

# AJR

# INFORMATION

ISSUED BY THE

**ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN**

H. W. Freyhan

## NEW FACETS OF GERMAN-JEWISH PAST

Year Book of Leo Baeck Institute

The work of the Leo Baeck Institute is concerned with the legacy of German Jewry. Its main activities consist of the initiation and publication of research on the history of the German Jews. The term history is to be taken in its widest sense so that, in analogy to *Wissenschaft des Judentums*, one could speak of *Wissenschaft (von) der deutschen Judenheit*.

Much of this research, and its evaluation, has been entrusted to those who once were members of that community. There are obvious advantages if the interpretation of the facts is undertaken, in the first instance, by people who can draw upon their own experiences of events and of the general background. But, needless to say, this research must be open to any historian: neither his background nor even the period in which he lives can limit his legitimation. There are therefore no grounds for excluding outsiders, whose approach is likely to be more detached and who will often see things from a wider perspective. In fact, both approaches will supplement each other, to the benefit of the whole enterprise.

The mere description of events can only serve as a basis. An important attempt to proceed to a further stage was made at a conference which was held in 1973 at Arden House, a centre run by Columbia University, U.S.A. The aim of this conference was to lay the foundations for a typology of German Jewry. The *Yearbook XIX (1974) of the Leo Baeck Institute* (Secker & Warburg; £6) devotes its first section to this conference and presents excerpts from the papers which were read, and from the discussions.

### Typology of German Jewry

In his Introduction *Exploring a Typology of German Jewry*, Dr. Fritz Bamberger, Vice-President of the L.B.I., New York, surveys the origin and course of the conference. He takes as his starting point the original programme of the L.B.I. (an offspring of the Council of Jews from Germany) which fixed as its aim the guarding of "the legacy of German Jewry". The late Siegfried Moses enlarged on this: "... the era of German Jewry, so irretrievably passed, could only be retraced and preserved for ourselves, our children and the Jewish world at large, if we, the generation that had set out from Germany, would take this cultural task upon ourselves."

From these premises the L.B.I. embarked upon its work, and its publications, not least the 19 volumes of the Year Book which have so far appeared, amount to a most impressive record.

Even so, various problems have arisen. Above all, as Dr. Bamberger points out, the L.B.I. "has not made the specific group characteristics of German Jewry an object of

its investigation. . . . The question of what essentially German Jewry is remains legitimate."

The conference was designed to make a start in this direction. In view of the wide range of the subject some selection was unavoidable, and the papers could only cover a limited choice of typical population sectors. Some papers are based on occupations, e.g. merchants, rabbis and teachers; others investigate the Jewish youth movement; finally there are papers on the life of Jews outside the big towns. Thus we have three categories, which tend to overlap. If large and important sections of German Jewry are left out, this is due to the fragmentary approach to the project. After all, this research has only just reached the opening stage, and the whole project will no doubt be pursued further in the coming years.

In discussing *The Jewish Merchant*, David Landes draws a clear dividing line between conditions before and after emancipation. In pre-emancipation times the choice of jobs was severely limited, as it had been for centuries. The acquisition of civil rights changed all that and made possible the phenomenal rise of Jewish merchants during the nineteenth century. The reactions which this provoked are all too familiar. The author singles out Gustav Freytag and Werner Sombart as representative spokesmen of anti-Jewish opinion. He makes a useful distinction between the "factual" type of the Jewish merchant and the "stereotype"—one could say image—as it existed in the mind of the antisemite.

David Landes' survey is that of an "outsider". It is supplemented by H. G. Reissner who introduces himself as "a descendant of Jewish merchant families from both East and West Germany".

Dr. Alexander Altmann, himself once a rabbi in Berlin, later in Manchester, circumscribes with great clarity the characteristics by which the German rabbi differed from his colleagues elsewhere. University education had become obligatory for the German rabbi long before it did so in other countries. This upbringing was bound to forge strong links with German culture. There was also a marked disinclination to accept political commitment, in contrast to the position in the Anglo-Saxon world.

The pursuit of Jewish scholarship, especially on the lines of *Wissenschaft des Judentums*, was so common among both liberal and orthodox rabbis that Dr. Altmann defines the type of the German rabbi as the "scholar rabbi". The peculiar status of the German-Jewish congregation as an official body whose taxation was enforced by the Government promoted the *Einheitsgemeinde* with its relative tolerance of liberal and orthodox beliefs. Only the extremists on both sides broke away from it

and founded their own congregations notably in Berlin and Frankfurt. Special legislation had to be passed to make this possible.

Another former German rabbi, Alfred Jospe, comments on the gradual change which emerged during the present century, particularly in the direction of extended *Seelsorge* and a growing concern with the needs of Jewish youth and of the lower strata of Jewish society.

In the discussion the late Rabbi Max Nussbaum dealt with the impact of Nazi rule on the functions of the rabbi.

He also outlined the training and the position, often rather subordinate, of the Jewish teacher. Here again, 1933 brought great changes, which are surveyed by Jochanan Ginat (Hans Gaertner).

### The Jewish Youth Movement

These changes are closely linked with the growth of the Jewish youth movement whose origins date back to the pre-1914 period and which was the first of its kind. Both Zionism and the exclusion of Jews from many of the German *Buende* led to the foundation of Jewish youth organisations whose character was, nevertheless, strongly influenced by the German *Jugendbewegung*.

Chanoch Rinott traces the development of the movement, with emphasis on the various Zionist *Buende* whose position became paramount after 1933. Basically the movement was motivated by a search for Jewish identity, coupled with a critical attitude towards the paternal generation's bourgeois outlook and way of life.

This antagonism against the older generation did not preclude the choice of adult leaders. On the Zionist side there was, among others, the towering personality of Martin Buber. One of the non-Zionist *Buende*, the *Deutsch-Juedische Jugendgemeinschaft*, on which Werner Rosenstock reports from personal experience, found its shape under the guidance of Ludwig Tietz who was born in 1897. Ideologically, these non-Zionist organisations, of which the D.J.J.G. was but one, strove after the German-Jewish symbiosis, an aim which they shared with their elders who had joined the *Centralverein* (C.V.). They were destined to fight a losing battle, being contradicted by events whose catastrophic force they could not be expected to foresee. They did pursue their ideal with the utmost sincerity, and they were by no means mere assimilationists: their study of Judaism became for them a source of strength when the ordeal began.

Dr. Rosenstock mentions also the extremist splinter groups: on the one hand those who continued to emphasise their German-ness till they were prohibited, on the other the converts to Communism, who kept in touch with the German underground and became martyrs, such as the group led by Herbert Baum (after whom the street which leads to the Jewish cemetery in East Berlin has been named).

All these various ideological trends are clearly defined, and the author does not shrink

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## NEW FACETS OF GERMAN-JEWISH PAST

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from the "vexing question whether or not the German youth movement, which also shaped the life of most Jewish *Buende*, helped to lay the ground for the ideology of National Socialism." When he states elsewhere: "Discipline, authority of the leader and unreserved loyalty to the *Bund* were manifest" one feels bound to ask: how much scope was given to the development of critical judgement which is, after all, a fundamental factor in a democratic society?

This should not be misunderstood. It would be wrong to think of a common denominator between German Jews and Nazis—it is rather a case of certain irrational trends in the German mentality which did not leave the Jews untouched, while they also made a decisive impact on German youth and were then misused by the Nazi leaders.

Werner J. Cahnmann's paper on *The Village Jew* presents what he calls "participant observation". The focus is on South and West German Jewry. But within this self-imposed choice the study does not limit itself to the recent past but probes deeply into earlier periods. It offers a generous supply of factual material, without losing sight of the main purpose, the establishment of a typology.

The traditional Preface by the Year Book's editor, Robert Weltsch, takes this time the form of an obituary for the L.B.I.'s late President, Siegfried Moses, whose death had occurred just before the publication of the previous volume. (*Siegfried Moses: End of an Epoch.*)

In an unobtrusive yet highly constructive way Robert Weltsch links his profile of S. Moses' personality with the volume's central theme, German-Jewish typology. He finds in S. Moses the "post-assimilation" Jew and the Zionist who comes from a background of complete assimilation and whose conversion to Zionism has its roots neither in religious conviction nor in the Jewish community life of the East. Instead, the incentive is in "the discovery of the awkward social position of the Jew and its implications." Although this discovery could also have been made by a non-Jew, it generated in Siegfried Moses — and others—"complete identification with the Jewish people" so that Jewishness became "the very centre of his life."

Roughly one half of the book is filled by the section on typology. As it happens some of the remaining essays, although not connected with the conference, also contribute to the subject, e.g., the late Giora Lotan's observations on *The Functionary in Jewish Communal Life*.

The wide range which the diverse essays cover makes it as good as certain that every former German Jew will find something that is of special interest to him. This would apply, for instance, to Ruth Pierson's *Embattled*

*Veterans — the Reichsbund juedischer Frontsoldaten*, to Hans Ebert's *The Expulsion of the Jews from the Berlin-Charlottenburg Technische Hochschule*, and to Erich Ahrens' *Reminiscences of the Men of the Frankfurt Lehrhaus*. Frida Sichel traces *The Rise and Fall of the Kasseler Tageblatt*, for which she had once worked, and William Stern has written a thorough study of *Jewish Surnames*.

I was particularly interested in Ephraim Urbach's tribute to the late E. D. Goldschmidt whom I had the privilege to know. A classical and Hebrew scholar of high repute he served as a librarian, first at the Berlin *Preussische Staatsbibliothek* and later in Jerusalem. His many publications include the well-known Schocken edition of the Passover Haggadah with his annotations. He was a fascinating personality: a strictly orthodox Jew, he possessed also a profound knowledge of church liturgy and church music. His musical gifts and his Hebrew learning combined to make him an unforgettable reader in synagogue services.

Alfred Werner gives a very readable account of the strange life and the art of *Lesser Ury*, whose works have met with renewed interest, especially in Israel and Germany. The author's evaluation of Ury's art is sympathetic though not uncritical.

### Horkheimer and the Frankfurt Institute

One of the most outstanding contributions is Eva Reichmann's profile of *Max Horkheimer the Jew—Critical Theory and Beyond*. With exemplary lucidity she follows the development of this influential thinker through the three phases of his career: as Director of the Frankfurt Institute of Social Research till 1933; as an exile in New York where he continued his work, and finally after his post-war return to Frankfurt.

