

# INFORMATION

ISSUED BY THE

**ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN**

## A MIRROR OF OUR TIMES

### 30th Year of "AJR Information"

This is the first issue of our journal which proudly carries the numerals "Vol. XXX", and though the 30th birthday of *AJR Information* (founded January, 1946) will only be due at the close of this year, it is an occasion to pause and reflect on the organisational and editorial aspects involved in its production.

The fact that a periodical not only survives for 30 years, but is still going from strength to strength, is in itself an achievement. With very few exceptions, Jewish editorial ventures, especially in this country, have never excelled by longevity. If *AJR Information* is one of these exceptions, it is, first and foremost, due to the persistent loyalty of its readers, the members of the AJR. Considering the fact that the number of its potential subscribers is much more limited than that of national and general Jewish papers, it is most gratifying that throughout the years our circulation figures could be maintained, because the natural losses were always made up by new enrolments. This testifies to the strong sense of solidarity of the pre-war immigrants from Central Europe, especially from Germany, who have found a new homeland in this country. Their loyalty enables us to print our monthly in 4,500 copies; allowing for the family members of the subscribers, the total number of readers is, of course, two or three times as large. More often than not also members who re-emigrate retain their links with the AJR and continue their subscriptions from abroad. There are, furthermore, quite a few subscribers outside the community of former refugees. Last, but not least, our monthly serves as an instrument to make other organisations as well as Jewish and non-Jewish public personalities, such as parliamentarians, editors and journalists, aware of the special demands and hopes of the community we represent.

#### Readers' Loyalty

The keen interest with which each issue is awaited by our readers becomes particularly evident if, for one reason or another, an issue does not arrive during the first days of the month. Such delays are always due to reasons beyond our control, e.g., temporary go-slows in the printing trade or shortcomings in the postal services.

Yet more important than the administrative questions so far mentioned are the various editorial problems we have to tackle. One of them arises from the fact that there is a lapse of about two or three weeks between going to press and the date the paper reaches its readers. In an age where the political situation changes daily, if not even hourly, we therefore always run the risk of

an article or a news item being superseded by subsequent events.

As a non-political organisation, the AJR does not take sides in political controversies. On the other hand, a paper cannot exist in a political vacuum. For this reason, "AJR Information" opens its columns to expert authors who assess the issues involved. The views expressed by them only reflect their personal opinions. In the case of Israel, they may sometimes differ from the "official" line of the "establishment". This is nothing extraordinary, and the critical article by a leading Jewish politician, Dr Nahum Goldmann, published in the November 29 issue of the *Jewish Chronicle* is one of the numerous examples which come to mind. Yet criticism is not levelled from without but based on the identification with the hopes and worries of the country. Judging by the echo among readers it appears that, probably due to their common background, most of them share such a positive critical approach. This is also borne out by the fact that similar views are expressed in the organ of the Association of Jews from Central Europe in Israel, the "Mitteilungsblatt" (Tel Aviv). The difference is that articles published in our paper are not as adamant as theirs because we are not in the front line and do not consider ourselves entitled to assume the role of "arm-chair" advisers.

This issue carries a (belated) article to mark the 70th anniversary of Herzl's death. It is first and foremost meant as an historical analysis of the ideas which contributed to shaping Herzl's concept of Zionism. The author's conclusions to a large extent coincide with those of the historian, Alex Bein, whose classical Herzl biography (1934) was republished in Vienna recently. In his postscript to the new edition Bein writes that Herzl could not foresee the developments which began with the First World War and that, contrary to his expectations, Jew hatred had not disappeared as the result of the existence of Israel, but assumed new and different forms, e.g. enmity against the Zionist movement and hostility against the State of Israel. Yet Bein ends on an optimistic note, quoting Herzl's words that once Jews have settled on their own ground they cannot anymore be dispersed all over the world.

A third task of *AJR Information*, in addition to the conveyance of news on current events (including up to the present day developments in the field of restitution and related subjects) and the publication of comments on them, has always been the preservation of our spiritual heritage. This is not done to indulge in nostalgia or to curb the process of organic integration into our new en-

vironment, but to put on record the historical impact of personalities and events about which we can speak from first-hand knowledge.

Only recently, the daily press service of the Jewish Telegraphic Agency published the following complimentary remarks on our journal: "This is the bulletin of the Association of Jewish Refugees, but it has a much wider appeal . . . it carries much more than could be found in the average bulletin of a public body." It will always be our aim to live up to this comment.

#### Three Eventful Decades

When browsing through the first issues of our journal, one becomes aware of the long haul of the past three decades. The first edition (January, 1946) carried the announcement by the Home Secretary that the refugees, originally only admitted on a temporary basis, could stay permanently if they so wished, and that they qualified for naturalisation. In this way, one of the objectives which brought the AJR into being in 1941, when we were technically "enemy aliens", had arrived at a favourable solution. Yet "Volume I" also carried the first news of the aftermath of the war: the irretrievable loss of our nearest ones, the situation of the few remnants of the once flourishing Jewish communities in Germany and the possibilities of bringing relief to them. Gradually, the first steps towards restitution and compensation came to the fore, and throughout the subsequent years *AJR Information* with its detailed reports on the legislation became an indispensable source of information. As recent issues reaffirm, this subject and the regulations arising from it have not lost their topicality.

Whilst the first issues carried news about the surviving German Jews and the inmates of the DP camps, hardly anything was mentioned about the extermination camps. Perhaps the few survivors were still too numbed to be articulate. Perhaps we found it hard enough to get used to the thought that we would never see our next-of-kin again and were scared to ask how it had happened. In the meantime, a great amount of scholarly literature about the Holocaust has appeared and we can no longer look the other way. In London, we commemorate the happenings, jointly with other organisations, every year on the anniversary of the Warsaw Ghetto Uprising. This month, 30 years will have passed since the liberation of Auschwitz, the site of the greatest concentrated genocide in history. We remember the victims with humility and love. We try, each of us in his own small way, to work for a world where it cannot happen again. Looking at the state of mankind today, we would be hypocrites if we failed to admit that we have fallen short in our efforts and that the expectations we cherished 30 years ago have not come to fruition.

W.R.

# UNITED NATIONS AND ISRAEL

## PROTESTS AGAINST RESOLUTIONS

Mr. Harold Wilson wrote to the Chief Rabbi, Dr. Immanuel Jakobovits, in reply to a letter from Dr. Jakobovits on the two resolutions passed by the United Nations General Assembly in New York. The Prime Minister stated that the British Government regarded as seriously unbalanced the resolution on the political status of the Palestinians, principally because there was no mention of Israel's right to exist as a State. Regarding the resolution according to the status of observer to the PLO, Mr. Wilson stated that the British Government felt very strongly that such observer status should only be accorded to States and certain non-governmental international organisations—the PLO did not come into either category.

In West Germany, the Israeli Ambassador, Mr. Yohanan Meroz, discussed the speech of Mr. Rudiger von Wechmar, Bonn's delegate to the UN, with Mr. Hans-Dietrich Genscher, the Foreign Minister. Mr. von Wechmar's remarks have been attacked by some members of the ruling Social Democratic Party, Christian Democratic Opposition circles and organisations for Christian-Jewish co-operation. The Central Council of Jews in Germany protested that during the UN Palestine debate the Bonn Government had "helped to upgrade Arab terrorists".

In Toronto, more than 4,000 people at a mass rally approved resolutions protesting against the appearance of Yasir Arafat at the UN. The Council of the Union of Italian Jewish Communities condemned the UN vote on the Palestinians, pointing out that the resolution did not mention Israel's right to national existence. In the United States, communities and communal organisations continued their protests against the appearance of Arafat and the "Palestine" debate at the UN.

Mr. Jeremy Thorpe, the leader of the Liberal Party, attacking the General Assembly resolutions said that Unesco had "disgraced" itself.

## OUTRAGEOUS UNESCO DECISION

Western countries have expressed widespread criticism at the resolution passed in Paris by the United Nations Educational, Scientific and Cultural Organisation (Unesco) Assembly. In votes which showed a massive Arab-Communist line up in face of a united Western democratic group and a divided "Third World", a plenary meeting of delegates decided to "withhold assistance" from Israel. The meeting also approved the Arab-sponsored resolution passed by Unesco's cultural commission, which condemned Israel "for her persistence in altering the historical features of the city of Jerusalem by undertaking excavations which constitute a danger to its monuments".

The resolution condemning Israel and practically severing Unesco ties with her was endorsed by 64 votes to 27, with 28 abstentions.

The clause in the resolution calling for an end to Unesco assistance to Israel was approved by 59 votes to 34, with 24 abstentions. A total of 78 delegates voted in support of the clause condemning Israel with 18 against, and 24 abstentions. The United States, Britain, West Germany and France were among the nations which voted against the overall resolution and the individual paragraphs.

About 40 prominent French artists, scientists and intellectuals, including Jean-Paul Sartre, Simone de Beauvoir and the Jesuit Father Michel Riquet, vice-president of the Action Committee of the Resistance, which has always defended Israel, have protested against the anti-Israel bias of Unesco by cutting their links with the organisation. In the London "Times", personalities prominent in British letters, theatre and scholarship, protested against the intrusion of politics into Unesco affairs. The signatories include Sir Julian Huxley, Henry Moore, Stephen Spender, Sir Mortimer Wheeler and Yehudi Menuhin. Three leading Argentine writers sent a telegram to Unesco's director-general associating themselves with the French intellectuals' protest and calling for the urgent revision of the Unesco decisions.

