

AJR

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Robert Weltsch

EXODUS AND MIGRATIONS THROUGH THE AGES

There is no doubt that we have arrived at a crucial stage of Jewish history which makes us rethink the whole course of events from the beginning (*Bereshit* in Hebrew). In the second half of the twentieth century we have learned to think on two levels, we have to look at the State of Israel (which did not exist before 1948) and at the situation of the Jews in the Dispersion (which until that date was the only aspect of Jewish life). Now, both are linked together; not only most Jews and especially official Jewish bodies have accepted this identity, but also the outside world has become used to see all things Jewish in this interdependent twofold perspective. This is also emphasised by the various propaganda campaigns and drives which assume as natural the solidarity of Jews everywhere with the Jewish State, and all representative institutions will again celebrate "Independence Day" this month. This is quite different from the pre-Hitler era, when the split between Zionists and anti-Zionists (often called "assimilationists") seemed the main issue of Jewish public life. In any case, Jewish spokesmen cannot do both things, postulate the solidarity of all Jews with the Jewish State, and complain if outside agents do the same.

As a matter of fact, one has to avoid simplifications. There are still various aspects of the Jewish situation and even conflicting views. Of this we have to be aware. In respect of the State of Israel, we have entered a decisive phase, and for the first time in the 23 years of its existence, there seems to be a silver lining on the political horizon, a prospect of a settlement, if the matter be handled properly. The less spoken about it at this stage the better. We all know that even in the most favourable case it will be a matter of prolonged and difficult bargaining, and all we can hope for at this moment is that no new fighting will be permitted by the Powers which actually control the situation. The Middle East is a centre of world interest, recently set off by President Nixon as the most sensitive danger point of the international scene, and keenly observed by the press and the "media" of all nations. The overall importance of the present stage is evident, and needs no rubbing-in.

Less spectacular, but no less momentous, is the situation in the Diaspora, which has undergone vast practical and psychological changes. We are always called upon to re-examine it in the perspective of history. The Jewish people has been history-minded to a higher degree than other nations, and its very existence was based on a unique story about its emergence from the dawn of time immemorial. Its faith has been closely bound to the events, repeatedly referred to in the Bible, when God is quoted introducing him-

self as the Power which has led the people out of the country Mizraim, even against their will. In old Egypt, thanks to Joseph's services, Jews were welcomed in the first place but "Then there came to power in Egypt a new King who knew nothing of Joseph"**, and they were oppressed and suffered discrimination and persecution. At the same time it is just possible that life was not as bad for all of them since we are not withheld the information that a considerable part of the Jewish crowd was later longing for the fleshpots and the good bread of Egypt. In any case, the Exodus from Egypt created a pattern of Jewish destiny of which we are reminded especially every year at the Passover season.

Co-existence with other Nations

Yet apart from the—albeit very important—spirit and psychological factors, the problem of migration and of the ups and downs of co-existence with other nations of whom the Jews believe—at a given time—to form an indivisible part, remains an ever recurring phenomenon of Jewish reality. As most history writing is biased and tendentious, *pace* Ranke's principle of *wie es eigentlich gewesen* ist, we may safely assume that in the records we possess, some points are more stressed than others. It seems very likely, for instance, that the Jews dwelling in ancient Egypt adopted many Egyptian customs and in a limited way even participated in Egyptian secular culture (according to some authorities, Sigmund Freud among them, they were also influenced by Egyptian religion). This, too, is only human; and about four thousand years later we may observe that Jews who had been living in an overtly hostile Egypt in the twentieth century loved their surroundings and its folklore, as we may conclude from the charming and nostalgic book (now available as a cheap paperback) by Claudia Roden, a Sephardi Jewess from Cairo, on Middle Eastern food†, where, apart from the attractive delicacies she offers, she gives elaborate and fascinating ethnological introductions to each item. This is characteristic for the Jewish position in all ages as the attachment to an environment expresses itself not least in the small matters of life. We can be sure that a similar relationship prevailed in Babylon during the Exile, although, of course, we hear more of those people who were sitting at the rivers of Babel and wept in remembering Zion (revived in Verdi's "Va pensiero sul ali dorati" which in 1842 could even be applied to nationalists in Austria's Italian provinces) than of those who

* Using the translation in contemporary English of The Jerusalem Bible, London, 1966.
† Claudia Roden: *A Book of Middle Eastern Food*. Penguin Books, 1970. 484 pp. 60p.

were prone to assimilate to the secular civilisation of a great Empire. From Babel a rest returned, as the prophets had predicted, and it is well known how the unique story went on. The same pattern recurred in parts of Europe and in the Middle East for more than a thousand years.

In the vicissitudes of the European diaspora Jews were always at home in certain countries for some time—and later expelled. Their romantic longing for a rather immaterial Zion became increasingly an abstract idea and a subject for poetry, while the main practical concern of the Jews was to stay where they were. Unfortunately, the Middle Ages, which for the Jews lasted until the advent of Enlightenment in the eighteenth century, were a continual sequence of expulsions and migrations. Within the precincts of the old German Reich this was made feasible by the multiplicity of sovereign territorial States, but the most momentous events were the two great migrations, one after the expulsion from the Iberian Peninsula, from which the dispersed communities of Sephardic Jewry emerged, and the other after the move of the mass of Ashkenazi Jews to Eastern Europe thanks to their admittance by Polish and Lithuanian princes like Kasimir the Great in the fourteenth and Kasimir Jagello in the fifteenth century. For almost five centuries Eastern European—Yiddish speaking—Ashkenazi Jewry was the biggest concentration of Jews who, thanks to the autonomy and the privileges granted to them, were able to develop an original and specifically Jewish way of life. It was left to our generation to witness the catastrophe of the practically complete extinction of this great Jewish conglomeration, although those of its descendants who were lucky enough to escape within the last fifty years before the axe fell, are still elsewhere continuing its—albeit slowly fading—traditions.

Impact of French Revolution

During all these years of their European ubiquity the Jews had no real security, nor was their life founded on a reliable permanent abode. It was, therefore, a decisive turn in their fate when the French Revolution, with its proclamation of the Rights of Man, offered to absorb them into the nation as full-fledged citizens, on the condition that they identified themselves with the nation. This had become possible by the philosophy of the Enlightenment which had engendered a new form of nationalism. It was from this moment onward that the whole relationship of the Jew to the State was completely changed both politically and psychologically. The great battle for emancipation started everywhere, most spectacularly in France and Germany. While the Jews were gradually being integrated in the economic and cultural life of the countries of their residence, the main weapon in their fight for full political acceptance and equality was the assertion of their unconditional loyalty to the country which had now become their fatherland. Full identification was demanded by the authorities upon

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EXODUS AND MIGRATION

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whose goodwill the Jews depended, and by public opinion.

There is no doubt that this endeavour to be accepted as equal and this loyalty to a civilisation to which they had been given access and to which they owed so much, were honest and even inevitable. It makes no sense to reproach them in hindsight, as is sometimes done, of succumbing to an illusion. One may regret that in the process of integration, and especially when religion lost much of its former pertinence, many assimilated Jews neglected Jewish knowledge and even minimised their Jewish commitment. But one cannot ignore that from the moment of their integration the attitude of the Jews depended on the general climate within the Nation-State. They had always to suffer from the suspicion of an allegedly restricted loyalty. Paradoxically, even fully and outspokenly assimilated Jews were accused of being instinctively, though not consciously, more Jewish than (in the case of Germany) German. This view was often expressed during the Great Debate on Emancipation, not only by politicians and demagogues, but also by intellectuals and philosophers. As an example we may only quote one man of genius, Arthur Schopenhauer, who denounced the Jews as "parasites" and accused them of "patriotism for their own nation", a "patriotism *sine patria*", because the "fatherland of the Jew are the other Jews". Insinuations like these provoked naturally a Jewish effort to refute them in words and deeds.

Dreyfus and French Jewry

Although the process of assimilation (in a cultural sense) became fact in Western Europe, the "politics" of assimilation, conducted by practically all official Jewish bodies, was to show that the Jews are not strangers but part of the nation, and to disprove the suspicion of disloyalty. In Germany, after a short period of liberalism, came the great shock in the 1880s, the period of Stöcker and Treitschke. In France, where the ideas of the Revolution, after their first triumph, were sometimes in an uneasy balance, the corresponding blow came in the 'nineties with the Dreyfus Affair, which still remains the most instructive case for understanding the post-liberal Jewish Question. It is the subject of a comprehensive study just published, by Michael M. Marrus**. There exists, of course, an immense literature on the Dreyfus Affair. The present author does not repeat the dramatic details of the story, he confines him-

‡ Zur Rechtslehre und Politik, para. 132. (Parerga und Paralipomena, 1851).

** Michael M. Marrus: *The Politics of Assimilation. A study of the French Jewish Community at the Time of the Dreyfus Affair.* Oxford, at the Clarendon Press, 1971. 300 pp. £3.75.

self to describing the reaction of the Jewish public in France. This makes this richly documented book instructive beyond the special case. Briefly summarised, the result of this inquiry is the conclusion that notwithstanding the wave of insulting and even physically aggressive antisemitism the Jewish answer was, first, silence (understandably as the news came as an unexpected bombshell and nobody knew anything about the details of the trial); and, later on, a stronger assertion of faith in France. In principle, he says, the Affair brought no change in the attitude of French Jewry. They were eager to avoid anything that could be interpreted either as an attempt to shake the pillars of the Establishment such as the Army, the Clergy and the Judiciary, or as the expression of solidarity with a—possibly criminal—Jew only because of his being a Jew.

The position was somehow different from that in Germany because the Jews stuck not only to their country (as they did in Germany), but also to the ideas of the Revolution which they regarded as the true spirit of France. To them they owed their emancipation. The principles of humanity, justice and democracy, they believed (or pretended to believe) would prevail. Yet, when the innocence of Dreyfus became evident and men like Jaurès, Zola and Clemenceau joined the camp of the Dreyfusards who demanded a revision of the judgment, antisemitism became only more ferocious. Still the Jews were anxious not to offend the Establishment, and even to ignore the outburst of hostility against what Rudyard Kipling, in a famous poem, called "The Stranger within my Gate". Only a few outsiders deviated from the line of official Jewish policy, Marrus calls them those "consciously alienated from French society—anarchists, revolutionaries and foreigners". Among them was the mass of newly immigrated Yiddish-speaking Russian Jews, one prominent anarchist, Bernard Lazare, and one prominent foreigner, a journalist representing the *Neue Freie Presse* of Vienna, Theodor Herzl. For these people the real lesson of the Affair was the necessity to stress their Jewish identity. It is evident that the author's sympathy is with these outsiders though he has to realise the inevitability of the official Jewish attitude.

