

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

W. Rosenstock

## FEAST OF IDENTIFICATION

"In every generation, every Jew must feel as if he himself came out of Egypt." This is the keynote of the Seder night. Passover is one of those Jewish festivals, where religion merges with secular history, miracle with fact, legend with reality. The Seder, as Chaim Raphael puts it in his beautifully laid out Haggada with his topical explanations ("A Feast of History", Weidenfeld & Nicolson, 1972) "has a unique quality in that it is a ceremony which brings together—and always has throughout history—all kinds of people of Jewish origin, no matter what weight they normally attach to this in terms of belief, practice, political philosophy, social interests or family loyalties".

Until 1933, we used to read the Haggada as a story which related to the past. We were aware of the links with this past, but we did not expect that it might become for us a matter of the present, that we in our days might become subjected to collective discrimination and persecution and that those of us, who did not have the good fortune of a new exodus, were doomed to slavery and extermination.

When in those days we enjoyed the beautiful scenery of the Rhine, we certainly remembered the Rabbi's Passover flight from Bacharach. Yet we felt secure. "It could not happen again," it was "ein Maerchen aus uralten Zeiten". Yet the volcano erupted again. It did so with a vehemence which a million times exceeded the event in the small town during the Middle Ages. It affected not only all the old established families in that part of Germany, but the Jews of the whole country and finally the major part of European Jewry. Today, these twelve years from 1933 to 1945 have themselves become past history, but they will be with us to the end of our days.

## "Brotherhood Week" in Germany

Yet we also have to take notice of the efforts by political and cultural representatives of post-war Germany, who try to keep alive the memory of the past happenings and to create a new relationship between people of different origins and religions, especially between Christians and Jews. Last month, as in the past years, "Brotherhood Week" was observed by functions of various kinds all over Western Germany and in West Berlin.

The climax was the award of the Buber-Rosenweig Medal. The fact that, for several years, Brotherhood Week has been linked with these two spiritual leaders of German Jewry in itself indicates the importance, which the sponsors attribute to the creative power of what was once German Jewry. The handing-over ceremony was held in Berlin's Hochschule fuer Musik, where addresses were delivered by Mayor Klaus Schuetz, Pater Professor Dr.

Willehad Eckert and Pfarrer Professor D. Eberhard Bethge. The recipient of this year's medal was Dr. H. G. Adler (London) in recognition of his recently-published book "Der verwaltete Mensch". This comprehensive work, which will be reviewed in this journal shortly, describes in detail the anti-Jewish measures of the Nazi régime. Based on innumerable documents, it is of particular importance for Jews from Germany, because it lays stress on the initial stages of the persecution, when we were the first victims. As the masses of the exterminated Jews lived in Eastern Europe, there has always been the danger that the recording of our own share in the Holocaust is being neglected.

As there was no difference in suffering between Central European and Eastern Jews, it is fitting that we commemorate the Holocaust together. In London, we have done so throughout the years on the anniversary of the Warsaw Ghetto Uprising, and we earnestly hope that many of our members will attend this year's Commemoration Meeting, which will be held on Sunday, April 21, at 3 p.m., at the New London Theatre. (Further details are announced in this issue on page 3.)

## Seder Night 1933

To revert to the first Seder after the Nazis had come to power, we remember the message given to us by Robert Weltsch in his historical article, published in the "Juedische Rundschau" of April 4, 1933, under the heading "Tragt ihn mit Stolz, den gelben Fleck!" We are reminded of this article anew in a collection of essays and articles by Robert Weltsch, published by the Leo Baeck Institute on the occasion of the 80th birthday of this outstanding and courageous Jewish publicist (Robert Weltsch: "An der Wende des modernen Judentums. Betrachtungen aus fuef Jahrzehnten." Geleitwort von Hans Tramer. J. C. B. Mohr (Paul Siebeck), Tuebingen, 1972, 309 pp. DM 49). "Tragt ihn mit Stolz, den gelben Fleck!" was a signal of encouragement when it was written. It reminded the German Jews that they could only withstand the shock of the happenings if they gathered strength from their Jewishness ("Das angegriffene Judentum muss sich nun zu sich selbst bekennen"). Yet with his intellectual honesty, Weltsch wrote ten years later in "Haaretz" (Tel Aviv): "I must confess that I sometimes regret the popularity which my slogan of 1933 obtained. Since then, the situation has fundamentally changed, and whilst the exhortation was appropriate ten years ago, when one could not yet recognise and not even foresee the true character of National Socialism, it is certainly not in keeping with the tragic reality of our days. Today, I would not dare to appeal to the Jews in

tortured Europe that they should wear the Yellow Star 'with pride'." And in an article "Passover today and 30 years ago" (MB, Tel Aviv, 1963) he wrote: "Today we know that a few years later the Yellow Star had to be worn not only as a badge of humiliation but as a label for the transport into the gas chamber." Yet in the same article he reminded his readers that the events of April 1933 had evoked a new feeling of Jewish self-identification.

For Robert Weltsch himself the awareness of the specific position of Jews who were culturally integrated into their environment had already started in his student days in Prague. It made him a critical analyst of the Jewish scene before this became an obvious necessity by force of circumstance. In his concept of Zionism the claim for Jewish-Arab understanding has, from the very beginning, always been one of the foremost issues. This is reflected not only in the deeply founded essays on general Jewish subjects, which are republished in the volume, but also in the profiles which are reprinted in the section "Juedische Gestalten", e.g., of Martin Buber and Georg Landauer. His critical approach to the German-Jewish symbiosis is based on the recognition not only of the problematic aspects of this coexistence but also of the positive values which emanated from it for both the Jews and for European culture. This attitude made him a custodian of our heritage, and several essays which are included in the book first appeared in publications of the Leo Baeck Institute, with which he has been associated since its inception, especially as editor of the Year Books.

The exodus of the Jews from Germany was a slow process. The reason was not that the leaders of German Jewry had to plead with the Pharaohs of the day: "Let my people go." On the contrary, the Nazis were quite ready to let them go, and the pressure for emigration grew harder from year to year. Yet many Jews were first reluctant to leave. Some thought that the régime would be overthrown soon, and though, in hindsight, it is easy to blame them of shortsightedness, we now know that there were several situations, when the fate of the Government was in jeopardy. It was also not easy for middle-aged people to embark on a life of adventure and uncertainty. Last but not least, in the course of time, when emigration had become the only chance of survival, the obstacles to finding refuge became greater and greater. In this connection it is good to be reminded in the outstanding book by A. J. Sherman, "Island Refuge" (reviewed in our January 1974 issue) that Anglo-Jewry not only raised substantial funds for the rescue and relief of the persecutees but that Jewish politicians and communal workers, like Lord Samuel, Lord Bearsted, Otto Schiff and Sir Robert Waley Cohen, to quote only a few names at random, from 1933 onwards constantly pressed the British Government of the day to relax the admission policy to this country, Palestine and the British Commonwealth.

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## Feast of Identification

Continued from page 1

The identification of Jewish politicians with their community of origin is one of the remarkable features of Anglo-Jewish history. Today many of the 46 Jewish members of the newly elected Parliament also take an active part in Jewish affairs. The fact that statistics of the number of Jewish MPs are compiled by the Jews themselves and not by malevolent quarters as acts of discrimination, like the notorious "Judenzählung" in Germany during the First World War, is a healthy indication of the position of British Jews in public life. Of course, this does not entitle us to turn a blind eye to the dangers which may arise for any minority in times of an economic crisis. At the last meeting of the Board of Deputies before the elections, the President, Sir Samuel Fisher, uttered a warning on racialism in case the National Front should be successful. Now we know that the National Front obtained only 80,000 votes in a total poll of some 30 million, but nevertheless we have no right to be complacent.

Passover also has to remind us of the precarious situation of Jews in many lands abroad, especially in Soviet Russia and Arab countries. We have to realise that the terms "freedom" and "democracy" have different connotations in the West and in the Eastern bloc. Yet all the same we must hope that those Jews who want to stay in these countries and, at the same time, wish to remain identified with their Jewish heritage, will be given the right of self-expression, and that for the sake of all those, who wish to leave, the call "Let my people go" will not be left unheeded.

### AMENDMENT TO AUSTRIAN NATIONALITY ACT

We have been asked by the Austrian Embassy, 18 Belgrave Mews, London, S.W.1, to publish the following announcement:

"According to an Amendment to the Austrian Nationality Act which entered into force January 1, 1974, emigrants who were forced to renounce Austrian citizenship between April 5, 1933, and March 13, 1938, respectively after March 13, 1938, and lost Austrian citizenship when acquiring another nationality during their stay abroad may re-apply for Austrian nationality provided

- (1) permission to establish permanent residence in Austria has been granted to the applicant by the "Amt der Landesregierung" (provincial government), and
- (2) applicant's permanent address in Austria has been registered with the Amt der Landesregierung concerned.

Application should be made to the Amt der Landesregierung of the last place of residence in Austria no later than December 31, 1974.

For further information please call the Austrian Embassy (Consular Section), 01-235 3731."

### OCTOBER WAR TOLL

A memorial volume published by the Israeli Government contains the names of 2,521 members of the Defence Forces who died during the October War and its aftermath. The names of another 32 men known to have been killed as well as those still officially listed as missing on the Syrian front were omitted at the request of relatives.

Of the Israeli soldiers and airmen killed nearly a quarter, 609, were officers, the highest percentage of officers to die in battle in any of Israel's wars.

The memorial contains the names and ranks of those who died and the names and addresses of their parents. The introduction includes the Memorial Prayer, David's Lament and Psalm 83.

## FROM THE ISRAELI SCENE

### GOLDA MEIR PRAISES THE "YEKKES"

Under this heading, the "Mitteilungsblatt" of the AJR's fraternal organisation in Israel published a report about an address, delivered by Prime Minister Golda Meir at a meeting held in memory of Giora Lotan (Georg Lubinski), the creator of the National Insurance system in Israel, who passed away a short while ago. She praised Lotan's constructive work and, remembering also another deceased leading Israeli of German birth, Giora (Georg) Josefthal, asked: "Have we ever properly put on record, how much the Yishuv and the State of Israel owe to the contributions made by the Aliyah from Germany in so many and diverse spheres, how many outstanding personalities they produced, and how many achievements are due to them? And all this," she added, "was done in a spirit of correctness and modesty".

"Considering the misunderstandings, to which the 'Yekkes' have often been subjected, it was gratifying to hear such warm words of understanding and recognition from a personality of the standing of Prime Minister Golda Meir", comments the "M.B."

