

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Hans Liebeschuets

THE LEGACY OF LEO BAECK

May 23, 1873—November 2, 1956

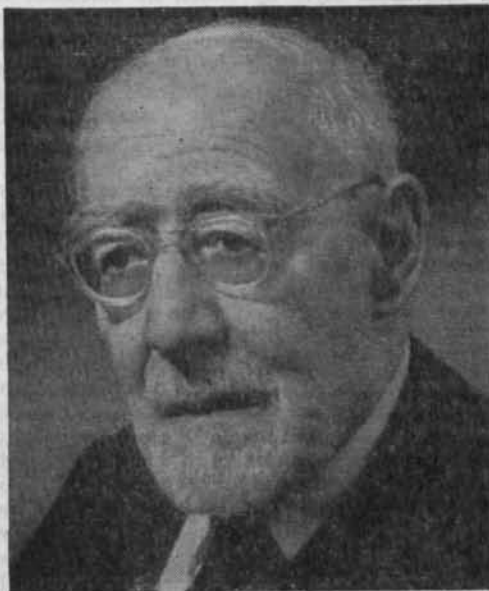
We all know Leo Baeck as a historical figure, representing an important and critical period of our history. The hundredth anniversary of his birth raises the question, how far the memory of his life and the documents of his thought can be counted among the forces which determine Jewry's existence in our days. In this context many will remember the fact that for him national coherence was always a part of his Jewish experience. From this insight he drew the conclusion that Zionism must play a vital role in modern Jewry. He did so already at a time when the rabbis and laymen, with whom he co-operated in everyday work, rejected the rising movement. We may trace the roots of this early decision in his belief and in the intellectual attitude of his mind.

When we try to summarise briefly the main ideas of Baeck's writings, two tendencies appear which on the surface seem to be contradictory: On the one hand we notice an intense interest in the historical understanding of Man's past and especially in his religious development. In these fields his reading and ready knowledge were comprehensive. He never lost touch with the tendency cultivated by Wilhelm Dilthey, under whose direction he obtained his doctorate. On the other hand, we find that intention, always present in his research and teaching, to safeguard Jewish thought against the claims of historical relativism. The ancestral legacy had to be preserved in a Christian environment. The rabbi in him limited the scholar's devotion to analysis and comparison without assessment of values. The essence of his people's belief, the dominating theme of his thought and teaching, remained for him beyond the flux of time. However, he fully shared the interest in Hellenistic syncretism, which early in the twentieth century had become the subject of combined efforts of classicists and Protestant theologians.

Jewry's reaction to the impact of Gentile thought in the age of the Pharisees became an important subject of his academic teaching in Berlin's Lehranstalt since 1913. But in keen pursuit of such scholarly interest he never lost sight of his theological intention. He argued that the challenge of Greek concepts and oriental myths, while stimulating new formulations of the Jewish message, never transformed its essential core. His plan for research had, what we may call, a pastoral background. Baeck wished to equip his students with methods and subject matter to meet as rabbis and teachers the claims of liberal Protestantism. The disciples of modern faculties of theology at that time preached the idea of evolution as a link between Christianity and modern civilisation; a widely read literature of high-class popularisation spread

these ideas among the educated contemporaries. In this scheme of human progress the Jewish tradition, strictly limited to its Biblical phase, found only a place as a preparatory stage. Baeck nevertheless did not underestimate the intellectual power of a Protestant theology, which had shelved the Trinitarian dogma, as a persuasive influence on the souls of assimilated Jews; he mobilised his learning as defence.

Now, sixty years later, the inter-relation of Jewry and Hellenism has preserved its



actuality as a problem of research. We may mention only Late Antiquity's Jewish gnosticism, the starting-point of the cabalistic literature of the Middle Ages; Baeck had been an early contributor to this theme. The sectarian movement, which left the Qumran remains, forms another flourishing topic in this branch of studies. But the theological motive, which inspired Baeck's thought, seems to have become less relevant to the present situation. The individual's feeling of belonging to the community of his ancestors is now in most cases based on more elementary experiences than any comparison between Judaism and Christianity can offer. The situation, in which liberal Protestantism appealed to the secularised Jew as a link with the culture of the environment, has faded out. Social cohesion has largely replaced belief as a bond of the Jewish community. Consequently, reflection on character and value of the different traditions has lost much of its force. For the time being it may be proclaimed as a progress, that there

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GERMAN JEWRY'S SPOKESMAN

On May 23, one hundred years will have passed since the birth of Leo Baeck. The legacy he left in the field of Jewish thought is evaluated in the article by Professor Hans Liebeschuets published on this page.

For us, the Jews from Germany, the unique personality of Leo Baeck has an additional, special meaning.

He was one of the last great representatives of German Jewry. He held leading positions from an early age onwards, and when the catastrophe of 1933 set in, there was unanimity among all Jewish organisations that Leo Baeck was the obvious choice as their guide and their spokesman. He stood at the helm of the Reichsvertretung. With courage and unsurpassed dignity he raised his voice, whenever the humiliations to which we were exposed called for action. Five times he was arrested, and though he said as early as 1933, that "the thousand years history of the Jews in Germany has come to an end" he did not use the numerous opportunities offered to him in other countries but stayed with his brethren. The calmness with which he carried on served as an example to those who worked under him. He even did not change his mind, when, after the November 1938 pogroms, the signal for total emigration was sounded.

Like the others who had not left the country before the outbreak of war, he was deported. What his presence in Theresienstadt meant to his fellow-prisoners has been recorded in many publications about the Holocaust. He kept up the morale of the inmates by talking to them about Jewish and other subjects, not in an abstract way, but always with the aim of making his listeners aware that, notwithstanding the unspeakable sufferings of the present, the laws of history would ultimately lead to the defeat of the forces of evil. At the same time, he gave personal comfort to innumerable prisoners in their misery.

When, miraculously, he survived the Holo-

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The Leo Baeck Lodge
in conjunction with the
Association of Jewish Refugees
and the Society for Jewish Study
will hold a

LEO BAECK CENTENARY
CELEBRATION

on Wednesday, May 30, at 7.45 p.m.
at Hillel House, 1/2 Endsleigh St.,
London, W.C.1

The Speakers will be:

Dr. Eva G. Reichmann
Rabbi J. J. Kokotek
Rabbi Dr. S. Goldman
Rabbi Hugo Gryn

GERMAN JEWRY'S SPOKESMAN

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caust and came to this country to join his daughter, the late Mrs. Ruth Berlak and her family, most of us thought he would spend the years still left to him in leisure and retirement. Yet exactly the contrary happened. He developed new activities, lecturing in London and in Cincinnati, writing, and embarking on a variety of ventures in Anglo-Jewish life. It testifies to his outstanding personality that, though he had come to this country many years later than most of us, he was immediately recognised as the leading representative of the Jews from Germany.

When the AJR and its corresponding organisations in Palestine and the United States founded the Council of Jews from Germany, Leo Baeck became its President, and he held this office until his death. It has always been the basic object of the Council to keep alive the contacts between the organisations of Jews from Germany all over the world. This basic aim is still unchanged. Yet whereas now questions of social work play a dominant part, during the first post-war years the legislative questions of material restitution and compensation stood in the foreground. The fact that the name of Leo Baeck was linked with these efforts was a decisive asset in achieving, within the unavoidable limitations, adequate measures in this field. At the same time, the Council considered it its task to preserve and evaluate the spiritual legacy of German Jewry, and the Institute, founded by the Council for this purpose, bears the name of Leo Baeck.

Many of us had already been associated with Leo Baeck during our activities in Germany. It was, therefore, only natural that these contacts were resumed immediately after his arrival in this country. The AJR had the privilege of arranging his first public meetings in London, and it was typical of him that, in his addresses, he did not speak about his personal experiences in Theresienstadt, but about the spiritual values and movements of our times. We also remember his address on the occasion of the 20th anniversary of the Boycott Day, extracts from which we published in our previous issue. Last, but not least, past volumes of our journal carry many contributions which he put at our disposal. His name has been linked with many enterprises in this country. Apart from the Leo Baeck Institute, already mentioned, there is the Leo Baeck College to prepare Rabbis and Jewish teachers for their vocation, the Leo Baeck Charitable Trust under the auspices of the Council of Jews from Germany, and Leo Baeck House, the Home for the Aged, on whose House Committee Mrs. Ruth Berlak served up to her early death. Yet probably Leo Baeck would have found particular satisfaction in the thought that there are many, not only among the great but also in the rank and file, for whom the personal contacts they had with him were an experience which they will cherish with gratitude, respect and affection to the end of their days. W.R.

THE LEGACY OF LEO BAECK

Continued from page 1, column 2

is now a more concrete basis for the continued existence of Judaism. But in the long run this retreat from spiritual and intellectual understanding to a merely social concept does not look promising for the future of the diaspora.

From this point of view, one important aspect of Baeck's form of thought may regain relevance. His doctrine is not bound to a philosophical system rooted in the tendency of a definite period. That Hermann Cohen's interpretation of Jewish Monotheism has been important for his own work, we know from his own statement; he certainly was deeply impressed by Rosenzweig as a witness for the ancestral belief. But he did not use Kant's method nor his concepts for the formation of a theological argument. Neither did he try to find the place of revelation in a world picture conditioned by the possibility of a Schelling revival. Baeck did not need any theoretical proof, he simply described the creed and the devotion which have bound together the generations of his ancestors. By giving shape to this view of Jewish spiritual history he felt convinced that in all fundamentals he stood himself in this line of succeeding believers. Dialectic concepts like "Geheimnis und Gebot" were for him no argument but means of expressing the different aspects of one experience. They were part of an individual style by which he intended to impress modern men with the legacy of the past. The lasting truth needed a different wording in a changing world. Such task did not reduce his independence from any system prevailing in his days. His reserve towards doctrinal currents of his time may qualify Baeck as a builder of bridges.

The effect of the establishment of the Jewish State on the structure and mentality of our community went further than any follower of and sympathiser with Zionism could expect. These men looked forward to the building of a society dedicated to social justice and safely separated from the struggle for power which dominated the nations of the world. However, the men who built Israel did not have any chance of steering this course. Their task to settle people from Europe and Asia had to be undertaken in a moment when the end of such colonising activity was proclaimed. This new postulate immediately became an instrument in the ancient struggle for rival powers. There are serious controversies in our midst about the right way to deal with the conflicts arising from these circumstances. Power policy can be rational or emotional, liberal minded or ruthless. The consequence of such attitudes in their various aspects will always be of grave importance, certainly so for our people. But at present no alternative policy will completely remove the demands of self-preservation; considerations of military strength remain everywhere one factor in such

position. The conditions still prevailing in our world will not allow Israel soon to conform to the prophetic message. We must emphasise that this situation forms an important feature also in the experience of the diaspora and in the image we offer to the world.