In the neurotic state of mind caused in the Third Republic by the impact of the 1870 war, "French Jews", Marrus says, "have tended to fall back upon the protection afforded by the ideals of the French Revolution and the allure of *la patrie*". While Dreyfus, himself a French hyperpatriot who firmly stood for the return of the Alsace, was denounced as a German spy, French Jews tried to discredit antisemitism by calling it an import from Germany. Their concern was to avoid everything which could jeopardise their existence in France. The main principle of Jewish poli-

tics everywhere was the struggle for recognition as full citizens with the right to stay where they had lived for centuries. To be expelled or to be forced, by unbearable circumstances to emigrate was regarded as a disaster.

It is, therefore, a complete reversal of this long-standing attitude, and symptomatic for the changed circumstances, when in these days we hear the opposite slogan, a protest against the doctrine that Jews should adapt themselves to the political conditions prevailing in the society where they are citizens. It is a reaction against the new phenomenon of the totalitarian State. When, after the Second World War, some English Jews used the Biblical slogan *Let My People Go* (this was the title of a leaflet by Victor Gollancz) the appeal directed to the British Government did not refer to British Jews, these had no wish to leave England; it was a demand for entry permits to Palestine for East European Jews displaced by the war, and it was inspired by political motives, namely to further what Ben-Gurion called "the ingathering of the exiles". Jews in European countries never claimed the right to "go"; on the contrary, they were eager to keep their positions. Some of their "host countries" would not have objected to letting them go, some would expel them when they thought it convenient.

The actual problem is complicated because it is not basically a "Jewish" problem; it depends upon the political philosophy and practice prevalent in the country where the Jews live. To base the demands on principles derived from a different political system could mean not more and not less than to challenge, through the back door, the whole system.

Jewish Claims and Soviet Policy

That does not mean that one should not, as far as possible, support the demands of Jews wishing to emigrate from Russia; but one has to keep in mind that from the point of view of the Soviet system (though naturally not of Westerners) this would mean a privilege, and many think that such an effort would be more promising without exaggerated publicity and without false comparisons (such as with Auschwitz), made by over-zealous elements joining in the chorus. It cannot be desirable to make this matter a question of prestige, even less to tolerate acts of violence. The present political mood in the West, with what is called the "Demo" as a permanent feature, is not favourable to the conduct of cautious politics. On the other hand, all sensible political struggles have to keep in mind the relation of power, and also the delicacy of interacting political issues. The antagonism between Jewish claims and Soviet policy is now displayed on two fronts. It seems odd that the Russians let go, of all people, just those who were certain to become active anti-Soviet propagandists immediately after having left Russian soil. One asks oneself whether the Russians are intending to prove that these people are what the authorities call "enemies of the State" (which is a supreme crime in Russia), and to expose their link with Israel. It is difficult to penetrate Soviet motives; after all, they have also permitted others to defect to the West, among them Stalin's own daughter, Svetlana! But we cannot help doubting whether demonstrations of the kind practised by some Jewish bodies are at the present juncture helpful to the interests of Israel.

Anyhow, there is enough to think about and to worry about when we consider the peculiar story of Jewish migrations, triumphs and failures, throughout the ages, since the first Exodus that opens the list and is the subject of contemplation and discussions on Seder night.

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HOME NEWS

TRADE WITH ISRAEL U.K. Against Boycott

The British Government have reaffirmed their opposition to the Arab boycott of Israel, but have stated that companies must decide in the light of their own commercial interests what their attitude towards the boycott is to be. A statement to this effect was made in the Commons on February 10 by Mr. Anthony Grant, Under-Secretary for Trade and Industry, following a protest from Mr. Michael Fidler, MP, against the boycott imposed on Israel and Jewish-made products by the Mobil Oil Company.

A complaint to the Race Relations Board has been made by five Labour MPs, Stanley Clinton Davis, Peter Archer, Dick Leonard, Ronald King Murray, QC, and Maurice Orbach. They claimed that the Mobil Oil's instruction was a breach of the Race Relations Act. It indicated, they said, discrimination in the provision of facilities for transport and the services of a business or trade.

Textile Laboratory

Mr. Lewis Goodman, a director of Marks and Spencer, returned early in March from Israel where he handed over a £20,000 textile laboratory to the new Shenkar College of Fashion and Textile Technology at Ramat Gan. Some 60 British fashion and textile companies contributed to the cost of the laboratory and will provide know-how and technical assistance to the college. They include ICI Fibres, Carrington-Viyella, Listers, Qualitex, Selincourt and Reldan, as well as Marks and Spencer. In addition, Marks and Spencer have loaned the laboratory the services of the manager of their own textile laboratory. Mr. Goodman said on his return that the Shenkar laboratory was among the finest of its kind in the world.

Standards Pact

British electrical exports to Israel will be speeded up by an agreement between the British Standards Institution and the Standards Institution of Israel. The agreement enables manufacturers to have products tested in the UK for certification as acceptable in Israel. It will only be necessary to ascertain that the British and Israeli standards are comparable and to test any outstanding requirements.

KITCHENER CAMP REUNION

An Urgent Reminder

We should like to remind our readers of the announcement published in the February issue (page 2) which, due to the postal strike, reached them with considerable delay. As stated in that issue, a plaque commemorating Kitchener Camp will be affixed on the wall of the Barbican next to the Sandwich Toll Bridge, and the unveiling ceremony will take place on a Sunday in May. This ceremony will, at the same time, serve as a reunion of former Kitchener Camp men and their families.

We repeat our appeal for contributions towards the cost of the plaque. Any surplus amount will be put at the disposal of the Borough of Sandwich for their welfare work. Cheques should be sent either to the AJR, 8 Fairfax Mansions, London, N.W.3, or to the Ex-Service (1943) Association, 3 Circus Road, London, N.W.8, together with an accompanying note "For Kitchener Camp Memorial". Donors who wish to be invited to the unveiling ceremony should also mention this.

As the first announcement came to the notice of our readers only comparatively recently, time for the preparation of the unveiling ceremony is running short. We therefore ask all former Kitchener Camp men, who have not yet responded, to let us have their replies at their earliest convenience and, if possible, not later than April 15.

JEW ORGANISES TOUR OF RED ARMY DANCERS

Mr. Maurice King, a Jewish impresario, is bringing the Red Army Ensemble from Kiev to Britain on its first concert tour here. The group is booked to appear for a week at the Golders Green Odeon from March 29. It will then tour the country before ending up in Liverpool on May 22. Asked why, at a time of world-wide protest against the persecution of Jews in Russia, he was promoting the visit of a Soviet group, Mr. King replied that he was in a better position than many to judge the situation. He had visited the USSR and had found most Jews living happily, although many wanted to leave the country. He said that he did not regard as antisemitic the Soviet authorities' refusal to let them go. Rather it was a form of equality, since no one was allowed to emigrate from Russia. He agreed that the Soviet authorities were anti-Zionist, "but so are many Jews", he added.

Members of the North-West Reform Synagogue, Golders Green, have been asked by their executive to boycott performances given by the Ensemble. A letter to this effect has been sent by the minister, Rabbi Dow Marmur, and the synagogue chairman, Mr. Jules Bennett. Letters were also sent to the Rank Organisation and to the promoter of the concert, pointing out that Jews in Russia are denied cultural expression.

"AMATEURISH" APPROACH TO U.S.S.R. ATTACKED

Some of the basic assumptions of Jewish communal policy towards the plight of Soviet Jewry—as well as the best means of alleviating it—have been challenged by a panel of experts on the subject. The panel comprised Mr. Peter Reddaway of the London School of Economics; Mr. David Floyd, East European correspondent of the Daily and Sunday Telegraph and Mr. Lionel Bloch. They were speaking at a symposium at Hillel House, London, arranged by the B'nai B'rith.

All three stressed that the Jewish problem was only one aspect of Soviet oppression and that its solution should be sought in concert with non-Jewish sufferers inside Russia and non-Jewish protesters outside.

Mr. Bloch argued that the "amateurish and old-fashioned" approach pursued by Mr. Nahum Goldmann internationally and by the Board of Deputies in Britain had failed. He called for a completely different policy, based on a new assessment of both the "instruments" and "targets" of pressure. Mr. Bloch accused official Jewish leadership of having tried to enlist in the campaign on behalf of Soviet Jewry only elements of the Left whom the Russians despised. They had, he asserted, deliberately avoided contact with the much more effective forces in the political spectrum, such as the Conservatives and Liberals. He also criticised official Jewish policy which was based on the "nonsensical" assumption that political matters in Russia were of no Jewish concern.

MR. GEOFFREY FINNSBERG

Mr. Geoffrey Finsberg, Conservative MP for Hampstead, has been appointed a member of the Select Committee on Expenditure and of the Trustee Savings Bank Parliamentary Committee.

With acknowledgements to the news service of the Jewish Chronicle

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ANGLO-JUDAICA

Board's "Ecclesiastical Authorities"

The postal strike resulted in the cancellation of the February meeting of the Board of Deputies. The board found it impossible to circulate the agenda and the committee reports to the 430 deputies throughout the country.

Members of the Board's executive have also decided that the controversial motion to delete Clause 43 of the constitution—for which a special session has been requested by 50 deputies—will be discussed at the meeting on April 25.

The motion proposed by Mr. F. M. Landau and seconded by Mr. F. Ashe Lincoln, QC, will, if carried, abolish the special status of the Chief Rabbi and Haham as the Board's "ecclesiastical authorities" and thereby its sole guides on all religious matters. By postponing consideration of the motion until April, the Board's leaders have gained what they said they needed—more time to reach an agreed solution which would satisfy both the Orthodox and the Progressives on the Board.

Duke to Attend Dinner

The Duke of Edinburgh is to attend the centenary dinner of the Anglo-Jewish Association in the Great Hall of Lincoln's Inn on June 23. Mr. Harold Sebag-Montefiore, the Association's president, will be in the chair.

New Chairman for Reform Ministers

Rabbi Dow Marmur of the North-Western Reform Synagogue has been elected chairman of the assembly of ministers of the Reform Synagogues of Great Britain. He succeeds Rabbi Hugo Gryn, senior minister of the West London Synagogue who has completed his two year term of office.

State Grant for Hospital Meals

The Department of Health and Social Security is to make an annual grant of £2,500 to hospital kosher meals services in Britain. The grant, to be administered by the Chief Rabbi's office, was obtained following representations made by Alderman Michael Fidler, M.P., president of the Board of Deputies, and Sir Henry d'Avigdor-Goldsmid, M.P. There are at present kosher meals services in London, Manchester and Leeds. The London service provides kosher food to some 50 hospitals throughout the metropolis.