### DILEMMA OF AFRICAN STATES

The Black African States belonging to the Organisation of African Unity, which has adopted a strong pro-Arab stand, are reported to be hard hit by the sharp increase in oil prices and the cut-back in supplies. The oil price increase is affecting the Black States' balance of payments, and they also face the prospect of having to pay more for imports while their own exports decline.

Aid from Israel, which was cut off when the African States broke off relations, would now seem to be greatly missed. The African States are beginning to ask what they are going to get from the Arabs in return for their loyalty over the Arab-Israeli dispute.

Conversely South Africa, on whom an oil embargo was placed as a price for the Africans' breaking with Israel, has been little affected.

### ARSON ON CHRISTIANS

Recent arson attacks on the premises of three Christian groups in Jerusalem were immediately denounced by the Minister for Religious Affairs and by the Mayor of Jerusalem. Intruders broke into all three buildings, setting fire to the contents and causing considerable damage. Police are working on the assumption that the fires were caused by anti-missionary groups. However, two of the targets, the American Baptist Centre and the Swedish Theological Institute, are not linked with any missionary activities.

Charges are still pending against some activists accused of participation in several minor arson incidents at the premises of alleged missionary groups more than a year ago.

### VISIT BY MAYOR KLAUS SCHUETZ "Ich bin ein Israeli"

On the occasion of his visit to Israel, the Mayor of West Berlin, Klaus Schuetz, addressed a meeting of 500 former Berliners in Tel Aviv. Paraphrasing the famous saying of the late John F. Kennedy, the Mayor exclaimed: "Ich bin ein Israeli". The Mayor of Tel Aviv, Shlomo Lahat, who was on the platform and responded in German, said: "Ich bin ein Berliner. And I don't just return the compliment; I was actually born in Berlin."

To mark the visit, Israelis born in Berlin planted an avenue of trees in a JNF forest in honour of their birthplace and presented a certificate to that effect to Mayor Schuetz.

### DAYAN WORRIED BY EMIGRATION

Addressing students at Bar-Ilan University Mr. Moshe Dayan, the Defence Minister, said that emigration is the most crucial problem facing Israel today. "I am afraid to ask whether more people are coming or more are leaving." Israel must have constant immigration if she were to survive. The great challenge to Israeli society today was to prove a drawing power for the millions of Jews living abroad. The image of a nation to which they would want to come must be created.

Lately there have been many reports that a growing number of new immigrants are deciding to leave Israel, with considerable emigration from such towns as Carmiel and Ashod, which have large populations of newcomers.

### ALIYA BID

A campaign for the promotion of emigration to Israel from Britain was launched with 400 meetings and nine emissaries from Israel participating. Public rallies were held in a number of provincial centres, with a youth meeting in London. Zionist youth organisations arranged "aliya seminars" during March.

The campaign is part of an international effort organised by the Jewish Agency in several countries in the first half of this year, but in Britain the campaign will be extended for an indefinite period at the request of the Zionist Federation. This follows a sharp decline in emigration from Britain to Israel. Having steadily decreased since 1969, last year it suffered its largest drop in more than 20 years. It is stated, however, that interest in emigration has grown in the past few months and that there is also an improvement in the quality of applicants.

Speaking at a luncheon held by the Anglo-Jewish Association in London, Israel's new Ambassador, Mr. Gideon Rafael, called on the AJA to establish an exchange programme between Anglo-Jewish and Israeli students. It would, he said, be most valuable for Israeli students and particularly for the sabras to come into contact with the younger generation of British Jews within the framework of an organisation such as the AJA.

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## HOME NEWS

### GENERAL ELECTION

In the General Election, the extreme Right-wing National Front led by Mr. John Tyndall put up 55 candidates, 23 in the Greater London area, 31 in the provinces and Home Counties and one in Belfast. The Communist Party put up 44 candidates, including eight in Greater London.

A record number of 100 Jews, including eight women, contested seats. Of these, 46 were elected in the new Parliament—the largest number ever—and one, Mr Harold Lever, was appointed Chancellor of the Duchy of Lancaster in Mr. Wilson's new Administration. In the last Labour Cabinet he was Paymaster-General. Mr. Lever is acting as the Prime Minister's adviser on economic and financial policy, with membership of all Cabinet committees concerned with the nation's economy.

The following eight Jewish MPs also obtained senior or junior positions in the Wilson administration: Mr. Edmund Dell (Paymaster General), Mr. Samuel Silkin, QC (Attorney General), Mr. John Silkin (Minister for Planning and Local Government), Mr. Reginald Freeson (Minister for Housing and Construction), Mr. Joel Barnett (Chief Secretary of the Treasury), Mr. Gerald Kaufman, Mr. Robert Sheldon, and Mr. Stanley Clinton Davis.

### "EVEN-HANDED" POLICY

#### Callaghan on Middle East

Mr. James Callaghan, Labour's Foreign Secretary, before the election in an article in "The Times" after a visit to Cairo and Jerusalem, wrote of Labour's "traditional ties with Israel".

"We would", he said, "be faithless friends if we deserted her now. Nor would we deserve in any respect from the Arabs if we did so". In practical terms this means that the Labour Government, though mindful of the power wielded by Arab oil, would see Britain's national interests in the Middle East as best served by giving broad support to the Kissinger policy both on energy and peacemaking. The general foreign policy of the Wilson Administration, like the West Germans, is an American alliance rather than the Gaullist concept of European unity under French leadership.

When he arrived in Israel after his visit to Egypt, Mr Callaghan said that he had made it clear in Cairo "that British Labour would not put off old friends to cultivate new ones. But that does not mean that we cannot cultivate friendship with the Arabs" and it had been discussed in Cairo how this aim could be pursued. Recalling that President Sadat had said that he would recognise or acknowledge Israel, Mr. Callaghan advised that the Egyptians should be taken seriously and "you will find that you have a long way to go before reaching a negative conclusion". However, warned Mr. Callaghan, the state of war was always implicit in the existing situation. Egypt did not want to make a lone settlement with Israel.

### MANCHESTER MAYOR

London-born Councillor Fred Balcombe, the Labour representative for the Collegiate ward on the Manchester city council, is to be the next Lord Mayor of Manchester and the sixth Jew to be so honoured. Since settling in Manchester in 1928, 62-year-old Mr. Balcombe has always been involved in communal work. He is a founder member of Manchester Hillel House of which he is now a life vice-president, and is also the chairman of the Jewish Lads' and Girls' Brigade and Club, a governor of the King David Schools and a founder member of the Manchester Jewish Blind Society. He is also involved in work for many non-Jewish organisations.

### IN COMMEMORATION OF THE MARTYRS

#### Meeting on April 21

As readers will have seen from the front page article of this issue, this year's Meeting to commemorate the Warsaw Ghetto Uprising and the Six Million Jewish Martyrs of Nazism will be held on Sunday, April 21, at 3 p.m., in the New London Theatre, Parker Street, Drury Lane, London, W.C.2. The main speakers will be Mr. Airey Neave, M.P., and H.E. The Israeli Ambassador, Mr. Gideon Rafael. As usual, the programme also includes the recitals of prayers and ghetto songs as well as the lighting of candles by children of Ghetto survivors.

The annual memorial meetings are a joint enterprise of all major Jewish organisations and the AJR has been associated with them throughout the years. It is hoped that many members and their families will attend the function, which is dedicated to the memory of their relatives and friends who perished in the holocaust. Admission is free, and tickets for reserved seats may be obtained from the Association of Jewish Ex-Servicemen and Women, 100 Crawford Street, London W1H 1AN. Tel.: 723 8444 (stamped and addressed envelope to be enclosed).

### LEO BAECK CENTENARY CELEBRATION

#### Text of Addresses Published

On May 30, 1973, the centenary of Rabbi Dr. Leo Baeck's birth was celebrated at a function under the auspices of the B'nai B'rith Leo Baeck (London) Lodges, the AJR and the Society for Jewish Study. The speakers were Dr. Eva G. Reichmann, Rabbi Jakob J. Kokotek, Rabbi Dr. Solomon Goldman and Rabbi Hugo Gryn. The full text of the addresses has now been published in a well laid out booklet, which will be of interest to both those who attended this memorable function and those who were not able to be present. All speakers excelled by the high standing with which they assessed Leo Baeck's position in Jewish life and thought, combining an assessment of his teachings with personal reminiscences. Copies of the booklet may be ordered from the AJR, 8 Fairfax Mansions, London, N.W.3 (40p. including postage).

### LEEDS AGED HOME DAY CENTRE

A day centre, operated jointly by the Leeds Home for Aged Jews and the Jewish Welfare Board, has been opened at the Donisthorpe Hall in Leeds. The centre offers a wide variety of activities.

With acknowledgement to the news service of the Jewish Chronicle.

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## ANGLO-JUDAICA

### Book Week

This year's Jewish Book Week, held at the B'nai B'rith Hillel House in London, for the first time catered specifically for the elderly section of Anglo-Jewry. Robert Rietty, the actor, read stories and other items for senior citizens, and it is hoped that Mr. Rietty's visit will be the first of a series of such events. The Jewish Book Council, which organised the Week, are also planning to send speakers and narrators to a number of homes for the aged during the coming year. The younger age groups were also catered for by addresses and lectures.

As already mentioned in our previous issue, the programme of Jewish Book week included four evening functions, one of which was co-sponsored by the AJR. Its subject was "Jewish History in Modern Writing," with Professor Dr. Abraham Wasserstein (Jerusalem) and Dr. Aubrey Newman (Reader in History at the University of Leicester) as the speakers. It was a particularly stimulating evening.

### Leicester Centenary

The Leicester Hebrew Congregation's centenary was celebrated by a service addressed by the Chief Rabbi, Dr. Immanuel Jakobovits, assisted by the Rev. Raphael H. Levy of the New West End Synagogue, London. The packed congregation included many well-known personalities, such as the Lord Mayor, town dignitaries and Mr Greville Janner. In 1231 the Jews were expelled from Leicester and there was a gap of 600 years before the formation of a new community 100 years ago. Today the community numbers some 270 families.

As part of the celebrations, an exhibition was held at the Leicester Museum and Art Gallery, featuring objects of Jewish religious ritual and mementos of contributions by members of the Jewish community in industrial and civic life and their benefactions to the city.

### Swastikas in Leeds

Anti-Jewish daubings appeared in the Moortown area of Leeds, after a lapse of ten years. They were on doors and notice boards at the Beth Hamidrash Hagadol Synagogue, Street Lane Gardens, and the Moortown Synagogue, as well as outside the Judean Club and the home of a prominent Leeds Jew.

