

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Herbert Freedman (Jerusalem)

ISRAELIS, PALESTINIANS, ARABS

"There is room for only two independent States—one Jewish and one Arab—in the area of the original Palestine between the Mediterranean and the boundary of Iraq. What the Arab State be called, is not our concern and we have no right to interfere", said Israel's Prime Minister, Golda Meir, recently. The present Kingdom of Jordan was part of Palestine till 1922 like the West Bank—now under Israel administration—till seized by Abdullah in 1948. Referring to a widespread movement to establish a third State on Palestine soil, in addition to Israel and Jordan, Golda Meir asked: "Why was such a Palestinian entity not established before 1967? If the Palestinians really wanted a State of their own, why didn't they do so between 1948 and 1967? They were on the West Bank, they were in the Gaza Strip and they were in Jordan?—why didn't they try and set up their entity?"

Indeed, an answer to this question was never given. Neither Jordan, then on both banks of the River Jordan with a Palestinian population of over 1 million, nor Egypt which occupied the Gaza Strip with its 400,000 Palestinians, cherished the idea of giving up even an inch of their sovereignty for something they were not sure existed, namely a Palestinian nation.

Palestine as a political unit ceased to exist after the Roman conquest of the Jewish commonwealth and, having been part of Syria, was restored by the British in 1917 as a political unit for the specific purpose of establishing a Jewish National Home. The Arab concept of a Palestinian national entity arose only as a reaction to the Balfour Declaration. "In various negotiations with the Arabs in regard to the territory liberated from the Turks, the British were faced with demands for a Greater Syria, a Kingdom of Hedjaz, an Arab State, never for an independent Palestine", writes Marie Syrkin ("The Palestinians", Midstream, January, 1970).

The area envisaged by the Balfour Declaration had been approximately 3 per cent of the former Turkish provinces but at the time the British took over the Mandate in 1922, it had shrunk to 0.8 per cent through the partition of Palestine, due to the establishment of Trans-Jordan east of the river. When in 1948 Israel was established, the area had further diminished to 0.5 per cent. Six independent Arab States had emerged on an area of 1½ million square miles, as compared with the Jewish State on 8,000 square miles.

Statistics published in 1937 in the Report of the Royal Commission indicate that after the First World War Palestine, traditionally a country of Arab emigration, became a country of Arab immigration. There are no precise totals of the extent of the—mainly illegal—Arab immigration between the two World Wars; it was estimated that by 1939 at least one-third of the Arab population were newcomers; by 1947 their proportion reached al-

most one-half. The principal cause of the change of direction was Jewish development, creating new and attractive opportunities for work and, in general, a standard of living unknown in the Middle East. Another major factor in the rapid growth of the Arab population was, of course, the rate of natural increase, accentuated by the reduction of the previously high infant mortality rate and by improved health conditions introduced by the Jews. The Arab population doubled from 565,000 in 1922 to 1,200,000 in 1947.

Before large-scale Jewish settlement, the Palestine scene was one of deserts with nomads continually encroaching upon the few settled areas and its Arab farmers. The peasants wallowed in poverty and disease, inundated by debt (interest rates at times were as high as 60 per cent), and threatened by warlike nomads or neighbouring clans. The result was neglect of the soil, flight from the villages and a mounting concentration of lands in the hands of a small number of large land owners, frequently residing in Beirut, Damascus, Cairo or Kuwait.

The Palestine peasants were dispossessed by the local sheikhs and the village elders, the Government tax-collectors, the merchants, money lenders, and when they were tenant-farmers, as was usually the case, by the absentee owners. Most of the Jewish land purchases involved tracts belonging to absentee-owners. At the turn of the century the large Yezreel Valley, now dotted with numerous villages, settlements and townlets, virtually belonged to two individuals: the Eastern part to the Turkish Sultan—the Western to the richest banker in Syria, Sursuk "The Greek". Most of the land purchased had not been farmed before, because it was swampy, rocky, sandy or regarded as "uncultivable" for some other reason. This is supported by the findings of the Palestine Royal Commission, 1937: "The Arab charge that the Jews have obtained too large a proportion of good land cannot be maintained. Much of the land now carrying orange groves was sand dunes or swamps or uncultivated when it was purchased. . . ."

In those rare instances where Arab tenant-farmers were displaced as a result of Jewish land purchases, compensation in cash or other land was made as required by the 1922 Protection of Cultivators Ordinance. Often, the Jewish land-buying bodies paid more than stipulated by the law. Between 1920 and 1930, of 688 such tenants 526 remained in agricultural occupation, some 400 of them finding other land (Palestine Royal Commission, 1937).

According to the report of this Commission, the total number of applications for admission to the register of landless Arabs was 3,271. Of these, 2,607 had been disallowed on the ground that they did not come within the category of landless Arabs. Valid claims were recognised in the case of 664 heads of families, of whom 347 accepted the offer of resettlement

A FOREST IN GALILEE

British Jewry's Tribute to the Queen

In this issue readers will find a leaflet regarding the scheme of the Anglo-Jewish community to mark the silver wedding anniversary of Her Majesty and H.R.H. The Duke of Edinburgh by a forest to be planted in Israel. The fact that the Royal Couple agreed to accept this loyal tribute reaffirms the feelings of sympathy and understanding which they have always shown to the Anglo-Jewish community as well as to Israel. The list of Patrons includes eminent personalities of all political and religious shades of Anglo-Jewry. There has never been an equally representative list of this kind.

The success of the scheme depends on the co-operation of all sections of the community, and the AJR was among those major organisations which were called upon immediately the appeal was launched. We know that, as an integral part of Anglo-Jewry, those who found a new home in this country will wish to be associated with the scheme. Whilst it is our usual policy to refrain from the enclosure of appeals in our periodical, we therefore decided that this unique cause calls for an exception.

When sending in their contributions to the Jewish National Fund, members should mark the accompanying pay slips with the initials "AJR". In this way the AJR will qualify for a plaque to be installed in the Forest. If possible, contributions should be sent to the JNF by the end of this month.

A. S. DRESEL,
Chairman.

W. ROSENSTOCK,
General Secretary.

by the Government. The remainder refused because they had found employment elsewhere or were not accustomed to the conditions and the climate of the new areas. (See also "Land Ownership in Palestine 1880-1948" by the Israel Academic Committee on the Middle East).

Displacement of Arabs on a major scale took place in 1948, and to some minor extent again in 1967, and much has been said and written about the refugees—whether they went on their own accord to seek their fortune in the neighbouring countries; whether they were misled by their leaders who promised them speedy victory once they were out of the way; or whether they were driven out by the Israelis, or by their own fears: probably

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ISRAELIS, PALESTINIANS, ARABS

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a combination of all four factors comes nearest to the truth. Considering that the German Federal Republic succeeded in absorbing 13 million refugees from the East, the complete refusal of 50 million Arabs to integrate the one million Palestinians is, of course, a political decision to keep the pawns of the conflict before the eyes of the world. All the more regrettable is the lack of action on the part of the Israeli Government which could have done in five years what the Arabs failed to do in 19 years—i.e., try their resettlement. With the help of international loans and agencies, it would have been possible to dissolve some of the dismal camps, to set up farming communities and new industries and to disperse the refugees in the areas of the West Bank, the Gaza Strip and Northern Sinai—admittedly not an easy task, as the indoctrinated camp inmates would have been slow in co-operating, but a large pilot project might have paved the way.

There is, however, a school of thought which maintains—without making light of the human misery involved—that there is no Palestinian refugee problem altogether. If the Palestinians form only part of a larger Arab nation—as the Arab nationalists say—their moving from one Arab land to the other would not make them fugitives and exiles, but people who seek shelter within the family. The guerrillas justify the existence of their bases in Lebanon and Syria with the same argument, namely that the Arabs are one nation and therefore have the right to use each other's territories interchangeably. "The mobility of the Arabs as refugees or guerrillas within Jordan, Lebanon and Syria, strikingly indicates the strength of Arab nationalism and the tenuous character of the Palestinian attachment except as political tactics against Israel", writes Marie Syrkin. The youth born in Lebanon or Syria is taught that the Arabs are one people whose lands were cut up by the imperialists. But even if according to this Arab concept the Palestinian nationalism is illogical and contradictory, "the lad is alive and kicking, and calling him bastard will not exorcise him".

The Palestinians had two historic opportunities to set up their own State, and each time they failed to do so. The first offer was extended in 1937 in the partition proposal by the Royal Commission which offered to the Arabs 75 per cent of Palestine's territory. The second chance came in 1947 when the United Nations in November voted in favour of an Arab and a Jewish State in Palestine, the country's area almost equally divided between the two. On September 23, 1948, in the then Egypt-controlled Gaza Strip a Government in Exile for the whole of Palestine was set up, with the Mufti of Jerusalem, Amin el Hussein, as President and Ahmed Hilme, of Haifa, as Premier. Not even the Gaza Strip as such benefited from their "government", and after a slow disintegration, the "Cabinet" was dissolved in 1952 at the behest of the Arab League.

Nevertheless, there are groups in Israel who advocate the establishment of a Palestinian State side by side with Israel and Jordan. The most vociferous of their advocates is the former Secretary-General of the Israel Labour Party, Arie Eliav, M.K. He postulates that Israel should declare that it is willing to give up part of its lands and that it recognises the historic claim of the Palestinians who have been inhabiting these lands for centuries, to have their own sovereign State—on the West Bank, in Gaza and, if they wish so, also on the East Bank (at present Jordan). Shimon Peres,

Minister of Communications, one of the younger Labour leaders said: "Eliav wants to produce a kind of Balfour Declaration of the Palestinians. I have yet to hear of any Palestinian putting forward such a request. The Palestinians, contrary to Eliav's conception do not seek Jewish recognition of their entity. They want Israel which for them is Palestine, and they want all of it."

However, much as the two Jewish concepts of such a State differ on principle, actually they only diverge in form, not in substance. On the one hand Israel and "Greater Jordan"; on the other Israel, Jordan and Palestine: in both cases the territories conceded to the Arab side—the West Bank, the Gaza Strip, the East Bank—were part of historic Palestine, till 1948 and 1922 respectively. It is the area where the majority of Palestinians now live and which represents five-sixths of the territory originally set aside by the Balfour Declaration for a Jewish National Home. The two diverse Israeli views can easily be reconciled, but this is not the problem.

The problem is that neither the withdrawal of Israeli forces from Sinai and Gaza, nor their evacuating the West Bank, nor their rescinding all territories won in the Six-Day War would satisfy the demands of the Palestinian activists. They don't think in terms of regaining Nablus, Hebron and Ramallah, they lay claim on Jaffa, Haifa and Ramle; they don't care about Sharm el Sheikh, but about Tel Aviv; they don't want a Palestine *side by side* with Israel but a Palestine *without* Israel, a Palestinian State in which Jews, Christians and Moslems would live according to the democratic dogma "one man, one vote" and where Jews thus would be relegated to a minority—presumably in conditions not dissimilar to those of the Jews of Iraq and Syria.

The clash of "two wrongs or two rights" is still far from being settled.

RETIREMENT OF NORTH RHINE MINISTER OF JUSTICE, DR. NEUBERGER

Dr. Josef Neuberger, who recently attained the age of 70, retired as Minister of Justice of the Land North Rhine-Westphalia. He had been in charge of this office for five years. Born in Antwerp, Dr. Neuberger came to Germany as a child. Before 1933 he was active in the Social Democratic Party. After the November, 1938, pogroms he emigrated to Palestine and settled in Naharia. He returned to Germany after the war. In recognition of his services he was awarded the Ribbon of the Grand Federal Cross of Merit with Star. President Heinemann paid special tribute to Dr. Neuberger's constructive work in the field of penal reform. Dr. Neuberger is also a member of the Directorium of the Zentralrat of the Jews in Germany and chairman of the Board of the Duesseldorf Jewish community.

AFTER MUNICH Statement by Zentralrat

On October 22 the Directorium of the "Zentralrat" of the Jews in Germany held a meeting in Munich. The main subject was the situation of the Jewish community in Germany in the light of the Munich tragedy, especially as far as the security of its members was concerned. At the suggestion of Dr. Josef Neuberger it was decided to prepare a documentation of terror acts connected with the Middle East problem. The directorium also unanimously decided to express its recognition and gratitude to Federal Minister of the Interior, Hans-Dietrich Genscher, because he not only offered himself as a hostage but also went into the rooms occupied by the terrorists in order to find out whether the hostages were still alive. Expressions of thanks and appreciation were also conveyed to the Bavarian Minister of the Interior, Dr. Bruno Merk, the former Munich Lord Mayor, Dr. Jochen Vogel, and the Munich President of Police, Dr. Manfred Schreiber, paying special tribute to the police operating under his control.

Release of Terrorists

In an emergency meeting, held after the release of the three Arab terrorists, the administrative board of the "Zentralrat" decided to express its concern to the Federal Chancellor and the Bavarian Prime Minister at the haste with which the German authorities gave way to the demands of the hijackers. At the same time, the Zentralrat raised the question of whether the Federal Government and Lufthansa intended to continue to fly civil aircraft to countries which are making it possible for terrorists to commit air piracy.

Replying to the protests against the release of the three Arab terrorists, spokesmen of the Federal German Government declared that there had been no room for negotiations. "The hijackers had very exact and detailed instructions", said the Federal Minister of Transport, Lauritz Lauritzen. "They had either to secure the release of the terrorists or to blow up the aircraft". Lufthansa chairman, Dr. Herbert Culmann, said that in the course of time it had become increasingly clear that every minute counted, otherwise the fate of the passengers would have been sealed.

In a resolution passed by the Board of Deputies of British Jews, the British Government was called upon to take a lead in boycotting airfields and passenger lines of nations who harbour or assist in any way terrorists and hijackers.

HIGH CIVIL SERVANT'S NAZI DISSERTATION

Der Spiegel, the West German news magazine, has accused Mr. Heinz Schulz, the head of the personnel department of the Lower Saxony Ministry of Justice, of writing a pro-Nazi dissertation on the legal status of "Jewish mongrels" in 1938.

The paper stated that Mr. Schulz had said that his personal opinion had not had any practical influence on the situation of the Jews during the Nazi period. However, the dissertation had been a mistake which he deeply regretted.

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HOME NEWS

COMBATING TERRORISM

The Queen's Speech at the opening of Parliament promised that the British Government would "co-operate with other Governments" in combating international terrorism. It also promised that the Government would work for peace in the Middle East.

