

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Hans Jaeger

## ASSESSMENT OF THE GERMAN SCENERY

What happened in the Federal Republic in May, 1974, cannot be compared with just a change of government. Technically, it was even less than that, because the former coalition went on, though with considerable changes of ministers. Yet what mattered and made all the difference was the atmospherical situation, the background, the suddenness of the event (in spite of a number of indications), the contrast between steep ascent and precipitate downfall, the co-occurrence of extra-parliamentary factors, the creation of a completely new political climate. All this was even more noticeable as it coincided with changes in various other European countries.

The shock would have been less had Willy Brandt not been placed on a high pedestal. That had happened in Germany as well as abroad, though it would be very illuminating to analyse how far the motives and expectations were identical or different. Yet while his charisma was gradually fading at home, this was not the case outside Germany, and this discrepancy created another shock. Some people in Germany were afraid that the world might not understand the sudden change and conclude from it that the Germans still could not be relied upon and seemed to fall from one extreme to the other, unable to keep a proper balance. Such misgivings are, however, unfounded, because by no means all Germans had changed. Neither had they all been in favour of Brandt in 1972, nor had all of them deserted him now. If one refers to the sudden change of mind of some of his former followers, one has, in fairness, also to register those workers and those youngsters, who implored Brandt to stay in office and not to leave them.

Actually, the resignation was the result of a process which had been going on for some time, and the Guillaume case, that unpleasant affair, was neither a "pretext" for it nor its only reason; it was merely the last straw. There were many factors which had contributed to Brandt's decision: Inflation, though an international phenomenon, particularly affected the nerves of the Germans, and the opposition exploited it for their purpose. It was only cold comfort that other countries were worse off. The Chancellor was perturbed that his appeals to the trade unions to keep demands within certain limits remained unheeded. Warnings to the Left-wingers, the Young Socialists, not to undermine the base, because it would jeopardise the coalition and destroy the chances for the next election did not meet with the same response as before. This happened in a situation which was delicate anyway, because Scheel, the Foreign Minister, Vice-Chancellor and FDP chairman, was to become Federal President and to be replaced by the Federal Minister of Interior, Genscher. Other tensions had caused Brandt

to state already in March, that he would not tolerate any unwarranted re-distribution of portfolios. He had even threatened then to resign but was urged to stay. All this indicated that the Chancellor was on edge, but most people disregarded the symptoms.

Last but not least, there was disappointment about the results of Ostpolitik. The opposition had grossly exaggerated the discrepancy between expectations and achievements and many people did not find an equilibrium between euphoria and alarmism. The opposition was not unanimous in its attitude. Some did not differ very much from the coalition parties. Others suggested making the best of it and to test the treaties with the East. Others again merely bore a grudge that they had lost the initiative and could not take credit for the treaties. It was not without reason that, after a fervent campaign, the CDU leader suddenly recommended abstention from voting, in order to maintain the unity of the party.

On the other hand some stagnation in the negotiations with East Germany, disappointments in various technical details, and the unchanged polemical language of the GDR (which was a prisoner of its former propaganda and, therefore, faced with a dilemma) had the effect that the opposition became vociferous again. The Bavarian CSU, under Strauss, took the lead, threatening to extend the party over the whole Federal area, and now even quite a few original adherents of the Ostpolitik became impressed by the counter-arguments. Propaganda reached such a frenzy, almost separated from reality, that allegations of a "sell-out", a sinister betrayal, a shift towards the East and a prospect of Germany's Bolshevisation revived the memory of demagogic propaganda slogans heard in the 'twenties and early 'thirties.

This dissatisfaction resulted in losses, both in the diet elections in Hamburg and in the municipal elections in Schleswig-Holstein and Rhineland-Palatinate. All these regions had been old strongholds and it was no comfort that, to some extent, the reasons for the setbacks were also of a more local nature.

When the unsavoury Guillaume case happened, Brandt was near breaking point anyway. Much guesswork has been made about whether on Moscow's order or (more likely) with Moscow's consent, East Berlin wanted to boycott the treaty in this way, or whether the GDR incurred Moscow's blame for a blunder which amounted to sabotage. Such speculations divert from the issue. One could not expect that the second oldest trade in the world would come to an end after conclusion of a treaty, though the circumstances of the incident were extraordinary. Be that as it may, it is quite sufficient to look at the scene inside the Federal Republic. Brandt's enemies were showing no mercy to a fallen

man but went on hammering at his reputation until the "Brandt myth" was pounded into the mud. The affair was magnified by those who, for a long time, had been striving to discredit Brandt's policies and to bring him down. Vengeful forces had accumulated dossiers; it was a sort of Watergate in reverse. After the resignation, there were celebrations even in several rooms of his own Chancellery.

## After Brandt's Resignation

It is thus understandable that his decision was irreversible. He was fed up with the way in which responsibility was shifted. Besides, he wanted to set an example how to behave after failure, and this mixture of grandeur and humility is impressive. This time the workers who had come out two years ago to save him could do little for him. His star was waning. Some followers had attacked the indecisiveness of his leadership. There were other things which might even remain in the dark: people trying to force his hand, whispering campaigns and the dirty attempt too ridiculous for words—to find a scapegoat in the person of the President of the Federal Office for the Protection of the Constitution, Guenter Nollau.

All these events had discouraged Brandt tremendously. He was too sensitive and not hard enough. He suffered heavily under indications of disloyalty. Though in some way the greatest leader the SPD ever had, he was no leader of men, with his tendency to cyclical depressions and with his strong credulity. Following a vision, he concentrated on foreign policy only, but reforms at home were postponed.

Though all this does not necessarily mean that Brandt will never make a comeback, at present the outlook is rather gloomy. He remained party chairman, and, when going back to Berlin where he had been so successful for years, he regained his former dynamism. Is his story still an unfinished book, or will it remain a fragment? Some people remarked that if Brandt had agreed to become Federal President after Heinemann's term, many things would look different.

What is the outlook now? Even if one approaches the situation as unbiased as possible and reserves one's judgement, one thing is quite clear: The era Schmidt-Genscher, with Scheel as President, will be quite different from the era Brandt-Scheel, with Heinemann as President. The new Chancellor, Helmut Schmidt, is a man of the right wing of the SPD. This does not necessarily endear him to the CDU for which it might mean a new form of competition. Furthermore, as a right-winger, he will have difficulties in mediating between the two wings of the Party. It might result in fewer concessions to the Young Socialists, though the first days rather looked like a truce. Guenter Grass said Schmidt would not be able to close the ranks of the SPD; only Brandt had been able to do that. The announcement that the party members would have to "adjust their ideas"

Continued on page 2, column 1

## ASSESSMENT OF THE GERMAN SCENERY

Continued from page 1

("umlernen") caused some frowns and concern. The nickname "Iron Chancellor" is significant. And this was less resented!

Observers said that the middle-class voter might prefer Schmidt to Brandt, but that he is less at home on the factory floor. At the last party congress in Hanover, he was still not too popular. But on the other hand Guenter Grass rightly stated that, as Minister of Defence, Schmidt integrated the Bundeswehr into democracy by retiring 28 right-wing generals. By attacking first, he would be much more dangerous for the CDU which has no man to put against him; and he would see to it that social reform, workers' participation and control of land speculation go through. The former artillery officer, with his brusque manner, as he was described by Antony Terry in the "Sunday Times," never went along with Brandt's emotional idealism and has a style of his own. There are many potentialities in it, and one has to bear in mind that history, though only too often repeating itself, never repeats itself in exactly the same detail. Now the men "imported" from Berlin have gone. They were replaced by men from Hamburg, who were more amenable to Schmidt's manner.

### Ostpolitik and NATO

A few words about foreign policy. Antony Terry said Schmidt's view of Ostpolitik was that the less said about it the better. He had made it clear that the Federal Republic would stop being the paymaster of the EEC. This is not new. It indicates the trend of turning away from the past. It had been expressed by the new Minister of Finances, Hans Apel, when he was still with the Foreign Ministry, who quite bluntly stated that the time had ended when Germany could be "blackmailed" into payments by references to the war crimes. Though Schmidt is critical of the French attitude towards NATO, he established at once a close relationship with Giscard d'Estaing. That implied less German patience with the British renegotiation tactics. Only the American orientation might produce a bridge to Callaghan. A Franco-German axis within EEC which has been suggested, would be in contrast to Willy Brandt's policy, who sometimes found it difficult to go along with Pompidou, tried to show as much understanding as possible of Britain's point of view but did not believe in the formation of axes because they would be contrary to the principle of European unity.

Yet we also have to look at Helmut Schmidt from a more general point of view. In spite of the small difference of age, Brandt's political past was completely different. This is only a statement of fact, not a reproach. The "Daily Telegraph" said Schmidt would pursue German interests untrammelled "by the guilt and inferiority complexes of the past. He is not the man to feel that he must atone for the sins of his countrymen. He is no idealist, no visionary, but a pragmatic executive. And this is the way the German voters want it." One cannot help feeling a little bit chilly. Nobody expects people to run around in a "hair shirt". But is there no middle of the road? Has one extreme always to be replaced by the opposite? Nobody doubts the efficiency of the new Chancellor, who excelled during the Hamburg flood disaster in 1962. His books on NATO doctrines were outstanding, his English is brilliant. Where is the human approach? One heard about it only years ago on behalf of the

pension rights—for the veterans of the Waffen SS. Many people see in him a disciplinarian too much concerned with the State's authority and too little with social reform.

It is true, in a kind of cold-hot treatment, Schmidt is alternately attracting or shocking his listeners. Sometimes, one is inclined to agree with him, for instance when he turns against multi-national companies which might be in for a "thin time". But what are his reasons? He detests their immunity to the financial policies of each sovereign State. Is that sufficient? Is ethical pathos completely old-fashioned? Is the pragmatism of the executive really the last and the only word? No imagination is needed to envisage what the Chancellor would think about what was once the special relationship with Israel, and the approach to the Arabs. We do not follow up the comparison with the predecessor. And with some sadness, one recalls sombre warnings by the late Horkheimer and the late Pollock: is mankind marching towards the highly efficient but soulless state of ants or termites?

Jochen Steffen, one of the leading left-wingers of the SPD, recently said that if Helmut Schmidt should fail, a kind of Papen-Schleicher regime would be imminent, as conditions were similar to the early thirties. In this form the statement is irresponsible, bound to create panic. It should at least have been qualified. It is true that some talk exists on these lines. What is indeed alarming, and in contrast to the climate during many quiet years of the past, is the political and psychological dynamite under the surface: the revival of the inflation complex, the uninhibited, unbalanced instigation against one section of the population (the "stab-in-the-back" slogan being replaced by the "sell-out" theory), the whipping up of persecution mania about Germany's bolshevisation. Such watchwords are fertile ground for mass hysteria.