### Food Prices

At a meeting of the Council of Manchester and Salford Jews, the chairman of the Manchester Jewish Consumers' Council criticised the delegates. Mr. S. Taylor said he was despondent with the so-called representatives of the community who, by their lack of interest, tended to indicate that there was no problem of food prices. He stressed that the aim of his council was to alleviate the plight of the poorer members of the community who were undergoing hardship in order to buy kosher food. Despite repeated publicity, little help had come from the community itself and he again appealed to members of the community who felt that they had been overcharged to send the shopkeeper's bill to his council for investigation.

### NEXT ISSUE OF "AJR INFORMATION"

#### Publication Date Deferred

Due to the special working schedule of our printers, the Sharon Press, during the Passover Holy-days, the production of the next (May) issue of AJR Information will be slightly delayed. Readers will receive their copies about May 10.

# NEWS FROM ABROAD

## UNITED STATES

### Public Support Israel

A nation-wide canvas of 1,496 households by a leading American opinion poll organiser shows that public opinion is lining up in support of Israel. Thus the fear of American Jews that the oil shortage in the United States would result in the general public blaming Israel and would rebound on the American community would appear to be groundless.

Of the people questioned, 66 per cent agreed that there should be no yielding to Arab restrictions over oil, with only 20 per cent against. In October, 58 per cent agreed with this statement compared with 20 per cent who did not.

### Negro Press

An American Jewish Congress sampling of leading Negro newspapers in the United States shows that the overwhelming majority were either favourable to Israel or even-handed in their news reports and editorials on the October War. Only one of the 15 Negro newspapers studied was opposed to Israel.

### Children of God

The Children of God, an ultra-fundamentalist, religious cult, founded in California in 1968 and headed by David Berg, has recently distributed virulent anti-Jewish and anti-Israel pamphlets.

After an investigation Mr. Louis Lefkowitz, New York State's Attorney-General, accused the sect of breaking the State's secular laws, and also of "brainwashing", begging, personality distortion and a campaign forcing people to join as members. He declared that the actions of the group should not be permitted to be hidden behind the facade of religion but should come under the umbrella of State regulation and scrutiny.

## ITALY

### Support for Divorce Law

The approval by Parliament in December, 1970, of Italy's Divorce Law has divided the country. Because of the forthcoming referendum on whether to abrogate the law, Italian Jewish leaders have adopted a firm stand. Praising the law as "putting an end to grave disparity of treatment among citizens of different faiths", the council of the Union of Italian Jewish Communities said that divorce, explicitly admitted by Jewish law, is an expression of the fundamental principle of freedom.

### "Anti-Zionist" Harassment

An increase in the harassment of Italian Jews by so-called "anti-Zionist committees" and the "anti-Zionist Documentation Centre" has been reported by the European office of the American Jewish Committee. Lists of Jews are sent to Italian cities in an effort to incite non-Jews to take revenge on the Jews for "the genocide perpetrated by Israel against the Palestinians". Propaganda is also addressed directly to Jews, containing "a short list of Zionist personalities in Italy . . . blood relatives of the Israeli pillagers. . ." First on the list are the rabbi and president of the Ferrara Jewish community, followed by 105 names which apparently include every Jewish man, woman and child in the city.

### STOCKHOLM COMMUNITY

A biennial return reports a decrease in the size of the Stockholm Jewish community. In 1973 the membership was reduced to 4,982 with the death of a total of 100 members and with 37 members leaving. There are, it is estimated, at least 3,000 Jews living in the city not registered with the community.

## ARGENTINA

### Jews in the Government Embarrass

The Minister of Social Welfare and President Peron's private secretary, Mr. Jose Lopez Rega, addressed leading Argentinians of Arab extraction and Arab diplomats in the Presidential residence near Buenos Aires on his return from negotiating trade agreements in Libya. Mr. Rega said that the appearance of the names of Jewish officials on Argentine Government cables to his mission in Tripoli had caused misunderstandings with the Libyan negotiators. Libyan officials obtained a wrong view of Argentina's relations with Arab countries because of "religious aspects arising from the Argentine Government's composition".

Some Argentine Government officials commented that Mr. Rega's remarks appeared aimed at Mr. Jose Ber Gelbard, a Jew who is Minister of Economy and Finance, whom he regards as his chief rival in the Government. The view is also expressed that Mr. Rega would not have spoken without the President's knowledge, and that Mr. Gelbard may now be regarded as a liability in the Government's attempts to safeguard oil supplies.

### GAOL SENTENCES IN OSLO

In Oslo five Jews received gaol sentences of between five-and-a-half years and one year and one was acquitted. The charges arose from the killing of Ahmed Bouchiki, a Moroccan, in Lillehammer near Oslo in July. Announcing the verdict, the judge said he took it for granted that Israel's intelligence was behind the affair. The court had taken into consideration the situation in the Middle East as a motive for the killing, but the question of guilt had no bearing on the motives. Norwegian law could not tolerate killing and the use of violence.

The Prime Minister, Mr. Trygve Bratelli, indicating that his Government would consider an application for pardon, said that the affair had strained relations between Norway and Israel.

## GREECE

### Swastikas

Ten swastikas were painted on the marble doors of Salonika's Central Synagogue, the first desecration of a synagogue reported in the city since the Second World War.

### Invitation to Israeli Children

Leaders of the Greek Jewish youth communities at a special meeting in Athens agreed to invite Israeli children to spend a holiday in Greece in June and July. The children, whose fathers were killed in the October War, will take part in the yearly holiday camps organised by the communities.

### AWARD TO INDIAN MAJOR

President Giri of India awarded the Shourya Chakra decoration to Major C. J. Elias of the Indian Army Ordnance Corps for outstanding bravery during the 1971 Indo-Pakistan War. Major Elias, the first officer of his corps to win the award, was on active service during the Chinese campaign against India in 1962 and on both the western and eastern fronts during the Indian-Pakistan War when Bangladesh emerged as an independent State. His father, a former principal of the State Bank Staff College, is adviser for training, planning and development of the Andhra Bank.

## ISLE OF MAN

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# JEWRY IN THE EAST

## PROTESTS CONTINUE

A petition signed by 200 Soviet Jews asked the Soviet Communist Party central committee to concern itself with the repeated refusals they had received of their applications to emigrate to Israel. Seventy Jews were arrested and underground railway stations and roads near the centre of Moscow were shut to forestall the handing in of the petition. All those arrested were freed after being kept in a "sobering up centre" for several hours.

A statement was later issued by 16 prominent Jewish activists complaining to Western newspapers about the preventive arrests.

In Moscow, two Soviet Jewish intellectuals, Dr. Vitaly Rubin and Mr. Vladimir Galatsky, fasted for twelve days because the Soviet authorities have not allowed them to emigrate to Israel. A third, Professor David Azbel, continued his fast for 17 days, and was joined by Miss Ida Nudel, a Moscow economist, who fasted for nine days. In a joint statement they said they had ended their fast on medical advice. They believed that their objective to alert world public opinion to the serious plight of the Jews in the Soviet Union had been achieved.

Four Jews who began a fast in the central post office in Kishinev also in protest at not being allowed to leave for Israel, were arrested together with two Jewish bystanders, and all were gaoled for 15 days.

## DEPARTURES

Mr. Pavel Litvinov has been allowed to leave the Soviet Union. He is the grandson of Maxim Litvinov, the Soviet Foreign Minister during the 1930s, who was a Jew and whose widow, Mrs. Ivy Litvinov, lives in Hove.

After repeated refusals over several years, the family of Mr. Mikhail Kerbel, of Kharkov, have been permitted to emigrate to Israel. There were world-wide protests about the case.

## BAN ON ADVOCATE OF JEW

Mr. I. S. Yezhov, the non-Jewish lawyer who conducted the defence of Mr. Alexander Feldman, has been struck off the advocates' register of the Ukrainian Republic. The appeal of Mr. Feldman, the 26-year-old Kiev Jewish engineer who was sentenced to three-and-a-half years' imprisonment in November on a charge of "malicious hooliganism", has been rejected by the Kiev district court.

## DESTRUCTION OF CEMETERIES

Odessa's daily newspaper Znamia Komunizma has announced that the old Jewish cemetery in the city is to be destroyed. It is assumed that the cemetery is part of an area zoned for development. The cemetery is one of the most important in European Russia since the beginning of the nineteenth century, where personalities famed in Russian Jewish culture and literature are buried. They include the Yiddish and Hebrew writer, Mendele Mocher Seforim; the Russian Jewish writer, Simon Samuel Frug; and the family of the writer, Isaac Babel.

There are also reports that the Jewish cemetery outside the former Jewish hospital in Lvov in the Western Ukraine has been destroyed, and a market opened on the site. The synagogue nearby has been converted into a sports hall.

Last autumn a group of youths destroyed tombstones in the Jewish cemetery in the Ukrainian town of Chernigov, shouting anti-Jewish slogans in the streets and smashing the windows of several Jewish houses. Some of the youths were later sentenced to 15 days' imprisonment.

Fritz Friedlander (Melbourne)

# KARL KRAUS CENTENARY

## Anniversary of his Birth, April 28

Bewundert viel und viel gescholten. . . .  
Faust, II, 3

It was at Berlin's "Meistersaal", after the First World War, that I first saw and heard Karl Kraus. He read a selection of his own work and gems from the work of his favourite authors. Up to this date I had known Kraus as one of the representative, but also controversial, writers of his time. Now I realised that he also possessed the dynamic force of an eminent actor. The audience responded to him enthusiastically, and he absorbed gleefully their applause.

The Karl Kraus whom I saw had already arrived at the pinnacle of his literary fame, won after many fights and drawbacks.

No lack of means had obstructed his path. Born a son of a wealthy Jewish manufacturer in Gitschin (Bohemia) on April 28, 1874, he was still a child when his parents moved to Vienna. There he first attended a high school. Afterwards he studied law and later German and philosophy at the University till he broke off his studies to become a journalist. From 1894-1896 he worked for the prominent Austrian daily, "Neue Freie Presse".

His inclination to swim against the current asserted itself soon. He published a pamphlet "Die demolierte Literatur" (1897) in which he attacked Hermann Bahr, the influential literary critic, as well as the eminent poets, favoured by Bahr: Hofmannsthal, Schnitzler, Beer-Hofmann and Leopold von Andrian. This unabashed attack caused a sensation.

Encouraged by the success of the pamphlet, Kraus took the decisive step of his life in 1899: he left the "Neue Freie Presse", though he was offered a splendid position, and founded his own magazine "Die Fackel". In this respect he followed the example of Maximilian Harden who had hit the jackpot with his outstanding magazine "Die Zukunft" (1892), and Harden generously gave the younger man good advice.