Money for Hebrew University

The women's group of the Friends of the Hebrew University has so far raised £7,000 towards the construction of a school of home economics at the Hebrew University. This was announced in the beginning of February at a meeting of the group, held at the House of Commons. Guest speakers were Mme. Comay, wife of the Israeli Ambassador, and Mr. Geoffrey Finsberg, MP for Hampstead.

Information Group Established

A new Zionist group which plans to operate independently of the Israeli Government and the Zionist Federation, has been set up in London to provide information about Israel. The group, called HUB, has about 20 members, most of whom are involved in communal organisations such as B'nai B'rith, Ajex and the British Aliyah Movement. Mrs. Ruth Klein, the secretary, said HUB would not engage in political propaganda and intended to provide "impartial and factual" information about Israel to organisations which did not wish to deal with Israeli or Zionist authorities.

Ajex President Visits Cardiff

Mr. Edmund de Rothschild, president of the Association of Jewish Ex-Servicemen and Women, visited Cardiff to meet members of the Cardiff, Swansea and Bristol branches. He met Mr. Noel Egerton who, as a member of the Jewish Brigade, served under him during the Second World War. Mr. Egerton, a non-Jew, is an active member of the Cardiff branch. He is thought to be the only non-Jewish member of Ajex.

NEWS FROM ABROAD

UNITED STATES

New Brand of Antisemitism

The Anti-Defamation League of the B'nai B'rith is planning a vigorous campaign to counter what it considers to be a new kind of politically motivated antisemitism in the U.S.A. The executive members were told at their annual meeting in Palm Beach that for the first time since the Second World War, American Jewry was facing a "politically motivated antisemitism" disguised as anti-Zionism and opposition to Israeli policy. This antisemitism came from the "far Right" and the "far Left". Mr. Seymour Graubard, chairman of the League, reported that the New Left's acceptance of Arab propaganda was leading to a "fall-out of antisemitism under the guise of Anti-Zionism".

Long-haired Rabbi Sacked

Rabbi Philip Schechter, the 37-year-old minister of the Liberal Temple Shaaray Tefila in New York, has been dismissed by his congregation less than a year after taking up his post. He was informed in mid-February that his services would not be required after June, and he was told to take leave of absence until then. The reasons for his dismissal include his unconventional sermons and his long hair.

NEW ZEALAND

Support for Soviet Jews

Mass meetings to follow up the Brussels conference on Soviet Jewry were held during the first week in March in New Zealand's four main cities. The mayors of each city presided and the meetings were supported by Church and civic leaders.

MELBOURNE SYNAGOGUES PATROLLED

Commercial security patrols are being employed by Melbourne's 33,000-member community to protect synagogues, schools and community institutions against a possible resurgence of Nazism. They are being augmented at week-ends by mobile patrols of young Jews. Mr. Isy Leibler, chairman of the Jewish Communal Relations Committee, who announced this early in February, pointed out that a number of synagogues had been forcibly entered during the past six months. He said that swastikas and anti-Jewish slogans had been daubed on some of the synagogues, and it was reasonable to assume that the Australian National Socialist Party was responsible.

FRENCH-SOVIET RELATIONS "GOOD FOR ISRAEL"

In an interview early in February with Tribune Juive, the French-Jewish weekly published in Strasbourg, Premier Jacques Chaban-Delmas admitted that there were anti-semites in France, but said that France was "undoubtedly one of the world's least racist countries".

Replying to questions by Rabbi Jean Grunewald, the paper's editor, the Premier confirmed earlier reports that France had pressed Moscow discreetly to commute the death sentences passed by a Leningrad court in December on two Jews accused of attempting to hijack an airliner. He added that it was obvious that discussions between Governments on such matters had to remain confidential.

Mr. Chaban-Delmas then said that he could see only advantages for Israel in the excellent relations between France and the U.S.S.R. "It is only inasmuch as the French policy of independence is appreciated in Moscow at its just value that our voice is heard there and our efforts in support of an equitable settlement of the problems of the Middle East can be fully effective". In applying this policy the Government considered the feelings of the French Jews towards Israel because "the settlement we are seeking must guarantee the future of all the countries in the region, including, of course, Israel".

MOVES TO HELP "RIGHTEOUS" SWISS

A large sum of money is said to have been raised in Switzerland and West Germany to help Mr. Paul Grueninger, the 79-year-old former St. Gallen police captain, who was dismissed and lost his pension in 1939 for illegally allowing between 2,000 and 3,000 Jewish refugees from Nazi Germany to enter Switzerland. As reported in the previous issue, Mr. Grueninger was "morally exonerated" by the Swiss cantonal authorities in St. Gallen. Thousands of francs were contributed within a few days of the opening of a fund by the Basle National-Zeitung, while a campaign sponsored "as a gesture of reparation" by South German Radio is also reported to be very successful. Another public fund has been opened by Konstanz University officials and a "Paul Grueninger Action Committee" to look after his interests has been formed in the German-speaking region of Switzerland. Mr. Grueninger has said: "If my health permits, I would like to visit Israel".

NETHERLANDS

Clergy Join Protests

In an open letter to the Soviet Ambassador in The Hague, 30 Dutch Protestant Ministers have protested against the treatment of Jews in the Soviet Union. They asked for freedom for the Jews and their right to emigrate to "their native country, Israel, which God intended to be theirs". The letter recalled that the Pharaohs refused to let the Israelites go and God "saved them by means of force".

Yellow Star Reappears

The Yellow Star of David, which Dutch Jews had to wear under the Nazi occupation, reappeared in Amsterdam. It was being worn in protest against the national census on February 25th, which asked people to declare their religion and will not keep their names secret. At a meeting of Auschwitz survivors, Mr. Jos Slagter, chairman of the Auschwitz committee, said: "We know from the past where registration may lead to; we do not want to be selected again by computer". The Jewish community did not advise its members to complete the question on religion.

Anne Frank House Repaired

The Anne Frank House in Amsterdam has been reopened following repairs. Its documentation centre on the Nazi persecution of the Jews has been enlarged.

ORT IN SPAIN

Committees of Friends of Ort (Organisation for Rehabilitation through Training) were recently formed in Madrid and Barcelona with the co-operation of the respective Jewish community councils.

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NORWAY

Apology for "Masked Antisemitism"

Norway's official Institute for Foreign Affairs quickly withdrew early in February one of its publications from sale, following sharp criticism that it was antisemitic by Professor Leo Eitinger, of Oslo University, and by Norwegian newspapers.

Professor Eitinger, one of the few Norwegian Jews to survive internment in a Nazi concentration camp, also accused the author, Jan Bjoendal, a Norwegian philologist, of "masked antisemitism".

Mr. John Sannes, the Institute's director, apologised to Professor Eitinger and the Jewish community and announced the withdrawal of the book, "Israel—People and Contemporary Times", a day after its publication. The book, written for use in secondary schools, was also under fire from Norwegian newspapers on the grounds that it was pro-Arab and anti-Israel.

Mr. Bjoendal has replied that he is not antisemitic and that he has been misunderstood, adding that he had been describing Israel's internal difficulties. In the book, he claimed that Jews refer to the Old Testament to justify the establishment of the State of Israel. "This means that God's will has not been fulfilled until the whole of Canaan has been conquered by Israel", he wrote.

SCANDINAVIANS PROTEST TO MOSCOW

Fifty-five prominent Swedes, including two Nobel Prize winners, Professor Arne Tiselius (chemistry) and Dr. Per Lagerkvist (literature), and film producer Ingmar Bergman, have protested to the Soviet Government against what they call a new wave of persecution of Russian Jews. Two more signatories were Professor Bertil Ohlin, former leader of the Liberal Party, and Archbishop Ruben Josefson. The appeal was sent to the Moscow authorities through the Soviet Embassy. After appealing to the Soviet Government to counteract antisemitic opinions and measures, the signatories objected "with particular vigour" to the obstacles put in the way of Soviet Jews who wished to leave the U.S.S.R. and wished to exercise "their right" to do so.

The Norwegian Committee Against the Persecution of Jews has requested the Soviet Government to allow Russian Jews the same rights as other national groups in the U.S.S.R. The appeal was signed by Odd Nansen, the committee's chairman, and 168 leading Norwegians.

At a meeting in Geneva of the 32-nation U.N. Commission on Human Rights, Mrs. Rita Hauser, the U.S.A. delegate, condemned the Soviet Union's treatment of its 3,000,000 Jews. The commission is dealing with racialism and racial discrimination.

ITALY

Foreign Minister's Visit to Israel

Israeli Foreign Minister, Abba Eban, in an interview with "Corriere della Sera," stated that Signor Aldo Moro's visit to Israel, which started on March 4th, was "the first official visit by the Foreign Minister of a Rome Government to Jerusalem since the time of Titus" (who destroyed Jerusalem in 70 C.E.). Signor Moro, who stayed four days in Israel, returned Abba Eban's visit to Rome last June.

Centenary in Rome

The centenary of the Rome Jewish community's emancipation from the ghetto was celebrated early in February in the City Hall on Capitol Hill in the presence of senior Government representatives.

Leghorn Graves Desecrated

Seventy graves in the old Jewish cemetery of Leghorn were desecrated by unknown persons. Several gravestones were broken into small pieces, others overturned and most of them smeared with red paint.

FRANZ KAFKA AND MAX BROD

Old Acquaintances

A moving tribute to the memory of both Kafka and Brod was paid, when at the Kafka Exhibition, sponsored by the German Institute in London, a television interview was screened which had been recorded by Max Brod on his last visit to Europe in summer 1968, a few months before his death at the age of 84.

Brod appeared very much alive, full of vitality and humour. In a very human way he described his friendship with Kafka and the intellectual climate in which the Jewish writers of German literature worked in Prague in the first third of the century. His explanations were not without pinpricks about the new school of "Kafkologists" who out of ignorance of the man and of the true circumstances could not avoid mistakes of interpretation, e.g. misunderstanding Kafka's famous "Letter to his Father," which must not be regarded as a document of patricidal hatred as is often assumed. The presentation of the film was introduced by H. G. Adler who spoke of Max Brod's *Prager Kreis*.

The exhibition was held in the premises of the National Book League under the motto "Kafka in England" and was opened on February 2 in the presence of the German Ambassador, with an address by the Oxford scholar Malcolm Pasley who, among other things, revealed the existence of an unknown poem by Roy Fuller, "Homage to Kafka"; the original typescript of the poem was among the documents exhibited. The exhibits also included Hans Tramer's essay "Prague—City of Three Nations," printed in Year Book IX of the Leo Baeck Institute (1964). Another important event was a fascinating lecture on Kafka's novel "The Trial", by Professor Eduard Goldstücker of Sussex University (formerly Prague), one of the greatest experts on Kafka.