In Berne, the National Assembly by 29 votes to 3 approved a resolution to reduce Switzerland's annual contribution of about £248,000 to Unesco by one-tenth because Unesco excluded Israel from the activities of its European regional grouping.

Speaking at the award ceremony of the Pope John XXII international peace prize to Unesco, Pope Paul VI made plain his disapproval of Unesco's vote. The Vatican, he said, was "surprised" by "certain deliberations" at Unesco's general conference in Paris which "had perturbed public opinion. . . ." and he urged Unesco to "restore its universal and peaceful character". He exhorted Unesco to exclude politics and remain "faithful to its specific educational, scientific and cultural purposes".

On behalf of the International Council of Jewish Social and Welfare Services, the chairman, Lord Nathan, has sent a cable to the Director-General of Unesco, expressing the Council's "grave concern for the future of Unesco in the light of its recent intervention in relation to Israel". The Council, the cable goes on, will have to consider, whether it can maintain its association with Unesco. The member organisations of the Council include, among other, the CBF and the American Joint World Ort Union has announced its complete withdrawal from co-operation with Unesco.

## CONTRIBUTIONS TO UNRWA

While Britain has promised to increase her contributions to the United Nations Relief and Works Agency for Palestine Arab refugees in 1975, the Arab States will continue to contribute as previously.

Spelling out the implication of UN recognition of the PLO as far as Unrwa is con-

cerned, an editorial in the Washington Post stated that if the PLO claimed to represent the Palestinian people it should start accepting responsibilities commensurate with its asserted rights. Particularly, it should move promptly to accept responsibility for the Palestinian refugees. It would be appropriate to expect from the PLO a constructive plan to start assuming the control and financing of Unrwa operations, the article said.

## "RETREAT FROM ALL TERRITORIES"

### Russian-French Statement

For the first time the Soviet Union and France have stated jointly, in the communiqué after the visit to Paris of Mr. Brezhnev, that the two countries do not see a possibility for a viable peace in the Middle East "without the retreat of the Israeli forces from all the territories occupied in 1967". Hitherto, French official statements had always admitted the possibility of minor border changes under a future negotiated settlement.

A second point in the communiqué records the need of "taking into consideration the legitimate rights of the Palestinian people." However, in defining the nature of these rights, the communiqué adds that they ought to be exercised "with due consideration to all nations in the region". (JTA)

## BRITAIN'S "BALANCED" POLICY

Mr. James Callaghan, interviewed in the Thames Television series, "People and Politics", while regrettably acknowledging that Britain was in economic "thralldom" to the Arabs, refused even to contemplate a situation in which he would "ditch Israel" for the sake of Middle East oil. He hoped, however, that the discussions between the industrial oil-consuming countries and the Arab oil-producing States would prove to be genuine attempts to escape from the situation where we were beholden to other people for our economic life. However, for the time being the economic restraints resulting from the oil crisis imposed "a limitation on our freedom of movement".

The Labour Party, said Mr. Callaghan, was traditionally pro-Israel and had great friendliness with the Israeli Labour Party and many connections with both the State and its Labour movement. But whether we liked it or not, the fact exists that the Palestinians have more than a refugee status. Britain, like many other countries, was trying to "balance these two and to steer a course" which would "live up to our traditional friendship with Israel", whose integrity and security of frontiers had to be preserved, while also taking account of, and balancing it against, Britain's dependence on Middle East oil. "We must try to escape from that dependence as soon as we can and, at the same time, work for a just solution which recognises the position of Israel and of the Palestinians."

## CALLAGHAN CONDEMNS TERRORISM

In his keynote address to the Labour Party's annual conference, the Foreign Secretary, Mr. James Callaghan, without mentioning by name either the Palestine Liberation Organisation or the IRA, strongly condemned terrorism both in the Middle East and in Britain.

Speaking of the revulsion caused by the "murderous bombings in the Midlands and in London" and "the shooting of innocent hostages in aircraft hijackings or in cross-border raids", Mr. Callaghan said that to yield to these "murderers and terrorists" would be to acquiesce in the destruction of our own sense of values. "They must understand that we will not accept that the slaughter of innocent people is justified for political reasons. . . . Let us assert once more that Israel has the right to exist as a sovereign independent State, living in peace within recognised borders. The Palestinians, too, have their legitimate interests."

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## HOME NEWS

### GOLDA MEIR IN LONDON

The Prime Minister, accompanied by Mrs Mary Wilson, visited a dinner in honour of Golda Meir given by the Labour Friends of Israel. They also entertained her at 10 Downing Street.

In the course of her speech, Mrs Meir exclaimed: "How was it that whereas President Nixon—whom I never knew to belong to the Socialist International—had come to the rescue of Israel during the Yom Kippur War, European governments, some of the Socialist ones, had refused any help?" The Meeting was presided over by Mr. Joe Gormley, the chairman of the Labour Friends of Israel.

Mrs. Meir also addressed a mass meeting at Albert Hall, which was attended by 8,000 people. She received a standing ovation. "The United Nations," she said, "has isolated itself from all decency. But it hurts to see friends act as if their right arm was too heavy to raise against the UN 'iniquitous' resolution. I must tell you frankly that the abstentions hurt more than the votes in favour." Other speakers at the rally included Mr. Raymond Fletcher, MP (Labour), Lord Hailsham (Conservative) and Lady Sears (Liberal).

### BRITISH FIRMS—ARAB BOYCOTT

Addressing a luncheon meeting of the Anglo-Israel Chamber of Commerce at which the Liberal leader, Mr. Jeremy Thorpe, was the guest speaker, the chairman, Mr. Lewis R. Goodman, warned that British firms were increasingly submitting to the Arab boycott of Israel. Fear of the Arab boycott was becoming a menacing concern to the chamber. Israel was among Britain's 20 best customers and one of the few countries with which we have a favourable trade balance. The Arabs were large buyers of arms and industrial equipment as well as consumer products, and the very chance of obtaining an Arab order constituted an excuse for large companies breaking off their economic relations with Israel.

Calling for legislative measures to be adopted here as they had been in the United States where the Department of Commerce required exporters to inform it of all restrictive trade practices and boycott clauses directed against a foreign country, Mr. Goodman said that British public opinion should know that "economic hijacking" was not only harmful to British export interests, but also posed a threat to the Western world and its economic institutions.

### SYLVA ZALMANSON AT SOVIET EMBASSY

When the representatives of the women's demo outside the Soviet Embassy, Ruth Langdon, Yvonne Mitchell, Constance Cummings and Sylva Zalmanson, arrived at the Embassy door, the official who answered the bell refused to let them in or to receive the petition. Mrs. Langdon was about to say that they would post it to the Embassy when Sylva spoke up in Russian. Whereupon the Embassy official changed his demeanour instantly, opened the door and admitted the four women. A lengthy conversation ensued and the petition was left with the Embassy official. (JTA)

### PANOV'S SUCCESS

Valery and Galina Panov, the two ex-Kirov ballet stars who arrived in Israel last June after more than two years of endeavour to be allowed to emigrate from Leningrad, made their Israeli debut in Tel Aviv before an audience of 3,000, including President Ephraim Katzir and Mrs. Golda Meir.

Owing to an injury sustained by Valery, the Panovs' debut in the United States and in London during December last, had to be cancelled.

### JEWES AND IRA

Mr. Harold Ross, senior warden of the Belfast Hebrew Congregation and its representative on the Board of Deputies, made a plea to members of the board and Jewish MPs not to take sides in the sectarian strife in Northern Ireland. His appeal was being made, he said, on behalf of the 900 Jews in the province, a number of whom including himself had had their businesses damaged or destroyed over the past six years. He called on Jewish communal leaders and politicians not to make "controversial statements" about the Irish situation. The small Jewish community in Northern Ireland had so far had good relations with both factions and should not get involved in the conflict.

Following the IRA bomb attack in Birmingham, when 19 people were killed and almost 200 injured, the Birmingham Jewish community participated totally in the general sense of outrage which gripped the city. Prayers for the speedy recovery of the injured and of condolence for the bereaved were offered in all Birmingham synagogues, when Jewish ministers inevitably found themselves drawing comparisons between Arab terrorism in Israel and that in Birmingham. Rabbi David Jeremy Zucker at the Progressive Synagogue demanded urgent action by the nations of the world before the slide into anarchy became irreversible.

### PRISONERS OF CONSCIENCE

An appeal organised by the Board of Deputies and published in The Times, publicly called on the Soviet Government to release Jewish prisoners of conscience. Signed by more than 600 prominent figures including spiritual leaders, academics, musicians, writers, stage and film actors, the appeal included the signatures of almost half the Members of Parliament, including seven Government Ministers (none of them Jews).

A petition signed by 700 British doctors appealing to the Soviet authorities to "halt the investigation" of Dr. Mikhail Shtern "and to release him immediately" was refused by officials of the Soviet Embassy in London. Another petition, signed by 36 senior British specialists, drawing the attention of the Soviet authorities to the "horrifying resemblance" between Dr. Shtern's case and Stalin's "Doctors' Plot" of 1953, was also refused acceptance.

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## ANGLO-JUDAICA

### Soviet Jewry Exhibition

Sponsored by the All-Party Parliamentary Committee for the Release of Soviet Jewry, a Soviet Jewry exhibition at the North Western Reform Synagogue, Golders Green, was opened by Yvonne Mitchell, the actress. The exhibition, which was part of a Soviet Jewry Week held by the synagogue, included photos of Jewish prisoners of conscience in Russian jails, a list of divided families, and stands on the harassment of Jewish scientists and on antisemitism in Russia.

