

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Margot Pottlitzer

CIVILISATION IN EXILE

The Story of the "Aufbau"

During the war every copy of the *Aufbau* that reached this country was shared and avidly read by a great many people who often met regularly to discuss and exchange the latest edition. The reason was obvious: the paper brought news from a world from which refugees over here were completely cut off. Before the United States entered the war, people kept on arriving there often after long and hazardous journeys from Germany and other war-bound countries. They brought with them precious information about individuals and about events at which we on this side of the Atlantic could only guess, and sooner or later this information together with the descriptions of their own ordeals, found its way into the columns of the *Aufbau*. This source dried up, of course, when America entered the war. From then onwards, it was mainly news from and about refugees in America for which it was important to read the paper—not only family news on the advertisement pages about marriages, births and deaths, the latter increasing as time went on, but also news about the progress and achievements of men and women whose names had once been household words to most of us, writers, artists, scientists and others who were rebuilding their lives in the New World. After 1945 the *Aufbau* was the obvious place for survivors of concentration camps and people who had spent the war years in hiding, to try and trace relatives and friends with whom they were no longer in contact. There must be countless men and women who owe their reunion with their families to this one feature of the *Aufbau*.

Important though it was, it was by no means the most important one, nor was it the one for which the paper was established in the first place. A book has just been published by Kiepenheuer & Witsch in Cologne in conjunction with the New York Overlook Press which takes stock of the enormous impact the *Aufbau* has had over the years.* It started life as a humble 12-page news-sheet distributed free of charge to members of the *German Jewish Club* in New York which had been founded by Jewish immigrants long before 1933. When after the Nazi advent to power increasing numbers of emigrants from Germany reached the country, they were glad to find a ready-made centre for exchanges of ideas, advice and social activities. The Club then acquired a new identity, expressed in its new name *New World Club*, and the news-sheet was hopefully and defiantly called *Aufbau-Reconstruction*.

* *Aufbau Reconstruction. Dokumente einer Kultur im Exil.* Herausgegeben von Will Schaber. Mit einem Geleitwort von Hans Steinitz. The Overlook Press, New York, and Kiepenheuer & Witsch Köln, 1972. DM 28.

The first of the new arrivals were to a great extent men and women who had occupied prominent positions in German public life and whose career and personal safety had been immediately at risk when the Nazis came to power. By the same token, they were articulate people, intent on telling an ignorant world what was actually happening, but, alas, that did not necessarily mean that they were articulate in English. Politicians, writers, journalists, actors suddenly found themselves deprived of the tools of their trade. Until 1939 there was only the news-sheet to satisfy their need for self-expression and as time went on, the need of more and more newcomers for information, but even then this rather improvised publication reached a far wider public than that provided by club members. In 1936 already it became a regular paper with a permanent staff and with subscribers and advertisers to ensure its continued existence, but not until 1939 did it become the *Aufbau* as we all know it. In April of that year, Dr Manfred George became its editor and he was to continue in that position until his death in 1966 when he was succeeded by his assistant for many years Hans Steinitz. Manfred George was a highly experienced and gifted journalist who had edited a number of Ullstein papers in Berlin and who had befriended and encouraged pioneering young writers. When he took over the direction of the paper, he was determined to maintain a tradition that was in danger of being lost forever. His was a unique chance: Only in that place—i.e. in New York, not even elsewhere in the United States—and at that moment in time was it possible to assemble a wealth of outstanding talent for the creation of a paper for which an equally unique ready-made public constantly growing, was eagerly waiting.

It could only have happened in America, a country of immigrants where it was considered natural that new citizens should continue to speak their native language, at least among themselves, and retain many of their social and cultural peculiarities. It could certainly not have happened over here. This country has a long tradition of granting asylum to the persecuted, but it has always expected them either to adapt themselves and to conform or to go back where they came from when persecution ended. (Refugees over here have all heard this phrase at one time or another, most of the time prompted by a total lack of understanding rather than by unkindness or antagonism.) We all knew from the start that we should have to come to terms with the

THREE TRAGEDIES

When this issue appears, the disaster at the Munich Olympics is still fresh in our minds. The whole civilised world is united in feelings of horror at the outrageous crime committed by Palestinian terrorists. The event has left its stain on one of the few remaining international ventures where people of different nations, convictions, colours and creeds peacefully gathered to manifest the unity of mankind. The wounds inflicted have left their mark on the whole Jewish people. We feel united in our sense of grief with the State of Israel and with the families of the victims. The Chairman and Vice-Chairman of the AJR, Mr. A. S. Dresel and Mr. W. M. Behr, O.B.E., have called on the Israeli Embassy in London to sign the book of condolence. The "Jewish Chronicle" has opened a fund for the benefit of the dependants-in-need of the Israeli and German victims. Contributions should be sent to 25 Furnival Street, London, EC4A 1JT. The German Federal Government transmitted to the Israeli authorities a donation of 3.2 million DM for the families of the victims.

The blow of the Munich tragedy was preceded by the news about the recently introduced "head tax" to be imposed on Soviet Jews who wish to emigrate. It is only with greatest reluctance that we draw parallels with a past experience in our own lives, for we realise only too well that but for the heroic deeds of the Red Army our fate might have taken a different turn, and we also know that it would be most unjustified and inappropriate to compare the fiendish policy of the Nazi régime with any political system of the day. Yet the fact remains that we, too, had to pay a tax, the *Reichsfluchtsteuer*, before we were permitted to leave the country. Paradoxically, the Soviet Ordinance goes even beyond the German regulations, because it bases its demands not on the assets of the applicants but calls for payments which are entirely beyond their reach. The AJR is actively associated with all efforts aiming at the removal of this new additional plight of Soviet Jewry and has also written a letter of protest to the Soviet Embassy in London.

Outside the Jewish fold, we now witness the expulsion of the Ugandan Asians. The fact that people of good will in this country and abroad try their best to alleviate the lot of these new migrants must not be interpreted as an acceptance of the policy which is at the root of their plight. Having once been the victims of racial discrimination we have added reason to endorse the protests lodged against the measures of the present Ugandan Government. At the same time, we cannot forget that, 33 years ago, most of us also arrived in this country without means, having to leave behind almost all our belongings. The AJR therefore got in touch with the Uganda Resettlement Board immediately after its inception and put its services at their disposal. As soon as a machinery for voluntary relief, financial and otherwise, has been established, we shall inform our members and, judging from several offers already received, we are sure that they will be only too ready to help.

Continued on page 2, column 1

CIVILISATION IN EXILE

Continued from page 1

English language, and it would not have occurred to anyone to publish an independent German-language newspaper or to hold public meetings where German was the main language. Though performances of the *Kulturband*, the *Laternald* and the *Blue Danube Club* were eagerly attended by nostalgic audiences, there was neither a continuous link with the cultural past, nor a generally felt demand for it.

In America this demand certainly existed, and the *Aufbau* was both its instrument and its result. Manfred George based his editorial policy on three premises: loyalty of the refugees to their new country, to their Jewish identity and to their German linguistic and cultural traditions. For the implementation of this policy he could draw on a virtually inexhaustible fund of brilliant and well-known if not famous contributors. New York had reaped the harvest of Berlin and Vienna: Famous authors, many of them non-Jewish opponents of the National Socialists like Thomas Mann, Fritz von Unruh and Oskar Maria Graf, and journalists who for many years had written glittering and well-informed articles for the German and Austrian press, gladly wrote once more for an ever widening circle of readers who were able to appreciate their every subtlety of thought and language. Their past experience had also led them to expect that their voice would be listened to in high places, and they had no doubt that this would happen again. They had none of the reticence which prevented refugees in England from trying to influence public opinion on anything not directly connected with their immediate problems. We here felt that we were on probation for the duration of the war, while they were determined to play their part in public life as they had always done. Once they had taken out their first papers, they were on the way to becoming citizens with a citizen's rights and duties—we did not know whether and when we should be naturalised.

The essays contained in the present volume have certainly survived the day for which they were written; they mirror attitudes and opinions on many events that have touched their public's life during the war and post-war years, but they also include informed discussions of topics that were of general and universal interest. Future historians will have to refer to them as an indispensable source of information that is available in no other place. During the war the special relation of the *Aufbau* to its readers often had spectacular results: correspondents wrote from South America to report on the unsuspected presence or Japanese spies, and forced labourers in Africa smuggled out news about the construction of a secret Trans-Sahara railway. An appeal for maps and documentation about industrial installations in Germany for use by the troops during and after the war, met with an overwhelming response.

Soon after VE-day 1945, Manfred George wrote a leader in which he discussed the shape future relations with Germany should take:

"We believe that the world will behave more wisely than the Nazis have done. It knows that hatred can never be the basis for the kind of future we all want to build. Firmness and justice are the only safe fundaments for a democratic world. . . . Firmness, justice and a measure of suspicion. We shall not have to prove to the

Germans that they can trust us—it is up to them to demonstrate that it is their earnest desire to work together with all other nations in the future. . . . It is most important for them to find a form of freedom which recognises the human rights of other nations so that one day their own rights will be restored to them. Until that day the world will have to act as a watchdog, but it will be only too glad when the day comes when there is no longer any need to do so".

True to its proclaimed policy the *Aufbau* established contacts with the new Germany. It published comments on current topics from writers on both sides of the Atlantic, it played an important part in the preparation and discussion of the restitution laws and their implementation by the courts, it discussed the prosecution of war-criminals and maintained that there should not be any time limit to it. One of the participants in this discussion was the German Ambassador, Knappstein, who contributed a long essay *Mass murder must not come under the Statute of Limitation*.