When Baeck's interpretation of the Jewish people's vocation first took shape in 1905, he allowed for periods in which the occupation with the affairs of the world took command, and the creative powers of the mind remained hidden behind a surface of alienation from Jewish spirituality. But Baeck would not apply this essentially pejorative description to the fight for the establishment and the preservation of Israel. So still in his lifetime Jewish existence had become different from the vision which had been formative for Baeck's life and work. But the hope remains for a future in which there will again be room for the spiritual values of our past also on the visible surface of affairs. We do not know when and how this turn will come about. Yet perhaps the statement is not too daring that the figure of Leo Baeck, who was ready to face death for the validity of his belief in the spiritual values of Judaism, will be or again become a guide post on this way. We may add that also the smaller features of his everyday life, the deeply rooted culture of his manners, can play the part of a valuable model in the future life of our people.

LEO BAECK CENTENARY CELEBRATION

As readers will have seen from the announcement published on the front page of this issue, the AJR is one of the sponsoring organisations of the Leo Baeck Centenary Celebration to be held on Wednesday, March 30, at Hillel House. On behalf of the AJR, Dr. Eva Reichmann will pay tribute to Leo Baeck's services to German Jewry as a rabbi and communal leader. Members of the AJR and their friends are cordially invited to the function.

GERMAN NEWS

Decrease of neo-Nazism

Although organised neo-Nazism in the German Federal Republic is not dead, there can be no doubt that it does not constitute any real danger to present German democratic life.

In 1969 the National Democratic Party (N.P.D.) received 4.3 per cent of the total votes, narrowly missing entry into the federal parliament. During last November's general elections, the N.P.D. received only 0.6 per cent or 207,023 votes. The party has also lost all the representatives in the West German Laender parliaments which it had since 1965. The total membership of this, the biggest extremist party, has dropped to less than 18,000.

Neo-Nazi forces have split up into many tiny groups struggling for survival. They are waiting for the time when, they hope, their anti-democratic slogans and calls for the restoration of the German Reich to its pre-1937 borders and the revival of its former power, will be taken seriously. However, as long as prosperity continues in West Germany, this is not likely to come about.

Black September Warnings

According to reliable and informed circles in Bonn, the West German authorities have received detailed warnings about plans by Black September to attack offices and institutions in West Germany. Several small terrorist groups are said to have entered West Germany and other European countries.

The West German security forces have intensified measures to protect Israeli and Jewish institutions, as well as civilian airlines, Jordanian diplomatic missions, and oil company premises.

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HOME NEWS

ANGLO-JUDAICA

NATIONAL FRONT IN ELECTIONS

In the recent Rochdale by-election, the National Front candidate polled 4,000 votes. The Manchester branch of Ajex at its annual meeting pointed out that this showed that there was a strong minority of racials who can be whipped up to show intolerance to minorities. It was obvious that there were undercurrents of intolerance. We must remain vigilant and it behoves us to watch for anti-semitism from whichever quarter it comes, said Mr Aubrey Erstling, vice-chairman of Ajex.

In a statement of policy published by the party, serving as its manifesto, the NF opposes all coloured immigration and advocates the repeal of the Race Relations Act.

In both the Greater London Council and the county council elections on April 12, the National Front polled comparatively high percentages. The highest was in the St. Andrew's and Park ward of Blackburn, where the movement polled 1,061—23 per cent of the total votes cast. In the GLC election the National Front candidate at Feltham and Heston polled 3,332 votes (11.32 per cent) against Labour's 16,529.

BIRMINGHAM'S RACIAL TOLERANCE

The annual civic service of the Birmingham Hebrew Congregation was attended by the Lord Mayor, the Lady Mayoress, the Anglican Bishop of Birmingham, representatives of the Catholic and Free Churches, the Provost of Birmingham, and the Rector of Birmingham. Local members of parliament were also present, together with many council officers, aldermen and councillors.

The Rev. Sidney Gold, chief minister of the congregation, said that Birmingham and the West Midlands are one of the most cosmopolitan areas of Britain and it was quite vital that racial harmony should prevail among its inhabitants. He believed that the eyes of the world were on Birmingham "to see whether or not the city is able to overcome the potentially serious problems which might occur".

The City of Birmingham had an outstanding reputation for hospitality and welcoming refugees, as was proved when so many Jews arrived in the city as a result of the Nazi Holocaust. Today, however, said Mr Gold, the city was facing a challenge from the arrival of a new set of refugees, and it was essential that all the established communities in the city worked together actively to ensure the successful absorption of the newcomer.

PROTECTION AGAINST TERROR GROUPS

In the House of Lords Lord Janner referred to atrocities committed by the Black September terrorists at Khartoum, Munich and elsewhere. He called for inquiries to be made to ascertain which organisations or groups, directly or indirectly connected with the Black September movement, had branches or were contemplating opening such branches in this country.

The Government were not aware that any organisations or groups such as Black September had branches in this country or were at present considering opening such branches, replied Baroness Tweedsmuir, Minister of State for Foreign Affairs.

"GOEBBELS-TYPE" BBC PLAY

Councillor Leslie Donn, president of the Council of Manchester and Salford Jews, told a meeting of the council about "Land of My Dreams", recently broadcast on BBC Radio 4. Describing it as "one of the worst anti-semitic programmes I have ever heard... it was a Goebbels-type diatribe", Mr. Donn said he had tape-recorded the play and had then contacted the Board of Deputies, "who had known nothing about it." The Board complained to the BBC.

SOVIET JEWRY PROTESTS

Six members of the Universities Committee for Soviet Jewry went to Highgate cemetery to lay a wreath (inscribed "Karl Marx was a Jew, let his people go") on Marx's grave to commemorate the 90th anniversary of his death. They were involved in an incident with members of the British Communist Party who had their own wreath-laying ceremony.

A coach-load of black-clothed members of the Women's Campaign for Soviet Jewry followed a delegation of Soviet parliamentarians on a tour of London. For more than two hours the women's vehicle, carrying banners protesting against the persecution of Jews in Britain, followed the visitors.

At Speakers' Corner a group of B'nai B'rith youth staged an open-air "theatre" loosely based on the Purim story but updated with references to the situation of Soviet Jewry.

ANTISEMITISM NOT DEAD

Addressing a meeting of Ajex in Leicester, Lord Janner warned against the belief that there are no antisemites about because, today, Jews are not mentioned by the anti-semitic elements in this country.

Mr. David Tack, Ajex national chairman, exhorted the audience to continued vigilance, pointed out that, while their efforts were ostensibly directed against coloured immigration, the antisemites would not stop there.

JOURNALIST OF THE YEAR

Miss Caren Meyer of the London Evening News has been named Campaigning Journalist of the Year. The award was made for her brilliant and incisive series of articles in the Evening News on Mr. Gerson Berger's property empire.

Miss Meyer, who was born in Berlin and came to this country as a refugee from Nazism, is also membership secretary of her branch of the National Union of Journalists, devoting much time to helping her colleagues.

INTERNATIONAL FREE TREPPER COMMITTEE

An international Free Trepper Committee has been formed in London with the participation of representatives from Britain, France, the United States, Israel, Denmark, Belgium, Holland and Switzerland. The committee aims to ensure the consent of the Polish authorities for Mr. Leopold Trepper, former leader of the "Red Orchestra" spy network in Nazi-occupied Europe, to leave Poland.

Mr Trepper, who is seriously ill and who has been invited to Britain for free medical treatment, has been refused an exit visa for the sixth time.

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The Jewish Image

At the Silver Jubilee service of the Cockfosters and North Southgate Synagogue conducted by the Chief Rabbi, Dr. Jakobovits, warned that the image of the Jew could be distorted in the eyes of the world because of Israel's need to defend herself militarily. It was especially vital now that the image of the Jew should not be falsified by his need to resort to military means and to take up arms in self-defence. The Jews were not people of the sword, but a people with a unique heritage and treasured ethical traditions. But there had to be some sort of balance in ensuring that the sacrifices being made in the defence of those traditions and freedom should be redeemed by a spiritual re-birth.

Flats for Disabled

The Jewish Blind and Physically Handicapped Society in Dulwich Road, South London, has opened Cavendish House, containing 20 self-contained one-room and two-room flats for the blind and physically handicapped. The society claims that comfort and independence will be provided within a Jewish atmosphere.

Jerusalem Arts Centre

Through the generosity of Mr. Neville Burston of London, an international graphic arts centre will be established in Jerusalem. The profits will go to the Israel Museum's acquisitions fund. The centre is seeking a director and hopes to obtain the services of one of the world's leading master printers.

Provincial Communities

Addressing the annual conference of provincial representative councils in Hull, the Chief Rabbi urged that viable congregations should take it upon themselves to "adopt" a struggling community within a 50-70 mile radius. Such communities might otherwise face extinction.

Dr. Jakobovits also suggested the setting up of regional rabbinates so as not to have to rely on "a remote London office" for solving all Jewish problems. In the field of education he suggested the pooling of resources to provide area schools.

London Jewry accounted for 3.5 per cent of the capital's population while provincial Jewry accounted for .32 per cent yet, comparing their achievements, there was little doubt of the provinces' greater contribution to communal and public life.

Women in the News

At the annual meeting of the Bournemouth Hebrew Congregation a move to allow women to attend and vote at synagogue meetings was defeated for the third time. Fears were expressed of "female domination" and the possibility of a woman president.

Mrs. Rosa Dean and Mrs. Fay Goldie, two Sutton housewives, have been appointed Justices of the Peace. Both were assigned to the petty sessional division of Wallington.

The Permissive Society

A public meeting on "Jewish family life in the permissive society" arranged by the Sunderland Hebrew Congregation was addressed by Rabbi M. L. Cofnas and Judge Myrella Cohen, Q.C.

Rabbi Cofnas said that Judaism had always taught self-discipline rather than self-indulgence and today Orthodox Jewry was even more a bulwark against libertinism on the one hand and earlier Christian teaching of the sinfulness of sex on the other.

Judge Cohen, referring to the sharp upsurge of self-indulgence, said that even if for the time Jews had not become so bemired as others, they should not imagine that they too could not fall foul on all counts for offences against society. All sections of Jewish leadership must bear some particle of blame, but as Jews they should always be ready to meet the challenge of their youth and endow them with responsibility, which was the true check to weak permissibility.