### Bearsted Memorial Hospital will carry on

A sudden decision by the Enfield and Haringey Area Health Authority to close Bearsted Memorial Hospital, Britain's only Jewish maternity hospital, on December 31, was rescinded. This was stated by Mr. Alec Jones, Under-Secretary for Health, when he gave news in Parliament on December 20 of the latest developments.

His speech follows a meeting which he and Mr. David Owen, Minister of State for Health, had had earlier in the day with representatives of the Board of Deputies led by Lord Fisher, the president. At that meeting the Ministers gave Lord Fisher and his colleagues a firm undertaking that a decision to cease all admissions would be delayed as long as possible to allow the most thorough attempts to recruit the necessary staff.

In replying to Mr. David Weitzmann (Lab., Hackney North and Stoke Newington), Mr. Jones said: "Provided the staff materialise, the Bearsted—or at least some level or part of it, depending on numbers—will be kept open.

When this issue went to press, efforts at having the closure postponed were pending.

### New Ideas for Welfare

Addressing the final session of a two-day conference on social service in London Chief Rabbi Jakobovits stressed the need for "major radical surgery" for some of Anglo-Jewry's leading organisations and the infusion of new ideas along twentieth-century lines. Dr. Jakobovits complained that some major organisations still operated constitutions devised in the nineteenth century, and stated that there should be more room for people who challenged and who were not prepared to go along with the Establishment.

The conference, convened by the European Council of Jewish Community Services Commission on Social Service, was attended by delegates from Britain including the General Secretary of the AJR, and from Europe. It was on the theme "Does social service enjoy a sufficient degree of priority in Jewish communities?"

### New Young Synagogue

A group of young families have founded the New Highgate and North London Synagogue for the Highgate, Hampstead Garden Suburb and Finchley areas. A meeting in Highgate resolved to constitute an independent congregation for the advancement and promotion of the practice and teaching of traditional Judaism, in the tradition of the New London Synagogue. The objectives of the new congregation were described as being to found a synagogue which would be independent of outside control, a "real community" where traditional Judaism was taught and practised in a way intellectually honest and satisfying. The long-term aim was to build a bridge within the community, not to create another division.

### Home Accused of Cruelty

Allegations of cruelty to patients at the Jewish Home and Hospital at Tottenham were made by a former administrative sister and a reporter of the Sunday People. The accusations have been refuted not only by the home's administrators and staff, but by the patients themselves, after a committee of inquiry had been set up to look into the allegations.

# NEWS FROM ABROAD

## UNITED STATES

### Congress Elections

Twenty-four Jews have been elected to Congress—three Senators and 21 Representatives. Previously there were 14 Jews in Congress. In the Senate, Senator Jakob K. Javits and Senator Abraham Ribicoff, Republican and Democrat respectively, were re-elected, and were joined by Senator Richard Stone, 45, a Democrat newly elected for Florida.

Of the 21 Jews elected to the House, 19 are Democrats including three women, and two are Republicans. Georgia now has its first Jewish Congressman, Rep Elliott Levitas (Democrat, Atlanta).

### General's Anti-Jewish Speech

Only recently has it been disclosed that General George Brown, the chairman of the American Joint Chiefs of Staff, aroused intense criticism in Washington by remarks he made about Jews when addressing Duke University students in October. He told the students that the Jewish influence in the country was unbelievably strong. They owned the banks and newspapers in the country. "You just look at where the Jewish money is in this country".

President Ford rebuked General Brown when his remarks became known. The Defence Secretary, Mr James Schlesinger, termed them "unfortunate and regrettable". The General sent a telegram to the American Jewish war veterans apologising for his statements which, he said, did not represent his true feelings "towards your organisation or your faith".

### Black-Jewish Coalition

In Chicago, a conference of 50 Black and Jewish religious leaders from all parts of America decided to re-establish the Black-Jewish civil rights coalition that was forged during the 1960s and which has collapsed over the past few years.

The conference was convened by Rabbi Irwin M. Blank, president of the Synagogue Council of America, and the Rev Jesse L. Jackson, a Black clergyman.

## ITALY

### War Criminals' Trial

An Italian court is charging three former Nazi SS officers with complicity in the mass murder of Italians, Jews and Slavs during the Second World War. They are August Dieter Allers, a Hamburg lawyer, said to have been in charge of the only crematorium operated by the Nazis in Italy. The two others charged are also former SS officers, Captain Gottlieb Hering and Lieutenant Josef Poberhauser.

The crematorium, which began operating in a rice depot near Trieste in 1943, is now a national monument. At least 3,000 people were murdered there, including Italian anti-fascists and partisans, Jews and Slavs.

### Resistance Tribute

A memorial meeting was held in Pisa town hall, sponsored by the town council, to mark the 30th anniversary of the Resistance and the National Association of War Martyrs and their Families. Tributes were paid to nearly 9,000 Italian Jews deported during the Second World War and to all Italians who died in the Resistance, including a 13-year-old Jewish boy, France Cesana, the youngest partisan. The name of the young hero, who was killed by a Nazi bullet after warning a partisan brigade that it was in danger, is inscribed in the Golden Book of the Jewish National Fund, and a school in Bologna is named in his memory.

The meeting, attended by Jewish and Catholic representatives and representatives of the civil and military authorities, promised to uphold democratic principles and freedom.

## SOVIET EMIGRANTS IN BERLIN

A political aide of the Arab terrorist Palestine Liberation Organisation said at a PLO rally in Kuwait that West German "aid to Zionism" in the past was "already crime enough". If the West German authorities were to establish a transit camp for Soviet Jewish emigrants in West Berlin or West Germany, this could "lead to serious economic consequences".

Bonn officials point out that the problem in West Berlin does not involve transit facilities for Soviet Jews en route to Israel, but whether those who do not want to live in Israel should be allowed to stay in West Berlin. The West Berlin Senate recently decided to allow the 530 Soviet Jews who have arrived in the city during the past 18 months to remain. The Senate also ruled that any further would-be emigrants coming to West Berlin must either be able to prove German ancestry or obtain a residence or work permit.

According to various sources, about 400 of the Soviet Jewish emigrants came to West Berlin from Israel after having been unable to settle down there for various reasons. They entered West Berlin on three-month visitors' permits, with Israeli passports or travel documents. About 100 of the Soviet Jews in West Berlin entered the city direct from Vienna or Rome after leaving the Soviet Union.

It is reported that the Bonn Government is trying to persuade the Israeli Government to make leaving Israel for West Berlin more difficult. The presence of Soviet Jews is embarrassing to Bonn, and could lead to problems with the Soviet Union as well as the Arabs.

## NEO-NAZI RALLY IN HAMBURG

Gary (Gerhard) Lauek, the 21-year-old head of the Nazi Party in the United States, was the leading participant in a rally in the Hamburg Sports Centre called by an extreme Right-wing group of farmers and other supporters in Schleswig-Holstein. He addressed the neo-Nazi reunion on "Why we Americans still admire Adolf Hitler".

The Hamburg authorities served Lauek with a deportation order. The Hamburg public prosecutor inquired into reports that the meeting hall was decorated with the Nazi flag, that part of Hitler's Mein Kampf was read and that the audience joined in singing Nazi songs and gave the Nazi salute while shouting "Heil Hitler". It was also reported that the participants wore the pre-war Nazi uniform and that they unfurled Nazi flags in the hall.

Also invited to the reunion was Wolf-Dieter Eckhardt, the leader of the local branch of the Nazi Party (NSDAP). Eckhardt, 34, founded the "League of German National Socialists" in 1969, banned by the Minister of the Interior on the ground that it was an "undemocratic and unconstitutional" private group set up in an attempt to undermine the legal order of the State.

## RECORDS OF THE PAST

### Jews in Rhineland-Palatinate

The latest volume of the "Documentation of the History of the Jewish Population in Rhineland-Palatinate and the Saar from 1800-1945" carries a chronicle of the community of Worms, a list of the Jewish inhabitants of Trier from 1938-1943 as well as lists of Jews deported from the Palatinate and the Saar and from Koblenz. The volume is part of a large-scale documentation sponsored by Landesarchivverwaltung Rheinland Pfalz in Koblenz, which is ultimately to comprise nine volumes.

# JEWRY IN THE EAST

## HARASSMENT CONTINUES

Following the Washington-Moscow agreement, it has become evident that there is a Soviet bureaucratic backlash aimed at preventing Jewish applicants from emigrating to Israel. In Moscow, Mr. Yosef Beilin and his wife Dina were told by Ovir, the visa and registration office, that they would not be allowed to leave until 1980. Four others were notified that their applications to emigrate would not be considered until 1976. In Kishinev, two Jews were told at the local Ovir Office what they could not leave the Soviet Union until 1976, while a third was informed that his application would not be considered until 1977.

Five Jews were arrested when hundreds paid tribute to the martyrs of the Riga Ghetto at the mass graves in Romboli on the 33rd anniversary of their massacre by the Nazis. In spite of obstruction by Soviet officials, Kaddish was recited, candles lit and a wreath laid on the site.

Dr. Anatoly Scheransky, a Moscow Jewish activist, after visiting Minsk reported that there has been a campaign in the Byelorussian capital to force Jews to sign statements that they will not attempt to emigrate to Israel.

