

Kohl Vows Unified Germany Will Fight Anti-Semitism

By David Kantor

BONN (JTA) — The unified German state will not forget the Holocaust or its responsibility to fight anti-Semitism, Chancellor Helmut Kohl pledged in a message to the Jewish community.

The West German leader also reiterated his government's commitment to the security and well-being of the country's Jewish minority.

He said that after the unification of West and East Germany takes place on Oct. 3, the enlarged German state would work to keep alive the memory of the Holocaust and fight every manifestation of anti-Semitism.

He thanked West Germany's Jews for their contributions to setting up a democratic order in the country after World War II.

Kohl's message seemed

aimed at reassuring the Jewish community, which has been disturbed by cemetery desecrations and other anti-Semitic acts that have erupted in both West and East Germany in recent months.

Jewish leaders also are irritated that the preamble to the extensive unification agreement merging the two German states contains no reference to the Holocaust, despite earlier assurances from Kohl that it would.

Meanwhile, government quarters here are letting it be known that new financial claims from Israel would irritate the German public already dismayed by the huge costs of unification.

The warnings coincided with a widely publicized proposal by Jewish Agency Chairman Simcha Dinits that Bonn provide a special aid package to help Israel absorb Soviet Jews.

However, West German officials said Monday that Israel has not requested a special aid program and that Bonn was hardly likely to consider one.

The government is already under international pressure to raise taxes to finance the vast obligations it must undertake after West and East Germany unite on Oct. 3.

One of those obligations under study here is the reparations claims of Jews whose property was confiscated or destroyed within the boundaries of the German Democratic Republic, which will cease to exist as a sovereign

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Court Approves Sale of Vilna Shul

Funds Sought To Create Jewish Center

By Bette Keva
Advocate Staff

Supreme Judicial Court Justice Ruth Abrams approved on Wednesday a purchase and sale agreement allowing Historic Boston, Inc., a non-profit corporation, to purchase the Vilna Shul of Beacon Hill for \$429,000 provided the money can be

raised by September 26, 1991.

A new non-profit corporation, the Vilna Center for Jewish Heritage, is being created to own and operate the Vilna Shul and to raise money for its acquisition. The Vilna Center will preserve the property, operate a Jewish cultural center, and

use the historic shul for religious services on Jewish holidays and various occasions for all streams of Judaism, including Orthodox, Conservative, Reform and Reconstructionist.

The sale includes essentially the entire contents of the shul including the elaborately carved wooden ark in the

main sanctuary on the second floor, the most coveted artifact belonging to the shul and the subject of considerable struggle. Several valuable Torahs which have been held in safe keeping outside of the shul were not included in the sale.

The period of one year before the closing date for the sale will allow the Vilna Center and the Jewish community time to raise the considerable amount needed not only to buy the structure but to restore services and to renovate the building which has been closed since 1985. Constructed in 1919, it retains the original plumbing and electrical facilities of that era. Any renovations also undoubtedly will require handicapped accessibility.

"We have \$80,000 in cash and pledges," said Executive Director of Historic Boston, Inc., Stanley M. Smith. "But for nine months there has

been no effort to raise funds at all. Now we are approaching the beginning."

Justice Abrams' ruling marks the climax to a bitter struggle that began in 1985 when the shul was slated to be dissolved. The money from the proceeds of the sale was to go to charities in Israel which were designated by officers of the Vilna Shul in legal documents signed 20 years ago.

But as the community got wind of the dissolution proceedings, which was occurring at the height of the real estate boom in Boston, the nearby Charles River Park Synagogue (now the Boston Synagogue) stepped forward under the cy pres doctrine to be the beneficiary of the shul and to receive all of the proceeds from the sale.

Individual Jews and gentiles living on Beacon Hill as well as the Synagogue Council

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On Yom Kippur We Confront "The Stranger — Ourselves"

By Nehemia Polen

On Yom Kippur we are asked to spend time with a stranger — ourselves. Abstaining from food, drink, and other bodily activities, removing from our field of attention the distractions of daily life, we are forced to confront the mystery of our own being, the deepest places within the heart. In this way we continue the service of the High Priest in days of old, who entered the Holy of Holies, that solitary room at the western extremity of the Temple, where no human dared to enter, but where the divine Presence was manifest.