It goes without saying that the *Aufbau*, though not a Zionist paper, took a close interest in the State of Israel. In 1948, it collected money for an ambulance to be presented to the town of Tel Aviv and it gravely welcomed the setting up of the State. After the Six-Day War Hans Steinitz warned his readers that "shattered Egyptian bombers and burnt-out Russian-made tanks do not guarantee the peaceful future of Israel. . . . It would be irrational to speak of peace today. . . . However, it must be borne in mind that the great victories which changed the face of the world have been won at the conference table rather than on the battlefield". It is impossible to mention more than just a few items, taken at random from the wealth of material collected in the book. Every reader will find something of particular interest, and the volume should appeal to the specialist as well as to the general reader. In an attempt to explain the story of the *Aufbau*, Hans Steinitz sums it all up:

"Logic does not apply here. *Aufbau* is an American paper, and yet it is written in German and deals in great detail with German topics. *Aufbau* is a New York local paper, and yet it has faithful readers in 45 countries all over the world. *Aufbau* is a Jewish paper, and yet it is read by countless non-Jews and has a great many non-Jewish staff-members and contributors. *Aufbau* is the voice of a group which was torn by force from its German cultural

background, and yet it remains faithful to German language, literature, culture and traditions. In spite of the fact that it is not a Zionist paper, it takes a passionate interest in the well-being of the State of Israel. It might be a reasonable assumption that after 36 years it was the paper of a generation that is slowly dying out, and yet week after week it is eagerly read by innumerable members of the succeeding generation. It is impossible rationally to account for these contradictions. The answer may well be that the right word addressed at the right time to the right audience has created its own strength and its own laws".

Will this assessment stand the test of time? It is difficult to say. It may be true in the special climate of American life at the present moment and it may remain true there for some time to come. I am afraid it is not true in this country where the younger generation hardly ever takes an interest in German language and traditions. Our circumstances have been too different. Perhaps we have been too close to the events so brilliantly described and discussed in the *Aufbau* from a distance which makes for detachments. While we may have frequent contacts with the world and the cultural scene which we once left behind, we realise that the past is dead. Why this should be so and why our experiences over here and in consequence our attitude to the cultural past should so widely differ from that of our contemporaries in the United States will perhaps become clearer when the history of Jewish refugees in this country comes to be written. In the meantime, and for a long time to come, the documents of a lost tradition will have to be consulted whenever the history of the past 40 years is explored.

NACHPRUEFUNG VON VERSICHERUNGSBESCHIEDEN

In einer Entscheidung des Bundessozialgerichts—5 R J 63/70—vom 23.3.1972 heisst es:

"Dem Versicherungsträger obliegt die Pflicht, den Versicherten versicherungsrechtlich zu betreuen. Der Versicherungsträger hat ein so erhebliches Uebergewicht bei der Anwendung sozialversicherungsrechtlicher Vorschriften gegenüber dem Versicherten, dem es bei dieser schwierigen Materie nur im beschränkten Umfange möglich ist, dieses Recht richtig zu erfassen und anzuwenden, dass die Hauptlast der richtigen Anwendung dieser Vorschriften bei dem Versicherungsträger liegt."

Leider kommen aber auch bei den Bescheiden, die von der Bundesversicherungsanstalt für Angestellte und von den Landesversicherungsanstalten erlassen werden, Fehler und Irrtümer vor, Es ist deshalb zweckmässig, diese Bescheide überprüfen zu lassen.

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HOME NEWS **ANGLO-JUDAICA**

COMMONS BILL ON PLO

A first attempt was made at legislation to prevent the Palestine Liberation Organisation setting up an office in London when Mr. Ronald Bray, MP, submitted to Parliament a Bill to proscribe certain organisations and persons. The Bill received a formal first reading but there is no chance of it becoming law. Mr Bray's action was aimed at impressing on the Government the seriousness with which back-benchers view the possibility of the opening of the PLO office.

British embassies have received protests from the Jewish communities in Argentina, Mexico and Brazil against the plans of the PLO to open the office in London.

AID TO UGANDA ASIANS

Contacts with Jewish Organisations

Senior officials of the Board of Deputies and Mr. Praful Patel, secretary of the All-Party Committee of U.K. Citizenship, have discussed the resettlement of Ugandan Asians in Britain. Mr. Patel stated that they wanted some expertise on the problems, particularly with regard to social welfare and accommodation of the homeless, and the Board had been most helpful. An equivalent organisation to the Board is planned by Britain's 500,000-strong Hindu community, and it is also hoped to establish a Hindu defence body on the lines of that run by the Deputies.

Statement by Dr. Nahum Goldmann

In the name of the World Jewish Congress, Dr. Nahum Goldmann issued the following statement: "Jews all over the world will have a feeling of sympathy and compassion for the Asian minority in Uganda in its present plight. The Jewish concern at this tragedy is but part of the general reaction of men of goodwill the world over. Indeed, a large section of public opinion in the world has strongly protested against the most deplorable manifestation of racial discrimination in Uganda.

"The Jewish people which has so often in the past experienced similar, and worse, persecution, including slanderous accusations and mass expulsions, is particularly aware of the need for speedy and effective support for the Uganda Asians by the international community. Failure to act immediately may well result in suffering on a major scale. Jewish experience in recent times, in the Nazi era and afterwards, should serve as a reminder for the need to treat the plight of victims of discrimination as a matter of both great importance and great urgency. Jews will gladly and willingly associate themselves with efforts that will be undertaken in this respect."

CLUB DISCRIMINATION

East Ham South Conservative Club is appealing in the House of Lords against a ruling on the question of the admission of Jews, among others, to private clubs. Lord Denning, Master of the Rolls, ruled that the club's membership was an "impersonal one" and therefore comprised "a section of the public".

Unless the East Ham appeal succeeds, Lord Denning's judgment implies that a golf club which refuses to accept Jews as members can be prosecuted on the ground that it is a public, and not a private club.

A golf club in Lytham St. Annes has been censured by the Race Relations Board for allegedly discriminating against a Jew who applied to join. The club's secretary denied that there was anything in the rules which prohibited Jewish members, but he declined to state whether the club had any.

BELFAST COMMUNITY FEAR

Most of the 1,100-strong Jewish community in Belfast live in constant fear of losing their lives or their homes. In the city centre their shops and offices are under constant attack, with many in ruins. As citizens of Northern Ireland, they face the same dangers and horrors as their Catholic and Protestant friends and neighbours.

The area in which they live around the Antrim Road, within two miles of the war-torn city centre, was relatively quiet until Bloody Friday, when a local shopping parade was blown to pieces and several people killed. To date, Jewish casualties have been only in property, but this is sheer chance. In the past 18 months 13 families have emigrated to Israel, Australia, Canada or England.

LEGAL APPOINTMENTS

Mr. Charles Lawson, Q.C., Recorder of Gloucester until January, has been appointed a judge on the South-Eastern Crown Court circuit. He is a member of the Westminster Synagogue and of the Association of Jewish Ex-Servicemen and Women.

Forty-three-year-old Dr Gerland Henry Gordon, professor of Scots Law at Edinburgh University, has been appointed a Queen's Counsel. Glasgow-born Professor Gordon has headed the department of criminal law and criminology at Edinburgh since 1965 and was elected dean of the law faculty in 1970. A Hebrew scholar, he is actively identified with the local community.

DIABETIC AWARD

Mr. Alan D. N. Nabarro, honorary secretary of the British Diabetic Association, with a long record of service to the community, has been presented with the Hos'lin Diabetes Foundation of America's award for a "50-year triumph over diabetes". The award is made only to those few out of millions of diabetics who have lived 50 years with the disease. Mr. Nabarro is the first person outside the States and only the 32nd person in the world to receive the award.

HUSBAND AND WIFE AT BAR-ILAN

Dr. Stuart Alan Cohen has been appointed lecturer in modern history at Bar-Ilan University. His Israeli wife, Tova, was appointed assistant lecturer in modern Hebrew literature at the university. Dr. Cohen was educated at Carmel College, the Merkaz Harav Kook Yeshiva, Jerusalem, and St. Catherine's College, Oxford. His wife studied at Bar-Ilan and at Wolfson College, Oxford.

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Anatevka in Margate

Scores of Chasidim descended on Margate to sit at the feet of the Pshevorsker Rebbe, Rabbi Itzikel Gewirtzman of Antwerp, who was staying with friends in Cliftonville. This Anatevka atmosphere caused concern among the residents of "millionaire's row" and embarrassed Margate's 300-strong Jewish community.

A number of racialist remarks have been made to the Chasidim, particularly by the holidaymakers packing the resort. Margate's Jewish mayor, Councillor Harry Anish, told the press that if an Indian guru had come to Margate the town would be turned upside down by his disciples, and in a similar way the rabbi's followers had come to listen to his holy teachings.

Israel's Consul-General

Liverpool-born and Oxford-educated Dr. Zev Sufott has taken over the post of consul-general at the Israeli Embassy in London. He succeeds Mr. Matityahu Dagan who took up a senior appointment at the Foreign Ministry in Jerusalem.

Dr. Sufott has been a member of Israel's diplomatic service for over two decades. The new Consul-General, like his predecessors, will be the liaison between the embassy and the Anglo-Jewish community.

BBC's Jewish Programme

"You don't have to be Jewish", BBC Radio London's Jewish programme, has now been switched from VHF to medium wave. It goes out on 206 metres every Sunday morning from 11 to 11.30 a.m., and will be repeated on Mondays from 12 noon to 12.30. Mr. Michael Freedland, the programme's executive producer, has emphasised the wide range of Jewish news and views that people without VHF sets have been missing since "You don't have to be Jewish" started in May last year.

The broadcast between Rosh Hashana and Yom Kippur was dedicated to the Munich tragedy. It included impressive statements by Gesandter von Schmidt-Pauli and Mr. Herbert Sulzbach of the German Embassy.

Hebrew Class Fees

Hampstead Synagogue, which has 180 children on the roll of its Hebrew classes, at a meeting of its board of management unanimously decided not to implement the decision of the London Board of Jewish Religious Education to charge fees for children attending the classes. If the London Board withdraws its services as a result, the synagogue will organise its own religious school, provided that it still receives its present allocation from the United Synagogue's religious education rate. The board of management feel that the London Board's action is a retrograde step and that its deficit had been created by the commitments it had taken upon itself with regard to Jewish day schools.

Young Prodigies

Fourteen-year-old Colin Carr of Liverpool is to play solo 'cello with an American orchestra conducted by Yehudi Menuhin. He is one of four students from the Yehudi Menuhin School in Surrey selected to give a series of concerts in the United States, sponsored by the American Federation of Musicians.

At the British Chess Championships played in Brighton, a 15-year-old Manchester Grammar School pupil, Jonathan Mestel, was singled out by the experts as a future champion. Jonathan, the son of Professor Leon Mestel, professor of applied mathematics at Manchester University, last year won the under-18s championship at Blackpool, and is one of the youngest ever to play in the senior British championships.