## DESOLATE WARSAW CEMETERY

In Warsaw's great Jewish cemetery, many of the graves are overgrown and others totally obscured by shrubs and the deep shadow of surrounding trees. One of Warsaw's few remaining Jews, Mr. Scenicer Pinkus, is single-handedly trying to maintain a semblance of order, managing to tend some of the tombs not only of famous Jewish figures, but also of lesser-known people buried there. He has kept in order the tombs of three Yiddish literary giants—I. L. Peretz, S. An-Ski and Jacob Dinesohn, who all died between 1915 and 1920. The tombstone of another more recent grave tended by Mr. Pinkus bears the name of Leon Lissner, killed "by a fascist bullet in Warsaw in September, 1944, at the age of 27".

## WAR-TIME HUNGARIAN MASSACRES

Uj Elet, the Budapest Jewish fortnightly newspaper, recently published details of two massacres of Hungarian Jews in 1944. The names were revealed of 183 hitherto unidentified victims of a Jewish forced labour company massacred by the Nazis on October 16, 1944, in Pusztavam, in the Bakony forest area of Western Hungary. Out of more than 260 members of the labour company, 47 escaped.

In the other massacre at Kiskunhalas railway station, near the southern border with Yugoslavia, 194 Jewish youths aged between 16 and 18 years were the victims on October 11, 1944. All were members of a forced labour company employed in railway work, murdered by a German SS company and their Hungarian helpers. The town council and the Jewish community of Kiskunhalas paid tribute to the victims.

## YUGOSLAV COMMUNITY

The Federation of Yugoslav Jewish Communities celebrated the 30th anniversary of its reconstitution after the Nazi occupation of the country during the Second World War. The ceremonies marking the rebirth of Yugoslavia's decimated communities included one in Split, where a monument to the Jewish victims of the Nazis was unveiled in the Jewish section of the cemetery in the town. The sculptor was Nandor Glid of Belgrade, who also sculpted the memorial on the site of Auschwitz concentration camp in Poland.

In 1939 there were 72,000 Jews living in Yugoslavia. Today there are only 7,500.

Jeremy Adler

## A WORLD ENCOMPASSED IN POEMS

## Grete Fischer's Literary Harvest

Throughout *Die Schuld der Gerechten*\*, Grete Fischer finds words and images for the world encompassed by her title, continually uncovers new manifestations of the problems it suggests, and exploits it like a moral needle to map new territory. The tears of an ant are not too quiet for her to "hear" (p. 90), and she is as aware of the effects of radio, television (p. 94) and space travel (p. 96) as she is of time, death and solitude; each poem testifies to her search for a proper and moral mode of life. Miss Fischer's attitude is announced by the title, which also adumbrates the poetic techniques which she employs: statement, symbolism and analysis. Her title names, proclaims and invokes a fact; being an unaccustomed thought, and freed from any context, its apparent paradox liberates the imagination; yet lays bare that the righteous and just are themselves at the fault, and partake of the common guilt. The first poem (and motto) invokes this technique of putting to rights and reveals it to be a method of living: "Alles verschränkt, überkreuzt, verwickelt und verknötet; wer legt's auseinander—streckt es, zielgerichtet, fruchtbar?" "Wer?"—an answer will be found set out in *Die Schuld der Gerechten*.

## A Span of 60 Years

The 63 poems here collected for the first time span a period of 60 years! Three of them were printed in Oskar Wiener's *Deutsche Dichter aus Prag* (Wien & Leipzig, 1919), alongside poems by Oskar Baum, Karl Brand, Max Brod, Gustav Meyrink, Otto Pick, Rilke, Hugo Salus, Johannes Urzidil, Werfel, and several others—a fact left unnoted by author and publisher alike. For, indispensable as her volume will prove to the scholar who wishes to appreciate the unique phenomenon of literary Prague (the informed reader will not fail to find connections), Miss Fischer addresses us as a contemporary poet: "Formen sind zeitgebunden, der Inhalt sollte einheitlich sein" she writes in a brief note (p. 102). And so it is. But the very formal variety of the poems, which are arranged thematically in nine sections or cycles in a distinctly unchronological sequence, reveals their "Einheitlichkeit" by presenting their common concerns in contrasting manners and moods.

These forms range from the most rigorously classical, the *terza rima* (p. 80), to the briefest of modern adoptions, the imagist *haiku* (p. 43); from the ballad-like "Milchkarrenpferd" (p. 81) to the hymnic and semi-hymnic free verse which Miss Fischer so often employs. Her versatility extends to the successful experimentation with indented lines (which was inaugurated at the beginning of the century), and the most recent poems, notably the remarkable "Eine Ameise weint" written in 1973, show a young mind's awareness of current German and American poetry. The language adapts to the various tones and moods, as in "Abendspaziergang", where the words playfully reflect the appearance of the two old women: "zwei dunkle Klumpen, plump und breit", but, equally, succeed in evoking both the foolishness and rectitude of the women with

rare irony: "sie sollen sterben und sind nicht bereit" (p. 44). In the most recent poems, the language attains a new density (p. 90):

Pfahl eingestossen  
krachend ins Gebälk  
Sturz, Zerfall,  
der Staat im Kern verletzt  
sinnlos.

This openness to poetic form and development is matched and surpassed by Miss Fischer's openness to experience; the directness with which she addresses the reader; and, above all, by the unsparing manner in which she confronts and comes to terms with herself. Modesty, humility and courage are

## VERMAECHTNIS AUS AUSCHWITZ

Dass du, Mensch, uns nicht vergisest  
und vergiss unsre Mörder nicht!  
Das Unheil, das uns vernichtet  
steht auch vor deinem Gesicht.

Verhülle nicht deine Augen  
und halt deine Ohren nicht zu!  
Sonst sind wir für nichts gestorben,  
heute ich—und morgen du.

Aus: Stella Rótenberg: "Gedichte",  
Olamenu Verlag, Tel Aviv.

the virtues she employs as she unravels the "Sinn" of the senseless tangle of experience.

Ever aware of death, she announces that "der Tod hat keine Eile" (p. 31), thereby distinguishing between the subject's grasp of death and death's hold. Reversing a common view of death, she reaches a fuller appreciation of life, and finds new wonder in a death which "weilt", a death which is "ein Schmetterling, schon aufgebretet, / auf deiner matt bereiten Hand." Elsewhere the dead "schieben sich zwischen die Welt und mich / zwischen gestern und morgen" (p. 33), yet, through love, they live: "Das Leben ist da" (p. 29). Through the knowledge of death, a new wisdom emerges, and this book's

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wisdom is the teaching of the wisdom of life. As Miss Fischer draws distinctions, so, too, she discovers answers, which she may express with proverbial simplicity: "der Tod ist dein weil du das Leben hast" (p. 73). Yet the simple answer itself may serve to enshrine another mystery; "einer unter diesen Getrösteten / barg die Wunde in seinem Gewande/liess die Gnade vorübergehen" (p. 12).

Throughout, Miss Fischer teaches, but never preaches, achieving her effect solely by example, as when she probes herself in "Abend vor dem Tode": "hat man so wenig in Dinge hineingelebt?" she asks, and concludes: "mir klopf in der Ferne kein Herz" (p. 63). The subject is thrown back on himself—and God's comfort is that man must find "Mut and Demut" in himself (p. 72).

Yet in "Fragment" (whose finely balanced structure belies the work's fragmentary nature), the poet's mother, long dead, radiates "Trost". The poem dissolves into aerial lightness, and the distinctions between "dead" and "alive" lose all meaning, for all are within life (p. 38). As the poems separate and lay bare, so they also connect and unite, even drawing inanimate nature into the community of life:

Noch reden die Steine nur untereinander;  
eines Tages  
werden wir hören, was sie von uns denken.

## COUNCIL OF CHRISTIANS AND JEWS

## Retirement of the Rev. W. W. Simpson

A large number of personalities connected with the work of the Council of Christians and Jews gathered at a reception, held on December 12 in the beautiful surroundings of The Thomas Coram Foundation, to pay tribute to the Council's General Secretary, the Rev. W. W. Simpson, on the occasion of his retirement. On behalf of Mr. Simpson's numerous co-workers and friends, the Chief Rabbi, Dr. Immanuel Jakobovits, made a presentation to him and to Mrs. Simpson. After the kindling of the Chanukah lights by the Chacham, Dr. S. Gaon, the Chief Rabbi in his address reminded the audience that the victory of the Maccabaeans had not only saved Judaism from extinction but also made the subsequent creation of the two other monotheistic religions, Christianity and Islam, possible. Referring to the five candles of the Menorah, he said they could not have burned but for the services of the sixth candle, the so-called Shamash. Equally, but for the work of the General Secretary, the CCJ with its five co-presidents, representing the various denominations, would not have been conceivable.

Whilst retiring as General Secretary of the CCJ, where he has been succeeded by the Rev. Peter Jennings, Mr. Simpson will retain his post as Secretary of the International Consultative Committee for Christian-Jewish Co-operation.

The history of the CCJ is closely linked with the history of the refugees from Nazi oppression. It dates back to the year 1942 when, under the impact of the Jewish catastrophe on the Continent, the Council was founded. At that time, Mr. Simpson, who was appointed the Council's secretary, worked at Bloomsbury House as secretary general of the Christian Council for Refugees. It was therefore only natural that he has always shown particular understanding for the needs and expectations of an organisation which, like the AJR, came into being under similar circumstances. There were innumerable occasions on which we could benefit from Mr. Simpson's experience and connections. At the same time, the co-operation with him has also resulted in bonds of friendship with many in our midst. In thanking Mr. Simpson for his signal activities we wish him happiness and health in his well deserved, though only partial retirement.