We fear solitude even more than we fear death. To avoid the terror of finding ourselves alone, we fill our days with the sensation, if not the reality, of social communication. In many homes, television is on continually, even when no one is watching, so that its sound may give the perception of human presence. As Dostoevsky put it, "Solitude is a torment which is not threatened in hell itself."

But in the end, all we have is ourselves. Even to participate in society, to be a friend to others and to know the meaning of companionship, requires that we first travel to the place of silence and solitude within, to the Holy of Holies where we encounter who we are, and the light of G-d in our soul. Jonah found Him in the belly of the fish, others find Him in

a life crisis, a transition, an experience of great pleasure or pain. What is important is to be awake to the transformative power of the moment, so that the lesson can be learned and brought forward, while what is no longer needed can be discarded.

"And Aaron shall . . . take off the linen vestments that he put on when he entered the Holy Place, and leave them there." (Lev. 16:23)

"The garments which the High Priest wears on Yom Kippur are never to be worn again, but are to be buried on the spot." (Talmud, Yoma 12b)

The Torah reading for the day of Yom Kippur (Leviticus 16) begins, "The Lord spoke to Moses after the death of the two sons of Aaron, who died when they drew close to the presence of the Lord." The great Kabbalist R. Hayyim ibn Attar, in his *Or ha-Hayyim* commentary, explains that Aaron's sons "in their intense love of the sacred, approached the supernal light, and thus died by the divine kiss." The story of their life and death thus sets the scene for the Yom Kippur service: in their daring quest for the divine Presence, they struck out where no person had gone before, and opened the path for Aaron to approach as well.

In the solitude of the Holy of Holies, we are not really alone. As Philo put it, (Continued on Page 26)

Ukraine Stabbings New Proof of Soviet Danger

By David Landau

JERUSALEM (JTA) — An Israel Radio report that three Bratslaver Hasidim were stabbed in the Ukraine over Rosh Hashana seemed to confirm a government warning issued here Sunday that popular anti-Semitism is sweeping Eastern Europe and many other parts of the world.

Israel Radio said Sunday that the Hasidim were stabbed by local assailants in the village of Uman, where the Hasidic movement's founder, Rabbi Nachman of Bratslav is buried.

According to the report, four people were arrested by the local authorities. There were no further details. About 2,000 Bratslaver Hasidim from Israel and another thousand, mainly from the United States, had gone to the grave site to celebrate Rosh Hashana.

The Israel Radio report coincided with release of the periodic survey of global anti-Semitism by an inter-ministerial committee headed by Cabinet Secretary Elyakim Rubinstein.

It said the Arab campaign against mass immigration to

Israel by Soviet Jews in many instances has triggered anti-Semitism.

Rubinstein said in an interview that glasnost and perestroika have unleashed dark forces in Soviet society. The report noted that while anti-Semitism has escalated, the Soviet authorities have failed to take appropriate measures.

President Mikhail Gorbachev himself has yet to speak out categorically on the subject.

Rubinstein said hoary myths and allegations also are being revived against Jews in Eastern European countries. According to the Cabinet report, religious and nationalistic elements in Eastern Europe are spreading anti-Semitism on a popular level.

Elsewhere in Europe, the report noted the spread of anti-Semitic literature and a rising incidence of violence against Jews and Jewish property.

Rubinstein said the widespread desecration of Jewish cemeteries has become "almost a plague," triggered by the May 9 assault on the (Continued on Page 26)

Boston Children Helping To Rescue Soviet Kids

Twelve thousand young students in 110 Greater Boston Hebrew, nursery, and day schools will soon be carrying home *tzedakah* (charity) boxes specially created to enable them to participate in Operation Exodus, the international campaign to rescue and resettle Soviet Jews.

150,000 men, women and children will emigrate from the Soviet Union to Israel during 1990. As many as one million are expected over the next five years. One in five emigrants is under age eighteen.