NEWS FROM ABROAD

UNITED STATES

Antisemitic Stereotypes

Prominent observers of racial and religious prejudice have been noting an increasing latitude for antisemitic stereotypes and anti-Jewish propaganda in the United States. Such television programmes as "Bridget Loves Bernie" and "All in the Family" have been cited as mocking Jewish values and holding up the Jews to ridicule. "Portnoy's Complaint" is denounced by the B'nai B'rith Anti-Defamation League as a "truly antisemitic film in which none of the Jewish characters emerge with dignity or signs of humanity".

The conclusion is that antisemitism exists in America and probably always will, but that there is perhaps a growing permissiveness that allows certain Jewish traits and characteristics to be exploited in the mass media. The reason for this may be because the frequently Jewish writers and producers of these shows feel safe in the U.S. Such a feeling is a luxury for Jews but, it is pointed out, like any luxury the price paid for it may some day be too great.

Woman Ambassador

The new American Ambassador to Luxembourg is 65-year-old Mrs. Ruth Farkas, a Jewess. Her husband, owner of a department store chain in New York, contributed to President Nixon's re-election campaign.

JAPAN

Jews saved during Holocaust

Acts of mercy by many Japanese who saved the lives of Jews during the Holocaust are largely unknown. Research to document the rescue of Jews by Japanese individuals, Government officials and military officers is being conducted by the Japan-Israel Association in Tokyo, headed by Mr. Daigen Kato. The association plans to publish this material for the world to know and for closer relations between Japanese and Jews.

Many Japanese risked their careers to save Jews in Japan, China and Europe during the Second World War. One example is Mr. Sempo Sugihara, the Japanese Consul in the Lithuanian town of Kovno (now Kaunas), who issued visas without the consent of his Government, to nearly 10,000 trapped Jewish refugees so that they could escape. Through his good offices the entire Mir Yeshiva in Kovno went to Japan. Mr. Sugihara has been honoured for his humanitarian actions as a Righteous Gentile by Yad Vashem, the Martyrs' and Heroes' Remembrance Authority in Jerusalem.

Jewish Studies

In Japan two volumes of Professor Gershom Scholem's "Judaica" have just been translated by the young and talented Professor Takao. A volume of Sholem Aleichem stories will soon be issued, with more to follow. A study of synagogue music and cantillation has been published by a young musicologist and interest is being shown in young Israeli writers. A six-part series on Jewish life around the world has just been shown by the national television network.

A school teacher in rural Japan has received a Government grant to study and analyse the rabbinic period and another scholar, Professor R. S. Hasegawa, has concluded a sociological study of the Lubavitch movement. Reciprocally, a study of Shinto, the native Japanese tradition, has just been published by Mr. Nahum Stiskin, the son of an American Orthodox rabbi, himself a graduate of Yeshiva and Brandeis.

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SOUTH AFRICA

Militant Students

Eight students, all leaders of the National Union of South African Students (Nusas) have been banned by the South African Government under the Suppression of Communism Act. The students are forbidden from entering a university to address meetings, to be quoted in the press, or to attend other gatherings. Rabbi Dr. Arthur Super, the chief minister of the United Progressive Jewish Congregation of Johannesburg, has associated himself with the protests against the banning order. Support has also been received from Rabbi R. G. Lampert of Temple Emanuel, Johannesburg, and Rabbi Abner Weiss of the United Hebrew Congregation supported a protest meeting at Natal University in Durban.

In a leading article in Cape Town University's Jewish Students' magazine, Strike, Jewish students challenge the Jewish secular and religious establishment in South Africa to take a more positive stand on moral issues. This, they state, does not necessarily involve an official political stand against the Government but rather action against morally indefensible injustices in South Africa, such as migratory labour, detention without trial, low wages, racial wage discrimination, denial of franchise rights and the Immorality Act.

Christian Education in Government Schools

The system of Christian national education, which is due to be introduced in South Africa soon, is giving concern to the South African Jewish Board of Deputies. The Board is concerned over the future of Jewish pupils and teachers under the new system, and is to seek an interview with the Minister of Education to discuss whether Jewish teachers will be allowed to teach in Government schools. The board also hopes to discuss with the Minister the possibility of Jewish children receiving a positive religious instruction in line with their own beliefs.

Fair Wages

The Cape committee of the South African Jewish Board of Deputies approved a resolution urging "Jewish employers to make every effort to ensure that their employees are paid fair and just wages in conformity with the present needs".

Recent surveys in the South African press suggest that, while Jewish owned firms do not pay lower wages than others, they do not pay the highest rates. In fact, blame for the strikes in Natal has been placed on the giant textile group headed by Philip Frame, an ardent Jewish supporter of the ruling Nationalist Party. The strikes were said to have begun there because of "starvation wages and shocking conditions".

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ITALY

Antisemitic Incidents

The Union of Italian Jewish Communities protested against a television series called "Time of the Spirit", complaining that in the third broadcast in the series derogatory antisemitic references were made during an evangelical commentary. There is grave concern at this new manifestation of intolerance, coinciding with renewed antisemitic propaganda in Italy.

Rabbi Ruggero Coen, of Allessandria near Turin, has expressed "disgust, horror and indignation" at the desecration of 50 graves in the cemetery of the neighbouring Jewish community in Acqui. Jewish graves in the cemetery in the town of Saluzzo in Piedmont, were also desecrated. Both incidents occurred after the downing of the Libyan airliner by Israel. It is thought that the desecrations were political in nature. The cost of restoration is being shared by the municipality with the Jewish community.

Heinemann's Tributes to Nazi Victims

During a two-day official stay in Rome, President Gustav Heinemann of West Germany visited the Ardeatine Caves to pay homage to the 335 Romans, including many Jews, massacred there by Nazi troops on March 24, 1944, in retaliation for the killing of 32 German soldiers. The Catholic and Jewish communities conducted their annual service in memory of the Ardeatine Caves massacre victims on March 23.

Former SS Colonel Herbert Kappler, who was responsible for the massacre, is now serving a life sentence in the Gaeta military fortress. In his talks with President Leone and Mr. Giulio Andreotti, the Prime Minister, it is believed that President Heinemann suggested the release of Kappler.

PARIS ALGERIAN SYNAGOGUE

The Paris community of Jews of Algerian origin has officially received the Sephardi Synagogue in the rue Saint Lazare. The special ceremony was attended by the Chief Rabbis of France and Paris, Baron Alain de Rothschild, the presidents of the Consistoire Central and the Paris Consistoire, and the presidents of the Paris Sephardi Association and the Association of Algerian Jews in Paris.

DENMARK

Chief Rabbi

The Danish community's board of delegates has approved conditions for a renewal of Rabbi Bent Melchior's contract. The Chief Rabbi has withdrawn his letter of resignation of September 14, 1972. He will continue in office on the "same terms" and the provision of two umpires to resolve any matters at issue.

Negotiations for a new contract were reopened between Rabbi Melchior and Professor Isi Foighel, the president of the Danish community, and other members of the board of representatives after the editor-in-chief of the influential Danish newspaper, Politiken, submitted proposals acceptable to both sides to end the six-month deadlock.

Marrying Out

"Danish and/or Jewish?" the first statistical and sociological-cultural analysis of the Danish Jewish population, has just been published in Copenhagen. The result of three years' research by Jacques Blum, a young Danish Jewish scientist, the book claims that three out of four Danish Jews marry out.

The book records that the Jewish population of Denmark totalled 5,499 three years ago. Since then about 3,500 refugees have arrived from Poland. Danish Jews make up 0.1 per cent of the population of Denmark, compared with Britain 0.8 per cent, France 1 per cent and the United States 3 per cent.

With acknowledgement to the news service of the Jewish Chronicle.

Egon Larsen

TWO POUNDS OF OLD JOKES

There is a widespread, inter-dominational fallacy which claims that all Jews have a sense of humour, particularly of Jewish humour. It is an assumption that may break friendships: you start telling a fellow-Jew a funny story ("That reminds me of the joke about . . ."), and after the punch-line all you get is a blank stare. I know Jews who are positively allergic to jokes and will never invite you again once they have found out that you are in the habit of telling them. But the worst cases are those Jews who have no sense of humour yet are not aware of it, and insist on publishing books about Jewish humour. There have been several such sad cases in recent years, and now we have to deal with a rather severe new one: a Jewish joke book to beat all Jewish joke books, called *Encyclopedia of Jewish Humor* (American spelling indicates U.S. origin), published by W. H. Allen in London (1972). What you get for the four-and-a-half pounds it costs are over two pounds of Jewish jokes, mostly old, on 450 pages.

Henry D. Spalding, its author, is a native of New York's East Side who has been a journalist most of his life and is now editor of a show-business journal entitled *Hollywood Talent News* in California. America and Britain are free countries, and there is nothing to prevent anyone from producing a Jewish joke book if he can find a publisher; but we are equally free to condemn a work that does an ill turn to the cause it professes to serve. Surely not by the author's intention; we must grant him mitigating circumstances because of his obvious lack of any sense of humour, Jewish or otherwise.

The disservice he does to the cause of Jewish humour, and to the Jews themselves, is that the whole book exudes the mentality of the ghetto. To be sure, much of what we understand by the term Jewish humour has its origins in East European ghetto life, and so has the image of the "typical" Jew it produced. But this is a thing of the past, interesting only in its historical context. Now if you take an old ghetto joke—such as one of those that demonstrated the Jews' reluctance to fight their oppressors' wars—and update it by telling it in the setting of the Vietnam war, you not only rob the story of its essence but you also falsify the image of present-day Jewry. And this is what Mr. Spalding has done in hundreds of his 1,500 examples; they show us the Jewish "anti-hero" not very different from how the *Stürmer* used to portray him: cowardly, cunning, and *chutzpetik*.

He might still be forgiven by some readers if his jokes were at least good for a laugh. However, very few are, and many stories are ruined by his laborious and humourless diction. Where there are several versions of a "classical" story, he invariably plumps for the least effective one. He fails to understand that a joke is the better the more realistic its point of departure is; the absurdity or improbability of a situation produces, as a rule, nothing but a damp squid of a joke. Take this silly example: a Nazi policeman in Germany has a St. Bernard dog on the leash, and a Jew asks him what breed it is. "He's a cross between a mongrel and a Jew", says the policeman. "Aha!" retorts the "nimble-witted" Jew. "Then the dog is related to both of us!"

