

INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Robert Weltsch

SHIFTING GENERATIONS

Reflections on the Eve of the Holy Days

On the threshold of a New Year of the Jewish calendar the High Holy Days give us leisure to reflect on the flow of time and all this implies for our human condition. We have to look back and forth at the happenings of the changing world; but it is also enjoined upon us to answer for our own conduct, as individuals and as a community. The beginning of the Jewish year is not celebrated by noisy carouse (like Sylvester) but by facing days of judgement. It is not an occasion for self-praise and frivolity; what is demanded is to be honest with ourselves, to repent our wrongs and to seek the truth.

It would go too far to attempt a review here of the world situation with all its intricacies. Men have not excelled in mastering their problems. Yet we may feel some relief that the fears, current a few years ago, about an imminent major conflagration and catastrophes have not materialised. True, the world is far from the real peace that the Hebrew Prophets envisaged. Many "local" wars and deadly conflicts have plunged whole peoples into disaster, and one or two of them engendered world problems of vast dimensions, first of all Vietnam, which—quite apart from the human misery—not only shattered international relations, but had an unforeseen impact on the mental condition of a whole generation, first in the United States and then almost everywhere, comparable only to the Spanish civil war of the thirties. It also caused a moral upheaval and created guilt complexes with far-reaching consequences for the Western world.

Twenty-seven years have passed since the end of the Second World War and since the disappearance of Hitler and the collapse of the immense—and for a long time seemingly invincible—might he had gained. Nineteen years have passed since the death of Stalin who now appears as no less a monster than Hitler was. But for the present generation the names of these men are hazy and waning notions of a remote age of which they have some knowledge, often simplified or distorted, from history books or from older people's tales. As always happens with the advance of time, their own conditions and problems outweigh by far such memories of the past.

Although the older among us may wonder that the horrors we lived through forty or thirty years ago have not maintained their deterring effect, and that, as the thoughtless use of slogans shows, many have no clear idea of the evil actually committed under the mask of idealistic phraseology, we cannot ignore that this is the process going on unceasingly while time takes its course.

It is an old truism that people do not learn from history, mostly because each generation has its own mentality which makes it difficult or even impossible for them to put themselves

in the position of their ancestors. This is an inexhaustible theme, upon which the distinguished Cambridge historian, Professor Herbert Butterfield, enlarged in his ingenious Reith Lecture.¹ Against the inclinations of the young to draw hasty conclusions about the past Butterfield refers to Ranke's famous saying that "all the generations of the past were as real in themselves and as valid before Heaven as the one now alive". It means that we have to see each generation in its own context, and—Dr. Butterfield continues—"in a certain sense to judge it on its own terms, at any rate not to condemn it by a too rapid cross-reference to twentieth-century standards". This is a maxim formulated with regard to long-passed—i.e., pre-twentieth-century—events, but it is certainly also applicable to happenings of a few decades ago. In the context of recent German-Jewish history it should be a warning to some young people today who are quick in advancing a now widespread view, blaming German Jews of 1933 that they did not "revolt", i.e., stage an armed uprising against the Nazis—a view completely disregarding the conditions under which that elder generation lived at that time. Such an opinion is often expressed, *bona fide*, by Israel-born youngsters who naturally are worlds apart from the German Jews acting and suffering in the thirties; it is also nourished by some "new Left" extremists or ideologists who for the sake of their own political purposes construe the absurd theory that the victims of the Nazis were basically in the same category as their murderers.

The question of how the unfortunate break between the generations could have been avoided occupied searching minds already two thousand years ago. This is perhaps an explanation of the strange passage in the ancient apocalyptic Jewish Book called Fourth Book of Ezra² to which Dr. Butterfield refers at the opening of his lecture. The author of that work (V, 41 ff.) quarrels with God because according to the divine plan of salvation only those who would be living at the time of the Messiah's

advent would benefit; but what about all the others? Could not the Creator have simultaneously created all the generations of the past, the present and the future, so that all would have an equal part in salvation? To that the Creator is made to respond that no womb could produce multitudes at once and the earth could not bear all men at the same time; they had to come successively, each at his hour of destiny.

To this rather speculative discourse about the messianic mission Professor Butterfield, in a more sober and down-to-earth vein, remarks that if some people could have lived but for a couple of centuries, the human race might have achieved more wisdom. If, for instance, Bismarck had lived to see the long-term consequences of the seizure of Alsace-Lorraine, he would have become a wiser man. This is an example which all of us could venture to multiply from our own experience of the last generation or two. It could also lead us to meditation about potential consequences of acts perpetrated by statesmen of our own days.

As in the first paragraph of his lecture, Butterfield also returns to the Jewish pattern in his conclusion, this time in order to underline his plea for "the gradual growth of reasonableness". Exposing the illusions of the young, who out of resentment to the contrast between ideal and reality, are driven to extremes, he points to the "breathtaking" story of the Jewish war against the Romans (66-70 c.e.), which "brought history to one of its tragic moments". The cautioning speech put by Flavius Josephus into the mouth of Agrippa II³ was intended to warn the Zealots not to ignore the power realities of the world in which they had to live, otherwise they would risk disaster. In the end, Agrippa was not heeded, and disaster did follow. Yet, most Jewish historiographers glorify not the man who warned but those fervent nationalists who took the plunge—and lost. This led to the destruction of the Temple, the end of all Jewish autonomy, to exile and dispersion.

However, in our own times, a Jewish State has again been created, favoured by certain whims of history which will not recur.⁴ This event has produced a completely new situation for our generation. The State, too, has to reckon with the power structure of our time in order not to endanger its existence. Over the gap of almost two thousand years the Jewish people is again confronted with politi-

¹ Professor Sir Herbert Butterfield: *The Discontinuities between the Generations in History. Their Effect on the Transmission of Political Experience.* Cambridge University Press, 34pp. 40p.

² Ezra IV, originally written in Hebrew, is known only thanks to its translation into many ancient Oriental languages and into Latin, while the Hebrew and Greek texts have not been discovered. It is now generally assumed that it was written about 100 C.E., after the destruction of Jerusalem by the Romans. A full German translation with introduction and precise philological and ideological comments by the great German Biblical scholar Hermann Gunkel is included in the standard work: *Die Apokryphen und Pseudepigraphen des Alten Testaments*, herausg. E. Kautzsch, J.C.B. Mohr Tübingen 1900, Bd. 2. By an interesting coincidence, the book is mentioned by Ernst Simon in his Introduction to the first volume of *Buber's Correspondence, Martin Buber, Briefwechsel aus sieben Jahrzehnten* which is being published these days by Lambert Schneider Verlag Heidelberg. While Buber, Simon points out, in a letter written in 1917, expressed agreement with the Messianic creed of Ezra IV, he dissociated himself from these views 37 years later. Ezra IV has not been admitted into the Jewish Biblical Canon, but has been included in the Latin (Christian) Vulgata.

³ Josephus: *The Jewish War.* New English Translation by G. A. Williamson. The Penguin Classics, pp. 144 ff.

⁴ See Walter Laqueur: *A History of Zionism.* Weidenfeld and Nicolson, London, 1972, pp. 593. Thesis 5.

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The Executive Committee of the
ASSOCIATION OF JEWISH
REFUGEES

wishes all members a
VERY HAPPY NEW YEAR
and thanks them for their continuous
support.

SHIFTING GENERATIONS

Continued from page 1

cal and moral problems of statehood, and it may heed the admonition not to ignore the lessons of history.

In Jewish life today "discontinuity between the generations" is perhaps more spectacular than elsewhere because of the fundamental changes which occurred during the last forty years. Contrary to previous centuries, the dualism between Israel and Diaspora is now a decisive factor of Jewish consciousness for the people as a whole. For the outside world the image of Israel is inseparably linked with that of the whole Jewish people. In Israel itself the generation gap has become obvious, particularly as soon as the State-born generation had grown up, and more so since the Six-Day War of 1967. Anyhow, it was inevitable that the different background of immigrant-fathers and native sons would assert itself sooner or later. Amos Elon, a brilliant Israeli writer (born in Vienna) has devoted a most instructive book to this subject which is indicated in its very title: "Founders and Sons".⁵ There, the author—among other things—also evaluates the impact of the shattering experience of war on the young generation of Hebrew writers. Though victorious on the battlefield, they learned to hate war and became sceptical about its effectiveness for the solution of problems.

Effects of "Normalisation"

Israel is now a prosperous, almost affluent country. It is flooded with masses of tourists, there are congresses, festivals, and so on. The old ideals of austerity and the cult of work have vanished, and there is a considerable section of the population which feels itself underprivileged. Nevertheless, success is visible. There was no war of revenge, the people trust their army, there is an atmosphere of self-confidence—though perhaps with an undertone of uneasiness about the mystery of super-power politics, speculation about whether there exists some kind of secret Russo-American semi-agreement which would operate after the Presidential elections. The wish is for normalisation, sometimes interpreted in the sense that normal life means also a certain number of aberrations and social misfits. One also has to accept that, in some respect, normalisation means vulgarisation, environment pollution, power stations and mammoth hotels, dependence on foreign millionaires. There are sufficient matters that arouse misgivings and disputes, such as the handling of religious affairs and the power of rabbinic authorities in questions of personal status and family life, the behaviour of fanatics, financial scandals (where often government-managed funds are involved), the spreading of organised crime and the position of foreign Jewish criminals who seek refuge in Israel, etc. It is implicit in the concept of "normalisation" that it can do without the sort of idealisation applied at the utopian stage.

Israel is a very democratic country, more in spirit than in its coalition-bound institutions. It is refreshing and encouraging to observe the fury of the young against double-talk and double bookkeeping on the part of Government and parties. They are weary of conventional lies and indignant about lame vindication of plain injustice which is sometimes explained as unauthorised "irregularity" but never repaired. Only one recent controversy can be mentioned as an example. It arose when the

former inhabitants of two Druze villages in Galilee who had been expelled from their houses and fields in 1948, asked for permission to return home. These people, most of them Christians, had not fled in 1948. They had stayed in their villages and acquiesced in the occupation. Some anonymous commander asked them to move out for a fortnight because the place was temporarily needed for military purposes. The "fortnight" lasted 24 years, in spite of a judgment of Israel's Supreme Court confirming the people's right to return.

Fundamental Issue

Israel has always denied that it had expelled or expropriated Arabs who had not committed hostile acts and had accepted Israel sovereignty. The request of these villagers met with the sympathy of a large section of the public and of the Hebrew press. It was also deemed a welcome opportunity to demonstrate the respect for the law and the goodwill towards Arabs who are loyal citizens. The villagers were even prepared to renounce those parts of their lands which had been arbitrarily allocated to Jewish settlements. Nevertheless, the Government rejected the demand. Only four ministers voted in favour, among them the Vice-Premier, Yigal Allon. Against this Government decision, clumsily explained by the desire to avoid a precedent, there was an outburst of indignation by younger members of Israel's intelligentsia. Regrettably, their protests cannot be quoted in full for lack of space. One writer said the decision must not stand, and the fight against it, far from being ended, is just beginning. Another said the decision turns all valid moral norms upside-down, in addition to being unwise and inhuman; it also undermines the Government's credibility. It is just possible that the case of the villagers of Ikrith and Bir'am, now widely publicised, may become a sort of Dreyfus affair in Israel itself, splitting the public into two camps.⁶

The moral issue involved makes the matter, with all its implications, important for Jews irrespective of frontiers. It is not easy to contemplate a Jewish State violating principles for which the Jews have unceasingly fought

⁶ The Hebrew newspaper Haaretz of August 4 published a sad and bitter poem by Yehuda Amich, one of the most gifted among the young lyrical Israeli poets, which expressed disappointment at the complete failure of the conversation which a group of Hebrew writers had with Israel's Prime Minister when they pleaded for a more favourable approach to the case of the demands of the Arab villagers of Ikrith and Bir'am. Amich, born in Germany, is one of the Israeli poets who were invited to take part in the Poetry International Festival in London in 1970. A selection of his poems in English translation has been published by Penguin Books. His deeply moving poem shows the despair and tension prevailing among Israel's most sensitive intelligentsia and young generation because of the Government's stubborn attitude in this matter (and others) and the missed opportunity to prove understanding for the Arab's plight.

for centuries. As the High Holy-days are a time of self-examination and confession we may also ponder over the sin of applying double standards of justice (see Deut. XVI, 12-16). In this respect the clash of generations may still produce some unexpected results. Our Liturgy speaks of the Book of Judgement, and we also should not disregard portents of the Book of History.

Editorial Note. Like all contributions to this issue, Dr. Weltsch's article went to press on August 8, i.e., before the events connected with the villages of Bir'am and Ikrith took their later dramatic turn.

TAXATION OF GERMAN PUBLIC SERVANTS' PENSIONS

High Court Decision Reversed

In our June, 1972, issue we reported about a High Court decision in which it was held that recipients of public servants' pensions who were deprived of their German nationality by the Nazi decree of November, 1941, had retained their German nationality and that the pensions paid to them were, therefore, exempt from U.K. tax according to Article IX of the Anglo-German Double Taxation Agreement. We also mentioned that the Inland Revenue had appealed against this decision.

It is now learned that the Court of Appeal has reversed the High Court decision. Leave to appeal to the House of Lords was granted.

OESTERREICHISCHE SOZIALVERSICHERUNG

Oesterreichische Sozialversicherungspensionen werden ab 1. Januar 1973 um 9% erhöht.

Der Entwurf einer 29. Novelle zum Allgemeinen Sozialversicherungsgesetz wird im Herbst von der Regierung dem oesterreichischen Parlament vorgelegt werden. Der Regierungsentwurf sieht bedeutsame Verbesserungen vor, über die wir nach Verabschiedung der Vorlage durch das Parlament berichten werden. C. I. K.

BONN PLO OFFICE UNLIKELY

Reports that the Palestine Liberation Organisation had applied to open an office in Bonn have been denied by informed political sources. They said that so far no move had come from the Arabs, although it was not denied that the PLO might be very interested in opening an office.

Any such application would, it is understood, meet with strong objection from West German circles and the Israeli mission and it is, therefore, doubtful if the opening of such an office would be allowed.

A number of centres and local groups in West Germany have been established by Arab terrorist organisations like El Fatah. They have a firm foothold in many universities and terrorist organisations like El Fatah. (See article on page 5.—The Ed.)

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⁵ Amos Elon: The Israelis: Founders and Sons. Weidenfeld and Nicolson, 1971. (A German translation, "Gründer und Söhne" was just published by Molden Verlag, Vienna.)