### "Die Fackel"

The first edition of "Die Fackel" appeared on April 1, 1899, and was sold out at once. It had to be reprinted several times. From then onward the circulation grew from number to number.

Kraus's weapon was a relentless and deadly striking satire, and with this weapon he attacked everything which he considered corrupt and rotten in public life and in private society, and particularly in the field of Viennese journalism. Of course, the victims of his attacks reacted with unbridled hate and abuse. He was overflooded with offensive and threatening anonymous letters, and once he was even physically assaulted. But he was by no means intimidated.

Kraus accused journalists not only of corruption, but also of the misuse of the German language. The struggle for the purity of this language was his magnificent obsession. He was in the habit of publishing quotations from the daily press to show how journalists violated this purity. But, I think, he was wide off the mark when, in his essay "Heine und die Folgen" (1911), he held the strange view that this master of German prose lent his countenance to the mishandling of German by the journalists.

No less wilful and peculiar was Kraus's

literary taste. He disliked Hofmannsthal and Schnitzler; and neither Jakob Wassermann nor Thomas Mann nor Rilke appealed to him. He admired the early Gerhart Hauptmann and the early Franz Werfel; but he later blamed Hauptmann for his complacency and turned against Werfel. On the other hand, he gave full praise to Peter Altenberg, Else Lasker-Schüler and Georg Trakl. His essay "Nestroy und die Nachwelt" (1912), in which he praised this writer of comedy with unlimited enthusiasm, proved how deeply he was rooted in the Viennese tradition.

### From Shakespeare to Offenbach

Kraus who was so critical of modern literature admired Strindberg and Wedekind, because their presentation of the woman as an elementary force of nature corresponded with his own point of view. His capacity for work was enormous. He wrote pamphlets, essays, aphorisms and also poetry. Furthermore, he revised texts of Offenbach operettas, translated Shakespeare's sonnets into German (1933) and rearranged the German version of some of his plays (1934/35). From December 1911 onwards, he wrote "Die Fackel" alone from cover to cover. At the same time, he continued to fascinate huge audiences with his readings. We owe a masterly portrait of Kraus to Oskar Kokoschka, showing a brooding genius, working lonely at night time.

Besides "Die Fackel" he published a series of brilliant essays. "Sittlichkeit und Kriminalitaet" (1908) called for a reform of the criminal law; "Die chinesische Mauer" (1911) disclosed the hypocrisy of European morality; "Der Untergang der Welt durch schwarze Magie" (1922) branded the corruption of journalism, etc.

Kraus stood for emancipation of women and for sexual freedom, and his attitude was approved by Sigmund Freud who entered into a correspondence with him. However, when Kraus learned in 1910 that his personality was critically dissected in a session of the Vienna Psychoanalytical Society, he was outraged and hence made the futile attempt to denigrate psychoanalysis.

He also broke with the once admired Harden, because he took exception to Harden's chauvinism and to his stilted language. He also shot his polemic arrows at Alfred Kerr, the leading theatre critic, who did his best to pay him back in his own coin.

But, although outstanding writers like Walter Benjamin and Robert Musil objected to him and although, in 1925, Anton Kuh tried to ridicule him, Kraus maintained his position, because he had many followers. His admirers included Franz Kafka, Alfred Polgar and Kurt Tucholsky.

His renunciation of his Jewishness certainly was a deplorable aberration. He left Judaism in 1899 and joined the Catholic Church twelve years later. He derided Theodor Herzl in his pamphlet "Eine Krone fuer Zion" (1898), heaped abuse on the Eastern Jews, and so on. Yet he resigned from the Catholic Church as a protest against its policy during the First World War. He also revised his views on Herzl, disowned his lampoon against him and, under the pressure of Nazism, stressed his allegiance to Judaism.

### Anti-War Drama

At the end of the First World War, in 1918-1919, he published his greatest work, the drama "Die letzten Tage der Menschheit". It was rather an immensely huge essay in dramatic form than a drama. Critical of Reinhardt and Jessner, Kraus himself admitted that the play could only be performed on a Mars theatre. Nevertheless the work was a magnificent indictment of the barbarity and senselessness of war, on the same level as the classic anti-war novels of Barbusse, Remarque and Renn.

The drama's distinct pacifist credo appealed especially to the Socialists in Austria, who used to look upon its author as a sympathiser with their cause. They were therefore bitterly disappointed when Kraus, who was in fact a middle-class conservative, made the grave mistake of supporting the reactionary Dollfuss régime. All those who considered themselves as progressives felt that they had been let down by him, and the circulation of "Die Fackel" decreased so rapidly that he was threatened with financial ruin.

Under this stress he wrote "Die dritte Walpurgisnacht" which was published only posthumously in 1952. There he settled his account with the Nazi movement and, with the pathos of a prophet, foresaw its final collapse. This was his legacy. He died on June 15, 1937, in Vienna.

After Hitler's downfall his name rose to fame again. His literary estate had been sent to Zurich and was thus saved from the clutches of the Gestapo. Later it was brought back to Vienna, where a "Karl Kraus-Archiv" was founded. Stores of books, doctoral theses and articles have been written about him. The Kösel-Verlag, Munich, is publishing a complete edition of his work and, owing to the strong demand, a reprint of "Die Fackel". The Republic of Austria honoured Karl Kraus, who was always proud of being an Austrian, by issuing a stamp on the occasion of the centenary of his birth. This distinction, however, cannot cover up the failure of a genius, who only realised that he was also a Jew when Hitler's shadow fell over Austria.

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Erwin Rosenthal (Cambridge)

## JEWISH THEOLOGY IN OUR TIME

### Rabbi Maybaum's Latest Book

The vitality and literary productivity of Dr. Maybaum are truly amazing. In his latest book\* he forcefully pleads for a dialogue between the three monotheistic religions. It is an intensely personal book, the fruit of much prolonged study and deep reflection, suggestive and stimulating.

In the first chapter, *From Hasidism to Theology*, this progressive rabbi is refreshingly provocative in his severe criticism of Martin Buber and his presentation of Hasidism no less than of Hasidism itself. Nor does he spare Anglo-Jewish Orthodoxy. The principal purpose of his treatise is to portray progressive Judaism as prophetic Judaism in the form of a commentary on Franz Rosenzweig's *Star of Redemption* (now available in an English translation in the Littmann Library series) from the progressive point of view, and to extend the post-Vatican II "dialogue" between Christians and Jews to Islam. Such a dialogue is, indeed, badly needed with 400 million Moslems and has already begun in this country and elsewhere. Maybaum over-estimates the "reform" movement (known as modernism) in Islam, for it is a very tender shoot to date, apart from those politicians who are content with an Islamic ideology in modern national Moslem states. But this is a minor matter, considering that even the Christian-Jewish dialogue has not yet reached the stage of a real mutual discussion, but is rather a statement of the position of the two sides. The Arab-Israeli conflict is also not conducive to the inclusion of Islam turning the dialogue into a dialogue. Yet, for the Jewish theologian Maybaum it has a specific Jewish aim to lay the foundation of the messianic future when all mankind will pray to the one and only God, and when prophetic Judaism will be consummated.

#### Courage and Conviction

Only a theologian can do justice to this pungently written call to positive action, and I am not a theologian. But out of regard for the courage and passionate conviction of this deeply committed progressive rabbi I should like at least to draw attention to an important contribution to a better understanding of the three monotheistic faiths in accord and fundamental differences, to their contemporary relevance and their common task. Whether or not one agrees with Maybaum's interpretations and conclusions matters less than that we take up his challenging thesis, give it careful consideration and find our own position.

Franz Rosenzweig—*Today's Guide to the Perplexed* (as Maimonides' *Guide* was for his generation) stands as chapter II in the centre of his understanding of the characteristic features of the three faiths and of their differences in theological perspective. Only in this way does Maybaum see an opportunity for their renewal and co-operation in the service of mankind which must turn its back to overweening pride in man's technological achievements and to materialistic greed. Maybaum draws on Rosenzweig's existentialist interpretation of the direct close relationship between the individual and his God and ignores Rosenzweig's positive attitude to and practice of the *halakhah* (just

as in the previous chapter he makes not sufficient allowance for Buber's signal contribution to Biblical studies, especially in his *Königtum Gottes* and *Moses*).

Within the confines of a review it is impossible to take up point by point Maybaum's plastic formulation of his exposition. But as far as Islam is concerned, it must be stated that, while Islamic culture influenced Jewish culture in philosophy and science, its law did not exert any substantive influence on Jewish law. It was the other way round. Nor was there in the Middle Ages no difference between Jews and Moslems in Christian eyes and Christian attack. To say that Jewish Orthodoxy in Israel and in England is patterned on Islam and that Orthodox rabbis are in fact *ulema* (Moslem "divines" corresponding to our *hakhamim*) overlooks the fact that fundamentalism is an internal phenomenon and not borrowed from Islam. After all, Judaism claimed a divinely revealed, eternally valid law long before Islamic law was developed—largely influenced by Jewish law.

#### Medieval Judaism under Islam

Medieval Judaism under Islam adopted in its jurisprudence certain forms of Islamic jurisprudence, but nothing of substance. Post-emancipation Jewish Orthodoxy had no need to borrow from Islam. The author does not make sufficient allowance for historical continuity, for the fact that the problems are basically the same, though they may take on different forms and require different solutions in different circumstances. He sees Christian or Islamic influence where, under Islam and Christianity in the Middle Ages and in modern times, the peculiar situation of Judaism and the Jews forced on the Jews an apologetic stance for the sake of self-preservation. The modern sociological jargon created the word "acculturation" for the "dirty" word assimilation. But this has not affected Jewish law nor the normative character of the Torah. We must not forget that it was the *Halakhah* (and antisemitism!) which have preserved Judaism and not the profession of ethical monotheism and the idea of universal brotherhood. We need only read Hermann Cohen's classic chapter on the Law in his posthumous *Die Religion der Vernunft aus den Quellen des Judentums*. In general, Dr. Maybaum puts a rather personal interpretation on Islam stemming from his understanding of the Moslem call to prayer. Yet prayer does not only promote prosperity and "the good life" in this world, but foremost paradise, salvation in the hereafter which latter, together with the Day of Judgement, plays a large part in Islam.