The Christian Democrats do not stop assuring that they are a party of the centre, with the result that the Federal Republic would then practically be without rightists. Meanwhile, Strauss builds up a right front, which is to attract the various splinters, the National Democrats and those who defected from them, those around the "Nationalzeitung" (Munich), and those around the former Sudeten German Hitler Youth leader Zoglmann. Strauss also tries to court the FDP again. He looks for those who might take the place of Mende or Kuehlmann. Till now, he has not succeeded. But he is not easily discouraged.

To show some dangers is not identical with predicting them as certainties. But as the climate has changed, the Federal Republic requires special attention.

### ERHOEHUNG VON RENTEN

Die deutschen Sozialversicherungsrenten sind mit Wirkung vom 1. Juli 1974 um etwa 11% erhoehet worden.

Erhoehungen der nach dem Bundesentschaedigungsgesetz zahlbaren Renten rueckwirkend vom 1. Januar 1974 sind in Vorbereitung. Der Regierungsentwurf der neuen Ausfuehungsverordnungen liegt bereits vor, jedoch wird sich deren Veroeffentlichung noch laengere Zeit hinziehen. Die Entschaedigungsbehoerden sollen aber angewiesen sein, schon vor der amtlichen Veroeffentlichung der neuen Verordnungen die entsprechenden Zahlungen moeglichst im August zu beginnen.

Nach dem Regierungsentwurf werden die Renten durchschnittlich um etwa 11% erhoehet, die sog. Mindestrenten fuer Gesundheitsschaeden und fuer Hinterbliebene (Lebensschaden) jedoch um 12%. Ausserdem werden die sog. Freibetraege, welche die anrechnungsfahigen sonstigen Einkuenfte mindern, von DM 300 auf DM 350 erhoehet werden.

Naehere Mitteilungen werden wir nach Bekanntgabe der neuen Verordnungen veroeffentlichen.

### REPORT ON GERMAN PAYMENTS

The compensation payments made by the Federal Republic of Germany up to the end of 1973 amounted to 47,7 milliard DM. By far the highest single item refers to payments under the Federal Indemnification Law, BEG (35,6 milliard DM). Among the other items are payments under the Federal Restitution Law, BRueG (3,7 milliard DM), payments for public services (3,9 milliard DM) and the Israel Agreement (3,4 milliard DM). It is expected that a further 4,6 milliard DM will have to be paid until 1975 and that ultimately the total payments (including BEG pensions of 25-30 milliard DM from 1976 onwards) will reach the figure of about 80 milliard DM.

Of the recipients of BEG payments one third each lives in Germany, Israel and other countries, whereas the proportions of BRueG payments are 25% Germany, 40% Israel and 35% other countries.

The number of cases still pending on January 1, 1974 comprised 54,936 BEG proceedings (1.3%) and 10,260 BRueG proceedings (1.4%). Furthermore, 84,149 applications for Haerteausgleich according to 44a BRueG (30.1%) were still pending on January 1, 1974.

### NO PENSION FOR EX-NAZI

A Schleswig administrative court ruled that former Nazi police Major-General Otto Winkelmann, who is also a former SS officer and who was once Adolf Eichmann's superior officer in Hungary, is not entitled to a general's pension. The court found that Winkelmann had supported Eichmann and had accordingly contributed to the murder of several hundred thousand Hungarian Jews.

Winkelmann will appeal against the verdict. His Second World War activities are still under investigation by the Frankfurt legal authorities.

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# HOME NEWS **ANGLO-JUDAICA**

## QUEEN'S BIRTHDAY LIST

In the Queen's Birthday Honours, knighthoods were bestowed on Mr. Bernard Delfont, the impresario, for charitable services; Mr. Derek Ezra, chairman of the National Coal Board; and Mr. Emmanuel Kaye, founder and chairman, Lansing Bagnall, Ltd., for services to export.

The CBE was awarded to Mr. Arthur Abraham Gold, secretary, British Amateur Athletics Board and to Dr. Richard Barnett, lately keeper of Western Asiatic antiquities, British Museum.

Among those receiving the OBE were Mr. Joseph Samuels, lately chairman, East London Group Hospital Management Committee, and Mr. George Magrill, chairman, Edinburgh and District Local Employment Committee, who is the senior member of the council of the Edinburgh Hebrew Congregation.

Recipients of the MBE included Mr. Leon Jessel, managing director, Leon Jessel Ltd., for services to export.

## ANTISEMITIC BOOKLET

The Director of Public Prosecutions is considering proceedings under the Race Relations Act against the authors and publishers of an antisemitic pamphlet. The 28-page pamphlet, entitled "Did Six Million Really Die?—The Truth at Last", resembles the format, layout and print of the organ of the National Front, *Spearhead*. It describes the death of the six million Jewish martyrs in Nazi-occupied Europe as "the most colossal peice of fiction" and "the most successful of deceptions" invented by Jewry for political and financial gain.

The pamphlet also suggests that the "enormous fraud" was committed with the deliberate purpose of blackmailing the world into accepting the establishment of Israel and of financial gain by way of German compensation.

The publication was first brought to the attention of the Attorney-General, Mr Sam Silkin, by the Jewish Labour MP, Mr Paul Rose.

Whilst Mr Rose asked for the prosecution of the author only, the Board of Deputies has asked that the publishers too should be included in the DPP's consideration. The board seeks to institute proceedings for seditious libel against both Richard Harwood and the Historical Review Press.

## NF MARCH "AN INCITEMENT"

The recent violent clashes in Red Lion Square, London, after which a student died, resulted directly from the fact that the National Front "was allowed to march through the capital in a provocative fashion", Mr. Martin Savitt, chairman of the Jewish defence and group relations committee told a meeting of the Board of Deputies. He described the march as an "incitement to the London community" since it was a protest against the capital's immigrant community. As the police knew about the proposed counter-demonstration by Left-wing organisations, the NF march should not have been allowed to take place.

Mr. Savitt said that the NF's hatred for the Jews had become increasingly evident in recent issues of its journal, *Spearhead*, which was resurrecting the antisemitic content of some of its articles. The NF had also infiltrated into some national organisations, such as the RSPCA, and had made efforts to recruit members among children at schools. The board found disturbing the apathy and lack of interest displayed by the general public towards NF efforts in local and parliamentary by-elections. Mr. Savitt urged local Jewish communities to engage themselves in election campaigns.

With acknowledgement to the news service of the Jewish Chronicle.

## BOLSHOI DEMONSTRATIONS

The Soviet Embassy threatened to cut short the season of the Bolshoi Ballet in London following incidents at the Coliseum theatre when a performance was interrupted by demonstrators throwing nails and bolts on to the stage and releasing white mice among the audience. In response, the Foreign Office reiterated earlier assurances that the dancers would be given full protection against demonstrations inside the theatre.

The demonstration, organised by members of Herut but not the movement itself, has been strongly condemned by Mr Abraham Marks, secretary of the Board of Deputies, who described it as "extremist". In defence Mr Eric Graus, chairman of Herut, said that "drastic action is justified so long as harassment and imprisonment of Jews in the Soviet Union continue unabated".

In an editorial the "Jewish Chronicle", while upholding the principle of peaceful protest and demonstration, pointed out that what was not acceptable, either in law or to the public at large, was the disruptive and dangerous action of some individuals, which hazards the physical safety of the dancers and interferes with the enjoyment of those members of the public who have exercised their free choice to be there. The reported threat of the Soviet authorities to cancel the rest of the Bolshoi season would not bring the release of Jews held prisoner in the Soviet Union. It would alienate the huge fund of public good will which the dignified communal protest outside the theatre had elicited; diminish the influence of those British political and artistic figures who had already achieved some notable successes in their approaches to the Soviet authorities, and provide the Kremlin with new ammunition to direct against their Jewish minority. It would be a propaganda gift to Moscow of which the entire cause of Soviet Jewry would be the main sufferer.

## LONDON EXHIBITION ON SOVIET JEWRY

The Archbishop of Canterbury, Dr. Michael Ramsey, opened an exhibition of photographs, accompanied by commentary, which depict the plight of Soviet Jews. The exhibition, which was held last month at St. Martin-in-the-Fields, was sponsored by the All Party Parliamentary Committee for the Release of Soviet Jewry. His Grace was introduced by the Chairman of the Committee, Mr. Hugh Dykes, MP. In his address, the Archbishop said he was deeply concerned about human suffering everywhere. He expressed the hope that the exhibition would stir people into realising that Jews in the Soviet Union were among those in distress. "We want friendship with the Soviet Union, and if there is to be unhindered friendship between countries, human rights must be treated in a sound and right way," he said.

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## Mr Heath Addresses Welfare Board

An appointment with the Jewish Welfare Board undertaken by Mr. Edward Heath while he was still Prime Minister was fulfilled by the Conservative leader, when he was the guest speaker at the annual meeting of the Board's subscribers on June 24. (Mr. Harold Wilson, when Leader of the Opposition, addressed a similar meeting of the board a year ago.) The central theme of Mr. Heath's address was the role of voluntary effort in social work of which, he stressed, the Jewish Welfare Board was a fine example.

## Trading Act Abuse

The conduct of Sunday markets in accordance with the present Sunday Trading Act has caused feelings of resentment. As a result, the Board of Deputies and the Trades Advisory Council have set up a sub-committee to investigate possible changes in the Act. Mr. Martin Savitt, chairman of the board's Jewish defence and group relations committee, told deputies that proposals will be submitted to the Government for consideration.

He said that the Act was being abused in contradiction to its purpose "that a Jewish trader may trade for a qualified period on Sunday only if he has a validated conscientious objection to trading during the hours of the Sabbath".

## New Jews' College Course

Courses in Hebrew and Biblical studies have been available at some British universities for many years, but now a new course leading to BA (honours) degree in Jewish studies has been authorised for Jews' College. This is the first time that Talmud and Jewish law, as well as Jewish thought and philosophy, have been included in an academic curriculum. The three-year syllabus will incorporate various aspects of Jewish learning according to the course-unit system, enabling students to pursue their own particular interests whilst ensuring that they obtain a broad intellectual background.

## Kashrut Diminution

A sub-committee to deal with the problem of what appears to be a diminution in kashrut observance has been set up by the London Board for Shechita.

## Information for non-Jewish Educationists

In response to a need expressed by many non-Jewish educationists and clergy for information and material on all aspects of Judaism, a Jewish Education Bureau has been formed centred in Leeds.

Its publications and material give a balanced view of Judaism, both Orthodox and Progressive. The bureau aims to assist the religious education teacher in assembling lessons on the Jewish religion, offering books, film strips, records and other aids, and arranging visits to synagogues and speakers to schools.