It will also be of interest to people associated with the work of those writers that Max Brod's epoch-making book *Heidentum Christentum Judentum* (1921) has been translated into English fifty years after its original publication. I had been informed of the forthcoming English edition when I prepared a lecture in New York on "Max Brod and his Age" in November, 1969.* As it was primarily devoted to his philosophical work I was afforded the opportunity of comparing my own translation of the difficult text with that sponsored by the University of Alabama. The book,† just arrived in London, will help in making Brod's thoughts about the fundamental concepts of religion better known also among English-speaking readers.

Finally, a few words about a thorough study of Max Brod's complete work, written with great understanding and devotion by Mrs. Margarita Pazi who knew Brod well in Israel.‡ She gives a breath-taking analysis of all of Brod's writings from his beginning to his death, following mainly his philosophical development and the ethical and religious ideas which are running like a red thread through all his works including the novels. In his biographical and historical books Mrs. Pazi has discovered the inclination to what is called teaching in the Jewish sense, i.e. not teaching by theories but by metaphors and by the presentation of living examples, confronting people as bearers of ideas. Brod was very sensitive to criticism, but as distance now grows to the man and his time, a little more critical approach to many of his less accomplished

novels would do more justice to the real Brod. Mrs. Pazi's book, well documented and annotated, and deeply committed, gives a comprehensive and many-sided insight into a whole era of Jewish intellectual life in Central Europe in this century.

ROBERT WELTSCH

WORKS BY EXILED AUTHORS

Catalogue of an Exhibition

During the past years, an Exhibition, "Exil-Literatur 1933-1945", was shown in several cities inside and outside Germany. The Exhibition was organised by the Deutsche Bibliothek (Frankfurt) which has built up a comprehensive collection of works written by exiled German language authors. Though only a fraction of the total collection could be included in the Exhibition, the 350-page catalogue is also of great bibliographical value. It covers 362 exhibits, and in each case the contents of the work and the life data of its author are briefly stated. The catalogue is divided into ten chapters. None of the headings refers specifically to the Jewish issue, but some chapters include subsections which list works on German Jewry by Arnold Zweig, Josef Kastein, Theodor Lessing and others as well as novels and plays, based on the persecution.

PIONEER OF CHILDREN'S

TREATMENT

Essay by Albert Liebmann Re-Published

As early as 1898, the Berlin specialist on speech impediments, Dr. med. Albert Liebmann (1865-1934), published a monograph about the treatment of mentally retarded children. The work was recently reprinted as a supplement to the periodical "Schule und Psychologie" (Ernst Reinhardt Verlag, München, 1970, 44 pp.). Based on his widespread experience, the author enumerates the various types of disturbances he encountered among children whose senses of hearing and speaking were not properly developed and gives guidance on the methods of overcoming these shortcomings. The book is re-edited by the author's daughter, Susanne Liebmann, and Wolfgang Metzger, and dedicated to Dr. Liebmann's grandson, Harold Albert Leigh.

This and That: Elisabeth Bergner, Diana Napier and Evelyn Laye will appear in a television film to be shown on the 80th anniversary of Richard Tauber's birth in May. The production is being financed by Helen, widow of impresario Tom Arnold. James Robertson Justice will be the compère.—Walter Kollo's son, Willi, who wrote popular hit songs such as "Zille-Lied" for the late Claire Waldoff, has started his own publishing house in Berlin. His first book will be a collection of articles by the extreme Right-wing columnist Willi Schlamm, a pre-war editor of *Neue Weltbühne* and returnee from the United States.

Milestones: Ivo Hauptmann, the painter and son of Gerhart Hauptmann, has celebrated his 85th birthday in Hamburg.—Actress Elsa Wagner, who was born in Reval and who has been an actress in Berlin since 1911, has attained 90 and is still going strong.

Obituary: Annemarie Hase has died in Berlin at the age of 71. She was suffering from a heart ailment. A star of Friedrich Hollaender's cabaret "Tingeltangel" before her emigration to London, she entertained her German-speaking audiences here with her songs. During the war she broadcast as "Frau Wernicke" for the B.B.C. to the German people. One of the first returnees to her home town, she joined Brecht's Berliner Ensemble and again made a name for herself both on the stage and on TV.—Tilla Durieux, who died at the age of 90, started her career in Vienna, where she scored her first success in 1903 as Wilde's Salome in Max Reinhardt's theatre. She had leading roles in Ibsen and Shakespeare plays. Even at the age of 80 she triumphed in the "Madwoman of Chailot". She wrote two autobiographical books, mainly about her three marriages to painter Eugen Spiro, publisher Paul Cassirer and businessman Ludwig Katzenellenbogen, who financed Piscator and perished in a concentration camp.—Leonhard Steckel has died in a train crash; he was 70 years of age. A colourful actor, he was admired by Berlin's theatregoers and loved by Brecht, whose "Puntilla" he first played in Zurich, where he lived during the Nazi period. After his return to Germany he became director of Berlin's Freie Volksbühne for a time and, until his untimely death, a much-applauded actor.

Berlin: When I was invited by German television to Berlin six or seven years ago to open the "Romanisches Café" at the newly built "Europa Center", the new owner was annoyed when I said in front of the microphone that only the name and the site were the same as the former café opposite the Kaiser-Wilhelm Gedächtniskirche which we remember so well. In an affluent society there are no "Schnorrer" longer any today's bohème, the hippies, prefer to lie around the church. They have now changed the café into a discotheque which has been renamed "Twenty-Five".—The Komödie and the Theater am Kurfuerstendamm will be closed down for a few months because that section of the Kurfuerstendamm is to be completely rebuilt in the style of the "Europa Center", including also a shopping centre

Vienna: During the Festival from May 22 to June 30, the State Opera will present G. von Einem's "Besuch einer alten Dame" based on Dürrenmatt's play.—Robert Gilbert's adaptation of the musical "Sorbas", starring Luise Ullrich and Israeli Yadin, which was staged at the Theater an der Wien, was a success.

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* Later printed as The Leo Baeck Memorial Lecture 13, by the Leo Baeck Institute, New York, 1971.

† Max Brod: *Paganism—Christianity—Judaism. A Confession of Faith.* Translated from the German by William Wolf. The University of Alabama Press, Alabama, 1970. \$10.

‡ Margarita Pazi: *Max Brod. Werk und Persönlichkeit.* H. Bouvier Verlag, Bonn, 1970. DM 26.50.

Hans Jaeger

POLICY BUILT ON SAND

Heinrich Bruening's Memoirs

The recently published Memoirs of Heinrich Bruening* are, from many aspects, dynamite. Their origin and presentation are unique. Bruening dictated them on the basis of shorthand notes and documents as early as 1934-35. Though he later toned down some formulations, he did not add any insights gained during or after the war. Neither does he refer in any way to his youth: he goes at once *medias in res*. After his death one of his friends, Theoderich Kampmann, was instructed to take care of the publication.

Bruening was dedicated to his task, but this must not blind us to the results of his policy. He certainly was not a careerist, and as far as personal advantages were concerned his integrity cannot be doubted. However, his pragmatism was sometimes close to cynicism, and in spite of a relentless frankness he did not hesitate to bend the truth when it served his purpose. If there was a certain tragedy in his life, it was not because he ended up in exile like many of those who were not exactly his friends, but because, working in a political vacuum, he was surrounded by disloyal plotters, traitors, weaklings and fools. Yet one feels inclined to suspect that, in a way, he liked this atmosphere. His sense of humour was very limited and examples of a human approach are scarce and almost restricted to wartime reminiscences. Coolness is prevailing and his loneliness is certainly not incidental.

His steep ascent to power may be explained by circumstances which were described by the late Bernhard Menne in "The case of Dr. Bruening" (Hutchinson, London, 1943), and which are only mentioned in passing in the Memoirs. In 1918 Bruening belonged to the Winterfeldt Group, a special detachment of officers and shock troops under the direct orders of the General Staff in Spa which was formed to bring the Kaiser to Berlin in the event of a German defeat. Bruening referred to his role in this Group in the Reichstag when he clashed with Alfred Rosenberg. This earned him the applause of the German Nationals who, for reasons of their own, were usually against him, but the Social Democrats, whom Bruening wanted to use as long as he needed them, felt shocked.

Another aspect mentioned by Menne, but treated carefully by Bruening, is his contact with the army after 1918. Bruening fought for an army budget which, between 1924 and 1928, rose from £24 to £41 million, not counting the secret items for illegal re-armament in the USSR disguised as payments to companies with innocent sounding names. Acting as the "young man" of the Reichswehr, he was under the influence of another grey eminence, Lieut.-Col. Willisen, the army's confidant for "discreet re-armament". Menne reports that at Christmas, 1929, Bruening attended a dinner party at Willisen's at which Meissner, General Schleicher and Groener were also present. They all urged Bruening to prepare himself for the Chancellorship.

Both incidents reflect the basic conception of Bruening's policy. He was military minded to the utmost. He lived in the military past and in his memoirs indulges in military terms. Thus he defines his political tactics as follows: the enemy must be made to approach up to 150 metres distance and then, within a fraction of a minute, fire has to be opened.

In pursuit of his re-armament policy he was

afraid of Tardieu who had threatened to reveal his knowledge of Germany's secret re-armament at the forthcoming Disarmament Conference. In that case Bruening intended to ask the members of the Conference whom they considered more reliable, the agents of the French general staff or a German Chancellor who had dissolved SA and SS. To his relief Tardieu fell ill and did not attend the Conference.

When Borsig became insolvent, Bruening came to the firm's financial aid, in spite of the country's economic crisis which had made the promulgation of emergency decrees a permanent necessity. He felt that this was justified because, at the request of the Reichswehr, Wirth had instructed Borsig, in 1921, to invest 120 million DM in the USSR for illegal armaments. (Wirth's action, by the way, shows that the outlook of the Left wing of the Centre party was not so different from that of the Right wing.) One can easily imagine how embarrassing it must have been for Bruening to emphasise Germany's inability to pay war reparations.

Besides, Bruening was a monarchist. He earnestly believed that the monarchy could be a protection against Nazism, and he even expected that this argument would also convince the workers. He did not meet with the approval of Hindenburg in so far as the President wanted to reinstate the Kaiser himself, whereas Bruening thought he could not make the Left swallow this too. When Bruening suggested that the ex-Crown Prince should be asked to nominate one of his sons, Hindenburg cut him short. To Hindenburg a monarchy backed by the workers and the Left was no monarchy at all.