NEWS FROM ABROAD

FRENCH WAR CRIMINAL

The retrial has been requested of Paul Touvier, the French war criminal pardoned by President Pompidou. In a letter to the Minister of Justice, Colonel Henri Romans-Petit, a French Second World War hero, accuses Touvier of being responsible for the atrocities committed by his Vichy militia in collaboration with the Germans in the Ain and other districts of France.

Touvier was twice sentenced to death for wartime treason in the late 1940s, but escaped. He finally obtained high Church protection and received a Presidential pardon last year, which restored his civil rights, money and property. The restoration of his assets means that Touvier has profited from his wartime thefts of the property of Jewish victims of persecution.

The pardon granted to Touvier has caused protests by many French organisations and individuals.

MEMORIAL TO BELGIAN SS

In the north Belgian town of Stekene a memorial has been erected to European volunteers who died fighting with the German SS during the Second World War and had unknown graves. The Mayor of the town has filed a complaint against the owner of the field where the memorial is situated and the Belgian National Association has termed it a "public homage to treason".

The Association of Resistance Fighters and victims of Nazism said that 60,000 Belgians killed in Nazi concentration camps were also without graves.

CONSECRATION OF THERESIENSTADT CEMETERY

On September 3, the newly laid-out Jewish cemetery of Theresienstadt was consecrated. The ceremony was attended by 700 persons. A detailed report of the function, which was received after this issue had gone to press, will be published next month.

DUTCH AWARD

Holland's Silver Carnation award has been given to Mr. Moses Heimann Gans, a Dutch jeweller and antiquarian, for his History of Dutch Jewry from the Middle Ages to 1940, when Nazi Germany invaded Holland. This annual award for cultural activities was presented by Prince Bernhard.

The book took Mr. Gans 25 years to complete. Apart from photographs, drawings and reproductions of paintings, it contains the names of more than 100,000 Dutch Jews killed by the Germans during the war.

CHARGES AGAINST TURKISH RABBIS

The Turkish Chief Rabbinate's Machzike Torah organisation was informed in a letter from the Istanbul office of the Ministry of Education that they were breaking the law by teaching Hebrew. This was followed by a summons to eight rabbis and teachers to report to the public prosecutor's office for questioning. The public prosecutor has indicated that he will bring charges against the eight, who are expected to come to trial soon in a district court.

In Turkey it is illegal for any language to be taught in a school or organised course without a permit. The eight teachers explained that Hebrew had to be taught as part of Jewish religious instruction and stressed that they had not been teaching Hebrew as a foreign language.

Another controversy with the Jewish community of Istanbul was also activated by the Ministry of Education. The Ministry ordered that 35 Jewish orphans who were moved from the orphanage to part of a Jewish primary school owned by the Chief Rabbinate Foundation, should be moved out.

SLAVES IN ALGERIA

Captain Marc Leclair, a former French officer, said on the Defence Forces radio in Israel that a total of 600 Algerian Jews reported dead between 1953 and the French departure from Algeria ten years later, were living in conditions of slavery and were still held in "horror" camps. He also said that a number of the Algerian Jewish women were kept in brothels for the Algerian army, while others were used as menial servants in Moslem religious institutions.

These people had been declared dead by French courts upon the presentation of documents by the Algerians, but it had been discovered that they were now slaves. He had given more details to leaders of former Algerian Jews living in Israel and wanted the world to know about this terrible inhumanity.

MOROCCAN COMMUNITY

Repercussions of Political Events

According to Tribune Juive, the French-Jewish weekly whose special correspondent recently returned to Paris from a visit to Rabat, many Moroccan Jews are emigrating following the "suicide" of General Mohammed Oufkir, the Minister of Defence, who was considered the only sure protector of the 40,000 or so Jews still in the country. Moroccan Jews, reports the correspondent, now live in constant fear of being the target of fanatical "anti-Zionist" elements among the Arab population. General Oufkir was officially blamed for the unsuccessful attempt on August 17 by two Air Force officers to shoot down the airliner carrying King Hassan.

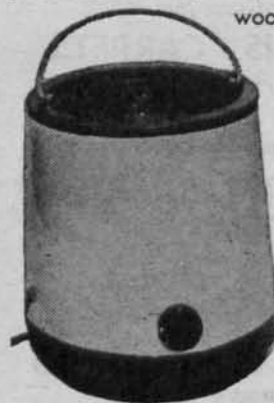
After an attempted coup last July, reports reached Paris that Jews had been linked by the Moroccan opposition with charges of corruption against the Moroccan royal household.

At a press conference King Hassan said that Moroccan Jews would continue to enjoy equal rights with the rest of the Moroccan citizens, and that he would "continue to defend them".

Relief Work for Remnants

Among the Jews remaining in Morocco are hundreds of needy and helpless people, most of whom—particularly the indigent and chronically sick aged, and families with several handicapped members—are unable to emigrate. British O.S.E. helped with funds to provide medical equipment of various kinds for school children and old people. Consultations and home visits have also been organised.

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GERMANY TODAY

PROBLEMS OF RACIALISM

The British and German councils of Christians and Jews organised a fortnight's study into the problems of racialism in contemporary society at Haus Altenberg, near Cologne, West Germany. Attended by a group of 46 young Jews and Christians, 26 of them from Britain, the object was to consider the bearing of the basic teachings of Judaism and Christianity upon anti-semitism, apartheid, the problems of immigration in the United Kingdom and of foreign workers in Germany.

The venture was generously subsidised by the West German Government.

OLYMPICS DACHAU SERVICE

Organised by the International Dachau Committee, the German Churches and the German Jewish community held a special service on the site of the former concentration camp at Dachau on the eve of the opening of the 20th Olympic Games in Munich under the slogan "Das Leid ruft die Jugend zum Engagement". About 1,000 Olympic Games participants attended the commemoration in memory of the victims of political, racial and religious persecution.

The Olympic Games in Berlin in 1936, with its atmosphere of racialism and nationalism, was recalled by the main speaker, Archbishop Adam Kislowiecki, himself a former inmate of Dachau. He appealed to the young generation to do everything in their power to prevent a repetition of past crimes and help to remove discrimination and hatred in all parts of the world. At the end of the ceremony, Psalm 121 was recited in Hebrew by the cantor of the Munich Jewish community.

AID FOR ISRAEL

In Bonn a new agreement has been signed on West German economic aid for Israel. Some £15 million have been allocated for development projects in Israel during the current financial year, including housing, road building, and extensions to the telephone system.

TRIALS AND SENTENCES

An appeal by Fritz Gebauer, a former SS officer who was gaoled for life by a Saarbruecken court in June last year, has been rejected by the West German Supreme Court.

In Munich three former SS men were each gaoled for four years for complicity in the murder of several hundred Jewish men, women and children and disabled Russian children in Russia during the war. Two of the men had been convicted on similar charges by an East German court and sentenced to 20 years' hard labour but were released after six years and allowed to go to West Germany.

Walter Baach, a former member of the Gestapo, was in Bochum acquitted on charges of participating in the murder of more than 100 Jews in the Cracow district of Poland in 1940 and 1941.

EX-NAZI JUDGES

In a reply to a question by the Social Democrats in the West Berlin Parliament, the Senate disclosed that ten of the total of 969 judges and public prosecutors in the West Berlin judiciary had been members of the Nazi SS during the Second World War. The Cologne public prosecutor had opened inquiries into allegations that one of the former SS members had been implicated in the deportation of Jews and members of the Resistance from Nazi-occupied France, but so far no incriminating evidence had been found. There was no indication that any of the others had been involved in Nazi crimes.

Egon Larsen

AGONY COLUMN—U.S.-JEWISH STYLE

This year, the leading American Yiddish daily newspaper, *Forverts*, celebrates its 75th birthday. It is still cherished as part of their daily lives by thousands of Jewish families, first, second and even third immigrant generations; there are still many who refuse to be weaned from their *alef-beith*, the Hebrew alphabet. But this is not the paper's main attraction; that is its agony column, and the editor-in-chief is the first to admit it.

When the *Forverts* was founded in 1897, immigration from Eastern Europe was at high pressure. In innumerable "Anatevkas", wonderful tales about America were being told—about the Golden Land of freedom and equality, a refuge for the persecuted, a country of prosperity and security. Bitter disappointments were inevitable. Bewildered by the strange environment, unable to communicate with the natives, a great many immigrants crowded together in the slums of the New York Lower East Side because there they found those who had arrived before them. There was work for at least some of the time. The immigrants were exploited by ruthless bosses in sweatshops under dreadful conditions, slaving for up to fourteen hours a day, seven days a week, in dark, damp, airless rooms for pitiful wages. Unemployment, lasting for long periods, was still worse—and worst of all was then the impossibility to save towards the steamship ticket for someone else still waiting to join the family.

These were the people for whom a Yiddish-language paper was almost a God-send, a solace, a daily ray of hope. Primarily, *Forverts* was a workingman's paper, more or less Socialist, explaining to them in their mother tongue that they must organise in unions if they wanted to live like human beings. *Forverts* was their friend and teacher. Its circulation grew rapidly under its first, gifted editor, Abraham Cahan. He encouraged his readers to write to him, and they did so profusely, telling him about their lives and problems, asking for guidance. "Hundreds of thousands of people", Cahan wrote in his memoirs (1929), "torn from their homes and their dear ones, were lonely souls who thirsted for expression, who wanted to hear an opinion, who wanted advice in solving their weighty problems. The *Bintel Brief* created just this opportunity for them."

It was in 1906 that Cahan had the idea of channelling the flood of readers' letters into a daily column called *A Bintel Brief* (a bundle of letters). It still appears today; for more than 66 years that agony column has mirrored the problems of Jewish immigrant life in America, and also the background of world events—from the pogroms through the Russian Revolution, two World Wars, and the Nazi Holocaust to the emergence of Israel as a nation. The most interesting *Bintel Brief* letters, compiled and introduced by the present *Forverts* editor Isaac Metzker and annotated by Harry Golden, America's best-known commentator on Jewish life, have now been published in book form (Doubleday, New York 1971), each letter with the editor's answer to the correspondent's question.