## Permissive Society Denounced

Speaking from the pulpit of the Southport Synagogue Rabbi M. A. Alony denounced the permissive society, particularly the cult of nudity. Permissiveness, he said, was so prevalent that nothing was hidden and nudity had become an accepted part of certain sections of society, pervading not only books and magazines but also advertisements. The general public who sat back and said that nothing could be done were just as guilty as those who took pleasure in destroying the ideals of Judaism with respect to modesty. Since men had failed to stamp this out, it was the duty of women to protest. Jewish women must help to regain our standards of modesty, good taste, dignity, propriety and privacy.

# NEWS FROM ABROAD

## UNITED STATES

### Holocaust Instruction

In New York the establishment and subsidisation of summer institutes to provide courses for teachers to give adequate instruction on the Holocaust has been urged. Dr Seymour Lechman, chairman of the New York City Board of Education, told the New York State Legislature that the Holocaust was "the essential trauma of the twentieth century. Students know that the Nazis murdered six million Jewish men, women and children and that is all... This neglect must not be allowed to continue."

Views were expressed that courses on the Holocaust should be mandatory for everyone training to be a teacher, and that they should include material about the Nazis' "willing collaborators in other countries".

## UNEASE IN ARGENTINA

The death of President Peron, which has caused uncertainty throughout the whole of Argentina, particularly affects the Jewish community. The late president managed to control any antisemitic tendencies in the country and there were no major anti-Jewish troubles during his régime. He many times declared his friendship for Jews and the State of Israel.

A power struggle will presumably now begin between the Right and Left wings of the Peronista Party. Mr. José Lopez Rega, the late President's private secretary and Minister of Social Welfare, who heads the Right, has almost complete domination over Mrs. Maria Estela de Peron, the late President's widow. Mr. Rega is not only unfriendly towards the Jews, but also wishes to oust the Jewish Minister of the Economy, Mr. José Ber Gelbard, a moderate centrist who is supported by Argentina's powerful trade unions.

## CHILE

### Employment of ex-Nazi Denied

In a press release, the Embassy of Chile in London denies rumours that an ex-Nazi, Walter Rauff, had been engaged by the Chilean Government.

## SOUTH AFRICA

### Textbook Protest

A new history textbook intended for 15-year-old pupils in Transvaal schools is the object of a complaint by the Transvaal Teachers' Association. Their main complaint is that the book suggests that Hitler was "merely an agent of fate" in bringing about the Second World War and does not mention the Nazi concentration camps or the extermination of millions of people by the Hitler régime.

A teachers' deputation visited the director of education, who announced that their comments on the textbook would be passed on to the publishers of the book, Perskor Publications Ltd., for possible inclusion in a second edition.

## TERRORISTS SUMMIT IN AUSTRIA

It is reported that a delegation of Austrian Left-wing extremists were invited to participate in a projected terrorist "summit" meeting in Belfast and Dublin. The invitation, it is understood, came from Sean O'Cionaith (the alias of Sean Kenny), the public relations chief of Sinn Fein. O'Cionaith recently visited Vienna as part of a tour of Europe.

Austrian extremists form a very small group, but participation in the terrorist conference might, it is feared, lead to closer ties with Arab terrorists and hence increase terrorist activity in Austria.

## ITALY

### Jewry Congress

During the three-day quadrennial congress of the Italian Jewish communities held in Rome, a heated debate occurred when some delegates suggested the elimination of the requirement for "regular religious conduct" by lay members of the community and by members of the executive councils of the Union of Italian Jewish Communities. This requirement, contained in the statutes of the Union, excludes from membership anyone who has contracted a mixed marriage. The appeals of Chief Rabbi Elio Toaff and of the Rabbinical Council to retain the clause were overwhelmingly supported.

The congress warned the country's communities to exercise the utmost vigilance, pointing out that legal proceedings could be brought against those disseminating racist propaganda under a 1962 law.

The Italian Defence and Interior Ministers, who attended the opening session of the congress, both denounced the antisemitic outbursts in Italy which, they said, "coincide with the resurgence of fascist manifestations".

Legislation was advocated to provide full autonomy and equality for Italian Jewry and to abrogate customs deriving from the Church-State Concordat, including the transfer from the Vatican to the Italian State of jurisdiction over the Jewish catacombs.

### Yiddish Play on Radio

For the first time an adaptation of a Yiddish play has been presented by Italian radio. It was so successful that it was repeated twice within a week and will shortly be staged in Genoa.

The play, "The Jew's Opera", by the Polish-Yiddish writer Alter Kacyzne, killed by Ukrainian Nazi collaborators during the Second World War, is based on the life of an eighteenth-century Portuguese Marrano, José de Silva, a satirical playwright.

## ELECTIONS IN CANADA

Seven Jewish parliamentary candidates were successful in last month's Canadian General Elections. They include Mrs. Simma Holt, a Vancouver journalist and authoress, who will be the first Canadian Jewess to sit in the House of Commons in Ottawa.

## HEIRLESS PROPERTY—GREEK SENTENCES

A Salonika military court has sentenced Dimitrios Pantziopoulos and his Jewish-born wife, Yvonne, to 22 years' and ten years' imprisonment respectively for fraudulently appropriating heirless real estate which belonged to Jews massacred by the Nazis during the Second World War. Seven other people—three Jews and four Christians—convicted as their accomplices were sentenced to gaol terms of between two months and three years.

Judicial enquiries are reported to have been opened into other claims concerning heirless Jewish property in the Dodecanese island of Rhodes. The authorities have announced that no fewer than 600 cases of illegal appropriation of abandoned property formerly belonging to Jews or Moslems are being investigated.

## ISLE OF MAN

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## FRANCE

### Clash over Christian-Jewish Dialogue

The 350 delegates at the annual meeting of the Paris consistory, the main Jewish religious organisation in the city, were told by Rabbi Meir Jais, the Chief Rabbi of Paris, that the ultimate aim of the Vatican and of the Church in general was to convince Jews of the truth of Christianity and the divinity of Jesus. In view of this there could be no dialogue between the synagogue and church.

In reply Dr. Jacob Kaplan, the Chief Rabbi of France, said that Rabbi Jais' remarks implied criticism of the French Rabbinate for praising the Ecumenical Council's (1965) declaration on relations between the Roman Catholic Church and the Jews, and the document approved last year by the French Episcopate and its president, Mgr. Elchinger, the Bishop of Strasbourg. From a study of both documents, said Dr. Kaplan, he had found no grounds for believing that the Church aimed at the conversion of Jews, and he could not accept this claim.

### Demonstration against Vandalism

A demonstration outside the century-old Jewish cemetery in Mommenheim was organised by Strasbourg's Jewish consistory, in protest against the destruction or damage by vandals of some 200 tombstones out of a total of 264 in the cemetery.

A press conference in Strasbourg was told by the president of the Lower Rhine Jewish community that the cemetery resembled a devastated camp. Such an extensive act of vandalism had never been perpetrated before, even when the Nazis came to Alsace during the Second World War.

Former minor desecrations were attributed to youths, but members of the community feel that on this occasion an organised group of adults was responsible. They are shocked by the negative reaction of local people and the apparent delay of the authorities in taking action.

### Incidents in Paris

The synagogue in the Paris suburb of Savigny-sur-Orge was desecrated when, after breaking a number of windows to gain entry, wooden sefer Torah cases and religious ornaments were smashed and curtains torn.

French security services, it is reported, have discovered that a Nazi cell is operating in Savigny, which has a community of 350 Ashkenazi and Sephardi families.

## VATICAN AND THE WAR

The eighth and last volume of documents from the Vatican archives, dealing with its diplomatic and humanitarian activities, has been released. Prepared by a team of Roman Catholic historians, the aim is to refute charges that the then Pope, Pius XII, knew of the atrocities being perpetrated by the Nazis and fascists but did not intervene.

The Vatican's line in answer to its critics is that it knew of the mass deportations of Jews to the East by the Nazis but had no concrete evidence that they were destined for extermination. But in the view of some observers, not all 600 letters in the latest volume support the Vatican's contention. In 1942, for instance, the Vatican was notified that numerous Jewish girls were being forced to serve as prostitutes for German soldiers on the Eastern front, and that the Nazis were preparing "the total deportation" of all other Jews. The Vatican lodged a diplomatic protest with the then President of Slovakia, without avail.

From Vienna, Pope Pius XII was alerted to "the terrible fate" of the Jews, and a warning came from Berlin to the present Pope, who was then a close aide of Pius, about the supposed fate of "non-Aryans". The Vatican reacted with great caution to letters from President Roosevelt's personal representative to the Vatican and to dramatic appeals from Jewish groups.

Hans I. Bach

## SEVENTEENTH-CENTURY HAMBURG

The Hamburg Jewish Congregation saved its archives from confiscation by the Nazis by giving them early in 1938 in trust to the Hamburg State Archive. In 1963 the city of Hamburg founded a special Institute for the History of German Jews, in particular in order to evaluate this material. It was set up and managed till 1972 by Professor Heinz Mosche Graupe who, in the present volume, begins this task by publishing the Statutes of the independent but closely related congregations of Altona, Hamburg and Wandsbek.\* They are among the most detailed of the Statutes preserved. A second volume contains the Hebrew or Yiddish original texts, preceded here by the translation. Dr. Graupe's careful and knowledgeable footnotes, not only on details of Jewish services and customs but also, for instance, on 17th century fashions make the volume comprehensible also to the non-specialist and even the non-Jew.

In going through these Statutes, I was reminded of a remark by Moses Mendelssohn comparing metaphysical treatises to fortresses which, while being essential for purposes of defence, are not the most pleasant places to live in. These rules and regulations are very much down to earth and have nothing to do with metaphysics, but fortresses they are also in their way, safeguarding the religious and civic life of 17th and 18th century Jews. Above all, they are not meant to be read for their own sake. Being far removed from present-day realities, the interest they evoke is indirect and oblique, historical rather than immediate. Yet whoever has read, say, Gluckel of Hamelin's delightful autobiography will feel on familiar ground here.

Perhaps the first thing that strikes the modern reader is the strength of religious faith shining through these pages. A long-standing quarrel between the congregations of Altona and Hamburg on the use of their cemetery was immediately settled when news came through of the Messiah Sabbatai Zevi, unquestioningly believed: Hamburg, it was agreed, would have to pay the full amount of fees, but if redemption had taken place by *Hanuccah*, 1666, these would be used for the restoration of the Temple! One's heart goes out in sympathy for the disappointment, nay despair these people were in for when they learned that it had been a false Messiah after all.

Further, one admires the standard of literacy in a predominantly alphabetic environment: he who cannot read and write is not admitted by the Statutes to either franchise or eligibility for even the lowest function in the congregation. (The franchise was anyway limited to householders paying property tax from at least 300 Rt [Reichstaler=ca. 3 Goldmark], assessed every three years). Related to this care for learning are regular vouchers of free board for students, assigned as duty to every family. Accordingly, there is fierce competition for the distinction in Talmudic learning, the title *chaver* (companion), let alone *morenu* (our teacher) to whose bearers precedence was accorded even in the synagogue service.