\*Grete Fischer: *Die Schuld der Gerechten*. Gedichte, J. G. Blaschke Verlag, Darmstadt, 1974. 102 pp., DM 7-80. ISBN 3 67561 225 6.

Robert Wistrich

## HERZL'S "JEWS' STATE" AND ISRAEL

### Zionism after 70 years

Herzlian Zionism was the first Western political ideology, produced by the Jewish people, which grasped, if only partially, the significance of modern antisemitism. It was in its classic form a typically 19th century outlook, a credo of national emancipation which adapted the slogans of European liberal nationalism to Jewish needs and aspirations. Herzl's goal was to normalize the condition of the Jewish people by giving them what they most conspicuously lacked—namely a common territory, a flag, a State of their own, and the attributes of national sovereignty. The driving force of this political aim was to be the relief from 'Jewish distress' (*Judennot*), produced by persecution and antisemitism, and the omnipresence of the 'Jewish question', wherever Jews migrated in significant numbers. Herzl approached antisemitism as 'a highly complex movement, which I think I understand'—as a Jew, 'yet without fear or hatred'. (*Der Judenstaat*, 11th ed. Jerusalem, 1946, 11).

His originality was, in the context of his time, to take this movement at its face-value and to try and turn it to constructive use. The sufferings produced by the enemies of the Jewish people would turn into a blessing, once the psychic energies of the Jews themselves had been mobilised in favour of an exodus from Europe. Herzl conceded that it was the omnipresence of enemies which had preserved the unity of the Jewish people—'Only pressure drives us back to our own; only hostility stamps us ever again as strangers.' (*Ibid*, 25) It was 'the majority' who decided who was an alien, and 'this, and all else in the relations between peoples, is a matter of power.' (*Ibid*, 11).

Herzl's daring, if somewhat shocking conclusion, was that Zionism would transform previous enemies of the Jews into friends and allies; for what could please the antisemites more than an orderly departure of the Jews? What furthermore, would be more congenial to Zionism, than if the antisemites gave the Jews a helping shove? This assumption undoubtedly underlay much of Herzl's diplomacy with leading European statesmen, finding its crassest expression in the reactions of the Tsar's Ministers, von Plehwe and Witte, and its most genteel and sympathetic reception from Joseph Chamberlain and Balfour. In these negotiations, despite their failure, Herzl inaugurated a new epoch in Jewish history since the emancipation. For the first time a Jewish leader was behaving like a statesman, speaking in the name of a scattered people but seeking to mould them into a political force and thereby dramatically reversing the relationship of the Jews to the nations of the world. Whatever reservations one may have about Zionism and concerning Herzl's stature as a thinker and diagnostician of the Jewish problem, he thereby accomplished an extraordinary revolution in Jewish life. By raising the Jewish problem to the status of an international

political issue, he obliged both Jews and Gentiles, in their own self-interest, to seek a constructive solution to the crisis then confronting Jews throughout the lands of the Diaspora.

The creation of the State of Israel some 50 years after the First Zionist Congress in Basle appeared on the face of it to have vindicated the solution advocated by Herzl and his followers. But the terrible price paid for this consummation, bearing in mind the holocaust in Europe and the subsequent bloodshed and hatred, engendered by four Arab-Israeli wars in 25 years, cannot encourage any complacent conclusions about the future of Zionism. It is especially sobering today to read again Herzl's remarkable address to the First Zionist Congress on August 29, 1897, with its *leitmotif* that Zionism would lead to a tranquil and blissful reconciliation of the Jews with the world of nations, after centuries of persecution. Herzl's theme was that Zionism was a peacemaker, reconciling ultra-conservative and ultra-modern Jewry, Jews and Gentiles, and all men of good-will. The objective was 'to secure for the Jewish people a publicly recognized, legally secured, home in Palestine': the attainment of this end would bring about 'the gradual decrease and the final cessation of anti-Semitism'. The Western nations and Turkey (the ruling power in Palestine) would collaborate in creating the Jews' State, which was as much in the Gentile, as in the Jewish interest. The new State would become a kind of Jewish Switzerland, a model of Western liberal values—realising the dream of emancipation in a secular modern nation-state. Herzl was no wicked imperialist but simply a child of his times who envisaged a free-thinking, neutral progressive 'Judenstaat', at peace with its neighbours and under the protection of European powers, grateful for this 'wall of defence for Europe in Asia, an outpost of civilization against barbarism'.

(*Ibid* 28). In this optimistic scenario, the Jews' State would provide a 'guard of honour' for the Christian holy places, which 'would be the great symbol of the solution of the Jewish question after what were for us eighteen centuries of affliction.' (*Ibid*).

Herzl's romantic image of Jewish-Christian reconciliation was perhaps understandable within the context of the 19th century liberal-humanist civilisation, which gave birth to his idea. The brutal logic of the 20th century and the actual constellation of forces as result of which the State of Israel emerged, gave little prospect of such a hopeful conclusion to the dream of Zion. Herzl cannot, of course, be held responsible for the macabre twists of fortune, which frustrated the designs of his liberal utopia, any more than Marx was responsible for the subsequent degeneration of the socialist ideal in Russia and other communist nations. But a critical examination of his personality and ideas, placed in their historical perspective, can help to highlight some of the more obvious defects and difficulties in the Zionist enterprise.

#### Disregard of Jewish Heritage

In the first place it is evident, as it was to his earliest critics within the Zionist camp such as Ahad Ha-am, that Herzl had little understanding of Judaism and of the Jewish spiritual heritage. He perceived Judaism with the eyes of a cultivated, assimilated Western Jew of his time and place, preoccupied primarily with the material plight of the Jewish masses. This gave an urgency to his Zionist activities to find a place of refuge for the downtrodden Jews of Eastern Europe, but it did blind him to the centrality of Palestine and to the spiritual-cultural legacy of Judaism. Hence the almost complete absence of 'Jewish character' in his project of the Jews' State. (Almost always wrongly translated as the 'Jewish State').

In a very peculiar but real sense, Herzl was not a 'Jewish', but a Gentile nationalist—whose Zionism was a translation into Jewish terms of a political idea, alien to Jewish tradition. To explain this paradox it is helpful to recall that in his university days, Herzl was like his Austrian-Jewish contemporaries, Freud, Schnitzler, Viktor Adler and Friedjung, an active member of the *deutschnational* Akademische Lesehalle in Vienna. Although he abandoned the *Albia Burschenschaft* in 1883 after a Wagnerian celebration degenerated into an antisemitic demonstration, there can be little doubt that the radical Austro-German nationalism of his student days influenced the political style developed by the Zionist movement under his leadership. The romantic spirit of the Pan-German fraternities, their emphasis on flags, songs, uniforms and stirring speeches praising archaic communitarian traditions—above all their ethnocentrism and return to the sources—find a parallel in the early Zionist movement in Central Europe. The radical Austro-German students of Herzl's time, under the leadership of the romantic-feudal politician Georg von Schoenerer (the pioneer of racial antisemitism in Austria) looked to 'Mutter Germania' and Bismarck for their salvation.

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## HERZL'S "JEWS' STATE" AND ISRAEL

(Continued from page 6)

They espoused an irredentist creed, dreaming of an exodus from the multi-national Habsburg Monarchy and a restoration of the unity of the wandering Germanic tribes of old.

The seeds of Herzl's own secession from Austria and subsequently from a disintegrating liberal-bourgeois civilisation in Europe, most probably were planted in his student days. Already in the early 1880s the Jewish question had appeared in an acute form in Austria; we know that Herzl then read Dühring (the leading German ideologist of racial antisemitism) with the same rapt attention that he paid to Drumont's writings, during his years as a political correspondent of the 'Neue Freie Presse' in Paris. The realisation that European antisemitism posed a serious and probably ineradicable obstacle to the fact of Jewish emancipation lay dormant in Herzl's mind for nearly 15 years, until the Dreyfus Affair in France reactivated and crystallised this thought into a definite plan of action.

During the period between these two awakenings, Herzl enjoyed a relatively successful career as a liberal Jewish journalist, dramatist and 'salon' dandy, after the classic fashion of the old Austro-Hungarian monarchy. His ambitions and interests were by no means dissimilar from those of his Jewish and Gentile contemporaries in *fin-de-siècle* Vienna, writers like Bahr, Schnitzler Hofmannsthal, Salten and Stefan Zweig, with whom he enjoyed friendly relations and a common inspiration. The narcissistic traits in Herzl's personality, his aestheticism and aristocratic tastes, did not however blunt his sensibility to the Jewish problem—which remained inescapable to all his contemporaries in the 'Young Vienna' circle.

For a time, Herzl flirted with decidedly fanciful schemes to resolve the Jewish question—such as a dramatic mass conversion of the Jews in St. Stephan's Cathedral, in return for a Papal guarantee of protection. Equally he held out the hope that the problem could be resolved by duelling, by personal displays of courage and defiance in the face of antisemitic provocations. The decade of the 1890s which saw the election of Karl Lueger as Mayor of Vienna and the victory of his Christian-social antisemitic movement in Austria, as well as the Dreyfus Affair in France, put paid to such facile hopes. For four crucial years, Herzl observed French political life under the storm and stress of the antisemitic agitation in a land that had been the first to emancipate the Jews in Europe. These years shocked and horrified Herzl, transforming him from a Jewish liberal into a Zionist crusader. In his 'Judenstaat', Herzl wrote: 'Antisemitism increases day by day and hour by hour among the nations; indeed it is bound to increase, because the causes of its growth continue to exist and are ineradicable.' (Ibid, 23).

