

Robert Weltsch

## ISRAEL AT THE CROSSROADS

During the last few months the Jewish world watched with anxious tension the events in Israel, which to the outside observer must have appeared curious. A government which had been overthrown had to carry on under most difficult circumstances, while the political parties were unable to form a new stable government. It is almost an irony that just in this position far-reaching decisions had to be taken, thanks to the unprecedented indefatigable efforts of Dr. Kissinger; anyhow, it has to be noted with satisfaction that the so-called disengagement of forces between Israel and Syria was finally agreed upon, an outstanding achievement of the caretaker government, although this is only an overture to potential peace and not peace itself.

Yet, apart from these—albeit important—developments which made the resumption of the Geneva Conference possible, what is bound to worry Jewish opinion is the hazy internal situation. The procrastinated negotiations about a coalition government and all the sad manifestations of personal ambitions and animosities, including the campaign of denigration against the Premier designate, "while Rome is burning", were not edifying, to say the least. This was not the turning away from the customary petty behaviour nor from the old deep-rooted way of thinking which is the inheritance of the Zionist congress. Also the outcome was disappointing: as the London Times correctly observed, the official programme of the new government appeared almost as a carbon copy of that of its predecessor.

After the deep shock of October, 1973, a new Hebrew word came into fashion, from then onwards used *ad nauseam*, the word "mechdal", which means omission, tantamount to failure or blunder. This word was applied to the initial military disaster on October 6th (Yom Kippur), when the Bar Lev Line on the Suez front and also the first line of defence on the Golan were overrun, and Israel suffered colossal casualties.

How could that happen? The inferiority of all the Arab armies had been a basic dogma of Israeli thinking after the three victories of 1948, 1956 and 1967—all of them achieved under special circumstances and with at least indirect help of mighty allies (1967 the French and their Mirages). Israel's invincibility and superiority became the absolute belief of the Israeli public which was indoctrinated in this direction by its leadership, from Ben-Gurion onwards through Dayan and finally Golda Meir, all of them revered idols. It created the state of mind which was the source of many pronouncements appearing to be hybrid or arrogant, and it inspired the practical policy. Often one was reminded of Nietzsche's provocative paradoxical saying,

just one hundred years ago, in his *Unzeit-gemässe Betrachtungen*, that "a great victory is also a great danger; human nature endures it worse than a defeat".

Embedded in a victorious mood, nobody in Israel seems to have seriously noticed, or at least cared about, the fundamental changes. These especially comprised the effects of the active pro-Arab policy of the Soviet Union and gradually also of other powers, as well as other far-reaching events on the international scene including Israel's complete isolation as long as it was considered an occupying power. Therefore, nobody could accept, or was allowed to accept, that the initial failure of October had deeper causes. Generally it was assumed that it could have happened only through negligence, omissions, *mechdalim*, for which the guilty persons would have to be called to account. A Committee of Inquiry under the chairmanship of a judge of the Supreme Court, Mr. Agranat, has already given its partial finding.

To the disappointment of those who had hoped that this would be the starting point of a thorough rethinking of the Israel policy, this report confined itself to purely military technical questions. It led to the dismissal of a number of high-ranking commanders and military dignitaries, but it left the fundamental question untouched, thus only confirming the delusive view that nothing else is at stake than better military leadership.

In fact, one should have realised that the whole problem cannot be treated in purely military terms, important though they are in the short run, but that the time has come to reconsider the question in its entirety under the aspect of the completely changed circumstances of the 1970s, and against the international background of the era of detente. This is not a military but a political problem, and if there were omissions and blunders, they have been committed in the political, the psychological and, if you like, in the ideological field, where on the Zionist side all ideas and concepts were frozen during the last years or actually decades. It has sometimes been pointed out that the preconceived ideas which originated in the late Tsarist Russian Empire have been preserved nowhere in the world except in the Zionist orbit where the same type of people remained dominant for decades. That the real omissions which led to the present malaise, not so easily noticeable but in the long run more harmful, were political, was repeatedly stressed by prominent contemporary Zionist thinkers, among them Nahum Goldmann and Walter Laqueur\*.

### The Palestinians—Do They Exist?

Mostly one regards the time after the 1967 war as the critical period in which these omissions occurred, and that is correct as far as it goes. The absence of political instinct, lack of feeling of reality and pure smugness during this time are striking. But seen from an historical point of view, the decisive moment for re-thinking, albeit under quite different conditions, had arrived much earlier, perhaps in 1917, more evidently in 1920, when the new shape of the then post-war world and new political ideas began to reveal themselves. It is known to the serious student of Zionist history that at that time a group of Zionists started a campaign for convincing the movement that the main factor in Palestine reality were the Palestinian Arabs. In the Berlin "Jüdische Rundschau", then the most prominent Zionist journal in Europe, the documents of this endeavour can be found from 1920 onwards. This group tried to get a say at the first post-war Zionist Congress in 1921, where Martin Buber appeared as its spokesman. But at that Congress, to Dr. Weizmann's distress, the chaos, the thoughtless chauvinism and illusionism and also the struggle of parties and personalities prevailed, which from that time on dominated all Zionist congresses and established that model which determined the inner structure of the organisation and later of the State of Israel. Of this process we have just experienced a particularly repulsive example.

So it seems at this moment that the chance of starting rethinking has been squandered.

\* The warning that the overstress of military points is misleading and that the real *mechdalim* are not military but political, is strongly emphasised by Walter Laqueur in his latest book *Confrontation* (Wildwood House, Abacus). Even additional victories would not extricate Israel from its impasse; the remedy has to be sought in the political field.

### The Association of Jewish Refugees in Great Britain

*reminds its members and friends that it will hold its*

## GENERAL MEETING

on Thursday, July 11, at 7.45 p.m.  
at Hannah Karminski House,  
9 Adamson Road, Swiss Cottage, N.W.3

### I

#### Report on AJR Activities

#### Treasurer's Report

#### Election of Executive and Board

(The list of candidates submitted by the Executive was published in the June issue.)

### II

Mrs. Ruth Winston-Fox, J.P., B.Sc.,  
will speak on

#### ANGLO-JEWRY AND ITS SOCIAL PROBLEMS

*Non-members are not entitled to vote, but are welcome as guests at the meeting.*

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## ISRAEL AT THE CROSSROADS

Continued from page 1

Perhaps—God forbid—one has to wait for still deeper shocks and heavier blows before the consciousness of change will enter the minds of the majority of the Israeli and other Jewish public.

Yom Kippur 1973 was perhaps the most shattering experience which Zionism had to go through since its very beginning. For the first time there emerged in Israel an actual movement both of protest and of spontaneous call for new leadership, outside the frame of the fossilised parties which had monopolised political life for at least five decades without manifesting the necessary flexibility. Initially, the public debate seemed profitable, but later it frittered away in demonstrations. Apart from complaints about the *mechdalim* and the discontent with the over-aged party bosses held responsible for the many losses, no constructive idea was heard, no insight into the mishandling of Israel's central problem was voiced. Organisational demands, emotional reactions, the feeling of frustration and also the understandable cry for revenge, could not help to clarify things, nor were they politically productive.\*\*

One cannot suppress disappointment about the eventual impotence of the temporarily vocal and seemingly successful so-called protest movements who, under the shock of the "earthquake" of the October war, seemed to plead for a radical change. Later, many regarded Mr. Rabin as an exponent of such a new policy, the focus of which must naturally be the attitude to the Arabs, and that in practice must mean the Palestinians. But in this respect the outcome was not the sounding of a new tune which worried Jews could have sensed as a catharsis. An admission of omissions in this most vital field was missing. Moreover, Mr. Rabin committed himself in a perhaps unnecessarily emphatic way to the same stubborn attitude which had been proclaimed over and over again by Mrs. Meir. True, he declared willingness to negotiate with King Hussein, whose advances were ignored or even ridiculed when there was still time. But in the present constellation other Palestinians cannot be excluded.

The drift into a situation where mighty powers are playing-up the terrorists as a competent factor could perhaps have been

\*\* When this article went to press, I saw some promising statements, e.g. by Motti Askenasi, the angry survivor of the Bar Lev line catastrophe, who after the October War started a one-man protest demonstration, later to be joined by numerous others. In a recent article suggesting a platform of reforms for the future he explicitly advocates an active positive policy in the relations with the Palestinians relying on the conviction that there is room for them within the boundaries of historical Palestine. There were, of course, similar views expressed by others in Israel during the past years, but mostly by individuals without political power.—R.W.

avoided. Top Israeli declarations that "there are no Palestinians" were not only odd but downright harmful, because the existence of Palestinians, not of one kind, but of several kinds, has always been the central fact of the Middle Eastern conflict, even though Israeli leaders, relying on military power, preferred to ignore it in the expectation that by some miracle it would disappear one day.

On the whole, the new Cabinet has been stigmatised in Israel as too "dovish" (let me say that I thoroughly dislike the now generally adopted concepts of "doves" and "hawks"). However, to the general surprise, the Premier retained some outspoken representatives of the old guard, among them a man like Israel Galili, the very personification of the policy of "creeping annexation". His notorious platform accepted for the expected October elections (before war intervened), calling for settlement by *faits accomplis* in Arab territory occupied in the 1967 war, had to be quickly abandoned in the subsequent political crisis. The ideas behind these slogans, revived at this of all times by the recently published official programme of establishing new Jewish villages on the Golan, will certainly be raised at Geneva. (See also H. Freedman's excellent article in the June issue of *AJR Information*.)

### Rabin's Programme

Yet, bearing in mind the parliamentary situation and the heavy pressure exerted on the new Premier, it must be said that Rabin's maiden speech was statesmanlike, noble and well formulated. He made no reference to the poisonous petty attacks directed against him personally. He set out a programme of outer and inner reforms in a lofty spirit. His emphasis on peace and moral revival deserves all sympathy. The outside observer cannot judge at this juncture how much of this comprehensive programme is meant seriously and how much had to be fitted in in order to magnify the image of the Cabinet.

The public image of Rabin himself was shaped seven years ago, when he was unknown except in military circles, by the speech he made in June 1967 when the honorary doctorate of philosophy was conferred on him by the then president of the Hebrew University Eliahu Elath (once Israeli Ambassador to the Court of St. James's). What he said on that occasion were not the boasting words of a general who had just attained a sensational brilliant victory. The speech was distinguished by modesty and humility, an expression of horror at the inhumanity and cruelty of war, full of compassion for all who had suffered, including the enemy. Later there must have

been many dissensions and/or rivalries between Rabin and other party leaders, especially when he was Ambassador in Washington; otherwise it would be difficult to explain the amount of hostility piled up against him in the Establishment. On the other hand, this fact perhaps contributed to his popularity among the younger generation who wanted to get rid of the old leadership.