The Government, through the United Nations International Civil Aviation Organisation, is considering a convention on sanctions against States which fail to deal adequately with hijackers and similar criminals within their jurisdiction.

AJEX DOCUMENTATION CENTRE

The Association of Jewish Ex-Servicemen and Women is to set up a research centre to document the activities and identity of every antisemitic or anti-Jewish group operating in Britain. The information obtained will be published regularly and made available to the police authorities and the press.

At the Ajax conference, held in Birmingham, an urgent plea was made to the community for continued calmness and moderation in the face of considerable provocation.

The community knew that in times of stress the Board of Deputies and Ajax would act as its safety valve in a responsible way and in co-operation with the police. It was important, however, that Ajax, as the ears and eyes of the community, should know much more about the terrorists. The research centre, it was stated, would make a great contribution to improving the effectiveness of the association's activities in the field of defence.

LINCOLN MYSTERY PLAY

Dr. Neil C. Sandberg, of Los Angeles, director of the American Jewish Committee's Western region, visited Lincoln during celebrations marking the 900th anniversary of the Cathedral's charter. After seeing the Mystery Play performed by the cast of the local Royal Theatre at Lincoln Cathedral, based on the Crucifixion, he wrote to the Dean that the play had "placed the entire blame for the Crucifixion on the Jewish priests and people", with Pontius Pilate "as an unwilling participant". He pointed out that "the characterisation of the Jewish mob as a reprehensible and bloodthirsty group was especially appalling". Dr. Sandberg expressed heartfelt concern at the implications of telling the story of the Crucifixion in such a way as to foment antisemitism.

In reply the Dean wrote that the Mystery—or Passion—plays presented a problem. If one was true to the literature of the Mystery Plays (based on the original text of the Mystery cycle and an important piece of medieval work), one was bound to use the original theme. He was wholly convinced that the performance of medieval Mystery Plays in no way engendered antisemitism. The actor who performed the parts of Pilate and the High Priest was himself a Jew, and it was only after careful discussion with him that the play was performed in the form finally chosen.

GENOCIDE LAW

Speaking at a meeting of the Institute of Jewish Affairs in London, Professor Nicholas Balabkins, of Lehigh University, Pennsylvania, urged a change in the genocide law. He said that the 1952 reparations agreement between West Germany and Israel should be used as a precedent by other nations which had suffered from acts of genocide. The 1948 Genocide Convention should be amended to provide legal responsibility for the reparations of genocide victims and survivors.

By the time all the cases were settled, stated the professor, West Germany would have paid out £10,000 million in reparations to the Jews.

ASSISTANCE TO UGANDANS

Appeal for Financial Help

The Relief Fund, referred to in our previous issue, has now been established as a charitable trust under the chairmanship of Lord Sainsbury. The Government is giving £50,000 to the fund, and £9,000 has been received from private sources. The aim of the fund is to help refugees who cannot get help from any other source. The money will be used to provide furniture and household equipment for unfurnished council houses, to meet education costs, and to provide tools for craftsmen.

The target of the appeal is £250,000 plus. We are sure that AJR members will welcome this opportunity of rendering help to people who, like ourselves, had been forced to leave their country of residence and who are faced with difficulties in settling down similar to those we had to experience at the time of our arrival as refugees. Donations should be sent to: Uganda Asian Relief Fund, Barclays Bank, Millbank, London, S.W.1.

Statement by Board of Deputies

The Board of Deputies has expressed abhorrence at the expulsion of Asians from Uganda, and has called on Jewish organisations and individuals to assist them in their settlement here. After consultations with specialist organisations such as the Central British Fund and with a representative of the Asian community, it has been decided that no separate and specifically Jewish body is required. All help should be channelled through existing national agencies.

There has been an encouraging Jewish response to the needs of the Asian newcomers. Particularly required are warm clothing and blankets, as well as help in finding accommodation and jobs. (The relevant addresses were published in our previous issue.—Ed.)

OPINION POLL ON ISRAEL

According to a Gallup Poll carried out for the Jewish Chronicle, two in five of the British public sympathise with Israel in the Middle East problem, with only one in 20 sympathising with Arab countries. Supporters of both major political parties sympathise with Israel in similar proportions—Conservatives by a margin of eight to one, and Labour by a margin of over seven to one. People are, however, not so certain about the Israeli policy regarding captured territory.

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ANGLO-JUDAICA

Marriage and Fertility

The latest figures produced by the statistical and demographic research unit of the Board of Deputies show a steady decline in the number of synagogue marriages. During 1971 a total of 3,730 people were married in synagogue—a drop of 3.7 per cent, compared with 1970. During the same year the number of Jewish burials was slightly higher than the comparative figures for 1970 and 1969.

Another study among 700 Jewish mothers who gave birth in 1970 showed that their fertility, as measured by the number of children, was one-fifth lower than in the general population.

Education Levy

The United Synagogue has now decided to institute a levy of £2.50 per annum on all male members, to go to the London Board of Jewish Religious Education. This will enable the London Board to rescind its controversial fee-paying scheme, which has been the cause of many protests from parents and others. If approved, the levy will operate until the US has overhauled its own organisational and financial structure.

The decision is a delaying measure only and does not mean that the US has given up the principle of parental contributions towards the maintenance of Hebrew and religion classes.

Law Chair at Bar-Ilan

The establishment of a Chair in Jewish Law at Bar-Ilan University, Israel, in the name of the Chief Rabbi, Dr. Immanuel Jakobovits, has been assisted by more than £70,000. At a dinner in London the urgent need for the Chair was emphasised by Professor Arnold Enker, dean of the Yaacov Herzog Law School at the university. He asserted that Jewish law had remained stagnant for the past 150 years and had ceased to be a living law. It was the task of the incumbent to bridge the gap between common and Jewish law, to bring about a revival of Jewish law and to make it possible for the Jewish people to live by it.

Accommodation for Elderly

The housing society of the B'nai B'rith First Lodge is providing accommodation for 33 elderly people at Daniel Court, Hendon, in London. The block, which should be ready by next July, is named in memory of Mr. Daniel Schonfield, a former grand vice-president of B'nai B'rith. The project has received generous financial support from Mr. Schonfield's widow, including a contribution of £5,000 from Marks & Spencer.

Hampstead Rabbi Leaves

Rabbi Raymond Apple, previously minister of the Hampstead Synagogue, has left London to become chief minister of the Great Synagogue in Sydney, Australia. At a farewell reception for Rabbi and Mrs. Apple, the rabbi handed over a cheque presented to him by his congregation to the Jewish Marriage Education Council, of which he was chairman.

Among those present at the gathering were the Chief Rabbi and Mrs. Jakobovits, the Emeritus Chief Rabbi, Sir Israel Brodie, and Lady Brodie, and the Haham, Rabbi Dr. S. Gaon.

Nottingham Synagogue

The new Nottingham Progressive Synagogue in Lloyd Street, Sherwood, has been dedicated. The Lord Mayor of Nottingham, who was guest of honour, said he was pleased to have the opportunity of giving civic support to the dedication of the synagogue. Nottingham Corporation leased to the congregation the land on which the synagogue stands.

NEWS FROM ABROAD

UNITED STATES

Synagogue Heeds Catholic Protest

"A frightening and tangible proof that the invasion by the Roman Catholic Church of the rights of others is the greatest threat to freedom that this nation faces". Thus Mr. William Baird, of New York, who is known for his strong views against Catholic opposition to legalised abortion, described the cancellation of his "man-of-the-year" award. The award to Mr. Baird had originally been made by a synagogue brotherhood in the Boston suburb of Lawrence. Rabbi Harry Roth of Temple Emanuel said that he and members of the congregation had received hundreds of protests against the award to Mr. Baird. It was being withdrawn, he said, "because some members of the community felt it might be better to do this than to create ill-will".

Student Front

According to a well-informed source, the 70 members of the Jewish Student Front in New York, which is closely associated with Betar, the Right-wing Herut youth movement, have warned Arab propagandists and members of the Arab League and of Arab consulates and missions in the country that acts of terrorism by Palestinians will be avenged. Jewish student groups are believed to be operating in several European countries. Branches are planned for Chicago and Colorado. Arab propaganda is disseminated from Colorado. The Front maintains a training camp outside New York City.

Pro-Jewish Bias Charge

Allegations were made against Dr. John Ingle, the dean of the school of dentistry at the private Southern California University, who is not a Jew, by the school's conservative former students' association and a fund-raising support group that he was "pro-Jewish" when employing new faculty staff. It was also alleged that all the departmental chairmen of the school of dentistry were Jews and that Dr. Ingle had lowered academic standards by admitting too many unqualified students from racial minorities.

At a meeting with Jewish community leaders, the university president declared that he would not tolerate the antisemitic allegations against Dr. Ingle.

Nobel Prize for Medicine

Dr. Gerald Maurice Edelman, the 43-year-old American molecular biologist, has been awarded the 1972 Nobel Prize for Medicine. Dr. Edelman, of Rockefeller University, is the joint winner of the \$101,000 Nobel Prize with Dr. Rodney R. Porter, professor of biochemistry at Oxford University.

Professorship for Elie Wiesel

The best-selling novelist and chronicler of Chasidic legends, Mr. Elie Wiesel, has been appointed "Distinguished Professor of Humanities" at the City University of New York.

ARGENTINIAN COMMUNITY "ON GUARD"

The Jewish community has been warned by three leading Argentine Jewish organisations to be on their guard, but not to be panicked, by the increase in antisemitic literature and other antisemitic manifestations in the country.

Daia, the representative organisation of Argentine Jews, appealed to Jewish schools and institutions in particular not to be "excessively alarmed by rumours". Their statement followed a press conference convened by the "Asociacion Israelita", believed to be a Communist or Left-inspired group, to give warning of "strong rumours" that an extremist Arab organisation was planning to kidnap 200 Jewish school children. It was not necessary to close the schools, but only to adopt all security precautions and to be permanently on guard, Daia emphasised.

SOUTH AFRICA

Jewish Students' Statement

Rabbi B. M. Casper, the Chief Rabbi of the United Hebrew Congregation of Johannesburg and the South African Federation of Synagogues, made a statement that South African Jews were grateful to live in South Africa, where they encountered hospitality.

In reply a group of 23 Jewish students of Witwatersrand University published an open letter in the daily press explaining why "we have little or nothing to do with the Jewry into which we were born. . . . As Jewish students we would like to say we are not grateful to live in a country in which millions of our fellow-men are persecuted because they are black". The letter went on to say that the students believed that South African Jewry, with a few exceptions, was betraying two of the central tenets of Judaism, "justice, justice shalt thou pursue", and "Thou shalt love thy neighbour as thyself". The letter concluded: "As you observe the traditional Sabbaths and festivals, we wish to draw your attention to a passage in Isaiah: 'I hate, I detest your solemn assemblies, as long as there is no justice'".

Unfounded Suspicion

Speaking at Brakpan, near Johannesburg, recently, Mr. John Vorster, the South African Prime Minister, implied that the South African Jewish Board of Deputies was a secret society like the Afrikaner Broederbond. Attacking the Transvaal United Party leader, Mr. Harry Schwarz, for having raised the Broederbond issue, he admitted that he had been a member of the Broederbond since the 1940s. He said he had never attacked Mr. Schwarz for belonging to Jewish organisations. For instance, there was the Jewish Board of Deputies which also, like the Hellenic Organisation, championed the cause of a community.

Sir de Villiers Graaff, the Leader of the Opposition United Party, accused the Prime Minister of casting suspicion on the lawful and public activities of the Jewish Board of Deputies and of the "Sons of England" organisation for party political gain. The board, he said, had an admirable record of declaring quite openly its activities, objects and affairs.

HARVEY PRIZES

A million-dollar foundation has been established by Mr. Leo Harvey, of Los Angeles, administered by the American Technion Society. The first recipients of the prizes were two non-Jewish American scientists, who were presented with £14,700 each by President Shazar, for their contributions to science and medicine. Professor William Johan Kolff, of Utah University, received the award for his invention of an artificial kidney, and Professor Claude Shannon of the Massachusetts Institute of Technology for his contribution to communications theory.

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CARACAS UNIVERSITY ANTISEMITISM

Dr. Enrique Benaim Pinto, a member of a prominent Sephardi family, who occupied the Chair of clinical and therapeutic medicine at the University Hospital in Caracas, resigned in protest after a group of students interrupted his class, shouting and covering the walls with his name, followed by the word "Jew". The 19 doctors working under Dr. Benaim, most of them non-Jews, expressed their support of his actions.

DANISH CRISIS

The Danish Jewish community crisis in which Chief Rabbi Bent Melchior and Professor Isi Foighel, elected president earlier this year, resigned, is still unresolved. Two members of the Board of Representatives are not seeking re-election and out of seven synagogue delegates only two remain. However, Chief Rabbi Melchior has agreed to wait before seeking another appointment.

The differences between the Chief Rabbi and lay leaders of the Board of Representatives arose over the memorial service in Copenhagen's main synagogue for the murdered members of Israel's Olympic team, reported in last month's issue.

Professor Foighel, who criticised Chief Rabbi Melchior over the issue, has made it clear that he will not return. He has been elected a Conservative M.P., and has been appointed a member of the Danish delegation at the United Nations.

FOUNDER OF WJC HONOURED

A Jewish community centre in Paris has been dedicated in memory of Israel Jefroykin, a leading French Jew of Russian origin who was a founder of the committee of Jewish delegations which established the World Jewish Congress in Geneva in 1936. Dr. Jacob Kaplan, the Chief Rabbi of France, recalled that Mr. Jefroykin arrived in Paris in 1920 after service in Russia as one of the organisers of the Jewish community there.

CHARGE AGAINST TURKISH TEACHERS

A criminal court in Istanbul has charged two young rabbis and eleven young Jewish religion teachers, including six women, with illegally establishing a school and conducting language courses. The indictment claimed that the group conducted Hebrew and history lessons in synagogue. It described both the "Machzikei Torah" Bible and prayer courses and the teachers as "unauthorised".

The "Machzikei Torah" remains closed following the Education Ministry's recent cancellation of its 1960 permit. The Chief Rabbi of Turkey has appealed to the President and the Prime Minister to restore the community's right to conduct religion classes for Jewish children in the synagogue.