HOME NEWS

HIGH RISK OF PLO

At his first appearance in Parliament as Home Secretary, Mr. Robert Carr replied to MPs about the proposed opening of an office in London by the Palestine Liberation Organisation. Mr. Carr stated that a number of individuals and organisations had made representations that the PLO should not be permitted to open an office. Representations had been received from 40 MPs, and his predecessor, Mr. Reginald Maudling, had received a deputation from the Board of Deputies.

The Home Secretary pointed out that there was no power to prevent an organisation from setting up an office. He assured the House, however, that he would not hesitate to use his power to the full to keep out or expel any alien who seemed likely to engage in acts of violence or to encourage or incite such acts. The courts also had ample powers to deal with any breach of the criminal law. In the event of an office being opened it would be for the police commissioner to consider what police attention might be needed and he had his assurance that the situation would be carefully watched.

NEW BRITISH NAZIS

The British Nationalist Socialist Workers' Party, a new extreme Right-wing group, has its headquarters in Camborne, Cornwall. The national organiser is Stephen Wade, of Falmouth, and he and a G. R. Jenkin, the leader of the party, have signed a widely distributed circular seeking members.

The circular, ending with "Heil Hitler," included the message: "We are of the same old National Socialist beliefs in every way, so therefore do not get disillusioned at some of our literature, which is geared to this area and not to the more yid and wog areas that are at present in London and all other great cities. We are still racials through and through, but we do not carry the swastika, as this upsets some people". However, the German eagle and swastika are included, with a picture of a man in full Nazi regalia against a Union Jack.

BELFAST TERRORISM

The recent bomb outrages in Belfast have caused suffering to members of the Jewish community, who have had fires in their houses and business premises. Incendiary devices extensively damaged a store owned by Ben and John Goldstone, rebuilt four years ago at a cost of £100,000 and believed to be the largest soft-furnishing store in Europe. Bombs were placed in the main shopping areas, the Jewish-owned Swiss Arcade and the London Mantle Warehouse, but none caused serious damage structurally. The home of a leading Jewish businessman was bombed, and blasts from bomb explosions damaged several Jewish homes.

SYNAGOGUE INVITES YOUNG GERMANS

Twelve German Christian teenagers visited Britain for a fortnight as guests of the North-West London Reform Synagogue, Golders Green. As on earlier visits in 1966 and 1968, the group's leader was Pastor Dieter Schoenich, a Lutheran clergyman from Hamburg. The visit was organised by Rabbi Dow Marmor, the synagogue's minister.

The Germans had a week's course of Jewish customs and discussions on Jewish-Christian relations. In London they visited synagogues and institutions concerned with the Nazi Holocaust, ending the tour with a public debate on the problems of young Germans' relations with Jews.

BELSIZE SQUARE SYNAGOGUE

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SYNAGOGUE SERVICES

are held regularly on the Eve of Sabbath and Festivals at 6.30 p.m. and on the day at 11 a.m.

ALL ARE CORDIALLY INVITED

NEWS

HEATH VISITS MACCABI

A gala evening at Maccabi Association London's new clubhouse in Compayne Gardens, West Hampstead, was attended by Mr. Edward Heath, paying his first visit to a Jewish organisation since becoming Prime Minister. Mr. Heath was presented with a scroll acknowledging his appointment as an hon. life-member of MAL. The Prime Minister said that the importance of voluntary organisations such as Maccabi was that they could add a personal touch to Britain's social services, which the State itself was unable to provide.

The new clubhouse was built at a cost of more than £200,000, the major part of which was provided by Mr. John Rubens, the hon. life-president.

CENTRAL BRITISH FUND

£12,000 Raised at Arts Sale

A sale of Works of Art at the Royal College of Art raised £12,000 for the Central British Fund and British OSE.

Grants for Relief Abroad

At its latest meeting the CBF made grants totalling over £60,000 for relief abroad. The main beneficiaries are Jews in and coming out of Eastern Europe (including an emergency programme for 800 Polish refugees in Sweden) and Jews in and from North African countries. The grants also include aid for two community centres for working mothers in Israel.

With acknowledgement to the news service of the Jewish Chronicle.



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ANGLO-JUDAICA

Queen receives Encyclopaedia Judaica

The Queen joins President Nixon and the Pope among world leaders who have received the Encyclopaedia Judaica from President Shazar of Israel. A 16-volume set of the newly published encyclopaedia was received by the Queen's private secretary from the Israeli Ambassador, Mr. Michael Comay. The dedication was "in token of the deep-rooted friendship between Britain and Israel".

Unethical Landlords

The Board of Deputies passed a condemnatory resolution regarding Jewish landlords and property dealers who allegedly unethical and anti-social practices endanger harmonious inter-group relations and the good name of Anglo-Jewry. Following this, a conference was convened with the participation of the Chief Rabbi, the Haham, the heads of the Reform and Liberal rabbinical assemblies and the leaders of Ajex and other communal organisations. It was stated that ways of approaching and influencing those members of the community whose activities in the property field were causing concern and distress had been considered. The "whole force of relevant Jewish institutions" has now been brought together to protest against some of the practices of property dealers and landlords.

Clore endows Hertz Chair

Sir Charles Clore has given £75,000 to Jews' College. The endowment is for a Chief Rabbi Hertz Chair in Rabbinics in commemoration of the centenary of the late Chief Rabbi's birth.

This is the largest gift to the college in its history, and represents a turning-point in the fortunes and future of the college.

Chairman of Jews' College

Mr. Bruno Marmorstein, chairman of Jews' College for the past ten years, has now retired and is succeeded by Mr. Arnold Lee, a London solicitor.

Union of Liberal and Progressive Synagogues

Eva, Marchioness of Reading, has succeeded Lord Cohen of Walmer as president of the Union of Liberal and Progressive Synagogues. Lord Cohen becomes an hon. life-president, together with Rabbi Dr. Leslie I. Edgar, and Dr. Ralph Jessel remains deputy president.

Communal worker dies at reception

Mr. Sol Cohen died at the age of 65 at a reception held in his honour to mark his retirement after 25 years as secretary of the Jewish Memorial Council. He heard tributes and received gifts from the four organisations of which he was secretary—the Jewish Book Council (at which the AJR is represented), the Jewish Museum, the Central Council of Religious Education and the Jewish Memorial Council. While responding, he collapsed and was taken by ambulance to University College Hospital.

Bayswater and Maida Vale Synagogue

The Bayswater and Maida Vale Synagogue has been formally opened at its new premises in Andover Place, Kilburn. Its consecration by Chief Rabbi Jakobovits fell on the same day that the original synagogue came into being 109 years ago. In 1966 the congregation was forced to vacate its historic premises in Chichester Place for a redevelopment scheme in the area. The Greater London Council's reinstatement payment of £330,000 has enabled the congregation to start again.

Worcester depletion

The Worcester Hebrew Congregation has in recent years been depleted by the departure of a number of members from the city. Its Rosh Hashana services may this year be held for the last time, as minyanim have been difficult to muster in recent years.

NEWS FROM ABROAD

ARGENTINA

Refuge of Nazi Agents

A White Paper now released under the 25-year rule reveals that President Truman of the United States, asked President Peron in 1947 to expel a number of top Nazi agents who took refuge in Argentina. According to the documents, Mr. Oscar Ivanissevich, the then Argentine Ambassador in Washington, reacted angrily to the President's request, declaring that Mr. Truman and his advisers had been misinformed and it was "a slander to say that there are Nazis in Argentina". The United States and British Governments together presented to the Argentine Government a list of about 600 names of war criminals. Mr. Dean Acheson, the then Under-Secretary of State, emphasised to the Ambassador that there were some 20 or 30 dangerous Nazi agents in Argentina, whose presence was very well known to that Government.

Twenty-five years ago the Peron Government gave refuge to a number of top Nazi agents who arrived in Argentina with forged passports with the aid of the Vatican. These Nazis included Eichmann; Otto Skorzeny, the SS major-general who freed Mussolini, now living in Madrid; Franz Rademacher, now awaiting retrial in West Germany on war crimes charges; Professor Johann von Leers, a former aide of Dr. Goebbels, rehabilitated in Egypt under the name of Omar Amin von Leers; and Anton Pavelic, head of the wartime Nazi-sponsored Government, who died in 1960.

Concern About Peron Statement

An antisemitic statement reported to have been made by former President Peron, now living in exile in Madrid, has given grave concern to Argentina's Jewish community. This concern is all the greater because President Lanusse's Government is actively negotiating for General Peron to return to head the country's main political force, the Justicialista Party.

The text of a hitherto secret conversation between General Peron and a representative of General Lanusse's military junta in Madrid in April, 1971, has just been released. According to this, General Peron attacked what he described as the imperialist power and ultra-reactionary international forces administered from the United Nations, dominated, he said, by Communism, capitalism, the Jews, the Church, Freemasonry and other forces possessing thousands of collaborators all over the world. This is the first known anti-Jewish statement by General Peron, President of Argentina from 1946 until his deposition in 1955.

AUSTRALIA

Woman who Rescued Jews

In Sydney the certificate of honour and the medal of the righteous of Yad Vashem was presented to Mrs. Wladyslawa Peska, a Polish Roman Catholic. Mrs. Peska risked her life to rescue Jews during the Nazi occupation of Poland. In 1944 she was sent to Germany to work, with other young Poles, where she met her husband, also a transportee from Poland, and they emigrated to Australia in 1949.

ITALIAN AWARD TO BRITISH INDUSTRIALIST

Mr. L. Trier (London) has been awarded the Order of Commander of the Order of Merit of the Italian Republic for his services in furthering Anglo-Italian trade. Mr. Trier, who is a member of the AJR, was Chairman and Managing Director of General Signal and Time Systems Ltd. (Gensign), and is now President of the company with non-executive duties.

FRANCE

Deportations Remembered in Paris

The 30th anniversary of the arrest by the German and French police of 12,000 Paris Jews—on July 16, 1942—was commemorated at the Paris memorial of the Unknown Jewish Martyr. The ceremony was sponsored by the Association of Former Deportees and Concentration Camp Inmates. It was recalled at the gathering that in the following days after the big raid, 14,000 more Paris Jews had been arrested and deported to concentration camps, as had been the first 12,000.—(JTA)

War Criminal Pardoned

A mass rally in Paris called on President Pompidou to revoke his pardon to Paul Touvier, the French war criminal. The pardon restored to Touvier his civil rights and assets confiscated in 1947, when he was twice sentenced to death *in absentia* for war crimes, which lapsed after 20 years.

At the rally it was reported that Touvier had left France for Italy, where he is believed to be protected by members of a monastic order. He is said to possess money and valuables stolen from his Jewish victims in the Lyons area.

Donor to Museum

Berlin-born Heinz Berggruen, who is now an art dealer and art collector in Paris, donated twelve pictures by Paul Klee to the "Musée National d'Art Moderne". The hand-over ceremony was attended by the French Minister of Culture, Georges Duhamel. Berggruen had worked as a young journalist with the Jewish press in Berlin and emigrated to the U.S.A. in 1938. After the war he was, for some time, an officer with the American occupation forces and, in that capacity attached to the illustrated periodical "Heute".

Award for Hon. President of "Solidarité"

Dr. Curt L. Lang (Paris), Hon. President and former Chairman of "Solidarité", the organisation of former German Jews in France, has been awarded the German Federal Cross of Merit First-Class. In presenting the award, Botschaftsrat von Krause stressed Dr. Lang's decisive role in making the German authorities concerned aware of the refugees' expectations and requirements, and paid tribute to his outstanding services for the benefit of the German-Jewish immigrants in France.

Dr. Lang is also well-known to the Hon. Officers of the Council of Jews from Germany and the AJR. We extend our sincerest congratulations to him on the well-deserved honour bestowed on him.

JEWRY IN THE EAST

EMIGRATION FIGURES

According to informed sources in Moscow, more Jews left the Soviet Union for Israel in the first six months of 1972 than in the whole of 1971. A record figure of 3,500 emigrants in June brought the six-monthly total to 16,000, compared with about 15,000 for the whole of 1971 and only 1,000 or so in 1970.

It is learned that Jews from the Soviet Republic of Byelorussia have this year begun receiving permission to leave, although the number of emigrants from there and from Moscow and Leningrad is still limited. Georgian Jews, who last year represented the majority of Soviet emigrants, said the sources, now account for about one-fifth of all those leaving, the majority now coming from Moldavia, the Ukraine, and the Baltic States.

NEW ANTISEMITIC BOOK

Troffim Kychko, the Soviet Ukrainian anti-semitic author, whose book, "Judaism Without Embellishment", led to protests in the West after its publication in 1963, has published a new work entitled "Zionism—the Enemy of Youth". Written in Ukrainian and issued by the Molod publishing house of the Ukrainian Young Communist League, the book received high praise in a review in the Ukrainian anti-religious monthly, "Man and Universe". The review upholds the book's conclusion that "the reactionary essence of the Zionist-motivated rabbis has not changed". Western individuals attacked in the book by name include Rabbi Menachem Mendel Schneerson, the Lubavitcher Rebbe, and Dr. S. Levenberg, the Jewish Agency representative in Britain.

PIANIST'S PLEA FOR DANCER

According to the American Jewish Congress, Mr. David Bar-Illan, the Israeli pianist, has offered to reimburse the Soviet Union for her investment in training Mr. Valery Panov, the 33-year-old Leningrad Kirov Ballet dancer dismissed in April after applying to emigrate to Israel. In a cable to Mr. Leonid Brezhnev, the First Secretary of the Soviet Communist Party, Mr. Bar-Illan stated that his colleagues in the arts and himself would be only too willing to raise the necessary funds.

HARASSMENT

The harassment continues of a number of Jews prominent in the struggle for the right to emigrate to Israel. According to reports from Soviet-Jewish sources, some have been dismissed from their jobs and threatened.

A Moscow court charged Mr. Mark Nashpits, a 24-year-old Jewish dentist, with evading military service. He had been arrested after telling the authorities that he refused to serve because he regarded himself as an Israeli citizen, and was sentenced to one year's corrective labour without loss of freedom.

Mr. Vladimir Markman, the 34-year-old Sverdlovsk engineer arrested on April 29, is accused of anti-Soviet activities and of "inciting national hatred" and "slandering the Soviet system".

In a remarkable display of solidarity, 40 scholars and art historians from ten countries, very nearly all non-Jews, have appealed to the Soviet authorities to end the harassment of Mr. Vladimir Tarassuk. An international authority on antique arms and armour, Dr. Tarassuk, who is an eminent member of the staff of the Hermitage Museum in Leningrad, was dismissed after applying to emigrate to Israel.