In the Premier's statement (whose full text arrived in mail-stricken London just when these lines were written) it is not easy to discern, whether the repetition of good intentions and maximal utopias were only the ideological shield for the very existence of the Government and a profession of faith to ideological principles, or whether it can be practical politics in the absence of a thorough process of re-education of a partly misinformed and partly over-emotional public. His policy will have to be undogmatic and flexible. In any case, one must wish Mr. Rabin success and good luck on the steep road to the implementation of his programme of peace. On the home front, the widespread despondency which he tried to rebuke cannot be overcome by new illusions which must lead to new disappointment. Reassurance can come only from realistic thinking, from facing the facts and saying the truth, from confidence in Israel's moral strength and a workable concept of its future in the region, and from standing up to the challenge of peace with insight, courage and determination.

### FINANCE BILL, 1974

#### Foreign Pensions

When this issue went to press, several amendments aiming at a more favourable taxation treatment of certain payments from abroad had been tabled in Parliament. The AJR has actively supported these efforts as far as they concern payments to victims of Nazi persecution. We shall inform our readers on the final position as soon as the Finance Bill has been passed by Parliament.

### DIPLOMATIC RELATIONS BETWEEN RUSSIA AND ISRAEL?

A three-man Soviet delegation which arrived in Israel to attend the annual celebrations marking the Allied victory over Nazi Germany in 1945, hinted at possibilities for a resumption of diplomatic relations. These were broken off between the Soviet Union and Israel by Moscow during the 1967 Six-Day War.

Mr. Anatoly Smirnov, a member of the delegation, said during a panel discussion with a number of Israeli professors that the Soviet Government's position had remained unchanged since 1947 when it recognised the historic rights of the people of Israel and the historic rights of the Palestinians. Diplomatic relations would be restored when obstacles which led to the break were overcome. The Soviet Union was prepared to guarantee Israel's borders jointly with other powers within the framework of the United Nations. Expressing opposition to terrorist and other extremist Palestinians, Mr. Smirnov said that on historical grounds there should be two States in the region, with the Security Council's Resolution 242 (the withdrawal of Israel from territories occupied during the 1967 Six-Day War) as the guideline.

### PRINTERS' DISPUTE

We regret that, due to an industrial dispute in the printing trade, there has been a delay in the production of this issue.

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## HOME NEWS

### NATIONAL FRONT DANGER

The National Front came third in the recent Newham parliamentary by-election scoring more than the Conservatives. On a very low poll the NF candidate obtained 1,713 votes, 150 fewer than the Liberal and some 60 votes more than the Conservative. The Labour candidate held the seat by 9,321 votes.

Although it is not unusual for small extremist groups to do comparatively well in elections with a low turn-out, Newham is obviously a place where the NF has struck strong roots. In the Greater London municipal elections on May 2, NF candidates registered a 20 per cent vote in two Newham wards where the only other contestants were Labour.

Some time ago Mr. Martin Savitt, chairman of the Jewish defence and group relations committee of the Board of Deputies, expressed regret "that the main political parties appear to neglect the potential dangers of the inherent racialism and anti-democratic nature of the NF and its campaign publicity". He also drew attention to the "vicious antisemitic propaganda" disseminated by the NF through its publication, Spearhead. Mr. Savitt stated that if such poisonous propaganda were permitted to spread it could do untold harm. It was also most disturbing that the NF was able to put forward so many candidates in recent elections and to score, in some cases, a comparatively high percentage of the vote.

### LABOUR ACCUSED OF ISRAELI BIAS

"A responsible source" (presumably in the Lebanese Foreign Ministry) has been quoted by the official Lebanese news agency as accusing Mr. Harold Wilson and his Labour Government of showing "a flagrant bias towards Israel". The accusation arises out of the message which the Prime Minister sent to Mrs. Golda Meir after the Maalot massacre and subsequent statements issued by the Foreign Office. The British attitude was said to be "very surprising", especially since Britain had been recognised by the Arab summit in Algeria last November as "a friendly country".

The Lebanese complaint was given wide publicity but no official protest has been made through diplomatic channels. A Foreign Office spokesman rejected the accusation of bias, pointing out that the Foreign Office had equally condemned the terrorist raid at Maalot and the Israeli retaliatory action.

### BBC REPORTING DENOUNCED

Rabbi David Jeremy Zucker, minister of the Birmingham Progressive Synagogue, speaking from his pulpit accused the BBC of "partisanship" in its reporting on Middle East affairs. He considered that, in particular, some of the BBC coverage of the Maalot massacre was "highly offensive."

Urging his congregants to complain to the BBC, the rabbi said that if sufficient people raised their voice in protest they would help "curtail the BBC's double standards".

### RUSSIAN CHILDREN'S VISIT

A group of Russian Jewish children living in Israel whose fathers are still banned from leaving the Soviet Union visited Britain, as the guests of the British All-Party Parliamentary Committee for the Release of Soviet Jewry. The children included the sons and daughters of Professor Alexander Voronel and Professor Mark Azbel of Moscow.

The visit coincided with the opening of a large Soviet Jewish exhibition sponsored by the All-Party Committee in St. Martin-in-the-Fields, opened by the Archbishop of Canterbury.

### PRINCE PRAISES CARMEL

Speaking at a dinner held to mark the silver jubilee of Carmel College, Britain's only Jewish public school, the Prince of Wales praised the college's education "based on the best aspects of the Jewish faith without necessarily turning everyone into a rabbi".

Prince Charles, who was introduced by economist and Old Carmeli, Dr. Robert Perlman, in his reply dissociated himself from the deeds of his ancestor, Edward I, who had been mentioned by Dr. Perlman as having expelled the Jews from England. Recalling his schooldays at Gordonstoun, the prince reminded his audience that his former headmaster and many of the teachers were Jewish.

### NEW LIFE PEERS

Alderman Sir Samuel Fisher, president of the Board of Deputies, and Mr. Harry Kissin, executive chairman of merchant bankers Guinness Peat, were among those recently created life peers. Mr. Kissin, who is of Russian-Jewish parentage, was born in Danzig in 1913. The number of Jewish members of the House of Lords is now 29, of whom eleven are hereditary.

### "THANK YOU, SIR WINSTON"

An incident, reminiscent of the "Thank You Britain Fund", was reported in the Daily Express of June 8. It happened at the Churchill Centenary Exhibition at Somerset House.

The souvenir counter, the report says, was having a quiet period when a middle-aged man approached. Rapidly he selected items. He then bought the newly published complete works of the great man at £940, and concluded by popping £50 in the £1 million appeal collecting box.

"You're being most generous, sir," said an appreciative attendant. The man looked up at the huge bust of Churchill dominating the area. "I am a German Jew," he said. "Were it not for him I would not be here at all." And, arms full, he walked off into the busy Strand, the report concludes.

### SYRIAN JEWRY

Mr. Michael Fidler, MP, tabled a motion in Parliament expressing shock at the continuing repression and ill treatment of Jews in Syria. The motion called on the Syrian Government to release certain people from their long-continued detention without trial. It also requested Syria to permit its Jewish citizens to emigrate to any free country of their own choice without let or hindrance.

## ANGLO-JUDAICA

### Stepney Clubs

Queen Elizabeth the Queen Mother opened the Stepney Jewish Clubs and Settlement's new £140,000 Beaumont Hall community centre. Praising the work done by the honorary officers, she recalled that 18 years earlier she had opened the settlement's nursery and girls' hostel, and 18 years previous to that Queen Mary had opened the Beaumont Grove Club.

The new extension, on two floors, includes a dining room, kitchen and communal rooms.

### Welfare Co-ordination

In an attempt to co-ordinate social welfare work, the Jewish Blind Society and the Jewish Welfare Board are to set up a welfare unit in North-West London in October. The new unit will enable social workers to streamline their operations where families have problems related to the work of both organisations.

Mr Rosser Chinn, the JBS chairman, who gave details of the scheme at the annual meeting of Jewish Blind Society supporters, said that he hoped all Jewish social welfare organisations would in future work closely together, perhaps under one umbrella organisation.

### Women's Rights

By an overwhelming majority, the League of Jewish Women at its annual meeting in London carried a demand that women be allowed to serve on the boards of management and councils of Orthodox synagogues. In order to achieve their aims the League also urged women to become full members of synagogues in their own right, so that their voices might be heard.

### Hampstead's Mixed Choir

After 82 years' existence, Hampstead Synagogue is to disband its mixed choir by August of next year. This is the condition laid down by Rabbi Dr. Norman Solomon, of Leeds, for accepting the position of minister, which post he takes up this September. The board has already started making arrangements for an all-male choir.

### Yiddish Author

Isaac Bashevis Singer, the American-Yiddish writer, spoke in Oxford on "Folk-lore and the Arts" before an audience of over 200 academics, students and visitors. The lecture, held in the university was given at the invitation of the Oxford Centre for Post-graduate Hebrew Studies.

### Meat Prices

Reporting to a meeting of the London Board for Shechita the president, Mr. Samuel Boxer, stated that Jewish housewives were showing a "consumer resistance" to the high cost of kosher meat and were buying less of it. Also, it appeared that there was a move away from kashrut observance and, on the other hand, the "developing strength of an opposition shechita authority". These factors accounted for the drop in the slaughter of kosher animals, which the honorary officers found very disturbing.

### Leeds Centenary

At a dinner celebrating the centenary of the Beth Hamidrash Hagadol Synagogue, Leeds, the Chief Rabbi referred to the community as one of the most vigorous, vibrant and active in Anglo-Jewry. Dr. Jakobovits compared the freedom existing in this country with that of the vast Jewish community in the USSR which had no synagogues, no schools, no rabbis and no freedoms.

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# NEWS FROM ABROAD

## UNITED STATES

### Yeshiva Law School

Yeshiva University, America's oldest and largest under Jewish sponsorship, has been granted a charter by New York State to establish a law school. The university currently maintains five undergraduate schools, as well as graduate schools in medicine, science, social work and the social sciences and humanities.

The law school, to be named after one of the great figures in American jurisprudence, the late Justice Benjamin N. Cardozo of the Supreme Court, will be located at the university's graduate centre in Manhattan.

### "Jew Boy" Allegations

According to the New York Times, President Nixon made disparaging remarks about Jews during conversations at the White House with his then legal counsel, Mr. John Dean, in 1973. The paper, which said it had been told of Mr. Nixon's comments by officials who had heard the original tape recordings of the conversations, quoted the President as having complained to Mr. Dean that "those Jew boys (in the Securities and Exchange Commission) are all over everybody. You can't stop them". Mr. Nixon allegedly also spoke of "those Jews down there" when the subject of the United States Attorney's Office in Washington came up in his conversation with Mr. Dean.

Jewish leaders are reluctant to discuss the matter while it is still in the realm of allegations. Others point to the fact that President Nixon's political, financial and military aid to Israel has been tremendous. They also point out that Mr. Nixon has appointed more Jews to important Government posts than any previous President.