MURDER OF EL FATAH PROPAGANDIST

Abdel Wael Zuaiter, who was shot in Rome, is reported to be a cousin of Yasir Arafat, the El Fatah leader, and a nephew of the Jordanian Ambassador in Beirut. Officials at the Libyan Embassy in Rome, where Zuaiter worked, have denied that he was involved in Palestinian activities. However, other Arab sources, as well as police and Italian friends, said that Zuaiter was an active El Fatah propagandist.

The Arab Ambassadors to Italy and the Vatican have implied that Israel was responsible for the murder, and allegations are being made in Rome that Israeli "counter-terrorist agents" may be involved. Israeli Embassy sources have emphasised that the Israeli Government had ruled out the adoption of anti-terrorist practices.

With acknowledgement to the news service of the Jewish Chronicle.

Robert Weltsch

WOLFSKEHL LETTERS

Karl Wolfskehl, apart from being a great poet and man of letters, who in a historical hour of German Jewry gave fervent expression to the perplexity and the convulsion of feelings in the face of humiliation and insult, was also a tragic human being who in his own life adumbrated the absurdity of those fateful events almost forty years ago. His case was an extreme one. A man who had firmly believed in his mission as a German, even Teutonic bard, kin to German mythology while loyal to his Jewish identity, was deprived of the very substance of his being. Deeply hurt, incredulous, disgusted and indignant, he left the whole of his former world far behind; he went off, so to speak, to the other end of the world, to New Zealand, tens of thousands of miles from the centre of his former physical and of his enduring spiritual roots. There he died in 1948, a lonely blind man, in a genuine exile. *Erul Poëta* are the characteristic words engraved on his tombstone. His indomitable thought and his suffering are revealed most impressively and movingly in his letters, of which several volumes have been edited and published by the faithful companion of his last years, Dr Margot Ruben, who is also Wolfskehl's literary executor. To her we owe the edition of Wolfskehl's writings in two volumes (Hamburg 1960). We have to be grateful to her for her exemplary careful and instructive annotations and comments.

Now Dr. Ruben has added to our knowledge of Wolfskehl by the publication of a number of letters he wrote to his intimate friend, Margarete Susman (1872-1966; she would have been a hundred years old last October), whom he addressed as "My Sister". Margarete Susman had great admiration for Wolfskehl but a somewhat ambivalent relationship to him, which she described¹ as a mixture of anxiety, respect, compassion and disturbance. To her (as to many others) he appeared as a complex split personality of an overwhelming, somehow demonic character. She refers to their meeting in Switzerland in 1934, when the two became closely involved through innumerable daily encounters and exciting conversations, mostly concerned with the Jewish catastrophe and with the perpetual enigma of Jewish destiny. This experience forms the background to this correspondence.²

There are only five letters from Susman, all belonging to a late period; one written in August, 1939, on the eve of war, when Wolfskehl was already in New Zealand, the others after the war (1946-1948). Wolfskehl's 17 letters, on the other hand, start directly from their conversations in Switzerland in 1934 and extend to his stay in Italy during 1935 and 1936, ending with one letter written on the boat in sight of the Australian coast in 1938, and a last one from Auckland, N.Z., November, 1938 (or 1939—more likely 1938), when the poet had definitely turned his back on a Europe where, as he explained, all

countries had closed their frontiers to Jews. Most of the letters written from Italy refer to Susman's communications which have not been preserved; almost all of them are passionate reactions to the Jewish tragedy, which Wolfskehl sees as an event of metaphysical dimensions and is anxious to convey in ecstatic poetical language. They provide an insight into his inner struggles on the edge of the abyss and his despair at the disparagement of the Word. In many variations he emphasises the uniqueness of Jewish existence which cannot be expressed in terms or forms used by other nations. Whether he ponders on Job or on Moses Mendelssohn or other Jewish archetypes, he is always deeply stirred by the timeless mystery. He clings to his belief in a situation "where nothing has any longer any meaning, but is full of a ghastly super-meaning (voll eines grauenhaften Ueber-Sinns)". These letters are documents of great value, where—whatever reservations one may have about one or another of Wolfskehl's judgements—the inner conflicts of the most highly sensitive minds in the haunting catastrophe of German Jewry are reflected in an unforgettable manner.

DEATH OF HEINZ POL

The author and journalist, Heinz Pol, died in New Milford, Connecticut, at the age of 71. Until 1931 he was an editor of the *Vossische Zeitung*. He then joined the *Muenzenberg* press. At the same time, he was a regular contributor to the *Weltbuehne* and *Literarische Welt*. In 1933 he fled to Prague, where he became chief editor of the satirical periodical "Simp". He arrived in the U.S.A. in 1940 and quickly succeeded in re-establishing himself as a journalist. He wrote for *New York Times*, *Herald Tribune*, *Nation* and *Aufbau*. After the war he became the U.S.A. correspondent to the *Frankfurter Rundschau* and *Basler Nationalzeitung*. His books include "Suicide of Democracy" (1942; about the collapse of France) and "The Hidden Enemy" (1943; about German Nationalism.)

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Alfred Joachim Fischer

THE CONSCIENCE OF FINNISH JEWRY

Death of Abraham Stiller

Abraham Stiller whom they called the "conscience of the Jewish community" died on September 15 in Helsinki at the age of 87. His older brother, Mauritz, achieved international fame with top-ranking films, such as "Gosta Berling" and "Hotel Stadt Lemberg" starring Pola Negri. It was he who discovered the divine Greta Garbo.

The war brought severe tests for Abraham Stiller. First of all he took care of Jewish prisoners-of-war from the Soviet Union. The Jewish community was permitted to supplement their scanty fare with food parcels and to organise religious services for them. As the Third Reich and Finland were fighting together against the USSR, the situation of the 2,000 Finnish Jews was obviously precarious. It is true, Marshal Gustav von Mannerheim brought his entire authority to bear to prevent any discrimination against them, but Morellis, the Finnish Minister of the Interior and the Police Chief Antonis were not as humane as the Marshal. They gave their consent to the deportation of roughly 150 foreign Jews who were in actual fact chiefly refugees from Germany and Austria. The ship which was to carry them to their death was already in port.

Abraham Stiller has never disclosed how this shocking news reached him. At any rate he spent the crucial night rousing influential Finns from their beds by telephone or by calling at their houses. On receiving this information Karl August Fagerholm, who was then a member of government and later on several times Premier and Speaker in Parliament, threatened to resign if the Jews were deported. Stiller also gained the support of the very influential Finance Minister Vaino Tanner, who, like Fagerholm, was a Social-Democrat. Thanks to his indefatigable efforts at the critical hour all endangered persons were saved with the exception of seven or eight who were deported on November 6, 1942, to Tallinn (Estonia) under the doubtful pretext of having infringed the rationing laws. Only one of them survived. Stiller kept up all his contacts because he was convinced that new Nazi threats, at least to foreign Jews, would follow. Finally a solution of this problem was brought about by a secret agreement between the Finnish President, Risto Ryti, and the Reich Foreign Minister, Joachim von Ribbentrop. The foreign Jews were permitted to leave for Sweden.

Stiller systematically applied the principle of "nipping things in the bud". This is why he prevented under very difficult circumstances the dissemination of poisonous antisemitic literature, *inter alia* a translation into Finnish of the "Protocols of the Elders of Zion". This intrepid fighter dared again and again to enter the offices of the Finnish State Police and even those of the Gestapo. He even had the courage to tell a prominent German liaison official that he would be judged by his deeds on the day of reckoning. The man understood the hint and helped accordingly. Later on Stiller intervened on his behalf.

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¹ In her Memoirs "Ich habe viele Leben gelebt" published by the Leo Baeck Institute, DVA Stuttgart, 1964.
² Karl Wolfskehl, Margarete Susman: *Briefe*. Eingeleitet und herausgegeben von Margot Ruben. In: *Castrum Peregrini* CIII Amsterdam Postbox 645 (October 1972).
—The originals of this correspondence are kept in the Archives of the Leo Baeck Institute in New York.

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BIRTHDAY TRIBUTES TO RABBI DR. GEORG SALZBERGER

In paying tribute to Rabbi Dr. Georg Salzberger on the occasion of his 90th birthday the AJR takes pride in the fact that he has been associated with it since its inception 31 years ago, when the founder-members invited him to join the Board of the organisation. It added lustre to our standing that a personality of his calibre identified himself with our aims. Yet this formal connection has also resulted in continuous co-operation. There was hardly a Board meeting which he did not attend, and whenever questions arose which were within the province of his experience, we had the benefit of his constructive contributions to the debate. For some years Dr. Salzberger has particularly indebted himself to us by his regular visits, together with his wife, to the Homes. It is difficult to express in words what these visits mean to the residents. They bring light, joy and spiritual encouragement to a group of people whose everyday lives are, in many cases, uneventful and lonely, and his informal talks make them aware of the values of their Jewish heritage. Equally, the members of the AJR Club gratefully record his cordial addresses on the occasion of Jewish festivals.

The same understanding which marks his gatherings with the old also enables him to find his way into the hearts and minds of the young. When, on the initiative of the late Dr. Alfred Wiener, the "Arbeitskreis 1961" was founded to establish contacts with young Germans in this country, Dr. Salzberger became a member of the Committee, now working under the chairmanship of Mr. Herbert Sulzbach. Almost every annual programme includes a talk by him on Jewish historical and religious questions. To judge the impact he makes on members of the generation which was born after the end of the "Third Reich", one must have witnessed the dignified and, at the same time, easy way in which, without notes, he delivers his illuminating lectures, amplified by concise answers at question time.

Within the Jewish fold, Dr. Salzberger has also been associated with B'nai B'rith for over sixty years; he is a Past President of the Frankfurt Lodge and of the Leo Baeck (London) Lodge. Last, but not least, the congratulatory include members of the Club 1943, whose Monday meetings at Hannah Karminski House he frequently attends as a speaker or as a listener to other lecturers. A man of many parts, Dr. Salzberger is at the same time a harmonious personality, the facets of which are described in the following two contributions. The feelings expressed by Dr. Eva Reichmann are shared by all those in our midst who know Dr. Salzberger, and we consider it a particular privilege that the author, Albrecht Goes, known to many of us particularly by his work "Das Brandopfer", also agreed to write a tribute to his personal friend, Dr. Salzberger.—W.R.

Eva G. Reichmann

A GREAT SPIRITUAL LEADER

"Let us now praise great men." The word from the apocryphal book of Ecclesiasticus forces itself upon our minds as we brace ourselves to pay tribute to a man we revere and cherish more than words can express. Rabbi Dr. Georg Salzberger will complete his 90th year on December 23. Let us then try to praise him with all the warmth and devotion we can muster on this occasion of grandeur and solemnity.

Rabbi Dr. Salzberger was born as the son of a rabbi in the German province of West Prussia in 1882 from where the family moved to Erfurt. He studied at the Hochschule für die Wissenschaft des Judentums in Berlin and at the University of Heidelberg, where he took his degree as a Doctor of Philosophy with a thesis on "The Solomon Saga in Semitic Literature". From 1910 up to the dark days of 1939 he served as a rabbi to the then famous and prosperous congregation of Frankfurt a.M. It grew to become "his" congregation, close to his heart and still the object of his grateful and—we hope—proud memories up to the present day. Its history which he fathered and furthered with affectionate loyalty is still awaiting publication. Beyond being a historical documentation of what was once the greatness of German Jewry, it will not in the last resort be an enduring memorial to Dr. Salzberger's own achievements.

In this country where he eventually found refuge with his wife and family, he acquired renown primarily as the founder and rabbi of the New Liberal Jewish Congregation, that community established by refugees from Nazi oppression who gathered to uphold all that had been best in the Jewish progressive movement in Germany. In its image he created its services, put his personal seal on its activities and acted as its distinguished and beloved Rabbi for 17 years. He "upheld the dignity of defeat" in the meaning of this pertinent phrase coined for the fellow-Jew Dr. Carl Melchior and the part he played at the Peace Conference in 1919 in Versailles by the member of the British Delegation, John Maynard Keynes.

It needed a devout and devoted, but above all a courageous personality to undertake such a venture. Not only was the number of people on whom he could count small; not only were the times as adverse as possible to a new beginning, the material means as good as non-existing. But the very uniqueness of the new congregation among the different shades of religious persuasion in this country made it



[Photo Jewish Chronicle]

The Archbishop of Canterbury congratulates Dr. Salzberger on the Award of the Buber-Rosenzweig Medal

a leap into the dark. True, it was given shelter within the Liberal Jewish Synagogue of Great Britain, but the affiliation, apart from being a token of solidarity by the late Miss Lily Montagu, has never been much more than an organisational one. The New Liberal—now Belsize Square—Synagogue remained spiritually independent and determinedly dissimilar from both the Orthodoxy, still the prevailing factor in British-Jewish life, and the Liberal and Reform synagogues from which it differs by its strong emphasis on traditionalism. By thus handing down a venerable German-Jewish creation from our ancestors to posterity, it is

comparable to the conservation of Sephardic rites by the former Spanish and Portuguese Jews after their expulsion from their homelands. Even if, owing to deep-rooted differences in the secular conditions of the surrounding civilisation, the New Liberal venture should not be given the century-long permanence of the Sephardic congregations, it may already be said today that, by the challenge it posed to the time-honoured ways of observance in this country, it has enriched British Jewry. Rigidity is hardly ever to be avoided without, from time to time, some wholesome provocation.

After his retirement from the New Liberal Jewish Congregation, Dr. Salzberger did by no means retire from new liberal Jewish work. He remained active in numerous corporations in which he continued to foster a constructive Jewish Liberalism firmly built on Jewish knowledge and devotion. If anybody contributed to destroy the misapprehension that Liberalism was a product of indifference, of the wish to recede from exacting religious duties, it was Dr. Salzberger. His liberal fervour was bent on strengthening rather than enfeebling Judaism, but on strengthening it along the lines of legitimate evolution. It is his passionate conviction that Judaism is a living entity and therefore not only capable of, but in need of change and stimulation. To fight shy of development would, in Dr. Salzberger's opinion, be tantamount to the abdication of Judaism as a living organism.

True to the same youthful spirit of looking hopefully forward to the future without betraying any message of the past, Dr. Salzberger was among the first who committed themselves to re-establish relations with the new Federal Germany after the Nazi defeat. This was precisely in keeping with the courage displayed in Jewish community life, for it was courageous, non-conformist and constructive. It was also liable to be misunderstood by all those too deeply wounded to be as yet able to revise past attitudes. That public opinion has, in the meantime, gradually rallied to his views may be felt by Dr. Salzberger as a welcome confirmation of his early convictions. But let us make no mistake: had it turned out differently, he himself would have taken little notice. He would not have wavered or faltered, but pursued the course he had adopted under the

command of his moral conscience even in the face of continued opposition.