The Memoirs reaffirm that Bruening was even more Rightish than usually assumed. When Hindenburg wanted him to drop Dietrich (Democrat), Stegerwald and Wirth (Centre), Curtius (People's Party), Treviranus and Schiele (Conservatives) as well as Puender (Centre) and to replace them by East Elbian Conservatives, Bruening reminded the President of his "achievements" as a Chancellor. Had he not reduced the power of Parliament to the status it had under Bismarck, and this, without breaking the constitution, and had he not provided the President with more power than even the Kaiser ever had? He promised to continue "developing" the constitution without breaking it. Then the road would be open for the re-establishment of the monarchy.

The game Bruening played with the Social Democrats was particularly frivolous. He used the Nazi danger as a kind of blackmail. He played down what he really thought about the Social Democrats and played up his good rela-

tions with Hilferding and Breitscheid. He appealed to their understanding, their care for the State, having failed in this with the Rightists. He reports how he addressed unemployed people in Weimar and found it "touching" that they wished to re-elect Hindenburg. He felt some slight shame when, at a rally in Stettin, he appealed for Hindenburg votes from the poorest of the poor who were sitting without coats in a cold hall. He promised that he would protect them against a breach of the constitution although he knew that Hindenburg would turn against them as soon as he was elected. When, in the course of the campaign, he intended to go to Koenigsberg, Hindenburg asked him not to hold the meeting because it would be attended by many Social Democrats and this might annoy his East Prussian friends.

Last but not least, his relationship with the Nazis. He had conferences with Gregor Strasser who preferred the Centre Party to the German Nationals as a partner. He also talked to Hitler and Goering, and promised them that he would lift the Reichswehr ban on members of the Nazi party if they voted for Hindenburg. He did not raise objections to Nazi governments in the Laender, and he even mentioned conditions for Hitler's chancellorship.

Hindenburg once remarked that for him as a Protestant East Prussian Conservative it was unbearable that a Catholic and man of the Centre Party should reap the fruits of a reparation settlement and of the legalisation on armament. When Bruening ultimately had to resign after having done his duty, the house of Hindenburg greeted his departure with the words "good luck, we got rid of the plebs". The man who wanted to turn Right had no friends on the Right. He had to rely on the Left which he disliked.

The book is full of references to intrigues, broken promises, acts of indiscretion and mutual spying (Bruening's telephone was tapped on Schleicher's orders). Some months after Hitler had come to power Bruening had to go underground. Then he went into exile where he preferred to stay in splendid isolation. He never uttered a word about where he had gone wrong and never asked himself how much he had contributed to the rise of Nazism by making the economy shrink.

The book also carries a few remarks about the Jews. He registers the large share of men of Jewish origin (unconsciously he stretches the term as far as the Nazis did) in all political groups and in economic planning and organisation, from the extreme Right to the extreme Left, from the League for the Fight against Bolshevism via Duesterberg and Kapp (according to Bruening the son of a Jewish mother) to the radicals of the Left. He does, however, not criticise this state of affairs. On the contrary, in his view the Jews, more than the other Germans, realised the lasting consequences of the war and were therefore, more passionate in fighting against the lethargy of a great part of the nation. Neither politically nor spiritually were they a unit, he says, and they fought each other fervently.

Notwithstanding their concept and bias, these Memoirs rank far above the superficial and insincere writings of so many other politicians. Bruening candidly admits the instances when he was insincere, and this is something. He draws an exciting picture of the last shameful period of the Weimar Republic and provides illuminating assessments of many of its leading personalities, e.g., Hindenburg father and son, Meissner, Schleicher, Hugenberg, Papen and also Schacht (of whom he says that he had confidence in his abilities but not in his character).

The book depicts a morass, a moral decay.

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* Heinrich Bruening: *Memoiren 1918-1934*. Deutsche Verlagsanstalt Stuttgart. 722 pp. DM 30.

H. W. Freyhan

LIVING UNDERGROUND

A Berlin Jew's Autobiography

A young German Jew, son of an Orthodox rabbi, living illegally in Berlin after his parents' deportation and ultimately escaping to freedom in 1944 in the uniform of the Hitler Youth—it sounds like the fictitious plot of one of the many war-time novels. Yet it is a true story, told in an autobiography, and though the author has chosen a pseudonym, the topographical and personal details testify only too well to its stark reality.

Joel Koenig wrote his memories* of the war years immediately after his safe arrival in Palestine. Much later, he added the chapters which cover the time from his birth till the outbreak of war.

If his report of the events from 1939 onwards, set down so shortly after his rescue, is bound to make the strongest and most spontaneous impact, the description of his earlier life and of his background is indispensable: only the survey of his whole childhood and youth makes evident how the net closed gradually over German Jewry in a sinister crescendo of horror.

The opening sentences, sensational and provocative, are a tense summing-up of all that follows:

"Als Hitler zum Reichskanzler ernannt wurde, marschierte ich zur Feier des Ereignisses in Reih und Glied durch abendliche Strassen, die lodernde Fackel in der Hand, ich, der Sohn eines Rabbiners. Zehn Jahre später streifte ich als Hitlerjunge verkleidet durch Berlin und Wien. Im Frühjahr 1944 erschreckte ich mit meiner Nazi-Maskerade jüdische Bürger in Budapest. Diese Situationen sind nicht miteinander zu vergleichen. Als ich am Fackelzug teilnahm, war ich elf Jahre alt. Eine verwirrende Welt verleitete meine kindliche Einfalt zu vielerlei Torheiten. Unter der Maske der Hitlerjugend war ich nicht mehr so ahnungslos. Ich vertauschte den Judenstern mit dem Hakenkreuz, um am Leben zu bleiben. Es gelang auch; doch die entwürdigende Maske brannte sich mir in die Seele ein."

A few pages later comes this apt comment on the peculiar dilemma of German Jewry: "Irgendwann zwischen November 1938 und

* Joel Koenig: *Den Netzen entronnen*. Vandenhoeck & Ruprecht, Göttingen. DM 19.80.

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London, W.C.2

Mai 1945 muss es wohl gewesen sein, dass ich mir abgewoehnte, 'wir Deutsche' zu sagen und stattdessen von 'den Deutschen' sprach. . . . Die Frage 'Wie war es möglich?' wird mich mein Lebtag nicht zur Ruhe kommen lassen. Sie trifft mich tiefer als jene Ueberlebenden anderer Länder, die von Deutschland nur Boeses erfahren haben."

Joel Koenig experiences this dilemma so clearly and acutely because of his Orthodox but non-Zionist upbringing. What he sees of Jewish life in his father's small congregations provokes in him early critical detachment, without, however, affecting his positive attitude towards Judaism itself, just as a few antisemitic incidents do not, at first, shake him in his outspoken German patriotism. The events of 1933, as witnessed by an immature boy, bring no immediate change, and the chapter "Im Kreuzfeuer zwischen Hitler, Herzl und Rathenau" (an appropriate heading!) presents a lively description of the ideological struggle within the Jewish community.

In 1937 Joel moves to Berlin to continue his schooling at the *Realgymnasium* of the Adass Jisroel. (Having taught there at the time, I can vouchsafe the accuracy with which conditions and personalities are described.) A few months after the outbreak of war, he begins his *Hachschara* at Steckelsdorf. By now, he has become a genuine Zionist. But this does not preclude his realistic awareness of the problems of kibbutz life.

In retrospect it is strange to learn that the German victories of 1940 raised among some Jews the hope that the régime, having achieved its ambitions, would now tune down the antisemitic persecution!

The opposite becomes evident only too soon. As the *chaverim* are faced with deportation, Joel flees to Berlin. Removing his yellow star, he begins his "illegal" existence. He witnesses his parents' deportation from their *Hansaviertel* flat:

The postman has delivered the mail. "Was für ein Brief ist das?" fragte Mutter erschrocken. Nach einigem Zoegern sagte Vater halblaut: 'Das sind die Listen.' (Deportees had to declare all their belongings on these lists.)

The parents' last-minute plans of escape are frustrated: a Gestapo official, not even lacking in courtesy, takes them to the assembly centre at the former *Levetzowstrasse* synagogue. . . .

With his brother and sister, Joel finds a hiding place at a non-Jewish shoemaker's flat. Here, the narrative affords a revealing glance into the day-to-day realities of such a situation. The host to whom they owe their life cannot conceal his human weaknesses. Tensions arise; the shoemaker's sons, visiting home during their leave from the army, discover the fugitives. Although shocked and completely devoid of sympathy, they refrain from betrayal, which would also endanger their father. But one of them tells the Jewish girl: "Man soll seinem Schicksal nicht zu entgehen suchen!"

Joel tries to avoid the ever-increasing risks by spending endless hours on the *Stadtbahn*, in a museum, at the Aquarium. To discourage Nazi officials from stopping him and checking on his non-existent papers of identification, he dresses like a member of the Hitler Youth, except for the actual emblem. Survival is the one and only thought. Let it be noted by those who dare to criticise the victims: "In dem Klima, in dem ich jahrelang gelebt hatte,

gedieh der Geist des Aufstands nicht. Uns beherrschte der Wille zum Ueberleben."

In the end, posing as an "Ayran" worker, he finds a wholly decent German employer to whom, after a heavy inner struggle, he reveals his secret. His instinct proves right; he has not made a fatal mistake. For the first time in years, he hears a German burst into a passionate condemnation of the régime. "Ich bebte vor Angst und Beglücktheit. Also gab es in Deutschland doch noch Männer! . . . Ich biss die Zähne zusammen, um den Tränen nicht nachzugeben."

The courageous German provides hospitality as well as contact with a few like-minded others who arrange Joel's trip to Vienna "zur Abwicklung kriegswichtiger Angelegenheiten".

"Ein Blick auf die Karte zeigt, dass die erste Hälfte meiner Reise in der Richtung Berlin-Auschwitz verlief. . . Dieselben Bahnmeister und Schrankenwärter taten Dienst fuer beiderlei Verkehr, bis die Schienen zum grössten deutschen Vernichtungslager fahrplanmaessig in Oberschlesien abzweigten. Wo trennten sich die Strecken voneinander. . . ? Die Verantwortlichen der Reichsbahndirektion wussten es, Auf sie konnte Hitler rechnen. . . . Mein Zug bog südwärts ab. . . . Auschwitz—der Name war mir noch unbekannt." For, as he says elsewhere: "Während des Krieges wussten wir von den Vernichtungslagern nichts."

From Vienna he reaches Budapest. But the relative safety of the Hungarian capital vanishes with the entry of German troops. Joel's brother, who had followed him, is caught and perishes. Joel himself is able to move on, to final shelter in Palestine.

