point out that the academics can be retrained swiftly and their skills quickly applied once they have acquired a basic knowledge of Hebrew, and that they can move on to universities, institutions and enterprises where there is urgent need for their services. For the others, their advice is to be patient during the transition period, with an assurance that time will bring a solution to their job problems.

This, the correspondent points out, is undoubtedly true, but there does seem to be a strong case for opening professionally staffed reception centres. These would allow the newcomers to find their feet in their new environment and allocate skilled labour to where it is most needed. It would also ensure that friends and families are settled as far

as possible in the same locality, and it would remove the psychological sense of dislocation arising from being snatched from an airport and deposited in surroundings unfamiliar not only to Russians but also to the great bulk of Israelis.

HIGH COSTS OF RESETTLEMENT

Leading Israelis visited America to impress upon Jewish leaders the need for greater contributions from America's six million Jews. About £108 million is estimated to be needed for the 30,000 Soviet Jewish immigrants expected to arrive in Israel this year, in addition to the regular 40,000 newcomers due from other countries.

Of the 13,000 Soviet Jews who arrived in Israel last year, probably half came from the annexed territories such as Lithuania and Latvia, 30 per cent from Georgia, 10 per cent from cities like Moscow and Leningrad, and the rest from other parts of the country. About half the newcomers are skilled workers or have professional qualifications. Writers, artists and other creative people are regarded as the most difficult group of immigrants; they were a privileged class in the Soviet Union and are now obliged to find their own way in Israeli society, already overcrowded with such people.

FRENCH LAWYER ACCUSED

Mr. Claude Lipsky, the financier fighting extradition proceedings by France, applied to be allowed to remain in Israel as an immigrant under the 1952 Law of the Return. The Israeli Supreme Court rejected his application. Mr. Lipsky arrived in Israel in September, and French police want to interview him in connection with a property scandal.

In the meantime his French lawyer, Mr. Joannes Ambres, has been accused of being a war-time Nazi collaborator. The Israel Association of Victims of Nazism and of Fighters Against Nazism has accused Mr. Ambres of helping to draft the regulations applying the Nuremberg racial laws against French Jews during the war. It has also asked the police to arrest the lawyer when next he visits Israel.

WILLIAM STERN CENTENARY Academic Session in Jerusalem

To mark the centenary of the birth of the psychologist William Stern, the Jerusalem Medical Academy held a special session which was dedicated to his work. The function was also sponsored by the Ministry of Education and Culture, the Municipality of Jerusalem and the Hebrew University. The proceedings comprised several lectures in which the life and work of William Stern were assessed.

William Stern, who was born in Berlin in 1871, was professor extraordinary in Breslau from 1907-1916. In spite of his international reputation it took a long time until he was offered a full professorship and even this was made subject to his getting baptised. Stern declined and accepted a call by the Hamburg Colonial Institute which was converted to a university in 1919. The test methods introduced in Stern's Psychological Institute opened new vistas in the field of applied psychology.

From 1931-1933, William Stern was Chairman of the Deutsche Gesellschaft fuer Psychologie. In 1933 he was dismissed without notice and forbidden to enter the University and Institute. He emigrated to the United States and held a professorship of psychology at Duke University, Durham (North Carolina) until his death in 1938.

Thanks to the initiative of his son, Guenther Anders (Stern), three of his main works have been republished after the war: "Die Psychologie der fruhen Kindheit"; "Die allgemeine Psychologie"; and "Die Kindersprache" (with Clara Stern). H.F.

GERMAN CARS BUT NOT MUSIC

The music of Richard Strauss and Wagner is still banned in Israel, but this attitude does not preclude the popularity of German cars. A survey for 1970 just published showed that the proportion of German-manufactured cars in Israel was greater than in any other country except Germany. Nearly a quarter of the country's total of cars were German, with Volkswagens by far the most popular of any. French-made cars were next in order of popularity with British cars third. Israel herself provided 21 per cent of the cars bought.

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