His experiences in France and Austria, allied to his awareness of the pogroms in Russia, Algeria and Rumania, and the noisy antisemitic agitation in Germany did not however reduce Herzl to despair. He re-

mained confident that 'where once the Jews have obtained equality of legal status it cannot be withdrawn.' (Ibid). But it did convince him that the idea of a Jewish State was a necessity of the time, whose postponement could only lead to a dangerous aggravation of friction. 'What will induce the Jews to found their State and to settle in it? We can trust the antisemite to see to that'.

Herzl's idea had the great virtue that it held out a unifying ideal to the poor, demoralised Jewish masses in the lands of persecution, that it offered a flag and a symbol to the disinherited of the earth. His epicurean contemporaries in Vienna and other great cities might ridicule the madman who confused fact and fiction, politics and fantasy, but Herzl grasped better than they, the impotence of reason and logic in the life of the nations. His project of an orderly exodus from Europe was based on a sound appreciation of the deep-rootedness of European nationalism and antisemitism, on a greater sensitivity to the position of the ghetto-Jew, and on a shrewd, if confused, awareness of the emotional-psychological appeal of Palestine to the Jews. Moreover his plan might appeal to Gentile statesmen in Europe, eager to rid themselves of the turbulent and unruly Jews who could not assimilate or whose wealth aroused the antagonism of the masses.

### "Regulated Exodus"

Herzl always envisaged a 'well-regulated movement', in 'absolute conformity to the law' and with the 'friendly co-operation of interested governments'. His plan was on the face of it most gratifying to the moderate Gentile antisemite: 'The departure of the Jews will involve no economic disturbances, no crises, no persecutions; in fact, the countries they abandon will revive to a new period of prosperity. There will be an inner emigration of Christian citizens into the positions evacuated by the Jews'. Meanwhile the Jews who had 'learnt tolerance in Europe' (*sic*) would establish a State of their own, based on the highest achievements of tech-

nology, committed to free thought and respect for other beliefs and nationalities. In his 'Altneuland' Herzl for the first time acknowledged the Arab problem, picturing the happy co-existence of Arab and Jew in model communal settlements.

This breathtakingly optimistic, banal and simplistic vision was the logical end-product of Herzl's disillusioned liberalism. Nothing was further from his mind than the possibility of a holocaust and the murderous antisemitism which would actually seek the annihilation of the Jews. Nothing was more remote than the possibility that his Jews' State might be forced into a permanent state of siege and depend for its survival on the strength of its army. The Jews' State was to be *neutral*, with an army largely to keep public order for internal purposes. (Ibid, 72). Equally religion was to have no influence—"the clergy would be confined to their temples like the army to the barracks". (Ibid, 71).

Nor would the State be committed to the Hebrew language—in retrospect probably the most important element of national cohesion in contemporary Israel. "After all, we can't speak Hebrew with each other. Who, among us knows enough to ask for a railway ticket in that language." (Ibid). Instead, Herzl envisaged a linguistic federalism on the Swiss model. Least of all would Herzl have imagined that Zionism would find itself confronted by an irreconcilable enemy in Arab nationalism, whose Palestinian representatives today speak in all almost identical terms of "our unforgettable historic homeland!" (to quote Herzl's own phrase). Herzl thought of the return to Zion as a happy ending to a 2,000 year old story of persecution, wandering and despair. It would mean the end of antisemitism, the reconciliation between Gentile and Jew, the elimination of fear and anxiety. Above all it would secure for the Jews, what they had lost in the eyes of the nations, the right to a *legitimate* existence.

Despite the great accomplishments of Zionism in the last 70 years, none of these hopes has yet been realised, although no convincing alternative has appeared on the horizon. Antisemitism still exists and has found a new scapegoat in the State of Israel, which is confronted at least with the possibility of a catastrophe, greater than that ever envisaged by Herzl and his followers. In his "Judenstaat" Herzl wrote: "But once settled in their own land, they can never again be scattered all over the world. The Diaspora cannot be revived, unless all of civilisation collapses. Only a simpleton would fear this." (Ibid, 78). It is not yielding to either defeatism or despair to say that not simpletons, but sober realists both within Israel and the Diaspora, fear precisely such an eventuality and with good reason.

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Egon Larsen

## A NOSTALGIC EXHIBITION

Most of us who arrived in England in the 'thirties came to Hampstead. Why just to this quarter of London? Why had so many Continentals before us settled here? We found out soon: Hampstead had been the artists' district for nearly 250 years, London's *Schwabing*; and it was they who had created, inevitably, a tradition and an atmosphere of freedom, of political commitment that seemed to us like a breath of fresh air after Hitler-dominated Central Europe.

At its headquarters, the former library in Arkwright Road, the Hampstead Artists' Council is now showing (until January 19)\* an exhibition, *Hampstead in the Thirties*, which is much more than merely interesting for us—it has a nostalgic flavour that grips and moves us. Paintings and documents, photographs and furniture recreate the immediate pre-war period very vividly under two main aspects, defined by the organisers in the catalogue: "The vitalising effect on our creative activities of the influx of refugees, and the importance of the almost universal political commitment to the Left."

These two aspects overlap to a large extent, mainly through the personalities of our fellow-refugees. In that period, London grew into "a vital international centre of modern art and architecture"; and among the Continentals who activated that development were Walter Gropius, Moholy-Nagy, Marcel Breuer, Mies van der Rohe, Erich Mendelsohn in the architectural sphere, and Oskar Kokoschka, Fritz Feigl, Ludwig Meidner, Fred Uhlmann, Nikolaus Pevsner, John Heartfield, Harry and Wolfgang Fischer (Marlborough Gallery), Jacob Bornfreund né Bauernfreund, Kurt

\*Opening times: Tuesday-Friday, 11 a.m.-8 p.m.; Saturday, 11 a.m.-6 p.m.; Sunday, 2-6 p.m.; Monday, closed.

Schwitters among the artists, art writers and art dealers. The catalogue tells us many stories about them. Meidner, the expressionist from Berlin, lived in a "haunted" house which provided him with para-psychological experiences. Feigl and the Czech sculptor Karel Vogel exhibited their works in a gallery which was visited by royalty. An Artists' Refugee Committee was set up in Fred Uhlmann's house. The *Kulturbund*, which was to play an important part as a cultural refugee centre during the war, was founded in a Hampstead basement and got its house from the Bishop of Chichester.

Even before Sigmund Freud came to England in 1938, he was elected a member of the Royal Society—the Latin document hangs beside his photograph and that of his daughter, Anna. English writers with Continental connections abound; a tattered copy of John Lehmann's *New Writing* contains Christopher Isherwood's contribution "A Berlin Diary," part of his "Goodbye to Berlin" which grew into his famous book of that title, then became the play and film "I Am a Camera" and eventually "Cabaret".

Clandestine anti-Hitler propaganda was produced in Hampstead, such as travel folders of the Black Forest with an *Aufruf* by Heinrich Mann inside, or shampoo packets containing a few truths about the Third Reich; they were somehow distributed in Nazi Germany. A large panel is devoted to stills from films that were shown at the Everyman cinema, an appreciable number of them German ones—*Mädchen in Uniform* and *M, Der blaue Engel* and *Liebelei, Emil und die Detektive* and *Maskerade*. There was a whole Lubitsch season in 1936.

Inevitably, there are many gaps and omissions in the exhibition so far as refugee artists, writers and scientists are concerned; the reason may be that, as the list of acknowledgements shows, the organisers did not ask any people with specialised knowledge for assistance.

Still, some exhibits are very moving. There is the battle-scarred standard of the British volunteers in the republican Spanish International Brigade, many of them no doubt from Hampstead; and there is a small leaflet which also speaks of deeply-felt commitment. Published just after the Munich Agreement, it asks urgently for guarantors, hospitality and any other kind of help for the refugee artists trapped in Czechoslovakia to get them to Britain. It is the list of names of the signatories that impresses us most: Epstein and Augustus John, Kenneth Clark and John Rothenstein, Henry Moore and David Low, Laura Knight and Paul Nash. We did indeed have good friends in this country.

### "THE MARTYR"

A Film on Dr. Korczak

A German-Israeli co-production of the film "The Martyr" tells the story of Dr. Janusz Korczak, the Polish educator who died in Treblinka with 200 children of the Warsaw Jewish Orphanage rather than leave them and save his own life.

Given a gala première in Tel Aviv recently under the patronage of Golda Meir, the Prime Minister and other members of the Government, afterwards it was found that cinema owners in Israel were reluctant to show the film because of its subject.

Directed by Polish-born Aleksander Ford and shot in Tel Aviv and Berlin last year, the picture stars Leo Genn as Dr. Korczak, with an English dialogue. The score for the film was written by Joshe Wilensky who, as a young man in Warsaw, helped out with music lessons in Dr Korczak's orphanage in the 1930s.



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One of the Jewish landmarks of New York is the Italian style building at 73rd Street East, the house of the Leo Baeck Institute. It is unique as a comprehensive collection centre of books, periodicals, documents, letters, archives and pictures pertinent to the history of the Jewish community in Germany from the emancipation to its dispersion. It is, however, not just a museum, though the fact that the visible monuments of our heritage are preserved in this way is in itself of paramount importance. Yet beyond this the New York Centre of the LBI also serves as a venue for professors and other scholars, who do research work on German-Jewish history and whom the LBI provides with indispensable material.