BULGARIAN MINISTER

Mr Oved Leon Tagger, a 41-year-old Tel Aviv-born engineer, has been appointed First Assistant Minister for Building and Building Materials in Bulgaria. Mr. Tagger's family was expelled from Tel Aviv in 1934 for pro-Communist activities. Fascist elements in Bulgaria later killed his father, Mr. Leon Tagger.

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Arabs in the Federal Republic of Germany

My official hosts in Bonn immediately complied with my request for material on the Arabs in the Federal Republic and on the second day of my visit I was invited to the Ministry of Interior. The official dealing with the subject matter met me in the reception hall and took me up to his office. On his desk was the Annual Report of the Federal Office for State Security, opened at the chapter "Subversive activities of foreign organisations".

Yet, to my surprise, when I began to pose questions, he answered that what was written in the report was all he could tell me. Even such basic information as to how many Arab workers and students were living in Germany was, so he said, beyond his competence, as the registration of aliens was a matter for the communal and regional authorities.

The report which was handed to me, read: "As a consequence of the constant influx of foreign workers into the Federal Republic, new possibilities offered themselves to the extremist organisations . . . among them the largest group of about 20,000 workers from Arab countries. . . . In the past few years, the larger organisations of the Palestinian resistance managed to consolidate and to win over a considerable part of the Palestinians living here."

Only later I understood the tight-lipped official. The Minister had given instructions not to reveal details of the activities of the Arab groups "as the situation gave rise to grave concern". The other day, Minister of Interior, Genscher, said in Parliament: "More and more are we confronted with security problems arising from the activities of radical, even terrorist foreigners and their organisations. . . . I therefore instructed the security services as early as February, 1970, to exercise within the framework of the law, a careful watch over these extremist groups . . . the curbing of their activities prevents prejudices against foreigners which could lead to xenophobia."

In other words—the German authorities are not interested in stirring up the latent aversions against the 3.3 million foreigners who have become part and parcel of the German economy; even less are they interested in disturbing the relations with the Arab States some of which have only recently been re-established; least, however, do they want to endanger through indiscretion—the "careful watch" kept over these foreign groups.

If one adds to the 20,000 Arab workers 16,000 students from Arab countries who are presently registered at German universities, though many of them have not taken up their studies, the number of 36,000 Arabs in the Federal Republic exceeds that of German Jewry by 10,000. Among the Arabs are 3,000 Palestinians who in their overwhelming majority are classified as "radicals". Many more Palestinians are entering Germany illegally, others are seeking "political asylum". Especially precarious is the situation in Berlin where every month some 200 Palestinians are said to filter in, mostly young people, who are being air-ferried from Syria, Lebanon and Jordan to the East Berlin airport Schoenefeld. Most of them belong to a movement called "Victims of the Israeli Occupation" and because of their illegal status, are prone to being blackmailed into doubtful activities.

The number of extremist foreign organisations in the Federal Republic has doubled in 1971 as compared with the previous year—from 100 with 50,000 members to 220 with 60,000 members. Forty-seven of these groups

work clandestinely and show "terroristic tendencies". At present, nine Arab organisations are active in West Germany, comprising 110 groups: General Union of Palestinian Students (27 branches); General Union of Palestinian Workers (24 branches); El Fatah (23 branches); Association of Arab Students (15 branches); Arab Students' Federation (11 branches); Popular Front for the Liberation of Palestine (7 groups); Union of Libyan Students; Popular Front for the Liberation of the Occupied Territories; and an anti-monarchistic group of Moroccans "National Confederation".

Almost all these organisations have an external and internal side—the "show-window" of their activities displays meetings and publications. The organ of the "General Union of Palestinian Students", "El Thaura" ("The Revolution"), complained in its spring edition under the title "Hate campaign against the Palestinians": "For several years articles have appeared at regular intervals in the German press about the Palestinian organisations which are to give the impression that the Federal Republic has become a huge training ground for Arab partisans . . . dozens of papers alleged in all seriousness that in the vicinity of Bonn 40 Arabs underwent military training . . . last year and this year again, Genscher's report insinuated that El Fatah has 23 secret bases in West Germany. . . . Previous practices towards the General Union and other organisations, supported by various police methods to hamper their work, lead to the conclusion that new curtailments of democratic rights for foreigners are on the horizon".

Of 182 acts of terrorism by foreign organisations in 1970, 49 were committed by Arab groups. Of these, the General Union of Palestinian Students and the General Union of Palestinian Workers have the numerically strongest bases of the Palestinian "resistance" on German soil. The headquarters of the two organisations which hide their true designs from the German authorities, are in Cairo. The Student Union is dominated by El Fatah and almost all its functionaries, at the same time, occupy leading positions with El Fatah. The activities of the Workers' Union, operating in Germany since 1969, are even more shrouded in secrecy. Although there, too, El Fatah is somewhat influential, the majority of its groups are under the sway of the Popular Front for the Liberation of Palestine (PFLP).

El Fatah, in addition to 23 branches, entertains contacts in another ten German cities. Each member gets a number and code name, must swear unconditional allegiance and absolute secrecy, and cannot leave the organisation. None is allowed to know more than his immediate assignment requires.

To a large extent financed by the Arab League, the Arab organisations in the Federal Republic solicit volunteers for training in underground and sabotage activities, as well as for guerrilla fighting against Israel. As a rule, the participants in such courses which last several weeks, return to Germany to wait for their assignment. Also members of the German "New Left" travel to the Middle East for training courses, and there is some kind of co-operation between the radical Arab organisations and groups of the German "New Left", especially in student circles.

There were contacts with the Baader-Meinhof gang, and not only on the ideological plane. In 1969, Andreas Baader and Ulrike Meinhof visited Lebanon and Jordan, at that time the centre of Arab terrorism. According to the Beirut paper, *El Nahar*, Baader again went to Lebanon at the beginning of this year and proposed a plan of sabotage acts against Israeli institutions in various countries. His suggestions were not accepted because they had "weak points".

From the Lod massacre, too, traces lead to the Federal Republic. Both police investigations and Okamoto's confessions confirmed that the three Japanese received their forged passports in Frankfurt. It is also said that the monstrous crime was financed by the ransom of 5 million DM which Lufthansa, in consultation with the Federal government, paid to the PFLP for a hijacked Jumbo-jet, abducted to South Yemen.

More recently, another splinter group has sprung into existence, "Black September", which last May hijacked the Sabena aircraft on its way to Lod. The same group murdered the Jordanian Premier, Wasfi Tal, in Cairo in December, 1971, and claimed responsibility for the "execution" of five Jordanians in Cologne-Bruehl, as well as for the bombing outrages against the industrial enterprise Strueber in Hamburg, against an Esso tanker in Hamburg harbour and against installations of the Dutch "Nederlandse Gasunie".

Unshaken by bombs and grenades "El Thaura" has not lost its sense of humour. "In the case of Turks and Italians, one differentiates between foreigners and 'foreigners who commit terrorist acts'. Not so with Palestinians. Although there are at present 3,000 Palestinians in the Federal Republic, one assumes they have come—not to study or work but to devise devilish schemes as how best to reduce the fleet of aircraft of Lufthansa. . . ." The journal goes on: "One example as to the attitude of the German security services: for over a year, they have asked the Bonn Committee of the General Union of Palestinian Students to supply them with names and addresses of its members. When the Committee only surrendered the names and addresses of its executive, the authorities were not satisfied and threatened the chairman with a fine of 2,000 DM. . . . Finally, after threats of more than a year, the General Union decided to close down its Committee in Bonn to put an end to police repression."

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Gabriele Tergit

EXIL IN SCHWEDEN

Das kürzlich erschienene Standardwerk von Helmut Müssener* (800 Seiten, davon 200 Seiten faszinierende Anmerkungen, 139 Kurzbiographien) behandelt zwar nur einen kleinen Ausschnitt aus der Vertreibung der Juden und Anti-Nazipolitiker aus Deutschland, die Wanderung nach Schweden, aber es ist die erste umfassende Darstellung in irgend einem Land. Wie schon Stahlberger in seinem hervorragenden Buch über Oprecht, beanstandet Müssener die Beschränkung aufs Administrative und Technische so vieler Emigrantent-literatur.

Müssener, ein 35-jähriger deutscher Historiker, schrieb ein spannendes Buch, in dem nichts schief gesehen, und mit bewundernswertem Mut, nichts ausgelassen und beschönigt ist. Er hat 170 Emigranten interviewt, nennt 500 von den 1500 Flüchtlingen in Schweden mit Namen.

Müssener beginnt mit den Schwierigkeiten der Materialsammlung, aus denen die entsetzliche Persönlichkeitszerstörung durch diese Vertreibung hervorgeht. Auf den harmlosen Fragebogen Müsseners wird von vielen—im Mai 1969—erstaunlich geantwortet: "Welcher Geheimdienst hat denn jetzt wieder Interesse an uns?" Oder: "Na, wer bezahlt Sie denn?" Anonymität wird verlangt. Man fürchtet Bundesnachrichtendienst, englische, russische, amerikanische Geheimdienste. Sehr verbreitet ist die Angst vor der schwedischen Sicherheitspolizei. Juden wollen nicht an ihre deutsche oder österreichische Vergangenheit erinnert werden: "Unterfertiger ist nicht gewillt, ein Formular auszufüllen, vor allem nicht auf deutsch. Ich bin jetzt schwedischer Staatsbürger, und es ist ein psychologischer Fehlgangriff, die ausländische Herkunft durch die Verwendung der deutschen Sprache an Leute zu unterstreichen, die schwedisch perfekt beherrschen." Jüngere sagen, sie hätten sich immer nur als Schweden gefühlt und "möchten nicht in einer Kartothek als 'Ausländer' erscheinen." Die Sephardim haben durch fünf Jahrhunderte ihr Spanisch behalten, und was ist Jiddisch anderes als die Erhaltung der deutschen Sprache, oft in slavischer Umgebung?

1938 hatte Schweden 6½ Million Einwohner, 8000 eingesessene Juden und 1500 Refugees. Die Lage war die übliche in der Krise, die Exporte verringert, der Goldstandard aufgegeben, 187.000 arbeitslos. Schweden war erst seit 1920 industrialisiert mit allem, was das bedeutet, Landflucht, wachsende Grosstädte, Verschwinden der alten Volkskultur, der Trachten und Tänze. Nirgends wurde das als ein weltweites Problem erkannt und auch in Schweden wurde nach Schuldigen für Landflucht und "Rinnsteinkunst" gesucht. Schweden war immer deutschfreundlich gewesen, lutherisch, deutsch die erste Sprache in der Schule, deutsche Instruktionen für die Armee. Die deutsche Schulgrammatik von Hjort-Lide erklärte das Wort "schaffen": "Der Führer hat Ordnung geschaffen." Die Sozialdemokraten hatten immer die deutschen Theoretiker des Sozialismus und das Versicherungswerk Bismarcks bewundert.

Im Sommer 1941 erlaubte Schweden der Division Engelbrecht mit allen Tanks und Waffen von Norwegen durch Schweden nach Finnland zu fahren. Die schwedische Flotte beschützte die deutschen Geleitzüge mit

schwedischem Eisenerz. Die Bevölkerung, besonders die Musiker, Angestellten und kleinen Gewerbetreibenden, war gegen die Zulassung von deutschen Vertriebenen. In Uppsala stimmten 548 Studenten gegen 349 gegen die Einwanderung von Intellektuellen (17. Februar 1939). Studenten demonstrierten gegen die Arbeitserlaubnis von vier (4) österreichischen Aerzten. Die Zeitungen förderten diese Stimmung. *Svenska Dagbladet* hatte die Schlagzeile: "Die Zahl der Juden in Schweden hat sich seit 1933 vergrößert." Müssener druckt einen Leserbrief ab, den er eine Musterkollektion antisemitischer Argumente nennt "sich auf Kosten anderer einen guten Tag machen", "Widerwillen gegen produktive Arbeit", "auf lichtscheue Weise schachern" und nachdem Hitlers Brutalität bedauert wird . . . , "aber nicht wir Schweden sollten unsere Grenze öffnen, sondern die Grossmächte, die Kolonien, gross wie Erdteile haben, die sie mit Gewalt den dort Lebenden entrisen haben, wie z.B. den Buren."

Die Erlaubnis, Vertriebene einreisen zu lassen, lag bei den lokalen Polizeibehörden; den politischen Flüchtlingen wurde ein Asylrecht zubilligt, den Juden nicht. Später wurde das Recht der Abweisung einer höheren Polizeibehörde übertragen, aber das änderte nicht viel. Es wurde bestimmt, dass "Nichtariern", die Verwandte besuchen wollen, kein Einreisevisum gegeben werde, da sie in Wirklichkeit Einwanderer seien . . . "deshalb kann man sogar manchmal bezweifeln, ob die schwedischen Staatsbürger, die sogenannte Nichtariern einladen, loyal gegen das eigene Land handeln."

Müssener beschreibt zwei Fälle, wo deutsche Juden mit völlig ordnungsgemässen Einreisepapieren in schmutzigen Zellen unter grellen Lampen interniert wurden, um nach Deutschland zurückgeschickt zu werden. Beide Leute wurden durch das Jahrhundert alte, voremanzipatorische Mittel des Hilferufs an die Grossen, durch Kultusminister Engberg und Ministerpräsident Erlander, gerettet. Im Herbst 1941 wurde die schwedische Politik völlig geändert, aber da war es zu spät, die deutschen Juden konnten nicht mehr Deutschland verlassen, da nun Ermordung, nicht mehr Vertreibung die deutsche Judenpolitik war.

Man kennt keine genauen Zahlen über die Vertriebenen. Angenommen wird zum Beispiel, dass die Zahl der politischen Emigranten 8-10% der jüdischen ist. Aber in Skandinavien waren es 20-25%. Sie bezeichneten die vertriebenen Juden als "Wirtschaftsflüchtlinge". Sogar diese Elite der deutschen Arbeiterklasse erkannte nicht die verzweifelte Lage der Juden, war von der "vererbten Psychose", wie Pinsker den Antisemitismus nannte, angesteckt.