What Dr. Salzberger achieved in Germany by his lectures, his sermons, his broadcasts, his very presence, can never be adequately assessed. From a personal experience, that is to say from a chance meeting with him on his return from one of these strenuous journeys, I can only testify that he looked radiantly happy, indeed rejuvenated, if this description were at all applicable to his ageless serenity. From the expression of his face and his enthusiastic account it was not difficult to size up the impression he had made on those present at his lectures. Not long ago he was honoured by the award of the Buber-Rosenzweig Medal presented by the Co-ordinating Committee for Jewish-Christian Cooperation in Germany in an act of sublime grandeur. He was also awarded the Grand Cross of Merit with Star, the highest distinction of the German Federal Republic.

By no means, however, was Dr. Salzberger's work after his so-called retirement restricted to the new understanding with Christians and Germans. He kept, above all, faith with a circle of friends in London who gather around him for regular courses of Bible lectures. These Bible lectures actually defy description. They are events. They are eagerly looked forward to by all the participants who arrive in good time and in a happy state of expectancy. When they have taken their seats around a longish table in the Hannah Karminski House, Dr. and Mrs. Salzberger will arrive to join them. Then, after exchanges of friendly greetings, the tape-recorder is installed and the lecture begins. Is it, indeed, a lecture or is it a sermon? It is, in fact, a combination of both, instructive and elevating at the same time, enlightening and moving. "When listening to Dr. Salzberger we do feel we are near a fountain of light": these words of the late first Chairman of his Congregation, The Hon. Lily H. Montagu, are echoed in the hearts of all those present. And they do not only come to listen. They are allowed to ask questions at the end of each lecture. They air doubts and problems, sometimes extending far beyond the topical subject into every-day life and its difficulties.

Then Dr. Salzberger steps down from the—albeit invisible—pedestal to which the theme of his lecture had lifted him and he becomes our natural friend and neighbour. With an abundant indulgence and generosity he listens to every single question, takes it seriously and answers with unfailing kindness. If everywhere and always religious instruction were given with the same sense of responsibility—Judaism in the world might show a stronger resilience in the face of hostile powers. "With the ancients is wisdom; and in the length of days understanding"—Job's words are given new truth during every one of these exchanges.

Dr. Salzberger is an artist of language. His speech is of the classic purity and beauty so sadly missing in contemporary writing. Not by chance did he co-operate in the so-called Berlin Bible Translation, edited by Harry Torczyner, to which he contributed the Song of Songs. When speaking in words of impeccable nobility, never faltering, never as much as hesitating, he gives the lie to popular concepts of a nonagenarian. "A man's wisdom maketh his face to shine" and so it is: His eyes are shining and his voice resounds.

Long may he be so blessed and we be blessed with his presence, enhanced by the presence of his wife whose vitality and devotion, vigour and co-operation are inseparably entwined with this great and good life.

Albrecht Goes

DIE FUELLE GELEBTEN LEBENS

Ist es indiskret, davon zu sprechen? Aber nein. Es ergab sich so im Gespräch, draussen in der Londoner Vorstadt bei den grossen Bäumen in Salzbergers Garten, dass der Verehrte die Bilder beibrachte, wenige aus der Feuervernichtung von 1938 gerettete Stücke; Photographien von den Voreltern, von den Kindern, von ihm selbst. Georg Salzberger 1910, im Anfang der Frankfurter Rabbinatszeit, und dann Salzberger 1960, 1970. Und ich sagte: da waren Sie schon immer; aber erst jetzt, auf dem Weg ins Neunzigste, sind Sie ganz da. Alles war auf Steigerung angelegt, und was für ein Klimax ist nun Ereignis geworden! Sie lachten ein wenig über diesen Hymnenanfang des Jüngeren; es war das gute Lachen, das Lachen im Guten und zum Guten, das Ihnen die Welt erschlossen hat; aber dann wollten Sie's genauer wissen: Klimax—wohin?

Antwort: in die Einfalt. Die Einfachheit—so ist es doch: sie ist das Erste; der Kinderschritt, das Kindertasten, das Kinderlächeln. Und sie ist das Letzte, das Höchste. Die Vorahnung der Vollendung.

"Und Gott sah an, was er geschaffen hatte, und siehe, es war sehr gut"—so steht es auf dem ersten Blatt im Tenach, und auf dem letzten, Maleachi 3 steht: "das Herz der Väter wenden zu den Kindern und das Herz der Kinder zu ihren Vätern." Beides ist aus der Einfalt gesprochen. Dazwischen ist vieles

nicht einfach; vieles konnte nicht einfach sein, kann nicht einfach sein.

Auch der Weg von Kulm über Erfurt, Berlin und Heidelberg, über Frankfurt, Verdun und —Dachau nach England war es nicht. Sie bewahren, zusammen mit der Gefährtin, mit den Kindern und Kindeskindern, was für Dornenhecken am Weg wuchsen, welche Steine im Weg lagen; aber Sie bewahren noch viel mehr dies: dass, rückschauend, ein Ganzes sichtbar wird. Was wollte ich? So werden Sie —rückschauend—fragen. Ich wollte ein Lehrer sein, ein "guter Jude", ein Rabbiner in Nachfolge Melchisedeks und Aarons, aus Hillels Verwandtschaft, beschenkt mit der Sorgfalt des Maimonides. Ich wollte, dass sie in Frankfurt über dreissig Jahre hin ihr "Mah nischtanah" fragen lernten, und im Londoner Exil—wieder dreissig Jahre lang—ihr "dieses Jahr Knechte / nächstes Jahr Freie / in Jerusalem" bezeugen würden, und: dass sie wussten, was sie da fragen und sagen. Vieles sollte Raum haben; die Ihnen Anvertrauten, die Frankfurter Studenten, die Hörer im Freien Lehrhaus auch—sie sollten vor grossen Türen stehen: Sophokles und Laotse, die Iphigenie und die Zauberflöte, Lear auf der Heide und die Karamassows—alles sollte der erstaunende Sinn wahrnehmen; aber die Kraft der Unterscheidung sollte mächtig sein, zu wissen, dass im grossen Sch'ma durch das Zeugnis adonai elohenu adonai aeched eine Ordnung gestiftet ist, die dauert.

Sie waren, Verehrter, weise genug, darauf zu verzichten, alles zu wollen. Sie waren geduldig genug, nicht darauf zu verzichten, dieses Eine—ganz zu wollen. Nun hat sich Ihnen dieses Eine zu eigen gegeben.

Ein Wunsch für Georg Salzberger, den Neunzigjährigen? Soll ich das altjüdische "Werde hundertzwanzig" wiederholen, das unser gemeinsamer Freund Martin Buber zuweilen in einem Geburtstagsbrief schrieb? Bubers Lebensjahre—nun haben Sie wahrhaftig schon die Zahl seiner Jahre überflügelt. Aber es kommt auf die Zahl nicht an. Auf die Fülle gelebten Lebens, erlebter Liebe: darauf kommt es an. Und da ist, Lieber und Verehrter,—ich sehe Ihre offenen Hände—bei Ihnen kein Mangel.

RABBI DR. PAUL HOLZER, 80

Rabbi Dr. Paul Holzer (London) will celebrate his 80th birthday on December 18. Before he came to this country Dr. Holzer was a rabbi in Hamburg. During the first post-war years he rendered signal services to the re-established communities in West Germany as Landesrabbiner of the communities in North Rhine-Westphalia. He has taken an active interest in the AJR since its inception. We extend our sincerest congratulations to Dr. Holzer.

MUNICH COMMUNAL CENTRE

Memorial Medal

On the occasion of the recent consecration of the new Munich Communal Centre, a Memorial Medal was coined by the Israeli State Mint, depicting the Old Great Synagogue of Munich (1887-1938) and the Jerusalem Relief at the entrance of the new Centre. The medals (DM 50) are obtainable from the Israelitische Kultusgemeinde, Reichenbachstrasse, Munich, West Germany.



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BIRTHDAY TRIBUTES TO OUR VICE-CHAIRMAN

MR. WERNER M. BEHR 70

On December 31, Mr. Werner M. Behr, OBE, will celebrate his 70th birthday. His appearance certainly belies his age and his energy and vigour enable him to cope with a vast amount of professional and communal responsibilities.

Success was granted to him at an early age, when, due to his outstanding ability, he became "Prokurist" of the N. Israel department store in Berlin. We may assume that his Jewish commitment also started in the Spandauer Strasse. The personality of Wilfrid Israel, marked by a spirit of unsurpassable humanism and unreserved loyalty to Jewry and Judaism, was bound to leave its impact on everybody who was associated with him. Together with Wilfrid, he stayed at the helm of the enterprise until 1939, courageously facing all the dangers which the work entailed under the Nazi régime. The fact that even old-established families like the Isaels had to experience the Jewish destiny of insecurity has certainly also determined his devotion to Jewish and, especially Zionist, causes.

Though he arrived in this country only a few months before the outbreak of the Second World War, he soon established for himself a position of trust as a financial adviser. At the same time, he increasingly participated in Jewish activities. One of the main beneficiaries has been the AJR. He became a member of its Executive as long ago as 1946, and its Vice-Chairman in 1963. His counsel has been invaluable not only in view of his great experience and sound judgement, but also due to his standing in the wider Jewish community.

One of his signal successes within the framework of the AJR has been the launching of the "Thank-You Britain" Fund. As chairman of the Appeal Committee he presided over the unforgettable ceremony at Saddlers Hall in 1965, when the Fund was presented to the British Academy. The link thus forged with the British Academy resulted in his appointment as an OBE in 1971. Though this award was certainly made ad hominem it is indirectly also a recognition of the efforts of the AJR whose organisational strength was decisive for the success of the venture.

Closely linked with Werner Behr's work for the AJR are his work for the AJR Charitable Trust and his services as Vice-President of the world-wide Council of Jews from Germany of which the AJR is the British constituent.

On behalf of his colleagues on the AJR Executive, we extend our sincerest birthday wishes to our Vice-Chairman.

A. S. DRESEL.

W. ROSENSTOCK.

A DEVOTED COMMUNAL WORKER

It is a pleasure to be able to welcome a new and so worthy a member to the Septuagenarian Club.

Mr Werner Behr has been known to me since shortly after his arrival in this country, first of all in the City and somewhat later in communal work in connection with former refugees. As a result of the successful functioning of the Jewish Trust Corporation a substantial sum of money became available for former Nazi victims in need of help. This fund is administered by a special Allocations Committee of the Central British Fund on which Committee the AJR has three representatives. Mr. Behr has made a notable contribution to the work of this Committee. His colleagues have learned to respect his sound views which are invariably expressed in the modest way that is characteristic of the man.

I am glad to have this medium to convey my congratulations and good wishes. It is my hope that for very many more years Mr. Behr will enjoy good health and vigour so that he can continue to devote some of his time to the cause that is so dear to him.

H. OSCAR JOSEPH.

CELEBRATION IN MANCHESTER

25th Anniversary of Morris Feinmann Home

On November 12 a 25th anniversary celebration was held at Morris Feinmann Home, the oldest Home for elderly Jewish Refugees from Central Europe. Due to the foresight, courage and devotion of a number of AJR members in Manchester, the Home was already founded at a time, when the funds arising from the restituted heirless and communal property in Germany were not yet available. After modest beginnings in a converted private house, the Home was later transferred to its present purpose-built premises which excel by their beautiful layout and provide every comfort for the 70 residents. Dr. F. H. Kroch, a Trustee of the Home since its inception, paid tribute to the memory of the other founder-trustees no longer alive; Mr. Abel, Mr. Bochenek, Mr. Einstein, Dr. Friedlaender and Mr. Sonneborn. The specific position of those who came to this country as refugees was stressed by Mr. John Simon, Chairman of the Management Committee of the Home. The good wishes of the Manchester Jewish community were conveyed by Mr. Sidney Hamburger. Other speakers were Miss Joan Stiebel (on behalf of the CBF), Dr. W. Rosenstock (who, together with Mr. Werner M. Behr represented the AJR), Dr. Feinmann (a son of the late Mr. Morris Feinmann), the Rev. F. Carlebach, and a resident of the Home. The trustees and management committee members of Morris Feinmann Home can be proud of their fine achievement. A history of the Home will be published in one of our next issues.

SELF AID CONCERT

This year's Self Aid concert in the Queen Elizabeth Hall took place on November 7. The artists were the Gabrieli String Quartet and the oboe virtuoso Evelyn Barbirolli. The well balanced programme consisted of works by Mozart and Ravel as well as by Verdi, whose name is usually associated with operas rather than with chamber music, and by the lesser known proficient composer Anton Reicha (1770-1836). The recitals were of a high level, as was only to be expected by musicians of this standing, and greatly enjoyed by the audience.

Self Aid concerts are, however, to be considered not only as musical events. Without belittling the actual performance, it is evident that the interval also has a specific function. It serves as a reunion between people who might otherwise have lost sight of each other. Notwithstanding the gradual integration into the environment these annual gatherings reaffirm the close bonds which still persist within a group whose members have been shaped by a common background and had to experience a common fate.

In the early days, it was the privilege of those who had skipped the bedsitter stage to provide the audience for the Self Aid concerts. In the course of time, this stratification within the community of former refugees has levelled itself out. Those who had an easy passage and those who first had to struggle hard now jointly create the specific, Continental based atmosphere of the concerts. At the same time, the change of venue from Wigmore Hall to Queen Elizabeth Hall and the sale of tickets also to the members of the general public obviate the risk of claustrophobia or parochial isolation.

Last but not least, the proceeds from the souvenir programme and the ticket sales enable Self Aid to continue its financial support both to pre-war refugees who, due to adverse personal circumstances, are still in need of help and to others who came to this country in recent years as the result of upheavals in various parts of the Continent. The total sum raised amounted to £6,480, and Self Aid has to be congratulated on its success. W.R.

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ON HEINE'S 175th BIRTHDAY

AJR Information has paid tribute to Heine's genius and reported on Heineana repeatedly over the years. It does so once again today so as to mark the 175th anniversary of Heine's birth, which occurred on December 13, 1797.