President Nixon was also said to have used anti-Italian and anti-Irish expressions.

### Anti-Nazi Campaign

San Francisco is the headquarters for a small but vocal chapter of the American Nazi Party. In an attempt to combat the persistent Nazi propaganda spread by the party, a vigorous campaign has been launched by the city's schools and public media, with the backing of the Jewish Community Relations Council.

Teachers have been sent an educational kit outlining the dangers of Nazism and stressing the democratic safeguards of the US Constitution. The city's radio and television stations are complementing the school campaign by regularly broadcasting a series of educational messages.

### Prejudice against Women

A panel discussion on the women's movement and the Jewish community was held at the American Jewish Committee's 68th annual meeting in New York.

Dr. Nancy Wyner, an assistant principal and a member of the AJC, claimed that the Jewish community had made no provision for including independent women in its religious and communal activities. Ms Karen DeCrow, lawyer, authoress and a leader of the National Organisation of Women, urged that roles should be changed to so great an extent that Jewish women can pray every morning by saying "thank God I am a woman".

Rabbi A. James Rudin, assistant director of the AJC's inter-religious affairs department, agreed with both women and called for the active recruitment of Jewish women for the rabbinate, the cantorship, and positions of real professional responsibility in the Jewish community.

## ITALY

### Divorce Law

Before the referendum on divorce in Italy, which resulted in a victory for those wanting the law to be retained, the Union of Italian Jewish communities issued a statement against abrogation of the law. Italian Jews campaigned actively in favour of retention of the 1970 divorce law since, whereas their Roman Catholic fellow citizens could always have recourse to the ecclesiastical courts for dissolution of their marriages, Jews would have been unable to obtain a divorce.

It is believed that Italian Jews voted massively for retention of the divorce law, which was supported by the Communists and the Right-of-centre Liberals, while its opponents included the neo-fascists as well as the Christian Democrats.

### Scientist Honoured

A special chair is being established in Rome University's science faculty for Professor Emilio Segrè, the Italian-Jewish scientist who was awarded the Nobel Prize for physics in 1959. Professor Segrè, who emigrated to the United States after the Mussolini régime passed the fascist racial laws, has been teaching at the Berkeley campus of California University, but has expressed a wish to resume teaching in Italy.

### Centre for Russian Jewish Refugees

A centre for young Russian Jews waiting for arrangements to be completed for their resettlement in the United States and other Western countries has been opened in Rome, with financial support from the Central British Fund for Jewish Relief and Rehabilitation. It caters mainly for the 18-25 age group among some 600 Russian Jewish refugees now in that city. The Rome Jewish Community has made the premises of its Kadima Youth Centre available for four afternoons a week.

### FRENCH MINISTER OF HEALTH

Simone Weil, the Minister of Health in the new Government, is Jewish. She was born in 1927 in Nice. Trained as a lawyer, she made her career in the Ministry of Justice, but was keenly interested in social welfare. Her father, Andre Jacob Steinmetz, was an architect. Her mother, Yvonne, is still alive. Her husband, Antoine Weil, is a high official at the Ministry of Finance. During the Occupation of France, Simone Weil was deported by the Nazis together with her parents. She still has on her arm the concentration camp number tattooed there.

### SWISS COMMUNITY

A total of 20,000 Jews are estimated to be living in Switzerland, while 5,148 are registered as members of the 24 communities in the country.

At the 69th annual assembly in Basle of the Swiss Federation of Jewish Communities, tributes were paid to Dr. Georges Brunschvig, the president from 1946 until his death last year, for his work since 1934 in mitigating the worst excesses of Nazi persecution in Europe.

### ISLE OF MAN

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## DUTCH WAR CRIMINAL SURRENDERS

Jan van Meel, 54, sentenced *in absentia* in 1947 to 15 years' imprisonment for voluntarily joining the German SS during the Second World War, has surrendered to the Dutch police. He lived for 25 years in a French town and is seeking a pardon because he wants to marry the mother of his three children.

## AUSTRALIAN ELECTIONS

In the Australian general election, all three Jewish candidates retained their seats in the Federal House of Representatives in Canberra. Dr. Moss Cass, Mr. Barry Cohen and Mr. Joe Berinson, all members of the Labour Party, were first elected to the Federal Parliament in 1969, and Dr. Cass was Minister for the Environment and Conservation in the Labour Government elected in December, 1972.

The Labour Party again won the election, but with a slightly reduced majority in the House of Representatives.

## JEWRY IN THE EAST

### SCIENTISTS' SEMINAR

The KGB arrested a Jewish physicist in Moscow, releasing him after several hours on condition that he did not take part in the international seminar planned by sacked Jewish scientists to take place in Moscow at the beginning of July. Dr. Alexander Voronel was warned that if he continued his work in organising the seminar he could face six months to three years in prison or five in exile.

The seminar was organised to keep the scientists in touch with scientific developments and to highlight the fact that they have lost their jobs since applying for visas to emigrate to Israel. Sponsored by an international group including eight Nobel Prize winners, the seminar is being attended by many foreign scientists including several from Britain, and 100 papers were submitted.

In a telephone call from Moscow Mrs. Irene Brailovsky, the wife of one of the 18 other scientists involved in planning the seminar, said that they had all received Army call-up papers ordering them to report to a recruiting office. The scientists refused to answer the summons to the recruiting office since, if they entered the Army, there would be much less chance of their leaving the country as the authorities could claim that they had had access to secret documents.

### HARASSMENTS CONTINUE

A week of co-ordinated harassment by the Soviet authorities against Jews who have applied to emigrate to Israel included the refusal to allow international telephone calls and the stopping of mail from abroad. This culminated in the arrest of ten Moscow Jews, who were later freed.

Eight Jews were arrested in Moscow after demonstrating outside an Intourist hotel for foreigners in Gorky Street. Four more Jews were briefly detained when they attempted to stage a similar demonstration. This was the third demonstration within nine days in protest against Soviet emigration policy.

Dr. Yevgeny Levich, the Soviet Jewish astrophysicist, has returned to Moscow after serving for one year in a military camp in Siberia. Both he and his father, Academician Benjamin Levich, and members of their families, have applied to emigrate to Israel.

Mr. Albert Isaakovich Koltunov, an employee of the Soviet State Lottery in Czernowitz, has been sentenced to 5½ years in a strict-regime labour camp on trumped-up bribery charges.

With acknowledgement to the news service of the Jewish Chronicle.

Erich Gottgetreu

## ISRAELIS WHO KNEW KAFKA

On the 50th Anniversary of his Death

"He was leaning against the window-sill with a friendly smile, almost as if he pitied me and wanted to say: Why are you wasting your time and your talents on me, young man? It is hopeless, I can't be helped any more. . . ."

This is how Dr. Ludwig Nelken, a well-known Jerusalem physician, still remembers his visit to Franz Kafka in Fichtengrund near Berlin in March, 1924. It was in the third room Kafka had rented since his arrival in the city in September, 1923—the other two were in the Western suburbs of Steglitz and Grunewald, somewhat closer to town.

Dora Diamant, Kafka's last companion, had established the connection between Dr. Nelken and his patient. Dr. Nelken had met Dora for the first time a couple of years earlier at his home town of Breslau. Dora had come to Breslau from her native Poland some time during the First World War—she then spoke Yiddish but learned German quickly. He remembers her attractive appearance, her intellectual alertness and the influence her conscious Jewishness exerted on a number of Jewish youngsters who without it might have chosen the easy path of complete assimilation or been lured into the extreme left-wing camp.

Young Dr. Nelken had begun his medical career at the Jewish Hospital in Berlin as an assistant to Professor Hermann Strauss when in the early 'twenties he saw Dora Diamant again. At that time she was a children's nurse in the home of Dr. Hermann Badt, a well known Jewish-Orthodox leader and Ministerial director at the Prussian Ministry of Interior—incidentally the first Jew ever admitted to the civil service in Prussia. Once, Dr. Nelken heard her speak at a left-wing rally in the former "Preussisches Herrenhaus", the other speaker being the leading socialist author, Angelica Balabanoff. . . . Basically, however, Dora's emotions and thoughts were concentrated on Jewish problems and she accepted a job as a social worker in the Berlin "Juedisches Volksheim" (for Eastern-Jewish immigrant children) of Dr. Siegfried Lehmann, later founder of the Ben Shemen Youth Village in Palestine. In summer 1923, Dora escorted a group of Volksheim children on a vacation trip to Mueritz on the Baltic and it was there that Kafka met Dora for the first time. He was fascinated by her simplicity, originality and intelligence but obviously also by her deeply ingrained Jewishness, her knowledge of Hasidic tradition and of Hebrew. Once, in Mueritz, Dora read to Kafka a chapter from Isaiah. . . .

It must have been early in March, 1924, that Dora Diamant phoned Dr. Nelken at the Berlin Jewish Hospital and asked him to come and examine Kafka. "He was not in bed, when I entered his furnished room in a small Fichtengrund house", Dr. Nelken now recalls, "but he was in a wretched state. If only Streptomycin had been available then or any of the other medicines which have done so much for the cure of TB. . . . All I could do at the time was to prescribe something to alleviate the cough and other symptoms".

As Dr. Nelken refused to submit a bill, Kafka sent him a book with a personal dedication—not one of his own books, which

would not have been in line with his modesty, but Georg Simmel's work on Rembrandt.

Nelken did not see his patient again. Before the month had come to a close, Franz Kafka and Dora Diamant left for Prague and from there went on to Vienna and the sanatorium in Kierling near Klosterneuburg, his last abode, where he suffered almost unbearable pains from his tuberculosis of the lung and larynx. On June 3, 1924, his suffering came to an end.

Owing to the emigration of many Prague Jews to Palestine after the Nazi occupation of Czechoslovakia, various people here have been able to contribute essential details to the reconstruction of Kafka's life—even apart from Max Brod, his closest friend and first biographer. Further stones to the mosaic have been supplied by the philosopher Felix Weltsch who at the time edited the Prague Zionist weekly "Die Selbstwehr" of which Kafka was a regular reader from 1911 till 1924. In a full-page obituary in his paper Dr. Weltsch wrote: "Few writers achieved so perfect a mastery of the German language as Kafka. But the soul that moved his writings was Jewish throughout. His torment was Jewish, as were his problems and his consequences. . . . He was deeply interested in everything concerning Palestine and its reconstruction, he studied Hebrew for years—for many months doing nothing else—and in his last years he seriously considered emigration to Palestine. . . ."

Incidentally, this article of the "Selbstwehr" was on view at the Kafka exhibition in the Jewish National Library in April, 1969.