Most of the early letters must sound, in modern American ears, so fantastically different from today's life and problems as though they had been written centuries, not decades ago. A father protests, in 1906, that the boss deducted two cents from the 2½-dollar weekly wages of his 13-year-old son because the boy was once ten minutes late. Poor East Side women plead that someone should adopt their children because they could not bear seeing

them go hungry. The themes are nearly always poverty, exploitation, despair and starvation; young people in sweatshops developing tuberculosis, young girls lured into brothels, husbands deserting their wives and children.

Other early questions have a strong political flavour, sometimes involuntarily funny: "I am a Socialist and my boss is a fine man. I know he's a Capitalist, but I like him. Am I doing something wrong?" Or: "I am a Socialist and going with an American girl. She wants to go to dances and balls and I'd like to know if you think it's all right for me to go, too." Or: "My son is already 26 and doesn't want to get married. He says he's a Socialist and he's too busy. Socialism is Socialism but getting married is also important!"

People scabbled for a living, yet they wanted their children to rise in the world. Parents would say: "My son will be a doctor or a lawyer or a teacher"—the old Jewish dream. But education was dear. "I go to school," writes a girl reader in 1907, "but times are hard and my father earned only five dollars this week. I talked about giving up my studies and going to work, but my mother didn't want to hear of it. I beg you to tell me how to act." The editor's advice was to obey her parents and further her education.

1914: When the war broke out, a Jewish mother's two sons wanted to sail back to Austria to fight against Russia. "They should thank God that they are in America where they are free and can't be forced to shed their blood for the Austrian Kaiser," replied the editor. After the war, a hard-working wife was asked by her husband to give him her savings for buying an orange plantation in Palestine, where he wanted to go and work, leaving her and his six children in New York. The editor advised them both first to find out more about conditions in Palestine before deciding what to do.

Already in the 1930s one can discern the problems of a Jewish generation gap in the States: the parents still speak only Yiddish, the teenage children speak English and are ashamed of their "uneducated" parents. "People should and must learn the language of their country," answers the editor. A mother complains that her married son, a teacher, puts up a Christmas tree, but a father complains that his son has become a Zionist and wants to "travel to a wild country where Arabs shoot Jews". Let him go, says the editor.

By the 1960s, the generation gap had widened considerably. There are some complaints that married children don't even want their parents, with their heavy Jewish accents, to come to their homes when they have guests. But one of the last letters reveals another gap—the wife has bought a portable TV set and watches it in bed while her husband wants to sleep. . . . What a change of life and problems in the 60-odd years of that agony column!

SCHOLAR AND TEACHER

Centenary of Martin Wolff

The extent to which personalities who came to Britain as refugees have found recognition in their country of adoption is reflected in the increasing number of scholars, scientists and artists who are included in the volumes of the English Dictionary of National Biography. The recently published latest volume, covering the decade 1951-60, includes, among others, the scientist, Sir Francis Simon, the sculptor Benno Elkan—and the eminent jurist Martin Wolff, who was born 100 years ago on September 26 and spent the last 25 years of his life in England. These last 25 years, the entry records, were as full of scholarly activities as the preceding, major part of his life.

Having lost his position as professor at Berlin University in 1935, he came to England in 1938 at the invitation of All Souls College, Oxford. Here, he published a standard work on English International Law, contributed a treatise on French Private Law to Chambers Encyclopædia and wrote "a brilliant summary" of Commercial Law in the Manual of German Law, edited by Professor Dr. E. J. Cohn under the auspices of the Foreign Office (1950). His reputation as a scholar was recognised in this country by the rare distinction of an Hon. DCL of the University of Oxford. Post-war Germany honoured him as one of its foremost expelled university teachers by the award of the Grand Federal Cross of Merit with Star on the occasion of his 80th birthday in 1952. Dr. Walter Hallstein, then Secretary of State, came to London to hand over the award to his former teacher.

Martin Wolff started his career as Privatdozent (1900) in Berlin, where he was Professor Extraordinary from 1903 to 1914. After having held professorships in Marburg and Bonn, he returned to Berlin in 1922. His "Sachenrecht" in the "Lehrbuch des Buergerlichen Rechts" by Enneccerus-Kipp-Wolff guided generations of German law students. It was a book of highest authority which ran into nine editions during Wolff's lifetime and which the Nazis found no way of superseding.

Yet his greatest strength was in teaching. The impact he made on his students can hardly be better described than it is done in the National Biography: "In the largest hall of Berlin University, holding between 2,000-3,000 students, this tiny man with his light but clear voice commanded absolute silence except when some witticism dissolved his audience into laughter."

Many former students, who had to share his fate after 1933 and are now dispersed all over the world, still gratefully remember Martin Wolff's lectures in the Berlin *auditorium maximum*. Probably those among them, who stuck to the legal profession after their emigration, are in a minority but the love of justice and guidance in logical thinking, emanating from this great teacher, have left their lasting influence also on those whose careers took a different turn.

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SELF-PORTRAIT OF A COMPOSER

Meyerbeer's Letters and Diaries

About a decade has passed since the first volume of Meyerbeer's correspondence and diaries was published (reviewed in AJR Information September, 1962). The second volume is now at hand (*Giacomo Meyerbeer, Briefwechsel und Tagebuecher*, herausgegeben und kommentiert von Heinz Becker. Band 2—1825-1836—Walter de Gruyter, Berlin, D.M. 138); it covers the years from the composer's move to Paris till after the première of the *Huguenots*. A vast amount of material has been assembled, most of which appears in print for the first time; a great deal of it has actually been discovered since the publication of volume 1.

The interval between the two volumes has not seen any large-scale revival of Meyerbeer's music, but performances have taken place, including a few in this country. In any case, Meyerbeer remains a V.I.P. in operatic history; besides, he can hardly be ignored by the student of nineteenth-century German Jewry.

To the musicologist, the book yields a rich harvest. The letters and diary entries present a detailed picture of the musical life of the period, especially in the realm of opera. After his early years in his native Germany, Meyerbeer had spent some time in Italy where he achieved his first successes. But the decisive battlefield was Paris which, throughout the century, continued to attract composers from abroad, and the ambitious Meyerbeer had long intended to seek his fortune in the French capital. After Rossini, though residing in Paris, had retired from the stage, Meyerbeer had few rivals, and his *Robert le Diable* (1831) established him as the most celebrated opera composer not only in France but all over Europe and beyond.

But it had been no easy victory. Meyerbeer was a man of independent means; even so, the way to the top entailed far more than the creative effort of composing operas. Innumerable obstacles had to be overcome before a stage production was "on" and prepared in accordance with the composer's wishes. Even a successful première was in itself no guarantee for a work's lasting place on the repertory. Meyerbeer was by nature a great "worrier", but he had sound reasons for his constant fears and suspicions.

The bulk of the correspondence and the much smaller quantity of diary entries provide an extensive coverage of the external events during this decisive decade in Meyerbeer's career. More limited is the amount of information about his attitude to his own and other composers' music. He has genuine admiration for Bellini's *Norma*, while his qualified praise of Halevy's *La Juive* seems somewhat tainted by rivalry. His German background accounts for his interest in Bach; he calls Mozart's *Don Giovanni* "unsterblich" and is impressed by some of Beethoven's works but hears the Ninth for the first time without passing any comment. This can hardly be explained by memories of Beethoven's dis-

courtesy when the young Meyerbeer played a percussion part in the *Battle Symphony*.

The sources record meetings with Berlioz, Chopin and Liszt but again include no comments. However, both Chopin and Liszt wrote piano works based on themes from *Robert*.

Two comments on his own music are worth mentioning. He refers to two songs, romanzas, "die einige Sensation (in Paris) gemacht haben, welches um so mehr zu verwundern ist, da sie in direkt feindseeliger Tendenz gegen die bis jetzt beliebten schmachtenden und duftenden Mode-Romanzen des Salons auftreten, da sie eine dramatische Grundidee und Localcouleur, natuerlich in dem verjuengten Maasstabe der kleinen Form auszusprechen suchen. Die Tendenz des zwischen Versuchung und Reue ringenden Moenchs spricht sich wie ich hoffe deutlich genug aus. . . Nicht so vielleicht aber die biblische Romanze Rachel à Nephtali, wo die Farben vom Dichter so zart aufgetragen sind, dass auch ich nur andeuten durfte. Die Scham der jungen Juedin, ihrem Schwager zu gestehen, dass sie seine verbotene Liebe theilt, haelt die Gluth ihrer Leidenschaft zurueck, die nur immer bei dem letzten Verse jedes Couplets . . . durchbricht. Ich habe daher dieses comprimirt Gefuehl durch die sich stets behauptende kleine Bass-Figur auszudruecken gesucht, und beim letzten Verse . . . wo die Gluth durchbricht, geht diese Bass-Figur in die Singstimme ueber."

Writing to the same German friend about the *Huguenots*, Meyerbeer says: "Wenn ueberhaupt irgend etwas der Beachtung in dieser Musik werth ist, so glaube ich ist es der poetische Theil derselben, und die Charakteristik der Personen. . ."

Some of his French admirers regarded Meyerbeer as the head of the German School of opera. Yet although his operas had their triumphs in Germany as elsewhere, and in spite of the many honours which he received from German Royalty, he was particularly sensitive to the critical attacks by some German writers. He was well aware that his adoption of the Italian—and later the French—operatic style had estranged many of his German contemporaries, including even his friend and fellow-student Weber. In some cases, this amounted to nothing more than sincere regret that a German musician of promising talent had abandoned the native tradition. Meyerbeer was only too ready to ascribe such criticism to "richesse" (i.e., "risches", antisemitism). There seems little substance in this obsession since the critics included men of Jewish birth like A. B. Marx, editor of the *Berliner Allgemeine musikalische Zeitung*, and even Felix Mendelssohn. Their judgement sprang from their general aversion to contemporary Italian and French opera and not from any ulterior motives.

Although he spent much of his later life in Paris, Meyerbeer remained a Prussian subject. He had little grounds for complaint about his treatment by the Hohenzollern dynasty. The reactionary Friedrich Wilhelm III granted him a good deal of recognition and honours—with one exception, which was indeed due to religious prejudice—and from Bad Schwalbach, Meyerbeer wrote to his wife about his very friendly meetings with Prince Wilhelm (the later Emperor Wilhelm I) and Princess Augusta. Even the Russian Empress, a daugh-

ter of Friedrich Wilhelm II and wife of Tsar Nikolas, the vicious persecutor of Russian Jewry, was entertained in Berlin with a Meyerbeer opera, and *Robert* was produced in Moscow!