I have quoted at some length from the book in an attempt to convey some impression of its significance and its message. I see little need for critical comment. The reader who has had a share in the author's experiences till 1938 or 1939 will find himself engaged to the utmost. And he is made to realise what came after he left. . . .

PRESIDENT OF LESSING-AKADEMIE

Dr. Max Plaut

Dr. Max Plaut (Hamburg) was elected president of the newly founded Lessing-Akademie in Wolfenbuettel. The object of the Academy is the promotion of research work on philosophical and religious history at the time of Lessing, who spent the last years of his life in Wolfenbuettel. The activities will include the collection of relevant documents and the publication of texts and bibliographies.

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Gabriele Tergit

BUECHER AUF WANDERSCHAFT

Er kam am 20. August 1939, nach einem Jahr Dachau und Buchenwald, in London an. Weiter nach Amerika war unmöglich, und wie alle hatte er "no permit to work, paid or unpaid". Sein einziger Besitz war Langenscheidts englisch-deutsches Lexikon. Dann kam die Internierung auf der Isle of Man und die Entlassung.

Das erste Geld verdiente er wie zahllose andre als Taubstummer hinter den Kulissen der riesigen marmornen Fütterungsanstalten von London. Er gab Eiscreme an die Kellner aus, andre fuhren Kaffeebohnen zu den Küchen, oder Brot, oder Butter oder Gemüse.

Eines Tages entdeckte er Foyles. Foyles war ein Glück für die Refugees. Auch unser Bücherfreund kam dort unter und wurde sofort Leiter der Abteilung für die seltenen Bücher. Er war restlos glücklich, denn Hobby und Beruf waren nun eins. Er bekam ausser seinem Gehalt noch 3 pence für jedes Pfund verkaufter Bücher (Preis nicht Gewicht). Er sagt, er hätte auch ohne Gehalt gearbeitet, nur um unter Büchern zu sein. Nach dem Krieg kündigte er. Natürlich ein Wiener Jude mit einem Kopf, der will selbstständig sein, obwohl ihm Foyles ein hohes Gehalt anbot. Er blieb aber Vertrauter des alten Foyles für dessen private Bücherkäufe.

Er machte sich mit einem Kapital von 80 Pfund selbstständig, auf die einfache Weise, mit der man in England eine G.m.b.H. gründete. Nach einem Umweg zog er in ein Haus, wie für Bücherfreund erfunden, ein Dickenshaus, eins der Häuser aus denen London bestand, bevor es gebombt wurde, und bevor man sich mit Schönheitsoperationen an ihm versündigte. Jede Etage ein Zimmer nach vorn, eins nach hinten und im wesentlichen eine Treppe. In diesem alten, so ungeheuer echten Londoner Hause entstand kein Antiquariat, keine Buchhandlung, es entstand

eine Institution der Londoner Immigration. Bücherfreund konnte uns einen grossen Teil der Bücher, die in Hitlerdeutschland oder anderswo geblieben waren, wieder verschaffen, wobei sich manches geliebte Buch von 1912 als arge Nieme erwies, mancher Bestseller als eine Schande.

Bei ihm konnten wir unsre Jugend zurückkaufen. Ich habe Velhagen und Klasings Monatshefte, auf die meine Eltern in meiner Backfischzeit abonniert waren, bei ihm bekommen. Es waren glückliche Stunden, als ich mir mit meinem gleichaltrigen Mann die Bilder der Theateraufführungen, der Kunstausstellungen, der neuen Bauten unserer Jugend ansehen konnte.

Zum Bücherfreund gelangten die Bibliotheken unserer bücherliebenden Gemeinschaft, die Bibliothek des grossen Talmudübersetzers Lazarus Goldschmidt, des Rechtsanwalts Alberg, des Bildhauers Benno Elkan, der Dr. Alice Salomon, die von Alexander Korda, von Mechthilde Lichnowsky, von Schönfeld-Wien, auch von Gundolf, dessen Bücher in einem Oxforder Lagerhaus auf dem Boden ausgebreitet waren und von denen der grösste Teil eingestampft wurde, da sich niemand in Oxford bereit fand, die Bücher auch nur abzuholen. Ein happy end war der Referenzbibliothek von Dr. Ernst Weil beschieden. Sie bekam eine Universitätsaufstellung in Kanada.

Es ist natürlich kein Zufall, dass Bücherfreund das erste grosse Geschäft mit den deutschen Kriegsgefangenen machen konnte. Sie durften nämlich deutsche Bücher kaufen. Astronomische Bestellungen gingen plötzlich ein, 560 Langenscheidt, 380 Duden. . . .

Was ist nicht alles durch Bücherfreunds Hände gegangen: Melchior Lechters "Indische Reise" auf Pergament mit Metall-einband, nicht zu heben für einen Menschen. Wer hätte geglaubt, dass der orthodoxe Lazarus Goldschmidt "Die Nibelungen" auf Pergament besass und ein fast mannshohes Werk über die Wartburg. Bücherfreund besitzt sogar zwei Bücher aus Hitlers Bibliothek, eins davon mit einer seitenlangen Widmung eines Obersturmbannführers.

Bibliotheken von Emigranten

Ein riesiges Lager deutscher Bücher war aus den mitgebrachten Bibliotheken deutscher Emigranten entstanden. Nun wanderten die Bücher in alle Welt, nach der Schweiz, nach U.S.A., nach Japan und nach Deutschland.

Nach sorgfältigen Katalogen, verführerisch, obwohl sie nur hektographiert sind, telegraphieren, telefonieren und schreiben die Buchwürmer aus aller Welt, manche Bücher werden von vielen gewünscht, 80% jedes Katalogs werden verkauft.

Wie sehr auch Bücher in dieser Inflationwelt Ware geworden sind, erzählt Bücherfreund. In dem Katalog eines Kollegen wurde ein Buch für £4 angeboten und nicht bestellt. In einem seiner späteren Kataloge wurde es durch einen Druckfehler mit £40 angezeigt.

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Einmal kam eine Dame vom Lande und bat, ihr ungefähr 250 Bücher zu verschaffen. Der Inhalt und die Grösse wären gleichgültig, doch müssten die Rücken rot sein, um zu den Vorhängen zu passen. Aber für Aestheten ist das nicht so komisch wie es klingt. In Raymond Mortimers märchenhaftem Haus in Islington ist die Kaminwand im Wohnzimmer mit hunderten von gleich beigefarbenen französischen paperbacks gefüllt, die auf den ersten Blick nur als wunderbar abgetönter Farbfleck wirken.

Bücherfreund kommt aus der soliden Wiener Buchhändlerfamilie Suschitzky. Für diese Solidität wurde die Familie, wie alle soliden Leute in diesen Jahren, bestraft. Die Nazis übernahmen ein schuldenfreies Geschäft mit einem Riesenlager, und bis heute hat die Familie keinen Pfennig Rückerstattung oder Schadensersatz bekommen.

Im Lebensbericht von Bücherfreund gibt es einen Satz, aus dem tausendjährige Tradition spricht: "Immer habe ich mein Geschäft so geführt, dass mein Vater, wäre er am Leben, sich meiner nicht zu schämen brauchte". So lange wir unserer Väter gern gedenken, wird die Tradition nicht abreißen, wird es Juden geben und ihre heile Welt.

Als das deutsche Volk 1945 von der "Stunde Null" sprach, wurde sehr schnell "aus der Distanzierung von dem Vorausgegangenen ein Hinausschleichen aus der deutschen Geschichte überhaupt", schrieb neulich ein Deutscher, der offenbar ahnte, dass dieser weit verbreitete Versuch der deutschen Jugend, sich geschichtslos zu fühlen, sehr schnell zum Ende eines deutschen Volks überhaupt führen kann.

Faszinierend wie hier bei Libris, beim Bücherfreund, Unmengen von Büchern gerettet wurden, die Deutschland zu verbrennen wünschte oder nicht mehr hat oder nicht mehr haben will, in denen das deutsche Leben einbalsamiert ist, immer wieder Bernstein, in dem eine Urschöpfung erhalten ist.

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RETURN TO AUSTRIA

The statistics and motivation of the return of Jews to Austria have been made the object of a study by Dr. Wilder-Okladek, published in 1969.*

The writing of the book was a difficult and uphill task, complicated by the manifold hurdles encountered. While the author acknowledges the imperfection of this, a "beginner's contribution", she is to be warmly congratulated on the efforts made by her to overcome first the inaccuracy and the partly contradictory nature of statistics available to her and then the obstacles arising from the inaccessibility to her of important statistics. In spite of all difficulties she succeeded in collecting ample statistical material. (What a pity that the important Table A/7 had been so badly mutilated by the printers.)

The puzzling problem of Jewish presence in, and of Jewish return to, Germany and Austria has exercised Jewish bodies and Jews since 1945. To many it appeared anomalous and abhorrent.

The attempt to unravel the various threads of motivation undertaken in the second half of the book suffers not only from the smallness of the sample survey, but also from the palpable limitation of the sample to employees who returned because of "pension rights . . . after a few more years of employment", and to self-employed persons of modest means. This arises from the nature of the very source at the author's disposal, namely the records of the Distribution Fund of the "Sammelstelle 'A'" (Collecting Agency 'A', the Austrian Successor Organisation to heirless and unclaimed Jewish property). Some groups were apparently not contacted or they may not have

been contactable. Thus a not inconsiderable number of members of the Austrian Socialist Party who were Jewish by origin felt it their duty to return after 1945 to activities in journalism, the law, in the nationalised enterprises, in the diplomatic service, and (to a much smaller extent than before 1934) also in party politics as such, although some in the latter group gained prominence indeed. True, most of them, continuing pre-war traditions of "Freidenkertum", did not register with the Jewish Community, and thus have no place in Austrian Jewish demographic statistics. Neither does it transpire from the "sample" whether Dr. Wilder-Okladek found contacts with members of the legal and medical professions and with industrialists who had returned, and with the "new" Austrian Jews, such as the sizeable number of Jews from Hungary and Roumania who came to Austria towards the end of the 'forties and the beginning of the 'fifties, and many of whom are well-to-do businessmen now.

The writer of this review had to visit Vienna on many occasions during the last 20 years. Belonging to the same age bracket as most of those who returned, and being moreover personally known to many of them, he experienced less difficulties than Dr. Wilder-Okladek in discovering the motives behind the return. He shares her "tentative conclusions" that they were a mixture of economic and sentimental reasons. Thus, a considerable number of lawyers returned to Austria (and to Germany) because of the desire to continue work in their profession which they could not exercise abroad; an additional incentive being in Austria, as distinct from Germany, the lack of any real compensation for loss of profession. Some physicians and surgeons of distinction returned because of the lure of work at some

of Vienna's famous hospitals. Industrialists came back to take charge of restituted enterprises. A few—like an outstanding man well known to the writer of these lines—returned because they felt they had to continue what they regarded as their work and purpose in life.