One of the main initiators of the New York Centre was Dr. Max Kreutzberger, who played a decisive role in building it up from small beginnings and against innumerable odds. He was its first director and, as General Consultant of the LBI, has continued his work for the institute after having moved to Switzerland several years ago. On January 30, he will celebrate his 75th birthday. With undiminished vigour and always full of new ideas he takes part in the deliberations of the policy making body of the LBI, and several scholarly books, which appeared during the past years under the auspices of the LBI, owe their publication to his co-operation, sponsorship and encouragement.

The work for the LBI is only one of the numerous and diverse achievements of "Mackie" Kreutzberger. He has been associated with constructive Jewish activities throughout his life, first, in Berlin, as director of the Zentralwohlfahrtsstelle of the

German Jews, later, in Palestine, as a co-founder and general secretary of the Organisation of Jewish Immigrants from Germany (now Irgun Oley Merkaz Europa). When, after the war, the claiming of heirless Jewish property came to the fore, he was sent to Germany as a special representative of the Jewish Agency. These three stages preceding his activities for the LBI as well as his work as a publicist, editor and passionate book collector also reflect his versatility. In recognition of his manifold services, we extend our sincerest birthday wishes to Max Kreutzberger.

W.R.

### PETER HERZ 80

It may sound like a platitude if we say that time passes more quickly than most of us realise. And yet it is difficult to imagine that this month five years have passed since we congratulated Peter Herz on his 75th birthday and 20 years since he returned to Vienna. One can but marvel about the multitude of activities pursued by this octogenarian, and about his ever growing plans. He is still writing song lyrics by the dozen, edits two Austrian radio programmes, and works on a comprehensive book about the Silver Operetta Period between the wars. The old twinkle in his eyes was visible to all who watched his appearance on Austrian Television in the celebration programme "Fifty Years Radio Vienna".

Peter Herz is also a regular contributor to the two Vienna Jewish newspapers, avidly read by members of Vienna's community, for

whom he arranges cabaret evenings in the old "Blue Danube" style. His compèring and reciting of old and new songs is greatly enjoyed by the audience, which is always impressed by his almost inexhaustible literary output. In the course of such performances he often refers with love and a great degree of nostalgia to the old friends he used to entertain at Finchley Road, and though at that time circumstances were often meagre and adverse, he wishes it to be known that the London days are still remembered as "happy ones".

Today, Peter Herz is an honorary professor, vice-president of the Austrian Authors' Society, vice-chairman of a record company—successful in many spheres. He has remained a friend to us all. It is in this spirit that we, who had personal and artistic connections with him, wish him "ad multos annos" happiness and many more songs.

STEFAN BUKOWITZ.

### ALFRED JOACHIM FISCHER 65

The journalist, Alfred Joachim Fischer, recently celebrated his 65th birthday. An independent, freelance writer, he has, in the course of his career after the war, visited no less than 62 countries and interviewed more than one hundred heads of state, ministers and politicians as well as numerous scholars, artists and other personalities of public life. Of course, the position of the Jews in the countries he visited has always played an important part in his reports, and "AJR Information" repeatedly published articles by him. He also once had an interview with the General Secretary of the AJR about the Jewish refugees in this country, which was broadcast by several German radio stations. We wish Alfred Joachim Fischer many years of continued successful work.

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# SCENE FROM ISRAEL

## SPRING WAR WARNING

The United Nations Security Council has renewed the mandate of the UN Disengagement Observation Force on the Golan Heights for a further six months. Dr. Kurt Waldheim, the Secretary-General, said earlier that he was convinced a new Arab-Israeli war might well break out by next spring or early summer unless a breakthrough was achieved in Middle East negotiations. Dr. Waldheim said that President Hafiz Assad of Syria had told him that Syria wanted a political solution to the Middle East conflict, but could not wait for ever.

## CULTURAL EXCHANGES WITH BRITAIN

A new Israeli-British cultural co-operation agreement has been concluded, under the terms of the cultural convention signed between Israel and Britain in 1969. It also provides for the holding of annual joint scientific symposia alternating between the two countries; more exchange visits by scholars, youth groups and journalists; joint research projects; and co-operation in radio, television and filming. The further promotion of the teaching of Hebrew in Britain and English is provided for, and the BBC is to be asked to investigate the possibility of putting out a special Hebrew language course.

There are hopes that the Royal Shakespeare Company and the National Theatre will give performances in Israel this year, and the Israel Philharmonic Orchestra may also pay a return visit to Britain.

## "AVERT ANOTHER TRAGEDY"

### Appeal by International Council of Christians and Jews

At its recent conference in Cologne, the International Council of Christians and Jews recorded "profound concern" at international developments which implicitly call into question the right to political expression of the Jewish identity in the State of Israel. Such moves, it said, did an injustice to Israel and threatened her existence as an independent member of the United Nations. The council urgently appealed to Christians and others to accept their "moral responsibility" to avert "another tragedy in the Middle East".

## YAD VASHEM AWARD

The "Medal of the Righteous", has been awarded by Yad Vashem, the Martyrs and Heroes' Remembrance Authority in Jerusalem, to Father Benedetto Richeldi. In 1943 the Roman Catholic priest saved a group of Austrian and Yugoslav Jews who had sought refuge in Finale nell'Emilia, near Modena. Father Richeldi's humanitarian activities were revealed to the local fascists and he was forced to live in hiding, unable to resume his pastoral duties until after the Second World War.

## TOURISM

As a result of the Community Relations Office jointly set up last year by El Al and the Israel Government Tourist Office, plans are being made for many groups throughout Britain to visit Israel. Community leaders and prospective group leaders have been enabled to form groups to, and programmes in, Israel as a result of the CRO.

## NELLY ENGEL WOMEN'S CENTRE

At Ofakim, one of the new towns in the Negev, a Women's Centre was inaugurated, which has a close connection with Jews from Central Europe in this country. It is sponsored by the Marie Schmolka Group (London), the Continental Society affiliated to the Federation of Women Zionists, and bears the name of the Group's chairman, Mrs. Nelly Engel.

At the opening ceremony, the Mayor of Ofakim stressed the importance of such a centre for the well-being of the inhabitants of a town which is in the process of absorbing a large number of new Russian immigrants.

## SOUTH AMERICAN VOLUNTEERS

2,200 young Jews from South America, the majority of them students, will spend the winter in Israel as volunteers, and be available for whatever tasks are given to them.

## FAMILY EVENTS

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

### Engagement

Lester : Shepsman.—Harry Lester, of 12A, Burgess Park Mansions, Fortune Green Road, London, N.W.6., is happy to announce the engagement of his son, René, to Zena, daughter of Jack and Lola Shepsman, of 24, Westward Way, Kenton, Middx.

### Golden Wedding

Stern.—Richard and Line of 39, Clarendon Road, Bingley, Yorkshire (formerly Rheydt) celebrated their Golden Wedding on December 28, 1974.

### Deaths

Isay.—Grete Isay of 37, Amherst Road, Withington, Manchester, passed away suddenly on October 23rd, 1974. Deeply mourned by her relatives and many friends.

Scheuer.—Eugen Scheuer passed away on November 29, 1974, after a long illness, at the age of 83. A true gentleman, loved and respected by all who knew him. Deeply mourned by his devoted wife Jenny, sisters Hilda Hirschberg and Lina Levi, both of New York, U.S.A. May his dear soul rest in everlasting peace.

## CHANGE OF ADDRESS

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WIDOWER, 58, independent means, without any relations, Continental origin, many interests, seeks attractive, intelligent and interesting lady, 30/45, view friendship/marriage. Box 458.

### MISSING PERSONS AJR Enquiries

Johnston.—Mr. Eric H. Johnston, last known address: 23, Lower Park, Putney Hill, London, S.W.15.

Neumann.—Mrs. Margot Neumann, last known address: 1, Lansdowne Road, (Flat No. 2), London, SW20 8AP.

Werner Rosenstock

## TO THINE OWN SELF UNTRUE?

Prof. Kisch's Study on Jewish Converts

One of the facets of German-Jewish history from 1812 onwards, which has so far escaped methodical research, is the phenomenon of baptism. We owe it to the outstanding jurist and historian, Professor Guido Kisch (who became 85 years old a few months ago) that a systematic analysis of the motives and circumstances, which prompted Jews to leave the fold, has become available.\* The author himself does not claim that his study represents a full-scale evaluation of this complicated subject and has advisedly restricted his monograph to a few comparatively brief chapters about the main general aspects of the problem, which he illustrates by describing the attitudes of various converts. Beyond this he provides the reader with a comprehensive survey of the literature already in existence. In the second part, he quotes a number of personal reminiscences and letters, some of them by baptised Jews, explaining the reasons for their conversions, others by those who, in spite of the obstacles to their careers, remained steadfast.

Probably, more often than not, the way to the font was dictated by the concept of the Christian state rather than by religious motives. Unbaptised Jews were barred from high office, and as religion had ceased to be a genuine force in society, the step did not matter much to the non-believers. Conversion was also regarded as the seal to final assimilation, though it did not necessarily result in final acceptance by the non-Jewish

majority population. Yet there were others among the fully "assimilated" Jews who refused to make religion a bargaining point, because it would imply the recognition of a state policy which they considered immoral. Walther Rathenau, whose writings on the subject are quoted in the second part of the book, was a case in point. Professor Kisch also mentions the legal scholar, Levin Goldschmidt, who declined to be baptised and became an ordinary professor only after a long fight with the authorities.