The present volume does not cover Meyerbeer's first encounter with Wagner, but the editor quotes from a report which Wagner wrote for the *Dresdner Abendzeitung* in 1841: "Robert ist unvergaenglich. Trotz der oft skandaloesen Vorstellungen . . . trotz alledem—sage ich—ist und bleibt Robert neben den Hugenotten die einzige und gluecklichste Zug-Oper." Significantly, Wagner later omitted this article from his *Gesammelte Schriften*, but it is reprinted in *Richard Wagner Jahrbuch I*, (1886).

Meyerbeer was a controversial figure even in his lifetime. His hypersensitive nature and his intense ambition may well have had some roots in his position as a Jew who set out to win European fame without paying what Heine called the *Entreebillet*, namely conversion. On the other hand, the documents offer hardly any evidence of Jewish religious practice. Meyerbeer had a superstitious aversion against travel on a Friday but no inhibitions as regards Saturday. The family letters contain many Jewish expressions, and in 1836, he complains to his wife: "In Berlin nehmen Judenverfolgungen wieder ihren Gang. Eine hoechst feindliche Kabinetsordre soll dieser Tage publicirt werden, worin den Juden verbotnen wird christliche Vornahmen zu fuehren, und eine andre worin die Behoerden Vorwurfe erhalten in den Rescripten den Ausdruck Israeliten zu gebrauchen. Juden kurzweg, so sind sie zu nennen.—Jeder Commentar, zu solchen niedrigen Gemeinheiten der Barbarei des Mittelalters wuerdig, ist unnuetz." The personal honours which he had received from the King did not weaken Meyerbeer's sense of Jewish solidarity.

Many features in Meyerbeer's character point to a basic sense of insecurity. His own relations realised this and tried to counteract by way of encouragement. They were generally as much aware of his shortcomings as he was himself: their complaints about his lethargy and negligence as a correspondent are reflected in the frank self-criticism which he entrusted to his diary.

It would be a gross exaggeration to link every trait in Meyerbeer's character exclusively with his Jewish status. Yet a comparison with Felix Mendelssohn suggests that Meyerbeer had achieved a lesser degree of assimilatory integration and tended to be more concerned with external success at any price than with a steady pursuance of German musical traditions. This would also account for Mendelssohn's critical attitude toward Meyerbeer and for the lack of cordial relations between the two composers. To some extent, this affected even their families. The fact that Mendelssohn, unlike Meyerbeer, was a convert, can hardly have had any bearing upon the matter since Mendelssohn maintained excellent relations with the unconverted members of his own family and never lost pride in his origin.

Ultimately, it must be conceded that Meyerbeer's musical development was guided by his own particular talent and that his absorption

Continued on page 7, column 1

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SELF-PORTRAIT OF A COMPOSER

Continued from page 6

of the Italian and French operatic style was less a question of "character", i.e., unscrupulous ambition, than of artistic instinct. Consequently, his resentment of German criticism was that of an artist who felt himself misunderstood. Two passages from letters to his wife reveal some of the doubts and convictions of the creative artist. A year before the *Huguenots* première he writes: "In den reifen Mannesjahren wo Talent Charakter und Ruf schon entschieden sein muss, ringe ich wie ein Schueler kraftlos nach allen dreien: schwankend ob die Strasse die ich eingeschlagen die rechte, ob die Neigung der ich folge mein Beruf ist, ob die Stellung die ich erklimmen will mir zusteht; und die Stimmen die mir Nein zurufen, sind so zahlreich, so donnernd, so vernichtend, dass ich fortdauernd in den (sic!) zerstoerenden peinigenden Zweifel lebe, ob nicht mein ganzes Leben ein verfehltes gewesen sein wird". After the tremendous success of the *Huguenots*, he tries to persuade his wife to join him in Paris: "Dass Du wie Du sagst, Dich nur in Deutschland heimisch fuehlen kannst, ist freilich schlimm fuer Dich, aber nicht minder fuer mich, da Frankreich und Italien bis jetzt die einzigen gastfreundliche (sic!) Laender gewesen sind, wo ich meinen Beruf meine Kunst mit Erfolg und Anerkennung habe ausueben koennen, waehrend Deutschland mich verworfen und mit Bitterkeiten ueberhaeuft hat. . . ." He begs her to settle in Paris "wo nicht caprice, nicht Vergnuegungssucht, nicht revanche mich hinzieht, sondern ein ernstes edles Streben in dem einzigen Fache wo ich etwas zu leisten vermag das wuerdigste zu wuerken."

Altogether, it is the correspondence with his wife—amounting to a substantial part of the published documents—which offers the most rewarding insight into Meyerbeer's personality. In 1826 he had married his cousin Minna Mosson (his mother's niece). She was of delicate health, and they lost their first two chil-

dren soon after birth. But the marriage seems to have been an extremely happy one, and Meyerbeer's letters to Minna show the ever busy, ever worrying man for once capable of real relaxation, but also as a passionate lover who addresses his "suesse Lilie" in the tenderest terms, more often than not signing as "Dein ewig verlebter Mohr." His close ties with the permissive world of the theatre had no effect on this ideal relationship. In the family sphere, his outlook was quite conservative, and although he was free from jealousy he insisted on formal propriety and the chaperoning of his wife during visits from strangers. But one gladly turns from external considerations of this kind and from all the professional worries and triumphs to the following lines which were written after his return to Paris and which reveal the warm-hearted human being:

"Meine Phantasie wie mein Herz waren bei Dir, in der Rueckerinnerung der gluecklichen Tage der seeligen Naechte schwelgend, die ich Dir meine einzige Hochgeliebte danke; denn dachte ich dass wir ein ganzes Jahr getrennt gewesen sind, in der letzten Zeit unsres Lebens, wo wir uns noch alles sein koennen, wo noch keines unsrer Gefuehle, keine unsrer Empfindungen durch Alter oder Gram abgestumpft ist. Die stille aber vollkommene Seeligkeit, die ich in diesen wenigen Tagen an Deiner und des Kindes Seite genossen habe, liess mich doppelt schmerzlich auf diese verlorne Zeit zurueckblicken. . . ."

The present volume covers only the early childhood of his daughter Blanka and the beginning of Minna's next pregnancy, for which he had fervently hoped. The editor adds information about the later lives of the three surviving daughters.

Blanka became a Roman Catholic in 1851; Meyerbeer tried long to conceal this from his mother. In 1857, she married the German Baron von Korff, a friend of Lassalle, but also a welcome guest at the Berlin Imperial Court. Caecilie, the second daughter, became the wife of the Austrian Baron von Andrian zu Werburg; her son became the last *Generalintendant* of the Vienna Court Theatres. She herself spent the last years of her life in Salzburg where she died in 1931.

Meyerbeer's youngest daughter, Cornelia, married Gustva Richter, court painter for Wilhelm I. She belonged to the circle of the Empress Friedrich, mother of the last Kaiser, and she was also friendly with, of all people, Cosima Wagner! Her youngest son—the composer's last grandson—lived till 1955.

Heinz Becker's editorial work maintains a high standard of scholarship. The appendix of annotations covers over 100 pages and includes

some further documents. Even so, and perhaps unavoidably, the commentary leaves many questions which arise from the letters still unanswered. Two minor points may be mentioned: the Jewish word "Schuwe" is not explained, and the Austrian Emperor Ferdinand, predecessor of Franz Joseph, was the son of Franz II (not Franz I), whose wife was another Maria Theresia.

Heinz Becker's large-scale publication—sponsored by the Berlin *Akademie der Kuenste and the Staatl. Institut fuer Musikforschung*—must be welcomed not only as a valuable source for musicological research but also for the light which it sheds on a world-famous personality of German-Jewish origin.

CHIEF RABBI UNTERMAN AND GERMAN JEWS

In our July issue we quoted a report by Rabbi N. Peter Levinson (Heidelberg) according to which at the Memorial Day ceremony held in the house of the Israeli Chief Rabbinate (Jerusalem), no candle was lit for the German Jews. The report also claimed that on that solemn occasion, Chief Rabbi Unterman had made disparaging remarks about the German Jews.

It is now learned that the six candles traditionally lit at the Memorial function are meant to symbolise the six million martyrs and that, therefore, the idea of omitting any particular section of European Jewry could not arise. Chief Rabbi Unterman also stated that he had by no means wished to put any blame on German Jewry, and that he was well aware of the merits and values of this community. What he had said in his address was that he considered Galut as such as a misfortune because it was bound to lead to assimilation. In this connection he had by way of an example quoted the fate of the German Jews who had become the first victims of the persecution.

JEWS AND ARABS DEMONSTRATE

A demonstration outside the Prime Minister's Office in Jerusalem in support of demands by Christian Arabs of the border villages of Baram and Ikrit to be allowed to rebuild their homes there, was joined by many Jews.

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THE CHEREM THAT NEVER WAS

Spain without Jews

It is often believed that Jews pronounced a solemn *cherem* on Spain for having cruelly banished them in 1492. The devout belief, coupled with the conviction that Spain paid dearly for her misdeed, is handed down from generation to generation, and no one ever stops to wonder how this may have happened. Who was it that pronounced the ban? When, in what terms, and when was it withdrawn, for Jews are back in Spain and have been for many years. Also if Spain was so treated, why not other countries which likewise expelled the Jews—England in 1290 (incidentally the first European country to do so) and France in 1391? Above all, if Spain was so punished 400-odd years ago, why not now Germany which committed a crime infinitely worse?

The fact is no such *cherem* ever was pronounced. It is one of the myths men live by. The force that kept Jews away from Spain was not their self-esteem (any more than it keeps them from Germany now) but rather the militancy of the Inquisition. The evil decree of 1492 was not repealed (if only by implication) until the Constitutions of 1869 and 1876 which proclaimed freedom of belief for all who lived in Spain.

But Jews have tried to return to Spain throughout the centuries, undeterred by their sombre experience. They came (says Yitzhak Baer in his standard "History of the Jews in Christian Spain") "after long wanderings and great hardship", only to find themselves "exposed again to the terrors of the Inquisition". Already seven years after the expulsion, the original decree was reinforced to prohibit the return of the expelled under pain of death and confiscation. Some came for material reasons, attracted by the prospects of the Spanish market. Others just hoped to go unmolested. By 1700 an organised synagogue existed in Madrid, consisting of 20 families; they, in 1714, elected a rabbi whose name they sent to Italy for confirmation.