And then, combined with other motives, or as a motive *per se*, was the—astonishingly after what happened in 1938—emotion of *Heimatgefuehl*. Strange, because—as distinct from Germany—not at all encouraged by any invitations to return emanating from Austrian post-war Governments. A largely irrational, but for that matter no less real sentiment.

Curiously, as this writer gathered from many conversations in present-day Vienna, it was not the Austria of the inter-war years to which the elderly wanted to return. There was rather a hankering after the old image of Austro-Hungary which lingered and played a part in the psychology of Jews born not in Vienna but in Bohemia, Moravia, Hungary and in other parts of the defunct Monarchy.

Dr. Wilder-Okladek was less fortunate in her "Note on Restitution in Austria". It contains many inaccuracies and mistakes.

Will the Jewish community in Austria be able to continue? The return to Austria has slowed down during the 'sixties and in the natural course of things it will come to an end in a few years' time. Those who were young when they emigrated will hardly wish to return, and the number of births in Jewish families in Austria is pitifully small. The prospects of a continuation of Jewish life in Austria, even on the present small scale, look, *rebus sic stantibus*, bleak.

It is unknown to the reviewer, who has never met Dr. Wilder-Okladek, whether there exist any bonds of origin or marriage between her and Austrian Jewry, but her book is certainly not only the product of a searching mind but also of a warm and feeling heart.

C.K.

* F. Wilder-Okladek: *The Return Movement of Jews to Austria after the Second World War*. Martinus Nijhoff, The Hague, Hfl. 22.60.

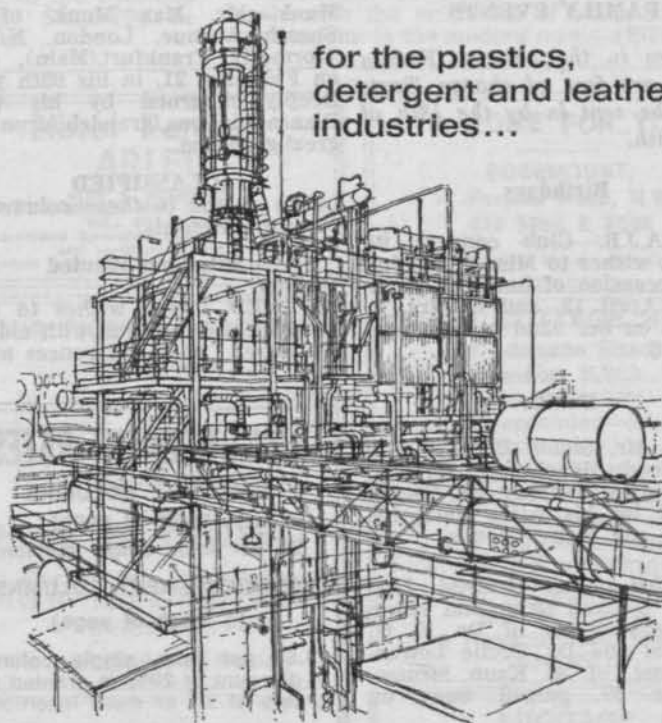
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Round and About

LORD HAILSHAM TO ADDRESS MEMORIAL MEETING April 18 at Cambridge Theatre

The principal guest speaker at this year's Meeting to Commemorate the Warsaw Ghetto Uprising and the Six Million Jewish Victims of Nazism will be The Rt. Hon. Lord Hailsham, Q.C., the Lord Chancellor, supported by Mr Michael Comay, the Israel Ambassador, with Lord Janner paying tribute on behalf of the sponsoring organisations. The meeting will be held on Sunday, April 18, at 3 p.m., at the Cambridge Theatre, Earlham Street, London, W.C.2. Admission is free. Reserved seats (stamped addressed envelope to be enclosed) may be obtained from the AJR or the World Jewish Congress, 55 New Cavendish Street, W.1.

As our readers know, the annual memorial meetings are a joint venture of all major Jewish organisations, including the AJR. The meetings serve a twofold purpose: to keep alive the memory of our loved ones who perished, and to link the commemoration of the past with an assessment of the tasks incumbent on present-day Jewry. It is therefore earnestly hoped that the audience of the function will include many members and friends of the AJR.

CHAIRMAN OF ASIA COMMITTEE

Mr. Edmund de Rothschild has been appointed chairman of the Asia Committee of the British National Export Council, with effect from April 1. He succeeds Mr. Michael Montague who has headed the Committee since 1966.

Mr. de Rothschild, chairman of Tokyo Capital Holdings NV, an offshore fund investing in Japanese securities, joined the Asia committee last year.

15th BIRTHDAY OF AJR CLUB

Though, due to the postal strike, no personal invitations could be sent out, more than 300 guests attended the Bring-and-Buy Sale at Hannah Karminski House on February 21, to celebrate the 15th birthday of the AJR Club. Buying was brisk, and the 28 salesladies, all members of the Club, were happy to raise proceeds of a total of £361, which will be divided between the Gertrud Schachne Fund and the Ahava Children's Home. The other devoted helpers had a busy time serving the crowd with afternoon tea and supper. Mrs. M. Jacoby, Chairman of the AJR Club, in poetic form thanked the donors and all the helping hands who had contributed to the excellent success of the function.

EL AL OPENS CATERING CENTRE AT HEATHROW

El Al's new £100,000 catering centre, built to meet the needs of the airline's first Jumbo jet passengers, was formally opened and consecrated at Heathrow Airport. News that El Al would be putting two Boeing 747B jets into service on the Tel-Aviv-London-New York route was given by El Al first vice-president B. Davidai to 150 invited guests. The Israeli ambassador, Michael Comay who was a guest of honour with Mrs. Comay, expressed the pride which, he said, every Israeli felt in their national airline. A mezuza was affixed to the doorpost of the new building by Chief Rabbi Dr. I. Jakobovits. Others present included the Haham, Rabbi Dr. S. Gaon; Alderman Michael Fidler, MP, president of the Board of Deputies, and Mr. M. Turel, director of El Al in Britain.

PROFESSORSHIP FOR ALEXANDER GOEHR

Alexander Goehr, the composer and conductor, has been appointed West Riding Professor and head of the music department at Leeds University. He is 39 years of age and came to Britain from Nazi Germany as a child. He studied at the Royal College of Music, in Manchester and at the Paris Conservatoire.

JEWRY IN THE EAST JEWS IN KREMLIN SIT-IN

Exit visas to Israel were given early in March to a group of Soviet Jews who had staged unprecedented "sit-ins" in the reception room of the secretary to the President of the Soviet Union. They had applied for permission to emigrate a long time ago, but encouraged by the world-wide campaign on behalf of Soviet Jewry and by the Brussels Conference, they decided to take their complaint of delays in issuing exit visas to the highest Government quarters.

FILM PRODUCER CHARGED

Moisei Kalik, a Soviet-Jewish film producer, who put his name to a letter signed by 82 other Soviet Jews, asking to be allowed to emigrate to Israel, has been arrested and charged with "private profiteering". His flat was searched and some of his property seized before he was charged. Mr. Kalik, who is 44, lives in Moscow with his wife, daughter and son.

PRAGUE DROPS FEE DEMAND

Czechoslovak lawyers appointed to defend refugees in the West who refuse to return to face charges of illegally staying abroad have been instructed not to send them any more letters demanding legal fees.

Dr Gustav Husak, leader of the Czechoslovak Communist Party, said recently that neither he nor Premier Lubomir Strougal knew of this practice which was being stopped. Complaints of this practice described as blackmail were voiced in the West after it was first reported in the Jewish Chronicle.

A leader of the Czechoslovak Jews in London points out that Dr Husak's statement does not mention the pressure being brought to bear on refugees' relatives still living in Czechoslovakia. The pressure includes demands for payment of legal defence fees for court proceedings held in the refugees' absence, backed up by threats of dismissal and loss of pension rights.

FAMILY EVENTS

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

Birthdays

The A.J.R. Club conveys its warmest wishes to Miss F. Gordon on the occasion of her 75th birthday on April 12, and to Mrs. C. Freyhan on her 92nd birthday, on March 16.

Deaths

Berney.—Mr. Simon Berney, of 3 Adria Road, Manchester, 20, died peacefully on January 15. Deeply mourned by his wife, Mela, his relatives and many friends.

Loewenthal.—Miss Gertrud Loewenthal, beloved sister and sister-in-law respectively of Dr. E. G. Lowenthal and Dr. Cécile Lowenthal-Hensel, of 33 Kaun Strasse, 1 Berlin 37, passed away on March 8.

Metzger.—Mrs. Bertha Metzger passed away on February 24, only three weeks after the death of her beloved husband. Deeply mourned by her daughter and son-in-law, Ilse and George Mann, and grandchildren.

Munk.—Mr. Max Munk, of 21 Sneath Avenue, London, N.W.11 (formerly Frankfurt/Main), died on February 21, in his 85th year. Deeply mourned by his wife, Bianca, his sons, grandchildren and great-grandson.

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MISSING PERSONS

Personal Enquiries

Hoenigsberg.—Miss Rose Hoenigsberg, aged about 79 (formerly Hamburg), came to England in 1939 and worked at Technicolour Film Productions. Last known place of residence, Hounslow, Middlesex. Sought by Mrs. A. Loewinstein, Ben Dor St. 13, Jerusalem, Israel.

AJR Enquiries

Rand.—M. S. Rand, last known address, 28 Norfolk Close, London, N.2.

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NEWS FROM GERMANY

IN MEMORIAM

BONN PARLIAMENTARIANS' CALL TO ARABS

Telegrams urging an end to discrimination against Jews in Iraq, Syria and Egypt have been sent to the respective leaders of these countries by three West German M.P.s, Dr Franz Josef Bach (Christian Democrat), Martin Hirsch (Social Democrat), William Borm (Free Democrat) and Dr. Heinrich Grueber, the 79-year-old former dean of the Evangelical Church in West Berlin, who risked his life to save Jews during the Nazi régime. They also emphasised that the Arabs must accord equal treatment to Jews and allow them to emigrate if they wished, in accordance with the Universal Declaration of Human Rights.