Die Intellektuellenemigration aus Hitlerdeutschland ist beispiellos in der Geschichte. 1500 Schriftsteller sind namentlich bekannt, man nimmt aber an, es seien 2-3000 gewesen. "Mutmasslich 45% aller deutschen Universitätsstellen sind neu oder umbesetzt worden." Die Zahl der entlassenen Wissenschaftler vom Ordinarius bis hin zum Assistenten war 1684. Die Universität Stockholm lud Professor Ernst Cassirer und Professor David Katz ein. Katz lehrte Psychologie und Pädagogik an der Universität Rostock. "Katz of Stockholm", wie der 1884 in Kassel geborene heute genannt wird, hat durch sein Werk "The World of Touch" neue Wege gebahnt. Er opferte viel Zeit für die jüdische Selbsthilfe und ihre Klubabende mit Vorträgen, Konzerten und kleinen

Aufführungen. Der Zehnjahresbericht nennt 100 Mitwirkende. Die Liste, die mit einem Vortrag des Rabbiners Markus Ehrenpreis am 31. Januar 1939 über die Judenvertreibung aus Spanien begann, ist so rührend wie die des Club 1943 in London. Da ist der Vortrag "Lessing und die Juden", da ist Stefan Zweigs "Jeremias". Kleine Kreise der verachteten, vertriebenen Juden hielten sich an die grosse klassische Tradition der Deutschen, als diese Tradition schon Jahrzehnte für die christlichen Deutschen nichts mehr bedeutete. Uebrigens fragte Rabbiner Ehrenpreis die Vertriebenen, die ihn besuchten: "Warum gehen Sie nicht nach Deutschland zurück?"

Von den 1500 Flüchtlingen hatten 797 Arbeitserlaubnis, aber nicht die Aerzte. Eine freie Vereinigung deutscher Aerzte in Schweden hatte 30 Mitglieder, darunter Ungarn, Litauer, etc. 15 erhielten 1947 Praxiserlaubnis, darunter Dr. Peyser, der 1870 geboren war. Er hatte über Lärmbeeinflussung und die betreffenden Gewerbekrankheiten auf internationalen Kongressen berichtet und an den Gesetzgebungen mitgewirkt. Er hat 100 Arbeiten veröffentlicht. Brecht schildert ihn in den "Flüchtlingsgesprächen" als Asthmaspezialisten, der einen alten Patienten nicht in dessen möbliertem Zimmer zu behandeln wagte. Er behandelt ihn in dem kaum benutzten grossen Vorraum der Toiletten im Grand Hotel. Aber da kommt doch einer aus einer der Toiletten, sieht verblüfft auf die Szene, und Arzt und Patient fliehen wie Verbrecher.

Für die politische Emigration war Schweden das wichtigste Land, seit Jahrhunderten ohne Kriege und Revolutionen, wo die Extremisten von rechts und links nie mehr als 5% waren. 1938 machten Arbeitgeber und Gewerkschaften einen Vertrag, der seitdem durch keinen Streik gebrochen wurde. Brandt und Kreisly waren beide Emigranten in Schweden, Max Seydewitz, später Ministerpräsident von Sachsen in der DDR, Herbert Wehner, ein lebenslanger Kommunist, der erst in der Britischen Zone nach dem Krieg sich zum Sozialdemokraten wandelte; Fritz Bauer, später Generalstaatsanwalt in Hessen, veröffentlichte 1944 (!) in Stockholm "Kriegsverbrecher vor Gericht". 1940 wurden einige politische Emigranten interniert, darunter die Mitglieder des alten Reichstags, auch Immanuel Birnbaum, der heute Redakteur der Süddeutschen Zeitung ist. Als besonders verdächtig galten Kämpfer im Spanischen Bürgerkrieg. Die Kommunisten verhielten sich sehr exklusiv und erklärten auf Anfrage den internierten SPD Mitgliedern: "Wir diskutieren nicht."

Müssener erzählt, ich glaube zum erstenmal und zwar mit faszinierenden Einzelheiten, die Geschichte des Freien Deutschen Kulturbundes, dem sich nur die konservativen Juden, Gallinger und Schoeps, nicht anschlossen, sonst erschienen Hymnen über die erste Mai-Feier 1939, wo Goethes Prometheus und Langhoffs "Moorsoldaten" rezitiert wurden: "der Sozialdemokrat neben seinem Kameraden von der KPD, der SAP Genosse neben dem Wirtschafts-emigranten. . ." Heute ist der FDKB die totalitäre Spitzenorganisation der Kultur in der DDR. Müssener führt uns durch das Gestrüpp, das zur Teilung Berlins, Teilung Deutschlands, Teilung Europas, Teilung der Welt geführt hat. Da sitzt der SPD Holzarbeiter Tarnow mit dem Blohm und Voss KPD Metallarbeiter Warnke zusammen, beide ehemalige Reichstagsabgeordnete, und Warnke beklagt, dass die Kommunisten in der Weimarer Republik russische Interessenpolitik gemacht hätten, er würde nach der Rückkehr nach Deutschland nie mehr für solche Politik eintreten. Warnke wurde Mitglied des ZK in der DDR, und Tarnow schreibt nach der Café

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* Helmut Müssener: Die deutschsprachige Emigration in Schweden nach 1933. Ihre Geschichte und Leistung. Stockholm. 20 Kc. Tyska Institutionen vid Stockholm universitet.

EXIL IN SCHWEDEN

unterhaltung in Stockholm 1943: "Ich kam mir auf meine alten Tage wie ein blutrie-fender Revolutionär vor", und fügt skeptisch hinzu, dass diese so weit nach rechts gerückte Haltung der Kommunisten nur anhalten wird, "bis ein neuer Befehl aus Moskau kommt."

Nach Alamein und Stalingrad wurden weniger Kugellager und Eisenerze nach Deutschland transportiert. Nach der Besetzung Dänemarks und Norwegens konnten alle Emigranten nach Schweden flüchten. Im Februar 1945 brachte Graf Folke Bernadotte 7000 dänische und norwegische und 12 000 jüdische und französische KZler nach Schweden. Gleichzeitig enthüllte eine schwedische Kommission, dass hohe, mit der Immigration betraute, Beamte mit den Deutschen kollaboriert hatten: "Die grosse Anzahl von Emigranten am Ende des Kriegs sind ein Beweis, dass eine liberalere Zulassungspolitik besonders für Juden nicht unmöglich gewesen wäre."

Der geniale Kreisky bereitete mit Reitbauer und Buchberger in Stockholm das neue Oesterreich vor. Oesterreichische Abende mit Szenen von Werfel, Schnitzler, Kraus wurden organisiert, die einzigen Nichtjuden waren Grillparzer und Wildgans. Es gelang ihm tatsächlich, dass die Oesterreicher als Nicht-Deutsche erklärt wurden. Müssener erzählt die Tragödie der sudetendeutschen Sozialisten, so dass einem die tiefsten Beweggründe von Menschen überhaupt klar werden. Diese Sudetendeutschen, u.a. die Metallarbeitergewerkschaft von Komotau, waren zu jeder Assimilation an die Tschechen bereit, sogar bereit ihre deutsche Sprache aufzugeben, sie wollten nur in ihre Heimat zurück. Sie glaubten an die Kraft der Arbeiterklasse, alle Schranken zu überwinden. Und dann erhielten sie von der diplomatischen Vertretung der CSR in Stockholm am 24. Mai 1945 in falschem Deutsch folgendes: "Es wird Ihnen nahegelegt, dass die Erledigung Ihres Rekurses nicht in absehbarer Zeit zu erwarten ist, da jetzt die Entscheidung den csl Behörden in der Heimat obliegt. Die Gesandtschaft ratet Ihnen daher, um schwedische Fremdenpässe nachkommen zu wollen."

So wenig wie man genau weiss, wieviele auswanderten, so wenig weiss man, wieviele zurückkehrten. Angenommen wird 3-5% der Juden, 60% der Politiker, 100% der Mitglieder der KPD. Die Unkenntnis dieser Vertreibung in Deutschland ist und bleibt gigantisch: "Gibt es denn überhaupt noch Emigranten, die nicht nach Deutschland zurückgekehrt sind? ... Ach, die fletzen sich doch damals 1945/46 alle in den Sesseln und rauchten dicke Zigarren und waren unsre Herren," sagte Hühner, Presseattaché der Bundesrepublik in Stockholm am 18.9.69 (Müssener, S. 70).

Im Gegensatz zur Schweiz hinderte man in Schweden niemanden am Schreiben. 70 Schriftsteller veröffentlichten 375 Bücher, alle auf schwedisch. Die Sozialisten aus den besetzten Ländern in Stockholm, u.a. Brandt und Kreisky, wollten eine neue, die "Kleine Internationale", eine Mischung aus französischer Revolution und Atlantic Charter und Marx und Bebel und Herzl, geleitet von der Supermacht —gesehen von Stockholm 1943—der englischen Labour Party nämlich. Der Ungar Stefan Szende war der beliebteste Vortragende zwischen 1944/46. Kurt Stechert veröffentlichte 1942 "Dreimal gegen England", in dem er behauptete, dass England nicht besiegt werden könne. Es wurde von den Schweden "Trostryrik" genannt, und brachte es auf drei Auflagen.

Brecht gelang hier sein bestes Werk, die

herrlichen Emigrantengedichte, die "Flüchtlingsgespräche" und "Mutter Courage". Er erfand die Rolle der Stummen, weil seine Frau Helene Weigel kein Schwedisch konnte. Kurt Tucholsky, dies Musterbeispiel eines getauften, jüdischen Selbsthassers, lebte seit 1929 in Hindås, wo er sich 1936 das Leben nahm. Sein Grab in Mariefred ist Wallfahrtsort für deutsche Jugend aus Ost und West geworden, gesamtdeutsches Symbol. Die Brüder Weiss wuchsen in Schweden auf. Alexander wurde ein schwedischer Journalist. Peter hatte, nachdem er wieder deutsch schrieb, Welterfolg mit seinem Stück Marat/Sade. Erwin Leiser begann als Uebersetzer bevor sein Buch und Film "Mein Kampf" ebenfalls ein Welterfolg wurden. Von W. N. Lansburgh sind erst jetzt zwei hervorragende Bücher erschienen, "J" und "Schloss Buchenwald". Und dann Nelly Sachs! Curt Trepte, ein vielseitiger Theatermann und hilfsbereiter Mensch, wurde nach dem Krieg Intendant in Schwerin. Er brachte ihr erstes Buch 1947 im Ost-Berliner Aufbau Verlag unter. Es folgen ihre Uebersetzungen schwedischer Gedichte, während der Rowohlt Verlag ihren "Eli" ablehnte. Erst zehn Jahre später erschienen ihre Gedichte in der Bundesrepublik, und nach weiteren zehn Jahren erhielt sie den Nobelpreis.

1500 Emigranten, ein Dörfchen und eine überwältigende schöpferische Leistung, darunter drei Welterfolge, übrigens geschaffen von der gleichen Mischung wie in der Weimarer Republik, linke Deutsche, Juden und Leute aus allen österreichischen Nachfolgestaaten. Und in Deutschland gab es 1945 keine Schubladenliteratur, in Deutschland gebliebene bedeutende Schriftsteller veröffentlichten Bücher weit unter ihrem Niveau vor 1933. "Kahlschlagliteratur" heisst diese Literatur in Deutschland. An den 12 Jahren Tyrannie kann es nicht liegen, denn seit 50 Jahren kommen immer wieder grosse Bücher aus Russland. Der enthusiastische Müssener würde sagen, wie er mehrmals sagt: "Man muss sich weiter mit dieser für das deutschsprachige Mitteleuropa so wichtigen Periode beschäftigen."

Und er beschäftigt sich hier wiederum zum erstenmal mit dem Komplex Deutschland/Emigrantenliteratur, das, was in grösserem Zusammenhang als "unbewältigte Vergangenheit" bezeichnet wird. Richard Drews und Alfred Kantorowicz, Hans Mayer, Friedrich Carl Weiskopf veröffentlichten in Ostdeutschland Bücher über die Emigrantenliteratur. Weiskopfs Buch 1948 war das letzte für 15 Jahre. Ueber das Manuskript von Professor Berendsohn, dem Lehrer von Müssener, "Die Humanistische Front", schrieb der Verleger Desch, ein höchst anständiger Antinazi, 1947: "Ich halte es nicht für ratsam, dieses Buch in Deutschland zu verlegen. Man bekommt den bitteren Eindruck, dass Berendsohn hier die Gelegenheit benutzt ... eine Art Pamphlet der Emigration gegen die in Deutschland gebliebenen Schriftsteller zu schreiben ... die Atmosphäre zwischen Deutschland und den Emigranten wird mit neuen Giftstoffen durchtränkt." Oder H.A. Walter: "Es gelang nach 1945 nur wenigen exilierten Schriftstellern, diese Barriere der nach 1947/48 eingetretenen Achtung der Emigration zu überwinden." (Frankft. Rundschau, 17.10.70.) "Wenn in den fünfzig Jahren Verleger Exilwerke druckten, wurden die Bücher nicht gekauft." (Müssener, S. 34). Oder Brief des Sozialisten Max Barth über das Nichtschreiben seiner Erinnerungen: "Ein Hauptpunkt war die Unlust der daheim-

gebliebenen Deutschen, diese ganze Welt der exilierten Deutschen überhaupt zur Kenntnis zu nehmen. Man war durchaus bedacht, das neue Deutschland historisch aus dem alten erwachsen zu sehen. Darum durfte es zwischen 1933 und 1945 kein anderes Deutschland gegeben haben als das ihre, das des Mitmacher."

Hinzukommt andererseits, dass das geschichtsträchtigste Volk Europas mit 1945 "als dem Jahr Null", seine gesamte Geschichte und Literatur wegstrich, um sich verpflichtungslos neu zu etablieren, eine des dümmsten Ideen aller Zeiten, da ein Volk aus gemeinsamem Gedächtnis besteht. Die emigrierten Schriftsteller konnten daher nicht wie viele von ihnen geglaubt hatten als Verbindungsleute mit dem früheren oder als Vertreter "des anderen Deutschland" eifrige neue Leser finden.

Das alles ist im Uebrigen nicht neu, siehe Heine. Das Literary Supplement der "Times" schrieb am 28.1.72: "Die jüdischen Schriftsteller repräsentierten erfolgreich vor 1933 den deutschen Geist in Paris und London, während das deutsche Publikum Ganghofer und Löns und Stehr las". Zwischen 1933 und 1938 waren von den 15 meistübersetzten deutschen Autoren 11 Emigranten und 4 Reichsdeutsche. 688 in andere Sprachen übersetzten Büchern deutscher Emigranten stehen nur 203 in andere Sprachen übersetzte Bücher der in Deutschland Gebliebenen gegenüber, und von diesen waren 134 von der Courths-Mahler.