To stop such and similar irregularities, orders were given for the close examination of all ships calling at Spanish ports, though (says H. C. Lea, historian of the Inquisition) "the indefatigable mercantile energy of the Jews and the venality of officials, to a limited extent, neutralised these precautions". Generally, "such care was exercised to avert any danger of polluting the Spanish soil by a Jewish foot that when, in 1713, by the treaty of Utrecht, Gibraltar was ceded to England, it was under the condition that no Jews or Moors should be permitted to reside there". (Incidentally, "the in-observance of this by England was the subject of complaint".)

Towards the end of the 18th century, apparently under the influence of rising enlightenment, a certain liberalism makes itself felt. In 1786 a royal order actually permitted the entry of Jews who have a licence from the King. In 1797 the Minister of Finance proposes, as a means of reviving Spanish trade, that Jews be allowed to establish fac-

tories in Cadiz and the ports, but the Council of Ministers rejects the plan as contrary to public policy, and soon afterwards, in 1802, all regulations relating to the treatment of Jewish would-be immigrants are explicitly upheld.

This decree was reaffirmed after the Napoleonic wars had offered a good many opportunities which Jewish enterprise was not likely to miss. In fact, Inquisition tribunals became perplexed by the influx of Jews at Algeciras, Cadiz and Seville, and though strict enforcement of the law was insisted upon, the secular officials now seemed slow to co-operate. The inspection of ships, for example, is no longer carried out with any severity, and as a result increasing numbers of Jews are arriving.

From then on the decay of the Inquisition progresses fast and though many decrees remain unrepealed, the will is lacking to apply them. By 1848 Jews can travel and trade in Spain unhindered, and in 1854 the Cortes pass a law that no one, Spaniard or foreigner, shall be persecuted for his opinions (so long as he does not canvass them by public acts contrary to religion).

So far as the Jews are concerned, a spirit of contrition can be noticed. A then well-known writer, Luis de Asoz y Rio, includes among his "Popular Prayers for the Spanish Nation" the following: "We confess before you, O Lord, the great sin of our nation committed against the descendants of the ancient people of Israel, whom our fathers treated so cruelly and at length drove out of the country of their birth without making any distinction. Pardon, O Lord, this cruelty, because we repent it. And when you who are the God of Abraham, lead back his sons into Spain, let us not forget that you said to them, 'I will bless them that bless you and curse them that curse you'".

However, official readmission is still denied and intercession by Jews in other parts of Europe has little effect. A German delegation, led by Dr. Ludwig Philipson, rabbi of Magdeburg, fails conspicuously, and the Board of Deputies of British Jews, trying to obtain a charter based on the 1869 Constitution, has to exert itself over many years until, in 1881, it is officially informed that Jews are now free to settle in Spain.

Our people, and with them the cause of religious liberty, had a powerful champion in Emilio Castelar, President of the first Republic, who in a famous speech denounced the blight of the Inquisition: "In depriving herself of the Jews, Spain deprived herself of an infinity of names who might have been the lustre and the glory of the country"; he named Spinoza and "the head of Britain's aristocracy", Disraeli. To those who still sought to bar the Jews, he said: "Great is the religion of Power, but greater is the religion of Love. Great is the religion of implacable justice, but greater is the religion of pardoning Mercy. And I, in the name of that religion—I, in the name of the Gospel, come here to ask you to write in the front of your fundamental code: Liberty, Equality and Fraternity among all mankind".

At that time Spain had a Jewish population of about 400, with synagogues in Madrid and Seville, and in 1881 (and again in 1886) a historical reversal of fortune occurs when the descendants of Ferdinand

and Isabella openly receive Jews seeking refuge from persecution: those fleeing from the Tsarist pogroms who had first escaped to Germany and then were passed on to countries considered more suitable. The experiment was no success, however.

More refugees arrived from Nazi Germany, some 2,000, though many left again during the Civil War. After 1940, when Franco gradually ceased to be a tool of Hitler, about 12,000 managed to escape from occupied France, trebling the number of Jews then resident in Spain. They were admitted irrespective as to whether they had a Spanish visa, though on an understanding that they would not remain long.

In 1948, for by no means unselfish reasons, Spanish citizenship was conferred on the "Spaniards without a Fatherland", the Sefardim all over the world whose ancestors were driven from their homes in 1492 and who had found, at the beginning of the century, an indefatigable champion in the Christian scholar Dr. Angel Pulido. Today there are again Jewish congregations in Spain, not perhaps flourishing ones, but enjoying the freedom gradually conferred on all non-Catholics in Spain.

All these developments, taken together, may perhaps help to restore some of the balance with which we ought to view the forever bewildering course of history, even the progress of Spain. So far as can be generalised, Jews did not curse Spain, as Spain cursed them. They once loved the country with passionate devotion, and their love (says Graetz) was "too great to allow them to hate the unnatural mother who had cast them out". Even centuries later (writes Dean Milman) "the Jews scattered over the world retained the precious recollection of their glorious and pleasant days in Spain and their fond hopes of return".

No trace here of a *cherem*. Should there have been something of the spirit at least? Perhaps a very different spirit was needed, and possibly the Jews of Spain invite the strictures which Baer passes on them: "An entire world lay in ruins before them and yet . . . the foundations of the old modes of thought remained unshaken, and new, real ways of national rebirth were not sought out".

But then such are the limitations of understanding as vouchsafed to men in any one age: "The time had not yet come for a fundamental reappraisal of historical and political concepts". So far as the reactions of Jews in the period of the great disaster are concerned, there is never a thought of repaying evil with evil: "The literature is devoted entirely to expressions of repentance and messianic speculation."

G. F. Abbot, the Christian student of "Israel in Europe", puts the same finding into moving words which sum up the comfort and the hope of Israel far beyond the pathetic gesture of any *cherem*: "The consciousness of suffering for the Idea brought with it an exaltation that shed a halo over their misery. This affliction also was a fatherly rod to be borne with fortitude; an ordeal to be endured as a test of faith, a humiliation that contained in it promise of future glory. The God of their fathers who had led them out of the house of bondage and fed them in the wilderness in the days of old, would not suffer his children to perish. The severer the martyrdom, the greater the certainty of beatitude. Scattered and scorned though they were, the day would dawn when they would once more be gathered under Jehovah's parent pinion. The light of Zion still shone in the distance undimmed."

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BIRTHDAY TRIBUTES

DR. RUDOLF CALLMANN, 80

Dr. Rudolf Callmann (New York), an authority in the field of competition law and related subjects and a Jewish communal leader of long standing, celebrated his 80th birthday on September 29. Before he emigrated to the United States in 1936, he was a well-known lawyer in Cologne and also established a reputation for himself by his publications on subjects of unfair competition and industrial combines. He soon succeeded in resuming his career in New York, both as a lawyer of industrial enterprises and as an author. A third edition of his five-volume work, "Unfair Competition, Trade Marks and Monopolies", was published in 1967. In 1959 the University of Cologne appointed him honorary professor.

Rudolf Callmann's Jewish activities date back to the year 1930 when, as a young lawyer, he became chairman of the Left-Rhine district of the C.V. He soon became a member of the board and eventually of the Presidium of the C.V. He also took an active part in the work of the Keren Hayesod, and from 1933 of the Reichsvertretung. It was only natural that he retained his association with his fellow-Jews from Germany after their dispersion. He is a member of the Presidium of the Council of Jews from Germany, chairman of the board of the American Federation of Jews from Central Europe and a board member of the New York Leo Baeck Institute. Yet this enumeration of offices, which reflects his loyalty to his community of origin, cannot do full justice to the evaluation of Rudolf Callmann's personality. He combines an almost unlimited capacity of work with a gift of presenting his views in an undogmatic and easy manner and he has also endeared himself to all who know him by the kind of humour which bears witness to his origin from the Rhineland. We extend our very best birthday wishes to our Rudolf Callmann.

DR. HANS-ERICH FABIAN, 70

Dr. Hans-Erich Fabian (New York), the first chairman of the re-established Berlin Jewish community after the war, celebrated his 70th birthday on September 22. After having been dismissed as a judge in 1933 he held various positions with Jewish organizations and institutions, among them that of the General Secretary of the Hochschule fuer die Wissenschaft des Judentums. Later he worked with the Finance Department of the Reichsvereinigung. Eventually he and his family were deported to Theresienstadt. They survived the horrors of the camp and after his return Hans-Erich Fabian undertook the arduous task of building up anew the Jewish community, depleted by the loss of most of its pre-war members. He also launched and edited the community's weekly periodical, "Der Weg". At the same time he resumed his career in the judiciary and was appointed Kammergerichtsrat. For the sake of his family he decided to leave Germany in 1949 and emigrated to the United States. There he worked for more than two decades as legal adviser of the New York U.R.O. office. He retained his links with the Berlin community and also co-operated with the organizations built up by the emigrated German Jews and their honorary officers. He was one of the main initiators of the book "Gegenwart im Rückblick", dedicated to the Berlin Jewish community on the occasion of the 25th anniversary of its re-establishment. Based on his personal reminiscences, he also contributed an essay about the last phase of the "Reichsvereinigung" and the tribulations in Theresienstadt to the Festschrift published by the Council of Jews from Germany on the 80th birthday of Leo Baeck.

Hans-Erich Fabian has been a trusted friend and good comrade to many in our midst. We thank him for his unflinching services in good and bad times and extend our heartiest birthday wishes to him.