The *tzedakah* boxes are part of "Ticket to Freedom," a unique local project sponsored by the Bureau of Jewish

Education and the Synagogue Council of Massachusetts, as part of the Operation Exodus campaign organized by the Combined Jewish Philanthropies of Greater Boston.

Students will collect money in the special boxes as they learn about the Jewish commandment to redeem captives and about the plight of Soviet Jewry. Money they collect will help rescue Soviet Jewish children and bring them to live in Israel.

Glasnost in the U.S.S.R. has become a double-edged sword. Expanded freedoms have opened a floodgate of vicious anti-Semitism and acts of physical violence. Ethnic

strife and economic chaos have made life for Soviet Jews uncertain and unsafe, and thousands line up daily for exit visas to Israel.

The *tzedakah* box was designed by Irina Furman, a Russian-born graphic artist who came to Boston in 1989 and now works at CJP. They were produced by the Bicknell and Fuller Corrugated Container Company of Peabody, whose owners, Michael and Hersh Seigel of Brookline, donated the cartons in memory of Jen S. Margolis, lifelong community leader and mother of Dr. Daniel Margolis, executive director of the Bureau of Jewish Edu- (Continued on Page 26)

Death Penalty Finding No Place in Political Campaigns

By Gladys Damon
Special to the Advocate

The last execution in Massachusetts was in 1947. With certain protections the Su-

preme Court empowered the states to adopt laws governing the execution of death-row prisoners in 1972. The first execution under this new ruling took place in Utah in 1977 when Gary Gilmore was put to death by a firing squad.

When Gov. Dukakis took office, one of his first acts was to veto an executive order to reinstate the death penalty, signed by his predecessor, Gov. Edward King as

his final gubernatorial gesture. Since then Dukakis consistently vetoed continuing efforts to revive capital punishment here, proposed almost annually by its supporters, who are currently growing in numbers and strength.

A Legislative Alert circulated by the Mass. Citizens Against the Death Penalty warns that Senate Bill No. 199 providing for the restoration of the death penalty (Continued on Page 17)

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לשנה טובה תכתבו

On Yom Kippur

(Continued from Page 1)

when the High Priest entered that place, the whole universe entered with him. The only chance we have to find eternity, to discover why we are really here and what is most essential about our existence, is to dare to seek that terrifying pleasure.

The Zohar (II:121a) tells us that the Holy of Holies is Keter, the supernal Crown above the head, the innermost Self, the source of the Will. If we do not attempt to touch that place, at least once a year, can we truly claim to be alive? And if we manage to reach it, even for a moment, are we not assured that death is not the end?

In the year in which the High Priest Simon the Zaddik died, he predicted his death. They said to him, "How do you know?" He replied, "Every Yom Kippur an old man, dressed in white and wrapped in white, met me. He entered with me into the Holy of Holies and left with me. But this year an old man, dressed in black and wrapped in black, met me. He entered with me but did not leave with me..." (Talmud, Menahot 109b)

All throughout the High Holiday period we pray for life: Remember us for life, inscribe us in the book of life. But surely the life we are asked to pray for is not the

life of consumption, gratification and satisfaction of material indulgences. For that kind of life is but a dissolution, a deterioration, a triumph of entropy and decay. The life we seek is rather the fulfillment of our calling, the reason why we were sent here on this earth.

We seek the place where heaven and earth touch, where we alone can make them touch, can bring them together in a unique manner, can fill the interstice with meaning that is ours to discover.

We are the bees of the invisible. We madly gather the honey of the visible to store it in the great golden hive of the invisible. (Rainer Maria Rilke)

To search out the Holy of Holies is fraught with risk, but it is the only way to truly taste the sweetness of life.

How majestic was the High Priest as he left the Holy of Holies in peace, without injury. (Yom Kippur liturgy)

Like the High Priest of old, we too can shine "like the image of the rainbow amid the cloud... like a rose within a precious garden..." if we dare to make his path our own.

Rabbi Dr. Nehemia Polen is Visiting Associate Professor of Jewish Thought at Hebrew College in Brookline. He is Rabbi of Congregation Tifereth Israel in Everett.

Ukraine Stabbing

(Continued from Page 1)

cemetery in Carpentras, France.