Müssener beschäftigt sich ausführlich mit der Terminologie, deren Wahl—Müssener erwähnt das nicht—zum jüdischen Unglück gehört. Es wurde immer nur von der Vertreibung der Juden aus Spanien gesprochen. Vertriebene wäre auch für uns der historisch korrekte Ausdruck gewesen. Das Wort Emigrant hat Hitler's und Goebbels' immer noch nachwirkende Hetze ermöglicht. Die Emigranten waren die "internationalen Brunnenvergifter der Atmosphäre zwischen den Westmächten und Deutschland", "am Kriege schuld", "Ausschussware der deutschen Nation", "internationale Landesverräter", sie wurden alle als "Kriminelle" bezeichnet. Während seines Wahlkampfes 1965 wurde von Brandts "dunkler Emigrantenvergangenheit" gesprochen, und Günter Grass sagte: "Wieder einmal hat sich das Wort Emigrant als Schimpfwort bewährt". (Müssener S. 81). Flüchtling ist heute in Deutschland ein Ostflüchtling von 1945, und Flüchtlingsliteratur Kolbenheyer und Agnes Miegel.

Die sowjetischen Besatzungsbehörden holten ihre Rückkehrer feierlich auf dem Stockholmer Hauptbahnhof mit Gesang: "Brüder zur Sonne, zur Freiheit" ab, während die Einreiseperrre in die britische Zone zu besonderer Erbitterung gegen England führte. In der DDR wurden natürlich die genehmen Schriftsteller gefördert mit Reihen "Schriftsteller der Gegenwart", "Lesebücher für unsere Zeit", bis in die Wiederaufnahme in die Schulbücher, aber es gibt auch ein Buch "Profile linksbürgerlicher Publizisten" mit den uns allen bekannten Antikommunisten: Helmut von Gerlach, Arthur Holitscher, Polgar, Mehring, Ossietzky, Baldur und Rudolf Olden.

Aber der Gewerkschaftsführer Tarnow warnte einen ehemaligen Betriebsratsvorsitzenden in Stockholm: "Ich habe gehört, dass es dich wieder nach Berlin zieht. Meine Meinung ist, dass die Reise nach Sibirien von hier über Berlin ein Umweg ist". (Müssener, S. 92).

Ich habe nur einige Punkte in dieser hervorragenden Geschichte von Ereignissen berühren, können, die das Leben aller Leser dieses Blattes geformt haben.

Hans Jaeger

ANTISEMITISM IN ITALY

Reports about antisemitism in Italy are increasing and cause much concern to the Jewish community. Things have to be seen in the right proportions, and there is no point in exaggerations, but it would be wrong, too, to play the ostrich. The temptation to underestimate or even to flatly deny the trend is great, and it may also be encouraged by experiences of the past, which partly gave a wrong picture.

It is true that at first Italian Fascism was not antisemitic. The Fascist Party had some Jewish members, though the number was not very high, for instance, Mafalda Sarfatti, once Mussolini's biographer, Toeplitz, a banker, Uccelli, a shipowner. This was, up to the middle of the 'thirties, a point which disturbed relations to Nazism, quite apart from rivalry in the Austrian issue and competition with regard to certain Fascist movements in Central and South-Eastern Europe, where Starhemberg (Austria), Gajda (Czechoslovakia), Pavelic (Croatia), Cuza (Rumania), Zankov (Bulgaria) followed Mussolini rather than Hitler. Some observers, also impressed by the fact that a small number of refugees found asylum in Italy, were inclined to over-emphasise the difference between Fascism and National Socialism in the concept of State, nation and party. Even when the rivalry came to an end, and when, in view of their common interests in foreign policy, especially since the Abyssinian war, both countries became allies, there was no immediate change in the treatment of the Jews. Racialism seemed to be an alien element to the Italians, and this fact, together with admiration for Italian culture, caused quite a number of people to differentiate unduly between National Socialism and Fascism, to reject any equalisation and to minimise those facets they had in common (dictatorship, idea of the Fuehrer, aggressive nationalism).

Yet when, in the latest phase, in the Republic of Salò, Mussolini had to rely com-

pletely on the Nazis, this changed. Suddenly an antisemitic group, which had been kept in reserve, made its appearance. It was led by Farinacci, with his organ "Regime Fascista", and supported by Scorza, once the leader of the terrorists who used to beat up political adversaries, and by Vidussoni, a students' leader (they were the Fascists "of the first hour", the "squadristi"). Antisemitism "in reserve" is not a unique phenomenon. It is not unusual in movements which are based on violence and accustomed to look for scapegoats and to make minorities their victims. Even Peron kept antisemitism in reserve for the case of an emergency, as Felix Weil has convincingly shown in a book on Argentina. Similarly, the late Verwoerd, though otherwise rather cautious in view of the past, once opened the lid by saying that the Jews of Johannesburg were South Africa's hostages for the "conduct" of Israel in the United Nations.

After the war even the pretence of differentiation was dropped. This was not the work of anti-Fascists, but of the Fascists themselves. In the Malmoe International (European Social Movement) the Italians were united with the Nazis of Sweden and Switzerland, the Quislings of Norway and Denmark, Belgium and the Netherlands, the former S.S. of France, with Germans and Austrians, Nazi refugees all over the world, Fascist émigrés from Eastern Europe, Spaniards and many others.

That in the first stage antisemitism was concealed, had simple reasons. Under the impact of Auschwitz and Belsen it had a bad smell, and silence in this respect was only due to cautiousness and care for legality and "respectability". This dissatisfied the more impatient and radical elements, and very soon after, an international group broke away, led by Amaudruz (Lausanne), Debbaudt (Belgium) and others. They mocked at those who were "too cowardly" to show antisemitism (Swastika against "Celtic Cross", comparable to Colin Jordan against Mosley).

International Links

It is significant that the Movimento Sociale Italiano, MSI, co-founder of the Malmoe International, at once had its links both with the new International and with its Italian branch, Ordine Nuovo. This only reflected conflicts in the MSI. The "moderate" wing tried to continue conservative tendencies (in the 'twenties Federzoni, the Italian Hugenberg, with his Partito Nazionale, had brought his "Blue Shirts" into the Fascist party, and Grandi and Ciano, who later defected from Mussolini, had pursued the same line), while extremists followed the line of the Republic of Salò; a strong centre mediating between the two. The mixture has been increased by the merger with the Italian Monarchists (Achille Lauro, Naples), somehow reminiscent of the NPD), where Right Conservatives (once in DRP) mixed with "former" Nazis (once in SRP).

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The first signs of antisemitism were noticed in 1960. But since 1967 this campaign has been intensified. Jewish cemeteries were damaged, antisemitic slogans were daubed on synagogues, and leaders of Jewish communities (Italy has only 35,000 Jews, of whom nearly half live in Rome) received threatening letters and telephone calls. Jewish schoolchildren were attacked, and violence in schools increased. Swastikas appeared at the gates of the Jewish cemetery in Rome. Acts of vandalism were reported from Livorno, Goriccia (Goerz) and Gradiska. This campaign was accompanied by publications, for instance, two editions of "The Protocols of the Elders of Zion" (in Rome and Padova, 1971), two editions of "Mein Kampf", and the books of Julius Evola, a writer comparable to Streicher. When Giovanni Ventura and Pino Rauti were arrested in connection with terrorist bomb attacks, their publishing activities played a big part in their indictment, too. Rauti was acquitted and just managed to get elected into Parliament as deputy of MSI!

The campaign has found two allies: On the one hand, there is the Right-extremist Catholic opposition against Pope John XXIII, against the Reform Council of Rome and the changed course towards the Jews. A book of 700 pages against the "Plot Against the Church" was sent to 3,000 Bishops, and Carli, Bishop of Segni, tried to refute the declaration of the Church. This was a strong contribution to new antisemitic propaganda. On the other hand, there is the Arab propaganda, which is disseminated simultaneously by the extreme Left and the extreme Right!

One should not overrate these symptoms, but one should not ignore them either. It is still time to fight back in the primary stage, and this warning would be incomplete if one omitted the name of an expert of ecclesiastical history, Professor Alfonso Di Nola, at Siena University, who started a counter-campaign against antisemitism as a national disgrace and a serious symptom of social sickness.

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F. Thorn

OUTSIDER IN TWO WORLDS

Friedrich Torberg's Novel, "Suesskind von Trimberg"

When the great love affair between German Jews and German culture ended, we hurriedly collected a few faded souvenirs and left. So appalling was the shock, so stunning the defeat, that nobody dared to ask how it all began. The tattered remnants of an illusion were the only visible answer. Torberg, however, had not only asked long before the collapse, but kept asking in what must have been an agony of doubt and self-denial and probably fear. And he has now come up with an answer of great clarity and honesty, blaming nobody and sacrificing nothing, but explaining how passionate love and passionate hatred together produced this strangest and most ambiguous phenomenon in European culture, the Jewish poetic art in the German language.* (Incidentally, the writer Torberg does sacrifice his own most powerful tool, the subtle irony of the Word and his multi-dimensional sense of humour, delicate in concept and brutal in effect—it must have been the most painful concession he could make to his subject. We will soon see the reasons for this deliberate surrender.)

Süsskind von Trimberg, of whom very little information is to be found in learned treatises, was probably born in the middle of the 13th century, near Würzburg, probably the son of a Sephardic doctor in the service of the feudal lords of Trimberg. Probably. But he lived a'right and he was a poet, and there is one more historic fact: he was the first Jew who thought and wrote in German. Torberg simply tries to reconstruct his life as it was or could have been and the origins of his work, a few Lieder in medieval German. His life among the barons high up in the mountains and the social hierarchy and among the Jews down in the stifling subjection of the towns was drama and symbol at the same time; after having sung rebellious Lieder of protest he fell out of favour with both and died a violent death after years of poverty and humiliation. His work, however, is the other life—the life his biographer knows better than any scholar could ever know.

The most moving part of the book and the most fascinating flash of insight into the creative process is the author's account of how Trimberg's first German poem was born, out of what he calls the *Zärtlichkeit*, the total

love of being and beings. Here somebody has attempted—for the first time, to this reviewer's knowledge—to tell the genesis of poetic expression, the strange and mighty counteracting of many emotions and thoughts until they become tangible form. The unique synthesis, as compared to the wretched pomposity of analytical literary criticism, is pure joy, and it was worth writing the book for these two pages. It is certainly worth reading for them.

This deep concern for the origin of both poetry and the Jewish-German symbiosis, and the awareness of his responsibility—which must have beset the author all the time—explains his deliberately renouncing an aloofness which irony and any sort of verbal wit would have afforded him. He had no choice but complete involvement and complete identification, and whether the "artificial" and artificially elevated language Torberg invented for the purpose could or could not be a translation of an imaginary tape-recording is irrelevant. It is an image and remains an image even where the facts are spurious.

The main objections against the book were, of course, raised on historical grounds—although on different levels. Needless to say that Torberg never aimed at historical truth, which would have been unattainable even if we had contemporary reports about the number of lances broken at the average jousting contest (How many spectators? Any catering service provided?), and an attempt at inventive journalism would only obscure a scene where the author is guiding our imagination instead of strangling it with "facts." On the higher level, however, there was room for argument. It was said that Torberg's enlightened interpretation of love and passion diluted the spiritual substance of the 13th century and intentionally ignored the whole origin of *Minnesang* in the Cult of the Virgin, which pervaded religious and secular art of the time.

Apart from a rational explanation—however threadbare in so dense a fabric—namely that Süsskind as a Jew did not want to be connected with the *Marienkult*, there is ample evidence that Torberg's treatment of the poet's life-story might even be correct in a purely scholarly sense. No less a "student of medieval affairs" than Malraux (who once said that Christianity had "invented *Das Ewig Weibliche*") supplies a particularly illuminating picture in one of his discussions with de Gaulle, when they really talked about *Gott und die Welt*. He says: "The feudal lords, leaving for the crusades, clad in armour at the age of thirteen, who until now had known only their mothers, their sisters and the peasant girls they slept with, discovered in the Lady, who henceforward presided at table, a real woman of twenty-five or thirty, who bewildered them. . ."

One of the most beautiful parts of the book is Torberg's re-translation of Trimberg's twelve known and authenticated poems which in their original version form the appendix. Trimberg might have been a second-rate poet in the purely literary sense and certainly was, as compared to Walther von der Vogelweide, but these translations, inserted in the text where they fit the narration and the inner action, make him a great one. Here is the

last of these *Spruchdichtungen*, not the "best," but a mundane statement, which contains Torberg's own doubts and consciences and—at last—a flicker of his irony:

Da bin ich als ein rechter Tor
Mit meiner Kunst durchs Land gezogen,
Und niemand rettet mich davor,
Dass mir die Herren nicht gewogen.
Ich will mir einen langen Bart
Lassen wachsen mit grauen Haaren,
Ich will nach a'ter Judenart
Fortan des Lebens Strasse fahren.
Der Mantel wallt mir schwarz und lang
Tief unter meinem Hute,
Demütiglich soll sein mein Gang,
Nie wieder sing ich höfischen Gesang.
Ich bin geschieden von den Herrn und
ihrem Gute.

EARLY PROTESTER

Richard Willstaetter Centenary

One of the conspicuous exhibits shown in the Section "Refugees" of the Lausanne EXPO (1964) was the enlarged front page of a German "J" passport. The name of its bearer was "Richard Israel Willstaetter", the Nobel Prize laureate 1915, who, after much persuasion by his friends, decided as late as May, 1939, to emigrate to Switzerland. He died there in 1942 and was buried in Locarno.

Willstaetter, who was born in Karlsruhe on August 13, 1872, was the descendant of a family of rabbis and teachers, about whom he reports in his reminiscences "Aus meinem Leben—Von Arbeit, Musse und Freunden" (posthumously published in Munich, 1949). The extent to which he himself was conscious of his Jewishness became apparent when, in 1925, he tendered his resignation to the University of Munich, where he had taught since 1915. He took this widely noted decision eight years before the Nazis came to power, when the conflict between the spirit of the German university and the rising antisemitism became manifest. In 1933 he agreed to become a member of the Beirat of the Reichsvertretung of the German Jews. He also wrote a courageous preface to Siegmund Kaznelson's work "Juden im deutschen Kulturbereich", which was published in 1934 and confiscated by the Nazis before it could be distributed.

The Realgymnasium in Nuernberg, which Willstaetter attended, has borne his name since 1966. E.G.L.