MRS. E. MAHLER, 70

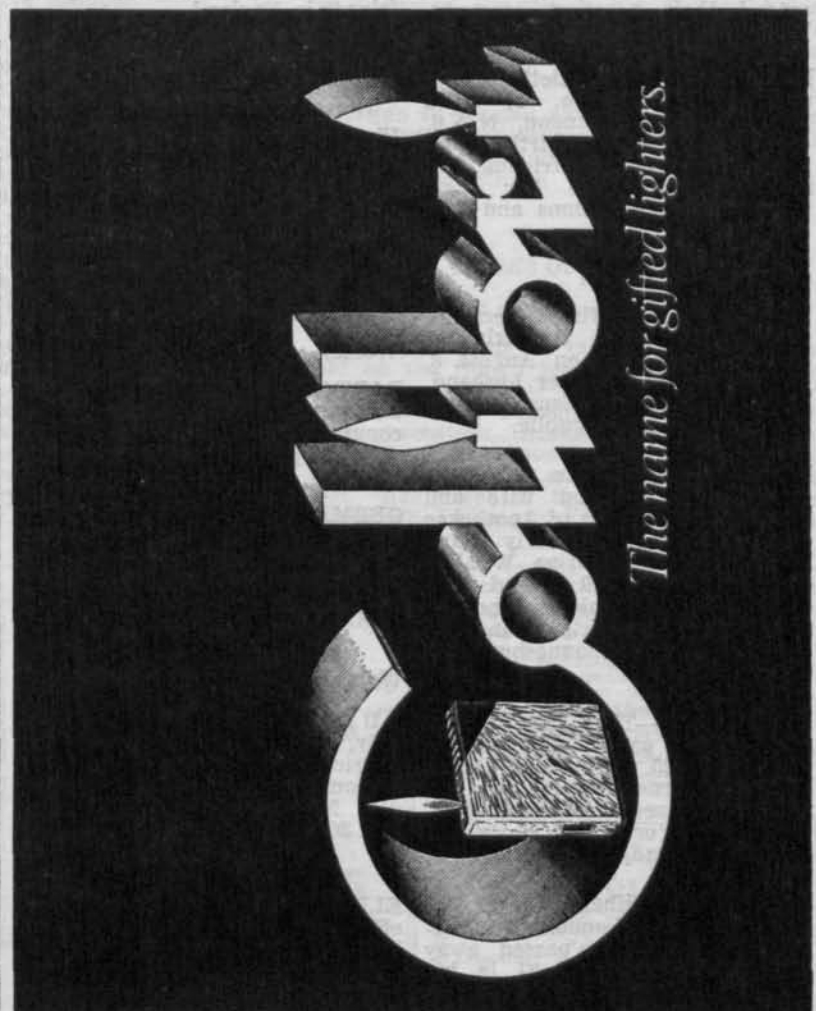
Mrs. Ethel Mahler, who has been in charge of the Austrian Desk of the United Restitution Office, London, since 1956, will be 70 on October 15. From the time, when the Austrian Assistance Fund for Emigrants (Hilfsfonds) and later the Austrian Property Restoration Fund (Abgeltungsfonds) were established, she has always been ready to give advice to the numerous immigrants from Austria who called at the U.R.O. office and to lend a hand in the preparation of their claims. Although not a lawyer, she has acquired a profound practical knowledge of the complicated laws concerned, and there are probably few members of the legal profession who are as familiar with the Austrian Social Insurance regulations as is Mrs. Mahler. Yet her readiness to help by far exceeds the duties attached to her work for U.R.O. In her spare time she regularly visits the Old Age Homes to advise residents from Austria about their rights to pensions and additional benefits. Particular praise is due to her for her work in mental hospitals. Whenever she learns of the case of a patient from Austria, who might qualify for a pension, she is always willing to travel to those—mostly distant—hospitals and to set into motion all the proceedings which might lead to the grant of a pension. To obtain—"extract" might be the more appropriate word in such tragic cases—all the necessary information about schooling, employment in Austria, etc., requires not only knowledge of the subject-matter but also deep compassion and unending patience.

On the occasion of her 70th birthday the sincerest congratulations of many refugees from Austria will go out to Mrs. Mahler. Their good wishes are shared by her colleagues at U.R.O. and her friends in the AJR office. May she continue her work in full health for many years to come, and may the knowledge that she was instrumental in helping many of her fellow-refugees give her a lasting feeling of happiness and satisfaction.

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IN MEMORIAM

DR. PAUL ROUBICZEK

Dr. Paul Roubiczek, who taught in Cambridge from 1939 until he retired in 1965, recently died in his 74th year. Born in Prague, he lived in Berlin until 1933, and emigrated first to Paris and from there, via Vienna and Prague, to England. Paying tribute to him, Dr. J. P. Stern (St. John's College, Cambridge) writes:

"Although for more than 25 years Roubiczek was one of the most popular teachers at the University of Cambridge and in its Department of Extra-Mural Studies, it was not until 1961 that he was appointed to a University post in the Department of German; in the same year, he was also elected a Fellow of Clare College. His lectures were distinguished by a characteristic clarity and unpretentiousness of argument, a firm concentration on a few central topics, and an attractively easy manner of delivery. Wholly averse to all 'charismatic' attitudinising, Roubiczek was remarkably successful in conveying to large audiences and small groups alike his commitment to the life of the mind at work on vital

contemporary problems. With his very presence he exemplified the perennially valid function of the philosopher as the lover of unfanatical, anti-doctrinaire wisdom. Together with his wife, whose readings of German poetry became a much beloved public occasion, he kept open house for many generations of devoted students."

Apart from a steady stream of essays in the history of philosophy, Roubiczek published six books, among them "John Hus" (1947 with J. Kalmer) and "Existentialism, For and Against" (1964).

THE REV. ERNST LEWANDOWSKI

The Rev. Ernst Lewandowski died on August 25 at the age of 76. He was a Cantor with the Berlin Jewish community and until he retired, officiated for more than 25 years at the North London Progressive Synagogue. Mr. Lewandowski repeatedly rendered his voluntary services to the Old Age Homes on the occasion of Jewish festivals, where his understanding of the feelings and hopes of his fellow-refugees was greatly appreciated. He will be gratefully remembered by all who knew him.

Ernst von Salomon, who had been sentenced to five years' penal servitude as an accomplice in the assassination of Walther Rathenau, died at the age of 69. Only a few weeks before his death, his television appearance on the 50th anniversary of Rathenau's death had resulted in controversies, including a protest by the president of the Munich Jewish community, Dr. Hans Lamm.

Ernst von Salomon was a member of the extreme right-wing Freikorps and took part in the activities aiming at the destruction of the Weimar Republic. He was prematurely released from prison as the result of an amnesty. Afterwards he had political and personal differences with the extreme right-wing non-Nazi organisations; he was not an adherent of the Nazi régime. After the Second World War, he embarked on a career as a writer and became widely known by his book "Der Fragebogen", in which he criticised the de-Nazification proceedings of the American occupation administration.

FAMILY EVENTS

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

Birthdays

Glaser.—Miss Else Glaser, of 105 Priory Road, London, N.W.6, indefatigable in helping others, will celebrate her 70th birthday on October 27. Her many friends extend their heartiest congratulations to her.

Kaufmann.—Mrs. Betty Kaufmann, of Flat No. 6, 14-18 Springfield Lane, London, N.W.6, celebrated her 70th birthday on August 25. All her friends and relatives extend to her their warmest congratulations and best wishes.

Deaths

Herzberg.—Mrs. Ilse Herzberg (née Loewenthal) formerly of Schwedt/Oder died on August 8. Deeply mourned by her husband, Rudolf Herzberg, Sosua, Puerto Plata, Dominican Republic.

Kuznitsky.—Mrs. Käte Kuznitsky (née Levy), beloved wife and comrade for 47 years of Apotheker Otto Kuznitsky (formerly Hamburg), 7 Glendale Drive, Wimbledon, London, S.W.19, passed away on August 12. Deeply mourned by her relatives and friends in London, New York, Johannesburg and Cape Town.

Lewandowski.—The Rev. Ernst Lewandowski passed away on Friday, August 25, after a long illness. Deeply mourned by his brother, sisters, relatives and friends (London, New York and Haifa).—5 Glenbrook Road, London, N.W.6.

Meyer.—Mr. Wilhelm Meyer, of 37 Linden Lea, London, N.2, formerly Duesseldorf, passed away peacefully on August 21 in his 87th year. Deeply mourned by his wife and son.

Schaefer.—Mrs. Marie Schaefer (née Strelitz), of London (formerly Berlin), passed away suddenly in St. Nicklausen, Switzerland, on August 24, aged 65. Deeply mourned by her nephew, George Galewski and family (Australia), Edith Katz and family (Hertfordshire) and Hilde Middleton and family (London).

Wohlgemuth.—Miss Eva Wohlgemuth, Sao Paulo, passed away on August 5 after a long illness. Deeply mourned by all her many friends in England.

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AJR Enquiries

Mannheim.—Mrs. C. Mannheim, last known address: 17 Chessington Court, London, N.3.

ORGANISATIONAL NEWS

MAINTENANCE OF HOMES

As readers know, the initial costs and the running deficits of the Homes have so far been covered out of funds from restituted heirless and communal property in Germany. No further payments will accrue to these funds. It is, therefore, imperative to use the slender reserves in a way which secures the maintenance of the Homes for the longest possible number of years. As the expenses cannot be cut down without impairing the services and food standard in the Homes, the deficit can only be reduced by an increase of income. For this reason every resident has to be assessed not only according to his own assets and income but also in consideration of the financial position of his children and other near relatives. Fortunately, most near relatives contribute to the best of their abilities. There are, however, some cases where near relatives who live in comfortable circumstances shirk this moral responsibility and thus add to the burden of the shrinking funds. It would run against the interests of the community if, by this lack of co-operation, these funds were depleted earlier than necessary. It has, therefore, become necessary to scrutinise the files of those residents whose families have so far not, or not adequately, contributed towards the maintenance of their relatives, but appear to be able to do so. The same procedure will be adopted in the case of new applicants prior to their admission.

HAROLD LACEY MEMORIAL FUND

"Institute" Principal Remembered

The Council of the Hampstead Garden Suburb Institute have decided to open an Appeal Fund to purchase and display in the Institute a bronze head of Harold Lacey, M.A., which was sculpted by Howard Bate, A.R.B.S.

Mr. Lacey, who died in July last year, will be remembered with affection by many who started their lives in this country in the Golders Green district and attended the classes of the "Institute." Thanks to the hospitality extended to us by Mr. Lacey, the "Institute" became for us a "home from home", and quite a few former refugees also experienced the understanding and personal helpfulness of Mr. Lacey during those difficult, initial years. The Harold Lacey Memorial Fund offers a welcome opportunity of giving expression to the grateful memories we cherish for Mr. Lacey. The sculpture, which it is hoped can be purchased as a result of the appeal for approximately £350, would be a fitting memorial for Mr. Lacey.