The efficiency of Jewish social services was recognised by the authorities: applications for right of domicile were often favourably influenced by the knowledge that Jewish poor persons would not become a burden on the finances of the town or municipality.

From some of the rules one can gather that the whole congregation in the last resort feels like one family: a fiancé and the woman on return from childbed to the synagogue are greeted with song. An unmarried man must not lead in prayer on the High Holy Days.

Stern measures are taken to protect the reputation of the community, e.g. against buying of stolen goods. Manipulating the weight of coins is regarded as endangering its existence, and in this case denunciation to the authorities is permitted, whereas in other instances denunciators and their children are not even buried until the heavy fines for doing so have been paid. A bankrupt is not admitted to any function in the congregation for ten years after having settled with his creditors, Jewish and non-Jewish, unless he can prove his innocence, and he has to sit on a penalty seat in synagogue for three years. But even someone who comes from a theatre of war or has run an army canteen for as little as one month, has lost the qualification to give testimony or take an oath. Some of the regulations are quite subtle: a Gentile house in which a Jew has lived must not be rented before a year after his moving out—so as to avoid the suspicion of having driven him out by offering a higher rent.

In some respect, the prohibitions are perhaps most interesting, showing what people would have liked to do. Thus rockets must not be used in the synagogue on *Simchat Torah*, nor must women distribute food and drink. Wedding presents and parties are precisely regulated, dances allowed only on this occasion. Neither boys nor girls may receive tuition in dancing. Prohibitions apply to going to a non-Jewish inn for drinking on Sabbath, to a skittle-alley or a fencing school, to card-playing, to riding on horseback or in a coach, to boating on Sundays or Christian holidays. Hamburg did have a standing opera since 1669, but women in Wandsbek were only allowed to visit it with their husbands, and in 1714 it was absolutely forbidden except during the *Hanuccah* and *Purim* weeks.

So it will not be surprising that fashion, too, came in for the most minute restrictions: a woman in childbed must not display silver or gold jewellery in her bedroom nor wear pearls, gemstones or rings. Women are not allowed pearl necklaces, gold charms, or jewellery with gem stones, including imitated, and no precious furs. Coloured dresses are only allowed if of wool but of silk only sleeves, and these not embroidered with silver. Gloves and muffs with silver or gold borders are forbidden, and likewise silver buttons, lace cuffs, coloured shoes or slippers. Girls are allowed false hair but forbidden curls. Men must not use velvet for suits, not even on lapels of coats. And so it goes on and on... It must not have been easy to be fashionable in these Jewish congregations of the 17th century.

## JEWES IN LIPPE A Recent Monograph

Lippe used to be one of the smallest German principalities, with Detmold as capital, in between (but excluding) Bielefeld and Hamelin. So the soldiers' song "Lippe-Detmold, eine wunderschöne Stadt" with the phrase "How am I to conduct my war, if *my soldier* has died?" was not altogether without a point.

Michael Günter\* has collected the existing sources and industriously combed the archives for his thesis on the Jews in this little country, actually exceeding the limitations of the title both backwards and forwards: the first Jew mentioned is an Augustine monk who converted to Judaism in 1297. In 1932, there were only 607 Jews left, at present there are 25. The most important of the Jews of Lippe was Leopold Zunz, the founder of the Science of Judaism, born in Detmold (but brought up in Hamburg from his first year); he is credited with "many Bible translations"! The Reform Rabbi Dr. Heinemann Vogelstein also hailed from Lippe.

It was not a wealthy country: after the Thirty Years' War, the linen trade being encouraged, reels of yarn became means of barter. The Jews were not hard pressed or persecuted but had to eke out a precarious living. The tongue of every piece of cattle slaughtered had to be delivered to the Count's table. If a Jew remarried, there was a tax of a silver spoon. By a special imposition, the Jewish horse dealers had to take and sell the horses no longer wanted in the Count's stables, which they tried successfully to convert into a regular payment. As pawns not redeemed could be sold after one year, Jewish pawnbrokers accumulated a large stock of variegated goods, which made them precursors of modern stores!

In the important respect of political representation, the condition of Jews was by no means backward. Since 1709 they had an acknowledged Speaker, one Moses Jacob, and in 1720 they achieved an organisation of their own, with a Diet convened every three years. The deputies had also the less enviable duty of assessing every Jew for taxation, which naturally caused occasional friction. They seem to have managed their affairs very well, though.

The most lucrative way of earning a living was, of course, to supply the Court, the mint with silver, the Count with gold- and silverware, silk goods, jewellery and wine, maybe across the Prussian border the father of Frederick the Great with "tall lads" (lange Kerle). Some of the Counts were as ostentatious as they were short of funds, so their Court Jews were always in danger of bankruptcy for not being paid. Below this social top layer, however, Jews were active in trades and crafts of an astonishing variety: not only hawkers, publicans, bakers, butchers, tailors, shoemakers, seal engravers and lottery collectors such as might also be found elsewhere, but among them were a saddler, plumber, brushmaker, glazier, blue-dyer, turner, tanner, joiner, vermin killer, tobacco manufacturer, cotton and linen weavers, makers of glass, parchment, sealing wax and soap, a provider of mineral waters and a Hebrew printer. In 1843, the government, in addition, tried to encourage Jews to become hatters, chandlers, wax-bleachers, glue-boilers, wafer-bakers, makers of combs, chocolate, pipes and playing-cards—with what success is not recorded. ch

\* Heinz Mosche Graupe, Die Statuten der drei Gemeinden Altona, Hamburg und Wandsbek, Hamburg (Hans Christians), 1973.

\* Michael Günter, Die Juden in Lippe von 1648 bis zur Emanzipation 1856. Ph.D. thesis, Würzburg 1971. Naturwissenschaftlicher und Historischer Verein für das Land Lippe, Detmold 1973.

Egon Larsen

## EINSTEIN: THE MAN BEHIND THE MYTH

Some years ago, a fellow-writer, Ronald Clark—who had made a good name for himself with his biographies of J. B. S. Haldane and the Huxleys and with his history of the nuclear bomb—asked me to help him with some German documents which he wanted to use for a new book he had been commissioned to write for a British and an American publisher, a biography of Einstein. I was a little sceptical whether he could make a good job of it, realising that he knew hardly any German at all. How, I wondered, would he be able to cope with the formidable mass of biographical and background material in that language, which would have to be quoted, evaluated, worked into the story?

But he did cope, splendidly and most efficiently, and the result is the definitive biography of the greatest physicist of our time, a genius with a complex mind, and "the twentieth century's most famous Jew", as the publisher's blurb puts it (*Einstein: The Life and Times* by Ronald W. Clark; Hodder and Stoughton, London 1973, £5.50). There are some more points worth quoting from the blurb because they give an idea how little there is generally known about Einstein's life: that he "insisted on becoming stateless at 16, took Swiss nationality at 21, took up German civic rights again at 40 ('one of the follies of my life', he wrote), might have become British, and ended his life as a Swiss-American"; that he was a pacifist whose signature under a letter to Roosevelt started the development of the atom bomb, and who worked for the US Navy's Bureau of Ordnance; that he was first married to the daughter of a Slav peasant; that he described himself, though a Zionist, as "*pas très Juif*", and was offered the Presidency of Israel.

Within well over 600 pages, illustrated with many rare photographs (several of them, alas, undated), the book brings Einstein brilliantly to life—the man behind the myth, the German Jew behind the thinker who created a new concept of the world in which we live. There is a family tree which begins in the middle of the eighteenth century, when Jewish girls were given such romantic first names as Rösle and Vögele, Blümle and Beerle; there were Kochs and Bernheimers, Dörzbachers and Sontheimers among Albert Einstein's ancestors. They came from the Jewish communities in Buchau, Cannstatt, Jebenhausen, Nordstetten and other small towns in Swabia; Albert's parents were the first to move to the "big city" of Ulm, where he was born in 1879, and where his father, Hermann, had a small engineering workshop—which, however, folded up only a year later. The family moved to Munich.

They were not religious Jews and were regarded as outsiders in the Munich Jewish community—but Albert was also an outsider in the Catholic elementary school to which he went, a pattern which was to "repeat itself through much of his life", as Clark says. There was a pre-puberty period when the boy was attracted by the "splendid trappings" of Bavarian Catholicism; he had grown "sensitive to beauty, abnormally sensitive to music". Then, soon after the age of twelve, he made the decision which was to determine the course of his life: to study the physical world in which we live.

It was a perfectly logical transition, from the religious pageantry that had filled the eyes and ears of the boy to the "search for

laws hitherto unknown which govern cosmic forces, the doctrine of a relative harmony in nature", as Abba Eban, then Israeli Ambassador in Washington, said shortly after Einstein's death; the "concept of order and harmony in the universal design" was an "obsession" of the Jewish mind. The long line of Jewish physicists in modern times could be interpreted in this way; but whether true or not, young Einstein's "conversion" to science came at a time in his life when religion had no longer any attraction for him. "Later he was to see both as different sides of the same coin", writes Clark, "as complementary as the wave and corpuscle conceptions of light, and both just as necessary if one were to see reality in the round".

Albert's time at the Luitpold Gymnasium in Munich, which he did not like at all, came to an end when he was 16: family finances made it necessary that he should "forget his philosophical nonsense", as his father said, and prepare himself for a "sensible trade" such as electrical engineering. So he was sent to the Polytechnic in Zürich after a short spell at Milan—his family had moved to Italy. It was in that unsettled period in his life that Albert made an extraordinary decision, a "remarkable explosion": he told his father that he wanted to renounce his German nationality. His "antagonism to all things German" seems to have sprung from his unhappy experiences at the strictly disciplinarian Luitpold Gymnasium. At any rate he became a "stateless person" and remained so until he could acquire Swiss citizenship when he came of age. Clark discounts another version of the story, that Albert severed his connections with the Jewish faith at the same time; there was nothing to sever.

It is little known that in 1911, when Einstein was appointed professor for a year at the German University of Prague, he had to accept, additionally to his Swiss nationality, the Austro-Hungarian one because he was regarded as a civil servant.

The time he spent in Switzerland, his job at the Berne Patent Office, his early scientific papers culminating in the "Special Theory of Relativity" in 1905 are too well known to be recounted here. But it is an interesting point that his famous mass-energy equation— $E=mc^2$ —was originally just a "follow-through" from the "Special Theory". It was the equation which, stating that a very small amount of mass equals a vast amount of energy, was to become the terrible reality of the atom bomb 40 years later.

What is little known, however, is that he married a fellow student, Mileva Maric, the daughter of a Serb peasant, in 1903; the marriage ended in divorce after several years. In 1917 he married a second time: his cousin Elsa née Koch, a widow with two daughters. It was a happy, comfortable marriage until Elsa's death in 1936. "I'm glad my wife doesn't know any science", Einstein used to say. "My first wife did".