But he also sees a bright side. According to Rubinstein, there is a virtual absence of government-inspired anti-Semitism today and a willingness by many governments to discuss the question of anti-Semitism frankly and to regard Israel as a legitimate partner in this dialogue.

Rubinstein also found a greater readiness by Jewish organizations to recognize and act against the phenomenon. In the short term, every opportunity must be taken to speak out and act against anti-Semitism, he said.

Israel's Education Ministry is promoting a long-term approach, seeking to persuade other governments to introduce Holocaust studies and material on anti-Semitism into school curricula, Rubinstein said.

More information on Soviet anti-Semitism has come from a survey of recent Soviet immigrants in Israel. It has revealed that 69 percent encountered some form of anti-Semitism while in the Soviet Union.

The study, commissioned by the Anti-Defamation League of B'nai B'rith and conducted last August in Jerusalem by Hebrew University student Yaakov Khananov, showed that the majority of the incidents took place in Moscow and Leningrad.

Those cities are the main centers of organized anti-Semitic movements such as Pamyat.

The Moscow City Council, meanwhile, has just set up a special sub-committee to deal with anti-Semitism, in part a response to the recent visit of Abraham Foxman, national director of ADL, and Melvin Salberg, ADL's national chairman.

This special subcommittee will report its findings to the Soviet Parliament, according to Myrna Shinbaum, director of ADL's Soviet Jewry Project.

The lowest number of anti-Semitic incidents in the Soviet Union was reported in the Baltic states, Trans-Caucasus and until now the Ukraine.

One reason, according to the ADL study, is that the regional autonomy movements have strongly opposed anti-Semitism.

These nationalist movements are eager to foster a pro-Western, pro-democracy image, and they want to dissociate themselves from Moscow's policy, which is suspected of supporting or tolerating anti-Semitic organizations, the study revealed.

Another explanation cited was that the conflict with other ethnic groups overshadows the "Jewish problem" in the Republics.

Many of the people interviewed for the study said the verbal attacks took place "constantly," and thus they did not pay much attention to them.

The harassment of children accounted for another 15 percent of the reported incidents, as did graffiti and property damage.

Many interviewees said

that the insults their children were subjected to at school had a profound impact, and were one of the main reasons they decided to leave the Soviet Union.

Direct physical assault was reported in 5 percent of the incidents.

"When you consider that ADL recorded 1,432 anti-Semitic incidents for the entire United States in 1989, the fact that 500 new immigrants — but a tiny part of Soviet Jewry — have described 467 cases reflects the alarming dimensions of anti-Semitism in the Soviet Union," pointed out Melvin Salberg, ADL national chairman.

JTA correspondent Debra Nussbaum contributed to this report.

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Boston Children Helping



SAVING JEWISH CHILDREN is a chief goal of Operation Exodus, as one-third of Soviet Jews arriving in Israel are under age 18. 12,000 Boston-area religious, day and nursery school students are receiving Operation Exodus tzedakah boxes. Left to right are: Dr. Daniel Margolia, BJE executive director; Martin Dropkin, BJE president; Michael Frieze, chair of Operation Exodus; and Edward Shapiro, Operation Exodus Synagogue Campaign chair.

Edward A. Shapiro of Newton, chair of CJP's Operation Exodus synagogue campaign, said, "The Holocaust taught us that, in spite

of the efforts of world Jewry, six million Jews were lost because they could not get out of Eastern Europe; they had no place to go. Today, there is grave fear that history will repeat itself. The gates are

open and Jews have a place to go. Operation Exodus ensures that they can begin life anew in Israel. It is most gratifying to see our children participating in this historic opportunity."

Arens in Interview

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weaponry that in many areas is more advanced than anything that exists.

If we have to go to war now, the enemy will find the IDF with technological surprises, with weapons systems that are superior to anything they have, and I think that they don't even know about.

Q: Suppose the Iraqis do attack us, how much damage could they cause? The IDF's Planning Branch studied that.

A: It makes no sense to try to make that kind of an estimate. Our ability to defend ourselves against any Iraqi threat is very great. Much more important [is] our ability to deter Iraqi aggression, [and that] is very great.