Donations to the Fund should be sent to: The Principal, Hampstead Garden Suburb Institute, Central Square, London, N.W.11, and envelopes should be marked "Harold Lacey Memorial Fund".

AWARD FOR AJR CHAIRMAN

Mr. Alfred S. Dresel, chairman of the AJR, was awarded the German Federal Cross of Merit, First-Class. He has been at the helm of the AJR since 1963 but, in fact, he has taken a decisive part in shaping the policy of the organisation since he joined the Executive almost two decades ago and became vice-chairman in 1955. One of the tasks with which the AJR was faced during this period was the proper use of the recovered heirless and communal property in Germany for the benefit of the victims of Nazi persecution.

The most constructive implementation was the establishment of Homes. If, in the course of time, six Homes with altogether 300 residents, could be erected, it is to no mean extent due to the perseverance and unshakable optimism of Mr. Dresel. As chairman of the Management Committee he is still one of the driving forces in the day-to-day work for the Homes.

Mr. Dresel is also a member of the legal committee of the Council of Jews from Germany. In this capacity he has been active in legislative questions of restitution and compensation and rendered signal services as an expert and skilful negotiator.

The award was handed over to Mr. Dresel by Gesandter Dr. E. von Schmidt-Pauli. Those present at the ceremony included Mr. W. M. Behr, O.B.E., vice-chairman, and Mr. W. Rosenstock, general secretary of the AJR.

CO-OPTION TO AJR EXECUTIVE

Mr. O. E. Franklyn, a long-standing member of the AJR Board, has been co-opted to the Executive of the AJR. Mr. Franklyn has been actively associated with the work of the AJR for a very great number of years, and his voluntary co-operation, in particular in legal matters, has been most helpful in many issues concerning both general schemes of the AJR and individual cases. The AJR will now have the benefit of his advice also in his capacity of an Executive member.

CHEERFUL AND YOUNG

Time flies. It seems as if it was only a short while ago that we paid tribute to her on the occasion of her 80th birthday. Yet we have it in black and white that it was in 1967 and that the time has come to congratulate "Lottchen" (Miss Charlotte Godfrey) on her 85th birthday which she will celebrate on October 15. She started work with the AJR at an age when others consider retirement, and she went on with indomitable vigour and vitality until she had passed three score years and ten. Since then she has been living in what is supposed to be retirement. It means seeing her innumerable friends and acquaintances, visiting performances in theatre and opera (there was an earlier period in her life when she used to be in the cast), and travelling. Nothing has changed in this respect, though, in the arithmetical sense, she has not become younger in years. And that nothing may change for a very long time to come is our sincerest birthday wish to "Lottchen".

W.R.

LEXIKA JUEDISCHER LANDSMANNSCHAFTEN

Wir werden um Aufnahme folgender Mitteilung gebeten:

"Im Verlag 'Olamenu', Tel Aviv, werden bibliographische Lexika einzelner juedischer Landsmannschaften vorbereitet. Das erste Lexikon, Oesterreichische Juden in der freien Welt, ist bereits erschienen. In Vorbereitung sind Baende ueber fruehere deutsche, tschechoslowakische und Bukowiner Juden.

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DEPORTATIONEN AUS MAGDEBURG UND MECKLENBURG

Angaben erbeten

Wir erhielten die folgende Anfrage von der Zentralen Stelle der Landesjustizverwaltungen, Ludwigsburg, die mit der Ermittlung von Nazi-Verbrechen befasst ist:

Im Vorermittlungsverfahren gegen ehemalige Angehoerige der Staatspolizeileitstelle Magdeburg und der Staatspolizeileitstelle Schwerin bemuecht sich die Zentralstelle, das Schicksal der juedischen Buirger des fruheren Regierungsbezirks Magdeburg und des Landes Mecklenburg aufzuklaeren. Sie versucht insbesondere, Feststellungen zu treffen ueber die Zahl der vor dem Kriege dort ansaessigen Juden, die Zahl der nach dem Osten deportierten juedischen Einwohner, den Zeitpunkt der einzelnen "Aussiedlungsaktionen", das Ziel der Deportationstransporte, die Zahl der Ueberlebenden und ueber Namen Getoeteter und Ueberlebender. Es wird gebeten, Mitteilungen zu richten an: Zentrale Stelle der Landesjustizverwaltungen (Aktenzeichen VI 117 AR-Z 448/67 und VI 117 AR-Z 332/67), Schorndorfer Strasse 58, 714 Ludwigsburg, West Germany.

DOCTOR THESIS ON GOLEM LEGEND

Address of Authoress Wanted

In 1934, a doctoral thesis by Beate Rosenfeld on the Golem legend was published in the series "Sprache und Kultur der germanischen und romanischen Voelker" (Dr. Hans Priebatsch, Breslau). Any readers who can give information about the fate and whereabouts of the authoress, Beate Rosenfeld, should get in touch with Mrs. Sigrid Mayer, 970 University Village, Salt Lake City, Utah 84108, U.S.A.

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"DIPLOMA TAX" ON SOVIET JEWS

EMERGENCY CONFERENCE

An international conference in connection with the Soviet levy on Jewish graduates going to Israel was held in London on September 5. It was convened by the presidium of the Brussels conference on Soviet Jewry which took place in spring 1971.

The conference was preceded by an emergency meeting of the Board of Deputies, which was also attended by representatives of the major Jewish organisations in this country, including the AJR. The meeting unanimously passed the following resolution:

"This Emergency Meeting of the Board of Deputies of British Jews and representatives of all the National Jewish Organisations strongly condemns the decision of the Soviet Government to impose the financial 'Diploma Ransom', which is especially directed against Soviet Jews wishing to emigrate to Israel.

"This reimbursement levy for academic education places a further obstruction before those, who, having already applied and received permission to leave, with all the discriminatory consequences directly imposed upon them, are now unable to do so.

"This virtual reversion to Stalinism by the Soviet Authorities in the use of such methods to suppress Soviet Jews who wish to live a Jewish life in Israel is an affront to civilisation and to the ideologies and basic Human Rights which the U.S.S.R. professes to practise.

The Board urges the Soviet Government to cancel this cruel and inhumane measure and to implement full facilities for the unrestricted emigration of Jews in the U.S.S.R. who wish to leave.

"The Board calls on the civilised world to indicate to the Soviet Authorities that the measures directed against Soviet Jews who desire to emigrate brings discredit to the Soviet Authorities. The Board appeals to all individuals, academic bodies and organisations devoted to the protection and full exercise of Human Rights to make every effort to persuade the Soviet Authorities to repeal the 'Diploma Ransom'. The attempt by the Soviet Authorities to impose slavery on Soviet Jews wishing to emigrate will be fought with all the vigour at our disposal.

"As we approach the Jewish New Year 5733 we send warmest greetings of solidarity to our fellow-Jews throughout the Soviet Union, and pledge unswerving support to the vast numbers who are struggling heroically to rejoin their brethren and families in Israel." Rudolf R. Levy (Holon, Israel)

REPORTS AND REACTIONS

Israel has seen the arrival of the first immigrants from Russia who have paid the new Soviet tax on emigration. An immigrant from Kiev said he had to pay 3,850 roubles (£1,925) because his wife has a diploma as a textile engineer.

One newcomer said that Soviet Jews have been thrown into a state of total confusion by the "ransom" regulations. For many of the Soviet Jews who have applied to emigrate to Israel the situation is desperate, since they have little chance of obtaining another exit visa if the "ransom" demands are not met.

It is understood that this tax is being levied on university-educated Soviet Jews wishing to leave the Soviet Union for Israel, and that would-be emigrants will be charged anything up to £8,000 before being granted an exit permit.

The Israeli Knesset was specially recalled from its summer recess to debate this new discriminatory regulation, which was strongly attacked by Mrs. Golda Meir, the Prime Minister. At an emergency meeting in London all major communal organisations concerned with the plight of Soviet Jewry, headed by the Board of Deputies, decided to mount a full-scale campaign against the imposition of the educational tax. In Washington the White House requested clarification from the Soviet Government about this regulation. A Republican Congressman urged the United States to seek official United Nations condemnation of the Soviet Union for imposing these high exit fees. Western sources in Moscow quoted Soviet officials as saying that the new fees on emigration were intended as a "repayment of the Soviet workers who had provided the means of education" of the intellectuals.

According to the latest unofficial information, a new law or directive is being prepared in Moscow to the effect that the costs incurred in educating the children of would-be immigrants will also have to be paid before exit permits are granted.

Letter to the Editor

ANTISEMITISM IN ITALY

Sir,—Hans Jaeger's article "Antisemitism in Italy" (your September issue) contains a remarkable factual error. Antisemitic legislation in Fascist Italy pre-dated the establishment of the "Republic of Salò" in late 1943 by fully five years and goes back to the days when the short-lived glory of the "New Roman Empire" was at its height, and Winston Churchill considered its founder "a great man". A decree of September 1, 1938, provided for the revocation of grants of naturalisation and the exclusion of Jews from State education. On November 10, 1938, the Council of Ministers passed the two laws in which the anti-Jewish measures recently resolved by the Fascist Grand Council had been codified. These included the provisions of the Nuremberg Laws down to the ban on the employment of "Aryan" maids in Jewish households, the elimination of Jews from the public sector, including banking and insurance, and severe restrictions on their right to own houses and agricultural land. All foreign Jews were to leave Italy by March 12, 1939. (Pope Pius XI protested against the ban on marriages between Italians and "non-Aryans" as a violation of the concordate.)

How short can memory get?

H. F. ASHBROOK.

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Hans Jaeger writes: "Co-operation between Hitler and Mussolini started in 1935, when the Ethiopian war began. I only said that there was 'no immediate change' at that time. This is no contradiction of the fact that 3½ years later the anti-Jewish laws were passed and that after a further six months the Jewish refugees were expelled. I mentioned the Republic of Salò as the turning point because I put the emphasis on the dynamics which were then unleashed in a savage way and not on a legal act which was met with certain reluctance and sabotage in a country not excelling in Prussian discipline. Maybe that, under the impression of reports by refugees, I underestimated the effects of the legislation during the five years before part of the nation was 'converted'."

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