This non-joke is told in the chapter which interests us most of all, dealing with the Third Reich. Those of us who remember the

stories that were really told during the first Nazi years won't find a single old acquaintance in Mr. Spalding's collection; those he has included are singularly unfunny, unrealistic, and spoilt by historical errors and misspellings—and like many in the rest of the book, they could just as well be told about Irishmen, Chinese or Negroes instead of Germans and Jews. He says that Hitler was "elected" Chancellor and was living in a bunker right from the start of his rule. Some stories are dressed up as anecdotes about well-known people: Mahler was, according to the author, the conductor of the Berlin Symphony Orchestra before he accepted a similar position in Vienna; Israel Zangwill had his office in Berlin and went to it "clinging to a strap in the streetcar". All the Germans, in Spalding's book, are Nazis. "What do you think of Germans?" asks a character called Mama. "They should all put their shoes on backward and get a bloody nose when they walk into themselves", says Papa. Joke over. Two pints of Jewish blood, transfused into an injured Nazi, make him "a model human being." That kind of story is typical of the intellectual level of the whole "Encyclopedia."

The way some ancient jokes have been tarted up makes you want to lie down and weep. Streicher, hearing that a Jew has caught a lion that had escaped from the zoo, composes the headline: "FIERCE JEW ATTACKS HELPLESS KITTEN". A story about the time when "nearly all of Germany's Jewish doctors and dentists had long since been sent to the death camps": Cohen visits an Aryan dentist who tells him to open his mouth. Cohen: "I don't dare, I hardly know you!" (Werner Finck's original non-Jewish version: "Machen Sie den Mund auf!"—"Warum gerade ich?").

But the pinnacle of joke-destruction is surely Mr. Spalding's version of the answer given by a Jew (when Hitler had just come to power) to the provocative question who had caused the war. "The Jews," he admits, "and the pretzel bakers."—"Why pretzel bakers?"—"Why Jews?" Exit Spalding, pursued by a million *Radfahrer*.

The Association of Jewish Refugees in Great Britain

invites members and friends to the

GENERAL MEETING

on Tuesday, June 19, at 7.45 p.m.

at Hannah Karminski House,
9 Adamson Road, Swiss Cottage, N.W.3

I

Report on AJR Activities

Treasurer's Report

Election of Executive and Board

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

II

Mr Jack Barnett

(General Secretary, World Jewish Congress — British Section)

will speak about —

CURRENT PROBLEMS IN JEWISH LIFE

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

THE LIFE OF THE JEWS IN HOLLAND A Memorial Book

"The history of the Jews outside their own country is not only the history of the Jewish people but also a part of the host nation's history. Thus the history of the Jews in the Netherlands is a mirror, in which the Dutch people can see itself and it does not come off badly in this reflection."

These words characterising the special traits of the history of the Jews in Holland introduce the summing-up at the end of the "Memorboek", a picture book of the life of the Jews in the Netherlands from the Middle Ages to 1940, edited and informatively annotated by M. H. Gans (Bosch & Keuning Publishing House, N.V., Baarn, Holland).

Compared to the situation in other European countries there were only a small number of Jews in the territory of present-day Holland before the year 1200, and until the breakaway of the "Seven Provinces" from Spain they shared the general fate of the Jews of that time.

By the seventeenth century, the "Golden Century" of the Netherlands, there were sizeable Jewish communities, above all in Amsterdam. The book contains much material illustrating the life at the time of the Portuguese, North German and Polish communities whose members had fled from the Iberian Peninsula, Germany and Poland to the Netherlands.

An abundance of pictures and documents describes the official and daily life of Jews in various parts of Holland in the subsequent period, which is less well known outside the country, and gives an impression of typical aspects of Dutch Jewry.

Particularly remarkable are the various pictures of representatives of the Royal House of Orange, above all of Queen Wilhelmina and Juliana, on the occasion of visits to synagogues and Jewish institutions. The author notes in this connection: "To my knowledge the House of Orange is the only exalted family in Europe which, throughout many generations, has continuously extended to us Jews the politeness due to fellow human beings."

The volume ends with the chapter "1933-1940: Disaster Approaching" which naturally gives prominence to the effects of events in Germany on Jewish life in Holland. It deals with the reception of refugees from Germany, the agricultural retraining centres, the public stand made by men such as L. E. Visser, President of the Dutch Supreme Court, and Dr. Alfred Klee, a fugitive from Germany, and many others. In this context sharp criticism of the Dutch Government's attitude and references to discussions among Jews in the face of imminent danger are made concluding with the sentence: "Despite all the warnings and all the theories Dutch Jewry as we knew it—*species hollandia judaica*—inevitably moved towards its doom."

Only a few data indicating the disintegration are attached from the time of the German occupation, as it is outside the scope of the book. The most telling reference to the destruction of Dutch Jewry is contained in the final statistics: A count carried out in 1941 by order of the Germans registered 139,687 Jews; in the census of 1954 the number had dropped to 23,723.

"The situation of the Jews in Holland", the author states, "was less ideal than frequently suggested, but perhaps it was different from anywhere else. The book endeavours to provide glimpses of this people in this country in which they felt safe, as Jews had felt safe again and again until disaster struck them afresh."

RUDOLF LEVY (Holon, Israel)

Robert Weltsch

HERZL AND THE GERMAN EMPEROR

The political world at the end of the nineteenth century is probably totally incomprehensible to the present generation who will be amazed and even amused by the political mores of the monarchial era and by the semi-medieval *façon de parler* prescribed when communicating with emperors, kings and governments. But for ordinary people living at that time all that seemed completely natural, and the style of verbose submissiveness was taken for granted. This was the world with which the Zionist movement was confronted when Theodor Herzl, a child of his time, made the first steps to find an attentive ear with those in power for his idea of a Jewish State. His project was conceived in accordance with the political background characterised by the so-called Concert of Europe, as it presented itself in operation at the various international congresses of that time. In decision-making, especially in colonial affairs, the only really relevant factor was the rivalry of the powers and not concern with the inhabitants of the regions under debate.

To this strange and remote period the reader is introduced by Miss Bodenheimer's book about "The Zionists in Imperial Germany".* For anybody familiar with Zionist history the book does not reveal new facts, but is gratifying as a compilation of contemporary documents and references, not always put together in a lucid way but nevertheless of absorbing interest. The most interesting pieces are those discovered by Hermann Ellern in the Karlsruhe archives and published by him twelve years ago (when I reviewed them also in these pages), including correspondence about Herzl and Zionism between the famous pro-Zionist Protestant clergyman the Rev. William Hechler, the Grand Duke of Baden, and the Emperor Wilhelm II. Herzl had to address the Emperor "Allernädigster Kaiser und Herr!" It all reads today like a message from a fairy world, but should not be ridiculed by pert epigones because these were the facts and the powers with whom one had to deal at those times; there was no alternative.

Hannah Bodenheimer is personally close to the events because her father, Max Bodenheimer, one of the first Zionist leaders in Germany and a close collaborator of Herzl, accompanied Herzl in 1898 on that fateful journey to Constantinople and Palestine where he twice met the German Emperor. Bodenheimer's own account of these events was published in a Hebrew translation in 1923-24 and is now partly reproduced here in German restored from the Hebrew text. They are most interesting, not only for their political comments but also for their vivid description of the Near Eastern and Oriental scene, at that time known only to few people, many of them adventurers (it was the time of Karl May's *In den Schluchten des Balkans*). Nor was there any comfort comparable to today's package tours in Jerusalem.

From the human point of view it is inter-

* Max Bodenheimer, Henriette Hannah Bodenheimer: *Die Zionisten und das kaiserliche Deutschland*. Schäuble Verlag, Bensberg, 1972. 136 pp.

esting to note that for a while Herzl and the Emperor seemed to fall for each other. But Herzl's naive hope of achieving through the Kaiser's good services the grant of "a Chartered Company for Palestine under German protection" from the Sultan was, of course, frustrated. The Emperor had expressed sympathy and would have liked the grandiose position of a Protector; but his advisers knew that complicated political issues were involved, and the whole matter was dropped.

Herzl later looked to England. Miss Bodenheimer believes, perhaps with good reason, that there is an intrinsic—perhaps magical—connection between the two Second-of-Novembers, 1898 Herzl's audience with Wilhelm II in Palestine, 1917 the Balfour Declaration. Some printing mistakes could have been avoided; Theodor Herzl was born in 1860, not 1845 (his father was only born in 1835!).

ORTHODOX JEWRY IN PRE-WAR GERMANY

One of the decisive differences between the Jewish community in this country and pre-war German Jewry arises from the fact that in Britain the "establishment" is Orthodox whereas in Germany the Orthodox section was numerically in the minority. There are many reasons for this difference. One of them is that most British Jews, as children or grandchildren of Eastern European immigrants, are still closer connected with the past tradition than the Jews in Germany who were the product of five generations' assimilation. Furthermore, the general climate of this country has a stronger conservative bent. This assessment of the difference between Anglo-

Jewry and former German Jewry, however, calls for some qualifications. The fact that a Jew in this country belongs to an Orthodox congregation does not necessarily mean that his personal life is guided by the rules of Jewish law. It has also to be kept in mind that more strictly Orthodox Jews are organised in congregations outside the "establishment".

Within the strictly Orthodox section of former German Jewry two opposite trends developed. Some organised their religious life under the umbrella of the "Einheitsgemeinde", thus acknowledging the unity of Jews of all religious shades. Others took the view that any co-operation with Liberals within the same congregational framework implied the recognition of Liberalism as a legitimate expression of Jewish thought and was therefore to be rejected. It was the latter group which, by virtue of the so-called "Austrittsgesetz" of 1876, at various German places segregated from the main communities and established separate congregations.

After the First World War, these "Austrittsgemeinden", together with other strictly Orthodox congregations, formed the "Bund gesetzestreuer juedischer Gemeinden Deutschlands" in 1920 and the "Preussische Landesverband gesetzestreuer Gemeinden" in 1922. The seat of both federations was Halberstadt, and their chairman was Rabbi Dr. Isaak Auerbach (Halberstadt), who died in 1932.

It is in his memory that the son, Rabbi H. B. Auerbach (Tel Aviv) recently published a book under the heading "Die Geschichte des 'Bund gesetzestreuer Gemeinden Deutschlands' 1919-1933" (Verlag Olamenu, Tel Aviv 1972, £14). In the first and second part, the author tries to describe the negotiations between the "Deutsch-Israelitische Gemeindebund" (founded 1869), the Prussian Landesverband of Jewish communities (founded 1922) and the promoters of the idea of a Reichsverband of Jewish communities on the one side and those Orthodox organisations which were anxious to retain their independence on the other side. The third part touches upon the difficult situation resulting from the events of 1933; in this chapter a "courageous memorandum" is quoted which the three major Orthodox organisations submitted to Hitler which was, however, "left unanswered". When the "Reichsvertretung" of the German Jews was founded in autumn 1933, the independent Orthodox section again kept aloof. This only changed when by order from above in 1938 the "Reichsvertretung" was temporarily replaced by a "Reichsverband der Juden in Deutschland e.V."