However, though one may criticise details and doubt formulations, one must on no account belittle the intrinsic value, topicality and the brilliant, often felicitous language of an arresting treatise on prophetic Judaism, on prayer and on the relation of the individual Jew to the Torah. It would be invidious to single out particular topics or parts, but no reader can fail to be impressed, e.g., by the sub-chapter "Shylock, the tragic Champion of the Law" in the main part of the book, a real gem, or chapter III, *The Home-coming of the Humanist*, which is particularly interesting and challenging.

Everybody who claims to be a Jew—whatever he may mean by that—must

read this thought-provoking theological exposition. The deeply religious rabbi and teacher is to be congratulated on the vigour and enthusiasm with which he propounds his theology, a Jewish theology for our time. His and its spirit can best be summed up by his concluding paragraph of which the final sentences may be quoted: "The State of Israel is greatly helped in its contribution to civilisation by its closeness to the diaspora. When we call the diaspora *galut*, this Hebrew connotation reminds us that both the State of Israel and the diaspora outside Israel are *galut*: as long as the Messiah has not yet come, every community lives in the *galut*, in the unredeemed history of man chosen to carry the yoke of the *galut*, moving in travail, in suffering and in hope towards the kingdom of God."

#### ISRAELI PUPILS LEARN OF BAECK

The centenary of Leo Baeck's birth passed comparatively unnoticed in Israel, and Israeli youth knows nothing of men like Baeck, although recently some of his books have been published in Hebrew translation. It is therefore noteworthy that at the high school in Haifa which bears Baeck's name the centenary was used as an occasion for telling the children something of the man and the world in which he lived.

This school is one of the successful foundations of the immigrants from Germany. Its students publish their own newspaper, and the latest issue which just came into our hands has a front page picture of Baeck and an introductory article describing Baeck's life and work. Several leading teachers contribute short messages on Baeck. The (female) editor mentions among the most important events of the last semester the 25th anniversary of the State of Israel and the centenary of Baeck's birth.

The dedicatory foreword of the meritorious headmaster of the school, Dr. Max Elk (before the war rabbi in Stettin) bears the following words: "Our school has been called after Baeck because of his great personality as scholar, leader and visionary. He stood at the helm of German Jewry in the days of its greatness and of its downfall under the villain's rule. He taught the values of Judaism, he realized them in his own life, and he linked them with all the magnificent and lofty ideas created by the whole of mankind. Judaism was in the centre of his thought, but at the same time he knew the value of every man who has been created in God's image, without difference of race, religion or nation. Don't let us forget his teachings: for this is the truth which should also emanate from our country. We are called upon to walk in his ways, to accept his tenets and to combine them with the upbuilding of the country." (Translated from Hebrew.)

Such guiding principles for the graduates of a high school deserve the applause of all concerned with real humanity in Israel, especially at a time when we read in the Israeli press about mixed marriage families of new immigrants from Russia who were forced to emigrate because of the abuse they suffered from neighbours and mischievous aggression by Jewish children against their school-mates of mixed "racial" origin.

There were also some unpleasant reports in May 1973 that an Arab school in Haifa had to be moved to other premises, because the Arab pupils were attacked or abused by Jewish children from the neighbourhood (certainly not by children of the Leo Baeck School, we may assume).

(The above note by Dr. Robert Weltsch was received several months ago but its publication was held over when the October War intervened.—The Ed.)

\* *Dialogue between Jew, Christian and Muslim* by Ignaz Maybaum. (The Littmann Library of Jewish Civilization) London, 1973. Pp. xi, 179. £3.

J. J. Maitlis

## A SAGA OF EAST EUROPEAN JEWRY

The modern Jewish and non-Jewish reader knows very little of the social conditions and the spiritual qualities of the Jews in Eastern Europe, their history and way of life, resourcefulness and cultural achievements, in particular at the close of the nineteenth century. It is for this reason that I would like to recommend to the readers of the *AJR Information* a well-written book by Maurice Samuel, the distinguished American writer and critic who died a couple of years ago. It is an exciting narrative, which deals with the world of the great Yiddish writer Sholem Aleichem, published in the 'forties and re-issued now by Vallentine, Mitchell\* for the benefit of the present generation. It is the colourful, flourishing and dynamic world of Russian Jewry at the turn of the last century. Samuel wrote his book in the early 'forties at the height of the vicious and monstrous physical liquidation of European Jewry at the hands of the Nazis. To be sure, at the time of his writing Samuel did not or could not as yet perceive the magnitude of the tragedy which had by then befallen his brethren in Eastern Europe, although some of the perpetuated crimes were already known.

In the words of the author his book "is a sort of pilgrimage among the cities and inhabitants of a world which only yesterday harboured the grandfathers and grandmothers of some millions of American citizens." His aim is thus to acquaint the younger generation of American Jews with the world and folkways of their ancestors in Russia before their arrival on American soil and the great demographic changes which took place since then.

We ask ourselves, what kind of world was it that fascinates the present writer and which he portrays with so much detail, insight and warmth, following in the footsteps of Sholem Aleichem's great saga. And furthermore, how does this bygone world, which has retained most consistently the old modes and ways of life, compare with the contemporary American Jewish scene? To be sure, the world of Sholem Aleichem is like any other one, a mixture of good and bad, tensions and paradoxes, benign and unhealthy. It is inhabited by all sorts of people, queer, frustrated and helpless, people with high moral qualities and a burning desire for redemption. In short, it is the Jewish world of Tsarist Russia with its Pale of Settlement, the overcrowded and congested towns and villages, inhabited by insecure, poverty-stricken and persecuted Jews. Sholem Aleichem, the great artist and humorist, saw the nobility and beauty of Jewish life as well as the defects, its incongruities and grotesqueness. He portrayed all this with his masterly pen and a loving, benevolent smile moving his reader to tears. As a son of his people he laughed with his people identifying himself with his funny, often grotesque characters. His humour is refreshing and comforting and flows from the depth of a warm, sincere and feeling heart. Indeed, Sholem Aleichem was the true voice of Russian Jewry. In long monologues he chatters incessantly about his people, their peculiarities and misfortunes, happy, funny and tragic events, with a fatherly eye for the destitute, the oppressed and underdog, always using the ordinary language of the common man.

\* Maurice Samuel: *The World of Sholem Aleichem*. Vallentine, Mitchell, London. £2.75.

Sholem Aleichem's world is colourful, alive and flourishing. In it we meet the rabbinic scholar and the unlettered man, the dreamer and hang-over, the craftsman and toiler of the soil, the small merchant and pedlar, and last not least, the early arrival of the young Jewish revolutionary permeated with the ideal of national and universal liberation. It is a complex, dynamic world with its spiritual depth, a religious intensity and a genuine Jewish way of life. Sure, it is a hard weekday life with untold frustrations and deprivations but compensated by a great eternal belief and fortitude, holy and festive days, associated with a multitude of graceful customs and a particular gaiety. It excelled with its folk wholeness, a deeply rooted, earthly Jewishness with its national identity and distinctiveness. In their sorrow and despair these Jews have shown their mettle, ardour and courage, piety and endurance, fervent hope and an indomitable spirit to survive.

Sholem Aleichem's towns and townlets, like Kasrilevke, Mazepevke, Yehupetz, Boiberik and Bohopolie (all symbolic names of the remote, strongholds of the Yiddish speaking masses), are filled with jolly paupers, spiritually unbroken, gay and optimistic creatures. Some of them, like the eternal fortune-dreamer Menachem Mendel, are lured from their narrow, backward townlet into the

big cities and commercial centres of Russia, trying their poor lot in stock-exchange gambling and always losing.

In the remarkable gallery of Sholem Aleichem's characters and personages we find the figure of Tevye the dairy-man, honest and deeply rooted in the old traditions. By now, Tevye has become internationally famous, but not so in the days of Sholem Aleichem. Sholem Aleichem sees in him the embodiment of the typical folk-Jew, straight, pious and godfearing, warm-hearted and loving, of indestructible hope (bitohen), of glowing faith and trust in adversity. Tevye is an ordinary man, unlettered but not illiterate, who speaks in his simple way, circumstantially, in detail, with quotations and misquotations from the Bible accompanied by some popular rabbinic commentaries, with many philosophical reflections and historical parallels. In long monologues he tells his friend Reb Sholem Aleichem of his manifold troubles and vicissitudes, anguish and calamities, but he never loses heart. By nature Tevye is an understandable, tolerant father, but betrayal and apostasy, as in the case of his daughter, Hava, are for him beyond forgiveness. Here the indulgent, affectionate father reveals a hardness of an unbreakable quality. Tevye never surrenders, he remains like a rock. In his particular case, hope and gaiety follow gloom, light and fortitude follow distress and bewilderment.

Comparing the present state of American Jewish life with this quaint, salubrious and highly intense Jewish world of far-off days, with its special hue, traditions and practices, involvement and commitment, Samuel is startled and perplexed. With a slight irony he muses about the radical changes which took place inside American Jewry, having become non-involved and drifting away into new forms of life and a desire to escape from it all. Old, living traditions and genuine practices became petrified and formalised. Festivals of old with their sanctity and purity, happiness and joy, are remembered with a nostalgic pang. They have become, like the day of Sabbath, "at best only the vestiges of an interesting folklore", but are more often an irksome regimentation. The magic of the old world with its refreshing customs and meaningful habits has completely vanished. From a Jewish point of view the present generation stands spiritually with empty hearts and empty hands, a presentiment which is of great concern to the author and reviewer alike.

Maurice Samuel's writings are in general of high literary quality. His present volume of Sholem Aleichem and his world was written with much insight and a warm, understanding approach. True to the style of his great master, it does not occasionally lack good humour, some salutary irony and wit. The book is a serious study with an exciting narrative into the world of Eastern European Jewry at the turn of the century and as such it is greatly appreciated.

### THREAT TO PANOV

From a telephone conversation between Galina Rogozina from Leningrad and Western journalists in Moscow, it would seem that her husband, the former Leningrad Kirov ballet dancer Valery Panov, is faced with a threat of forcible deportation. He had, she said, been told that tough measures would be used if he did not leave the Soviet Union without his wife. This threat has been interpreted as preparation for another forcible deportation along the lines of the exile of Alexander Solzhenitsyn.

Leading figures in British show business appealed to the Soviet authorities to allow Panov and his wife to emigrate to Israel.



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# IN MEMORIAM

## MR. F. G. BOAS

The lawyer, Mr. Fritz G. Boas, died on February 15 at the age of 84. An outstanding jurist, he practised at the Berlin Kammergericht prior to his emigration. In this country, he was one of the few of his age group, who studied anew and, after having obtained his English qualifications, practised as a solicitor. In this work, he excelled by his expert knowledge, his exactitude and conscientiousness and, being familiar with two legal systems, became the trusted adviser of many former refugees. Many of them owe the settlement of their restitution claims to his unstinting efforts.