That Kafka was thinking of going to Palestine, has also been confirmed by two other notable Jerusalemites who knew him from Prague: Dr. Moshe Spitzer, the distinguished typographer and veteran publisher, and Professor Hugo Bergmann. Dr. Spitzer met Kafka in 1920 at the Prague convention of "Hapoel Hatzair" and introduced him to A. D. Gordon, its spiritual mentor. He told me that he remembers Kafka as "a shy, long-limbed man who usually walked with his head bowed in order not to look taller than those standing next to him—which increased the impression of shyness".

Professor Bergmann befriended Kafka for many years in school and university, till their ways parted: Kafka studied law and Bergmann mathematics and philosophy. As for Kafka's plans to settle in Palestine, Bergmann believes: "It seems as if Kafka saw in Palestine the commencement of a new life—for the Jewish people and for himself personally—a genuine new beginning in purity, in the realisation of the celestial Jerusalem on earth".

Finally, Irma Singer of Deganiah sheds light on the strange fate of Kafka's Hebrew teacher in Prague, Jiri Mordehai Langer. To-

gether with Franz Kafka and Felix Weltsch, she participated in these lessons for some time. Jiri Mordehai Langer was a younger brother of the famous Czech-Jewish dramatist Frantisek Langer and no less gifted. In his interests, his views and his style of life he wavered between intense Hassidism and Jewish orthodoxy on the one hand and, on the other, a love of sport and other secular interests. Being a devotee of the Rebbe of Belz, he also wrote Hebrew lyrical poetry and various scholarly essays in which he applied Freudian theories to certain aspects of Jewish religious customs. Only in 1943 did Langer succeed in escaping from Hitler-occupied Czechoslovakia and coming to Palestine as an "illegal immigrant" after an Odyssey of seven months. He was completely exhausted and incurably ill. He died at the age of fifty, but shortly before his death Max Brod and Sh. Shalom, who tried to ease his last few days, surprised him with the first copy of a Tel Aviv edition of his best Hebrew poems. Included in the volume was a poem Langer had written in June 1924 to mourn the death of his pupil, Franz Kafka.

## THE CHRISTIAN CROSS A JEWISH SYMBOL?

In the beginning of Christianity, the sign of the cross had nothing to do with the crucifixion but it was a Jewish sign which later changed its symbolic meaning. This assertion was made by Cardinal Jean Daniélou who died in May. We find it in his little book *Les symboles Chrétiens Primitifs*.

But how did this come about? The first Christians painted a Greek cross (+) on their foreheads. It was a proof that they were baptised and, at the same time, was meant to protect them from evil spirits. How did this sign originate? The Fathers of the Church remembered that the book of Ezechiel said: the members of the Messianic community are marked on the forehead by the Hebrew letter *tav*. The Essenes continued this custom. *Tav* is the last letter in the Hebrew alphabet and means God just like the Greek omega. For the first Christians it signified God the father.

Now two problems have to be solved. The letter *tav* has not normally the form of the cross. Yet at the time of Jesus it was written "+" or "X". We find it in this shape in Palestinian charnel-houses of the first century C.E. It meant the name of God.

A second difficulty. Why did the first Christians choose the name of God the Father? In an old Christian text the phrase "to carry the name (of God)" is used to describe the state of having been baptised. To "carry the name" means in several ancient texts to have been marked by the sign of *tav* on the forehead.

And yet it remains a strange usage. For the primitive Christian community, however, the name Yahweh in the Old Testament describes the manifestation of God in the world in the same way as the "Word". Jesus was the word of God incarnated. In the so-called *Gospel of Truth* of the second century we read: the name of the father is the son.

For the Greek speaking Christians, as against those who spoke Hebrew, the *tav* symbol was incomprehensible, they gave it a different interpretation. For the Greeks the sign + represented the instrument of Jesus' death and the sign X was taken for the first letter of the word *Xristos* in Greek writing.

Let us not forget that the late Cardinal Jean Daniélou was one of the greatest authorities on the Jewish origins of Christianity.

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## WALTHER RATHENAU AND THE CENTRALVEREIN

The life of Walther Rathenau has come to symbolise the tragic patriotism of the German citizen of Jewish faith in the Wilhelmine and Weimar eras. He was born in 1867 the son of Emil Rathenau, the founder of the A.E.G. He grew up to become a great financier and industrialist in his own right, but he did not allow industry and finance to dominate his life. He dabbled in journalism and wrote a formidable number of books in which he castigated both the vulgarity of contemporary German society and the inefficiency of its Governments, yet he made it clear that the potential greatness of the German character and *Volksseele* was enormous. Rathenau loved Germany so deeply that it has been said that it was his only true *Geliebte*. His record of service to Germany was imposing. It started with his two unremunerated tours of Germany's African colonies in 1907 and 1908, which gave rise to a couple of interesting and informative reports. Then in August 1914, as he was the most influential man to draw the Government's attention to the shortage of raw materials caused by the British blockade, he was put in charge of the newly created Raw Materials Department (the K.R.A.) in the Prussian War Ministry. After the war he served willingly as an expert adviser to the Government on the complexities of the reparation problem, and so impressed the future Chancellor, Joseph Wirth, that he was appointed as first Minister for Reconstruction in June 1921, and then Foreign Minister in January 1922, in which rôle he met his martyrdom at the hands of a small group of right-wing assassins on the morning of June 24, 1922.

Although Rathenau loved Germany deeply, he was unwilling to buy unchallenged admission into the top ranks of its social and administrative establishment by undergoing baptism. Indeed, in spite of his romantic *Schwärmerei* for the old Prussian nobility and blond nordic youths, he sharply criticised the State in 1911 for not extending *de facto* full civil rights to its diligent, loyal and potentially conservative Jewish citizens. He formulated his own solution to the Jewish problem in 1916 when he declared that the Jews were for him a German tribe like the Bavarians or Saxons. It thus might seem paradoxical that Rathenau who was both a self-confessed Jew and a German patriot was not a member of the *Centralverein Deutscher Staatsbürger Jüdischen Glaubens* which, in the words of paragraph 9 of its constitution aimed to rally "all German citizens of Jewish faith regardless of any differing nuances in religious or political beliefs in order to strengthen both their determination to preserve their social and civil equality with other Germans and their intention of cultivating steadfastly a German outlook on life (*Gesinnung*)."

Rathenau belonged to a generation of German Jews who were critical of their parents' materialism and of their often clumsy attempts to imitate the German upper classes. Some of Rathenau's contemporaries or near contemporaries like Martin Buber, Theodor Herzl and Richard Lichtheim became Zionists, while others joined the *Centralverein*. Rathenau himself, then in the middle of his *Sturm und Drang Zeit*, chose in the 1890s to steer clear of the *Centralverein* and, instead, to dispense hurtful and rather unoriginal advice to his fellow Jews in his notorious article *Höre Israel*. The root idea behind the

article—namely that German Jews should be able to occupy the highest positions of state without undergoing the baptism—was in itself not hostile to the aims of the *Centralverein*, but his proposal for the creation of a German Jewish élite of outstanding intellectual and physical stature meant in effect that Rathenau condemned the vast majority of his fellow Jews to be second-class citizens. The cruel language with which Rathenau criticised most of his fellow Jews for being allegedly decadent and culturally alien to the Germans was naturally condemned by the *Centralverein*. When Rathenau reprinted the article in a collection of his essays in 1902, Maximilian Horwitz, the chairman of the *Centralverein*, in the pages of *Im Deutschen Reich*, the organisation's monthly newspaper, bitterly attacked Rathenau's assumption that the majority of Germany's Jews were un-German in outlook. To emphasise that the German State was made up of diverse but loyal elements, Horwitz actually anticipated Rathenau's famous definition in 1916 of the Jews as a German tribe. He quoted a recent speech by the Kaiser stressing how the Kingdom of Prussia contained several tribes, which although proud of their past were nevertheless equally proud of being "brave Prussians." Horwitz then applied this analysis to the Reich as a whole and criticised Rathenau for not grasping that "one can be a good Jew and a real German and that even if one is proud of the history of the Jews and the uniqueness of the Jewish character, one does not therefore cease to be *kerndeutsch*." Horwitz advised him to become a Christian as it was "more honourable to join their ranks and hold one's peace than . . . to show off (*imponieren*) by remaining in one's faith and insulting one's fellow Jews."

Rathenau, of course did not take this advice as it was fundamentally opposed to his conception of the position of the German Jew in German society. Indeed in the remaining twelve years before the First World War Rathenau showed an increasing interest in his religious and cultural heritage and a growing impatience with the State's attitude towards the Jews. He read Hebrew, studied Buber's *Die Geschichten des Rabbi Nachman* and *Die Legende des Baalschem* and also assisted him financially with several scholarly projects between 1907 and 1913.

As a result of his eminence in the business and industrial worlds and the ever increasing number of books and articles he was writing on political and other controversial subjects, Rathenau was coming to be regarded as a figure unique in Germany—the philosopher businessman, and hence presented an easy target for antisemitic attacks. The unfortunate remark he made in an article in the Viennese *Neue Freie Presse* in 1909 to the effect that three hundred mutually acquainted industrialists and financiers held Europe's economic fate in their hands, was heaven-sent ammunition for the antisemites. Thus increasingly after 1909 one reads in the pages of *Im Deutschen Reich* of the way in which members of various right-wing and antisemitic organisations like the *Bund der Landwirte* or conservative or *völkisch* orientated newspapers distorted Rathenau's original remark. In September 1912, for example, *Im Deutschen Reich* recorded a typical and deliberate misquotation by the antisemitic *Deutsch-Soziale Blätter* and complained despairingly: "When and where has Herr Rathenau ever uttered

such a sentence? Although we have continually corrected these misrepresentations, antisemitic newspapers have still got the cheek to repeat them."

In the war years Rathenau became an even more controversial figure. His success at the Raw Materials' Department combined with the publication of yet more philosophical and socio-economic books and essays made him for the last 18 months of the war arguably the most talked about man in the columns of the German press. Thus it is understandable that at this juncture when Rathenau wielded real if intangible influence, an attempt should be made to enlist his services on behalf of the *Centralverein*. According to an article in the *C. V. Zeitung* (which was written by Fuchs 5/7/23) *Geheimrat Fuchs*, a founder member of the *Centralverein*, approached Rathenau in January 1917 and raised the question of membership. Fuchs was unsuccessful because Rathenau apparently believed that the *Centralverein* advocated only "*Schächten, Beschneidung, Kultus, Seelsorge, usw.*" In an attempt to refute this, Fuchs left Rathenau with a mass of literature about the aims of the *Centralverein* but Rathenau was still not convinced. He wrote back on January 31: "These papers have not been able to change my mind. Alas, to my genuine regret it is not possible for me to assist you in your great and noble task. . . . We agree on all essentials and I am just as desirous as you to see the rights and social standing (*die Hebung der Rechte und des gesellschaftlichen Standes*) of the German or Mosaic faith raised. However, I make use of the lack of rigid dogma and the freedom of conscience which the Mosaic faith allows its members and thus support a strongly confessional liberalism (*stark konfessioneller Liberalismus*), which I do not find guaranteed by your organization." Rathenau was ready to continue discussions with Fuchs once he had dealt with some pressing business, but there are no records of these discussions taking place.