The essay is marred by considerable shortcomings. The documentation and description are confusing in substance and presentation. Some organisations are mentioned with incorrect titles and the names of personalities are frequently misspelt. There are also mistaken identities, the most glaring of which is the claim that Justizrat Brodnitz was a member of the Reichsvertretung as representative of the Zionistische Vereinigung (page 51). We can only hope that future historians will not use the publication as source material. Contrary to his Orthodox colleagues, Dr. Leo Baeck is constantly mentioned without his rabbinical title.

Apart from mistakes and omissions of this kind one gets the impression that the author of the study, which could have become an interesting contribution to the history of contemporary German Jewry, is either not sufficiently familiar with the subject matter or has not taken enough care in perusing and describing the material. To call the 72-page essay "the" history of the Halberstaedter Verband is, to put it mildly, as ambitious as it is exaggerated.

E.G.L./W.R.

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Herbert Freedman (Jerusalem)

ISRAEL AND HER IMAGE

Israel's 25th anniversary celebrations will climax at a military parade in Jerusalem. "Ha'aretz" and some other papers asked the government to reconsider the matter and theirs are convincing arguments: as it is, Israel's image likens too much that of a warrior nation, and Independence Day would offer an opportunity to show the world on its semi-jubilee that the Jewish State does not boast its military successes but lays emphasis on its social, technological, cultural, industrial, economic and agrarian achievements of which there are so many.

Surprisingly, it was not the defence establishment which proposed the military spectacle but, of all people, the Minister of Tourism, Kol, on the assumption that such a show would prove an attraction to visitors from abroad. With the roles reversed, Defence Minister Dayan, in his opposition, went as far as to suggest that military parades should no longer form any part of Independence Day celebrations, once and for all.

Parades on Independence Day

In the first years after the establishment of the State, these parades had a function—namely, to impress the Arab neighbours with Israel's prowess by revealing new weapons and equipment. In the meantime, the Arab States have learned enough in three costly wars of Israel's defensive capability and do not need a military parade to be persuaded. Only one colleague in the Cabinet agreed with Mr Dayan—the Minister of Welfare, Hazani, who would have preferred the five Million Dollars which the parade and overflight of the air force cost, to be spent on urgent social needs.

The actual routing of the parade caused some friction between the army authorities and the city councillors. The army wanted to march right through the heart of the Arab parts of Jerusalem; Mayor Kollek declared that Israel need no longer support her claim on East Jerusalem with a demonstra-

tion of power such as happened five years ago. Then the 20th anniversary of the birth of the State, coming as it did in the wake of the Six-Day War, presented an opportunity for a victory parade. "Today the parade should be an entertainment for the Jewish public, not a threat against the Arabs," Mr Kollek said.

The change in Israel in public aims, attitudes and manners has recently come under heavy fire. At a much discussed speech at Haifa University, Foreign Minister Eban said the world today takes Israel's strength for granted but still questions its "human quality". Mr. Eban inveighed against intolerance, illiberalism and a tendency to use the raised fist in argument rather than logic and reason. A strong nation does not have to shout or beat drums in nervous agitation, he argued. "An imaginary assumption of weakness . . . has its effects on political reactions, on the attitude to Arabs . . . on the attitude of citizens to each other . . .".

Eban's Speech

He recounted recent acts of illiberalism—Orthodox immigrants from Georgia kill an Arab man found sitting in a parked car with a married Jewish woman in Nazareth; poisonous letters sent to Arab and Druse citizens, containing incitement for expulsion in exchange for money; assaults on Christian missionaries and threats against "Jews for Jesus", instead of education and argument.

"The Israeli . . . is dogmatic, and most often either fanatically religious or anti-religious where other people are content to live and let live", writes Lea Ben Dor in "Jerusalem Post". "Pope Paul VI asked Golda Meir why we are so 'fierce'. . . . Every third tourist is troubled by the fact that as a nation the Israelis are intolerably aggressive drivers . . . infuriating even when they do not actually endanger their fellow drivers' lives. . . . There is a great deal wrong with Israel society. If we want to understand it, three hard-fought wars will offer part of the explanation".

Army Ombudsman and former Chief of Staff Haim Laskow said the other day that men of imagination, professional knowledge and integrity stand little chance of being able to exercise authority in Israel. Mr. Laskow warned that if mediocrity is permitted to stifle all initiative, "Israel (Ya'acov) who won his name by challenging God, may degenerate into the 'Yankel' of the Diaspora".

Another sharp attack on public morals was made by the Secretary General of the Histadrut (Trade Unions) Ben Aharon who complained that private persons are allowed to become millionaires out of public funds while youngsters waste away in immigrant towns without the right kind of schooling and employment—the nouveau riche "wax fatter like a cancer in our blood".

Similar conclusions albeit from different premises are reached in an article by Kurt Loewenstein in "MB", the weekly of the Immigrants' Association from Central Europe. He describes the continued occupation of the territories conquered in 1967 as "a load that threatens the basis of our existence". In his words: "The only legitimate purpose of the war in 1967 was to achieve real peace, to have our neighbours recognise our State and establish normal relations so that, at last,

we can breathe in freedom and remain no longer inmates of a beleaguered fortress".

While in the past, the retention of occupied territories was governed by security considerations, a large body of public opinion has recently come out in favour of holding on to the whole of the West Bank for historical, religious and national reasons, regardless of its numerous Arab population. Mr. Eban sees in such a "maximalism", at the expense of the rights of others and the prospects of peace, one of the causes of the growing illiberality also in other fields.

Yet with all the Cassandra cries, it is a healthy sign for the same Israel society which is so harshly criticised, that such a frank discussion can take place at all. This discussion is no less valuable an expression of Israel's democracy and no less a fitting contribution to the 25th anniversary of the State, than the widely advertised military parade.

BENTWICH LECTURE AT HEBREW UNIVERSITY

On February 26, the first Norman Bentwich Memorial Lecture at the Hebrew University was given by Lord Ritchie-Calder, internationally known writer on scientific subjects. He spoke on "Global Imperatives in International Relations (in the space age)". Introducing the speaker, the Rector of the University, Prof. Michael Rabin, recalled Norman Bentwich's central role in founding the Hebrew University and in guiding its development. With his death, in 1971, the Jewish people, Israel and the Hebrew University lost "one of the last of a generation of Titans", the Rector said.

Lord Ritchie opened his lecture with a personal recollection of Dr. Bentwich, his colleague, and contrasted their views on international relations—Bentwich's the scholarly historical view, his own the view of science's overriding role. The 'global imperatives' of the lecture's title were, according to Lord Ritchie, those issues affecting all mankind and transcending conventional international politics. Management of the ocean bed and its resources ("inner space"), the biosphere, human bio-engineering, are all areas where science and technology challenge us to find novel means of world co-operation.

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BIRTHDAY TRIBUTES

NORBERT WOLLHEIM, 60

Mr. Norbert Wollheim (New York), who celebrated his 60th birthday on April 26, became well known in Jewish organisations for his activities on behalf of the survivors of the Holocaust who lived in Germany during the first post-war years. Yet the relationship between him and many of us dates back to the pre-1933 days, when he was active in the Deutsch-Juedische Jugendgemeinschaft (DJJG) Berlin.

A student of law, he had to leave the university when the Nazis came to power and devoted himself to Jewish communal work in various capacities. At the same time he underwent a training as a welder and the experience thus gained probably saved his life at a later stage. When, after the November 1938 pogroms, the large-scale children's immigration to this country was launched, he frequently acted as a transport leader and it so happened that he was in England only a short time before the outbreak of war. Yet he returned to Berlin, endured the hardships of the first war years as a forced labourer and was ultimately deported to Auschwitz. His first wife and his infant son perished but he survived.

Like many other concentration camp victims, he found himself in Germany after the defeat and it was during that period that as one of the spokesmen of the displaced persons and the remnants of German Jewry he became a widely-known figure. He was elected head of the Community section of the Central Committee of Liberated Jews in the British Zone (Belsen), Chairman of the Federation of Jewish communities in North-West Germany and, in 1950, member of the Board of Directors of the newly founded Zentralrat. As a skilled negotiator, and also one of the few survivors who were proficient in the language of their British counterparts, he rendered signal services during that period. At the same time, the concentration camp experience had made him understand the mentality of Eastern European Jewry and he felt one with them as the sufferer of the same fate.

Having always considered his stay in Germany as temporary, he left for the United States in 1951. Due to the reputation he had established for himself, it would certainly have been easy for him to obtain a position with one of the major organisations with which he had co-operated when still in Germany. Yet he chose the more arduous way, studying accountancy, and has now been active in this profession for many years. The experience of the Holocaust is, however, not a matter of the past for him. He considers it as one of his obligations to keep the memory alive for posterity. He is a Vice-President of the World Federation of Belsen Survivors and, in this capacity, a trusted friend to his fellow victims and a leading participant in the various constructive activities of the federation. At the same time, he has remained a loyal friend to all those with whom he spent his formative years in the German Jewish youth movement, and it is especially on their behalf, that we express our sincerest birthday wishes to Norbert Wollheim.

W.R.

MANFRED STURMANN, 70

The author and journalist, Manfred Sturmman, recently celebrated his 70th birthday. In 1929, he was awarded the Lyric Prize of the city of Munich, where he lived from 1922 to 1938. Manfred Sturmman was born in Koenigsberg as the son of a goldsmith. In his reminiscences (published in 1957) he particularly refers to his grandfather, Jakob Akiba Sturmman, who for 50 years officiated as teacher, preacher and cantor of the Jewish community of Osterode (East Prussia). He was head of the Jerusalem office of Irgun Oley Merkaz Europa until 1970 and is also the executor of the literary estate of Else Lasker-Schueler.

E.G.L.

DR. GEORGE WEIS, 75

In our May 1968 issue we congratulated Dr. Weis on his 70th birthday, and now we are truly delighted to present again our best wishes to him on his 75th birthday on May 28. Our delight is the greater as this very special birthday finds him still in harness and in his usual fiery vigour.