NEO-NAZI GROUP SMASHED

An armed group of West German neo-Nazis was smashed by the police in Bonn. Twelve people were taken into temporary custody and an arrest warrant was later issued against one of them, Bernd Hengst, aged 25. Most members of the group, aged between 30 and 40, were reported to be or to have been members of the extreme Right-wing National Democratic Party. During a search of their homes the police seized firearms and other weapons as well as Nazi literature, including a volume of "Der Sturmer," and Nazi emblems. Evidence was found of the group's plans for armed attacks on political personalities and public property.

MENGELE REWARD CLAIMED

A South African has entered a claim for the £20,000 reward offered by the Haifa Documentation Centre on the Nazi Holocaust for information leading to the capture of Josef Mengele, the Auschwitz concentration camp doctor wanted for wartime crimes. Dr. Tuvia Friedman, director of the Centre, announced early in February that a South African had written to him saying that he was in correspondence with Mengele and that, if he received the reward, he was willing to disclose Mengele's whereabouts and to identify him in a court of law.

SHADOWS OF THE PAST

Children's Exchange Foiled

The West German newspaper Bild am Sonntag recently published a report on a barter exchange agreed to by S.S. Chief Heinrich Himmler which would have saved the lives of 1,200 Jewish children from the Bialystock ghetto during the war. The ex-Mufti of Jerusalem, Haj Amin el-Husseini, prevented this exchange and the children were sent to the Auschwitz gas chambers. The intervention of the pro-Nazi Husseini who lived in Germany during the war, was supported by S.S. leaders, because they feared that the children would reveal the atrocities they had seen. The children were to have been exchanged for German prisoners-of-war held by the Allies. The newspaper stated that documents found recently showed that the exchange had been proposed by the Argentine and Swiss Red Cross.

The West German office for the investigation of Nazi crimes at Ludwigsburg said the inquiry into the affair was a difficult one and many details as to why the plan had failed were still not clear.

HONOUR FOR ANTI-NAZI

The Service Cross of the West German Order of Merit has been awarded to Mrs. Elisabeth Landmann, 82, a Christian German woman now living in the U.S.A., for risking her life to help 62 Jewish children to escape to England from Nazi Germany during 1938 and 1939.

EXHIBITION IN BERLIN

Works by Gert H. Wollheim

Under the auspices of the Berlin Senate, an exhibition of works by the painter Gert H. Wollheim (New York) was held recently in Berlin. The artist was present at the opening ceremony. Wollheim, who was born in Dresden in 1894, studied in Weimar and, in 1920, settled in Düsseldorf, where he was associated with the "Gruppe Ey" and the "Junges Rheinland". From 1925 to 1933 he lived in Berlin. He emigrated to France, where he spent some time during the war in Gurs internment camp. Scenes of the camp life are described in several of the exhibits. He escaped to the Pyrenees and returned to Paris in 1945. Since 1947 he has lived in the United States.

JULIE BRAUN-VOGELSTEIN

Dr. Julie Braun-Vogelstein died in New York at the age of 88. She was an extraordinary, highly cultured and widely versed personality and retained her vitality up to the end. Her original subjects were history of art and archaeology, which she studied as one of the first university women in Germany.

During the last years of her life she wrote and re-edited no less than three books. One of them, her autobiography, "Was niemals stirbt" (Stuttgart, 1966) was published under the auspices of the Leo Baeck Institute. It recaptures the life in her parents' house at the turn of the century, her experiences in the world of art and her encounters with a variety of outstanding personalities. In 1969 she re-edited the well-known "Tagebücher eines Frühvollendeten" by Otto Braun, her husband's highly gifted son of his first marriage, who fell in the First World War in 1918. She also published an enlarged new edition of her biography of her husband, the social politician, Heinrich Braun (1854-1927).

Julie Braun was the daughter of the Stettin Rabbi Heinemann Vogelstein, and the sister of the Breslau Rabbi Dr. Hermann Vogelstein (died 1942 in New York), the industrialist Ludwig Vogelstein (New York, 1934), and the banker Theodor Vogelstein (Paris, 1957). Hers was an open, forward-looking mind but at the same time she also remained deeply rooted in her family. She was one of the oldest supporters of the New York Leo Baeck Institute and an active member of its Board.—(EGL)

PAUL ZUCKER

The architect, Dr. Paul Zucker, died in New York at the age of 82. In Berlin, where he lived prior to his emigration, he was well known not only by his achievements as the architect of private houses, factories and office buildings but also as a lecturer, especially at the Lessing-Hochschule. He went to the United States in 1937, where he first held an appointment as a lecturer at the New School for Social Research and later became a professor at several technical colleges. Dr. Zucker also had several books to his credit. His last work, "Fascination of Decay" (published 1970), deals with the aesthetics of ruins and their impressions on the modern man.—(EGL)

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FROM THE ISRAELI SCENE

VIENNA CONVERSIONS PUT IN DOUBT

Bowing to ultra-Orthodox pressures, Israel's Chief Rabbinate Council has refused to give blanket approval to "quickie" conversions performed in Vienna. It has ordered local batei din to conduct their own investigations into each of the 54 conversions of the non-Jewish spouses of East European Jews emigrating to Israel, carried out in Vienna.

On the basis of reports said to have been supplied by Israeli rabbis who investigated the Vienna procedures, the Council declared that there were "elements requiring clarification" in these conversions.

The indications are that the Israeli rabbinate will insist on conducting all future conversions of non-Jewish immigrant spouses from Eastern Europe. Measures for simplifying these and speeding them up—within the terms of the halacha—are to be reviewed by the Chief Rabbinate.

An Israeli inter-Ministerial committee is being established to deal with the problem of mixed marriages among new immigrant families.

BUDGET FORECAST

Defence and Repayment of debts represent 60 per cent of Israel's State Budget for the coming fiscal year. All taxes and compulsory loans will cover only this part of budgetary expenditures, requiring Israel to find all the rest of her national financing from other sources.

YOUTHFUL U.K. SETTLERS

Dr. Shim Varod, national chairman of the British Settlers' Association (Hitachdut Olei Britannia) stated at his organisation's conference in Tel Aviv at the end of February that about two-thirds of the 4,000 British immigrants who arrived in Israel during the past two years were under 30. New measures included the provision of mortgages rather than housing, to give settlers a "personal choice" of home.

Immigrants made up 20 per cent of the engineers in Israel. Without them it was doubtful whether the country could have developed electronic and other industries.

WEST GERMAN VISITORS

One hundred thousand West Germans have visited Israel since her establishment in 1948. In 1969 alone a total of 18,000 toured the Jewish State.

LORD SAMUEL IN LIBEL ACTION

Lord Samuel, Mr. Ted Lurie, editor of the Jerusalem Post and the Keter Publishing House are accused of criminal libel in a suit filed in the Jerusalem district court on March 1 in connection with Lord Samuel's book "A Lifetime in Jerusalem".

The complaint concerns a passage in the book which allegedly states that a group known as the "Brith Habirionim" planned to murder Edwin (now Lord) Samuel and the late Dr. Haim Arlosoroff and Dr. Judah Magnes.

Mr. Zvi Rosenblatt submitted the complaint. In 1933 he was accused together with two other men of murdering Dr. Arlosoroff, then director of the Jewish Agency's political department.

Two other men also signed the complaint—Mr. Yaacov Orenstein, who is a member of the editorial board of Davar, the Labour Federation (Histadrut) daily, and Mr. Haim Dviri, who was one of the leaders of the Brith Habirionim.

Mr. Zvi Rosenblatt and his comrades were all acquitted of charges levelled against them at the time. The pleading says that murder was exploited by various elements among Jews in Palestine to spread a blood libel against Mr. Rosenblatt and his friends.

DELINQUENCY INVESTIGATED

Urgent consultations in an effort to deal with the rising problem of juvenile delinquency in Jerusalem have taken place between Mrs. Golda Meir, Israeli Premier; Mr. Shlomo Hillel, Police Minister; Mr. Teddy Kollek, Mayor of Jerusalem and Mr. Pinhas Koppel, the police chief.

TEL AVIV POLLUTED

Visible atmospheric pollution is worse in Tel Aviv than in Los Angeles, according to Mr. Robert Chass, one of the world's leading experts on pollution problems. Mr. Chass who was invited to Israel from America by the Health Ministry, said that the worst causes of pollution in Israel were cars, especially those with diesel engines; the Nesher cement works, the oil refineries in Haifa and the new industrial complex at Ashdod.

RECOGNITION FOR BAHAI SECT

Israel's 200-member Bahai community has been given official status as a recognised religion by the Israeli Government. Although the community there is only small, Haifa is the world centre of the faith and Acre the burial place of its founder. There are some 3,000,000 Bahais in the world, most of them living in the USA and a large number in Iran.

BIRTHDAY TRIBUTES

DR. HERBERT WEICHMANN 75

Professor Dr. Herbert Weichmann, First Mayor of the Free City of Hamburg, celebrated his 75th birthday on February 23. Born in Landsberg (Upper Silesia), he was a high civil servant under the Weimar Republic and, with the rank of a Ministerialrat, Personal Secretary to the Prussian Prime Minister, Otto Braun. As a Jew and Social Democrat, he had to leave Germany in 1933 and emigrated to France and, later, to the United States. At the request of his friend Max Brauer, the former Mayor of Hamburg, he returned to Germany in 1948 and was appointed President of the Hamburg Rechnungshof. He also became Professor of Administration Law at Hamburg University. In 1965, Professor Weichmann was elected First Mayor of Hamburg, an office from which he intends to retire this year. By his manifold and effective public activities Dr. Weichmann has become a widely recognised leading personality in post-war Germany. At the same time, many of his writings and speeches testify to his awareness of the specific problems of contemporary Jewry and to his unreserved identification with his community of origin.

MR. PAUL BLUMENFELD 70

The 'cellist, Mr. Paul Blumenfeld, will celebrate his 70th birthday on April 12. In Berlin, where he lived prior to his emigration, he was, until 1933, a member of the Bruinier Quartet and, later, of the Mendelssohn Trio of the Jewish Kulturbund. During the war years, he joined the Polish Quartet in London. After the end of hostilities he held, for many years, appointments with the Sadler's Wells Opera orchestra, and later with the orchestra of the Rambert Ballet. He is now active as a coach and continues playing chamber music in various ensembles.

To many of our friends Paul Blumenfeld is particularly well known by his part in the Trio performances rendered together with Max Streat and Kurt Passer. These concerts have been a constant enjoyment to the members of the AJR Club and to the residents of the Old Age Homes. Their artistic value is enhanced by his deeply rooted loyalty to his community of origin, which also manifests itself in his long-standing membership with the AJR and the Leo Baeck Lodge. The birthday serves as a happy opportunity of thanking Paul Blumenfeld for the services he has rendered to his fellow refugees as an accomplished musician, and of wishing him many years to come of undiminished vigour and youthfulness.

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