Relations between Rathenau and the *Centralverein* were not prejudiced by the failure to recruit Rathenau as a member, as is shown by the favourable review in *Im Deutschen Reich* of Rathenau's *Streitschrift vom Glauben* in September 1917. Rathenau penned this pamphlet in reply to one by Trützschler v. Falkenstein, which advocated that Jews should break out of their isolation by adopting the Christian faith. Rathenau retorted that although he accepted the Christian state, he nevertheless believed that it should be able to tolerate a plurality of religions. He added that he himself was unwilling to become a Christian because he was too attached to the spiritual freedom which the undogmatic Jewish faith afforded him. *Im Deutschen Reich* welcomed Rathenau's pamphlet and compared it favourably to *Höre Israel*, even though it jibbed at the superficiality of Rathenau's theology. It was described by the reviewer as a personal spiritual confession by Rathenau, who was obviously groping towards a solution to his religious problems. The reviewer regarded the confessions as relevant to every Jew because they showed that even a man of such a high intelligence as Rathenau had doubts and spiritual crises "from which alone a firmly based belief can arise."

A year later a renewed attempt was made to recruit Rathenau to the *Centralverein* but Rathenau still persisted in regarding the *Centralverein* as identifying itself too closely with "orthodox and ritual demands" (*Forderungen*). Fuchs replied to Rathenau's objections by restating the religious policy of the *Centralverein*: "We are neutral in religious matters, but are nevertheless of the opinion

Continued on page 7, column 1

## Walther Rathenau and the Centralverein

Continued from page 6

that in the interests of equality and equal rights for Judaism we should not tolerate the belittling of our orthodoxy. We will only be as strong as we are at the weakest point in our line." Rathenau was not convinced by this argument and by return of post politely but firmly still refused to join. He wrote: "I understand the position of the Centralverein completely and realise that it feels itself called upon to defend ritual and ecclesiastical (*kirchliche*) demands. However, as I on my side do not regard these demands as the task of modern Judaism, I would be betraying my position by co-operating with you."

Although Rathenau thus declined to co-operate with the Centralverein, in the remaining years of his life he became something of a hero to this organisation, but then this of course is not surprising, as he was after all a self-confessed Jew and a "*glühender deutscher Patriot*." In the depressing period just after the First World War when anti-semitism attained a new virulence and when both Jews and antisemites played the "numbers game" to prove that Jews either did or did not play their full part in the national war effort, Rathenau's name figured from time to time in the columns of *Im Deutschen Reich* and of its successor, the *C. V. Zeitung*, as an example of a Jew who had contributed greatly to Germany's economic war effort. The Centralverein followed Rathenau's career with approval when he was appointed Minister of Reconstruction and then later Foreign Minister. His murder came as both a shock and confirmation of the growing power and lawlessness of the antisemites. The first issue of the *C. V. Zeitung* after the murder ran three articles on Rathenau and the significance of his death. Alfred Wiener in the leading article firmly attributed the blame for it to the *Deutschvölkisch* campaigns of virulent anti-semitism and also bitterly attacked the German Conservative Party (the D.N.V.P.) for allowing itself to be dragged in the wake of the *Deutsch-Völkisch* campaign against Rathenau. In another article the slanderous attacks on Rathenau in the right wing press were analysed. Finally there was an article which assessed the significance of Rathenau's life and achievements for the Jewish community in Germany. The author, who signed himself Th., practically deified Rathenau. He stressed his patriotism and his services to Germany and his gallant fight for full civil rights for the Jews. Rathenau was in fact fulfilling the aim of the Centralverein by proving in the words of the author of the article that "being a fully fledged German citizen and at the same time a Jew who is proud of his cultural and religious heritage are not contradictions but can on the contrary be united into a wonderfully harmonious synthesis."

Rathenau's career was thus a justified source of pride to the Centralverein and his murder a rallying cry against the antisemites. Although Rathenau remained loyal to his Jewish origins out of intellectual honesty, he felt a profound emotional attachment to Germany and in particular to Prussia, which prevented him from identifying himself too closely with Judaism or with any predominantly Jewish organisation. Thus, although on paper the ideals of the Centralverein were not far removed from Rathenau's, he could not bring himself emotionally to become a full member of an organisation that was in essence Jewish, albeit German Jewish, rather than pure Prussian blue.

Herbert Freedman (Jerusalem)

## AN "ARAB UNIVERSITY IN THE HOLY LAND"

In spring 1973, after a protracted study, the Israeli Ministry of Education and Culture jointly with the Military Administration of Judea and Samaria, approved in principle the establishment of an Arab university in the West Bank, provided its courses contained "no incitement against Israel and the Jewish people". At that time, the town of Ramallah was thought to serve as the most appropriate centre. Its nucleus was to be formed of existing colleges, such as the Teachers' Training College for Girls and the Sciences College, both in Ramallah; the Naja College for Humanities and the Arts in Nablus; the Agricultural Institute near Bethlehem; and the Islamic Law College in Hebron.

In the West Bank alone—not counting the Gaza strip—over 40,000 boys and girls finish their secondary schooling every year and the need for an institute for higher learning seems obvious. Its absence has severely curtailed the academic education of the high school graduates—only 20 per cent can afford to study abroad, at various Arab universities like Amman, Cairo, Beirut, or in Western Europe and North America.

The Yom Kippur war and, even more so, the political uncertainties following in its wake have shelved this ambitious though overdue project. Nevertheless, last October, just before the outbreak of hostilities, a more modest venture was launched at the initiative of Jerusalem's Apostolic Delegate Msgr. Pio Laghi, the University of Bethlehem which calls itself the "First Arab University in the Holy Land". Although so far it is financially dependent on the Pontifical Mission and on the German Catholic hierarchy, it aspires to be a "regional" and not a "denominational" college. Nine of its teaching staff are Christians, six are Moslems. The student body of 90 is 60 per cent Christian and 40 per cent Moslem.

Religious affiliations, no doubt, are a sensitive matter in the West Bank yet acceptance is based on the suitability for academic training and the application forms contain no questions about religion, the University being equally open to Arabs of Moslem, Catholic, Protestant or Orthodox background. The language of instruction is Arabic and Bethlehem University, in the first place, wants to be an Arab university. While it has the usual programmes of arts, science and technology, the emphasis is on local Palestinian history and folklore and on the wider Arab culture. Because of the town's international character, it is also stressing multi-language proficiency. The Student Council participates with the Administration in decision making and there is close contact between the students and the faculty.

The university also wants to redress the weakness in the educational system. 3,244 school teachers in the West Bank—55.3 per cent of the total—are not qualified and most heads of secondary schools (over 70 per cent) have no academic qualifications.

The majority of students are from Bethlehem and surroundings because no residential accommodation is available yet. The tuition takes place in buildings of Christian schools and for the expansion of the premises as well as for the opening of technological and agricultural branches, the University authorities are consulting with the local Arab communities.

The unsettled future of the West Bank makes money raising difficult. Almost all grants from the USA, for example, are not available for "occupied territories". Whatever the political decisions, "the pressing demand for educational progress will remain", a University statement declares. "The University is rigorously neutral in politics, as we realise that this is the only way we can maintain the confidence of all segments of the community. Students are not restricted in maintaining their own opinions, but demonstrations or overt political acts are not allowed on campus".

However, in spite of their optimism to represent all sections of the Arab community, the University authorities are still meeting with reluctance, even opposition, on the part of the other Arab centres, such as Ramallah, Nablus and Hebron. As much as the Israeli initiatives to start a "West Bank University" were viewed with suspicion, the Bethlehem project has still to convince the badly split and factious Arab leadership that this is not another attempt by an outside body—this time the Vatican—to mingle in their affairs.

### TWO EXHIBITIONS IN GERMANY

Vienna Literature and E. M. Lilien

"Jugend in Wien", the title of Arthur Schnitzler's reminiscences, is the name of an exhibition arranged by the Deutsche Literaturarchiv in Marbach/Neckar, which will be on view until October 31. Its subject is the literary life in Vienna around 1900. The timing of the exhibition was prompted by the centenary of the births of Hugo von Hofmannsthal and Karl Kraus. In the preface of the beautifully laid out and informative catalogue, the editor, Professor Dr. Bernhard Zeller, refers to the outstanding contributions by Jews to the intellectual and artistic life of Vienna at the turn of the century. Yet, he states, these also resulted in bitter controversies among the Jews themselves. The criticism of Herzl's Zionism by other Jews, who were afraid of the possible danger of the movement to emancipation, is a case in point. The exhibition includes items loaned by Miriam Beer-Hofman-Lens (New York), Dr. Max Kreutzberger (Locarno), Professor Heinrich Schnitzler (Vienna) and Charles Wassermann (Toronto and Bad Aussee).

To mark the centenary of the birth of the artist, E. M. Lilien (1874-1925), an exhibition of his graphics was held in the Municipal Museum of Braunschweig. Lilien was born in Drohobycz, and after the completion of his studies went to Berlin in 1899. From 1920 onwards he lived in Braunschweig where his wife, Helene (née Magnus), who was also a painter, was born. In his preface to the catalogue, Pastor Ekkehard Hieronimus (Hanover) stresses that one of Lilien's outstanding features was the introduction of determined Jewish elements into the world of art.

E.G.L.

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# AT THE DAWN OF EMANCIPATION

## The First Jews in the Academic Professions

In German-Jewish society until 1933, the entry into an academic profession was considered as the final achievement of a family. It was the result of a process which took several generations, because in those days, when grants were not more or less a matter of course, normally only young people who had been careful in the choice of their parents could afford an extension of their education beyond school-leaving age. Generally speaking, the familiar figure of the "Sanitaetsrat" and "Justizrat" emerged from the 1880s onwards, with a steady increase from one decade to the next. Thus, the type of the Jewish professional presented itself first in the generation of those who were born in the 1830s and started their studies at the end of the 1840s. Yet this general picture, which offers itself to the superficial observer, is not in keeping with reality, and a scholarly work, recently published under the auspices of the Leo Baeck Institute, carries a wealth of detailed material about Jewish students and professionals in Germany between 1678 and 1848\*.

At the beginning, almost the only subject of studies to which Jews were admitted was medicine. Though, generally, the treatment of the sick was not restricted to persons with academic qualifications, the larger Jewish communities, e.g., Frankfurt, Hamburg, Mannheim and Prague, employed university trained medical personnel.

Normally, the Jewish physicians were only permitted to treat members of the Jewish communities, but as early as 1650 there were also cases, e.g., in Cologne and Mannheim, where Jews were allowed to treat non-Jews.