Before the First World War, as a professor

at the Zurich Polytechnic where he had once been a student, Einstein began to work on his "General Theory of Relativity". It was published in 1916 when he was already head of the Kaiser Wilhelm Institute for Physics in Berlin. Later, he had to accept German nationality again, and did so with a good many psychological reservations; his early dislike of the German mentality had become almost an obsession, and Clark in his chapter "A Jew in Berlin", tells of Einstein's spiritual dilemma as a pacifist and internationalist working in, and for, wartime Germany. Strangely enough, he liked the Kaiser: "He meant well", he said.

The award of the Physics Nobel Prize to Einstein in 1921—after the total eclipse of the sun in 1919 had largely confirmed his "Theory of Relativity"—was the cue for an antisemitic campaign against him in Germany, while many scientific luminaries abroad bore a grudge against the *boche* who had run away with the coveted award. Again he was the "outsider", but the absurdity of the situation appealed to his sense of humour: there was a nation that had just lost a World War; but one of their people had managed to win the greatest award in the field of science, and how did they react? Instead of proudly claiming him as a genius from their ranks, they disowned him, tried to prove him wrong, attacked him as a Jewish interloper and cheat. An "Arbeitsgemeinschaft Deutscher Naturforscher" was formed, backed by the same people who had been behind the Kapp Putsch; it offered money to those who would write or speak against Einstein. Mass meetings were held in the larger German towns; in Berlin they hired the Philharmonie, and Einstein himself came along, unannounced, to listen to their tirades against him. He burst into laughter at the more absurd statements and clapped his hands in mock-applause, thus infuriating his enemies even more. At the end he said to his companions: "That was most amusing".

Years later, a hundred Nazi professors ganged up against him and published a book in which they condemned his theory. "Were I wrong", quipped Einstein, "one professor would have been quite enough".

Antisemitic attacks on Einstein increased in the 1920s. They came from all quarters, not only the scientists'. After the assassination of Rathenau it was rumoured that Einstein was next on the list. He thought of emigrating. But gradually the personal problem was superseded by the general Jewish one. He had met Chaim Weizmann on a journey to America in 1921, and the idea of Zionism took hold of him. He spoke at the crucial 16th Zionist Congress in Zurich in 1929. When his children asked him why he had come to the Congress, he answered: "I am the Jewish Saint". Yet he found himself at odds with the right-wing Zionists with his warning that unless the Jews "were willing to find some ways of co-operating with the Arabs they would deserve all that would be coming to them". His belief, says Clark, was that turning the other cheek to conciliate the Arabs was "morally right as well as practically workable". Simultaneously, Einstein's attitude to the Germans was hardening under the impact of his experiences. He had once looked on assimilation as a mistake; now he began to think of it as an impossibility.

On a pre-emigration trip to England in the summer of 1933 he had lunch with Sir Austen Chamberlain in the latter's Surrey mansion, where he was asked to sign the visitors' book. In the column "address" he put, after a moment of hesitation, "*ohne*". He met Churchill and Lindemann who shared his

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## EINSTEIN: THE MAN BEHIND THE MYTH

Continued from page 6

peppiness about the future of Germany and Europe. Meanwhile, the *Fehme* had put a price on Einstein's head as the alleged co-author of the *Braunbuch*. "I didn't write a word of it", he said. In October, he was again in England—boarding a boat in Southampton for America, "only for six months", as he told reporters. He was to stay at Princeton for the rest of his life.

The book gives a clear account of what has become the greatest of all myths about Einstein—his role in the creation of the nuclear bomb. It was, in fact, "singularly dramatic", as Clark puts it. Niels Bohr had brought the news of Professor Hahn's discovery of nuclear fission at the Kaiser Wilhelm Institute to America. Leo Szilard, fellow-physicist and fellow-refugee from Berlin, discussed with Einstein and other scientists the danger that Hitler's physicists might devise a technique for producing a chain-reaction bomb. Szilard drafted a short letter to President Roosevelt early in August, 1939, and Einstein signed it. But who should get the letter to the President? Surprisingly, the two men agreed on Charles Lindbergh—known to have certain Nazi sympathies—as the "postman". But to make sure that Roosevelt knew exactly what they were talking about, they wrote and signed another, longer letter, the famous and often-quoted one warning the President that a single bomb of that type might be able to destroy a whole port together with the surrounding countryside. What was needed, Einstein stressed, was some contact between the US administration and the physicists who were working on chain-reaction problems.

"I made one great mistake in my life", Einstein said 15 years later to Linus Pauling, "when I signed the letter to President Roosevelt recommending that atom bombs be made; but there was some justification—the danger that the Germans would make them". He was talking about that second letter; for the note to Lindbergh, asking him to act as a go-between, seems to have got "lost in the heavy mail that come that year", as the famous airman said later. Had Szilard and Einstein relied on Lindbergh alone, the "Manhattan Project"—the development of the nuclear bomb by the tremendous effort of the Allied scientists, backed by America's vast resources—would probably not have happened. That second letter reached the President by way of his trusted adviser, the economist Alexander Sachs. Roosevelt acted at once.

"The pacifist who regarded all war as murder", says Clark, "had helped to push the buttons that killed 120,000. Now there was to come a final twist. In 1952 the image of the old eccentric, pottering along in his seventies, was to be brusquely shattered. Albert Einstein, the man who had always decried force, was invited to become President of Israel . . . the State which had successfully staked out its frontiers by force of arms and was defending them against all-comers".

The suggestion, "splendid in its audacity if grotesque in its implications", followed the death of Chaim Weizmann, Israel's first President. Prime Minister Ben-Gurion made it; but Einstein "refused to take the idea seriously" when Abba Eban rang him from Washington. "Einstein was visibly moved", recalled Eban, "but his rejection was firm and vehement: 'I know a little about nature', he said, 'and hardly anything about men'."

Yet three years later, he stepped into the limelight of public life once again. Eighty-three-old Bertrand Russell turned to him for help with his campaign against the nuclear arms race: "We both opposed the first World War but considered the second unavoidable", he wrote to Einstein. "I think that eminent men of science ought to do something dramatic to bring home to the public and governments the disasters that may occur". Einstein not only agreed to join the campaign, he wrote to Bohr, Nehru and other famous men, asking them to sign the manifesto Russell was preparing. The campaign, though unable to stop the nuclear arms race, led to the Pugwash Conferences of leading scientists from more than a dozen eastern and western countries.

Einstein's last public act was an Independence Day manifesto for Israel in 1955. While he was still drafting it at the request of Ambassador Abba Eban, and the Israeli Consul, Reuven Dafni, he fell ill. The end was near. On his deathbed "he was muttering in German, the language of his despised compatriots, still the only tongue with which he felt comfortable. It was with Germans that he had first won his spurs, and in Berlin that he had become world-famous. It was only in German that he could contemplate the course of his life: his dedication to science and the subjugation of everything else; the self-imposed emotional asceticism; his belief that the human race was naturally aggressive and Germans more aggressive than the rest. It was in German that the last thoughts of one of the greatest brains since Newton's came to the surface through the unconscious mind."

## Birthday Tributes

PROFESSOR ERNST COHN 70

On August 7, Professor Dr. Ernst Cohn will celebrate his 70th birthday. An eminent jurist, he became university lecturer in 1929 and an ordinary Professor of Law at the University of his home town, Breslau, in 1932. He emigrated to this country when the Nazis came to power and has been a barrister in London since 1937. After the war, he was for four years legal consultant to the British Foreign Office. Professor Cohn is not only an expert adviser to many clients, but his opinion is also often sought by Law Courts in proceedings where questions of general importance, especially in the field of International Law, have to be decided. He also has several standard works, including a Manual of German Law, and numerous articles on legal problems to his credit. At the same time, Professor Cohn has always played a leading role in Jewish affairs. His knowledge in the Jewish religious and historical sphere exceeds that of the average layman and is on a par with that of the professional specialist. One of the latest examples is his essay on "Three Jewish Lawyers of Germany", published in the 1972 Leo Baeck Institute Year Book and describing the lives of Max Hachenburg, Max Pappenheim and Otto Opet against the general background of the position of Jewish scholars in Germany. He has also been associated with the North-Western Reform Synagogue since its inception and is now its president; his predecessors in this high office were Rabbi Dr. Leo Baeck and Professor Norman Bentwich.

Professor Cohn is an interested member of the AJR and a personal friend of several of its officers. We wish him many years of undiminished creative power, for the benefit of legal and Jewish scholarship.

W.R.

DR. HENRY G. SANDHEIM 75

On August 2, Dr. Henry G. Sandheim will celebrate his 75th birthday. Before he came to this country, he was a lawyer in Berlin. At the outbreak of the Second World War he joined H.M. Forces and was discharged on medical grounds in 1941. After the war he established himself as a lawyer for restitution and compensation cases and in this capacity he has been of outstanding help to his numerous clients whom he still assists with their claims for German Social Security Pensions.

Dr. Sandheim has been chairman of the Ex-Service (1943) Association since 1970. He is also an interested Board member of the AJR and chairman of the FWV, the former students' fraternity. We extend our sincerest congratulations to him.

### TRANSLATION OF SHAKESPEARE'S SONNETS

A modern translation into German by Alfred Fields of all 154 Sonnets by Shakespeare was recently published in Germany.\* It shows on each page the English original and, facing it, the German translation. The author has successfully accomplished the difficult task of rendering the rhythm and the rhymes of the original without departing in the choice of his words from their English equivalent. Unfortunately, Alfred Fields, who was born in Germany and came to this country in 1939, did not live to see his outstanding work published. He died this March at the age of 70.

\* Shakespeare's Sonette. Englisch und Deutsch. Uebersetzt von Alfred Fields. J. G. Blaesche, Verlag Darmstadt. DM 12.80. (Copies available through Hans Preiss, 14 Bury Place, London, W.C.1.)

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## GUARDIANS OF 100 GATES

After Jews had begun to live outside of the walled City of Jerusalem, some very colourful and picturesque quarters sprang up. Such a quarter is Mea Shearim, "100 Gates", built in 1874 around a series of courtyards, each with its synagogue, Yeshiva (Talmudic Academy), Mikve (Ritual bath) and shops. It still maintains its original appearance, with stone houses one or three storeys high, vaulted arches, quaint courts and part of its protecting wall and entrance gates. The bearded men wear the traditional garb of East European Jewry—long, dark caftans, round, black, broad-brimmed hats on weekdays and velvet fur-trimmed "Shtreimels" on Sabbaths and holidays; the young boys wear the earlocks ordained in the Bible, and the girls long stockings and long sleeves.