Some baptised Jews tried to disguise their origin in their memoirs. Paul Laband, Professor of Public Law, does not mention anything about the names of his parents. Victor Ehrenberg, also an outstanding jurist and grandson and son of the directors of the Samson Schule in Wolfenbuettel, starts his autobiography with a description of his student years, and Ferdinand Frensdorff (according to the post-war Neue Deutsche Biographie a descendant of rabbis) was acclaimed by his Nazi biographer, Herbert Meyer, on account of his anti-Jewish remarks. Yet others, including several who were already baptised at their birth, were not ashamed of their Jewish ancestry. Thus, Fanny Lewald, herself a convert, mentions in her memoirs that the sisters of Felix Mendelssohn Bartholdy had retained "a decisive predilection of their origin and showed their visitors the porcelain monkeys which their grandparents, Moses and Fromet Mendelssohn, were forced to buy from the State porcelain factory in accordance

with the law then in force for newly married Jewish couples. Fanny Lewald also confessed in her memoirs that she had repented her baptism throughout her life. Some baptised Jews, e.g. Otto Klemperer, later reverted to Judaism.

The author also records cases of Jews who embraced Christianity out of genuine conviction and who can, therefore, not be described as renegades. Edith Stein, who became a nun and was eventually deported to Auschwitz, used to stress her Jewish origin. There were also Jews who converted to Christianity after they had escaped persecution in Nazi Germany. Among them was the actor and producer Ernst Ginsberg (1904-1964) and the author and painter Karl Jakob Hirsch (1892-1952), a great-grandson of Samson Raphael Hirsch. Yet others, who felt equally attracted by the Christian religion, shirked from severing the bonds from the community whose fate they had to share. The examples, mentioned by Professor Kisch, include Franz Werfel and Henri Bergson (1859-1941), who wrote in his "Spiritual Testament" (1937): "My deliberations have increasingly led me closer to Catholicism which I regard as the completion of Judaism. I would have adopted it had I not seen how (unfortunately to some extent because of a certain number of Jews without any sense of morals) the terrible antisemitic wave is on the rise and will eventually surge all over the world. I wanted to remain among those who will be persecuted tomorrow."

The few cases, quoted in this brief review, indicate the wealth of material the author has compiled and interpreted in his book. He has made an important contribution to an aspect of Jewish historiography which, though for understandable reasons, has so far not been evaluated in an unbiased comprehensive way.

\*Guido Kisch: Judentaufen. Einzelveröffentlichungen der Historischen Kommission zu Berlin, Band 14. Colloquium. Verlag Berlin 1973. 136 pp. DM 38.

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# IN MEMORIAM

## PAUL TABORI

The author and journalist, Paul Tabori, who recently died, was born in Hungary and came to this country 35 years ago. Though not a refugee, he extensively dealt with the refugee problem throughout the ages in his work "The Anatomy of Exile" (reviewed in our November, 1973, issue). He intended to write a second volume under the heading "The Gift of the Exiles" which was to describe the contributions made by newcomers to their countries of resettlement. We can only hope that the material he had already collected for this publication will be made use of in an appropriate way. Tabori was not himself a Jew but, as Joseph Leftwich wrote in his obituary in the Jewish Chronicle, always eager to support the Jewish cause in his capacity as a member of the International PEN Executive.

## SAMUEL ECHT

Mr. Samuel Echt, who died in New York at the age of 86, was a teacher in Danzig from 1913 to 1939. When the Nazis came to power, he founded a school for Jewish children. Samuel Echt became known to the wider public by his standard work about the history of the Jews in Danzig; this work also served as source material for the novel "Aus dem Tagebuch einer Schnecke" by Guenter Grass. Together with his wife he first emigrated to England and from there after the war to the U.S., where he became a librarian at the Judaica Section of New York University.

## DR. LUDWIG ESCHWEGE

Dr. Ludwig Eschwege (London) recently passed away at the age of 80. He was for many years an interested member of the AJR Board. We express our sincerest sympathy to his widow and his son.

## A HEINRICH HERTZ PRIZE

The University (formerly Technical High School) of Karlsruhe will celebrate the 150th anniversary of its foundation this year. On this occasion the Heinrich Hertz Prize will be awarded for the first time. Endowed with 30,000 DM by the Badenwerkstiftung, it is meant as a recognition for outstanding scientific or technical works in the field of energy research.

The Prize commemorates the name of the Professor of physics Heinrich Hertz (Hamburg 1857-Bonn 1894), who during his short life did pioneer work as the first producer of electro-magnetic waves ("Hertzische Wellen"), which laid the foundations for today's radio technique. Heinrich Hertz was of partial Jewish origin. His father was the lawyer and, for some time Senator Gustav Ferdinand Hertz in Hamburg. When the Nazis came to

power, they removed the plaque of Senator Hertz, together with those of five other Jews (Salomon Heine, G. M. Heckscher, Felix Mendelssohn Bartholdy, Gabriel Riesser and Isaac Wolffson) from the entrance hall of the Hamburg Rathaus; the plaques were re-installed a few years after the end of the Second World War.

On the 100th anniversary of Heinrich Hertz's birth, in 1957, the German Federal Post issued a Heinrich Hertz stamp.

## Letters to the Editor

### ANGLO-JEWISH ARCHIVES

Sir,—This is a material world and in the daily fight to maintain or improve our living standards, we tend to forget or ignore non-material values. This is nowhere more apparent than in the neglect of documents relating to the past which, to my personal knowledge, are daily being discarded, lost or destroyed.

It is satisfying to know that organisations of German Jews have now embarked on the history of the immigration and settlement of the Jews from Central Europe from 1933 onwards and have appealed for the relevant documents so that they may be preserved.

Anglo-Jewish Archives, under the auspices of University College, London and the Jewish Historical Society of England, has set itself the wider task of collecting and preserving the numerous records of Anglo-Jewry. A considerable amount of material, communal, institutional and personal, has already been deposited in our archives, but there is much more to be done. Anglo-Jewry has a proud heritage and it is our moral duty to preserve the evidence of that heritage for future generations and the scholars and students who will bless us for our foresight.

I beg any of your readers who have in their possession or can lay their hands on such material, however ephemeral, to deposit it in our archives. If they will only get in touch with me, I will gladly make the necessary arrangements.

W. M. SCHWAB

Chairman, Anglo-Jewish Archives.  
61, Antrim Mansions, Antrim Road,  
London, N.W.3.

### JEWISH FOLKLORE LITERATURE

Sir,—To promote and encourage Jewish folklore studies and research in this country, I shall be pleased to lend any items of my collection of Yiddish (and Hebrew) stories, jokes, riddles, anecdotes, proverbs and ephemera to institutions and individuals, who are engaged in research work in these and related subjects.

(Prof. Dr.) GEORGE NADOR

63 Cranbourne Road,  
Northwood, Middx.

## Theatre and Concert News

The popularity of Brechts' plays remains undiminished; several German theatres lately produced "The Mother", revived at the West Berlin "Schaubuehne am Halleschen Ufer" (with Therese Giehse) and by the "Berliner Ensemble" in the German Democratic Republic.

Schillers' "Raeuber", nearly 200 years old (and of some questionable literary value) received a mixed reception when recently performed at the London Roundhouse under the title "The Highwaymen".

On Tour: Luise Ullrich tours Germany with Wilde's "Lady Windermere's Fan". Gustav Knuth includes Switzerland in his tour, playing the lead in "Vor Sonnenuntergang", one of Gerhart Hauptmann's most impressive character parts which Emil Jannings and Ernst Deutsch popularised on the German stage. Attila Hoerbiger is on an extended tour of Germany, playing "Nathan der Weise". It is rumoured that these will be his last appearances prior to his retirement.

Obituary: Vienna's newspapers announce with great regret the death of Helene Thimig (85), widow of Max Reinhardt whom she followed to the United States during the Hitler days, and one of the most popular figures of German theatre for more than 60 years.

The Austrian composer Egon Wellesz has died in Oxford at the age of 89. He wrote five operas between 1918 and 1951, of which the last one "Incognita" dates from his years as Reader of Byzantine Music in Oxford.

The Israel Festival 1974 did not lack famous names: Schoenberg was represented with his "Gurrelieder", which opened the Festival, whilst his "Moses and Aron" was given as an open-air opera performance by a Hamburg Opera ensemble. Chamber Music must have reached perfection when four top-performers gave a Mozart-Beethoven evening: Pinchas Zuckermann, Yitzhak Perlman, Gregor Piatigorsky and Daniel Barenboim were wildly acclaimed. Barenboim, artistic adviser to the Festival, also conducted a memorable concert-performance of Mozart's "Don Giovanni"; among the singers were such familiar names as Heather Harper (Elvira), Luigi Alva (Ottavio) and Sir Geraint Evans (Leporello).

Jerusalem and Tel Aviv staged the first Rubinstein Piano Competition. Very high standards were attained, first prize being won by a young American, Arthur Rubinstein (88) was personally present, and distributed the prizes. S.B.

## WORLD JEWRY

Of the world's Jewish population estimated at 14,751,000, Israel's 2,860,000 constitutes almost a fifth. When Israel was established in 1948, its Jewish population of 650,000 made up just over 5½ per cent of world Jewry. Israel's total population is 3,372,000, of which 512,000 are non-Jews.

Apart from Israel, 6,000,000 Jews live in the United States and some 3,000,000 in the Soviet Union.

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