The admission to the medical faculties did not necessarily include the right to obtain a doctor degree. The first Jewish student, admitted to a German university was Tobias Cohen who was inscribed in the University of Frankfurt/Oder in 1678. However, students of that generation, who wished to obtain a doctor diploma, had to go to Italian or Dutch universities like Padua or Leiden. It was only in 1721 that the first Jew, Moses Salomon Gumperts, obtained a degree at a German University (Frankfurt/Oder).

Miss Richarz's book carries lists of Jewish students inscribed in the various universities. They reveal that most Jewish medical students of the early days were descendants of old doctors' families like the Wallichs or of wealthy and assimilated Court Jews like the van Gelderns (Heine's maternal forebears). Only gradually did the admission policy extend to other faculties. This is reflected in a list, selected from the Jewish students in Goettingen between 1807 and 1837. It shows several members of Court Jews and bankers' families such as the Gans, Jacobson (son of Israel Jacobson) and Heine (the poet's brother Maximilian and cousin Henry). In many cases, those who studied law did not embark on a legal career, but later took over their fathers' commercial enterprises. The Goettingen list also includes the brothers Lionel and Anthony de Rothschild of London.

The book deals in detail with the social

relationship between the Jews and their Christian fellow students. There were bound to be limitations as long as the Jewish students belonged to a generation which observed the ritual dietary laws. Yet even if and as far as these barriers had fallen, the prevalent antisemitism among wide circles of the students stood in the way. The attitude of the Burschenschaften differed from university to university. Some were liberal and accepted Jews as members, others based their outlook on romantic Teutonic ideas and were violently antisemitic. The fact that students often had to borrow money from local Jewish businessmen without being able or willing to repay their debts, gave additional ammunition to antisemitic sentiments and sometimes also resulted in anti-Jewish outrages in university towns.

Parallel to the reception or rejection by the Christian students ran the cultural assimilation of the Jewish academics. The complications of this process arose, as Adolf Leschnitzer puts it in the preface to the book, from the fact that the Jews had to undergo the transition from the Middle Ages to contemporary life within the span of few generations. To solve the conflict between the inherited Jewish values and the newly acquired integration into German culture students at some universities tried to blend both formative elements by a modern scholarly approach to Jewish history and religion. The "Culturverein" in Berlin was a case in point. Yet it was a shortlived enterprise, and most of its members, including Heine and Eduard Gans, later got baptised. Another illustration of the attempts at getting to terms with the situation was the effort of some Jewish students to avoid the contacts with other Jews and to be seen mainly or exclusively in the company of non-Jews. This was often counter-productive, but there were also many cases of genuine Jewish-Christian friendships. To obtain positions as public servants or ordinary professors, many ultimately paid the price of baptism. The first unbaptised Jewish ordinary professor was the mathematician, Moritz Stern (appointed 1859 in Goettingen).

Special chapters of the book are devoted to the changes in the training of rabbis and Jewish teachers. The old-fashioned type, concentrated almost exclusively on the studies of Jewish subjects, was replaced by the university educated rabbi with the philosophical doctor's degree, and by teachers who had obtained secular knowledge at universities or specially established seminars. The Jewish schools were adapted to the standard of the municipal schools. There were, however, no Jewish high schools but only middle schools like the Frankfurt Philanthropin, the Samson School in Wolfenbuettel and the Jacobson School in Seesen. As they did not lead up to matriculation standard, Jewish parents increasingly sent their children to the municipal gymnasiums and other high schools. It is significant that already in 1859 the percentage of Jewish children, who attended secondary schools in Prussia, was five times higher in relation to the total Jewish population than that of the Christian population. About 30 years later, in 1886, the percentage of students was eight times higher among Jews than among Christians. This may be partly due to the fact that the proportion

of middle-class families was higher among Jews than among non-Jews, yet the traditional urge of Jews to provide their children with a good education, even if it involved financial sacrifice, certainly also played a decisive part.

Being excluded from the State service and restricted in the academic sphere to the legal and medical professions, many university trained Jews found their niche in the press and the publishing and book trade.

The authoress has perused a tremendous amount of files of the various German universities. At the same time she has succeeded in describing and interpreting the situation of the first Jewish academics against the general Jewish and non-Jewish background. Thus, her work is a most gratifying scholarly monograph on a subject which so far had never been methodically dealt with.

Egon Larsen

### PROTOCOL OF A POGROM

On the back of the dustcover of the book entitled *Mordverläufe*\* there is a portrait of the elderly, bearded, bespectacled, bald-headed author, Manfred Franke. Yet his biographical data show that he is not, in fact, all that elderly; born in 1930, he was only eight years old when the Nazis staged their dress rehearsal for the Holocaust, the *Kristallnacht* of November, 1938. It takes some courage to write a 378-page book about a comparatively recent historical event one has witnessed only as a child; and even more courage to dress it up as a "protocol of fear, of ill-treatment and death, of the search for the traces and their rediscovery", and wrap it up in the shape of a novel. As a result, this recent product of what the German press has called "Hitler nostalgia" is an odd mixture of document and fiction, no doubt meant as a serious and sincere *Auseinandersetzung* with that shameful incident in modern German history, but too confusing to add much to the known facts.

Still, as a symptom of that deep-seated uneasiness in many German minds about the things done in the name of their nation, the book deserves attention. All the sources used or quoted and all private recollections, he claims, are authentic. The character he calls Andreas Weyland in the book—the names, apart from those of the historical figures, are all fictitious, says Franke—has provided him with police and trial documents, diary notes and interviews. Additionally, the author has used much of the available literature, from Fraenkel/Manvell's *Goebbels* to Speer's memoirs.

To be sure, the fictionalised account of some of the deeds of that night often makes a strong emotional impact. For instance the examination of one of the murderers, an unnamed SA man: "Jäcker pressed his SS dagger into my hand and said: Stab him!"—"What did you do?"—"I threw the dagger away."—"Who gave you the dagger back?"—"One of the non-local SS men. He picked it up, gave it to me, and kicked me in the arse."—"Did he say anything?"—"Are you now going to stab him, he said."—"Was that a request?"—"It was a command."—"Go on."—"As Friedländer was lying on the floor, I stabbed him. I believe I stabbed him in the back."—"Or perhaps in the chest?"—"Perhaps in the chest as well. I don't remember."

Who were the murderers, who the victims? The author claims to know, and we have a right to know. But he has chosen to stop us from enquiring by putting up that barrier of anonymity. It just isn't good enough. Still, some of his young readers might understand what it was really like.

\* *Mordverläufe* 9./10.XI.1938. A novel. Luchterhand, Darmstadt, 1973. DM28.

\* Monica Richarz: *Der Eintritt der Juden in die Akademischen Berufe*. Schriftenreihe Wissenschaftlicher Abhandlungen des Leo Baeck Instituts. J. C. B. Mohr (Paul Siebeck) Tübingen 1974, 257 pp. DM58.—Copies may be ordered through the L.B.I., 4 Devonshire Street, London, W.1.

# IN MEMORIAM

## GERTRUD JASPERS

Gertrud Jaspers (née Mayer), the widow of the philosopher Professor Karl Jaspers (1883-1969), died in Basle at the age of 95. In his memoirs, Professor Jaspers wrote about her: "Gertrud came of a pious Jewish family, which had been settled in the Mark Brandenburg since the 17th century. . . . When we had married in 1910, a cordial mutual affection between my parents-in-law and myself developed. The father had overcome his misgivings about his daughter's marriage to a non-Jew. . . . When the Nazis were in power, we experienced the catastrophe at close quarters." As "juedisch versippt", Professor Jaspers was, in 1937, pensioned off by the University of Heidelberg. In 1945, he was reinstated but he accepted a call to Basle in 1948.

## ALFRED LICHTENBERG (NEW YORK)

Mr. Alfred N. Lichtenberg, who died in New York almost 93 years old, was formerly a lawyer in Hanover and until the end of the 'thirties also played a leading part in Jewish organisations of Germany. From 1909-1919 he was Deputy Chairman of the Federation of Jewish Youth Organisations in Germany ("Neutraler Verband"). Afterwards, he was for many years chairman of the Hanover district of the Central-Verein and a member of its Central Board.

E.G.L.

## RABBI DR. ERNST JACOB

Rabbi Dr. Ernst Jacob and his wife died in Pittsburgh as the result of a tragic accident. In Germany, Rabbi Dr. Jacob, who was in his 75th year, was rabbi of the Jewish communities of Saarbruecken (1924-1929) and Augsburg (1929-1938). After his emigration he was, for many years, rabbi in Springfield, Missouri. Dr. Jacob was the son of the late Rabbi Dr. Benno Jacob (Dortmund), and his wife the daughter of the author Jacob Loewenberg.

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## DR. CHAIM YAHIL

Dr. Chaim Yahil (formerly Heinrich Hoffmann), who died in Jerusalem at the age of 68, took a leading part in the work for the survivors of the Holocaust in the German DP camps as representative of the Jewish Agency during the first post-war years. Later he became the first Israeli consul in Munich and deputy head of the Israeli Mission in Cologne. Afterwards, he was Israeli ambassador in Stockholm and Oslo. At the time of his death, he was Director-General of the Israeli Academy of Science. Born in Czechoslovakia he was married to Leni née Westphal, who was active in the German-Jewish youth movement.

## SIEGMUND WELTLINGER

Mr Siegmund Weltlinger, who took an active part in municipal and Jewish affairs of West Berlin, died at the age of 88. He survived the persecution under the Nazis by going underground and, after the end of the war, immediately put himself at the disposal of his fellow Jews. He was spokesman for Jewish affairs in the Berlin Senate and also was one of the first ones to work for the establishment of a new relationship between Christians and Jews. The city of Berlin honoured him by bestowing on him the title of "Stadtaeltester".

## HEINRICH FISCHER

Heinrich Fischer, executor of the literary estate of Karl Kraus, died in Munich at the age of 77. Before he returned to Germany in the late fifties, he worked with the BBC.

## MAUD VON OSSIETZKY

Maud von Ossietzky, co-editor of the "Weltbuehne", which is now published in East Berlin, died in her 86th year. She was the widow of the publicist, the late Carl von Ossietzky, who before 1933 was for many years chief editor of the "Weltbuehne".

## THE PLIGHT OF SYRIAN JEWS

The condition of 4,500 Jews still living in Syria was described at a press conference held in London under the auspices of the Council for Jews in Arab countries. Two escapees from Damascus were represented by Martin Shaw, chairman of the Council. Jews are forced to carry identity cards which designate them as "Mussawis"—Jews. They cannot earn a living as civil servants, bank clerks, office employees. They are also forbidden to run businesses of their own. Whether educated or not, they must work as menial workers for Christians and Moslems.