Mr. Boas was associated with the Zionist movement since his student days, when he became a member of the KJV. He joined the AJR in London as one of its first members. Later, his experience became particularly valuable for the Council of Jews from Germany. He was a member of the Council's London Executive and took part in its deliberations as long as his health made this possible. When the financial instrument of the Council, the Leo Baeck Charitable Trust, was created he drafted its articles. He was also a Board member of the United Restitution Organisation.

His integrity and helpfulness as well as his loyalty to Jewish causes will be remembered with gratitude and affection not only by the organisations to which he rendered signal services but also by his numerous clients and personal friends. We extend our sincere sympathies to his widow and the other members of his family.

## LEOPOLD (POLDI) KEW

The news of the death of Leopold (Poldi) Kew on February 28 at the age of 64 came as a great shock to his numerous friends and fellow-workers. He spent his formative years in the German-Jewish youth movement (DJJG), where his gift for leadership stood its first test. He was then very closely associated with Ludwig Tietz. In the difficult times from 1933 onwards, he showed much courage and resilience. He was head of the vocational training centre in Niederschoenhausen, and it testifies to the lasting impact he made on his pupils, now spread all over the world, that they retained their contacts with him throughout the decades. He voluntarily stayed in Germany as long as constructive rescue work was still possible. When, after the November 1938 pogroms, England became one of the main countries of refuge, he was called upon to help organise the Transit Camp in Richborough. There, during the turbulent months before and after the outbreak of war, he was a tower of strength for his fellow refugees. Later, in the army, he was one of the few so-called "enemy aliens", who attained the rank of a captain. After the war, his technical knowledge and organisational ability and, above all, his gift of getting on with people of various backgrounds made his work as a factory manager in Birmingham invaluable. Finally, he and his wife acquired a hotel in Honiton (Devon). He sold it only recently,

planning to spend his retirement in the countryside, which he loved so much.

This mere enumeration of the various stages of his career in itself bears witness to his many-sidedness. Yet the decisive point was that he made a success in each of these spheres. His personality was marked by a harmony between thought and action, between emotional depth and intellectual power, between seriousness and cheerfulness.

Compared with many other former refugees he had particularly numerous contacts with English people of various strata. Yet, at the same time, he retained his identity. When, a few years ago, a plaque was unveiled in Sandwich in commemoration of Richborough Camp, it was the obvious choice that he should act as our spokesman. He served many Jewish causes and was an active member of the AJR and the Ex-Service (1943) Association. He helped, whenever help was needed, and he did so without any ado—it came quite naturally to him. It so happened that the last function he attended a few weeks before his death was the Board Meeting of the AJR. Impressed by the reports of our activities, he spontaneously offered his co-operation in one of our welfare schemes, and he was also happy to meet so many old friends on that occasion. Little did they know that this was to be the last reunion they had with him.

He derived much happiness from the love of his wife and help-mate, Ruth, and his children and their families. His friends all over the world feel united with them in their sorrow.

WERNER ROSENSTOCK

## DR. JULIUS MEYER

Dr. Julius Meyer died in London on February 12, at the age of 83. He was born and educated in Frankfurt/Main and served with distinction in the German Army in the First World War. He built up a successful practice in Frankfurt as a solicitor. A man of strong social consciousness, he was politically a Socialist which did him some harm in certain circles. In London, he joined the AJR soon after its foundation. When, towards the end of the Second World War, the AJR started a large-scale clothing collection for the relief of the remnants of European Jewry, he was in charge of the Department. He later established himself as a lawyer in restitution matters and became an expert on the complex Lastenausgleichsgesetz. Only a few months before his death he travelled to Duesseldorf to plead in a difficult case before the "Oberlandesgericht"—a case he won against all expectations.

Dr. Meyer was a very devoted member of B'nai B'rith whose ideals of "benevolence, brotherly love and harmony" inspired him and were his guideline in all his actions. He was a founder-member of the Leo Baeck (London) Lodge in 1943 and served the lodge for many years as Secretary. From 1962 to 1964 he was President, while simultaneously his wife, Mrs. Lore Meyer (a member of the AJR Board), was President of the Leo Baeck Women's Lodge. He was a man of great integrity, unambitious but always ready to work behind the scenes. His knowledge of the lodge, its members and its life was unrivalled and is reflected in a "History of the Leo Baeck Lodge" which he had practically completed at the time of his death. He was greatly loved and respected for his personal qualities.

We wish to extend our sincere sympathy to Dr. Meyer's widow, his two married sons and his grandchildren.

## DR. OTTO KOHNSTAMM

Among the victims of the Turkish Airlines disaster in France were Dr. and Mrs. Otto Kohnstamm. Born in Nuernberg 73 years ago, Dr. Kohnstamm qualified in Munich in 1927 and, until 1933, held positions with several hospitals in Germany. On coming to this country, he obtained a medical qualification in Edinburgh. He set up his practice in Willesden shortly before the outbreak of the Second World War. He was also a past honorary secretary and, at the time of his death, a committee member of the Willesden Division of the British Medical Association.

In the Jewish sphere, Dr. Kohnstamm rendered invaluable services to the residents of homes for the aged. He was honorary medical officer of homes and flatlets run by the Jewish Welfare Board and held a similar position at the Lewis Hammerson Home at The Bishop's Avenue. At the same time, he was a helpful and understanding doctor to his numerous patients, many of whom had, like himself, come to this country as refugees. Dr. and Mrs. Kohnstamm leave a daughter of 20, and their tragic death is mourned by his relatives as well as a wide circle of friends.

## DR. MAX PLAUT

Dr. Max Plaut (Hamburg) died on March 8 at the age of 72. He was active in Jewish affairs throughout his life. Before 1933, he took a leading part in the work of the German-Jewish youth movement and, for some time, was the youngest member of the Repraesentantenkollegium of the Hamburg Jewish community. In 1933, he was appointed Syndikus of the Jewish community, and later he also became head of the North-Western district office of the Reichsvereinigung. He stayed at his post throughout the difficult years which followed and was repeatedly arrested. As late as 1944 he was one of the 200 Jews who could leave Germany in exchange of Saronia Germans in Palestine. After the war, he returned to Germany, settling first in Bremen and, in 1965, in Hamburg the city in which he had spent the major part of his life. He resumed his Jewish activities and was particularly involved in the work for Christian-Jewish understanding and adult education. He was also president of the Lessing Academy in Wolfenbuettel, which was founded in 1971 to promote scholarly research of the cultural and religious history during the past 200 years. On the occasion of his 70th birthday, a remarkable Festschrift under the heading "Kritische Solidaritaet—Betrachtungen zum deutsch-juedischen Selbstverstaendnis" was published in his honour. Many of his friends and former fellow workers now live in this country, and with his unflinching loyalty he renewed the contacts with them, whenever the opportunity arose. They will always gratefully remember him.

## DR. WOLFGANG VON WEISL

Dr. Wolfgang (Zeev) von Weisl, who died in Israel at the age of 78, was an old-standing Zionist who emigrated to Palestine as early as 1922. He was born in Vienna, the son of a titled Jew, and after having graduated in medicine, practised all his life as an expert on allergies. He also wrote several books, including "Kampf ums Heilige Land" (1925) and was a correspondent for European newspapers. For some time he was an important member of the leadership of the Revisionist movement.

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## FROM THE GERMAN SCENE

### "THIRD REICH" PUBLICITY

A new periodical, "The Third Reich—Events from 1933 to 1945 with Text, Pictures and Sound", is planned in 52 fortnightly issues, together with a number of gramophone records. A publicity proposal to use small flags bearing a swastika and the slogan: "What really happened during that period?" has met with protests in West Germany. Some TV stations refused to accept advertisements, saying that the periodical "glorifies the Nazi regime".

### ARAB SUPPORTERS GAOLED

A Karlsruhe court sentenced three young Germans and a Jordanian citizen to gaol terms of between six months and three-and-a-half years. They were charged with plotting acts of violence in co-operation with Arab underground groups in West Germany to "strengthen German public support for the Arab cause".

### MEMORIAL IN LUDWIGSHAFEN

A plaque with the inscription "Here once stood the Synagogue of the Ludwigshafen Jewish Community" was affixed to the wall of the "Rheinpfalz-Gebäude". At the unveiling ceremony, addresses were delivered by the Lord Mayor of Ludwigshafen, Dr. Werner Ludwig, and by Rabbi N. Peter Levinson.

### KARL FEDERN

#### Information Required

Professor St. Steffensen, who is engaged in research work on German refugees in Denmark, would welcome any information regarding Karl Federn and also leading to the whereabouts of his two sons, who lived in London for a time. Replies to Professor Steffensen should be sent c/o Institut for Germansk Filologi, Kobenhavns Universitet, Oster Volgade 10, DK 1350, Kopenhagen, Denmark.

### JEWISH MUSEUM IN WEST BERLIN?

In the periodical of the Friends of the Berlin Museum, Professor Dr. Irmgard Wirth, the Director of the Museum, described the re-establishment of a Jewish Museum as one of the foremost duties of the Berlin Municipality and the Berlin Museum (now located in the re-erected building of the Old Berlin Kammergericht in the Lindenstrasse). She makes this suggestion in connection with an article "Reminiscences of Max Liebermann", written in 1957 by the last director of the Jewish Museum in Berlin, the late Professor Dr. Franz Landsberger who, after his emigration in 1939, was director of the Jewish Museum of the Hebrew Union College in Cincinnati. The old Jewish Museum was accommodated in the administrative building of the Jewish community, Oranienburger Strasse. Some of the exhibits were saved and are now deposited in Cincinnati and in the Israel Museum in Jerusalem.

E.G.L.

### SCHOENBERG EXHIBITIONS

The West Berlin Academy of Arts and the National Gallery are preparing exhibitions on the occasion of the forthcoming centenary of Arnold Schoenberg's birth. The functions will be incorporated into this year's Berlin Festival Weeks. The Academy arranges the displays under the motto "Schoenberg in Berlin", showing for the first time documents, photos and letters relating to the period, when the composer was a member of the Prussian Academy of Arts (1927-1933). The National Gallery lays accent on Schoenberg's association with the "Blaue Reiter" movement which, founded by Kandinsky, Kubin and Marc, existed in Munich until 1914. It is intended to demonstrate the interrelation between music and painting and between tone and colour.

E.G.L.