The inhabitants, approximately 3,000, hail mainly from Poland and Hungary and live largely within the precincts of their courtyards and immediate family and community. They call themselves "Neturei Karta", the "Guardians of the City", and living as they do in Jerusalem, they are the only Jews who have refused to extend recognition to the State of Israel. What they resent most, is that Jerusalem has become part of the Jewish State and, moreover, its capital. Again and again, they have tried to place Mea Shearim outside its jurisdiction, as a kind of extra-territorial conclave. Together with the Vatican, they have favoured the internationalisation of Jerusalem; they even prefer Arab rule to Jewish mundane domination for they think that the Zionists, by establishing a Jewish State based on secular principles, have forestalled the coming of the Messiah.

### Black Flags on Independence Day

The leaders of Neturei Karta are the 81-year-old Rabbi Anram Blau\* and Rabbi Aaron Katzenellenbogen, whose rare public appearances have made him something of a mystery man. A short time ago, on the 100th anniversary of the founding of Mea Shearim, Neturei Karta demanded that the United Nations provide for them a Protectorate in Jerusalem, U.N. travel documents, and restore their religious rights to custodianship over Jewish Holy Sites in the Holy Land. Each year, on the State's Independence Day, they proclaim a day of mourning—black flags are hoisted at half-mast and all Jewry is being called upon to join in the fast, expressing their grief and sorrow at the "sacrilegiousness and desecration by the Zionist pest that has contaminated nearly all of Israel in the Holy Land and abroad".

"We do hope and pray", so the call of the Rabbis goes on, "that after the passing of the State of Israel the world powers will realise their mistake of giving the reigns of the Jewish People into the hands of the Zionist-run Jewish Agency and its outgrowth, the State of Israel, and recognise the authentic God-fearing leaders of the Jewish people, as spokesmen for world Jewry".

When President Nixon visited Israel in June, the leader of Neturei Karta submitted to him a memorandum asking him that Mea Shearim be placed under Arab rule in any

future peace settlement. According to Rabbi Blau's secretary, Rabbi Moshe Hirsch, they do not care whether the rule is Jordanian or Palestinian. Asked whether the community would consent to be ruled by a government set up by terrorist organisations, he said that it would accept any Arab government which had the sanction of the United Nations. Mea Shearim, he pointed out, one of the first outposts in Old Jerusalem, is today the symbol of the last bastion of the original Jewish settlers of Palestine who refuse to recognise the right of nationalistic Jews to represent or govern them.

"Give us, with your dedicated and sensitive attention, a chance to find the way to be free . . . save us from the subjugation of the apostatic, Godless government of this country", reads the appeal to the American President. "We desire to be annexed to any other rule or government that His Excellency shall devise or form or under the protection of any other body he shall decide, save that of this present rule which has arisen among the Jews to cause them to forget their tradition and make them transgress the will of the Almighty, converting the Jewish people into a secular nationality".

J. W. Bruegel

### THE GERMAN POLITICAL EMIGRATION IN GREAT BRITAIN

Werner Röder's book about the German socialist emigré groups in Britain, originally published in 1968, has now come out in a second edition.\* It is far more than the title of the book indicates. The young German historian W. Röder, now working in the Munich *Institut für Zeitgeschichte*, gives not only a nearly full picture of the activities of all German exile groups on British soil including those which by no stretch of imagination could be classified as "socialist", but contributes many interesting details about the political attitude of the German political emigration in other countries (Czechoslovakia up to 1938, France, Sweden and USA).

#### A Story of Failure

The story of the German socialist emigration in Great Britain is one of failure and disappointments. At the end of 1940, the 1933 elected SPD-leadership managed to come to England from France, but the mandate of the old *Partei Vorstand*, insisting to be the only legitimate speaker of the legal party, had been contested by many through all the years. New socialist groups had arisen in exile (some even before), refusing to recognise the authority of the party's chairman Hans Vogel (1881-1945) and his entourage. Only after tortuous negotiations a union of all democratic-socialist groups including the group round the *Partei Vorstand* could be set

up in 1941 under Vogel's chairmanship, but the union was not able to exert much influence.

The conflicts about the "mandate" of the old leadership were followed by heated arguments with the "Vansittartists" within their own ranks. The German socialists were cold-shouldered during the war by the Labour Party, mainly due to the hostility of the party's then International Secretary William Gillies (1884-1958) to everything German. (Gillies had, however, been instrumental in rescuing the SPD-leadership after the collapse of France.) While individual German refugees were able to contribute to the war effort of the allies either by joining the British army or by working for the BBC's German programme and the various "black" broadcasting networks, the organised German Socialist movement was not admitted in any shape or form as an ally in the fight against Hitler. From the informal international socialist gatherings, arranged during the war in London by Gillies, the German (and the Austrian) socialists were excluded. Gillies favoured a small group of German writers and journalists preaching the gospel of Vansittartism, without extending any form of recognition to them.

### Socialists and Communists

Another bone of contention was the question of collaboration with the Communists after Hitler's attack on the Soviet Union. The old *Partei Vorstand* consistently rejected any political contacts with the Communists. Other groups with less inhibitions sometimes tried their luck in this direction but in most cases had to give up again when, after 1943, the Communists followed the Moscow line and indulged in a kind of "Hyper-Vansittartism." Things were a bit different inside the trade union group formed under the auspices of the International Trade Union Federation out of German emigrés working in Britain: here the Communists were fully represented without being able to dominate it. In its refusal to have anything to do with the Communists the group round the old *Partei Vorstand* always argued that it was necessary to stick to the old tradition of the party, because some day one would have to give account to the people at home. But in the atmosphere of and after 1945, there were other worries in Germany and nobody bothered about the attitude of the exile!

The dismal story of frustration is well told by Dr. Röder who based his research work mainly on the archives of the SPD in Bonn. Of particular interest are the various draft programmes for a better Germany after Hitler, discussed between the emigré groups during the war in England; most of them are published here for the first time. An internal report submitted by the *Reichsvereinigung der Juden in Deutschland* to the *Reichs-sicherheits-Hauptamt* in November 1941 and discovered by Dr. Röder says that 32,197 Jews from Germany, 27,293 from Austria and 6,874 from the "Protectorate Bohemia and Moravia" had emigrated to Great Britain.

The second edition of Röder's book differs from the first one in two comparatively small points only. Meanwhile, the files of the British Foreign Office and of the Ministry of Information up to 1945 have become available for researchers (while those of the Home Office remain closed for 100 years), and it seems a rewarding task for a historian to compare what they contain about the German emigration in Britain with the conclusions arrived at by Dr. Röder in his book.

\* Werner Röder, *Die deutschen sozialistischen Exilgruppen in Grossbritannien 1940-1945*, Bonn 1973.

\* Rabbi Blau died last month after this article was written.—The Ed.

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Gabriele Tergit

# DIE TOTGESAGTEN

## Ein Gedichtband

Wir sind nicht frei von Vorurteilen. Wer könnte das auch verlangen. Der Hass, der Antisemitismus hatte auf uns abgefärbt, jiddisch wurde mauscheln genannt, wir waren empfindlich gegen jüdischen Tonfall, gegen jüdische Grammatik, sogar gegen jüdisches Aussehen, weil wir durch die Jahrhunderte daran gewöhnt worden waren, dass dies alles benutzt wurde uns zu verhöhnen. Nun hat also ein in London lebender Nichtjude, Arno Reinfrank,\* ein Buch Gedichte und Kurzprosa veröffentlicht, die die Juden und das Jüdische zum Inhalt haben.

Da mich vieles davon bewegte, obwohl es eine deutschsprachige jüdische Zeitung "peinlich" genannt hatte, erhob sich wieder einmal die Frage, "Darf man?", "Kann man?" oder "Darf man nicht?" In solcher Unsicherheit fragte ich einen befreundeten polnisch-jüdischen Gelehrten. Er las das Buch und sagte: "Nichts davon peinlich, einiges sogar sehr schön". Reinfrank ist besessen vom Jüdischen wie nur einer von uns, von zwei Seiten her; er lebt unter Juden, und sein Vaterland ist durch den Hass auf diese Menschen trotz aller wirtschaftlichen Macht zerstört worden und noch immer menschlich-geistig gefährdet. Solche Vorurteilsfreiheit, solche Liebe sollte begrüßt werden, denn er versucht aufs wesentliche zu kommen, im Gegensatz zum Beispiel zu dem nicht zufällig getauften Tucholsky, der Judentum an dem verschreckten tief unsicheren Wendriner verhöhnt. "Ich sitze für mein Leben gern bei Cohen's, einem Mini Restaurant", und dann beschreibt er fast, nicht ganz, unsentimental diesen Familienbetrieb, diesen Fleiss, diese Bescheidenheit und diese Zufriedenheit, die mich mit tiefster Bewunderung für einen Apfelsinensaftverkäufer in Tel-Aviv erfüllte, der bei 16 stündiger Arbeit, sechs Tage die Woche in Glut und tropischem Regen, zufrieden war.

Reinfrank liebt Mendele, den Grammaphonspieler in Pettycoat Lane, er spricht ein sehr schönes Kaddisch für Paul Celan, der die Zeilen schrieb: "Setz deine Fahne auf Halbmast, Erinnerung auf halbmast für jetzt und immer", der in der Ecole Normale Supérieure, deutsch lehrte: "Nur die Konzentration aufs reine Wort, nichts anderes gab es. In der Rue d'Ulm in Paris, die rabbinische Zucht aus Czernowitz". Ich finde das eine Welt, dieser Jude in Czernowitz geboren, aus einem KZ in Rumänien befreit, der in einer der von französischer Kultur strotzenden grossen Schule—was lehrt? Deutsch. Oder der Touristenstrom in Prags Museumssynagogen, wo ein Anschlag um Bedeckung des Hauptes bittet, was kaum einer tut, während sie alle oben im Veits-Dom ihr Haupt entblößen, während die Offiziere der Roten Armee in den Kreml-Kirchen ihre Mützen abtun. "Aber hier ist man 'nur' bei Juden." Und dann die Stellung zu Deutschland; "Zieht es mich hin, wo ich als Kind mit andern Kindern spielte? Bin ich getrennt nicht Spreu im Wind, gehör ich nicht zum Ganzen? Ich liebe dieses Land und kann doch nicht auf Gräbern tanzen." Oder.

"Es toben die Glocken es toben die Glocken das ist mein Land mein Land ist das nicht das ist mein Kreuz mein Kreuz ist das nicht das ist mein Gott mein Gott ist das nicht..."

Er weiss dies ist das Ziel, dass Schwerter umgeschmiedet werden in Pflugscharen, und er schreibt "Wenn Trommeln wo schlagen und Trauergebete bevorstehen" flüchtet er ins

Ghetto, "zur Weisheit von Talmud und Recht". Er weiss, nie hat bei uns die Ehre das Totschiessen verlangt. Genau das hat Llewellyn, der Verfasser von "How green was my valley" am BBC gesagt. Er ist nach Israel gegangen. "Es ist gut unter solchen Menschen zu leben". "In der Weisheit von Talmud und Recht."