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* Friedrich Torberg: *Süsskind von Trimberg*. S. Fischer Verlag. 314 pages. DM.24.

IMPRESSIONS OF A VISIT TO BERLIN

It all started on March 28 this year, when we received a letter from the "Senatskanzlei, Regierender Bürgermeister, Berlin," asking us whether, "as former Berliners," we were prepared to accept an invitation to visit that city for one week as guests of the Senat. If so, an official invitation would follow. It was not easy to decide. We had not been back to Germany since we left it in 1937. How would we react to the people, might the visit help us to come somehow to terms with the past, although nothing and nobody can wipe out the memories? However, we accepted, knowing little of what was in store for us!

Looking at the whole event, one has to view three parts: The invitation purely, the Jewish community and "Berlin". We found ourselves within a group of 230 former Berliners, all refugees from the Nazi régime: 18 persons from England, a 'plane-load full from the South American States, some from South Africa, some from Israel. The hospitality could not be faulted at any point. A representative of Hapag-Lloyds came as far as Frankfurt to guide us in and help with the formalities, a representative from the Senat met us at Tempelhof, a special office from the Verkehrsamt was at our disposal in case of difficulties and a chaperon wherever we went.

The hotel was first-class, we received pocket money and theatre tickets for two evenings, and there were sightseeing tours. The main events were the invitation to lunch by the Chef of the Senatskanzlei, which took place at the new Jüdische Gemeindehaus, the largest room available in Berlin at the moment, and a trip on the Havel with a "BerlinerAbend" by courtesy of the Präsi-

dent of the Abgeordnetenhaus. For this we had the sinister company of an East German patrol boat where the border goes through the middle of the lake.

At all functions we were addressed by the appropriate dignitaries and assured again and again that the main idea behind the invitation was: "die Normalisierung der Beziehungen". One felt the genuine wish to please, to make good, to impress with the new spirit, but one also sensed the hidden hope that some of us might return, not only the old ones but their children and grandchildren. There were daily reports in the local newspapers, television interviews, and long articles in the national papers. Of course, representatives of the Jewish community were also always invited. The relationship between the city and the Jewish community seems to be excellent. Special services were held at the Synagogue Pestalozzistrasse, Friday evening and Shabbat morning, the latter followed by a Kiddush. Attending the services we felt, for the first time, deeply moved! Services again in Germany after the event of the Third Reich!!! That went to the heart. But what will be the future, with hardly any young people there? The Kiddush on Shabbat was every bit as lavish as the hospitality by the city. I proposed a vote of thanks, from the bottom of my heart! The amazing thing, however, was that although we met new friends of old friends, there was nobody we knew from olden times.

The city has risen from the rubble like the Phoenix from the ashes. There are still a lot of ashes and what is new is no longer the Berlin we knew. Yet with all its new beauty, its vitality, its splendour, it is a

prison, and the people seem to dance on a volcano.

Yet this report is not meant to be an article on political observations.

We left Berlin as we came, honoured guests, presented with a miniature bear wearing a sash with the inscription: "Denkt manchmal an Berlin".

We certainly will do that.

(MRS.) L. LIBROWICZ.

DIPLOMAT AND COMMUNAL WORKER In Memory of Moritz Sobernheim

August 13 was the centenary of the birth of the orientalist, Legationsrat Professor Moritz Sobernheim, who from 1918 to 1933 was adviser on Jewish affairs at the German Foreign Office. During his tenure of office he was always at the disposal of Jewish organisations and often acted as an intermediary between the Zionist and non-Zionist sections of the community.

For many years he worked for the Deutsch-Israelitische Gemeindebund. In the Preussische Landesverband juedischer Gemeinden he was leader of the "Mittelpartei". Professor Sobernheim died on January 5, 1933, and his funeral was attended by the Lord Mayor of Berlin, representatives of the Foreign Office, representatives of academic societies and Jewish communal leaders.

E.G.L.

BERLIN'S LAGARDESTASSE RE-NAMED

In 1937 the Berlin Police President ordered that a street in Zehlendorf, Adalberstrasse, was to be named after Lagarde, whose writings had contributed to the ideological foundations of National Socialism. After protracted discussions the Zehlendorf Borough Council, which has a CDU majority, decided to alter the name. The street will now be named after the novelist and lyric poet Werner Bergengruen.

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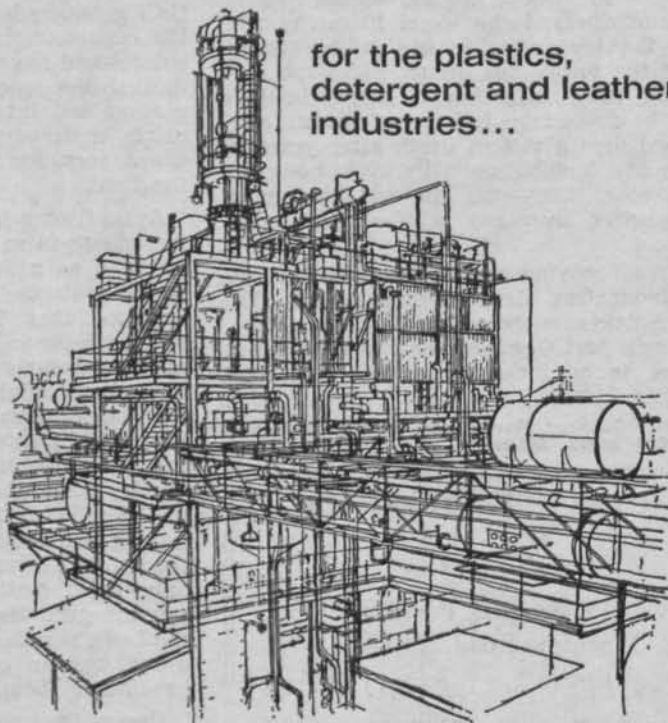
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THE JEWISH COMMUNITY IN CANADA

"The first, complete, up-to-date, social and religious history of Canadian Jewry", as the dust jacket describes a new, two-volume work*, is itself an interesting social and historical phenomenon. It is profusely illustrated and obviously aimed at the barmitzvah market, but at the same time it is the product of a great deal of painstaking research. In fact, it has something for everyone. Some readers will leaf through its many chapters on communal organisations looking for references to their families or congregations much in the same way as they might walk through a forest in Israel looking for "their" tree. Others will derive pleasure (and presumably reassurance) from chapters which are little more than catalogues of prominent Jews in various fields. A third group will be stimulated by interesting analytical comments which deserve to feature more prominently.

English-speaking Canadians constantly ask themselves whether they have a distinctive identity or whether their culture is simply a minor variant of an overall North American pattern. It may be that Canadian Jews are now beginning to ask themselves the same question. If it has been delayed for several decades the reasons are not far to seek. Canada's Jews are, for the most part, a minor offshoot of the large East European Jewish migration to North America. For their parents or grandparents it was largely a matter of indifference whether they settled in, say, Montreal or Chicago. In fact, many simply used Canada as a jumping-off point for later settlement south of the border. Numerically, Canadian Jewry is relatively insignificant. As Rabbi Rosenberg points out, there are more Jews in Chicago than in the whole of Canada. While one North American in ten is a Canadian, only one North American Jew in twenty is a Canadian Jew.

Nevertheless, there are features of Canadian Jewish life and history which are unique, features which derive largely from the peculiarities of Canadian history and society. Of these, the most obvious is the linguistic and cultural distinctiveness of Quebec as a predominantly French-speaking province. More than a third of the country's Jews live in Greater Montreal as a minority within a minority. They find themselves in an uneasy no-man's-land between a dominant English minority which does not fully accept them and a French majority which tends to regard them as agents of the dominant minority culture. This has apparently always been so. In fact, opposition to the seating of a Jew in the Assembly of Lower Canada (as Quebec then was) at the beginning of the 19th century owed as much to political opposition to English domination as it did to anti-Jewish hostility. This type of situation is not, of course, an unfamiliar one in Jewish history. The difference is that, in present-day Quebec, the Jews share this position with other immigrant groups, although the Jewish situation is made even more peculiar by the absence of a non-denominational school system in the province. Thus most of the English-speaking schools in Montreal (some of which are overwhelmingly Jewish) are run by a Protestant school board to which Jews cannot be officially elected and for which they cannot offici-

ally vote. Rabbi Rosenberg points out that an unusually high percentage of Jews claim to be bilingual and seems to feel that they could perhaps act as a bridge between the English and French communities. All one can say is that this is not a role which Jews have played successfully in similar situations in the past. It is true that there is a factor in Quebec which is unique—the emergence of a not inconsiderable group of French-speaking Jews consisting largely of recent immigrants from North Africa—but the extent (if any) to which they will be integrated into French-Canadian society is still very much of an open question.

Another feature peculiar to Canadian Jewish life is what one might call the "ethnic factor". Canada is officially in favour of cultural pluralism. It contrasts this with what it calls the "melting pot" ideology of the United States. This should, in theory, foster a different sort of Jewish consciousness, one in which the ethnic facet of Jewish identity plays a more overt role. In practice, one wonders. Unlike the United States and Britain, but like a number of European countries between the wars, Canadian censuses include questions on religion and ethnic origin. Between 1911 and 1941—that is, while most of the country's Jews were foreign-born and the influence of Yiddishist secularism may have been quite strong—the number of those who declared themselves Jewish by ethnic origin slightly exceeded the number of those who declared themselves Jewish by religion. Since then the proportion has declined. In 1961 only two-thirds of those who gave their religion as Jewish called themselves Jewish by ethnic origin. Twenty per cent gave their ethnic origin as Russian or Polish, something their parents and grandparents never claimed to be. No doubt the results of the 1971 census will show an even more marked trend in this direction. It is worth noting, however, that this "ethnic amnesia" is not uniformly spread throughout the country. It has, for example, had next to no effect on the Jews of Winnipeg, the country's most important centre of "ethnic nationalism". (It should be explained that "ethnic" in this context, is polite Canadian shorthand for "neither French nor English".)

Perhaps this change in Jewish self-identification would have occurred anyway, but it has certainly been accelerated by strong influences from the south, some specifically Jewish and others of a more general nature. Just how U.S. cultural influences operate in Canada is interesting in itself. In general, social and economic developments in Canada follow the North American pattern, but they tend to lag behind the United States. This provides the country with a sort of "early warning system". It may give it time to examine certain trends from a distance and to modify their effects before being overwhelmed by them. It may also enable Canada to foreshorten developments and reap benefits from them without suffering its neighbour's growing pains. In the case of the Jews, this external time-lag is paralleled by an internal one due to the fact that Jewish immigration to Canada from Eastern Europe began and ended later than immigration to the United States. Whether this latent advantage will enable Canada to develop its own distinctive form of Jewish life remains to be seen.

Jewish participation in Canadian public life has followed a rather peculiar course. It is interesting to note, for example, that although 80 per cent of the country's Jews live in three cities, an amazing number have been mayors of small towns with negligible Jewish populations. It is also remarkable that a Jew was elected to the Nova Scotia Legislature in the middle of the 18th century (surely the first Jewish member of any parliament), but that it was not until 1969 that one became a federal Cabinet Minister. The intervening two centuries saw the growth of an exclusive Anglo-Saxon establishment whose influence has only begun to be challenged in the last generation.

Jewish participation in Canadian cultural life forms the subject of several chapters of Rabbi Rosenberg's work. Canada has produced an unusually large number of Jewish writers, and the author is surely right to regard their prominence as a reflection of the ambiguous relationship between that country and the United States. Canada's literary self-awareness began at a time when novels by Jews on Jewish themes were a familiar and accepted part of the U.S. literary scene. This created a receptiveness in the Canadian public which would not have existed otherwise. Significantly, though, a fair number of Canada's Jewish writers live outside the country and have decidedly mixed feelings about it. This phenomenon is not confined to writers (and not confined to Jews, one might add). There is probably more Canadian Jewish talent in U.S. than in Canadian television, for example. In fact, it is something of an irony that several of America's most popular television heroes are played by Canadian Jewish actors.

Relatively few German Jews found their way to Canada in the nineteenth century. Nevertheless, one might mention such "founding fathers" as the Nordheimers of Toronto, the Oppenheimers of Victoria, and Edmund Scheuer, the virtual founder of Canadian Reform Judaism. In more recent times refugees from Nazism have also left their mark. No doubt Rabbi Rosenberg would have mentioned Dr. Gerhard Herzberg if he had won his Nobel Prize before the second volume went to press. Canadian musical life in particular seems to have benefited considerably from the presence of Central European Jews. Others have made their mark as rabbis and university professors. Perhaps the two best known Central European refugees are two Vienna-born writers who have spent their entire adult lives in Canada—the novelist Henry Kreisel, who is also Vice-President (Academic) of the University of Alberta, and Peter C. Newman, one of Canada's leading journalists.

One can find much more to dwell on in this work, but there are also features which one appreciates less. Quasi-official panegyrists have their place and so do objective commentators, but an author who tries to be both merely compromises himself. A rabbi may equate Jewish commitment with formal attachment to the community, but he cannot at the same time invite that community to take credit for the achievements of Jews whose formal Jewish attachments are tenuous or non-existent. If he wishes he may denounce what he facetiously calls the "assimilated, self-hating life-style" of "avant-garde revolutionaries", but he cannot then imply two pages later that alienated young Jews are seeking "the moral equivalent of Judaism" outside an apparently atrophied Jewish establishment. Future historians will have something to say about this interesting ambivalence.

*Stuart E. Rosenberg: *The Jewish Community in Canada*. Toronto, McClelland and Stewart, 1970-71. 2 vols. \$31.90.

W. Rosenstock

TWO RECENT PUBLICATIONS

A MULTICOLOURED BUNCH Festschrift for Max Plaut

In keeping with an old tradition in Germany, friends of Max Plaut (Hamburg) expressed their respect and affection for him on the occasion of his 70th birthday (cf "AJR Information", October, 1971) by presenting him with a Festschrift*. The main common denominator of the 33 contributions is the personal relationship between the authors and the personality to be honoured. All contributors had co-operated with Max Plaut in one of his manifold activities, which include adult education and, above all, Jewish communal work. The fact that they otherwise differ in background, profession and interest reaffirms Plaut's wide range of personal encounters and intellectual affinities. On the other hand, it is only natural that, as far as the contents of the contributions are concerned, they cannot, and are not intended to, represent a comprehensive assessment of the controversial phenomenon of the "deutsch-juedische Selbstverstaendnis". Every essay of the Festschrift is a self-contained entity.