A traumatic experience of social injustice within the family firm became the initial stimulus for Horkheimer's socialism which was modified by the influence of German philosophy and the early recognition of the evils of Stalinist totalitarian rule. He and his circle arrived at their own system of thought which was to make a profound impact on the New Left of the post-war period. Later there came a parting of the ways.

At a certain juncture Horkheimer had taken an impassioned stand against the liberalism of the Weimar Republic — and its Jewish adherents — in which he saw an involuntary forerunner of fascism.

Initially the Frankfurt Institute had also envisaged a detailed study of antisemitism. This plan was shelved, however, and it was left to the commission of American Jewish organisations to cause a revival of the project.

The result was the series of *Studies in Prejudice*, published at the end of the 1940s.

Eva Reichmann sees in these *Studies* "the Copernican turning point in the theory of anti-semitism." Up to then the focus had been on objective factors, such as "Jewish living conditions, qualities and behaviour." Now, with the aid of psycho-analytical methods, research concentrated on the working of the mind of the antisemite, his "neurotic and outright pathological urges" — a change which was undoubtedly the consequence of the experiences of the Nazi era.

It seems obvious that this new approach cannot be applied to the exclusion of the more traditional method. There is, in any case, a bewildering multitude of theories in dealing with this problem.

Horkheimer's abhorrence of totalitarianism and "the modifying influence of the American climate of opinion" gradually induced in him a growing emphasis on tolerance and an appreciation of Western democracy as the lesser evil. Subsequently this went hand in hand with a return to Jewish conceptions and to a search for religious answers to the world's problems. Without accepting any dogma he published an interview under the significant heading *Die Sehnsucht nach dem ganz Anderen*. This final turn in his outlook enabled him to join the Jewish Congregation and the B'nai B'rith and even to say Kaddish at his parents' graves. His Gentile wife became a convert to Judaism. The fundamental motive which dominated the thought of this ever-striving man was the ideal of "dignified human existence", free from the manipulations of totalitarian régimes.

The discussion on antisemitism is resumed in the Year Book's last essay, Ismar Schorsch's *German Antisemitism in the Light of Post-War Historiography*. This is a survey and evaluation of the immense relevant literature which has been published since the Holocaust. Naturally the subject is what the author aptly describes as the "existential concern" of Jewish historians, but the list also includes non-Jewish writers.

Ismar Schorsch tries to bring some order into the multiplicity of theories. His basic distinction is between those who see the roots in Christianity and its image of the Jew and those who stress the anti-Christian ideology of racial antisemitism which, contrary to the Church's teachings, considers the Jews as irredeemable and therefore fit for extinction. In spite of the medieval and Tsarist pogroms, a policy of total extermination was alien to the religious anti-Judaism which saw the solution of the Jewish problem in conversion.

The opponents of the "religious" theory emphasise the secular nature of modern antisemitism and seek to explain it in political and sociological terms. This is, of course, familiar ground, but its exploration by some writers seems sophisticated and, in some cases, debatable, e.g., the assumption of an "alliance struck by Jews with the ruling authorities of the nation-state".

There is ample justification for concentrating on German antisemitism, but the picture is bound to be incomplete if other countries—the France of the Dreyfus trial, let alone Tsarist (and not only Tsarist!) Russia—are left out of the discussion. Above all: if one accepts Eva Reichmann's demand to probe into the mind of the antisemite and his pathological urges one has to arrive at a further conclusion: that research on antisemitism cannot be isolated from the general investigation of that racialism and group antagonism which occurs all over the globe. This kind of investigation is now carried out on a large scale, and it seems imperative to link the study of antisemitism with present-day research on the wider problem.

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# HOME NEWS

# ANGLO-JUDAICA

## CHANGES IN AJR ORGANISATION

### New Appointments—Closer Links with Self Aid

This is to announce changes in the administration of the AJR designed to enable the Association to continue playing its important part in the affairs of our community. As a result, the following new appointments of senior administrative officers have been effected from January 1, 1976:

**Dr. W. Rosenstock** has been appointed Director of the AJR and relinquishes the position of General Secretary. As Director he will concentrate on the cultural and political side of the AJR's activities and continue to edit and publish "AJR Information".

**Mrs. Shirley Taussig** has been appointed General Secretary of the AJR and will be responsible for all administrative and welfare matters. She is an experienced administrator and social worker who has held a number of senior positions in this field. For a time after the last war, she was seconded to UNRRA for relief work in Germany and, in this capacity, was particularly concerned with the care of victims of Nazi persecution released from the concentration and forced labour camps. She has been Secretary of Self Aid for the past eleven years and will continue in this appointment.

**Dr. E. A. Lomnitz** will retire from the post of Deputy General Secretary but continue to serve the AJR in a consultative capacity, and the AJR Charitable Trust as its Secretary.

As part of the new arrangements Self Aid, while retaining its separate identity, will share offices with the AJR and continue its activities from Fairfax Mansions. The move is expected to be completed by March 31, 1976. At the same time, **Mr. S. D. Cramer** has retired from the chairmanship of Self Aid, which he has held for many years, and is succeeded in this office by **Mr. C. F. Flesch**, who is also a member of the AJR Executive.

The Executive Committee is confident that these arrangements will not only achieve the objectives outlined above but also secure economies and contribute to the efficiency in the operations of both the AJR and Self Aid.

## ARAB BOYCOTT OF JEWISH BANKS

At a press luncheon arranged by the newly established Anti-Arab Boycott Co-ordination Committee, **Mr. Terence Prittie**, of "Britain and Israel", said that there had been a continuous loss of financial business to Britain because of the Arab boycott of banking houses which are entirely or partly owned by Jews. As banks did not like to get involved in controversies, these things went widely unpublicised. Kuwait, and not Saudi Arabia, was the main culprit. The Committee's aim was to try and persuade the British Government to abandon its present position which is to deplore the boycott in general terms and to leave it to the commercial judgement of individual companies how they dealt with Arab pressure. As a result of the Committee's approaches to trade associations, the Electrical and Allied Manufacturing Association, the British Plastics Federation and the General Council of British Shipping had taken a lead in rejecting Arab attempts at interfering with normal trade between nations.

## DUKE OF DEVONSHIRE GREETSS SOVIET JEWS

The Duke of Devonshire and the Assistant Bishop of Manchester attended a meeting in honour of **Mr. Lassar Kaminski** and his wife **Sima**, recently released from Soviet Labour Camps as a result of the "Manchester 35" group's campaign. In a short speech, the Duke said: "The plight of Soviet Jewry is a stain of lasting shame on mankind".

## NEW YEAR HONOURS

In this year's New Year Honours, Viennaborn **Sir Frank Schon**, 63, chairman of the National Development Corporation, was created a Life Peer. Among the recipients of the CBE were Professor **E. S. Anderson**, director of the enteric reference laboratory, Public Health Laboratory Service, Mrs. **G. F. Dimson**, member of the Greater London Council, and Professor **Henry Solomon**, of Manchester University. **Harry H. Corbett**, the actor, **Jacqueline du Pré**, the violoncellist wife of **Daniel Barenboim**, **Nathan Goldenberg**, scientific adviser to Marks & Spencer, received an OBE.

## "THANK-YOU BRITAIN" FUND LECTURES

Last term, it was arranged that, instead of one lecture, each year three lectures should be given by a single lecturer during the course of one week and that these lectures should later be published as books. As already reported in our January issue, the publication of the first book under this re-arrangement, "The Office of Prime Minister" by **Lord Blake** was marked by a gathering at the British Academy in the presence of the present Prime Minister, **The Rt. Hon. Harold Wilson**.

This year's series of lectures will be given on Monday, Tuesday and Thursday, 23, 24 and 26 February, at 5 p.m. by **Mr Stuart Hampshire**, Warden of Wadham College, Oxford, on "Two Theories of Morality" at the British Academy, Burlington House, Piccadilly, London W1V 0NS. **Mr Hampshire** was previously Professor of Philosophy in the University of London and later at Princeton University.

All interested readers are invited. Admission tickets should be applied for at the British Academy.

## NATIONAL FRONT AND ANTI-ZIONISM

**Mr. Herbert Andrew**, a prominent member of the National Front stated at a meeting in Manchester that the National Front regarded Zionists as people who put their religion before their country. This is in direct contrast to earlier statements by Front representatives that Israel should be protected. **Mr. Andrew** admitted that there was an antisemitic group within the Front.

## MOUNTAINEER HONOURED

**Mr. Walter Kirstein** has been elected president of the Alpine Ski Club, the most representative organisation of its kind. At the age of 79, **Mr. Kirstein** is still a very active skier and mountaineer.

With acknowledgement to the news service of the Jewish Chronicle.

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## Prime Minister at Jews' College

The Prime Minister, **Mr. Harold Wilson**, spent nearly three hours at Jews' College as the guest of the students' union society. After dining with students, staff and alumni, he answered questions on a wide range of topics. The secretary of the union presented him with a copy of the late Chief Rabbi **Hertz's** "Affirmation of Judaism".

## Plea for Jewish Hospital

**Mr. Ian Mikardo**, MP, has received a petition containing over 6,000 signatures urging the retention of the London Jewish Hospital in Whitechapel. The local health authorities want to close the hospital in the hope of saving £750,000.

## A Meeting of Heroes

A visitor from Israel, **Mao Zia** who lost both legs and an arm during an incident over the Golan Heights in May 1975 saw one of his great ambitions fulfilled when he met Group Captain **Douglas Bader**, CBE, DSO, at a London hotel. Within minutes they were talking like comrades of old.

## Council of Christians and Jews and Refugees

At a meeting of the North London Council of Christians and Jews, the **Rev. W. Simpson** who had been the Council's first secretary, described how his interests in problems of group relations had been roused when he came into contact with Jewish refugees from Germany.

## Britain's first woman Rabbi

**Mrs. Jacqueline Tabbik**, the only woman rabbi in Europe, spoke at a meeting organised by the Bournemouth B'nai B'rith Lodge. She was ordained by the Reform movement in International Women's Year and works at the West London Synagogue. She explained that her work was mainly confined to teaching, but that she had also officiated at weddings, tombstone consecrations and other functions.