Over the years between he has had the satisfaction of seeing the work of the two Austrian Successor Organisations completed. As we mentioned five years ago, he directed not only the Jewish Sammelstelle "A" (Collecting Agency) but — such was the respect and general unqualified trust placed in him — was asked also to guide the affairs of the Sammelstelle "B", the non-Jewish Successor Organisation. The result of the operations and the amounts recovered by far exceeded the most optimistic expectations. We may mention perhaps, that from the funds provided by the Sammelstelle "A" a beautiful Old Age Home, the Anitta Müller Home, was built in Tel Aviv by our sister organisation, the Irgun Oley Merkaz Europa.

During the intervening years, Dr. Weis had also the deep satisfaction of seeing the realisation of a project particularly dear to his heart, the restoration of the Jewish cemetery in Theresienstadt. It was only due to his drive and devotion and also to the esteem in which Dr. Weis, who was born in Czechoslovakia, is still held in that country, that the badly neglected cemetery took a dignified shape.

The work of the Austrian Hilfsfonds and the Abgeltungsfonds, both managed by Dr. Weis, is nearing completion, but to our knowledge our friend, who in recent years has published a few learned monographs on restitution in various phases of history, is working incessantly and conducting research into this subject. We are looking forward to reading more about the fruits of his studies.

In the meantime let us wish him *ad multos annos*.

C.I.K.

MRS. FRIEDA KOCHMANN, 75

For those who know Mrs. Frieda Kochmann through her manifold activities it will be hard to believe that on May 18 she will celebrate her 75th birthday. Her agility, energy and constant readiness to help belie her age. There are three spheres in which her long-standing work has left its mark: the Leo Baeck Lodge, the Belsize Square Synagogue and Otto Schiff House. As a member of several committees she has rendered unflinching services to the Lodge, and her activities in the Belsize Square Synagogue include the chairmanship of the Women's Section of the Chevra Kadisha.

Yet the AJR is particularly indebted to Frieda Kochmann for her devoted work as a House Committee member of Otto Schiff House. In this capacity she not only lends her expert advice to the Committee but, above all, gives help where practical work is required, not shirking any duties which arise in emergency situations. Her understanding of the practical needs is coupled with a strong sense of a Berlin brand of humour which makes co-operation with her particularly pleasant. That this co-operation may go on for a very long time to come is our sincerest birthday wish to Frieda Kochmann.

INTERNIERUNGSLAGER

Ich kaufe saubere Karten und Umschläge mit klaren Stempeln aus Internierungslagern; z.B. aus Jamaica, Rhodesien, Mauritius usw., von 1914-19 und 1939-45.

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MR. S. D. CRAMER, 80

On May 21 Mr. S. D. Cramer will be 80 years old or — as can truly be said in his case — "young".

Apart from still being a full-time working director in his successful business, he is best known in our community as a founder member of Self Aid of Refugees. Under his active and inspiring chairmanship Self Aid has consistently maintained the highest degree of service which has benefited countless fellow refugees who had fallen on hard times.

With his genuine humanity, his deep love of and interest in music and arts, and his practical common sense, ever at the disposal of his fellow beings, Mr. Cramer represents all that is best in the tradition of German Jewry. We wish him — and us — that he may be given many more years of health and successful activity.

C.F.

PROF. HERMANN GUNDERSHEIMER, 70

The art historian, Hermann Gundersheimer, celebrated his 70th birthday on April 25. Born in Wuerzburg, he was after the completion of his studies assistant at the Museum in Ulm from 1926-1928 and afterwards attached to the firm of Casairer in Berlin. He later became director of the Rothschild Museum for Jewish antiquities in Frankfurt and editor of the Frankfurter Israelitische Gemeindeblatt. After his emigration, he was appointed professor of history of arts at the Temple University in Philadelphia. Though now retired, he is still active and, at present, carries out research work in Rome under the auspices of his university. He is also an expert contributor to American and Jewish reference books.

E.G.L.

MRS. HELEN LONDON, 90

Mrs. Helen London, wife of the late Dr. S. London, Berlin, (doctor of medicine and one of the chairmen of the "Repräsentanten der Jüdischen Gemeinde") will celebrate her ninetieth birthday on the 18th May. She now lives at Casa Caccia, CH 6922, Morcote, Switzerland.

Meeting Mrs. London again a few years ago after she moved from New York to Lugano brought back vivid memories of the "Künstlerhilfe der Jüdischen Gemeinde Berlin", which in conjunction with the "Reichsvertretung" was founded to help musicians, actors, authors, painters and sculptors, who had lost their livelihood when the Nazis came to power. I am sure there must still be quite a number of Künstler, who will remember the "Damenkomitee" of the "Künstlerhilfe" and "Frau Doktor London", to whose untiring work the Committee owed so much. Its tasks were manifold and I can only name a few. Sponsors were found who not only gave considerable sums of money, but also allowed their houses to be used for "Hauskonzerte", thus giving the musicians a possibility to perform and to earn some money. There were many concerts in Mrs. London's own home. The "Mittagstisch" der "Künstlerhilfe", which came into being in 1934, was Mrs. London's work. In well-appointed rooms, tastefully furnished, in which a grand piano was not missing, between 60 and 80 people had their meals daily. Every year at the Seder celebration at the AJR Club I am reminded of the Seders given at the "Küche" of the "Künstlerhilfe".

Mrs. London's "Temperament" was proverbial, but only such a strong personality could succeed in tasks which nobody would have thought possible. There was no ill feeling — her charm saw to that — but respect and great appreciation. The charm and the spirits are still there, and we hope that the next decade will bring her good health, happiness and the love of her friends, which she so richly deserves.

DORA SEGALL

F. Thorn

THE GREAT ANALOGY

Selma Stern's Historical Novel

It cannot be a coincidence that in one year two major works about the fate of Jews in the Middle Ages were published—both by writers whose main characteristic is their acute and agonising concern with the fate of Jews today. Both, Torberg with "Süsskind von Trimberg", and Selma Stern in her "Novellenkranz aus der Zeit des Schwarzen Todes",* grapple with this remote past, which is certainly easier to come to terms with than the more recent one, whose *Bewältigung* will soon cease to be even topical. Both feel it their duty to take a stand and to be seen standing—but there the parallel ends.

Black Death and Pogroms

Whereas Süßkind represents the Jewish-German spirit, in extreme loneliness on the fringe of his two homelands and belonging to none, as seen with love and awe by his heir, the Jews of the "Novellenkranz" are historical figures, whose lives and deaths are depicted by an historian. Selma Stern happens to be an extremely competent one, and her terrible sorrow and anxiety about the fate of her contemporaries under the Nazi régime is never in conflict with historic accuracy. It just seems unavoidable that her tale of the plague and the pogroms in 1348-49 "fits" the Jewish situation nearly six hundred years later.

* Selma Stern: *Ihr seid meine Zeugen*. Gotthold Müller Verlag, München. 300 pp. DM 17-80.

Selma Stern's "Novellenkranz" is, in fact, one novel, which begins and ends in the house of one Eleasar of Weil, and spans just one year: the year of the Black Death and the flagellants, of papal bulls and edicts and of the torture and gruesome death of the Jews. Albrecht Goes, in a very emphatic introduction—in the blurb of all places—quotes Martin Buber's famous dictum of the *Leiblichkeit eigener Erinnerung bis in die Tiefe der Geschichte*, which is given to all Jews, and the overwhelming impression is, in fact, this simple gathering of information in a pool of memory—the author's own and the collective one, as if it were an open book in common language. (Selma Stern, who wrote a three-part work about "Der Preussische Staat und die Juden", must, however, have read many, many books, memoirs and chronicles in less common language to reach the stage where erudition becomes "scholarly reportage".)

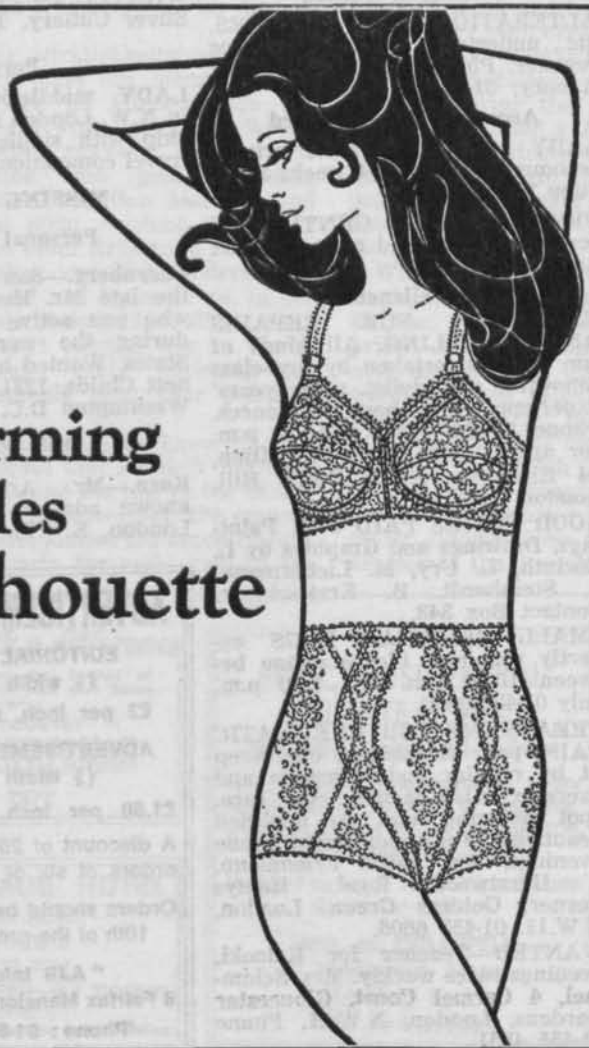
The action worked into the tragic garland is very compact and tightly entwined, the historical background of political, social and religious unrest in this other Reich meticulously documented and "true" in more than one sense.