Erstwhile refugees from Hitler-Germany may feel some sort of elective affinity to—though not necessarily identification with—Heine on account of his threefold alienation; he became an exile from his family, his religious community and his native country. Two daughters of his uncle Salomon Heine rejected his love, while the latter belittled the nephew's poetical mission. Heine left the Jewish religious community out of despair over its internal petrification and its external inferior status. He fled his native country because political reaction stifled his own convictions and line of action. Yet, like any true exile, he never cut his links with family, Jewish and German cultural backgrounds. To persevere under adverse circumstances was his existential problem, which he himself described as *Dichtermartyrium*. Had he submitted to his family's wishes, to the religious community's set-up and to governmental regulations, he might have become one more adjusted, however insignificant, pillar of society, but never the poet and writer whose emotions and dreams seemingly gain in relevance and depth progressively with the passage of time.

On both his parents' sides Heine was descended from families having resided in North West Germany for many generations. He himself was born in Düsseldorf. His relatives desired that he establish himself in business, wherein he failed. His first, still quite indistinguished, rhymes appeared in a Hamburg periodical. From 1819 to 1825 he was inscribed as a student of law at Bonn, Berlin and Göttingen universities, though he profited more from attending Germanistic and philosophical lectures. A first collection of poems, two tragedies and a travelogue ("On Poland") were published during those years. Shortly before his promotion to doctor of law in 1825 he converted to Christianity, still in the expectation that a career in public administration or academic teaching could thus be secured. Political reaction frustrated these hopes.

In 1826, Heine established his life-long relationship with the Hamburg publishers Hoffmann & Campe. During the next five years, an enlarged *Buch der Lieder* and four volumes of *Reisebilder* appeared. The latter was a novel kind of writing, presenting running accounts of the author's travels in Germany, Italy and England, shot through with political, philosophical and religious reflections and satirical or admiring pen-portraits of imaginary or real-life personalities, the latter including Goethe and Napoleon. His reputation with radicals, referred to collectively as "Young Germany", grew, as did apprehensions on the part of the "Establishment". Historian Treitschke dubbed Heine "one of the five Oriental chorus leaders of 'Young Germany'" (together with Boerne, Gans, Loewenthal-Loening and Rahel Varnhagen). Treitschke, though, was quite cognizant and appreciative of Heine's literary and poetic gifts, which was true also of otherwise hostile statesmen such as Metternich himself.

In 1831, Heine decided to leave for France, fearful of an impending governmental embargo on his publications (which, indeed, materialised two years later for Prussia and

in 1835 for all of Germany). Apart from two short later visits, he never set foot on German soil again. However, until uncle Salomon's death in 1844, he continued to receive a regular allowance from the latter. This, together with annual payments from the "Disposition Fund" of the French Prime Minister, 1836-1848, and remunerations and royalties from articles and books secured his livelihood. After the uncle's death Heine battled with Salomon's son and heir, Karl, mainly so as to provide for the future of "Mathilde", a French girl with whom he had consorted since 1834 and whom he had married in 1841, on the eve of a duel, occasioned by slanderous remarks in his memoir "On Boerne". "Mathilde" accompanied her husband on his visit to Hamburg in 1843. Tolerantly, uncle Salomon, then, remarked to his nephew: "your wife is a good *Schicks'che*".

For several years, Heine was Paris correspondent of Baron Cotta's *Augsburger Allgemeine Zeitung*. His day-to-day reports on social, political and artistic currents were reprinted in collected editions. Apart from readability, they have retained value as source material for the era of "Citizen King" Louis-Philippe. Heine also wrote extensive essays on German literature, philosophy and religion for French periodicals. More than eighty years after Heine's death, some of these interpretations and warnings contributed towards alerting Western opinion in regard to certain demonic aspects of Hitler-Germany.

From early days, Heine had complained about headaches, eczema and other nervous disabilities. His health deteriorated progressively since 1840. In 1848, he became afflicted with cramps, larangeal spasms and convulsions. Unable to move, Heine spent the last eight years of his life in a literal "matress grave". Yet, his mind fought back, and his emotions attained heights of serene intensity. Throughout the years of physical invalidity, Heine continued to produce political and lyrical poetry. During his last months, until death released him on February 17, 1856, a surprise lady-visitor—whom Heine called "The Mouche"—kept him company, evoked his most spiritually haunting lyrics.

In the process of maturing emotionally and intellectually, Heine gradually perfected a personal style wherein intellectual aggression and emotional self-defence became inextricably linked. Such ambivalence may originally have been imposed upon him by force of circumstances, but it became more and more his second nature. Towards the end of his life, in 1850, he himself rationalised it in a conversation, saying: "... I cannot be submerged in any one party, be they Republicans or Patriots, Christians or Jews. I share this with all artists who do not write for moments of enthusiasm, but for centuries, not for one tribe, but for humanity. It would be absurd and petty had I ever been ashamed of being a Jew, as slander would have it, but it would be equally ridiculous if I claimed to be one".

Occasionally, contradictions appearing in his writings during different periods reveal a genuine change of emphasis, such as, relative to America, a transformation from praise of "liberty . . . the divine, the Washingtonian" ("On Poland", 1822) to despair: "O Liberty, thou art a bad dream" ("On Ludwig Boerne", 2nd book, 1840). In other instances, the conflict is laid to rest in a sediment of *quand même*, such as in his letter to Eduard Gans

(Hamburg, Mai 1826). The personal affirmation Heine expressed therein ("that I love you *quand même*") is as genuine as his verdict, printed later (in *Ludwig Marcus. Denkworte*, 1844), which accuses Gans of dereliction of self-assumed public duties for the cause of Jewish regeneration. Or the mood may be converted from jubilation—such as in 1831, on his crossing the Rhine into France, the "Promised Land beyond River Jordan"—into retrospective resignation when, in a conversation in 1854, he described himself as a "bird of the German forests, nesting in Voltaire's *Allonge wig*".

Indeed, neither German, nor French, neither Jew, nor Christian may claim Heine their own without reservation, though he himself was positive as to where his (and a few other "elects") genuine roots lay. By way of emotional identification, Heine's characterisation of Chopin (*Ueber die Französische Bühne*, 10th letter) becomes applicable to himself: "His true home country is the dream-realm of poetry".

Taken up in consecutive order, Heine's utterances on Jews and Judaism reflect a similar ambiguity. As a member of the *Berlin Verein für Cultur und Wissenschaft der Juden*, 1822/3, Heine had hailed the project of a collective Jewish exodus from Europe to America. At the same time, he had started work on a novellette "The Rabbi of Bacherach", conceived originally as a hymn on medieval Jewish "martyrdom"; but when it appeared, still in fragmentary form in 1840, its third chapter introduced an additional character, Don Isaak Abarbanel, in whom a frivolous author portrayed none other but himself.

After his conversion, during his more relaxed middle years, Heine had satirised Jewish as well as Christian "asceticism", extolling in its place the "Hellenic" cult of beauty. The "Marchese Gumpelino", a recent convert to Catholicism, and his valet Hirsch Hyazinth, who had remained a Jew (*Die Bäder von Lucca*, 1830) are felicitous creatures of Heine's satirical gift. In *Lutetia* (April 27, 1840), Heine caustically reports on the banker, Baron Rothschild, and his antagonist, Benoît Fould, "two famous finance rabbis".

In the final years of physical agony, Heine rediscovered the spiritual grandeur of the Old Testament and, in particular, of Moses, recipient of the Tablets of the Law. Heine's "Hebraic Melodies" (around 1850) are replete with praises of the "Princess Sabbath" and the poetic quality of "Haggada" in medieval Jewish literary production; however, included therein is also the poem "Disputation", whose climax is an assertion that both contenders, the monk as well as the rabbi, "stink".

In this writer's judgement, Heine came perhaps closest to a definite expression of an inner conviction, when (in *On Ludwig Boerne*, end of the fourth book) he wrote: "... it is entirely possible that the mission of this tribe (i.e., the Jews) has not yet been fully completed, and this may be particularly true with respect to Germany . . . this German Redeemer is perhaps the same for whom Israel, too, is waiting . . . O, do not despair, handsome Messiah, who art anxious to redeem not only Israel, as the superstitious Jews fancy, but all suffering humanity! O, do not tear, ye golden chains! O, keep him chained a while longer, lest he come prematurely, the saving King of the Universe!".

We unhesitatingly respond to the magic of Heine's language and to the timeless appeal of some of his insights, including his plea for patient confidence as it is expressed in the exhortation just quoted.

Hans Jaeger

IN MEMORY OF KURT HILLER

Kurt Hiller died at the age of 87, after tremendous suffering. Oedema of his legs, with pain which kept him sleepless for weeks, and an operation for ulcers, which caused an enormous loss of blood, were followed by pneumonia, until an embolism of the lungs put an end to this agony on October 1st. He stood it bravely up to the last minute, with that strong wish to live which made him say shortly before his death that he wanted to write four more books and that never before had he been so eager to complete a volume of aphorisms.

Everything about his abundant literary production has been said on previous occasions—from "Das Recht ueber sich selbst" and "Der Aufbruch zum Paradies" up to "Radioaktiv" and "Leben gegen die Zeit" and from "Zieljahrbuecher" up to "Weltbuehne" as well as about his activities—from "Rat geistiger Arbeiter" and "Revolutionary Pacifists" before 1933 via the Group of Independent German Authors in London up to the "Neosozialistischer Bund" in Hamburg. The philosophical foundations of his attitude, activism, logocracy, rationalism, anti-egalitarianism, have been mentioned too.

What is left now is the general assessment of this personality. Activism had its limitations. This was the natural result of his theory of the *élite*, of his abhorrence of democracy, the majority principle, the masses. The demand for domination of ratio which was to open the way to paradise on earth did not prevent him from paying tribute to irrational thinking on various occasions and in many ways. His sympathies and antipathies, which often seemed arbitrary, could not be explained logically. They were not only caused by the *élite* idea, not only influenced by Nietzsche's superman but also by a "Cult of the Person", by the "All or Nothing" of the perfectionist who refuses to differentiate between night and shadow to reach a fair balance. Irrational was his inclination to hatred against those who contradicted him (though he admitted exceptions). When he felt that a thinker or writer who had become taboo was harmful, he was moved by a sacred zealotry which became an obsession to the same extent as his campaign against Hegel.

In the political field, we find many contradictions in him. This is a statement, not a reproach. It may be inevitable with a strong personality. The revolutionary pacifist was not actually a revolutionary, apart from his thinking, and he quarrelled with most pacifists. There was even a slightly nationalistic note in him, shown in his polemics against Poland before 1933, though he accepted the Oder-Neisse line long before others soon after 1945. There was a nationalistic motive, too, when he said during the Second World War that Hitlerism was only an "accident" and had nothing to do with German history, and that the Nazis had obtained only 37 per cent of the votes in 1933; but later he used the fact of the Nazi majority as an argument against majority rule. In his anti-egalitarianism he was relentless, refusing to admit that, whatever the majority might do, the "élite" which can only be "self-styled" (in spite of Nietzsche's recommendations) was bound to do worse. His Socialism was vague; economics did not interest him.

In the attitude to Judaism, he experienced his "Damascus". (In spite of the Bible and of Strindberg's play one almost hesitates to make this comparison on account of present-day associations.) During the war, in an almost savage controversy with his cousin, Herbert

Freeden, he advocated, even "demanded", assimilation, once more insisting on "all or nothing", until the chairman simply cut this disputation which had become a roundabout. But later he fervently took his stand for Israel, inspired especially by Dayan. He even dropped his admiration for De Gaulle, when the General sided with the Arabs.

This was Kurt Hiller. Often he was misunderstood. People said of him that this strong hater was without feelings. This is completely untrue. He showed comradeship to all those who seemed in danger of being trapped in Czechoslovakia shortly before and after that country's occupation. Before his death he said that to have to survive so many people was the most ghastly thing to him.

In spite of hatreds and obsessions, bombardments of abuse and irreconcilability, contradictions and controversial assumptions (which were nevertheless stimulating), he was a strong and impressive personality and remained so up to the last minute, a defiant fighter even when death had him in its clutches.

FLASHBACK TO 1936 The Berlin Olympics

While the Munich massacre was first and foremost a tragedy for the Jewish people, it was also a severe blow for Germany. One of the hopes the German hosts had pinned on the games was that the proceedings would make the visitors from abroad aware of the spirit prevailing in post-war Germany and thus help to eradicate the image created under the Nazi régime and, as far as the Olympics were concerned, manifested in the games held in Berlin in 1936.

A recently published book on the Berlin Olympics of 1936¹ carries interesting material on that event which also had some bearing on those of us who still lived in Germany at that time. The anti-Jewish measures were temporarily curbed. The inscriptions "Jews not admitted" disappeared, and so did the "Judenbaenke".

The book deals, among other things, with the paradoxical fact that one of the main representatives of the host country was a man of partly Jewish origin, Staatssekretär Theodor Lewald.² It was due to his efforts as chairman of the German Olympic Committee before 1933 that Berlin was agreed upon as the venue for the 1936 games. The International Olympic Committee insisted that Lewald should remain in office in spite of his "non-Aryan" origin. The Nazis gave in to some extent. Though replacing him as chairman by Reichssportführer von Tschammer and Osten, they kept him as "adviser", and it was Lewald who delivered the opening address at the games. Oddly enough, his speech carried a racial connotation, referring to "the spiritual bond between our German fatherland and the sacred places of Greece founded nearly 4,000 years ago by Nordic immigrants".

Another "non-Aryan" who played an important part in the preparations was Captain Wolfgang Fuerstner,³ the builder and organiser of the Olympic village. A few weeks before the foreign athletes arrived, Fuerstner was suddenly dismissed and replaced by a Lieut.-Col.

¹ Richard D. Mandell: *The Nazi Olympics*. 316 pp. The Souvenir Press, London, 1971. £2.50.

² The author writes that Lewald's paternal grandmother was a baptised Jewess. In fact, the Lewalds were also an originally Jewish family.

³ The Fuerstners were an old Berlin Jewish family, descended from Hirsch Salomon Fuerstner (1773-1839), whose name appears in "Juedische Trauungen in Berlin, 1759-1813" (edited by Jacob Jacobson).

Werner von und zu Gilsa. Then he was dismissed from the army. Fuerstner continued to serve nominally as second in command. When the games were over, a banquet was held, in which von Gilsa was credited with the success, and Fuerstner committed suicide. According to Mandell, afterwards slogans against "the Jew Fuerstner" were scrawled on the deserted buildings of the village.