## No School Extension in Edgware

The Ministry of the Environment refused a request for the removal of the **Rosh Pinah Jewish Primary School** from Mowbray Road, Edgware, to Edgwarebury Lane because it would have meant building on Green Belt land. The move would have enabled the school to double its capacity to 480 pupils. At the moment it has received 80 applications for 35 first-year places.

## Jewish Studies at University College

According to its annual report, the department of Hebrew and Jewish studies at University College, London, has widened its scope to offer unit courses to students from different departments of the university. The special class on emancipation of the Jews in Europe, 1789-1917, has attracted a record number of 14 students. The department now has 15 full-time students and 14 full-time post-graduate students, apart from those taking individual unit courses. The number attending various lectures or courses is well over 40. Special fortnightly seminars on modern Jewish history attract a large number of people.

## New Passover Play

The composer, playwright and music critic, **Peter Ury**, recently completed a play called "The Kiss of Judas" in which he postulates the theory that Judas did not betray Jesus and that the theology of the scapegoat came much later. He now intends to put the play into music. The author and poet **Robert Graves**, 80, who recently attended a party in **Mr. Ury's** Hampstead house, expressed his full approval of the theory propounded.

# NEWS FROM ABROAD

## UNITED STATES

### Golda Meir's picture in National Gallery

A portrait of Mrs. Golda Meir, painted by Raphael Soyer was hung in the Washington National Portrait Gallery. Only two other foreign personalities have been similarly honoured: Sir Winston Churchill who had an American mother and Lafayette, a French marquis who fought as a major-general in the American War of Independence 200 years ago. Mrs Meir of course was brought up in the U.S.A.

### American Federation honours Nahum Goldmann

The American Federation of Jews from Central Europe, which is the US constituent organisation of the Council of Jews from Germany, honoured Dr. Nahum Goldmann by bestowing on him its newly created Jewish Public Service Medal. At the function, the achievements of Dr. Goldmann as Steward of the Community and Advocate of Wiedergutmachung were described by Professor Herbert A. Strauss and Mr. Saul Kagan respectively, and the Medal was presented by Dr. Curt C. Silberman, President of the Federation. After the Laudatio, Dr. Nahum Goldmann delivered an address on "Israel and Diaspora—Insight and Outlook".

## SOUTH AFRICA

### Nazi activities

After a lecture tour by Dr. Manfred Roeder, the leader of the extreme Right-wing *Deutsche Buergerinitiative* organisation, a number of neo-Nazi cells have been formed in the country especially in Pretoria and the former German colony of South-West Africa. They are antisemitic, anti-Black and anti-liberal. The organisation has opened a banking account. Mail for Dr. Roeder is forwarded through a Johannesburg book-club which provides neo-Nazi literature.

## FRANCE

### Unesco under attack

Under its Senegalese director-general, Mr. M'bow, the United Nations Educational, Scientific and Cultural Organisation (Unesco) has taken a number of anti-Israel actions during the past 13 months. Mr. Joel Blocker, Unesco information director has now resigned because of this and because an Arab-initiated resolution which defined Zionism as a form of racism and racial discrimination, was adopted by 36 to 22 votes with seven abstentions. The representatives of Britain, the U.S., Israel, Canada, Australia and the Common Market countries walked out before the vote was taken. In 1974, resolutions were adopted which condemned Israel for her archaeological excavations and instructed the organisation to supervise educational and cultural organisations in the occupied territories. Mr. Blocker declared that he could no longer discharge his functions in the interests of the organisation, because the international system to which it belonged, was changing fundamentally. He worked for the American magazine *Newsweek* and for the Columbia Broadcasting System in America, before joining Unesco, and will probably return to journalism.

### New Refugee Organisation

A World Organisation of Jewish Refugees from Arab Countries was set up in Paris. It represents some 800,000 Jews who left their countries in Africa and the Middle East because of persecution and settled in Israel and other countries.

## ITALY

### Jesuits and Zionism

In an article in the Italian Jesuit fortnightly, the *Civita Cattolica*, Father Bartolomeo Sorge, the paper's Middle East expert, wrote that the UN resolution "hurled the accusation of racism against a movement formed mostly by survivors of the terrible racial persecution of the Nazi period" and that there was now "a strong fear that since the great majority of Jews support the Zionist movement, the odium accompanying the description 'racist' may fall indiscriminately on all descendants of the Jewish people". Christians were firmly opposed to this and there could never be any indulgence among Christians for "a rekindling in any form of prejudices or hostile feelings against the Jewish people. However, the spontaneous question arose whether Zionism's translation into political terms of the religious link of every Jew with the Holy Land was a legitimate and cogent one".

## HOLLAND

### Rabbi joins Israeli Army

The Ashkenazi Rabbi Menachem Fink took three months leave of absence from his community at The Hague in order to carry out his reserve service with the Israeli Army. An Israeli citizen, he took up his post at The Hague five years ago.

## THE GERMAN SCENE

### SENTENCE FOR DACHAU DOCTOR

Dr. Heinrich Schütz, 69, a respected consultant in Essen, was sentenced to 10 years' imprisonment for having conducted painful and usually fatal experiments on inmates of Dachau concentration camp. He was one of the SS doctors in the camp and said in his defence that he had only acted as a scientific adviser. The judges stressed that he had grossly violated his medical duties and shown no compassion for the terrible physical and mental tortures inflicted on his victims who had been reduced to the status of guinea pigs. Dr. Schütz appealed against the sentence and is still free on £45,000 bail.

### GERMAN PROTESTS AGAINST UN RESOLUTION

The Jewish community in Berlin has received expressions of sympathy from all over Western Germany, protesting strongly against the recent UN resolution. The Berlin Chamber of Deputies, the Institute for Church and Jewish Affairs of the Ecclesiastical Academy in Berlin, the German Humanist League and the Association of Nazi victims joined in the memorandum of protest accepted during a mass meeting in Berlin. The German Trades Unions also issued a declaration condemning unreservedly a resolution which greatly endangered the peaceful solution of the Middle East conflict.

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## FUERTH HONOURS KISSINGER

The Golden Citizens Medal, awarded to Secretary of State, Henry Kissinger, by his city of birth, Fuerth, was recently handed over to him by the Fuerth Lord Mayor, Kurt Scherzer. In his expression of thanks the Secretary of State said in English and German: "I accept your distinction and shall treasure it. I am honoured and moved and grateful". Also present at the ceremony were Dr. Kissinger's wife, Nancy, his father, Mr. Louis Kissinger, 89, his mother, Paula, and his elder brother, Walter. Federal Foreign Minister Hans-Dietrich Genscher, stated in his address on the occasion: "Together with his parents, Henry Kissinger had to leave Germany at a time, when the ideals of freedom and democracy, which brought the United States into being, were betrayed in our country. This experience has taught us that one loses one's own freedom if one deprives one's fellow man of this freedom".

The Secretary of State visited the grave of his maternal grandfather, Falk Stern, in Fuerth's Jewish cemetery.

## CHILDREN'S ACT OF ATONEMENT

Thirty-four pupils of a primary school in Durbach near Offenburg, Baden, devoted 100 hours to the restoration of the old Jewish cemetery. The oldest tombstone in the cemetery was erected in 1869.

## CONSECRATION OF MEMORIAL IN BECKUM

We are informed by Mr. E. Falk of Woodford Green, Essex, that on the 9th November a memorial to the former Jewish citizens of Beckum, Westfalia, was consecrated in the presence of the town mayor, the representatives of the Catholic and Protestant churches, of the Jewish congregation of Munster, and of large numbers of local inhabitants. The memorial stone is dedicated to the memory of the Jewish citizens of Beckum who became victims to Nazi persecution.

## AUSTRIA

### Jewish Documentation Centre to close

Mr. Simon Wiesenthal has decided to close the Jewish Documentation Centre in Vienna which he has been running for the past few years and to replace it with a research centre for historical studies of the Nazi period. He explained that his wife could no longer stand the tension of his campaign to uproot fugitive Nazi criminals, and that many of these men as well as their victims were now dead. In his view the courts which were apparently unwilling to sentence war criminals, no longer did any useful work. It would be a more honourable course now to proclaim a general amnesty.

## RE-NAMED FRANKFURT STREETS

### Jewish Personalities Remembered

The recent list of re-named streets in several Frankfurt districts includes an Eduard Bernstein-Weg, a Tucholsky-Strasse and a Toni Sender-Strasse. Whilst the commemoration of a veteran Socialist politician like Eduard Bernstein is certainly in keeping with the general trend of paying honour to representative personalities of the past, it appears doubtful whether the inclusion of Tucholsky, whose writings were controversial even among adherents of the Weimar Republic, and of Toni Sender, who was a USPD member of the Reichstag, would have been conceivable if the continuity of the Weimar Republic had not been interrupted by the Nazi horror regime. The experience during the years 1933-1945 may have resulted in a recognition of the humanitarian foundations of the Weimar Republic covering all shades of its political and intellectual life.

J. J. Maitlis

## HASIDISM IN A NON-CONFORMIST GARB

Hasidism, as we know it, came as an outburst of the accumulated national and socio-religious energies inside East-European Jewry in the eighteenth century. As a revivalist movement it brought in its train a message of new hope and self-assertion, ecstatic joy coupled with a feeling of God-intoxication to the ordinary Jew, the untutored and destitute, as well as to the learned and well-off. In emphasising the doctrine of communion with God, religious enthusiasm, compassion and joyful deeds, Hasidism instilled into the broad masses of Jews an incredible intensity of creative feeling, of deep emotions, a purity of the heart and trust in God. But the very movement, which came as an opposition to an over-cultivated Rabbinism with its strictures of the law, in the course of a couple of generations became itself institutionalised, externalised, and was very near to lose its lofty originality, the depth of its thoughts and identity.

### Profile of the Kotzker Rabbi

However, there were eminent leaders in Hasidism who saw the danger of approaching degeneration and challenged the movement. One of them was R. Mendel the rabbi of Kotzk, a man of powerful intellect and original thinking. Like the prophets of old, he became the great protester and challenger of a saturated religious behaviour within the Hasidic movement. If a light glowed once in Mezbesch, the seat of the founder of Hasidism, R. Israel Baal Shem Tov, now a fire raged in the townlet of Kotzk, the seat of R. Mendel, the Kotzker. This extraordinary man, a deviationist, is the subject of a new and thoughtful study by the late Prof. A. J. Heschel "A Passion for Truth" (Secker and Warburg, £4). If, says Heschel, Hasidism was a great drama enacted on the stage of East-European Jewish life, Kotzk played a crucial part in it. The Kotzker brought about a revolution in the approach and thinking of Hasidism in his time. If classical Hasidism emphasised love, joyfulness and emotionalism, R. Mendel demanded constant tension and unmitigated militancy. Indeed, he was a lonely man of deep, original thinking who lived in dissent and continuously questioned accepted habits of thought. He was the embodiment of protest against trivialisation and externalisation of religious life.