Selma Stern wrote the first version of her novel in the years 1942-44, shortly after her (and her late husband's) arrival in the United States. Her escape into the study of those old chronicles and documents, which were available at the time, brought her—unexpec-

tedly—comfort and consolation and eventually the strength to understand and even to explain. Twenty-five years or so later she re-edited and shortened the original (which unfortunately is not obtainable) and—according to her brief epilogue—adapted its language to her *Altersstil*. One wished she had not done it: her new language of old age is too perfect, too careful and clean and altogether too far removed from anything resembling every-day expression. A servant girl could not possibly have said to a priest: "Es war am Tage . . . da Ihr die Messe zelebriertet . . ." and even an artificial language of the "common man" would have given life to many a dialogue, which sounds academic and mildly pompous. This, however, is the only objection to a very beautiful book in which sentences abound like these:

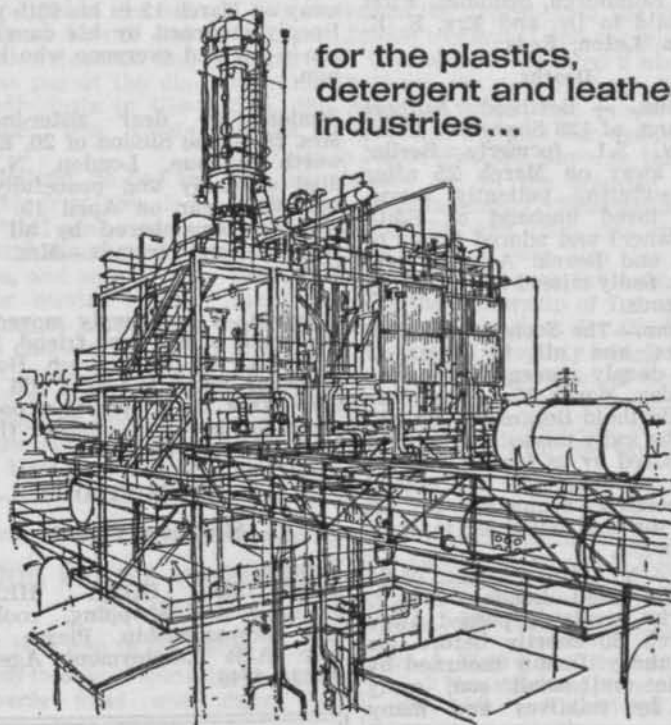
"Balduin betrachtete den Neffen nachdenklich. Es war nichts Königliches an ihm, wie er lässig dasass, das Vorderhaupt fast kahl, und ungeduldig mit seinen Holzstückchen spielte. In seinem unauffällig losen Gewand glich er, so schien es dem Bischof, mehr einem nüchternen Kaufmann, der zur Messe reist, als dem mächtigsten Fürsten Europas, der sich anschickt, zur Königskronung nach Aachen zu fahren. Die Deutschen seien, entgegnete Balduin geduldig, wie ein Volk, das im Finstern wandle, aber in weiter Ferne einen Lichtschein erblicke. Der neue König möge diesem finsternen Lande zum Licht werden. Er möge der Kaiser werden, von dem sie in ihren Sagen und Märchen träumten, dieses irdische Ebenbild Gottes, das die Zeiten erfülle, die Elemente verknüpfe und Zank und Hader der Völker zum Schweigen bringe."

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MISCELLANY

DEATH OF MR. B. N. BERGMANN

It is learned with deep regret that Mr. Berthold N. Bergmann, Chairman of the Society of Jewish Refugees in Glasgow, died on March 25, at the age of 61. Before he came to this country in 1939, he lived in Berlin, where he was a partner in a wholesale corn merchants business. During the war, he did farm work for some time but soon went back to his original profession as an accountant. He took up a position with King Aircraft Production Industries where he stayed for 28 years, until the firm closed down.

The departure of Mr. Bergmann is a great loss for the AJR. The Society of Jewish Refugees in Glasgow, of which he was the chairman for 14 years, is the local branch of the AJR. While, in the course of time, members in most places of the provinces have ceased to hold regular functions, Glasgow carried on. This was mainly due to the efforts of our friend Bergmann. He not only succeeded in setting up programmes with interesting lectures but also maintained the personal contacts between members of the community of former refugees on the spot. He was a helpful friend to them, always ready for advice. At the same time, he was well aware of the wider issues in which the AJR was involved and, as a member of the Board, regularly visited the annual AJR Board meetings. He had hoped to be with us at this year's meeting in January but, at that time, his illness had already set in and he had to cancel his journey to London. As a devoted helper and a sincere, unassuming personality, he will be gratefully remembered by all who knew him. We extend our sincerest sympathy to his wife his daughter and his son.

THE TREBLINKA STORY

"For Those I Loved" has just been published in Britain by the Bodley Head. Three extracts appeared in The Observer Colour Magazine.

The autobiography of Martin Gray, the book tells of his experiences in the Warsaw Ghetto as a boy, of his escape from Treblinka (where his mother and two brothers died), how he fought as a partisan in the forests of Poland, became a Red Army officer and joined the NKVD, the Soviet secret police.

Having made a fortune after the war in the United States, at the age of 35 Martin Gray returned to the South of France. In 1970 his wife Dina and their four children were killed in a forest fire.

The book, first published in France, has been translated into 18 languages including Hebrew, and will be published in Germany in July. Arrangements for its filming have been made. Royalties go to the Dina Gray Foundation set up by the author in memory of his wife and dedicated "to the protection of human life."

On a recent visit to England Martin Gray addressed Jewish communities in London, Manchester and Glasgow and appeared on television and radio. From Britain he proceeded to America.

EINSATZGRUPPE CONVICTIONS

In Munich four members of a Nazi special operations unit, Einsatzgruppe "D", were convicted of complicity in the murder of about 2,000 Jews. Three of the defendants were each sent to prison for 4½ years and the fourth was gaoled for two years.

Letter to the Editor

EMIL BERLINER'S ACHIEVEMENT: YOUR DISC

Sir,—I was very sorry to gather from your review of Dr. Albert Lefèvre's new volume of the *Hannoversche Geschichtsblätter* that the achievements of the greatest German-American Jewish engineer are still a kind of technical mystery to his own former fellow-citizens, the Hanoverians. From your column (April issue) we do not learn that the gramophone record, your familiar disc, is Emil Berliner's creation.

To put things in their proper perspective: he was one of the two electrical engineers who, in the late 1870s, improved Alexander Graham Bell's telephone enormously by inventing, independently of each other, the carbon microphone for the transmitter. Berliner brought his model to the Bell Telephone Company, which bought it and gave him a job. After a 14-year legal battle with the Western Union, which had acquired the rival patent, Berliner won and was acknowledged as the actual inventor.

Emil Berliner never "built and marketed his phonograph, i.e. the first talking apparatus, in 1877." That was Edison. The phonograph worked with cylinders of wax or tinfoil in which the sound was engraved vertically ("hill-and-dale" system). In 1887, after a good deal of experimenting, Berliner patented his "gramophone"—a flat caoutchouc disc with horizontal sound engravings—and his system of making from the original recording a matrix from which an infinite number of discs could be pressed. Berliner's gramophone (he coined the name) put Edison's phonograph out of business. I think this has to be stated "just for the record."

Yours, etc.,
EGON LARSEN.

34 Dartmouth Road,
London, N.W.2.

FAMILY EVENTS

Births

Mason.—On April 5, a son, David Emanuel, to Philip and Irene Mason, Edinburgh, Scotland. First grandchild to Dr. and Mrs. K. K. Joachim, Luton, Beds.

Deaths

Bergmann.—Berthold Norbert Bergmann, of 128 Shawmoss Road, Glasgow, S.1, formerly Berlin, passed away on March 25 after much suffering patiently borne. Dearly loved husband of Edith (née Planer) and adored father of Marion and Derek. A very loyal brother. Sadly missed by his family and friends.

Bergmann.—The Society of Jewish Refugees and all his Glasgow friends deeply mourn the passing on Sunday, March 25, of our dear friend Berthold Bergmann. He will always be sadly missed and will be remembered by us for his devoted services as Chairman. We extend our heartfelt sympathy to his widow, son and daughter in their bereavement.

Chotzen.—Mr. Hans Chotzen, of 54 Fleetwood Road, London, N.W.10 (formerly Breslau), passed away on March 30 shortly before his 50th birthday. Deeply mourned by his wife and small son, sadly missed by relatives and many friends.

Horn.—Mrs. Sara Horn (née Sondheim), formerly Fulda, passed away peacefully on March 16, aged 84 years. Beloved mother of Betti Blaskey, of 247 Millhouses Lane, Sheffield 11, and of Susie Reinsberg, of 58 Mamaroneck Road, Scarsdale, New York. Deeply mourned and sadly missed by her

daughters, brothers, sons-in-law, grandchildren and great-grandchildren, relatives and friends.

Popper.—Mr Adolf Popper passed away on March 12 in his 98th year. Deeply mourned by his daughter, son-in-law and everyone who knew him.

Simion.—My dear sister-in-law, Mrs. Marianne Simion of 20, Edgeworth Avenue, London, N.W.4, died suddenly and peacefully in her 80th year on April 19. She will be remembered by all her relatives and friends.—Mrs. Ilse Warner.

Solomon.—I am deeply moved by the death of my dear friend, Mrs. Solomon, of Otto Hirsch House. Whoever knew her as I did will agree that the Home is a poorer place for her loss.—Esther Grunblatt, Westcliff-on-Sea.

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AJR Enquiries

Korn.—Mr. Arthur Korn, last known address: 15 Rydal Road, London, S.W.16.

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Margot Pottlitzer

IN MEMORY OF DR. H. G. VAN DAM

The death of Hendrik George van Dam, Secretary of the Council of Jews in Germany (Zentralrat), which occurred on March 28, marks the end of a period of German Jewish history which he himself largely helped to shape. Without his guiding hand Jewish life in post-war Germany would have developed in a very different way and perhaps might not have developed at all. He took an active part not only in the forming of the pitifully small communities in Germany but also, at least in an advisory capacity, in the legislation that made this possible. He stood up for the interest of the Jews who had emerged from hiding, returned from abroad or newly settled in Germany. He was active in the preparations resulting in the German Federal Indemnification Law, which benefited Jewish refugees everywhere. In 1950, he drafted a memorandum recommending that the Government of Israel should take up direct reparation talks with the German Federal Government, and he was listened to at the 1952 Hague conference at which the Federal Republic undertook to make global payments to the State of Israel and to the Claims Conference for the benefit of victims of Nazi persecution in countries other than Israel.

From the beginning, van Dam was the spokesman of the Jews in Germany and the defender of their right to settle in that country if they wanted to. That, in the course of his office, he often incurred the resistance of other Jewish personalities, did not worry him. Much later, when he looked back on these days, he said of his friend Karl Marx, the founder and editor of the Allgemeine Wochenzeitung of the Jews in Germany in Duesseldorf, who died in 1966:

"Es wäre eine wirklichkeitsfremde Illusion anzunehmen, dass ein Mann, der im Vordergrund oder im Hintergrunde des öffentlichen Lebens wirkt, nicht auf Widerstand stossen wird, zuweilen auf äusserst harten. Politische und gesellschaftliche Aktionen, die ohne Reaktion bleiben, sind wirkungslos und nicht existent. . . . Bei einer Aktion oder einer Erklärung kommt es nicht nur auf Inhalt und Ziel, sondern noch mehr auf Zeitpunkt und Prozedur an. In der politischen Wirklichkeit ist fast alles (fast!) zu einem Zeitpunkt richtig, was zu einem anderen Zeitpunkt völlig unrichtig ist. Fragen der Methodik sind aber politisch entscheidend."