Mandell also describes the heated discussions which preceded the games and in the course of which wide sections of the American people propagated a boycott of the games in a country which was governed by an authoritarian régime and persecuted her Jewish and "non-Aryan" citizens.

The insistence of the International Committee that Jews and "non-Aryans" should not be excluded from the German teams resulted in the participation of the ice hockey player, Rudi Ball, and of the half-Jewish fencing athlete, Helene Mayer. She became a runner-up in fencing, being beaten by two other Jewesses. Ilona Schacherer-Elek, of Hungary, and Ellen Preis, of Austria.

The question of whether Jews should take part in the games was also controversial among the Jews themselves. While quite a few Jews participated as members of their respective national teams, others declined, and the president of the Maccabi World Union wrote the following open letter to the president of the International Olympic Games: "I, in common with all other Jews and many non-Jews, look upon the state of affairs in Germany from the point of view of humanity and social decency. We certainly do urge all Jewish sportsmen, for their own self-respect, to refrain from competing in a country where they are discriminated against as a race and our Jewish brethren are treated with unexampled brutality." The president at the time was the late Professor S. Brodetsky.

Beyond the Jewish issue, the book contains meticulously compiled reports of the actual sports events of the Berlin Olympics and examples of the inter-relation between sport and politics.

W. ROSENSTOCK.

POPE PIUS AGAIN CONDEMNED

Ten years after the appearance of Ralph Hochhuth's "The Representative", a 64-year-old Dutch Jew, Sam Waagenar, makes the same accusations as Hochhuth. In his book, "The Ghetto on the Tiber", he attacks the "silence" of Pius XII, the wartime Pope, and his failure openly to condemn the Holocaust and prevent the deportation of Rome's Jews. As a journalist, Waagenar covered the liberation of Paris and the Nuremberg trials before settling in Rome in 1946.

The book, a history of "the oldest Jewish community in the West", in 41 chapters, makes an historical journey from the destruction of Jerusalem by Titus through Papal Rome until the Holocaust. The Jews survived it all and "they were still there in June, 1944, when the Nazi stormtroopers left Rome". But according to Waagenar this last act of survival was in no way due to the Vatican's help or intervention. He not only confirms charges of "silence and inaction" towards the fate of the Jews, but claims that the Vatican has no right to take the credit for dangerous rescue work by individual members of the clergy, to whom he pays tribute.

Waagenar charges German Jesuit Father Robert Leiber, for many years the powerful and influential personal assistant of Pius XII, with having "turned history upside down" by stating that the Pope extended to the Jews an assistance worth 25 million lire and that in Rome there were two special ecclesiastical organisations set up to assist the Jews. The 25 million lire were, in fact, supplied by the American Jewish Joint Distribution Committee, which forwarded the sum to the Vatican, whose role was that of a "transmission belt".

E. G. Lowenthal

A CENTENARY PREVENTED

Berlin's "Hochschule" Opened 1872

This year, one hundred years have passed by since the opening of the "Hochschule fuer die Wissenschaft des Judentums" in Berlin. From 1907 to 1941 it owned the house 14 Artilleriestrasse.

In contrast to the conservative Jewish-Theological Seminary at Breslau, which was 18 years older, the Hochschule in Berlin was regarded as the training establishment of liberal rabbis. It was a product of the movement which championed scientific exploration of all phases of Jewish religion, Jewish literature and Jewish history. Leopold Zunz called this movement "Science of Judaism" and 100 years later Ismar Elbogen, for many years professor of history at the Hochschule, described it as "the science of Judaism, alive in the mainstream of events, in its sociological and historical context".

In the summer of 1942, seventy years after its foundation, the national-socialist Reich Minister for Science, Education and Public Instruction ordered the closure of all Jewish schools in Germany "in view of the progressive expatriation of the Jews", as he put it. A rider to this laconic destruction order emphasised: "This decree must not be published". This put an end to the existence of the Hochschule which had continued to function, albeit on a very small scale, right into the early years of the war.

It is our first duty to remember the tragic end of the Hochschule. A few years ago, the late Richard Fuchs, a member of the Hochschule's Kuratorium from 1934 to 1939, published his personal recollections of this period (cf. Volume XII of the Leo Baeck Institute, London 1967). The last members of the teaching staff included among others Leo Baeck (lecturer of Midrash, Homiletics and History of Religion), Rabbis Julius Lewkowitz (Jewish Religious Philosophy), Leopold Lucas (Jewish History), and Manfred Gross (Bible), as well as Heinrich Gescheit (Talmud) and Ernst Grumach (Philosophy); most of them were deported and perished.

Until 1933 or 1934, Hochschule students were able to study philosophy, history and literary studies at the neighbouring Berlin University, and a considerable number of students obtained their degree of doctor of philosophy in Berlin and elsewhere. When Jewish students were debarred from access to universities, lectures on general subjects (history, philosophy, psychology, history of literature, social sciences) were introduced.

The teaching staff had neither a president nor a director, though Elbogen, not least owing to his length of service at the Hochschule (1902-1938), was always the heart of the enterprise. A committee of teachers elected a new chairman for each academic year from its midst. The external administration dealing mainly with matters of finance and personnel was always in the hands of the Kuratorium. This body included representatives of German Jewry interested in Jewish studies, some of whom occupied prominent positions in general public life. Before and after 1932 the following served on the Kuratorium, among others: the lawyers Hermann Veit-Simon, Alexander Philippsborn and Arnold Seligsohn (from Berlin) and Eduard Baerwald (from Frankfurt); also Landgerichtsrat Arthur Lilienthal and Kammergerichtsrat Leo Wolff, both holders of

leading positions in Jewish communal life; Police vice-president Bernhard Weiss and the bankers Sigmund and Oscar Wassermann. The world of science and learning was represented by the philosopher Ernst Cassirer (Hamburg), the mathematician Issai Schur who migrated from Berlin to Jerusalem in 1935 and the Islamic studies expert Gotthold Weil (Berlin State Library and later on Jerusalem National Library). Other members were Director Heinrich Stahl, later on for many years chairman of the Berlin Jewish community, and several businessmen of repute.

The last secretary of the Hochschule was the jurist Hans-Erich Fabian who, after his liberation from Theresienstadt, became the first chairman of the post-war Berlin Jewish community. Jenny Wilde, for many years a meritorious Hochschule librarian, also a Theresienstadt survivor, died in 1949 in a Jewish old-age home in Berlin.

The Hochschule never had an easy time, for it set much store on keeping its organisational autonomy and spiritual independence, even from the Jewish communities and community associations. It started off with one full-time and three part-time teachers. However the constitution of the Hochschule allowed for invitations to scholars of repute to hold guest courses. In this way, after his retirement as professor of philosophy in Marburg, Hermann Cohen gave lectures and tutorials at the Berlin Hochschule from 1912-1918 and similarly Martin Buber read on Biblical Messianism in 1935.

The number of students remained limited at all times. In 1872 a beginning was made with 12, in 1913 the number had risen to 63. In 1929 it rose to 106. The high-water mark was reached in 1932 with a total of 155, among them 27 women. As late as in 1936 the students still totalled 107 and in 1937 as many as 141. The increase until 1932 was primarily due to the fact that up to then prospects for obtaining a position as a rabbi were comparatively favourable; moreover the Hochschule statute permitted the admission of students "who endeavoured to deepen their Jewish education in some fields without being able to devote themselves entirely to these studies". In this connection it may be remembered that for instance in the winter of 1935 twenty members of Hechalutz, all of them at "Abiturienten" level, attended lectures at the Hochschule after completion of their Hachsharah in order to broaden their education in Jewish subjects.

Until the time of the deportations at the end of 1941 the number of regular students remained steady at about a dozen; the number of guest attendants was much higher.

At least two or even three generations of rabbis, academically trained teachers of religion and individual Judaic scholars were alumni of the Hochschule. The following are singled out here as being representative as it were: Salomon Schechter (1848-1915), student at the Hochschule from 1879-1883 and later on for a long time president of the Jewish Theological Seminary of America in New York; Leo Baeck (1873-1956) who passed his examination as a rabbi at the Hochschule in 1897; Berlin rabbi Malvin Warschauer (born 1871 and died in Woking, England, in 1955) who made a name for himself as a pulpit

speaker and one of the early Zionists; his Berlin colleagues Julius Galliner, head of the school department of the Prussian "Landesverband", who died in New York in 1949 and Emil Bernhard-Cohn, also known as a dramatist who died in Los Angeles in 1948; Hugo Fuchs from Chemnitz who died in Benos Aires in 1949; Dr. Max Eschelbacher from Duesseldorf who died in London in 1964; Fritz L. Steinthal from Muenster in Westphalia who died in Buenos Aires in 1969; Max Wiener, rabbi in Stettin and Berlin who died in New York in 1950; Felix Goldmann, born 1882 in London, rabbi in Leipzig, one of the most upstanding representatives of the 'Central-Verein' who died in Leipzig 1934; Enoch Hans Kronheim from Bielefeld who died in Cleveland, Ohio, in 1958; Siegfried J. Neufeld from Elbing, an author concerned with subjects of Jewish history who died at Ramat Chen in 1971; Erich Bienheim from Darmstadt who died at Bradford, England, in 1962; Alfred A. Philipp from Wuppertal-Elberfeld who died in Jerusalem in 1970. Other Hochschule students were Arthur Biram (Bischofswerder 1878-Haifa 1967) who was the founder and for many years the director of the Hebrew (non-classical) secondary school in Haifa and Georg Herlitz (Oppeln 1888-Jerusalem 1968), head of the Zionist Central Archive until 1955. Rabbi Dr. Georg Salzberger (London) is undoubtedly the "Nestor" of the surviving Hochschule students. Ernst Ludwig Ehrlich, B'nai B'rith director for Europe and secretary of the Christian-Jewish Working Committee in Switzerland lives in Basle. In the U.S.A. we find, among others, Fritz Bamberger, a pupil and a teacher of the Hochschule and Herbert A. Strauss, one of the very last students, now Professor of History at the City University of New York and Executive Vice-President of the American Federation of Jews from Central Europe; Rabbi Manfred Swarsensky who stayed in Berlin until 1939 now lives in Madison, Wisconsin and Rabbi I. I. Gruen, in Danzig until 1939 now in New Castle, Pennsylvania. Other Hochschule graduates carried the spirit of the Hochschule even further afield: Fritz Pinkuss (Sao Paulo) and Henrique Lemle (Rio de Janeiro) are both active as rabbis to sizeable communities and as university professors; Rudolph Brasch, formerly London, now Sydney, and Curtis E. Cassell, formerly London, now Bulawayo, Rhodesia.

We also have to remember with gratitude and respect those graduates who stuck to their posts in Nazi-Germany during the worst time of persecution and had to pay for their sacrifice to the community with death in a concentration camp or the uncertainty of deportation. It is not possible to give even an approximately complete list of those who perished in this way; but a few at least must be named: Siegfried Alexander (last heard of in Berlin), Hans Andorn (Nuernberg), Louis Blumenthal (Berlin), Isidor Caro (Cologne), Hansjuerg Hanff (Wiesbaden), Regina Jonas (Berlin), Hugo Klein (Berlin), Siegfried Klein (Duesseldorf), Hans Loewenthal (Berlin), Leopold Lucas (Glogau/Berlin), Martin Salomonski (Berlin), Salomon Samuel (Essen), and Julius Voos (Guben/Muenster in Westphalia).

Leo Baeck repeatedly pointed out that, apart from introducing up-to-date social work and organising conservative and liberal Jews as single communities ("Einheitsgemeinden"), the initiation of the modern discipline of science of Judaism was one of the great achievements of German Jewry. The Hochschule in the Artilleriestrasse in Berlin was the product and the expression of this movement.

RECENT PUBLICATIONS

KARL KRAUS REDISCOVERED

Whenever a new book about Karl Kraus is published—and there was a spate of them lately—one has the feeling of unauthorised interference, as if one's own memories were suddenly in danger of being revalued and assessed by somebody from outside, who has no right to do so, no right whatsoever . . . For the world of Kraus and his disciples was a small universe with its own laws, where the written and the spoken word were the Gods, omnipotent and intransigent. The young and middle-aged people who dwelt in this private kingdom, known as "Kraus-Verehrer", were treated with scorn by many, envied by some. They proudly lived under the almost physical spell of this frail greying man, watching with awe and delight the ritual of changing spectacles when he came to the platform before a lecture began. (Much later we had to find out that we all committed the heresy of worshipping the priest instead of the Gods.)

Fifty years hence Kraus has changed from the proverbial "Legend in his Lifetime" into a subject for learned theses and research, into a symbol of incorruptible protest, worthy of rediscovery at a time where protests are plentiful and purity is scarce. Yet all these books about him—there were more than twenty after his death and nearly as many while he was still alive, not counting the innumerable articles—all these brilliant analyses and studies seem strangely remote, somehow avoiding the basic question: who was Karl Kraus? (This remoteness might be an innate characteristic of all biographical endeavour, but then we did not know Börne, but we did live near Kraus.) And while the question whether he was a genius or only the most talented writer of his age may still be debated in a hundred years, the phenomenon of his uniqueness will even then avoid definition.

The latest slender volume, published in the United States as part of Twayne's World Authors Series* is probably the most thorough, the most concise, the least ambitious publication from a purely literary point of view and therefore the best of all the modern secondary sources available.

Erich Heller once wrote (quoted by the editor): "Karl Kraus did not write 'in a language', but through him the beauty, profundity and accumulated moral experience of the German language assumed personal shape and became the crucial witness in the case this inspired prosecutor brought against his time." This may be the explanation, if not the answer, to the uneasy question, why Kraus evaded and keeps evading "definition": in him personality and the spirit of the Word became united, an entity, and one cannot define but one at a time.

The author's main problem, of course, is translation. If ever there was an untranslatable expression of thought and emotion—and there are a great many—Kraus's must surely be the most defiant and the most brittle: the enormous strength of a rhythmical structure crumbles under the most delicate attempt at changing it. Harry Zohn acknowledges the limitations by explaining rather than by rendering. He says: "Punning often constitutes a *reductio ad absurdum* of language and serves as a divining rod for the truthfulness or untruthfulness of a statement or a mentality. Only in rare instances can an exact equivalent for this verbal play be found . . . ('a chlorious war' for 'ein chlorreicher Krieg'). . . . A

statement like 'Je grösser der Stiefel, desto grösser der Absatz' plays on the multiple meanings of *Stiefel* (boot, nonsense) and *Absatz* (heel, paragraph, sale)".