With a burning passion for truth, R. Mendel rejected any half-truth, compromise and conformity, mediocrity and complacency. He was outspoken in his views and became an embarrassment to all who were devout and smug. He felt, as Heschel puts it, disgust with those to whom religion was a career. R. Mendel's challenge was that of a non-conformist who lived in relentless search for a living truth through self-inquiry and, as Heschel says, "anticipated some of the agitation of contemporary man".

In his burning passion for truth ("Emet") R. Mendel saw the disease of man in falsehood, in self-pity and self-delusion. The heart of man is blocked and ossified. It is natural that his distrust of the world was great. He saw the world dominated by powers of falsehood and deception and demanded that at least religious existence should not give in or compromise. Religion was to him, according to Heschel, not a mere convenience, a pattern and routine, but a test and trial to man. Aiming high, R. Mendel did not go out to reach all

the Jews, but only the select, the few, the spiritual élite.

Kotzk with its rebel in a Hasidic kaftan captured the imagination of the best and exalted in the Hasidic world of that time, not by reputed wonderous deeds and beliefs in miracles, but by its extraordinary fire, tension and uncompromising fight for the truth. Scholarly young men left their homes, wives and children and flocked to the townlet of Kotzk in Poland in search of an eternal truth. It was a Hasidic Bohème who sought not material but spiritual values, living at the same time in a sort of a commune, working and studying. Jewishness, Kotzk taught, is not fulfilled by following the crowd, and R. Mendel was, as he once said, *not the shepherd to provide green pastures for the herd. Everyone has his own goal and has to make a superhuman effort to achieve it. Truth is to be achieved by freedom of action by not giving in to any pressure from outside, by not conforming in order to please oneself or any one else.*

### Affinity with Kierkegaard Doctrine

It was a religious radicalisation in which Heschel sees a great affinity with the doctrine of the great Danish thinker, Kierkegaard. Both of them, R. Mendel and Kierkegaard, independently took up a position of either/or. To the Kotzker it meant either full religious dedication or satisfying the needs of daily life. Like Kierkegaard (of whom he never heard), he saw the gulf between service to God and involvement in the world and its daily affairs, between piety and expediency, sanctity and self-interest. Judaism, remarks Heschel, demands everything of man, the whole man. But what the Kotzker saw around him "was fractional piety, bits and pieces of ritual floating in the vortex of disordered lives". R. Mendel saw the shallowness of the prevailing religious mood, fought against it, and remained all his days at war with himself and society. He did not yield. He lived in a state of permanent agitation and ferment and could not bear complacency and indifference, which led to decay.

Kotzk was out to intellectualise the mind and deepen the outlook. Reflection has to take preference over emotion, analysis over imagination.

And so the sage of Kotzk remained a lonely man, full of dissent and anguish, perplexing and obtrusive—a Faustian nature. Like Sören Kierkegaard, R. Mendel suffered from bouts of melancholia. The desire to be alone grew with the years, and in the last twenty years of his life (he died 1859), resulted in a complete separation from the outside world. Always in quest of the highest spiritual values and in a mood of painful inquisition, he locked himself up in his small room next to the house of learning, where his devoted and faithful followers were sitting and studying. On rare occasions he would come out from his seclusion appearing in a mood of great agitation before his pupils, a brilliant improviser of sayings and utterances, and disappearing again. The story goes that on one such dramatic occasion R. Mendel stormed into the Beth Hamidrash with a wild gaze in his eyes shouting with a harsh voice: "Where is God, where is God?" Overwhelmed by the sudden appearance of their rabbi, the Hasidim turned round and answered their master with shy respect: "Holy rabbi, is it not written 'Full of his glory is the world'?" "No," he exclaimed with severity: "God dwells in whatever place He is allowed to enter". The man who hated half-truth, accepted modes of thinking and shallow formulas, was out to jolt minds, shake and dismay man.

By his comprehensive study, Prof. Heschel, an eminent scholar and religious thinker, and himself a descendant of a line of great hasidic rabbis, became one of the few to undertake the portraying of that extraordinary figure of R. Mendel, the hasidic radical and challenger, who relentlessly fought a battle against conformity and deception. Heschel's task to explain and interpret the wise and brilliant utterances of the master was not an easy one. One had to have the same glowing belief and candour which the author associated with the teaching of Kotzk. At the hand of Heschel the brand of "Hasidut Kotzk" was regenerated and became renescent.

Whilst R. Mendel was all his life entangled in deep thinking, in study and in quest of the highest ethical principles, he left no writings, books or treatises, representing a unified system of his meditations. The scholar Heschel had, as many before him, to rely in the main on material which had been handed down by R. Mendel's followers orally or in their later writings. Modern thinking and terminology had to assist Heschel in formulating his genetic approach to the doctrine of Kotzk and its Jewish theology. Perhaps one should mention that the author's concept of affinity between the rabbi in the hasidic kaftan and the Danish thinker Sören Kierkegaard goes a little too far. However, his thoughtful and well-written study is an important contribution to the history of Hasidism, starting with the founder, R. Israel Bal Shem Tov, followed by the radical schools of the "Holy Jew", R. Jacob Itzhak and R. Simcha Bunem of Pshyshe, down to the great non-conformist and original thinker, R. Mendel of Kotzk, who considered himself to be the "Sabbat", the seventh in the line of the great, exalted hasidic leaders.

In conclusion I would like to say that Heschel's posthumous work, with its religious-philosophical discussions, quotations and analyses, will be read with great benefit by many who are interested in Hasidism, its way of thinking and development, and that R. Mendel Kotzker's clarion call for spiritual regeneration could serve as a guide to many perplexed young Jews of our present generation.

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## IN MEMORY OF RABBI SALZBERGER

### A GUIDE TO SEARCHING MINDS

"My days are past, my purposes are broken off, even the thoughts of my heart". These words are among the lamentations of the man Job "perfect and upright, one that feared God, and eschewed evil".

The man Job was very near to the heart of Rabbi Dr Georg Salzberger whose passing we so deeply mourn. Even until his very last days he pondered over the venture to present the members of our circle of friends with yet another of his spirited courses of Bible lectures. And it was the man Job who figured prominently among his possible choices of the topic. A venture it would have certainly been to resume his fortnightly lectures. He was, after all, nearing the completion of his 93rd year; his physical health was failing, and the effort must have appeared to him no less daunting for having retained all its challenging fascination.

When six days before his death I was privileged to talk with him and his wife about his plans, delighted at what I took to be a token of his indomitable self-reliance, I was not aware of the deep relevance of his suggestion. He had, in fact, not yet definitely decided whether to portray "the man Job" in a new series of lectures or "the man Georg Salzberger". The unfolding of his own rabbinical activities had long been the object of his serious scrutiny and he felt tempted to put it on record before the audience of his devoted friends. Did he then feel a special relationship between the two? "Perfect and upright, fearing God and eschewing evil", they were both. However, our beloved Dr Salzberger was no Job. "Acquainted with grief" he certainly was, belonging to our stricken generation of persecution and emigration, and the loss of his eldest daughter had inflicted a never-healing wound. But the outrageous tribulations with which God had permitted Satan to tempt his servant Job were, happily, spared to him. Never would words of total despair as quoted above have entered his mind.

And yet: those momentous dialogues between the sorely tried man Job and his "comforters" must have rung a sounding echo in his mind. "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (V/17); "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season. . . . hear it, and know thou it for thy good" (V/26, 27). "If I wait, the grave is mine house. I have made my bed in the darkness" (XVII/13). It cannot have been a mere coincidence that Dr. Salzberger hesitated in the choice of his future subject.

Wherever the choice would have fallen, we, his faithful listeners, would have been given another unforgettable experience. He lived within the Bible as the Bible lived within him. He combined scholarship, faith and that deep humanity which brought the biblical figures to life before our eyes. His subtle tolerance enhanced the power of his educational guidance. He did not shun the results of critical interpretation; he even braved the challenge of expounding the Christian Gospels, albeit in a truly Jewish spirit, before that Jewish audience. His mastery of the German language made his prose rise into poetic dimensions without losing anything of its exactness and perspicuity. Being exiled from the realm of his beloved German language was indeed one of the most serious afflictions connected with the general Jewish tragedy of our era. Yet he kept faith with it; he did not allow it to deteriorate. Even

though being torn from its roots, he upheld its vigour and its beauty.

Georg Salzberger was a loyal man. It was not only the German language which he did not allow himself to lose or to disgrace. He also maintained a very personal, specific loyalty to his German homeland. In this loyalty he may sometimes have been misunderstood; but he had the courage to withstand misunderstandings. When listening to his word-paintings of the biblical prophets in whom he revered his abiding patrons, of their struggles with common depravity and abomination, their despondency and yet their final deliverance from despair, I always sensed an element of self-vindication. Surely he would have been far from equating the other-worldly calling to reveal the will of God with his own worldly effort to help rehabilitate a people lost in moral evil; but the effort to contend with a collective breakdown and to rescue from it what had escaped defilement was obviously a task Dr. Salzberger found worth undertaking. It was the Germany of Goethe and other towering geniuses inseparable from the land of his birth as he had known and loved it that held his lasting allegiance. While never belittling the Nazi catastrophe as a mere transient aberration, but being thoroughly aware of its deep national significance, he still remained capable to visualize behind the powers of darkness the light that had once been and that he ardently hoped would rise again out of the shadows of destruction.

While most of his contemporaries neither found the will nor the way to serve the great work of reconciliation, Dr. Salzberger made it the supreme duty of what might have been the years of a well-deserved leisure. Indefatigably he made his way across the Channel, teaching, lecturing, educating. The reward he received brightened his old age with the happiness of blissful fulfilment. Georg Salzberger was no Job, deeply though he was made to feel both the torment and the elation of overcoming hardship. And even if he had ever been failing in strength, his admirable wife would have come to his aid. With her he shared nearly sixty years of blessed unity. Her loving care, her stimulating vitality, her keen intelligence, independent in nature and yet wholeheartedly devoted to serve her husband's vocation, are inseparably interwoven with Dr. Salzberger's life and achievements.