"An einem geschnitzten Tisch, gerettet aus München  
Auf einem gestickten Deckchen, Geschenk aus Jerusalem,  
Neben einem Silberkörbchen, gefüllt mit Matzos,  
liegen zwei schwere, blanke, meisterlich an der Drehbank hergestellte,  
für die Flugzeugindustrie bestimmte Schrauben..."

Der Rechtsanwalt Sigl P. aus München hat sie in den Lehrlingskursen der englischen Regierung im Krieg hergestellt. Die Witwe hütet diese Schrauben, legt sie an der Jahrzeit neben die Kerze.

Ein schönes Buch einer manchmal verworrenen aber bemühten Seele.

\* Arno Reinfrank: Die Totgesagten. Moderne juedische Schicksalsdichtung. Relief Verlag Muenchen 1973.

### WJC AWARD

The governing council of the World Jewish Congress recently met in Lausanne. A WJC Award was established to honour individuals regardless of religion, for humanitarian services in political life, the sciences and public or philanthropic activities, as well as to humanity at large or to the Jewish people.

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## FROM EAST TO WEST

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"Ex oriente lux", we used to say, thinking in the first place of the creative powers of those Eastern countries which are situated more or less in the direct vicinity of Europe. In his work "Civilisation on Loan"\* Heinz Kiewe goes one step further, tracing the origin of European art and craftsmanship back to the Far East, especially to China.

The author is well known within the community of former refugees. At the same time, he has established a reputation for himself in his profession by his crafts workshop, which he opened in Kensington and later, after having been bombed out, moved to Oxford. There designers, artists, embroiderers, crocheters and weavers were helped to develop an industry in handmade goods, hitherto imported mainly from France, Germany and Austria.

Mr Kiewe was brought up in Koenigsberg where in 1901 his father built the first modern department store in Art Nouveau style; in 1928 it was converted into the first skyscraper of the city in a style which suited the atmosphere of its medieval market environment. He had to leave Germany "in a hurry" in 1933, having published "a study of the 'invasion' of 30,000 'barbaric' Scotsmen into East Prussia, implying that their traditional canniness must have been a good influence on . . . East Prussian military prowess".

Interviewed on the objective of his book by a correspondent of Oxford's Weekly Sports and Leisure Guide, "Oxford Scene" (March 9, 1974), Heinz Kiewe states that he has tried to show "how much of the incredibly large heritage of strictly European art of design was effectively inspired or 'borrowed' from the Orient". This, as the book shows, applies both to material, especially silk, and to architecture, garden design and furniture. Kiewe proves his thesis by beautifully reproduced pictures, which fill the major part of the work, and by the historical and analytical explanations of the text. Of course, due credit is also given to the role of the Jews as middlemen in the East-West trade from early beginnings up to our times.

The publication is not meant to be read from cover to cover at one go. Yet the information in the text is stimulating, and the variety of illustrations gives enjoyment on every page one happens to open. Our friend Kiewe is to be congratulated on his achievement.

W.R.

\* Civilisation on Loan, by Heinz Edgar Kiewe with Michael Biddulph and Victor Woods. A.N.I. Ltd., Ship Street, Oxford. 1973. 548 pp. with 347 pp. of illustrations. £8-50.

### "NO DANGER FROM EXTREMISTS"

#### Statement by Government Office

According to the annual report 1973 of the Office for the Protection of the Constitution, the right-wing and left-wing extremists do not present an acute danger to the Federal Republic. The extreme left-wing organisations, the report states, had some success at the universities but were not able to extend the political basis of their work to the organisations of the labourers. "Special vigilance", the report goes on, "is necessary to prevent terror acts by the left-wing extremists." The report comes to the conclusion that terrorist activities by foreign organisations, which culminated in the carnage during the Olympic Games in 1972, were on the decline

# JEWRY IN THE EAST

## SETTLEMENT OUTSIDE ISRAEL

At the annual immigration conference of United Hias Service, the international Jewish migration organisation, it was announced that Soviet Jewish emigrants who wanted to settle in the United States were being dealt with very quickly. In the first few months of 1974, about 1,800 Soviet Jews were helped by Hias to settle in America, as well as in Canada, New Zealand, Australia and other countries.

The organisation's main concerns in the year ahead will be Syrian Jewry and Soviet Jewry. Hias is also keeping an alert watch on the unstable and rapidly changing situation in Latin America, which has a total Jewish population of some 800,000.

## JEWISH OFFICE HOLDERS

In the recent elections to the Supreme Soviet, six Jewish deputies were returned. The Soviet of the Union (one of the two Houses making up the Supreme Soviet) re-elected for a fourth four-year term Mr. Benjamin E. Dymshitz, a Deputy Prime Minister of the Soviet Union, and academician Yuli B. Khariton. A third new deputy is Mr. Henrik O. Zimanas and the fourth Jew in the Soviet of Nationalities, is Mr. Alexander B. Chakovsky, the editor of Liturnaya Gazeta.

Birobidjan, the so-called Jewish Autonomous Region, has five deputies in the Soviet of Nationalities. Two of them are Jews: Mr. Lev B. Shapiro, first secretary of the Birobidjan regional committee of the Soviet Communist Party, and Miss Lubov Israelevna Groyzman, a dressmaker, both newly elected.

## KGB ARRESTS

On the eve of President Nixon's visit to Moscow, the KGB arrested more than 50 Jewish activists, most of whom received sentences of 15 days' imprisonment.

Included among those arrested were several of the main organisers of a scientific seminar which was prevented by the authorities from taking place. Visas to Western scientists who had accepted invitations to attend were also refused. The scientists involved in the seminar denied officially inspired accusations that it had been arranged to coincide with President Nixon's visit to Moscow.

A statement issued by more than twelve Jewish activists about the arrests stated it was not known whether President Nixon's impending visit had been the reason or simply an excuse for the stepping up of repression against Jews. There had never been anything like it before.

## EMIGRATION CENTRE

The Austrian Red Cross is to move its staging centre for Soviet Jews emigrating to Israel from a disused army barracks at Woellersdorf, south of Vienna, to a former convent in the southern suburbs near Schwechat airfield. The Red Cross is responsible for the transit arrangements in the country for Jews leaving the Soviet Union.

It is felt by some that this move to the Simmering district could bring the risk of Arab terrorist attacks.

## TRAINING FOR RABBINATE

The Soviet Government has given approval for ten young men to receive rabbinical training at the Budapest Jewish Theological Seminary headed by Rabbi Alexander Scheiber. This was announced in Moscow by Rabbi Arthur Schneier, the president of the Appeal of Conscience Foundation, who also heads the Park Lane Synagogue in New York.

The cost of the candidates' training will be borne partly by Soviet Jewry and partly by the Foundation.

## BULGARIAN DEATH SENTENCE

A Sofia court passed sentence of death on Dr. Heinrich Nathan Shpeter, a prominent Bulgarian Jewish economist, who was accused of giving secret information to an unnamed foreign country over a period of several years.

Dr. Shpeter worked with the Vienna-based United Nations Industrial Development Organisation (Unido) for a number of years, and its staff have expressed "profound shock" at the sentence. Their staff committee has appealed to Dr. Kurt Waldheim, the UN Secretary-General, and Professor Abdul Rahman, the director-general of its organisation, to intercede with the Bulgarian authorities "on humanitarian grounds". The issue has also been raised by other prominent personages.

The Austrian section of Amnesty International has instructed a Vienna lawyer to help Dr. Shpeter with his appeal.

## FAMILY EVENTS

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

### Birthday

The AJR Club sends best wishes to Mrs. Nelly Engel, who celebrates her 80th birthday on August 4.

### Deaths

**Eckstein.**—Mrs. Cilly Claire Eckstein, London (formerly of Berlin), passed away peacefully on June 15, in her 82nd year. She will always be remembered and sadly missed by her friends, Irma and Harry Mayer, Jacqueline and Robert.

**Eisler.**—Mrs. Gertrud Eisler, of 36 Holmefield Court, Belsize Grove, London, N.W.3 (formerly of Vienna), died peacefully on July 14, aged 88. Very sadly missed by Walter Power's daughters and A. Papamarkou and all her many friends.

**Mayer.**—Mr. Ludwig Mayer, 5 Cholmley Gardens, N.W.6, peacefully passed away in April. Deeply mourned by his wife, Else, and daughter.

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**COMPANION REQUIRED** for elderly lady, partially handicapped, mentally alert, returning from hospital to her 2-room flat, near tube station, N.W.3. Full time or part-time, salary by agreement. Box 410.

The AJR **EMPLOYMENT AGENCY** needs part-time Home-helps (shopping/cooking), companions and attendants for the elderly who require personal assistance. Please telephone: 01-624 4449 for an appointment.

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**CONTINENTAL LADY**, German-speaking, seeks non-residential position as nursing companion. Also night duty and as travelling companion. Box 408.

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**ALTERATIONS OF DRESSES**, etc., undertaken by ladies on our register. Phone AJR Employment Agency, 01-624 4449.

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**ELDERLY LADY**, in centrally heated flat near Hampstead Tube Station, looks for a mature person who would like a nice quiet room. Some company desirable in the evenings. Nominal charge. Tel., evenings, 01-435 1792.

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## FROM THE ISRAELI SCENE

### DISCRIMINATION ALLEGED

Mony Yakim, a leading member of the Black Panthers of Israel, addressed a meeting held by the information office of the Zionist Federation at Rex House, London.

Referring to the fight by the Black Panthers against "discrimination" by the Israel Government towards Oriental Jews in Israel, Mr. Yakim said there was no real indication by the government that the gap between rich and poor was narrowing. He spoke of the lack of educational opportunities for Oriental children, of frustration and dejection among many Sephardi citizens, and of the "3,000 young Oriental girls between the ages of 13 to 16 now on the road to prostitution". The Panthers, he declared, wanted to solve Israel's basic social problems and to create a more just society. There should above all be freedom of expression for speech, demonstration and the written word, he said, claiming that Panthers were beaten up by police when they held meetings.

Mr. Yakim in visiting Britain and other countries in Europe hopes to raise support for his cause; to obtain funds to set up a newspaper for the Oriental community and to organise committees in Britain.

### CONCESSIONS TO VATICAN

In a major address to cardinals at the Vatican, Pope Paul VI made a number of references to the Middle East. He expressed satisfaction at what had already been achieved and his good wishes for what remained to be achieved, as well as sincere friendship towards all the peoples of the region.