Zohn's concept covers virtually all aspects of Kraus' creative work, beginning with a Chronology and ending with a review of the *Dritte Walpurgisnacht*, which in turn began with this most moving, appallingly helpless statement: "Mir fällt zu Hitler nichts ein". . . . Extensive appendices and references follow, a storehouse of valuable information, lovingly and painstakingly compiled. Altogether an excellent book.

F. THORN

HISTORIES OF JEWISH COMMUNITIES

Konstanz

The history of the Jews in Konstanz is dealt with in two recent publications. The "Geschichte der Juden in Konstanz im 19. und 20. Jahrhundert" by Dr. Erich Bloch (Rosgarten-Verlag, Konstanz 1971), though not a scholarly work, reflects the author's love of his home town. Until 1933, Dr. Bloch was a lecturer and writer; he emigrated to Palestine in 1938 and, since 1951, has often returned to Konstanz. The work describes the gradual integration of the Jews into the social, economic and cultural life of the town. Particularly much space is allocated to the period under the Nazi regime, and the work includes quotations from Nazi orders and press publications as well as lists of deportees and survivors. The courageous attitude of some citizens of Konstanz is also put on record.

Another former resident of Konstanz, Otto S. Leib, who now lives in the USA, has published a 25-page stencilled work under the heading "Der Jude von Konstanz—woher und wohin" (Obtainable through the firm of Joachim Reinhardt, 48 Bielefeld, Burgfreiheit 8). This short description mainly deals with the development until 1860.

Both publications, different in volume and approach, may serve as useful material for a scholarly work still to be written on the history of the Jews in Konstanz. The need for such a work is particularly great because the latest comprehensive "Geschichte der Juden am Bodensee und Umgebung" by Leopold Löwenstein was published as far back as 1879.

Alsbach/Bergstrasse

The "Heimatchbuch der Gemeinde Alsbach" by Rudolf Kunz, published by the Alsbach municipality, carries a 14-page chapter on the history of the, now extinct, Jewish community. Whilst Jews can be traced in Alsbach as early as 1423, the actual community came into being in the 18th century. It is assumed that a Betsaal was established in 1767. The Synagogue was built in about 1788 and renovated in 1864. It was destroyed in 1938. The Jewish population of the Alsbach district (including Auerbach, Seeheim and Zwingenberg) amounted to 130 persons in 1933. Of

these 20 lived in Alsbach and the adjoining places; according to the book, 15 emigrated to the USA, whereas five are described as "umgebracht". David Frank, the last teacher and cantor (the fifth since 1767) officiated in Alsbach for not less than half a century from 1889 to 1939; he died in the USA in 1958.

The Jewish cemetery of Alsbach is one of the largest in South Hesse (Starkenburg), because it was in use for more than three centuries and also served as the resting place for Jews in 29 small Jewish communities of the district. It dates back to the year 1616, and over 2,000 tombstones have been preserved. The cemetery is now looked after by the municipality and the Jewish community of Darmstadt.

ERNST G. LOWENTHAL

THE FIGHT FOR PEACE

A Biography of Bertha von Suttner

Bertha von Suttner's name is all but forgotten today, but at the turn of the century it was one to provoke both ridicule and fierce antagonism. She was the leader of the Peace Movement of those days, and her book "Die Waffen nieder" was considered to equal in importance and influence to Harriet Beecher-Stowe's "Uncle Tom's Cabin". It was published at a time when the nations, competing for supremacy on land and sea, were already heading for the First World War.

Some years ago Beatrix Kempff, of the Federal Press Office in Vienna, wrote her life story which has now been published in this country by Oswald Wolff (Publishers) Ltd. in an excellent translation by R. W. Last. ("Suffragette for Peace", the Life Story of Bertha von Suttner. London, 1972, price £2.75.)

As a writer and as a public speaker she devoted her life to the campaign for peace, and she travelled the world in its pursuit. It was largely due to her influence that Alfred Nobel, a friend and correspondent for many years, founded an institution which awarded a prize to "the man or woman who had done most to bring the nations together", and in 1905 she was the first woman to receive the Nobel Prize.

Many Jews were fellow-fighters for peace and contributed to her periodicals *Friedenswarte* and *Die Waffen nieder*. Her husband had founded a league against antisemitism, and she herself combated antisemitism whenever she came up against it. Her friends were to be found in the literary and artistic circles of Vienna, and Lilli Lehmann, Stefan Zweig, the Schnitzlers and many others are frequently mentioned in her diaries. In 1903, after the Kishinev pogrom, Theodor Herzl asked her to approach the Czar on his behalf. He wanted to be received in audience in order to explain his ideas of a Jewish national State and ask for the Czar's assistance in establishing it. It is not known whether she met with success, but the draft of her letter can be seen among her papers in the U.N. Archives in Geneva.

The author of the biography is only too right in stating that the confidence of that generation of idealists in the rationality of man, their faith in the onward march of civilisation and the ultimate victory of the good have a shattering effect on the present-day reader.

M.P.

PICASSO EARMARKED FOR NAZI K.Z.

It became known only recently that at the time of the occupation of France the Gestapo intended to throw the painter, Pablo Picasso, into a concentration camp. In an interview with the West German Rundfunk, the sculptor, Arno Breker, reported that Picasso had already been arrested and was only released after Breker's intervention. (d.b.)

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* Karl Kraus, By Harry Zohn in the Austria series edited by Ulrich Weisstein, Twayne Publishers, Inc., New York, 178 pages, including appendices, notes and references.

JEWRY IN THE EAST

PRAGUE MUSEUM

Director's Dismissal

Jewish sources say that the main reason for the recent dismissal of Dr. Vilem Benda as director of the Jewish Museum in Prague was his refusal to give the museum a political flavour. The museum houses the largest collection of Jewish ritual objects and culture in Europe. The Czech authorities want to reorganise it to promote "the struggle against Zionism", to play down the ethnic and cultural particularities of the Jews and to stress their assimilation into modern Communist society.

Dr. Benda is succeeded by Mr. Erik Klima.

C.B.F. GRANTS

At its latest meeting the Council of the Central British Fund made grants totalling £44,425. The major part (£30,000) was for Jews in and coming out of Eastern Europe and included £10,000 for a nursing home in Timisoara, Romania. There were also grants for relief work in North Africa and Teheran.

Sponsored Swimming Competition

Thirty-eight Jewish children, aged between 7 and 14, have raised over £500 by a sponsored swim for Jewish youngsters who are either living in, or have escaped from, East European and Arab countries. The swim took place in the outdoor pool at Slaugham Manor Hotel, Handcross, near Brighton, and was organised by the Brighton Committee of the C.B.F. and British OSE.

Howard Taylor, Brighton, covered the greatest distance—88 lengths, and Jenny Galin, who comes from the Norwood Jewish Home for Children, raised the most money in sponsorship—over £70.

100 JEWS RECEIVED BY MINISTER

The Soviet Minister of the Interior, Mr Boris Shumilin, recently agreed to receive a group of 100 Soviet Jews, all of whom confronted him and a number of his senior officials at the Ministry. Mr Shumilin failed to answer complaints about the arbitrary withholding of exit permits, nor was he forthcoming about what criteria, if any, governed decisions to grant or withhold permits.

Forty-seven Jews including six university professors sent an open letter to the first secretary of the Communist Party, the Premier and the President of the Soviet Union, demanding the abolition of the diploma tax and the lifting of restrictions on Jewish emigration.

DIPLOMA TAX

Exit Permits Granted

About 175 families wishing to emigrate to Israel were exempted from the diploma tax and given exit permits. Among those granted tax-free exit permits were a number of Jews active in the struggle for the right to emigrate from Russia, some of whom had been previously arrested.

UK Attitude

Mr Joseph Godber, Minister of Foreign Affairs, told the House of Commons that the British Government is unable to make representations to the Russian authorities on behalf of individual Jews. It had no responsibility in the matter of the treatment by the Soviet Government of individual citizens, but it had already made, and would continue to make, representations in connection with the Russian "education tax," and had conveyed to the Soviet authorities the strength of feeling in Britain regarding the position of Jews in Russia.

SPIRITUAL EXTINCTION

Forecast by Western Expert

A ranking Western diplomat with many years' service in the Soviet Union and Eastern Europe, who has specialised in the study of the Jewish problem in those areas, expressed the view that, although the majority of Jews do not plan to emigrate, those who stay are doomed to spiritual extinction.

Mr. Aron Vergelis, the editor of the Moscow Yiddish publication, *Sovietish Heimland*, has also said that "it is only a matter of time" until Soviet Jews become fully assimilated.

In the view of the Western diplomat, most people have still not grasped the full significance of the Soviet Jewish emigration. He feels that it is truly a phenomenon and he is increasingly of the opinion that the Kremlin, or at least a part of the leadership, has decided to get rid of the real nationalist Jews. There are, however, many Jews of all groups who plan to remain in the Soviet Union and to remain Jewish. They feel that the real fight is to obtain greater freedom of conscience for everyone in the Soviet Union, and they believe that they are moving in that direction.

"JC" ATTACKED

A Soviet propaganda pamphlet entitled "Zionism: Ideology and Practice" which has only recently become available in the West, attacks the Jewish Chronicle. Described as the archetypal Zionist newspaper, like other papers owned or dominated by Zionists, the Jewish Chronicle, the New York Times and others, says the pamphlet, "cannot help lying, since they serve millionaires and billionaires, whose prosperity . . . depends entirely on the exploitation . . . of the working class."



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THE ISRAELI SCENE

BRITISH TRADE SUPPORT

Israel's Minister for Commerce and Industry, Mr. Haim Barlev, had talks at the Foreign Office with Mr. Geoffrey Rippon, Britain's former chief Common Market negotiator. Mr. Rippon pledged full British support for Israel's application for more favourable trade arrangements with an enlarged Market, provided they do not conflict with this country's interests.

During his four-day visit Mr. Barlev also met Mr. John Davies, Secretary of State for Industry, to review the prospects of Anglo-Israel relations.

Mr. Barlev told a luncheon meeting of the Anglo-Israel Chamber of Commerce that although British exports to Israel had risen by 16 per cent since 1968, other Western countries had managed to double their exports over the same period. One of the reasons was the inadequate volume of British investments; another was the Arab boycott.

TOURIST FIGURES

The Israeli Ministry of Tourism has reported that there was a slight drop in the number of tourists from Britain and the United States. However, there was a substantial increase in the number of visitors from Scandinavia, West Germany and Italy. During the first nine months of the year, nearly 580,000 tourists came to Israel—a 15 per cent increase over the same period last year.

Although there was an unexpected drop in bookings during the high summer season and during part of the festival period, no accommodation is at present available at most Israeli hotels.

SEX CHANGES

Two young Israeli men who came to Britain for sex change operations have now been registered as women by the Ministry of the Interior.

FAMILY EVENTS

Entries in the column Family Events are free of charge. Texts should be sent in by the 15th of the month.

Birth

Horwitz.—On October 24, to Barbara (née Brent) and John Horwitz, of 305 Kenton Road, Harrow, Middlesex, a second daughter, Nicole Ilana. (Sister for Sharon, granddaughter for Mr. and Mrs. E. Brent, fourth grandchild for Mrs. Eva Horwitz, Hamburg, and second great-granddaughter for Mrs. Elly Reimann.)

Birthdays

The AJR Club conveys its sincere wishes to Mrs. Johanna Krauss on her 70th birthday on November 27, Mrs. Bertha Lange on her 80th birthday on December 18, and Mr. Alan Tobert on his 70th birthday on December 30.

Freudmann.—Mrs. Martha Freudmann, of Heinrich Stahl House, The Bishop's Avenue, London, N.2, celebrated her 92nd birthday on November 11.

Moses.—Mrs. Emma Moses (née Höxter), formerly Kassel, of 35 Wessex Gardens, London, NW11 9RS, will celebrate her 90th birthday on December 14. All her friends and relatives extend their warmest congratulations and best wishes to her.

NEW BRITISH AMBASSADOR

Mr. William Ledwidge, Britain's new envoy to Israel, brought his Government's reaffirmation of its commitment to Israel's security and independence, when he presented his credentials to President Shazar in Jerusalem. He made his first public appearance when he attended the Kennedy-Leigh library at the Hebrew University's agricultural faculty at Rehovot. During the ceremony a plaque was unveiled in memory of Dr. Ami Shachori, Israel's agricultural attaché in London, who was killed at the embassy by a letter-bomb.

EGYPTIAN RABBI'S VISIT

Rabbi Haim Douek, the former Chief Rabbi of Egypt, now living in Paris after leaving Cairo in March, came to Israel for his first visit to attend his daughter's wedding.

There were only about 300 Jews left in Egypt, said Rabbi Douek, most of them living in old-age homes. Only one synagogue was open and, although services were conducted on the Sabbath and on the festivals, there was no rabbi or mohel.

JORDANIAN HEBREW PROGRAMME

In "a bid to promote peace" in the Middle East, Jordanian TV has begun a daily 15-minute Hebrew programme. The programme began with a statement by an official of Amman's Ministry of Information promising to give its Israeli audience "straightforward news".

ARMS SMUGGLING

The Israeli police in their inquiries into the alleged Jewish Defence League's attempts to smuggle arms abroad to fight Arab terrorism, arrested Vladimir Zilberlieb, a recent immigrant from the Soviet Union. Other League members arrested, including Rabbi Meir Kahane, and sympathisers, have been released on bail.

LEGACIES FOR AJR CHARITABLE TRUST

During the year April, 1971-72 the AJR Charitable Trust received legacies out of the estates of Mr. C. Bourne, Mrs. R. Krauss and Mr. G. W. Zander. The AJR will always gratefully remember the generous gestures of these deceased friends.

As our readers know, the AJR Charitable Trust's responsibilities include the maintenance of Hannah Karminski Home and (jointly with the CBF) of the Flatlet Home, Eleanor Rathbone House. Its assets are also increasingly important for the expanded welfare services of the AJR. To secure the continuity of our work it is hoped that many members and friends of the AJR will stipulate bequests for the Trust in their Wills. Any further information required may be obtained from: The Secretary, AJR Charitable Trust, 8 Fairfax Mansions, London, NW3 6JY. Telephone 01-624 9096/7.