"A joyful and pleasant thing it is to be thankful. The Lord healeth the broken in heart and bindeth up their wounds" (Ps.147). May these words of thanksgiving and hope be our inspiration in the sorrow of having lost a man we loved.

EVA G. REICHMANN

### MEMORIES FROM FRANKFURT

On the occasion of Dr. Salzberger's seventieth birthday, I wrote: "Whether he sat in my father's studio in learned and earnest conversation or stood in the pulpit preaching or reading prayers, or even visited my little sister in her bedroom for a good night wish or a story—the human impact always remains the same: warmth, friendliness, quiet and a deep-seated goodness radiated from his eyes". My father said of him before his emigration to Britain: "What he did as rabbi, teacher, leader and counsel of his congregation will remain forever inscribed in the history of the old Frankfurt community and will join his name to the glittering sequence of blessed and inspired men who were leaders of this community."

In the first place, Salzberger was a divinely inspired orator. His sermons were works of art based on his vast Jewish knowledge and on his immersion in the general culture of our times. His language had poetical élan and it was an aesthetic experience to listen to his sermons. As a teacher his gifts were inexhaustible: whether addressed to the young or to adults, they aroused enthusiasm in his audiences. His influence on the minds of pupils was exceptional. As a man, he was blessed with an exceedingly amiable and warm nature, charming everyone who came in touch with him.

Born on the 23rd December 1882 in Culm (West Prussia) into a renowned rabbinical family, he grew up in Erfurt where his father was a rabbi for forty years. He attended the town *Gymnasium* and studied at the Berlin Jewish *Hochschule*. Even as a pupil he began to teach contemporaries, and his love of preaching already became manifest when he was still in his teens. During his fourth term in Berlin, he was allowed to give religious instruction in community schools, and at an early date he was asked to act as a relief preacher on High Holy Days.

His studies far exceeded the mere theological sphere: he studied semitic language, literature and philosophy at Berlin University. The subject of his doctoral thesis was "The Solomon Legend in Semitic Literature". He researched it for two years when nearly every day saw him in the manuscript department of the University Library bent over unpublished MSS in Arabic. He continued the research for his rabbinical examination with an essay on "Solomon's Building of the Temple and his Throne". His choice of subject was characteristic: it combined poetic, legendary and fairy-tale elements with sound scholarship.

After qualifying, Dr. Salzberger had many offers and elected to accept that of the Frankfurt community to act as a third rabbi and teacher besides my father, Dr. Seligmann, and Dr. Lazarus. He started there on the 30th June, 1910. Immediately an atmosphere of trust and confidence both with his colleagues and the Community Board was established. During the High Holy Days of 1910, he preached a sermon on the occasion of the inauguration of the Westend Synagogue. Much of his time was devoted to teaching: he taught some 28 lessons per week in six secondary schools for boys and girls, and took study circles for teachers of religion and for nurses of the Jewish Hospital, Youth Clubs and the Frankfurt Lodge.

During the First World War, he volunteered as a chaplain to the Armed Forces, and his four years' service earned him the Iron Cross which the German Crown Prince presented to him. His war diaries which gave a deep insight into the thoughts of Jewish soldiers, later appeared as a book. In later years he

Continued on page 7, column 1

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## IN MEMORY OF RABBI SALZBERGER

Continued from page 6

used to conduct the annual remembrance services in the Jewish soldiers' cemetery. His fame as an orator soon spread to neighbouring towns where he lectured to various audiences. He took part in interdenominational congresses and was the Jewish representative on the Frankfurt Christian/Jewish study group.

He was responsible for a number of innovations in the community: he put up a Sukkah in the West End Synagogue, and created a synagogue choir consisting of Jews only. He was the expert on Jewish religious instruction on the municipal school department. One of his greatest achievements was the foundation of the "Frankfurt Society for Adult Education" which initiated and assisted Franz Rosenzweig's "Jüdisches Lehrhaus". The Society counted Ernst Simon, Erich Fromm, Eduard Strauss and many other eminent Jewish scholars among its members and apart from lectures, excursions were organised to places of special Jewish interest in history. These activities were continued by the "Kulturbund" after the advent of the Nazis. Dr. Salzberger was a member of the Society's board and largely responsible for the artistic and scholarly aspects of the programme.

In November 1938, he witnessed the burning of the West End Synagogue which had seen so many of his activities, and was subsequently deported to Dachau. Providence led him to England where he soon found a new field of activities in the foundation of the New Liberal Congregation whose first rabbi he was. He took part in the Monday meetings of refugee rabbis, was active in the Leo Baeck Lodge which he had helped to set up and soon taught again the young and the adult. He was a frequent visitor to the old age homes where he gave talks and held services and was very active in the Club 1943 as a most sought-after lecturer and a regular visitor.

It will always be remembered how his personality, largely influenced by the spirit of Frankfurt, the New Jerusalem in Germany and "mother community in Israel", succeeded in transplanting the old spirit to a foreign soil. We owe it to men like him that the spirit of German Jewish Liberalism has been kept alive and preserved for generations to come.

ERWIN SELIGMANN

### THE TEACHER

It can be said of only few people that they have had a lasting effect on those with whom they came into contact: Dr. Salzberger was surely one of these.

To me, as one of his first pupils in this country, he was a venerable and revered man. He caused me to live religion and to understand what it was that made a Jew, other than persecution. At a time when around us all reigned danger, despondency and despair, he was able to plant these valuable seeds of hope and purpose from which grew a second home.

From their bed-sitters and paraffin-stoves they came, lonely—bewildered—uprooted. He gathered them together, gave them a sense of community and belonging, made their lives again more purposeful. The congregation, which sprang from these roots exists still. It continues its work, so firmly begun under his guidance, and builds on his foundations. Those of us who sat in his first "classes" are ourselves middle-aged, but still very much together, and together religious. Yet this man who taught us had had his share of hardship, and fate had not passed him by. Incarcerated

as he had been, he never spoke of hate; gravely shaken by the ghastly events in Nazi Germany (as who was not?), he never showed doubt in his fellow man. He saw so clearly, almost prophetically so, the duty of man to meet man again, as human beings and on equal terms. He saw in religion, in the Jewish Religion, the bridge over which alone the way could lead. His work for Brüderlichkeit in the Germany of the post-war era, his Presidency of the B'nai B'rith Leo Baeck Lodge, his leading position within the Council of Christians and Jews (with the culminating award of the coveted Buber-Rosenzweig Medal), all testify to this.

To us, to me, he remains first and foremost the understanding teacher. Long since, when as adults we met and exchanged views, his patient understanding, his ability to listen and calm, to suggest and awaken, to sift and analyse, has come to mean an adventure; and the visits—frequent as they were—to his home or ours were experiences eagerly anticipated and lasting.

Gratitude is a vain word; and vanity, strange to him. But gratitude there must be: for understanding, for advice, for friendship, for religion. His amazing ability to think himself into the position of whomever he spoke to, made him easily approachable and sincere. Whether he spoke to a barmitzvah boy, at a wedding or on sad occasions, we all felt that here spoke a personal friend of the person involved.

He bore his learning with humility, and, one felt, his responsibilities with awe.

His own deep religious fervour permeated every fibre of his personality and transmitted itself to his listeners. He was totally convincing because he totally believed. There was no showmanship, no attempt to win a point against another's better judgement; there was simply conviction and deep acceptance of his faith. Such example bore fruit. His work, his sermons, his lectures, his classes, his writing, his conversations exerted the greatest influence. He was a master of the German language; his delivery was unrivalled anywhere and retained for us, the exiles we then were, a reminder of an erstwhile grandeur and a justifiable pride in our heritage.

C. H. GUTTMANN

### DER BOTSCHAFTER DER BUNDESREPUBLIK DEUTSCHLAND

London, den 23. Dezember 1975

Sehr geehrter, lieber Herr Dr.

Rosenstock!

Ich möchte Ihnen und Ihren Lesern mein aufrichtiges Beileid zum Tode von Rabbiner Dr. Georg Salzberger ausdrücken, der heute seinen 93. Geburtstag gefeiert hätte.

Wir schätzten Dr. Salzberger sehr und Deutschland hat seine aussergewöhnliche Arbeit für die Aussöhnung zwischen deutschen und jüdischen Menschen anerkannt und mit einer der höchsten Auszeichnungen, dem Grossen Verdienstkreuz mit Stern des Verdienstordens der Bundesrepublik Deutschland gewürdigt.

Meine Frau und ich werden den 15. Januar 1973 nicht vergessen, als wir das Ehepaar Salzberger mit seinen Freunden bei uns hatten und wir Dr. Salzberger zu seinem 90. Geburtstag ehren konnten.

Mit vielen Grüßen

K. G. von Hase

### GREAT LOSS FOR AJR CLUB

The AJR Club deeply mourns the death of its venerated and beloved Rabbi Dr. Salzberger. Celebrating the Seder and Chanukah at the Club, Dr. Salzberger, blessed with a distinguishable clear voice, an unrivalled diction, outstanding wisdom and knowledge of the Jewish faith and warm-heartedness, gave each of these festival functions its highlights.

Unforgettable will be his last sermon on November 30 at the Club's Chanukah party. We all will miss him.

M. JACOBY

### DEATH OF PROF. E. J. COHN

The death of Professor Dr. Ernst J. Cohn on January 1 is a grave loss for both the legal profession and the Jewish community. Born in Breslau in 1904, he started his career as a university teacher at the Universities of Frankfurt and Kiel and, at the early age of 28, was appointed a full professor in the newly created Chair of Civil and Commercial Law at the university of his home town. There, on account of his liberal views and Jewish origin he became the target of student agitation already before the Nazis had gained power.

In 1933, he came to this country and was called to the Bar in 1937, after having passed his examination with a certificate of honour. During the war, he did military service. After the defeat of Germany he was for four years legal consultant to the Foreign Office. Only a few months ago, this journal had the privilege of having a book on the history of restitution reviewed by him.