Vatican sources have expressed satisfaction at the decision of the Israeli Government to exempt its Christian citizens from paying travel tax for a pilgrimage to the Vatican during the forthcoming Holy Year. The arrangement was reached in Rome by the director-general of the Israeli Ministry of Tourism in talks with officials. It officially provides for the first time that the Roman Catholic Church will actively encourage tourism to Israel in exchange for the concessions made by the Israeli authorities.

### BAR-ILAN HONOURS

Bar-Ilan University has awarded honorary doctorates to three prominent British Zionists: Professor Sir Ernst Chain, who holds the chair of biochemistry at London University; Mr. E. Alec Colman, the businessman who is president of the British Friends of Bar-Ilan; and Mr. Leslie Porter, the industrialist and founder of the British Friends of Tel Aviv University.

Honorary doctorates were also awarded to the veteran Israeli painter, Nahum Gutman; Mr. Axel Springer, the West German newspaper publisher; and Mr. William J. Levitt, the American building magnate. As the result of a gift from Mr. Levitt, Bar-Ilan hopes to acquire enough land to more than double the size of its campus.

### WAGNER CONTROVERSY

Forty-eight hours before a concert by the Israel Philharmonic Orchestra, music by Wagner was dropped from the programme because of the prospect of violent protests. A statement by the orchestra said that it understood the sensitivity of the public, especially the survivors of the Holocaust, over the issue. However, the statement added, the IPO felt that these feelings should not be forced on the entire population.

The IPO made it clear that the reason for its decision to "postpone indefinitely" the playing of music by Wagner was threats made against members of the orchestra as well as the audience.

The music of Wagner and also of Richard Strauss is thus still excluded from the repertoire of Israeli orchestras.

### THE PANOVS

Speaking to a press conference in Tel Aviv, Valery and Galina Panov, the dismissed Leningrad Kirov Ballet dancers who arrived in Israel, told of the KGB's "well organised campaign of harassment" against them.

Mr Panov said that the KGB had kept up pressure to force Galina to leave him. He repeated that the KGB had attempted to poison him three weeks before he left the Soviet Union, when he and his brother drank poisoned tea on the Vilnius-Moscow train.

The Panovs have been invited by Baroness Bathsheva de Rothschild to join her Batsheva dance company in Tel Aviv. Mr Panov has received a number of invitations, including one from the British Royal Festival Ballet Company, but stated he would not decide for a few months, until he got back into physical shape.

### AWARDS

The six recipients of the Israel Prize 1974 include Professor Hugo Bergman, Emeritus Professor of Philosophy of the Hebrew University. Born in Prague, Professor Bergman went to Palestine as early as 1920 where he was first librarian and lecturer and later professor at the university. He receives the Israel Prize for the second time. One of the other recipients of the Israel Prize is the cancer research worker, Isaac Berenblum, since 1950 professor at the Weizmann Institute.

### KAHANE SENTENCED

The Jerusalem district court passed a two-year suspended sentence on Rabbi Meir Kahane, the leader of the Jewish Defence League, for conspiring with his followers in the United States to commit acts likely to harm relations between Israel and America.

The judge stated that the sentence was a light one because letters Kahane had sent from Jerusalem to his followers in America just before the visit to that country of the Russian leader, Mr. Brezhnev, had been intercepted. There was also no certainty that Rabbi Kahane's instructions would have been carried out.

### MURDER IN NAHARIA

The news about the terror act in Naharia will have come as a particular shock to our readers, because many of them have relatives or friends at that seaside resort whose founders and earliest settlers were Jews from Germany. In an attack by three members of El Fatah on a block of flats, a kindergarten teacher, Mrs. Erica Zarkin, her daughter, Ronit (10), and her son, Gilad (4), were murdered. One of the Israeli soldiers also lost his life, and the three Arabs were killed.

### CHANCELLOR HEALEY ON MIDDLE EAST

Addressing the annual dinner of the Pioneer Women, Chancellor Denis Healey stated that the kibbutz remained a shining example to all Socialists. "My heart was heavy during the Yom Kippur War. I shared the agonies suffered by so many of my friends in Israel", Mr. Healey went on. Turning to the future policy, he emphasised that co-operation between Arabs and Israel was impossible without compromise.

### CROSSMAN FOREST

A nationwide appeal is to be launched by the Zionist Federation to plant a forest in Israel in memory of Mr Richard Crossman. Mr Harold Miller, chairman of the appeal and deputy chairman of the ZF, said that the name of Richard Crossman would always be linked with that of Israel and the Jewish people. His outlook and attitudes had been wholeheartedly behind the Zionist cause.

### SILVER JUBILEE AT BRITISH KIBBUTZ

The Israel Office of the British Zionist Federation marked its 25th anniversary by a celebration for several hundred settlers at Kibbutz Amiad in Galilee. They were mainly from the 25 or so kibbutzim and other communal settlements established and supported primarily by settlers from Britain and the Commonwealth countries. The guest of honour was Lord Janner, president of the Zionist Federation. Mr. Sol Temkin, the founder of the ZF's Israel Office, was among the speakers.

Nearly 14,000 Jews from Britain and Australia have settled in Israel.

### A HISTORY IN PICTURES

#### Material Required

The Leo Baeck Institute (Jerusalem) plans the publication of a History in Pictures of the Jews in Germany and appeals to former German Jews for material which might lend itself for inclusion. Of special interest are paintings, aquarelles, copper prints, wood-cuts and photographs, depicting persons, festivals, synagogues, public Jewish buildings, business houses, etc. Any readers who have material of this kind in their possession, should kindly put it at the disposal of the LBI. If requested, it will be returned. The items should be sent by registered mail either direct to the Leo Baeck Institute, Jerusalem, Bustanai Str.33, or to the London office of the LBI, 4 Devonshire Street, London, W.1, which will pass it on to Jerusalem.

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# ORGANISATIONAL NEWS

## INFLATION HITS WELFARE

A meeting of the Jewish Welfare Board in London was told that, for the first time in its history, the board's day-to-day expenditure will be well over £1 million during 1974. Mr. Lionel Leighton, the chairman, said that this represented an increase of over £100,000 spent during 1973 and was caused by inflation and by the need to maintain staff salaries at a reasonable level. He warned that plans for new homes might have to be curtailed because of the board's reduced income during the current economic difficulties.

It was pointed out that up to 1960 it was possible to build new homes at a cost of about £1,000 per resident. Now the cost was £10,000. Nevertheless, the board needed as a matter of priority to complete its capital programme since some of its older homes represented a high fire risk and provided poor staff accommodation.

The treasurer asserted that not enough work was being done by members of the board and their friends to assist with raising funds. The requirements of Israel should not overshadow the requirements of domestic charities. Nearly £100,000 was needed to overcome the problem of staff leaving as their existing salaries became insufficient, and this would be treated as the board's first obligation in order to maintain its essential services.

## HIGH COMMISSIONER FOR REFUGEES

### Appointment of German Representative for Middle East

The United Nations High Commissioner for Refugees, Sadruddin Aga Khan, has appointed Dr. Eberhard Jahn (Federal Republic of Germany) as his regional representative for the Middle East. Dr. Jahn, who is based in Beirut, is responsible for the High Commissioner's protection activities in the Middle East and for administering programmes of assistance, in co-operation with the governments of asylum, in favour of various comparatively small groups of refugees who come within the High Commissioner's competence particularly in Lebanon, the United Arab Emirates and other countries in the Middle East region, including Cyprus. Dr. Jahn succeeds Mr. Leslie Goodyear (U.K.).

## AMNESTY CHAIRMAN

The Rev. Paul Oestreicher, vicar in Blackheath, London, has been elected Chairman of the British section of Amnesty International at its recent Annual General Meeting in succession to Mr. Peter Archer, who had to resign on his appointment as Solicitor-General. In accepting the position, the Rev. Oestreicher pointed out that his interest in Amnesty stemmed from the fact that he and his parents came to this country as refugees from Nazi oppression because of their Jewish origin. Many members of the family perished in the Holocaust.

## CCJ SECRETARY

The Rev. William W. Simpson, general secretary of the Council of Christians and Jews since the Council was founded in 1942, is retiring at the end of August. He has been designated general secretary emeritus and will continue writing and lecturing on behalf of the CCJ. He will also remain secretary of the International Council of Christians and Jews. Throughout the years, Mr. Simpson has closely co-operated with the AJR and he has thus become a personal friend of several responsible AJR workers.

Mr. Simpson is succeeded by 37-year-old Manchester-born Rev. Peter Jennings, a Methodist minister, who joined the CCJ as an executive member of its Swansea branch and, in London, was associated with various organisations affiliated to the Council, eventually becoming a member of its North London executive.

## CONCERT IN AID OF CZECH JEWS

The tradition of Self Aid was followed up by the International Council of Jews from Czechoslovakia which on June 27 arranged a successful concert at Queen Elizabeth Hall. The artist was Louis Kentner, who rendered his service free and whose programme included works by Beethoven and Chopin as well as by Czech composers. The function was well attended and therefore, apart from the artistic success, also of benefit to the sponsoring organisation which will use the proceeds for a planned settlement for senior citizens from Czechoslovakia in Israel.

# IN MEMORIAM

## DARIUS MILHAUD

The composer Darius Milhaud, who died in Geneva at the age of 81, stemmed from an old and established Franco-Jewish family in Aix-en-Provence, whose history he traced in his autobiography. Milhaud's works include compositions of a Jewish nature, among them several psalms, Poèmes Juifs and Six Chants Populaires Hebraïques. He paid his first visit to Israel in 1952, when his Candélabre a Sept Branches, an interpretation of seven Jewish festivals, was played. Two years later, the world première of his opera, David, which he wrote especially for the 3,000th anniversary of Jerusalem, took place in Israel in his presence. In 1973, his Ode to Jerusalem was commissioned by the Israel Festival.

## MR. SIEGFRIED CAHN, C.B.E

Mr. Siegfried Cahn died on June 29 at the age of 73. He was managing director of Lead Industries Group until he retired in 1966 after 30 years with the company. During the war, his wide international experience in the non-ferrous metals field was regularly called upon by the Government authorities, and these, with other services, were recognised in 1957, when he was appointed a C.B.E. Mr. Cahn was a member of the AJR. We extend our sincerest sympathies to his widow.

## SEARCH FOR RELATIVES

### Enquiry from Russia

We have been asked to help trace the following relatives of a Jewish resident in Moscow: 1. D. Moisse Miller/Moltschatski and his wife Rebekka and children; wife and children were born in Kopyle. 2. Chaim Gelfand, wife Reisl and son Leiser. 3. Lotvin Leibl Gerzelowitsch, born in Kletsk. 4. Pintschuk Kiva Isralevitch and children (one member of the family lived in Philadelphia). 5. Pumyanskaya Malka Grigrievna, living either in Israel or in London.

Any reader who can give information should get in touch with the AJR, 8 Fairfax Mansions, London, N.W.3.

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