The existence of what appeared to be a German-Jewish "Selbstverstaendnis" is reflected in the fact that it was a Jew, the author and teacher, Jakob Lowenberg (1856-1929), who was entrusted with the editorship of a school anthology of German poetry,

"Vom goldnen Ueberfluss". The history of this work, including a number of unpublished letters by Liliencron, Dehmel and many others, is described by his son, Ernst L. Loewenberg. Dealing with the impact of the Holocaust on the post-war situation in Germany, Carlo Schmid's reprinted broadcast about "Wir Deutschen und die Juden" states: "Also those members of the German nation who are not guilty in the meaning of the criminal law are answerable to all that was done in their name". Personal reminiscences of their relationship with Max Plaut are recorded by Professor Dr. Adolf Arndt (Kassel), his schoolmate in Marburg, and Dr. Hermann Buttenwieser (New York), his fellow-leader in the "Deutsch-Juedische Jugend" (DJJ) Hamburg.

The book is well-laid-out and enhanced by biographical notes about the authors.

THE JEWISH PRESS OF THE WORLD New Edition of Directory

The need for a comprehensive, up-to-date directory of the Jewish Press of the World is confirmed by the fact that recently Josef Fraenkel's ably compiled work* was published in its seventh edition.

The 128-page booklet lists altogether 954 publications, including dailies, weeklies and other periodicals, as well as bulletins of news agencies and year books. The section Great

Britain carries no less than 66 items. Among them, the "Jewish Chronicle" (which does not disclose its circulation figures) is by far the oldest one, having been founded in 1841. Most of the other papers came into being after the Second World War, and among them "AJR Information" has had almost the longest span of life, looking back on a continuous production period of 27 years.

In the German Federal Republic the paper with the widest circulation (25,000) is the Allgemeine Unabhangige Juedische Wochenzeitung (Duesseldorf), founded in 1946 by the late Karl Marx. There are two further weeklies (one of them in Yiddish), both published in Munich. In East Germany a quarterly, "Nachrichtenblatt" serves the Jewish communities in the German Democratic Republic (including East Berlin).

The statistical abstract reveals that altogether 37 publications appear in German (3.88 per cent). Of these, seven are published in Israel, including the only German-language daily.

In his introduction, Mr. Fraenkel records that all attempts to publish a daily paper in English have failed. The only dailies outside Israel (ten altogether) are written in Yiddish. Mr. Fraenkel also reports that the first real Jewish news agency, the Neue Juedische Korrespondenz, was founded in Berlin in 1907; it had to be discontinued after the outbreak of the First World War.

The entries in the booklet carry the addresses of the periodicals, the names of their editors and main contributors and other essential particulars. "The Jewish Press of the World" makes fascinating reading for everybody interested in the structure of contemporary Jewry; it is indispensable for those actively engaged in communal or journalistic work.

* Kritische Solidaritat. Betrachtungen zum deutsch-juedischen Selbstverstaendnis. Fur Max Plaut zum 70. Geburtstag. Edited by Gunter Schulz. Verlag Friedrich Roever, Bremen. 404 pp. DM 38.

* The Jewish Press of the World, by Josef Fraenkel, Seventh Edition, 1972. Published by the Cultural Department of the World Jewish Congress, 55 New Cavendish Street, London, W.1. £1.

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Birthday Tributes

RABBI DR. W. VAN DER ZYL, 70

On September 11 Rabbi Dr. Werner Van der Zyl will celebrate his 70th birthday. He was born in Germany and, in his early days, was a member of the German-Jewish youth movement, "Kameraden". He first became a teacher at the Frankfurt Philanthropin and, after having obtained his rabbinical qualifications at the Berlin Hochschule, was appointed a Rabbi of the Berlin Jewish community. When, after the November, 1938, pogroms, Richborough Transit Camp was established, Rabbi Dr. Leo Baeck arranged for him to be appointed Principal Rabbi of the Camp. Later Dr. Van der Zyl was put in charge of the religious welfare of the Jewish children who had come to this country under the auspices of the Movement for the Care of Children. In 1943 he became Rabbi of the North-Western Reform Synagogue, many of whose members were of Continental origin, and in 1958 was appointed Senior Minister of the large West London Synagogue, a post from which he retired in 1968. He was also the first Director of Studies of Leo Baeck College, and is now its President. When the AJR was founded he became one of its first Board members. We extend our heartiest birthday wishes to Dr. Van der Zyl.

MRS. DORIS LEVY, 80

It was the good fortune of the AJR that, when the Homes for the Aged came into being, it could enlist from its ranks devoted and experienced members who, free from personal ambitions, put themselves at the disposal of this new task. A shining example of these helpers is Mrs. Doris Levy, who will celebrate her 80th birthday on September 24. Before coming to this country she was active in a number of general and Jewish welfare and cultural organisations in Cologne, her city of birth.

When, in 1955, Otto Schiff House was estab-

lished as the first Old Age Home, she joined the Home's House Committee, then under the chairmanship of her friend from the Cologne days, Mr. Hans Blumenau. Since then she has continuously taken part in the work for the Home, contributing to the general deliberations of the committee meetings and looking after the well-being of the individual residents. Her particular responsibility is the arrangement of functions and outings. To this she gives much time and thought and thus helps to add to the happiness of the residents. Her birthday provides a welcome opportunity of expressing to her the thanks of her colleagues on the committee as well as of the staff and residents of Otto Schiff House.

We extend our heartiest congratulations to Mrs. Doris Levy and look forward to many more years of harmonious and effective co-operation.

JOSEPH LEFTWICH, 80

On September 20 Mr. Joseph Leftwich, author, translator and communal worker, will celebrate his 80th birthday. His works include a biography of Israel Zangwill, the Anthologies "Yisroel", "The Golden Peacock" and "The Way We Think". His translations have won him the acknowledgment as the Ambassador of Yiddish Literature in the English-speaking world. Mr. Leftwich's understanding of Jewish newcomers to this country is, however, not limited to those who originate from Yiddish-speaking Eastern Europe. He equally extended his co-operation and friendship to many Jews from Germany and Austria, who arrived as refugees after 1933, and he translated works by German-Jewish authors into English. Mr. Leftwich has been the Permanent Delegate of the Yiddish PEN Centre on the Executive of International PEN for over 30 years, and is also Director of the Federation of Jewish Relief Organisations (London). We extend our heartiest congratulations to our friend Joseph Leftwich.

CBF SUPPORTERS MEET REFUGEES IN PARIS

A party of supporters of the Central British Fund for Jewish Relief and Rehabilitation paid a flying visit to Paris recently to see the conditions under which Jewish refugees are living and how C.B.F. grants are being spent for their benefit.

At the "Joint" Soup Kitchen they met some very interesting refugees. One was a young Russian professor, working there to earn some money in the hope of getting his wife and children out to join him. Also, there was the Chief Rabbi of Egypt, who had recently been able to leave Cairo with his family. The English party were very moved to learn that he had officiated at the Seder Service at Passover in Paris this year when the thanks for having been brought out of bondage in Egypt had very real meaning. For 2,500 years, there has been a Jewish community in Cairo with a Chief Rabbi at its head.

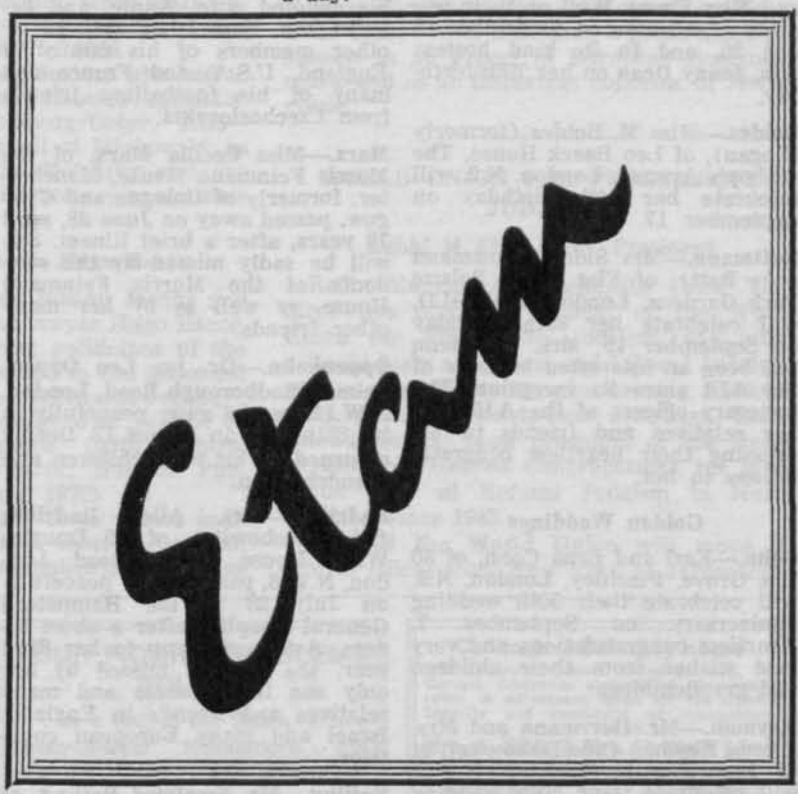
Ivor Svarc, head of the "Joint" and HIAS in Paris, told the story of a Russian family who came to France and whose young son wanted to go back to Russia to fight anti-Semitism. Mr. Svarc told him he must first learn and study, but the young man was too proud to accept any help towards his education. Mr. Svarc tried to persuade him and eventually told him that he himself had been a refugee from Yugoslavia and had gladly accepted money for his education because "if you don't, you cannot help other people." This convinced the young man and he has now agreed to accept help.

The Soup Kitchen serves meals to some 400 people a day, free or for a small payment, according to circumstances — and very necessary since the allowance is still only 5 Frs. a day.



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NEWS FROM GERMANY

NEW MUNICH COMMUNITY CENTRE

Two years ago the Munich Jewish Community Centre and Old Age Home in Reichenbachstrasse was destroyed by arson, in which seven residents of the Home lost their lives. Now, a new Community Centre has been erected on the site.

The cost of the Centre, about 3.6 million DM, was borne jointly by the Federal Government, the Bavarian Government and the City of Munich. At the opening ceremony, Dr. Hans Lamm, President of the Jewish Community, expressed his thanks to the authorities and to all those who had helped to have the Centre completed only nine months after the laying of the foundation-stone. He stressed that the Centre would serve as a meeting place to all people of good will.

BERLIN "FRIENDS OF HEBREW UNIVERSITY"

The Berlin FDP politician, Professor Dr. rer. pol. Hans Reif (73), has been elected President of the Berlin "Friends of the Hebrew University" as successor to Dr. Franz Suchan, who died last year. Professor Reif is a member of the Berlin Chamber of Deputies. Until 1957 he was also a member of the Federal Parliament and, in this capacity, took a leading part in the promotion of indemnification legislation.

JUDAICA AT MUNICH OLYMPIA EXHIBITION

The Exhibition "Bayern—Kunst und Kultur" shown on the occasion of the Olympic Games in the Munich Municipal Museum includes a number of exhibits which are of Jewish interest. Among them are works by Thomas Theodor Heine (Leipzig, 1867-Stockholm, 1948), who was associated with the "Simplizissimus" from 1896-1933. One of the most valuable Schwabing cultural documents is the album "Cafe Groessenwahn", by Ernst Stern (Bukarest 1876-London 1954). Stern was a contributor to "Jugend" and "Simplizissimus", and later also a stage designer at Max Reinhardt's Deutsches Theater in Berlin.

The section, "First World War and Revolution", includes Kurt Eisner's Proclamation on November 9, 1918, a leaflet by Ernst Toller (1919) and a poem written in prison by Erich Muehsam in memory of Gustav Landauer. There are also documents referring to the Nazi period.

One of the patrons of the Exhibition is Dr. Hans Lamm, President of the Munich Jewish community, and the list of donors begins with the Munich banking house, H. Aufhaeuser.

NEUENGAMME CONCENTRATION CAMP

Belongings of Former Inmates

The International Tracing Service in Arolsen, near Kassel, holds in custody about 4,000 envelopes containing jewellery, watches and rings of former inmates of the Concentration Camp Neuengamme, near Hamburg. The belongings had been taken from the prisoners on their arrival and put into envelopes carrying their names, dates of birth and prisoner numbers. The International Tracing Service wants to return the belongings to the original owners or their heirs and would appreciate any information about their whereabouts. It is understood that the material value of the items is very limited, but that, as souvenirs, they are irreplaceable.

THEODOR LESSING BIBLIOGRAPHY

To mark the centenary of the birth of Professor Theodor Lessing, who, as one of the first victims of Nazi persecution, was assassinated in Marienbad in 1933, the city of Hanover published a bibliography of his writings. The author, Luitger Dietze, has based the work on a preparatory survey compiled by the genealogist, Ludwig Lazarus, who died in 1970. The publication also carries an assessment of Lessing's production by Pfarrer Ekkehard Hieronimus (Hanover).

FAMILY EVENTS

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

Birthdays

The AJR Club extends its heartiest congratulations to its two Octogenarians: Mrs. Sidonie Guttmann and Miss Emmy Weil on their respective birthdays on September 15 and 26, and to its kind hostess Mrs. Jenny Dean on her 70th birthday.

Boldes.—Miss M. Boldes (formerly Glogau), of Leo Baeck House, The Bishop's Avenue, London, N.2, will celebrate her 84th birthday on September 17.

Guttmann.—Mrs. Sidonie Guttmann (née Bett), of Flat D, 10 Belsize Park Gardens, London, NW3 4LD, will celebrate her 80th birthday on September 15. Mrs. Guttmann has been an interested member of the AJR since its inception. The honorary officers of the AJR join her relatives and friends in expressing their heartiest congratulations to her.

Golden Weddings

Cohn.—Karl and Erna Cohn, of 30 The Grove, Finchley, London, N.3, will celebrate their 50th wedding anniversary on September 7. Heartiest congratulations and very best wishes from their children and grandchildren.

Heyman.—Mr. Herrmann and Mrs. Frieda Heyman (née Isakowitz), of 65 Eton Avenue, London, N.W.3, will celebrate their 50th wedding anniversary on September 3. Congratulations from Berni, Mallu, grandchildren, brother, nieces, nephews and numerous friends.

Weiss.—Alfred and Margarete Weiss, of 19 Hendon Hall Court, Parson Street, London, N.W.4 (formerly Cologne and Berlin), celebrated their Golden Wedding on August 8.