Being familiar with English as well as Continental law, Professor Cohn was often called upon by the English Law Courts to give his expert opinion in test cases, where special aspects of both legal systems were involved. He wrote several standard works, including a Manual of German Law. He was a Visiting Professor and Fellow of King's College London and also an honorary professor of Frankfurt University. His services to English Law were recognised by the award of the OBE in last year's Queen's Birthday Honours List. At that time, his serious illness had already set in.

Ernst Cohn was a deeply religious man. He took a leading part in the work of the North Western Reform Synagogue almost since its inception and was its president during the last years of his life. His loyalty to Judaism and Jewry is also reflected in the offices he held with a number of other Jewish organisations, e.g. as former chairman of the Society for Jewish Study, Council member of Leo Baeck College and member of the governing council of the World Jewish Congress. Yet above all, he was an amiable personality, ready to help wherever help or advice was required.

We extend our sincerest sympathy to his widow and his son from a previous marriage, Henry, who, like his father, embarked on a university career and holds the position of a senior lecturer of history at Warwick University.

W.R.

### DR. JOSEPH SUSCHITZKY

Book lovers all over the country, especially those of Continental origin, will regret the sudden death at the age of 73, of Dr. Joseph Suschitzky, the rare book dealer who had his headquarters at Boundary Road, St. John's Wood, until the building was demolished in 1971. He continued to work in his profession on a smaller scale from his home. His speciality were works of German and Austrian literature, and many great libraries in this field went through his hands, including those of Friedrich Gundolf, Sir Alexander Korda and Fuerstin Mechtilde Lichnowsky.

He will be sadly missed by his numerous friends and clients, last but not least by those who used to see him regularly during lunch time at Finchley Road.

E. G. Lowenthal

## KONRAD ADENAUER CENTENARY

January the fifth was the hundredth anniversary of the birth of Konrad Adenauer, the first Chancellor of the Federal Republic. By now, his life and achievements are well known, but what is perhaps less well known is that throughout his life, he had close links with Jewish personalities and Jewish causes. He came from a politically and religiously conservative Cologne family. His mother is said to have preferred to buy her meat from a kosher butcher, and young Konrad had a number of Jewish friends at the Roman Catholic *Apostelgymnasium*. For a short while he was apprenticed to the private Bank of Seligmann. During his time as Lord Mayor of Cologne before 1933, he was in contact with many Jewish citizens who took an active part in municipal life. One of them was Justizrat Bernhard Falk, a member of the Democratic Party and Town Councillor from 1908-1930, and for some time a member of the Prussian Diet. He died in Brussels in 1944. His wife, Else, once the president of the Federation of Cologne Women's Associations, died in Sao Paulo in 1956. In 1952 a Hostel for Single Women was opened in Cologne and called after her Elsa-Falk House. On that occasion Dr. Adenauer said that even if he had to walk from Bonn to Cologne to do so, he would want to attend the opening ceremony.

After the Nazis came to power, he remained loyal to his Jewish friends. He himself suffered persecution. In 1935 he was dismissed as Lord Mayor and expelled from the Cologne administrative district. After the failure of the 20th July 1944 plot, he was arrested and imprisoned. In those days, Jewish friends abroad proffered help on several occasions. At the end of the war, he became again Lord Mayor of Cologne, but it may have been a blessing in disguise when the British once more dismissed him because of a number of differences of opinion. He was thus freed for more responsible tasks—the drafting of the German Basic Law and the creation of a new democratic state. It fell to him to carry out the integration of the new Germany into the Western World and to re-establish her sovereignty. One of his first statesman-like acts was his official statement on the restitution problem, made on the 27th September, 1951. He announced that the Federal Government was prepared, in co-operation with representatives of World Jewry and of the State of Israel, to initiate a solution to the problem of material restitution, in order to pave the way for a mitigation of the boundless suffering caused by the Nazis. By the implementation of these agreements in the course of time billions of marks were paid to Israel and individual victims of Nazi persecution.

In spring 1966 he visited Israel and met again his old friend Ben-Gurion in his Kibbutz in the desert. In Tel Aviv, he was visited by a group of people from Cologne, and many of them turned out to be old acquaintances. When he died in 1967, Ben-Gurion as well as the then Israeli Foreign Minister Abba Eban and the Israeli Ambassador Ben-Natan attended the funeral and the official memorial service—they had to walk on foot among the fleet of

cars because it was held on a Saturday. Dr. Nahum Goldmann who, as the president of the Claims Conference had known Dr. Adenauer during the crucial negotiations which formed a turning point in German-Jewish relations, laid a wreath on his coffin.

Dr. Adenauer's place in history is secure—and neither party-political nor ideological reservations, however justified, can minimise the part he played in creating the Federal German Republic and outlining its place in the post-war world. 50 years ago the Düsseldorf sculptor Bernhard Sopher portrayed him (Sopher died as a refugee in Hollywood in 1949), and the portrait reveals Adenauer's main characteristics: authority, stubbornness and consistency. They were as typical of the young Lord Mayor of Cologne as they were of the "Old Man of Rhöndorf".

### AWARD OF HEINE PRIZE

The Heine Prize, endowed by the City of Düsseldorf, was awarded to the French Germanist Professor Pierre Bertaux. The prize is presented every third year to personalities who have rendered services to the ideals of human rights, of political and social progress and of understanding between the nations. Professor Bertaux, the second recipient of the prize, was born in Lorraine and is a specialist on Hoelderlin's life and work. In 1968, he tried to conclude from Hoelderlin's later works, that the poet had been a Jacobine and was involved in a conspiracy against the Elector of Wuerttemberg.

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### JOHANNES URZIDIL UND DAS JUDENTUM

Wenn der Dichter und Schriftsteller Johannes Urzidil noch am Leben waere, dann koennte er im Februar dieses Jahres seinen 80. Geburtstag feiern, aber er ist bereits vor 5 Jahren, als er sich auf einer Vortragsreise durch Europa befand, ploetzlich in Rom gestorben und wurde dort in einer Ehrengruft des Campo Santo im Vatikan beigesetzt.

Urzidil gehoerte dem weltberuehmt gewordenen "Prager Literaturkreis" an, dem Kafka, Werfel, Brod und manche Andere seinen Glanz verliehen und dem Urzidil in seinen Buechern ein Denkmal gesetzt hat. In diesem Kreise nahm Urzidil eine ganz besondere Stellung ein. Er war naemlich der juengste dieser Kuenstler, die einander im Cafe Arco trafen und seine schoene strahlende Erscheinung verschaffte ihm eine Vorzugsbehandlung, die er sich gern gefallen liess. Aber er unterschied sich von den Anderen in einen noch wesentlichem Punkte: er war unter Juden der einzige Katholik. Doch selbst in einer Gesellschaft von Katholiken haette er einen eigenen Platz eingenommen, denn er war der Sohn einer juedischen Mutter. Diese war gestorben, als Johannes 4 Jahre alt war und hat daher seine geistige Entwicklung kaum beeinflussen koennen. Seine Erziehung lag ausschliesslich in den Haenden des Vaters, der trotz seines tschechischen Namens ein deutschnationaler Christ war.

Es mag ein Spiel des Zufalls gewesen sein, dass sich Urzidil mit 22 Jahren in eine Prager Rabbinerstochter verliebte und sie heiratete, es war aber bestimmt kein Zufall, dass der Schriftsteller, der einen Grossteil seines Lebens in einem fremdem Weltteil verbrachte, die Eindruecke, die er in seiner Heimat, in Boehmen und Prag, empfangen hatte, zum Hauptthema fast aller seiner Werke machte. Es war offenbar ein Grundzug seines Charakters, dem eigenen Werdegang die hoechste Bedeutung beizumessen, beziehungsweise ihn zum Ausgangspunkt und Masstab seiner Welteinstellung zu nehmen. Er ging ihm konsequenter Weise bis an die Wurzeln nach und muss dabei auf seinen juedischen Ursprung gestossen sein. Nur so ist es erklarlich, dass Urzidil eine Kenntnis und Erkenntnis des Judentums erwarb wie wenige Nichtjuden unserer Zeit.

Im Jahre 1948 veroeffentlichte er in der Zeitschrift "The Menorah Journal" eine Arbeit unter dem Titel "Adalbert Stifter und das Judentum". Darin analysiert er den ethischen Gehalt von Stifters Roman "Abdias", die Geschichte eines nordafrikanischen Juden, der dem unertraeglichen Druck, den er in der arabischen Welt erleidet, in ein stilles, gruenes Tal Oesterreichs entflieht. Aber den boesen Verfolgungen der Umwelt kann der Diasporajude nirgendwo entgehen und seine einzige sichere Zuflucht ist seine Beziehung zu Gott und dessen Geboten. Ich frage mich: Wieviele Juden haben diesen zu allen Zeiten aktuellen Roman gelesen und sich mit seinem Helden indentifiziert, wie es Urzidil tut?

Urzidil hat den besten Teil seines Nachlasses dem Leo Baeck Institut in New York vermacht und auch schon zu Lebzeiten wertvolle Briefe Kafkas an ihn und seine Frau diesem juedischen Institut zum Geschenk gemacht. War dies vielleicht eine Gabe an die Mutter, die er kaum gekannt hat?

NELLY ENGEL

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## "AKTION SÜHNEZEICHEN" IN ISRAEL

"There is no conflict among the voluntary helpers of 'Aktion Sühnezeichen' in Israel as press reports may have suggested", I was told by Dr. Michael Krupp, the theological adviser of the groups. "It is not correct to allege that some of the young Germans who have been serving their 'Ziviler Ersatzdienst' in Israel, got involved in the Arab-Jewish tensions and don't fit any longer into the 'official' Israeli landscape".

"Aktion Sühnezeichen" was founded in 1958 to help in the rebuilding of countries which had directly or indirectly suffered under the Nazis — Norway, France, Poland, Greece, Yugoslavia, Britain—and, especially, to help Israel. The work in Israel began in 1961 during the Eichmann trial. At that time, hardly any kibbutz was willing to accept Germans and only after great efforts, did the first group of 11 volunteers find work and shelter at Kibbutz Urim.