### APPOINTMENT TO GOVERNMENTAL OFFICE

Mr. Kurt Treitel, until now deputy clerk of Chigwell Council, has been appointed a senior legal assistant of the Treasury's Solicitor's Department. The son of the former Berlin lawyer, Dr. Theodor Treitel, who recently died at Otto Schiff House, he came to this country when he was 17 in 1939. In a profile published on the occasion of leaving his former position, the "West Essex Gazette" writes that he started his working life in this country as an assistant gardener at Golders Green Cemetery for £2 a week. He later went into commerce but, in 1957, decided to follow his father's footsteps and become a lawyer, studying at evening classes to obtain his general certificate of education and, in 1962, joining a firm of solicitors as articled clerk. After having obtained his legal qualifications he went into local government work.

### CHURCHILL FELLOWSHIP AWARD

Mrs. Gaby Jacobi, Head of the Department of Domestic Science and Fashion at the Luton Technical College, was awarded a travelling Churchill Fellowship for services to the consumer. Mrs. Jacobi is a daughter of Dr. Max Dienemann, last rabbi of Offenbach.

### THERESIENSTADT DOCUMENTS AT BRANDEIS

Nine hundred pages of original German High Command documents dealing with Jews in Theresienstadt have been presented to Brandeis University by Mrs. Emma Goldscheider Fuchs (Newton, Mass.). Mrs. Fuchs was in Theresienstadt together with her first husband, who worked in the camp administration and secreted the documents as they passed through his hands. He gave them to his wife for safe keeping. Just before the end of the war, he and his 17-year-old son, John, were taken out of the camp and never seen again. After the war, she and her daughter learned that the father had died in Auschwitz, and the son had died elsewhere.

J.T.A.

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## MISCELLANEOUS

### BRING AND BUY SALE AT AJR CLUB

This year's Bring and Buy Sale of the AJR Club, held on February 24 in the hall of Hannah Karminski House, was again a full success. The attractive and lovely items, including pieces of art, clothing, artificial jewellery and household gadgets, were bought by the great number of enthusiastic visitors, and refreshments were served in the AJR Club room. Altogether, £500 was raised which will benefit the Ahava Children's Home in Israel, the Gertrud Schachne Fund and the Margaret Jacoby-Orlgler Fund. The atmosphere throughout the afternoon bore witness to the strong community feelings between the members of the club. Special thanks are due to all donors and organisers of the sale as well as to those who rendered their services on the sales stands and acted as hostesses.

### HAPPY BIRTHDAY

To describe in detail the gratitude which the AJR owes to its Deputy General Secretary, Dr. E. A. Lomnitz, might be considered as tantamount to blowing our own trumpet, because his achievements are part and parcel of the activities at Fairfax Mansions. Yet it would be a serious omission, if the 70th birthday of our colleague on April 30 were left entirely unnoticed in this paper. On behalf of all those who co-operate with Mr. Lomnitz, and on behalf of the innumerable people to whom he has devoted his interest, compassion and unflinching services, we express our deep-felt gratitude to him and, not quite unselfishly, wish him undiminished strength and enthusiasm in his work for a very long time to come.

### FAMILY EVENTS

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

#### Birth

Eger.—Kurt Leo and Rosalind Eger are pleased to announce the birth of a son, David Avram, on January 19, 5 Cairn Avenue, London, W5 5HX.

#### Birthday

The AJR Club sends the most heartfelt warm wishes to dear Mrs. Clara Freyhan on the occasion of her 95th birthday.

#### Deaths

Baumann.—Mrs. Vally Baumann (formerly Berlin) died on March 19. Deeply mourned by her family.

Eisenstaedt.—Mrs. Lotte B. Eisenstaedt of 11, Colin Crescent, London, N.W.9, passed away on February 13. Sadly missed by her relatives and many friends.

Kupfer.—Mrs. Marie Kupfer, formerly of Chessington Court, N.2, died at Osmond House on February 19, in her 93rd year. She was the sister of Fina Weinmann, New York, and is mourned by her nieces Rosl Fischer, Liesl Sinclair (née Woltar), Daphne White and Suzanne Woltar, and many cousins.

Plaut.—Dr. Max Plaut (Hamburg) passed away on March 8.—F. & B. Vincent, née Plaut, relatives and friends.

Sochaczewski.—Mrs. Gertrud Käthe Sochaczewski of Sunridge Court, The Ridgeway, London, N.W.11,

died on February 28, at the age of 90. She is deeply mourned by her daughter, son, daughter-in-law, grandchildren, great-grandchildren, relatives and friends.

Welsh.—Mr. Fred Max Welsh of 54 Gilling Court, Belsize Grove, London, N.W.3, died on March 11, aged 85. Deeply mourned by his wife, Liesbeth Welsh, relatives and many friends.

Wilmersdoerffer.—On January 7, Miss Alma Wilmersdoerffer, aged 77 years, passed away after 3½ sad years of suffering. Funeral took place at Waltham Abbey Jewish Cemetery. Deeply mourned by her niece, Mrs. L. Taussig, and her son Peter.

#### Thanks for Condolences

Boas.—Mrs. Rachel Boas and her family wish to thank all those friends who have written to express their condolence during their recent bereavement.

### CLASSIFIED

The charge in these columns is 15p for five words.

#### Situations Vacant

##### Women

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

#### Situations Wanted

##### Women

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

### DR. FELIX SIEBURG, 90

Dr. Felix Sieburg, one of the youngest residents in body and mind of Heinrich Stahl House, will be 90 on April 2. In Berlin, where he lived before he came to this country, Dr. Sieburg was a practising lawyer. In this country, he and his late wife first settled in Oxford and, as long as the AJR still organised local functions, took a leading part in the work of the Oxford branch. He has continued to take a deep interest in our efforts and also been a most understanding supporter of our cause. We extend our sincerest congratulations to Dr. Sieburg.

### C.B.F. CONCERT

On Thursday, May 23, a concert for the benefit of the Central British Fund will be held in the Royal Festival Hall. Andre Previn will be conducting the London Symphony Orchestra, and the soloist will be Rudolf Serkin. The programme will include works by Beethoven and Brahms.

At its latest Council Meeting, the C.B.F. made grants totalling £30,000 for Jews in and coming out of Eastern Europe, in North Africa, and towards the running of a day Care Centre for old people in Bombay.

### GRAMOPHONE RECORDS REQUIRED

The AJR would be pleased to receive long-playing records in good condition for the Flatlet Home, Eleanor Rathbone House. Readers who can donate records should kindly first get in touch with Mr. E. A. Lomnitz, AJR (phone 624 9096).

### AJR GLASGOW

Until a short while ago, the Society of Jewish Refugees in Glasgow (affiliated to the AJR) was the only group in the Provinces which continued to hold regular local functions for its members. This was mainly due to the efforts of its past chairman, Mr. Berthold Bergmann who, unfortunately, died last year. As in other Provincial places, the need for meetings of former refugees, has decreased in the course of time, especially as members all over the country are informed on current developments by AJR Information. With the consent of the members in Glasgow it has therefore been arranged that the membership with the Society of Jewish Refugees in Glasgow be transformed into a direct membership with the AJR and that from now onwards, members pay their subscriptions direct to London. The balance left over from previous local contributions, together with the audited books of the society, have been transmitted to London.

It testifies to the sense of solidarity among the former refugees in Glasgow, that they continued their activities for many decades and it goes without saying that, whenever there is a desire for convening a local gathering, AJR headquarters would be only too pleased to give a helping hand. Like AJR Information, most of the other services of the AJR are at the disposal of members, wherever they may live.

### JONAS FRAENKELSCHER FAMILIENSTIFTUNG

#### Information Required

Anybody who can give information about the capital assets held by the Jonas Fraenkelscher Familienstiftung, Breslau, until 1939, should get in touch with: Mrs. H. Cohn-Wolkowicz, 178, Av. Winston Churchill, 1180 Bruxelles, Belgium.

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#### Personal

MIDDLE-AGED ATTRACTIVE WIDOW, independent means, would like to meet a gentleman, also independent, for companionship. (London area). Box 377.

WIDOWER, 70, wishing to settle in Israel, would like to meet lady, same age, as companion. Box 378.

INDEPENDENT, intelligent, lively lady, would like to meet gentleman in similar circumstances, not Orthodox and not over 65 years, for companionship. Box 381.

WIDOWER, Vienna born, wants to meet attractive, refined lady not over 58, living N.W. London, for friendship or eventual marriage. Box 382.

ATTRACTIVE JEWISH LADY (and her two children) would like to meet gentleman (and his children), a widower or divorcee aged between 40 and 50. Box 383.

### MISSING PERSONS

#### Personal Enquiries

Litten.—Ruth Litten, born 1920, formerly Neustrelitz. Last known address (1941): "The Barn," Frensham, Surrey. Used to know Dr. Fritz Rosenthal and his brother Adolf. Please contact urgently. Box 384.

#### AJR Enquiries

Brent.—Mr. G. R. Brent, last known address: 121 Salmon Street, London, N.W.9.

Ellern.—Mr. Hans Ellern, last known address: Flat 84, Peter's Court, Porchester Road, London, W.2, or near relatives.

### CHANGE OF ADDRESS

In order to ensure that you receive your copy of "AJR Information" regularly, please inform us immediately of any change of address.

Egon Larsen

## ENZO SERENI: PIONEER AND PARACHUTIST

The representatives of Italy's Jewish communities gathered at a Jewish school in Rome a few months ago to pay tribute to a hero whose name is still very well remembered in the Italian capital: Enzo Sereni (AJR Information, October 1973). Outside his own country, however, the extraordinary story of his life and death is little known.

The Serenis were an old Italian family; their name can be found in the Jewish catacombs of the Via Appia. Throughout the centuries, they had belonged to Rome's patrician society; Enzo's father, a Professor of Medicine at the University, was court physician to King Victor Emmanuel III. Since the Risorgimento, the Serenis had become rapidly assimilated, treating their Jewish extraction as no more than a nominal private matter. Enzo, born in 1905, was attracted by Zionism as a teenager: the rise of Fascism—which a good many Italian Jews regarded with sympathy—perturbed him profoundly. "I feel myself a Jew when Jews are attacked and insulted", he wrote in his diary. "I feel myself a Jew not only at home or in the temple, but always, at every hour of the day".

### Mission to Germany 1933

After graduating as a doctor of medicine and serving in the Italian Army, where he was given a commission, he exchanged the luxury of his family's aristocratic villa in Rome for the primitive life of a pioneer settlement, the kibbutz Givat Brenner, in Palestine. He was sent on missions to Europe to try and convince the Jews that their future lay only in the creation of a Jewish homestead; his last tour was to Germany in 1933, where he helped to organise the emigration of young Jews from Hitler's Third Reich to Palestine.