Syrian Jews living in Damascus are forced to dwell in an overcrowded ghetto, which is located near a camp for Palestinians. This is a further source of danger. When foreign journalists ask to see the ghetto, the secret police are sent ahead of them to intimidate the Jews, so that they are inhibited from telling the truth.—(JTA)

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## SOVIET IMMIGRATION TO ISRAEL

Only 1,225 Soviet Jewish immigrants came to Israel in May, and this is the smallest number to arrive during one month since large-scale emigration from the Soviet started at the end of 1971. During the same period last year, 2,200 immigrants arrived. In April this year only 1,600 immigrants arrived, the previous lowest figure.

Reports indicate that 220, or about 15 per cent, of the Soviet Jews who left during May remained in Vienna with the object of settling elsewhere.

Due to the steady decline in the number of exit visas granted since the beginning of the year, requests for affidavits from relatives in Israel for the purpose of emigration have risen in the past six months from 100,000 to almost 150,000.

## KAHANE LEAVES DEFENCE LEAGUE

According to a report from Jerusalem, Rabbi Meir Kahane, chairman of the Jewish Defence League, has announced his retirement from the League, which was founded by him in the United States 10 years ago. He explained that the League could not, in his view, continue on the path mapped out by him, because it did not have enough of the right people. "Narrow-minded cowards", he said in his parting speech, "could not appreciate it. I am now alone, and I cannot go on on my own."

## AWARD FOR HERBERT FREEDEN

Dr. Herbert Freeden (Jerusalem) was awarded the German Federal Cross of Merit, First Class. In the thirties he held a position with the Jewish "Kulturbund" in Berlin, whose history he later recorded in a monograph "Juedisches Theater in Nazideutschland" (published under the auspices of the Leo Baeck Institute). Herbert Freeden is now head of the Publicity Department for English speaking countries of the Jewish National Fund in Jerusalem. He has been associated with "AJR Information" since its inception in 1946 when, together with Dr. E. G. Lowenthal (now Berlin), he was its first co-editor. After his re-emigration to Israel he became a regular correspondent to our journal.

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## BIRTHDAY TRIBUTES

### SIR LUDWIG GUTTMANN, 75

Sir Ludwig Guttman, the former director of the National Spinal Injuries Centre, Stoke Mandeville Hospital, will be 75 on July 7. His pioneer work in the field of treatment of paraplegics has left its lasting mark on medical history. Though he has officially retired, his advice is still sought at Stoke Mandeville and in many other quarters in this country and abroad. In his private life, the past years were overshadowed by the tragic accident and subsequent death of his wife. Yet Sir Ludwig himself is still as active and interested in professional and Jewish affairs as before. He is one of those former refugees who by their achievements added lustre to our community. At the same time, he has retained his unreserved loyalty to the values of his origin and identified himself with the organisations built up by the Jews from Germany. As an AJR Board member he has been associated with the AJR since its inception, and many in our midst are his personal friends. We extend our sincerest birthday wishes to Sir Ludwig Guttman.

### MRS. ALICE WOLFF, 90

Former refugees have special reason to express their thanks and birthday wishes to Mrs. Alice Wolff who will attain the age of 90 on July 14. For 35 years, she has been running a boarding house at Hemstal Road in North-West London, where many elderly people of our background found not just accommodation but a real home. Her work, which she carried out jointly with her daughter-in-law, has also resulted in many occasions of co-operation with the AJR. We convey our sincerest congratulations to Mrs. Wolff.

### DR. JULIUS LOEB, 80

Dr. Julius Loeb, who will celebrate his 80th birthday on July 2, is well known in our community as a trusted and highly gifted adviser to victims of Nazi persecution, many of whom owe the settlement of their claims to him, as an active member of the Leo Baeck Lodge and, last but not least, as a Board member of the AJR. Born in Braunschweig, he was a successful lawyer in Hildesheim and also a member of the Jewish community's board. In this country, he first did war work in the North and later settled in London. Dr. Loeb has always been conscious of the formative forces of the part of Germany where he grew up and of the values of our German Jewish past. At the same time, he is endowed with an open mind for the new vistas which opened themselves to us after our emigration. We extend our sincerest birthday greetings to him.

### DR. MAX SALZBERGER (URUGUAY) 90

Like his brother, our revered friend and Board member, Rabbi Dr. Georg Salzberger, the physician Dr. Max Salzberger, is now also a nonagenarian. A specialist for internal diseases in Breslau, he was helped by a leading rheumatologist of Uruguay, whose acquaintance he had made at a medical congress, to leave Germany after the outbreak of war. He again established a wide reputation for himself in his country of resettlement, and he continues to give talks on subjects of natural science in the German language programme of the Montevideo radio. Dr. Max Salzberger is also an accomplished painter, and a recent exhibition of his drawings and oil paintings, depicting the scenery of the wild forests in South America, was widely acclaimed.

### MARTIN SOBOTKER, 75

Martin Sobotker (New York), who will be 75 on July 14, is known to many in our midst by his former Jewish activities in Berlin. He played a leading part in the German Jewish youth movement as leader of the North East groups of the DJJG and as organiser of the federation of Jewish youth organisations of the city. Many members of the youth groups of those days were decisively influenced by him during their formative years, and they have retained their loyalty to him ever since. A lawyer by profession, Martin Sobotker later made his vocation a profession by becoming principal of the youth department of the Berlin Jewish community. In this capacity, his gifts as a social worker and organiser proved to be particular assets. After having settled in the United States, he became executive director of the Congregation Habonim (New York) which, from small beginnings, developed into one of the strongest congregations founded by Central European immigrants. Even after his nominal retirement, he continued to put his widespread experience at the disposal of the congregation. On behalf of his numerous friends and former fellow workers in this country, we extend our sincerest birthday greetings to Martin Sobotker.

### DR. BRUNO SCHROTTER, 75

The dental surgeon, Dr. Bruno Schrotter (London), recently celebrated his 75th birthday. He played a leading role in the creation of the Dental School at the Hebrew University in Jerusalem and, in recognition of his spadework, was made its honorary member. Dr. Schrotter, who is a member of the AJR, was born in Austrian Silesia and has been an active Zionist throughout his life.

### FAMILY EVENTS

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

#### Deaths

**Pollak.**—Mr. Emil Pollak, of 45 Clouston Street, Glasgow, G20, dear husband and father, passed away on Friday, May 31. Deeply mourned by his wife, daughter, son, all his family and friends.

**Rose.**—Miss Irma Rose (formerly Hannover), passed away suddenly on May 31 in her 86th year. Sadly missed by her sister, Edith, relatives and many friends, including the boys of the Ealing and Acton Synagogue Refugee hostel, of which she was Matron from 1939 until its closure in 1942.—20 Cecil Close, Mount Avenue, Ealing, London, W.5.

**Walter.**—Dr. Max Walter, beloved husband of Elsie and father of Anne, passed away suddenly on May 26.—8 Totnes Walk, London, N.2.

**Wolfram.**—Mrs. Meta Wolfram (formerly of 32 Leaside Crescent, London, N.W.11) died on May 12. Deeply mourned by relatives and friends.

### CHANGE OF ADDRESS

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**ATTRACTIVE LADY** (Berlinerin) would like to strike up a friendship with a cultured, sympathetic gentleman. Box 402.

**EDUCATED, ELDERLY LADY**, youthful, would like to have social contacts with lady in similar circumstances, German or English. Box 403.

### MISSING PERSONS

#### Personal Enquiries

**Kibbutz Hagshama, Gruesen** (destroyed during the November, 1938 pogroms). Would former members please contact: George Trenter, 19 Holyoake Walk, London, N.2.

**Klein.**—The son of Rabbi Siegfried Klein (from Duesseldorf), who is supposed to be living in the U.K., sought by his former school-friend, Mr. Gert Wallach, Urb. El Rosaria-601, Marbella, Malaga, Spain.

#### AJR Enquiries

**Gurassa.**—Hilde Gurassa, formerly Breslau, Gartenstrasse 24/26, daughter of the late Mrs. Rose Gurassa.

**Zernik.**—Mr. W. H. Zernik, last known address: 835 Kingsway, East Didsbury, Manchester, M20 0PA.

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# FROM THE GERMAN SCENE

## STATISTICS OF JEWS

According to statistics released by the Institute of Jewish Affairs, there are now 28,876 Jews in the Federal German Republic, including West Berlin. It is estimated that between five and seven thousand more Jews live in the German Federal Republic but are not registered with the Jewish community. This may also be concluded from the last official census, in 1970, when the total number of Jews was given as 31,684. A breakdown of the figures shows that there are 5,280 Jews in West Berlin, 5,037 in Frankfurt, 3,682 in Munich, 1,620 in Duesseldorf, 1,429 in Hamburg, and 1,225 in Cologne. The rest are scattered in a number of smaller towns. The average age among the Jews of Germany is 45. (JTA).

## EAST BERLIN COMMUNITY

According to Dr. Peter Kirchner, the chairman, the East Berlin community totals 445 members, of whom 314 are over 60 and eleven are children.

## BEATE KLARFELD CHARGED

Mrs. Beate Klarsfeld has been charged in Cologne with an attempt in 1971 to kidnap Dr. Kurt Lischka, the wartime Nazi security chief in Paris. She was arrested by the West German authorities during a recent visit to the site of the Dachau concentration camp and was released on bail.

Thirty-five-year-old Mrs. Klarsfeld, German-born but not Jewish, is an untiring champion in pursuit of Nazi war criminals, particularly those who operated in France and are now living in comfort in West Germany. She was determined to stage a sit-in at Dachau to reinforce her campaign for the Bonn Parliament to ratify the Franco-West German convention of February 2, 1971, providing for the arrest and trial of Nazi war criminals concerned in the murder of 100,000 French Jews, including 30,000 children, in Auschwitz and Dachau concentration camps during the Second World War.

Mrs. Klarsfeld began her campaign after marrying Mr. Serge Klarsfeld, a French Jew whose father was deported by the Nazis to Auschwitz, where he died.

## GERMAN AWARD TO PROF CARL LANDAUER

The Cultural Prize of the Federation of German Trade Unions, amounting to DM 20,000, was awarded to the economist Professor Carl Landauer. Born in Munich in 1891, Landauer was on the editorial staff of the Social Democratic "Muenchner Post" from 1922-1926 and later became lecturer and extraordinary professor at the Handelshochschule Berlin. Since 1934, he has been associated with the University of California in Berkeley. The award by the Trade Unions was bestowed on him in recognition of his work for the "de-dogmatization of Socialist ideas and their linking up with reality".

## FUERTH PROUD OF KISSINGER

At a meeting in the auditorium of the Perolzheimianum (an endowment of a Jewish citizen of Fuerth) Dr. Jerzy Hauptmann (Kansas City), at present Fulbright Professor at the University of Erlangen-Nuernberg, conveyed a portrait of the personality of Henry Kissinger. By Kissinger's entry into the political arena, the speaker said, a new conception of the world had struck root in Washington—the policy of confrontation had been replaced by a policy of negotiation.