### Since 1961 — 500 Volunteers

Since then, about 500 volunteers have come to Israel—each year two groups of 20 participants each, for a stay of approximately 12 months. At present, the 29th group is in the country. Gradually, the focus of work has shifted from the rural settlements to the cities, and in 1964, Jerusalem became the centre of activities. There, the volunteers help at the Institute for the Blind, at the Alin Hospital for Retarded Children, and at an Old Age Home. The work of each group is divided between town and country — they stay six months in a kibbutz and this includes a three months' intensive course in Hebrew, and six months they do city work.

Half a year before going to Israel, the members of each group are brought together in Germany and prepared for their tasks. An essential prerequisite for the suitability of a participant is his recognition of Israel's right of existence. Most of the young people are students and white collar workers, about one-third of them girls. About 60 per cent are Protestants, 30 per cent Catholics and 10 per cent Dissidents. Since an agreement in 1968 with the authorities of the German Federal Republic, service in "Aktion Sühnezeichen Friedensdienst" is considered as "Ziviler Ersatzdienst", yet the work remains on a voluntary basis and everyone is free to choose into which country he wishes to be sent. 80-90 per cent of the male volunteers are "conscientious objectors".

In 1967, a dilapidated house in Ein Karem, a picturesque suburb of Jerusalem, was converted into a residential home for the volunteers. Four years later yet another house was acquired in Jerusalem—the "House Pax" in Talpioth, the former home of Ben-Yehuda, the pioneer of modern Hebrew, with its facilities for seminars and lectures, its offices, restaurant and guests rooms it has become the active centre of the groups.

Some time ago, one of the volunteers, through the good services of the "Inter-Faith Committee", accepted work at an Arab students' hostel in Jerusalem and found himself confronted with anti-Israeli and anti-

Jewish attacks for which he was not equipped. It was not the first time that helpers had come into contact with Arabs; they had worked in summer camps in Arab villages, sometimes only with Arab youth, sometimes in mixed camps. A few young Germans had done service at the Arab hospital in Nazareth, without encountering any tensions. However, when the young volunteer was recalled from the Arab students' hostel in Jerusalem, he had the feeling that he had deserted the students whom he was supposed to help and he decided to return to Germany. As a gesture of protest against his "dismissal", five co-volunteers also left the country.

### Effect of Jewish-Arab Conflict

The head of "Aktion Sühnezeichen" Franz von Hammerstein came from Berlin to Israel and discussed the conflict in form of a seminar. He reminded his young listeners that their primary task was to eradicate the vestiges of the Nazi past through active help, and only then was it justified to take interest in minorities, be it the Arab minority or the Jewish-Oriental sector of the population. The hectic development of the State of Israel, so he pointed out, had not left enough time to solve these problems, and to some extent, this omission, too, was due to the dark past.

"The majority of volunteers is 'left' orientated", said Dr. Krupp. "This does not mean that they don't fit into the political scene of Israel. I would guess that their outlook more or less corresponds with the line of Mapam. They have full political freedom and only one principle is sacrosanct: Israel's right to live. Whoever does not accept it, is sent home".



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### REFUGEE POETRY

It is a well-known fact that poets very often write no more poetry when they are deprived of their native language—the tool of their trade. There are exceptions, however, and we have seen poems by refugee women included in two anthologies published in 1975.

"Poets of Today" printed by the Regency Press London, includes some poems by Annette Eick who is well known to many of our friends for her reading of her German poems in the International Pen Club, the Club 43 and much earlier in the Kulturbund. She has just retired from a successful career as a nursery teacher in Brixham and hopes now to find a publisher for a children's book "Play-group Verse and Song" which also includes some children's paintings. Some of these were chosen by the Arts Council for the children's World Exhibition in Japan.

"Contemporary Women Poets", published by Rondo Publications Ltd. and edited by Trevor Kneale, contains poems by Lotte Kramer who was born in Mainz and came to this country as a child. She had no formal education and worked in a laundry, as a shop assistant and as a lady's companion. She took up serious writing in 1970 and had many poems published in periodicals for which she received a number of awards. Quite a few of her poems deal with her own experiences of persecution and refugee life. The book also contains poems by Gerda Mayer from Carlsbad who came to Britain at the age of eleven and has had many poems published in various periodicals. She has also brought out a volume of poems published in 1975 by Chatto & Windus.

M.P.

### AWARDS and HONOURS

Professor Michael Sela the newly appointed president of the Weizmann Institute of Science, has been made a member of the Pontifical Academy of Sciences in Rome. This is the first time that the Pope has made an Israel scientist a member of the academy, founded in 1703 and one of the most renowned scientific bodies in the world.

The Bulgarian State Council conferred the title of "Artist of the People" on the 46-year-old Jewish pianist Alexis Weissenberg, who lives in Paris, but appears regularly in Sofia.

The Hancock Prize of the Royal College of Surgeons has been awarded to 23-year-old Dr. Susan Behrman who gained the highest marks at the College's examinations. Dr. Behrman was National Chairman of Jewish Youth Study Groups in 1970/71.

### Jewish Mayor at Moslem Festival

Hackney's Jewish mayor, Councillor Arthur Super, was guest of honour at the Islamic Festival of Ed Al Adha, which commemorates Abraham's readiness to sacrifice his son Isaac. 500 Hackney Moslems attended and presented the mayor with a gold-framed eulogy which calls him "a brother of the Moslems". The celebration was attended by local clergy, Members of Parliament and local dignitaries.

### Lina Halper House at Hebrew University

Mrs. Lina Halper, one of the leading members of the British Friends of the Hebrew University, attended the opening of Lina Halper House in Jerusalem, a student dormitory on the University's Mount Scopus campus. Lina Halper who in the thirties assisted many refugees from Nazi oppression, is the widow of the well-known Orientalist, Benzion Halper, and an aunt of Mr. Abba Eban, the former Israeli Foreign Minister. She is an honorary fellow of the University.

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**TRIBUTE TO MR. S. D. CRAMER****Retirement as Self Aid Chairman**

As readers will have seen from the announcement in this issue concerning organisational changes in the administration of the AJR and Self Aid of Refugees, Mr. S. D. Cramer is relinquishing Self Aid's chairmanship as he is anxious to reduce his commitments.

Mr. Cramer is a founder member of Self Aid, and the value of his contribution to its work cannot possibly be over-estimated. Self Aid and all those whom he has been helping have every cause to be deeply grateful to him for the immense work he has done in their interest.

We are glad to learn that Mr. Cramer has accepted the office of Joint Hon. Chairman together with Sir Siegmund Warburg so that his wise counsel—and not least his active help in connection with the annual concert—will continue to be available.

**MISCELLANEOUS****EMIGRANTS FROM ISRAEL**

According to Ephraim Dovrat, adviser to the Finance Minister, altogether 70,000 Israelis emigrated since 1972 (12,000 in 1972, 15,000 in 1973, the year of the Yom Kippur War, 24,000 in 1974, when the Army released those mobilised in the War, and 19,000 in 1975). The Finance Ministry estimates that the number of emigrants will drop to 16,000 in 1976, but some doubt this optimistic prediction, particularly in view of the expected rise in unemployment. The immigration figure, predicted for 1976 totals 24,000, which means a net increase in the Jewish population of only 8,000.

**NEW OFFICERS AT B'NAI B'RITH**

At the B'nai B'rith Triennial Convention held in London on December 14, a new team of officers was installed by the President of the Board of Deputies, Lord Fisher of Camden, himself a veteran member of B'nai B'rith.

Mr. John Simon of Manchester, who was born in Bamberg, was returned unopposed as President; as already mentioned in our previous issue, in view of these new duties, Mr. Simon resigned as chairman of the Morris Feinmann Homes Trust after having served the Manchester Home in this capacity for seven years. Mr. David Kut and Dr. Frank E. Falk were elected Hon. Secretary and Hon. Treasurer respectively.

**FAMILY EVENTS**

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

**Birth**

**Jacobs.**—A son (Jonathan Stephen) was born on December 23, 1975, to Susan (née Falk) and David Jacobs, of 103 Harrowes Meade, Edgware, Middx. (A second grandson for Dr. and Mrs. F. E. Falk and Mrs. Nannette Sprengers.)

**Birthdays**

**Ehrlich.**—Mrs. Adele Ehrlich, of Joy Silverstone House, Augusta Road, Moseley, Birmingham 13, will celebrate her 90th birthday on February 4.

**Schreiber.**—Mr. H. Schreiber, of 9 Lindsay Court, 28 Lindsay Road, Branksome Park, Poole, Dorset, will celebrate his 75th birthday on February 14.

**Silver Wedding**

**Shindel.**—Adrian and Ilse Shindel, of 106 Willifield Way, London, N.W.11, celebrated their Silver Wedding on January 19, 1976.

**Deaths**

**Bier.**—Mrs. Emma Bier (née Mayer) passed away suddenly on January 11. Deeply missed by her sister, Dina Nelke, brother-in-law and friends.

**Blumenthal.**—Mrs. Kate Blumenthal (née Punitzer) formerly of Berlin, passed away suddenly on December 8, 1975, in her 82nd year. Deeply mourned by her family.

**Hearst.**—The director and staff of the Institute of Contemporary History and Wiener Library deeply mourn the passing of their valued friend and much respected colleague, Ernest Hearst, for many years Editor of the Wiener Library Bulletin.

**Lucas.**—Dr. Ernst E. Lucas passed away peacefully on January 16, 1976, at Sunridge Court, 76 The Ridgeway, London, N.W.11. A much loved father, grandfather, brother and uncle.—Eva Nizan, 51 Av. Capitaine, 1150 Brussels, Belgium.

**Deaths**

**Rudas.**—The director and staff of the Institute of Contemporary History and Wiener Library deeply mourn the passing of their valued friend and much respected colleague, Ruth Rudas, who served the Library with loyalty and devotion for many years.

**Sington.**—Miss Johanna Sington, of Flat No. 14, Philip House, Mortimer Place, London, N.W.6, died suddenly on December 22 after a long illness. Deeply mourned and missed by her many friends.

**CLASSIFIED**

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

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**Wildstein.**—Sara Wildstein, daughter of Siegfried and Edith. Last known address: Berlin C, Linienstrasse, bei Storch. Wanted by her sister, Ruth Johanna, in Israel. Communications to Mrs. R. Sharon, 11 Templars Avenue, London, NW11 0PB.