Deaths

Ehrlich.—On August 13, at Beth Joles, Haifa, Toni Ehrlich (née Goldschmidt), formerly Breslau, aged 92, dear mother of Lore Mann, London and Eva Ehrlich, Haifa.

Hecht.—Mr. Richard Hecht passed away peacefully at his home in London on July 31, in his 82nd year. He will be sorely missed by his devoted wife, Annie, and beloved son, Ernest, as well as by other members of his family in England, U.S.A. and France and many of his footballing friends from Czechoslovakia.

Marx.—Miss Cecilia Marx, of the Morris Feinmann House, Manchester, formerly of Cologne and Glasgow, passed away on June 28, aged 78 years, after a brief illness. She will be sadly missed by the residents of the Morris Feinmann House, as well as by her many other friends.

Oppenheim.—Dr. jur Leo Oppenheim, 7 Rodborough Road, London, N.W.11, passed away peacefully in his 86th year on August 12. Deeply mourned by his wife, children and grandchildren.

Radcliffe.—Mrs. Alice Radcliffe (née Jacobowitz), of 15 Douglas Waite House, Priory Road, London, N.W.6, passed away peacefully on July 28 in the Hampstead General Hospital after a short illness. Active right up to her 82nd year, she will be missed by her only son in California and many relatives and friends in England, Israel and many European countries.

Railing.—Mr. Siegfried Railing, of 18 Ravenscroft Avenue, London, N.W.11 (formerly Munich), died peacefully on July 27 at the age of 84. Deeply mourned by his family.

Stepham.—Mrs. Ilse Stepham died on July 27, at the age of 70. She will be gratefully remembered by her friends and former colleagues in the AJR.

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AJR Enquiries

Child.—Mrs. Regina Child, last known address: 63a St. Charles Square, London, W10 6EN.

E. G. Lowenthal

JEWISH PHYSICIANS AND POLITICIANS IN EAST PRUSSIA

Scrutinising the period covered by the recently published book "Aerzte in Ost-und Westpreussen—Leben und Leistung seit dem 18. Jahrhundert" (compiled and edited by Harry Scholz and Paul Schroeder; Holzner Publishing House, Wuerzburg 1970) from the point of view of Jewish history and Jewish personalities, one is inclined to call it "From Johann Jacoby to Fritz Albert Lipmann".

Johann Jacoby (Koenigsberg 1805-1877) became well known less through his medical than his political work which was also in the interests of the emancipation of German Jews. Hence it is hardly credible that he should have written in 1833 "a treatise against the emancipation of Jews" as the book propounds in a section entitled "The physician as political critic". On the contrary; in 1833 he published an article in favour of Jewish emancipation, completely in keeping with the ideas of Gabriel Riesser.

While Jacoby is presumably the oldest among the Jewish physicians listed in the book, Fritz Albert Lipmann, the Nobel Prize winner, is probably the youngest. He was born in Koenigsberg in 1899 and began his medical studies there. He now lives in New York.

Courageous Communal Leader

Some of the Jewish doctors from Koenigsberg are even listed with their photos: the paediatrician Geheimrat Hugo Falkenheim (1856-1945), Professor Ludwig Lichtheim (1845-1928), specialist for internal diseases; the pathologist, Professor Max Askanazy (1863-1940), and Dr. Robert Samuelson (1858-1932), who was for many years chairman of the Koenigsberg Medical Association. Falkenheim, the son of a doctor, was born at Preussisch-Eylau. He was for 40 years in charge of the St. Elizabeth Hospital in Koenigsberg; in 1885 he became Privatdozent and in 1888 Professor Extraordinary. He was appointed a full professor as late as 1921. During the First World War he served as an Oberstabsarzt and he was awarded the title of Generaloberarzt in 1925. The book makes no mention of Falkenheim's public activities outside his profession. He was chiefly interested in the Koenigsberg Synagogue community whose chairman he was for a long time, and in many organisations in the city and the province. He represented the Jewish cause with courage and dignity for a long time after the Nazis had come to power. The book mentions the circumstances of his emigration in October, 1941: "He had to leave behind all his possessions" and "was transported in a sealed truck to Barcelona and from there by small

cargo boat to Havana, whence after a stay of eleven months he went to join his second son, Privatdozent Dr. Curt Falkenheim, formerly head of the children's department of the Koenigsberg Municipal Hospitals, who had settled at Rochester, N.Y., in the U.S.A. There he died on September 22, 1945".

The eye specialist Sanitaetsrat Dr. Leo Pollnow, like Falkenheim, was active in a leading position in the "Juedischer Central-Verein" in Koenigsberg.

The older generation of the Koenigsberg university medical teaching staff included furthermore the pharmacologist Max Jaffé (Gruenberg/Silesia 1841—Berlin 1911). His successor was Professor Alexander Ellinger, born in Frankfurt in 1870; he was given the pharmacology chair at the new university in Frankfurt in 1914 and died there in 1923. In this context Otto Riesser and Ernst Lasar-Cohn are mentioned. Riesser worked from 1903 onward as an assistant at the Pharmacological Institute in Koenigsberg before becoming professor in ordinary in Greifswald and Breslau. He was dismissed in 1933; after the end of the Second World War he took over provisionally the directorship of a university institute in Frankfurt/Main where he died in 1949 at the age of 67. Lasar-Cohn (1858-1922), who held a readership at Koenigsberg University, made a name for himself chiefly by his popular lectures on the results of physiological-chemical research.

The Koenigsberg urologists include the kidney specialist, Professor Dr. Theodor Cohn (1867-1935). Professor Samter (1858-1931) was chief of the Casualty Department of the Surgical Clinic from 1897 to 1926.

Among the Koenigsberg doctors who had to emigrate are listed the diabetes specialist Alfred Lublin (Bischofsburg/Ostpr. 1895—Sucre/Bolivia 1956), a pupil of Minkowski, as well as the surgeon Dr. Motulsky and the dermatologist Walter Silberstein who are now working in Tel Aviv.

From Johann Jacoby to Hugo Haase

Portraits of the doctors Johann Jacoby and Alfred Gottschalk and the lawyer Hugo Haase, all of them freedom-loving politicians of the past 150 years, are contained in the historical survey "Ostpreussische Arbeiterbewegung", which Wilhelm Natull published as Volume 49 of "Ostpreussische Beitrage" (with an introduction by Herbert Wehner, Holzner Publishing House, Wuerzburg 1970).

The publication of these three photos indicates the significance which those three men, and many other German politicians such as

Otto Braun, August Winnig, Ludwig Quessel, Artur Crispian, had for the German workers' movement in the former German eastern territories. Dr. Jacoby showed exceptional courage in his capacity as member of various parliaments. Haase (Allenstein 1863-Berlin 1919) had been a Reichstag deputy since 1897; he was expelled from the S.P.D. in 1916 because of his opposition to the war, became a co-founder of the Independent Socialist Party in 1917 and died two years later from the consequences of an attempt made on his life. Dr. Gottschalk (Koenigsberg 1862-1942) made his first political impact in 1894, was then for many years S.P.D. chairman in Koenigsberg and member of the Municipal Council.

Natull's interesting treatise also touches upon the activities of some other East Prussian socialists of Jewish origin. Dr. Bruno Schoenlank (Muehlhausen/Thuringia 1859-Leipzig 1901) who as a student embraced the Protestant faith, edited the shortlived *Koenigsberger Volksblatt* in 1884; later he worked in a similar capacity in Munich, Nuremberg, Leipzig and Berlin, and from 1893 onwards he was a Reichstag deputy. (He was the father of Bruno Schoenlank jr., the author, born in Berlin in 1891 who died in Zurich six years ago and much of whose writings expressed ethical socialism and pronounced pacifism.) Fritz Hirschfeld worked for a short while, until 1920, with *Koenigsberger Volkszeitung* and returned to the *Danziger Volksstimme*. Among the permanent staff of the *Volkszeitung* was Gerhard Birnbaum who was murdered in Lemberg in 1942. In 1933 when he was 32 years of age, he fled to Warsaw together with his elder brother, Immanuel Birnbaum (now on the editorial board of *Sueddeutsche Zeitung* in Munich), but was unable to save himself from the German invaders during the war. Both Birnbaums were born in Koenigsberg; their father was Eduard Birnbaum, the cantor and composer from Cracow who has made a great name for himself as an expert in European synagogue music and as an important collector of Jewish music.

WORLD UNION FOR PROGRESSIVE JUDAISM

Rabbi M. Eisendrath, President

Rabbi Maurice N. Eisendrath (New York City) was elected President of the World Union for Progressive Judaism, the international body of Reform and Liberal Judaism, representing 810 synagogues serving 1,500,000 congregants in twenty-four countries. Rabbi Eisendrath has been president of the Union of American Hebrew Congregations, the synagogue body of Reform Judaism in North America, since 1943.

In 1973 the World Union will move its central offices from New York to Jerusalem.

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ISRAEL AND THE MIDDLE EAST

IMMIGRATION

At present there are two absorption centres for immigrants in kibbutzim. Eight more are to open and will provide accommodation for 400 immigrant families next year. The immigrants work for part of the day on the kibbutz, spending the rest of the working day studying Hebrew, for a stay of about five months. Of the families who have arrived at the present centres, more than half decided to continue living in a kibbutz.

According to figures given to the convention in Jerusalem of the Zionist Organisation of America, 35,000 Americans, mostly professional people, have arrived in Israel to settle since the Six-Day War in 1967. It is, however, estimated that more than 20 per cent have since left Israel.

MAMZERIM RULING

It is estimated that 20,000 Israelis are negatively affected by rabbinic rulings on questions of marriage, divorce, conversion and "bastardy". An Interior Ministry report stated that there had been 265 "Mexican weddings", which are obtained from the Mexican authorities by postal application and are legally recognised in most countries, including Israel. According to a legal expert, up to September, 1970, 384 marriages had been solemnised in Cyprus involving an Israeli partner, also legal for registration purposes in Israel even if one of the partners is not Jewish or does not meet halachic requirements.

A "blacklist" of people rabbis regarded as mamzerim (bastards) and accordingly disqualified under Jewish law from marrying anyone except a similar person, has been denied. However, "Mariv", the evening newspaper, published extracts from a Ministry for Religious Affairs circular advising marriage registrars to add eleven names to their "blacklist".

CONSCIENTIOUS OBJECTORS

A Jaffa military court sentenced Giora Neumann, 19, to eight months' imprisonment for refusing to take the oath of allegiance to the Israel Defence Forces or undergo entry procedures. The IDF, said Neumann, who has already spent six months in gaol, was a "repressive army of occupation".

Roger Deerhy, a 31-year-old kibbutz carpenter, was sentenced to six months' imprisonment for failing to report for a medical examination before his military call-up. Deerhy told the court that he was opposed to war and did not want to serve in an "army of occupation".

NEW BRITISH AMBASSADOR

Mr. William Bernard John Ledwidge is to be Britain's new Ambassador to Israel, succeeding Mr. John Barnes, who took up the post in Tel Aviv three years ago. Mr. Barnes, who had improved his knowledge of Hebrew before going to Israel, is to be the new British Ambassador at The Hague. The new posting is one of a number of ambassadorial changes.

CITRUS EXPORTS

From January, 1974, one year after Britain joins the Common Market, European Economic Community tariffs will apply in Britain. Thus the present import duty of 5 per cent on Israeli oranges will leap to 12 per cent. Duty on citrus juices and concentrates imported from Israel, now nil, will go up to between 15 and 19 per cent. Moroccan and Tunisian oranges enter the EEC countries with only 4 per cent duty and will be available in Britain at the same rate. Under the circumstances the North African countries would probably expand their groves, and Israel, with her main purchasers gone, would be left with a crisis in her citrus industry.

The Israelis have been negotiating with the EEC and preliminary informal talks for a re-negotiation of the EEC's agreements with Spain, North Africa and Israel, are in process.

VEGETABLE MEAT

A large American food marketing firm ordered 40,000 portions of "vegetarian schnitzel" prepared for the first time by Israeli experts. Made from soya bean protein at the Shefa plant in Arad, the "schnitzel" was developed by two brothers, Dr. Sol Katzin and Mr. Sid Katzin. The Arad factory also manufactures other kinds of soya "meat", and claims that the taste and nutritional value of its products are equal to real meat.

"JESUS CHRIST SUPERSTAR"

Screen Version Shot in Israel

The screen version of the hit musical, "Jesus Christ Superstar", is being shot in Israel, directed by Norman Jewison, who also made "Fiddler on the Roof". The actual places of the Bible story are being used and the supporting cast is mainly Israeli, though the role of Jesus is not being played by a Jew. In response to protests from many individuals and organisations of every kind, and to a question raised in the Knesset, Mr. Jewison has undertaken that nothing offensive or antisemitic will be included in the film.

JERUSALEM HOSPITAL EXTENDED

The Bikur Cholim Hospital in Jerusalem, which has had a long association with German Jewry, is embarking on a special appeal in this country. Many of its devoted doctors originally came from Germany, and so do many of its older patients.

Recently, the Bikur Cholim Hospital took over the old Hadassah Hospital—and built a new department for children suffering from rheumatic fever and rheumatic heart diseases. Also, a home for nurses has now been completed.

The Hospital, which is now the largest medical centre in the heart of Jerusalem and the oldest hospital in Israel, has a continuing, urgent need for everyday medicines as well as medical supplies. It is under constant pressure to add to its facilities and services.

IRAQI POET

A recent issue of the magazine "Baghdad", published by the Iraqi Ministry of Information, contains tributes to the literary achievements of Mr. Meir Shaoul Basri, the 60-year-old president of the Iraq Jewish community since 1971, and president of the Jewish Lay Council since 1967.

Born in Baghdad and educated at the Alliance Israélite School there, Mr. Basri's maternal grandfather, Haham Ezra Sasson ben Reuben Dangoor, was Chief Rabbi of Baghdad between 1923 and 1928.

SYRIAN PERSECUTION—INDIAN PLEA

In a letter to Mrs. Indira Gandhi, the Prime Minister, the Central Jewish Board of India has appealed for her intervention in the persecution of the 3,500 members of the Syrian Jewish community. It was also pointed out that a number of Jews were still imprisoned.

ORGANISATIONAL NEWS

Memorial Foundation Allocations

The Memorial Foundation for Jewish Culture has allocated £369,250 of its 1972-1973 allocations to Israel. An amount of £81,250 is allocated to the United States and £36,285 to the United Kingdom. Of the British figure, £1,250 is included for the Leo Baeck Institute in London for its 1972 Year Book.

The Memorial Foundation has three categories of allocation: education; research and publication; and commemoration and documentation.

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