Q: What concepts guide you in dealing with the territories? Where have you succeeded and where haven't you?

A: Our policy is based on a number of principles. We have to ensure the safety of the people living in the area, Jews and Arabs. I say first Jews and then Arabs, even though there are more Arabs than Jews in the area, because the purpose of the intifada was to make life unbearable for Jews and make it dangerous to travel on the roads. That's something that I said to the IDF has got to be changed.

Q: You yourself were stoned on the way to Tekoa.

A: Yes. Most Israelis who have traveled on the roads have probably undergone that kind of sobering experience. We've had a significant improvement in these last few months. Still not enough, because I think we have to strive to achieve complete safety on the roads.

I also feel it my duty to ensure the security of the Palestinian population. Terrorist groups are trying to impose a reign of terror. Hardly a day goes by without some Palestinian being killed by [another] Palestinian.

We've [also] made a very determined effort to bring down the level of violence between Israeli troops and the Palestinian population. Fatalities engender a chain of violence, further demonstrations, friction, and more fatalities. The army has been very successful in breaking this cycle.

I have been spending a great deal of my time talking to Palestinians. I do this every week, usually more than once a week. The area of agreement with the vast majority of the Palestinian population is that we want a return to normalcy, that violence is not achieving anything, certainly not for them. And that the elimination of violence is a necessary precondition for us to be able to move forward in the political process.

Q: I'd like to turn to the Ostrovsky case...

A: Oh, I don't know anything about that. Leave me alone on that. I am not in charge of the Mossad.

Q: How would you compare the defense establishment now with what you saw during your previous tenure here?

A: I see the fruits of decisions I took in my previous tenure. That gives me some sense of satisfaction.

Q: Can you give an example?

A: I can give you many. I made a decision to establish the Ground Forces Command, which I think is the only major reorganization in the IDF since 1948. That provided a focused, overall view of the needs of the ground forces, not just the separate interests put forward by the infantry, the armor, the engineers and the artillery. Today we have a more streamlined, efficient, logical management of the needs of the ground forces in terms of developing new weapons, tactics, procuring weapons, and training the soldiers.

The agreement of strategic cooperation... has developed a network of relationships between people in the armed forces of Israel and the U.S. Not just between ministers, or prime ministers and presidents, and not just between chiefs of staff — it goes down the line. That kind of relationship has many important side benefits.

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Germany

(Continued from Page 1)

state a week from Wednesday.

A commitment to restitution is contained in an annex to the unification agreements between the two Germans.

Bonn has failed to allocate resources for the purpose, but the Finance Ministry promised it would be done as soon as the claims are in.

An Oct. 13 filing deadline was set, but an extension is being sought by the Conference on Jewish Material Claims Against Germany, which says the deadline is unrealistic.

Claims may be made for property expropriated or placed under state administration after 1949 or for property forfeited as a consequence of persecution during the Nazi era. Jan. 30, 1933 to May 8, 1945.

In a separate development, it was reported by the weekly *Der Spiegel* that West Germany's largest arms manufacturer secretly supplied Iraq in recent months with some of the most sophisticated weapons it produces.

According to the periodical, the giant Messerschmitt Bolkow Blom delivered the advanced weaponry to Iraq before the United Nations imposed its arms embargo in response to the Iraqi invasion of Kuwait on Aug. 2.

The firm transferred 10,000 anti-tank missiles and several thousand anti-aircraft missiles to Iraq by way of Egypt, *Der Spiegel* said. The third country was used in order not to embarrass the West German government, the report said.

The equipment included machinery and materials for the manufacture of gas masks and defensive military equipment by Iraq. But MBB also was developing for Iraq an extremely powerful conventional bomb, which *Der Spiegel* said compared in strength with a nuclear device.

West Germany has long been known to have helped Iraq develop its military capabilities, especially in the area of chemical warfare. But until now, it was believed only small or medium-sized companies were dealing with the Iraqis.

MBB is a subsidiary of Daimler-Benz, Germany's largest industrial group and one of the world's largest weapons manufacturers.