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# IN MEMORIAM

## ERNEST HEARST

Ernest Hearst, known to readers of AJR Information from his many lucid contributions recently died in London shortly after his 63rd birthday. Having grown up in the lively literary atmosphere of his parental home inspired by his father Emil Herz, the founder of Ullstein's Propylaen-Verlag, his hopes for a writing career were interrupted when the Nazis seized power. After a short stay in Austria he came to this country where he worked as a literary agent until the outbreak of the war and for some time in similar fields after his discharge from the Army for which he volunteered as one of the first refugees from Nazi oppression almost immediately after the outbreak of war.

It was only in 1958 when as a research worker he was able to join the staff of the Wiener Library for which he had already worked previously from 1943-1946, that he found a field of work more adequate to his talents and to his inclinations. In the last 10 years of his life he was editor of the Wiener Library Bulletin which under his direction became one of the leading British periodicals reporting on the struggle against Fascism, racism and intolerance all over the world, work in which the Wiener Library has excelled since its formation and which one may hope will continue for a long time as one of the most valuable contributions by the remnants of German Jewry to the cultural life of this country.

Ernest's many friends who often violently

disagreed with him loved him for his great and sparkling sense of humour which he preserved even in the long years of his last illness and for his wide humanity which was limited only by the fact that he did not suffer fools gladly. F.H.

## MAURICE EDELMAN

The death of Mr. Maurice Edelman, M.P., at the age of 64, leaves a void not only in the political life of this country, but also in the field of literature. A prolific writer, he dealt in several of his works with the position of the Jew in English life. The last example was his novel about Disraeli. It was planned as a trilogy, yet at the time of his death only two volumes were completed ("Disraeli in Love" and "Disraeli Rising"). Time and again, the novel refers to Disraeli's treatment as an outsider, not fully accepted and often even insulted by the aristocratic society of his time. Unfortunately, we shall never learn, whether Edelman considered this predicament of the Jew as a matter of the past or whether, albeit in a less crude way, he also wanted to imply from his own experience that it still exists in our days.

"Disraeli Rising" also mentions an episode which is described with a stroke of genius. After the death of his father, the writer Isaac D'Israeli, who was buried in a Christian churchyard, the son secretly paid a visit to Bevis Marks Synagogue, to which his family once belonged. There, oblivious of the text of Kaddish, he says the prayer prompted by the beads. Was it the imagination of the fiction writer, which made him write this scene, or is the episode based on facts? W.R.

## DR. WERNER WORMS

His many patients will have heard with genuine regret of the passing away of Dr. Werner Worms in London in late December. An outstanding diagnostician, he combined great humanity and care with wide medical knowledge. He was a deeply religious Jew, had taught himself Ivrit fluently, and regularly attended services. His love for his fellow men, his devotion to his patients' welfare and his unstinting service of time and energy made him much loved by those who came in contact with him. C.H.G.

## EIGHT YEARS FOR 8,000 MURDERS

In Wiesbaden, the 65-year-old commercial traveller Herrmann Worthoff was sentenced to eight years' imprisonment for his involvement in the murder of 8,500 people in the Lublin district between 1941 and 1944. Worthoff was in charge of a team dealing with identity papers of Jews who were transferred from Lublin to extermination camps. He had thus power to decide whether people were to live or die. The trial which had been postponed several times because Worthoff pleaded illness, lasted for 149 days. The court heard the testimony of more than 100 witnesses, mostly from abroad.

A well-known German member of the extreme Right, Erich Schoenborn, founded a study circle to promote the end of NS trials and the release of "comrades who were still prisoners of war", i.e. NS members imprisoned for their crimes. He declared that the basis of the present trials were perjury and forged documents. The study circle announced that it will extend its propaganda campaigns to the Bundeswehr and the organisations of ex-servicemen.

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# THEATRE AND CULTURAL NEWS

**International Theatre.** "Crisis or not—culture will never die". It seems that this has been the slogan during the earliest part of 1976 when premières, revivals, celebrations and new ideas of cultural exchanges belie any talk of financial and artistic difficulties. Continental cultural institutes do, of course, receive considerably greater state subsidies than our National Theatres.

**Basle.** The giant building of the "Schauspielhaus" was opened with performances of works by Verdi, Offenbach and Nestroy. In Verdi's "Traviata" Maximilian Schell set himself a new task, trying to become an opera producer. His doubtlessly original production opened in a most macabre way: during the overture the curtain rose, revealing Violetta's body, mourned by her relatives against a most morbid-looking cemetery as background. At the sound of the first bars of Act I, the morgue changed into the ballroom, and mourning became fun and serenity. . . .

**Zürich.** Bruckner's "Krankheit der Jugend", shown there, possibly as a contribution to the semi-modern tendency of discussing post-war morals, was a questionable success. From this play (which is in pure Wedekind-style), a straight line leads to Wolfgang Bauer, one of today's "Wild ones", whose dramatic works tempt some German and Austrian theatres into avant garde evenings which, however, satisfy only a fraction of the theatre-going public.

**Munich.** Tom Stoppard's "Travesties" has been accepted for showing at the Residenz-theater.

**Berlin.** The Schlossparktheater performed Pinter's "No Man's Land" with Martin Held and Bernhard Minetti.—At the Renaissance Theater Ambesser's "Begegnung im Herbst" pinpoints a subject which is touching and melancholic: a German Jewess returns to Berlin 40 years after emigration and meets a former boyfriend, now an elderly gentleman. Gertrud Kueckelmann endowed the difficult part of the "Returnee" with great charm, and impressed an audience to whom the problem was somewhat less topical than to those of us who may have had similar experiences.

**Amsterdam.** An opera première which deserves recording, "The Emperor of Atlantis", a one-hour opera by Viktor Ullmann, conceived and written in Theresienstadt-concentration camp in 1944, to a libretto by Peter Kien, was given a standing ovation. It is a sad piece, ending with a "Mighty Fortress" chorale, sung to words welcoming death; both author and composer died in Auschwitz the same year.

**Vienna.** Henry Krips, younger brother of the late Joseph Krips, is no stranger to Europe's

opera houses. Making a welcome return to the Vienna State Opera, he conducted performances of "Fledermaus" and "Zigeunerbaron."

**Birthdays.** Adof Rott, producer, and director of the Vienna "Burg" 1954-1959, whose activities took him (among other places) to Danzig, Hamburg and Düsseldorf, is 70; Curd Juergens, and international soprano Elisabeth Schwarzkopf celebrated their 60th birthdays.

**Obituary.** Kammersaengerin Maria Gerhart died in Vienna, aged 85. Hermann Schomberg, for 25 years member of the Hamburg Schauspielhaus, ideal personification of Falstaff, died at the age of 68. Tilly Losch, Prima ballerina of the Vienna State Opera, later called to London by C. B. Cochran, has died in the United States. She was in her seventies.

**New Books.** Universal Verlag, Berlin, published a book "Hans Albers" which, primarily and conscientiously, lists all the main roles of this famous film star. Acting in the theatre was, of course, equally important for "Blue-eyed Hans" (particularly remembered for his "Liliom") but the author of the book, Joachim Cadenbach, regrets not to be fully in possession of all the necessary documents which would have enabled him to describe the actor's stage career in the same exact and exhaustive way.

S.B.

## MRS. CLARA CARO 90

Mrs. Clara Caro, the widow of the last rabbi of the former Cologne Jewish community, Dr. Isidor Caro, celebrated her 90th birthday in New York on January 6. Born in Berlin, she settled in Cologne before the First World War and, as an outstanding organiser and speaker, held leading positions with Jewish organisations, among them the local group of the Juedische Frauenbund, the Wanderfuersorge and the care for female prisoners. In 1942, she and her husband were deported to Theresienstadt. Whilst Rabbi Caro perished there in August, 1943, Clara Caro survived the horrors and hardships of the camp and, together with several hundred other prisoners, was rescued by a transport to Switzerland at the beginning of 1945. In 1947, she joined her daughter in the US. There again she took an active part in Jewish life. She now lives in a Home for the Aged where, with undiminished vigour she initiates and encourages cultural work for the benefit of the residents.

In 1954, she paid a visit to her former home town on the occasion of the consecration of a plaque in memory of her husband. She also attended the opening of the Monumenta Judaica Exhibition in Cologne in 1963. In 1970, the city of Cologne named a street after her husband Isidor Caro.

## PROFESSOR ERNEST HAMBURGER 85

Professor Dr. Ernest Hamburger recently celebrated his 85th birthday in New York. Under the Weimar Republic he held office with the Prussian Ministry of the Interior and was also a Social Democratic member of the Prussian Diet. On account of his political activities he had to leave Germany immediately when the Nazis came to power.

For the historiography of the Jews from Germany his intense research work on the activities of German Jews in public life is of unique value because, on account of his own activities, he is able to assess the atmosphere which determined the special situation in which Jewish politicians and high civil servants were placed. The result of his labours so far published covers the period from 1848-1918 ("Juden im oeffentlichen Leben Deutschlands von 1848-1918, Schriftenreihe des Leo Baeck Institutes). Dr. Hamburger is now finishing the second volume of this work, where he can speak from first-hand knowledge and which covers the period of the Weimar Republic. Like the first volume, it will, we are sure, be comprehensive and of unsurpassable accuracy. We are grateful that notwithstanding his age Professor Hamburger has preserved the strength necessary for the completion of such scholarly work.

Dr. Hamburger also takes a decisive part in the day-to-day work of the LBI as a member of the Institute's New York Board. On many occasions, when prominent personalities from abroad, especially from Germany, pay a visit to the Institute, to be shown its invaluable collection of books, documents and pictures, it is Dr. Hamburger who acts as the host and extends the Institute's welcome to them. All those who have the privilege of knowing Dr. Hamburger are bound to be impressed by his amiable personality. We extend our sincerest congratulations to him and wish him many more years of undiminished health and creativeness.

## THE KASSELER TAGEBLATT

Sir,—In connection with Friedrich Walter's article "Challenge of the Past" in the January issue of your paper it may be of interest to your readers that a well illustrated essay "The Rise and Fall of the Kasseler Tageblatt" by Frieda H. Sichel was published in Year Book XIX of the Leo Baeck Institute (London 1974). As many (though, alas, not all) of your readers may be members of the Leo Baeck Institute or at least readers of the Year Book, this reference may be useful, especially as the article is accompanied by the pictures of Adolph and Carl Gotthelft, the founders of the paper in the nineteenth century.

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