In an English-language biography published some years ago (*Enzo Sereni* by Clara Urquhart and Peter Ludwig Brent, Robert Hale, 1967), he appears with all the characteristics of an early saint; others who knew him well describe him as a twentieth-century *condottiere*, dynamic and passionate, but with the mind of a classical scholar. When the war broke out he persuaded his parents to follow his example and emigrate to Palestine: he was well aware of the danger that Mussolini would soon be emulating Hitler's example and persecute the Italian Jews.

Enzo Sereni was already 39, married and with a family, when he volunteered for the parachute unit which the British were setting up in the Middle East. Altogether, 240 parachutists from Palestine were trained in Egypt, among them some whose names, like Sereni's, are now household words in Israel: Hanna Senesch and Haviva Reich, Reuben

Dafni and Joel Nussbacher. They were all required to assume *noms de guerre* for their secret work; most of them chose English names, but Sereni called himself Shmuel Barda—he wanted to be recognisable as a Jew. During his training period he broadcast from Cairo for the Allied cause to the Italian people, blaming the King for having sold out his subjects to Mussolini. After one particularly sharp radio talk the Egyptians arrested him; none of his friends knew where he was. He went on hunger strike; after ten days he was taken to hospital, nearer to death than to life, and eventually released.

### Captured by Germans

After completing his training he was appointed instructor and moved with a small group—including Hanna Senesch, Reuben Dafni and Joel Nussbacher—to Bari in Italy's liberated south. The group, five in all, was flown to Yugoslavia in March, 1944, to make contact with the partisans and to cross into Nazi-occupied Hungary. Most of them paid with their lives: Hanna Senesch as well as Haviva Reich, who jumped on a later mission. On May 15, 1944, it was Enzo Sereni's own turn. He took off with an Italian radio operator and was dropped in the Ferrara district; the plan was that he should reach the 40,000 Jewish and anti-Fascist refugees in that area and organise their escape to the south. But the pilot lost his way, and instead of coming down near Ferrara Enzo and the radio operator found themselves in the hills north of Florence, which were swarming with German troops. The two parachutists lost each other. Within a matter of hours, the Germans captured them.

With a group of Italian partisans he was taken to Dachau. The S.S. Commandant lined them up and asked provocatively, "Who's the Jew responsible for the air-raids on Germany?" and without a moment's hesitation, Enzo Sereni stepped forward: "I am the man". It turned out that the Nazis knew quite a lot about his work with the parachutists. He was charged with having organised a whole network of Allied agents whose secret radio messages guided the British and American bombers—it was no doubt an exaggeration, but he proudly accepted the responsibility.

We do not know how he died. But the Dachau file index—kept with that meticulous efficiency which was so typical of the Nazis—carries this entry: "Prisoner No. 113160, Block 23. Born June 22, 1905. Resident at Tel Aviv. V3 (the code word for members of the British Forces) Barda, Shmuel. Arrived October 9, 1944. Taken to Special Punishment Cell for interrogation, November 17, 1944. Died November 18, 1944."

## FORTY YEARS OF RELIEF WORK

### Annual Report of C.B.F.

Eastern Europe, from where over 30,000 Jews emigrated in the year 1972/73, was the principal concern of the Central British Fund for Jewish Relief and Rehabilitation, and accounted for £105,000 in grants. Financial help was given to those wishing to leave and also to relieve the old and sick who were unable to do so. So great were the demands upon it that during the year to 30th June, 1973, the CBF altogether spent £263,000, exceeding its income during this period by £20,000.

This information comes from the Annual Report of the CBF which, in 1973, celebrated 40 years of active and varied work.

Mr. H. Oscar Joseph, O.B.E., President, describes how it was founded in 1933, its main activity being centred in the Jewish Refugees Committee, with which some 63,000 German and Austrian refugees registered. Between the end of 1938 and the outbreak of war, 40,000 arrived in the UK and to meet the consequent expenditure, the CBF raised nearly £3,000,000.

Towards the end of the war, the Jewish Committee for Relief Abroad was set up, financed by the CBF, to take personal relief to the surviving Jewish remnant on the continent. At one time over 100 people were working in the relief and rehabilitation programmes in Holland, Germany, Austria, Italy and Greece, some remaining until the establishment of the State of Israel.

One of the most exciting and rewarding ventures of the CBF was bringing 732 children from the concentration camps to this country and tackling the task of their rehabilitation. (These children, now grown up, formed the '45 Aid Society through which they maintain contact, helping one another in practical ways and regularly expressing their gratitude to the CBF by a substantial financial donation.)

The CBF was also prominent in the establishment of the Jewish Trust Corporation, which recovered the heirless and communal property in the British Zone of Germany.

In the early 1950's, it was proposed to put the CBF into cold storage, in the belief that its work had been completed. But before this could be done, the Russian invasion of Hungary in 1956 resulted in some 1,800 Jewish refugees arriving, to be followed after Suez by a similar number from Egypt. Many needed help and a hard core are still regularly supported.

Since then the scope of the CBF has been extended beyond aid to Jewish refugees arriving in the UK, to include the persecuted and underprivileged in other countries. In the past ten years, CBF work overseas has covered the emigration and resettlement of Jews from Moslem countries, grants to the elderly and sick who remain, educational projects, rehabilitation programmes for new immigrants in France, Sweden and Denmark, and an annual welfare project in Israel. The Jewish Refugees Committee helped Jewish Czech students in this country at the time of the Russian invasion to complete their studies and obtained visas for several hundred Iraqis.

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Herbert Freedman

## LETTER FROM JERUSALEM

### Absorption of Russian Immigrants

Whether there is war or truce—the Russians are coming, someone wrote in an afternoon paper. Indeed, a paradoxical situation has arisen: Moscow sends arms to the Arabs and Jews to Israel. Only one factor has changed recently; the public concern about the immigration from the Soviet Union has died down, either for lack of interest or, as far as the press goes, "manipulated", so as not to draw undue attention of the Arab world to this phenomenon.

The October War seems to have had little bearing on the migration movement. If any interrelation can be made out at all, then only that it has provided an additional impetus. In the months of October and November 1973, the number of new arrivals from the East reached a record of 4,000 each. Since then, the figures have fallen to pre-war level and for the present year, the forecast is 33,000—the same as last year.

Before immigration from Russia assumed present dimensions, there was an unspoken fear that the Kremlin might try to "conquer" Israel in a peaceful way—by despatching large numbers of Jewish communists as "olim." In this way, it would have been possible in a democratic manner to establish a régime in Israel faithful to Moscow. Alas, just the very opposite has happened. The immigrants from Russia are almost all sworn antagonists of the Soviet régime and hate everything that is tinged with socialism, Marxism and collectivism. On the other hand, they have not strengthened the liberal camp either, as one would have assumed. In their large majority they have joined the rightist parties, or are in sympathy with their aims, and even there, with the extreme wing. It is easy to gauge that an influx on the present scale, should it continue over the years, would change the political party pattern in Israel in favour of the nationalistic forces.

Though the October War has hardly influenced the extent of the immigration, it definitely worsened the conditions of integration, both in work and society. As a result of transport difficulties, building activities have slowed down. Instead of 50,000 housing units built annually before the war,

only 10,000 are going up now. Instead of a waiting time of just a few weeks, the newcomers are being given temporary accommodation for an undetermined period. Fifty hotels have been taken over by the Government and turned into immigrants' hostels—a blessing for the hotel-keepers as with the recession of tourism, most hotels are under-booked. Nevertheless, after a year or so in the country, 85 per cent of the Russian immigrants are happy with their housing—which is often better than it was in the USSR.

A bigger problem is that of job satisfaction and social acclimatisation. In the wake of the October War, serious dislocations occurred on the labour market which have not yet been overcome, and which have especially affected the academic community. Almost 4,000 young Israelis who have graduated from higher institutions of learning are looking for work. As 40 per cent of the newcomers from the Soviet Union are academicians—physicists, engineers, teachers, professors, doctors—it is not easy to find places for them in their own professions. Many insist that the status of their job be no lower than the one they held in Russia. The Ministry of Absorption concentrates much effort and large funds on finding or creating satisfactory employment. A physician, e.g., is supported for up to three years while he takes refresher courses. One hundred million dollars have been allocated to retrain the immigrants. But even so, not everything goes according to plan. Only few girls and young women are prepared to be trained as nurses although most hospitals are badly understaffed.

The majority of Russian Jews arrive in the country without a knowledge of Hebrew. About half of the younger people (ages 18-29) consider mastering the language their main absorption problem. On the other hand, many of those who earn their living through manual labour, admit that they manage well without knowing Hebrew. Yet from a social viewpoint, the language remains a central absorption problem. Thirty-eight per cent of those asked in a recent enquiry, consider social life in Israel less satisfactory than in the Soviet Union, and some think they have gone down in social standing, not the least because of their insufficient knowledge of Hebrew.

Thus it does not come as a surprise when, after the first enthusiasm to be in the Jewish State, disappointment sets in. However, only two per cent emigrate again, and if those who remain on transit in Vienna or Rome without ever setting foot in Israel are included, the figure rises to three per cent—a very small proportion indeed.

### Opinion Poll on Public Morale

Although the public's spirits are not very high these days, the great majority (82 per cent) are "certain" or "think" they will be able to adjust to the present situation if the state of alert continues, says a survey of the Israel Institute of Applied Social Services and the Communications Institute of the Hebrew University on "Public Morale in Israel". The majority of the public sees no special problem in withstanding personal economic difficulties (72 per cent) and in concentrating on their work (71 per cent).

Enquiries were made about four possible types of personal difficulties which may stem from the present situation: economic, emotional (mood), concentration on work and entertainment-relaxation. Looking at the percentages replying "Not at all difficult" or "A little difficult", it appears that it is easiest to cope with personal economic problems and concentrating on one's work. Most difficult is the entertainment and relaxation problem.

With respect to worries in general, 42 per cent say they are worried "always" or "almost always". With respect to specific worries, 67 per cent state that the economic situation of Israel is "very worrying" or "worrying", while only 36 per cent say so with respect to their personal economic situation.

There is a clear trend to be content with one's personal economic resources. Sixty-four per cent of the public say their family income today is "definitely sufficient" or "sufficient" for most of their needs. It must be recalled that only 49 per cent replied so before the war (July-September 1973). Similarly, readiness for concessions continues to be far and above what it was before the war.

The majority of the public also oppose demands for wage increases made by workers' unions. Sixty-four per cent think it is "undesirable" or "most undesirable" to continue with these demands under the present situation.

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