MEMORIAL GROVE TO MURDERED OLYMPIADS

The cost of 11,000 trees to be planted in the Maccabi Memorial Grove in Israel in memory of the eleven Israeli sportsmen massacred at the Munich Olympics has been subscribed to by clubs affiliated to Maccabi Union.

At a ceremony at Maccabi's clubhouse in West Hampstead, a trees certificate was presented to Dr. Z. Suffot, the Israeli consul-general in London. As a result of a campaign being conducted throughout the country hundreds more trees are expected to be planted.

Maccabi members lit eleven memorial candles during the poignant ceremony. A prayer was recited and choral pieces were sung by the London Jewish Male Choir. Guest speakers included the Rev. W. W. Simpson, secretary of the Council of Christians and Jews; Mr. Victor Mishcon, a vice-president of the Board of Deputies; Dr. Suffot; and Maccabi personalities.

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MISSING PERSONS

AJR Enquiries

Blocksberg.—Mrs. E. Blocksberg, last known address, 93 Roman Road, London, E.2.

Deaths

Jeidel.—The members of the AJR Club mourn the passing of Mrs. Alice Jeidel who had been the Tuesday hostess at the Club since its inception. She was loved by all for her kindness and warmheartedness. We convey our deepest sympathy to her husband, children and many grandchildren.

Loeffy.—Dr. Arthur L. Loeffy passed away peacefully on October 18 after a very long illness. He will be missed by all who knew him.

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THE AJR EMPLOYMENT AGENCY, Tel. 01-624 4449, needs full-time and part-time shorthand typists and bookkeepers.

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Gabriele Tergit

THE STORY OF THE REFUGEE SCHOLARS IN ISTANBUL

We all had heard at the time that many German Jewish professors found places in Istanbul. Now Professor Philipp Schwartz (formerly Frankfurt, now Warren, Pennsylvania) has told details of this fascinating story in a modest xeroxed pamphlet of 50 pages which was distributed at the Congress for Exile Research in Copenhagen, 1972.

In March 1933, Schwartz fled to Zurich. Hopes soon faded. Swiss universities had no posts. At German universities there was no resistance against the Nazi régime. In April, 1933, the "Neue Züricher Zeitung" published a notice that a "Beratungsstelle für deutsche Wissenschaftler" had been established. Three lines—and the result was an avalanche of SOS calls. Professor Schwartz and some helpers answered the letters, Swiss Jews gave a credit of 1,000 francs and provided some office space. In May, a postcard with an unreadable signature arrived—stating that A. Malche, Professor of Pedagogics at the University of Geneva, was preparing a reform of Istanbul University. Schwartz wrote immediately, Malche replied by return that perhaps somebody of their group might be eligible. Schwartz enquired whether he could or should send somebody to Istanbul. The answer was "Yes".

A European University

A European university was one of Kemal Pasha's dreams for a rejuvenated Turkey. Soon the Turkish Minister of Education and about twenty of his officials together with Malche and Schwartz discussed for seven hours in French the prospective heads of the different departments of the new university. At the end, Schwartz suggested to add a group of scientists of the highest calibre as guest professors for some weeks each year: R. Courant, the mathematician, Max Born and James Franck ("three nuclear scientists happily in England and USA", writes Schwartz), three geniuses of Göttingen, were invited for the foundation of a physics department. Salaries were considered and agreements were drafted. The Minister, Dr. Raschid Galip, was as moved as the others. He spoke of the flight to Italy of the Byzantine scientists 500 years ago. It resulted in the Renaissance, the individual emerging from the Middle-Ages. "Today we have made preparations for receiving a reciprocal gift from Europe. You will show our youth the way to progress, we offer you our thankfulness and our respect". Later he promised that anybody who had accepted the call but was in prison

or in a K.Z. would have Turkish protection: "We know how to deal with such people" (meaning the Nazis).

Schwartz sent a wire to Zurich: "Not three, but thirty". In October 150 human beings arrived in Istanbul—from their own villas in Germany, from poor boarding houses in London, from miserable Parisian hotels. They met in the Park Hotel, one of the grand cosmopolitan hotels before 1914. The gigantic old war ministry was to be converted into the new university, another 100-year-old building, guards barracks and prison for political criminals under the Sultans, should accommodate four medical departments. Another barracks should be used for dentistry. And so it went on through all old Istanbul. The remnants of an empire converted into places of learning.

Opening Ceremony

The contract, drafted by Professor Malche, stipulated that the lecturers should hold lectures in Turkish after three years, write Turkish text books, and work exclusively for the university. On November 10, 1933, the first term opened with a celebration in the hall, built for the Sultan and his Court and 50 spahis on horseback—a hall with columns from Greek and Roman temples. In improvised lecture rooms the new arrivals began, with a Turk at their side who meticulously translated every phrase into Turkish.

But the great man in this story was the French-Swiss Professor A. Malche. He said: "No doubt, by finding new posts for so many of your professors the situation which 'ces barbares' created, will have been changed. This is a much greater satisfaction to me than the success of my own proposals could ever have been. For a whole year I have worked on this university project. My plan was to organise a contribution by all Western European countries. I had only just begun to put out feelers, I never expected to find scientists of this standard".

It was the good fortune of all concerned to find a man of such selflessness and integrity as Professor Malche who did not dream of using his commission as a springboard for himself. If he had been an antisemite or merely one of these modern go-getters, the Istanbul solution could never have materialised. Not a committee but a man of high moral standard, this nowadays underestimated species, saved 150 people.

A HISTORY OF THE JEWS IN HALLE

The resettlement of Jews in Halle (Saale) after their expulsion in the Middle Ages coincided with the foundation of the University of that town. We are indebted to Guido Kisch (Basel) who was Professor History of Law in Halle from 1922-1933, for having presented us with a comprehensive history of the beginnings of the newly founded community.*

The re-admission of Jews in Halle commenced in 1688, in accordance with the Great Elector's general policy which also resulted in the settlement of Jews from Vienna in Berlin. This policy was motivated by a tolerant attitude towards persecuted minorities as well as by the emergence of mercantilism. In the case of Halle, the rules of Brandenburg-Prussia were especially anxious to counter-balance the rising economic importance of Leipzig which belonged to Saxony.

The first Jews who took up permanent residence in Halle were Salomon Israel, Assur Marx, Jakob Levi(n) and Bernd Wolff. Salomon Israel, whom Kisch describes as the progenitor of the Halle community, was the son of the Berlin Court Jew, Israel Aron, and, by his mother's second marriage, the stepson of the Berlin Court jeweller Jost Liebmann. Assur Marx was a business associate of Berend Lehmann of Halberstadt; his great-grandson, who became a Protestant, was the musicologist, composer and Professor of Berlin University, Adolf Bernhard Marx (1795 Halle-1866 Berlin). Between 1688 and 1703, the number of Jewish families increased from four to 17. Kisch attributes this slow growth to the resistance by the Jews already resident, who were afraid of competition.

The fact that there were Jewish residents in Halle also served as an inducement to young Jews from other places to study at the University of that city. The first Jew who obtained his doctorate in Halle (in 1724) was the medical student Moses Sobernheim of Bingen. Altogether 26 Jews graduated as doctors of medicine between 1724 and 1783; two of them were, like the author of the book, members of the Kisch family of Prague, and one, Simon Adolphi, hailed from London.

Permission for the purchase of a site for a Synagogue was, after many difficulties, obtained in 1700. The building, which was situated at the corner of a place called "Grosses Berlin," remained in use until 1869, when a new and larger Synagogue was erected at the same place. The first cemetery was a garden "vor dem Galgtor am Toepferplan," owned by Assur Marx, to which an adjoining plot was added later. In 1864 a new cemetery was consecrated in the Dessauer Strasse (later Humboldtstrasse), and a third cemetery was opened in Boelckstrasse in 1929. W.R.

* Guido Kisch: *Rechts- und Sozialgeschichte der Juden in Halle, 1688-1730*. 244 pp. Band 32 der Veröffentlichungen der Historischen Kommission zu Berlin. Walter de Gruyter & Co., Berlin, 1970. DM 54.

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NEWS FROM GERMANY

HEINE CONGRESS IN DUESSELDORF

To mark the 175th anniversary of Heine's birth, an international conference of scholars was held in Duesseldorf from October 16 to 19. The organisers were the Duesseldorf Municipality, the Heinrich Heine Society and the Department of German literature of the university. Research workers, historians, politologists and authors from many countries, including several of the Eastern bloc, delivered lectures to assess Heine's personality and to evaluate the impact of his literary and political production on contemporary thought and attitudes.

In a message to the Congress, Federal Chancellor Brandt particularly stressed the topicality of Heine's fight against any narrow-minded nationalism and his work for mutual understanding between nations. The opening address was delivered by Golo Mann.

The Jewish aspects of Heine's life and work were dealt with by Professor Ernst Simon (Jerusalem). He stated that Heine's re-identification with the Jewish people had been prompted by the Damascus affair of 1840, under the impact of which he launched a courageous campaign for the rights of the Jewish people. Simon compared Heine's reaction to the persecution of Jews in Damascus with Herzl's reaction to the Dreyfus Affair. His deeply rooted perception of the Jewish mind is also reflected in the fact that the three characters of his literary production which come to life best are Jews: Hirsch Hyazinth ("Baeder von Lucca"), Little Simson ("Schnabelewopski") and Don Isaak ("Rabbi von Bacharach").

When the question of whether or not the Duesseldorf university should be named after Heine was discussed, a Resolution endorsing this claim was passed with 107 votes in favour, 3 against and 10 abstentions. These abstentions included several Israelis on whose behalf Professor Simon declared that they considered this matter as a question which had to be decided exclusively by the Germans themselves.

GERMAN TOWN HONOURS MUNICH VICTIM

The city council of Kinzweiler decided to name a street after the Israeli trainer, Moshe Weinberg, who was assassinated by Arab terrorists in the Olympic village. Another street will probably be named after the German police officer, Anton Fliegenbauer, who also lost his life during the Munich tragedy.

NOBEL PRIZE FOR HEINRICH BOELL

The author, Heinrich Boell, was awarded the 1972 Nobel Prize for Literature. He is the first German post-war author on whom this distinction has been bestowed. Boell was born in Cologne in 1917. He is considered a "militant Catholic" and, under the Nazis, left a Catholic youth club "as soon as they started to march in goosestep". He is an, albeit critical, board member of the Cologne Society for Christian-Jewish Co-operation and also a sponsor of the Germania Judaica Library in Cologne.

The news of the award reached him in Athens, when he was on his way to Israel, where his son, Vincent, a conscientious objector, works on the construction of a home for the blind, after having spent six months in the kibbutz Sde Nehemia, in Upper Galilee.

In a public lecture, delivered on the occasion of his visit to Israel, Boell said that Israel should not return the administered territories unless suitable guarantees were given to her by the Arabs for her security.

In a congratulatory letter, the Association of Jewish Journalists and Authors in Great Britain mentions Heinrich Boell's intervention for the release of Esther and David Markish and informs him that they had received their exit permits.

In 1971 Boell was elected president of the International PEN Club.

ARCHIVES OF FORMER COMMUNITIES IN POZNAN

Most of the archives and documents relating to the former Jewish communities in the Province of Poznan have been lost. Until 1938 the tradition was kept up by the "Heimatvereine" in Berlin and Breslau, which also published a monthly periodical. Some material could be transmitted to Israel. It is now learned that the State Archives in Poznan possess "Personenstandsregister" (from 1825 onwards) of the townlets of Kurnik, Kosten, Krotoschin, Rogasen and Schrimm. There were once flourishing Jewish communities at these places. Kurnik had 92 Jewish inhabitants in 1913, 89 in 1933, and only 30 in 1933. The corresponding figures for the other places are: Kosten, 112-63-0; Krotoschin, 411-192-30; Rogasen, 516-378-40; and Schrimm, 318-201-16. (EGL)

NO "MINYAN" IN WORMS

For years it has been impossible to hold regular services in Worms, one of the oldest Jewish communities in Germany. This year two services could be held when some American Jews, who are stationed in or near Worms, attended the synagogue. On the High Festivals the Worms Jews have to attend the services in Mainz.

AWARD FOR "UNSUNG HEROINES"

The Federal Cross of Merit was awarded to Margrit Baldner (Cologne) in recognition of her assistance to persecutees of the Nazi régime. As early as 1933 Margrit Baldner joined hands with other anti-Nazis to alleviate the plight of Jewish and other victims of the system. By her courageous work she has also contributed to enhance the reputation of the German Federal Republic, the citation states.

Another helper of persecutees in Cologne who was awarded the Federal Cross of Merit was the lawyer, Dr. Irene Block. Disregarding the danger to herself she saved the Jewish sculptress, Maria Fulda, from deportation and death. She first hid her in her flat, and after having been bombed out had her evacuated to the country. She also shared her ration cards with Maria Fulda and provided medical care for her.

MEDALS FOR RESISTANCE FIGHTERS

The Wilhelm Leuschner Medal, the highest award of the Land Hesse, was awarded to 80-year-old Dr. Martin Niemoeller, formerly Church President of Hesse-Nassau; 70-year-old Josef Lang; and the Catholic priest, Josef Will (64), in recognition of their leading roles in the resistance against the Nazi tyranny. On the occasion of the ceremony in Marburg the Prime Minister of Hesse, Osswald, also opened the exhibition "Resistance in Hesse against the Nazi régime" to make citizens aware of the guiding principles "which have determined the creation of our country and its political development during the past 25 years".

GESTAPO HELPER SENTENCED

Stella Kuebler-Isaakson, now Mrs. Gaertner, was sentenced by the Berlin Criminal Court to ten years' imprisonment for having acted as an informer to the Gestapo. She will not, however, have to serve the penalty, because she had already been sentenced to ten years' loss of freedom by a Soviet Military Tribunal in 1946.

In 1943 and 1944 Stella Kuebler, whose parents were married according to Jewish law, delivered to the Gestapo at least 21 Berlin Jews who had gone underground. Together with Rolf Isaakson, to whom she was married at the time, she traced Jews in flats where they were hidden, or in cafés or at ration card distribution centres. According to the presiding judge, Stella Kuebler, who is now 50, had rendered her services as a so-called "Greiferin" in order "to help her parents, to secure a comfortable life for herself, and to satisfy her lust for power".

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