From his own experience he knew all this. There can be no doubt that Hendrik van Dam sacrificed his health and his life to the causes which he stood for. In retrospect, the amount of work he did seems almost too much for one man. He was obviously the right man in the

right place at the right time. His intellectual brilliance and his political instinct made him eminently suited for the task he accomplished, and yet in normal times he might have had a very different, though no less eminent career.

He was born in Berlin in 1906 and grew up in a cultured and comfortable home. His father was a highly respected and knowledgeable antique dealer of Dutch-Jewish origin, his mother was the daughter of a deputy of the Bremer Bürgerschaft, August Cohen, and a member of the Vogelstein family that had supplied Jewish communities with great rabbis and whose descendants played leading parts in economic and literary life. Hendrik showed early promise and seemed cut out for success in his chosen profession as a lawyer where he would probably have preferred an academic career to the minutiae of day-to-day life in a lawyer's office. He passed his first State examination in 1930. When the Nazis came to power, he went to Switzerland and obtained his doctorate *summa cum laude* at the University of Basle in 1934. Later, together with his mother, he went to Holland, where he continued writing for Swiss newspapers which he had started to do while still in Basle. This was his second gift: His quickness of perception and of expression, together with his sound and disinterested judgement made him an excellent observer of the political scene. This kind of informed journalism was perhaps the activity he preferred to all others and which he might equally well have chosen. It seems tragic that, at a late stage of his life, only a few months before his death, circumstances caused the Zentralrat to take over the Allgemeine Zeitung and to nominate him its editor-in-chief. He even dreamed of one day abandoning his other work which he had brought to a certain conclusion and to concentrate on writing. During the past nine years, he had already published a Jewish Press Service containing news items of Jewish relevance and informed comment which was put at the disposal of newspapers and individuals in Germany and abroad and which was widely quoted.

When the Nazis invaded Holland, he fled to England and, like most refugees from occupied Europe, was interned on arrival and sent to prison. After six months, friends and relatives over here secured his release, and soon afterwards he was called up for service in the Netherlands Army in this country. At the end of the war he was demobbed and sent to Germany by the British Control Commission to cooperate in the reorganisation of the German judiciary. Soon after, he followed an invitation of Dr. George Weis to become assistant legal adviser to the Jewish Relief Unit in Germany

under the auspices of the British Jewish Committee for Relief abroad. When Dr. Weis left for a job with the Joint in Paris, Dr. van Dam became his successor and discovered a new sphere of activities, where all his great gifts were eventually brought into play. In 1950, the Zentralrat was established, and van Dam became its first General Secretary, drafted its constitution as he had drafted those of the newly formed Jewish communities. His headquarters, first in Hamburg and later in Duesseldorf, became a beehive of manifold activities. His signal services as spokesman of the Jews in post-war Germany gained him widespread recognition in German public life, expressed only a few months before his death by the award of the Great Service Cross with Star of the German Order of Merit. He incessantly worked for German-Jewish reconciliation and for the strengthening of the relations between Germany and Israel. At the same time, he was also a well-known figure in international Jewish organisational life, and one of his last public appearances was his participation in the Conference of the World Jewish Congress held in London early this year.

AN OUTSTANDING JURIST

Dr. C. I. Kapralik, General Secretary of the Jewish Trust Corporation from its foundation in 1950 until 1969, writes:

Dr. Hendrik van Dam was an untiring worker of stupendous productivity. His position as General Secretary of the Zentralrat involved him in the work of the Claims Conference and other Jewish bodies. Yet in spite of his current preoccupations he still found time for a constant stream of publications on indemnification and restitution. In fact hardly had a law dealing with these subjects been promulgated than, within an astonishingly short period, Dr van Dam published a commentary on it. His *magnum opus* was the commentary on the "Bundesentschädigungsgesetz", written in co-operation with Dr. H. Loos and published in 1957.

His statesmanlike approach to the problem of former Jewish communal and organisational property in Germany inaugurated a useful co-operation between the Jewish Trust Corporation, the body in which that property was vested by law, and the post-war Jewish communities in North-West Germany. In May 1958, the negotiations led to the creation of the Jüdischer Gemeindefonds Nordwestdeutschlands, of which Dr. van Dam was chairman since its foundation. It was also due to the spirit of co-operation between the Jewish communities under the leadership of Dr. van Dam and the success organisations for the heirless and former communal property which made a united approach to the problem of destroyed and damaged former Jewish communal property possible and which resulted in satisfactory global settlements with the various German Länder.

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THE ISRAELI SCENE

BRANDT VISIT

At the invitation of the Israeli Premier, Chancellor Willy Brandt of West Germany is expected to visit Israel in June. Mr. Brandt will hold talks with Mrs. Golda Meir and leading Government Ministers and will also tour the country.

SOVIET MIGRATION FIGURES

Mrs. Vera Sukhanova, the leader of a three-member delegation of Soviet women attending a Communist gathering in Israel, was interviewed on Israel Radio. She denied that tens of thousands of Soviet Jews wished to leave Russia, stating that only 30,000 had left so far.

It is understood that in 1971 and 1972, about 46,000 Soviet Jews settled in Israel.

TOURISM

Last year Israel's foreign currency earnings from tourism rose by 19 per cent to a total of £88½ million. In comparison citrus earned £58 million and diamonds £45½ million. More Israelis also travelled abroad.

Charter flights to Israel which were suspended in 1970, have now been resumed. Thirteen special direct flights have been arranged, and charter companies will bring 2,600 tourists on these flights in two-and-a-half months.

BRITISH IMMIGRANTS ADAPTABLE

Israel's Minister for Absorption, Mr Nathan Peled, who visited Britain recently to assist the Joint Palestine Appeal Campaign, said in an interview that increased British immigration was vital for Israel. British immigrants were a "very good element" for Israel, finding their way on average quicker than immigrants from other Western countries.

Mr. Peled, who asserted that both Soviet immigrants and Western Jews could be integrated simultaneously, added that now that the housing difficulties in Israel had been eased he expected increased British immigration.

TEL AVIV DEVELOPMENT

A plan for the development of Tel Aviv's sea-front involving millions of pounds, includes parks, artificial lakes, yachting marinas and promenades. It also provides for the development of the whole sea-front from the airport north of the city to Bat Yam in the south. The airport will be moved to land being reclaimed from the sea.

YOUTH CONGRESS WALK-OUT

A two-member delegation representing the Israel Labour Party's youth section walked out of the Jungsozialisten congress in Bad Godesberg and left for home.

The Israelis, describing a resolution on the Middle East as based on one-sided propaganda, declared it was hostile to Israel and supported Arab terrorism.

The resolution in question called on the West German Government to support the recognition of the existence and sovereignty of all Middle East States, including Israel, and the right to self-determination of Palestinian Arabs. It urged Bonn to put forward three demands:

The withdrawal of Israeli troops from the occupied territories (on the basis of Security Council Resolution 242); the return of Arab refugees and expelled Arabs to their former homes; the cutting off of all military aid to any Middle East State preventing a peaceful settlement of the Middle East conflict as envisaged by Resolution 242. In addition, the resolution demanded the rescission of the outlawing last September of two Arab organisations in West Germany.

On behalf of the SPD, Mr. Holger Boerner, Secretary of the Party, immediately dissociated himself from the resolution of the Young Socialists. He stressed that the Security Council Resolution 242 had been wrongly quoted because it did not envisage the withdrawal from "the" occupied territories and reiterated that foreign organisations which propagated or used terror methods had no right to political activities in Germany.

FALASHAS OF ETHIOPIA

Recognised as Jews

Rabbi Ovadia Yosef, the Sephardi Chief Rabbi of Israel, in a letter to Mr Ovadia Hazi who speaks on behalf of some of the Jews of Ethiopia in Israel, has given a rabbinical ruling on the Falashas of Ethiopia. He states that they are Jews and has accepted their claim that they are the descendants of the Tribe of Dan.

The letter declares that the Falashas are Jews who should be brought speedily to Israel, may create some embarrassment for the Israeli authorities. It could raise an awkward diplomatic problem with Ethiopia with whom Israel has friendly ties since it is known that Emperor Haile Selassie is opposed to a mass emigration of Falashas.

TORTURE ALLEGED

A demonstration was held in front of the Israeli Embassy in Stockholm, supported by about 100 Swedish Social Democratic Party members and members of Arab groups. Speakers alleged that Israel was torturing political prisoners and called for an international inquiry into the allegations and into conditions in Israeli prisons.

Denying the allegations Israel has affirmed that reports of ill-treatment of prisoners have been mainly issued by Arab sources and have not been corroborated.

ARAB-JEWISH PRESSURE GROUP

During the 1948 War of Independence, the Christian Arab inhabitants of the villages of Ikrit and Baram near the Lebanese border were evacuated for security reasons. Permission to return has never been given, for security reasons.

Now a joint Arab-Jewish council has been formed to press for the rights of the villagers to return to their former homes. Their cause is also being supported by Archbishop Joseph Raya, the head of the Greek Catholic community in Israel.

SABRA SPIED FOR SYRIA

Haifa district court gaoled two Jews and four Arabs found guilty of spying for Syria for periods of from 17 to two years.

Ehud Adiv, a 26-year-old sabra former paratrooper who was one of the key members of a Syrian spy and sabotage ring uncovered last December, received 17 years' imprisonment. He was said to have been the leader of an extreme Left-wing group called the "Red Front." Dan Vered, 28, the second Jewish defendant, formerly a mathematics teacher of Kfar Saba, received a ten-year sentence.

A further 27 suspected members of the Syrian spy ring are detained pending trial.

SYRIAN JEWRY

According to the National Union of Israeli Students, four Jews arrested by the Syrian authorities in September, 1971, were recently released. However, another four Jews are still detained in Syrian gaols.

Dr. Sion Cohen Imach, president of Daia, the Argentine Jewry's representative organisation, has stated that the Brazilian Government has been informed by its Embassy in Damascus that only 400 of the 4,500 Jews in Syria have been allowed to leave.

Protesting against the treatment of Jews living in Arab countries, Israeli students staged a mass demonstration in Jerusalem, urging international action to secure their release from prison and the lifting of restrictions.

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