In opening the meeting, Senator Jean Mandel (Fuerth) said that he remembered Heinz Alfred Kissinger, as he was then called, from the time when they both spent their youth in Fuerth. Kissinger's parents still felt closely associated with the city of their former residence. "I think Kissinger's political ideas and his rise are not only the outcome of the American way of life. They must also be understood as the product of his origin and of his education during the first years of his life."

## "RUDOLF-HESS-STRASSE"

In several towns of the Land Hesse, paper strips carrying the inscription "Rudolf-Hess-Strasse" were stuck on street plates. The Stauffenbergstrasse in Darmstadt and a street in Kassel, named after the former CDU politician, Werner Hilpert, were "renamed" in this way. So far, the culprits have not been traced and it appears that their action was prompted by the 80th birthday of the former deputy of the "Fuehrer", who serves a life sentence in Spandau prison.

## THE EARLY YEARS OF ROWOHLT

An interesting and detailed essay by Wolfgang Groebel, published in the April issue of "Buchhandelsgeschichte", deals with the production of the Rowohlt publishing firm between 1910 and 1913. It carries, among other things, quotations from letters, books and reminiscences by Franz Kafka, Max Brod, Jakob Wassermann, Felix Weltsch, Paul Mayer and S. Fischer. Particularly frequent references are made to Kurt Pinthus, who now lives in Marbach/Neckar and once was literary adviser to the Rowohlt Verlag.

## THE BUSINESS OF HEINE'S FATHER

Based on material of the Duesseldorf archives, Assessor Klaus H. Schulte (Essen) published an essay in the Heine Year Book 1974 about the business activities of the poet's father, Samson Heine (born 1764 in Hanover, since 1796 in Duesseldorf, died 1829). Under the heading "The last decade of Heinrich Heine's father in Duesseldorf" the essay throws some light on Samson Heine's career which was not favoured by good fortune and success. The drafts accumulated up to the end of 1818 were paid by his brother in Hamburg, the banker Salomon Heine; in this way the danger of legal proceedings was averted.

E.G.L.

## SCHMIDT'S POLICY STATEMENT

West Germany's new Chancellor, Mr. Helmut Schmidt, in his policy statement to the Bonn Parliament made no reference to ties with Israel and only a brief statement about the Middle East. Confirming the policy of his predecessor, Mr. Willy Brandt, he said that the peace efforts in the Middle East were supported in exactly the same way. The right of self-determination must be available for all peoples.

## CSU CHAIRMAN STRAUSS AGAINST "PERMANENT ACCUSATION"

At a meeting of the Bavarian Kolpingwerk, held in Berchtesgaden, Franz Josef Strauss, chairman of the CSU, said it was time to stop the permanent accusation against the German people. The main guilt for the outbreak of the Second World War certainly rested with Hitler, Herr Strauss said, but others had paved the way for him. There would have been no war if the "Komplizen" Hitler and Stalin had not concluded their pact. At the same meeting, Dr. Hans-Joachim Vogel, Federal Minister of Justice and chairman of the Bavarian SPD, defended the Ostpolitik of the government. Nothing had been given up which had not already been lost by Hitler's policy of terror, he said.

## AWARD FOR GERTRUD LUCKNER

Dr. Gertrud Luckner (Freiburg/Baden) was awarded the Grand Cross of the Federal Order of Merit. When the Nazis were in power, Dr. Luckner who is now 73, courageously helped persecuted Jews. Eventually, she was caught and put into the Ravensbrueck concentration camp. After the war, Dr. Luckner took a leading part in the work for Jewish-Christian understanding. She was one of the first Germans to be invited to Israel, where her constant help has been repeatedly recognised. Dr. Luckner was also closely associated with the late Dr. Leo Baeck since the times of the persecution. Until her retirement, she worked under the auspices of the Catholic Deutscher Caritas Verband. She has, however, continued her work as co-editor of the "Freiburger Rundbriefe", which carries important topical material related to the religious inter-relation between Christianity and Judaism.

## JACQUES OFFENBACH PRIZE

The Jacques Offenbach Prize, endowed by the City of Cologne and distributed at three-yearly intervals, has been awarded to the author Wolf Biermann in East Berlin. Biermann, who is a member of both the East and West German PEN Clubs, is considered as an artist who works in the spirit of Jacques Offenbach, because by his critical chansons he aims at changing unpleasant features of contemporary society.

## DRAMA ABOUT TUCHOLSKY'S LAST DAYS

The last days of Kurt Tucholsky, who in 1935 put an end to his life in Sweden, are the subject of the latest play by Erwin Sylvanus, "Sanssouci". The first performance took place in Munster/Westphalia. In 1958, the author was awarded the Leo Baeck Prize in recognition of his play "Korzak und seine Kinder".

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# ORGANISATIONAL NEWS

## SELF AID (LONDON)

The latest Report of Self Aid, covering the year ended February 1973, reveals that during the period under review almost £24,000 was distributed in regular allowances and special grants and that the social services costs and overhead expenses amounted to £5,000. Self Aid received an allocation of £22,500 from heirless German Jewish property through the Central British Fund and raised £6,000, mainly as the result of its annual concert.

One of the principal areas in which support is required is support towards the high cost of accommodation. The total number of clients, the report states, has remained unchanged but, due to inflation, their needs increase.

The close co-operation between Self Aid and the AJR, which has existed throughout the years, has been greatly facilitated since Self Aid moved their offices to the premises of URO, a few steps away from Fairfax Mansions.

## CBF GRANTS

The Central British Fund for Jewish Relief and Rehabilitation made recent grants totalling £38,825. Of this £20,000 was allocated for Jews in and coming out of Eastern Europe, including £10,000 towards providing food parcels for 600 bed-ridden people in Romania. An amount of £11,825 was allocated for helping Jews in and from North Africa, including £11,325 towards the Revolving Housing Loan Fund for refugees in France and £500 to cover the cost of shipping to North Africa new clothing for aged people.

The Alliance Israélite Universelle received a grant of £5,000 for their schools in various parts of the world, and £2,000 was allocated to the Lubavitch movement for educational work in Morocco, Tunisia and Melilla.

## IN MEMORY OF PERISHED CHILDREN

### Music Scholarship Fund Inaugurated

In memory of her four children, who were deported from Holland to Auschwitz, the violinist, Mrs. Ilse Joseph (Heswall, Cheshire), established a Scholarship Fund for Music in Israel. The inauguration ceremony took place on April 22 at Yemin Orde Wingate Youth Village near Haifa. The fund was raised by concerts, which Mrs. Joseph gave in this country, the United States and also in Germany, where in introductory talks preceding the recitals she expressed the hope that her work would help to create a new relationship between Jews and Germans after the years of horror. Means for the Scholarship Fund were also raised by the proceeds from Mrs. Joseph's recital of Kol Nidre on gramophone records.

## SELF-HELP IN NEW YORK

The widespread services rendered by Self Help (New York), founded by and for refugees from Central Europe, are reflected in their recently published Annual Report 1973. One of their main achievements is the erection and running of two blocks of modern self-contained apartments in Flushing, providing accommodation for 584 elderly people. The management of the houses also provides facilities, such as Physical Education and Life and Leisure (sponsored by Queens College), and some residents help their less ambulatory senior fellow citizens in the Kew Gardens Nursing Home with feeding, letter writing and, above all, personal companionship.

Special problems, the report reveals, arise in those districts in which many newcomers originally settled and which, in the course of time, have changed their social structures. For the benefit of those, who stayed in these districts, e.g. Washington Heights, community centres and neighbourhood services have been established.

Self Help also carries out Home Aid and Housekeeping programmes the costs for which are reimbursed by those who are able to do so.

## OSE HELPS IMMIGRANTS IN FRANCE

Many Jews in France, who are not eligible for social security because they are new immigrants, would be without much needed medical care but for the support of British OSE, which concentrated much of their strictly limited funds on the OSE Dispensaire in Paris in the year 1972/73, says their Annual Report.

They helped to provide medicines for patients requiring long term treatment for diabetes, heart complaints and serious kidney disorders, and to support psychiatric work and care of the aged and handicapped and the treatment of mentally handicapped children.

Grants totalling some £10,000 also included the provision of eye tests and spectacles for children and old people, cots and baths for babies in Morocco; medical care and appliances for housebound old people and those attending sheltered workshops in Israel; and the maintenance of village clinics and the training of local boys as assistant dressers to care for the Falashas in Ethiopia.

On the death of Lady Henriques in December, 1972, she was succeeded as Chairman of British OSE by Professor J. Yudkin, M.A., M.D., PH.D.

## LUDWIG TIETZ AND HIS TIME

### Publication Planned

The personality of Ludwig Tietz (1897-1933) has left its lasting impact on many who were active in the Jewish youth movement in the twenties and early thirties. At the same time, he played a leading role in several Jewish organisations, especially in the "Reichsausschuss juedischer Jugendverbände", the Central-Verein, and, in 1933, the Zentralausschuss as well as the Reichsvertretung in its initial stage. In the Jewish political sphere, he was one of the protagonists of the participation of non-Zionists in the Jewish Agency for Palestine and initiated the, albeit futile, efforts to get this viewpoint represented on the occasion of the elections to the Board of the Berlin Jewish community ("Positiv-Liberale Partei"). In 1932, he belonged to a small circle of leading young non-Zionists and Zionists to discuss the measures which would become necessary if the Nazis came to power. This group also helped to lay the foundations for constructive common activities, when the emergency arose, and he himself was relentlessly devoted to this work during the last ten months of his life.

A number of friends and followers of Ludwig Tietz have joined hands to prepare a publication which is not only to be a lasting record of his personal life and work but also to mirror the wider issues at stake at that period. As the number of persons, who can speak from first-hand experience, is bound to decrease, the accomplishment of the plan is very urgent. The preparatory editorial work is being carried out by Gustav Horn, Kibbutz Hazorea.

Any readers, who can contribute reminiscences of their personal relationship with Ludwig Tietz or of the youth organisations with which he was associated, especially the Deutsch-Juedische Jugend-Gemeinschaft (DJJG), should get in touch with Werner Rosenstock, c/o AJR, 8 Fairfax Mansions, London NW3 6JY. Published material (articles and periodicals of youth organisations), personal letters and photos would also be welcome.

## LEO BAECK BIOGRAPHY

### Request for Material

Sir.—In connection with a biography of Leo Baeck which I am writing, I would very much like to hear from anyone who knew him. I therefore ask your readers to write me with their impressions and anecdotes. I am also interested in locating any photographs of Leo Baeck, particularly of his younger years, and of the sites with which he was associated.

LEONARD BAKER.

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