MBB produces the Leopard Mark V tank, which experts acknowledge to be the best in the world of its class.

Meanwhile, West German prosecutors have decided not to appeal the relatively light sentence imposed on Jurgen Hippenstiel-Imhausen, founder and managing director of a chemical company that helped Libya build a poison gas plant.

Once they were in the United States, Rothschild went back to school, where he was a year behind. After attending Weaver High School in Hartford, he was drafted and sent to the Phil-

Local Man Reunited

(Continued from Page 1)

it. Someone brought it to Rothschild's attention. He wrote to Kraemer, and plans were made to meet in New York last month when Kraemer came to the U.S. for German Tennis Federation games.

"It was kind of odd," Rothschild told the *Advocate*. "I really didn't know what his motives were. I had blocked him from my mind. He lived two doors away from me. Before Kristallnacht we played together a lot. After that, it was difficult to play with non-Jews. I only remember having Jewish friends. I didn't go to school anymore after Kristallnacht."

"He [Kraemer] said we played cards together, but then he and other Germans were told not to play with me anymore. He was a member of the Hitler Youth, as everyone was."

"He told me that in the last 40 years, he had thought of me and my parents a lot, and really wanted to know what happened to us, but that guilt feelings had held him back. He was drafted in 1944, captured by the Americans, escaped and went under-

ground. He became a U.S. citizen while in the army. He became an engineer at the University of Hartford and married Trudi Greenberg from Dorchester. They live in Mashpee, MA and have two children and four grandchildren.

Rothschild was on a European tour about 10 years ago that went to Germany. Although he did not go to Bielefeld, he went to the town outside Frankfurt where his other grandmother had lived.

"My ex-aunt from a mixed marriage was still living there," he recalled. "But I would not visit her. My uncle, my mother's brother, was a Jew who was arrested and sent to Buchenwald. When he got out he went to Shanghai. This Christian ex-aunt, meanwhile, went off with some Nazi. And she lives in the house that belonged to my grandmother and my mother."

On this European tour, Rothschild also met some Jews in Switzerland that he had known as a child. They left Germany in 1933. "We established a relationship and are very close friends," he



REUNITED AFTER 52 YEARS — Bernie Rothschild (left) recently met with Paul-Helz Kraemer in New York. Rothschild and Kraemer played together as boys in Germany until Kristallnacht; after this Jews and Germans were no longer allowed to associate with each other.

ground. He became a policeman after the war, and then worked for a Volkswagen plant in Wolfsburg. He retired and has been active in amateur tennis over the years.

"We spent a day and a half together in New York," Rothschild continued. "We had dinner, breakfast, and lunch, and went on a city tour. All we talked about was the Holocaust."

What did Kraemer have to say about the Holocaust? "He said they were hard times," Rothschild stated. "He told me three or four times that he wasn't in the SS; he was just a soldier. He said he knew about the camps, that everyone knew about the camps, but nobody knew Jews were being killed. He said not all Germans were bad."

How did Rothschild feel about this? "It's true that not all Germans were bad," he agreed. "The Germans living next door to us helped us. They gave us food when our rations were reduced to 50 percent. They helped us pack. Our bank accounts had been frozen, and one of them got some of our money for us so that we would have something to start with in America. The customs inspector let us out without checking our suitcases."

Rothschild remembers that the day the war broke out, Sept. 1, 1939, it was his Bar Mitzvah weekend. "We had a rabbi from a different city, because there were none left where we lived. He stayed overnight with us. There was a rumor that all Jews were going to be arrested, so he went into hiding."

Up until Kristallnacht, the Rothschilds had not tried to leave. "My father was very German in his thinking. He thought it would all blow over, and business was good, so why leave?"

"After Kristallnacht we tried to leave, but there was nowhere to go. It took us two and a half years to get an American visa because of the quotas. We left legally. The deportations had already started. The yellow star began to be used a month later. Six months after we left, all the Jews in Bielefeld were deported. Two of my cousins survived. My grandmother, an aunt, an uncle, and one cousin were killed."

Once they were in the United States, Rothschild went back to school, where he was a year behind. After attending Weaver High School in Hartford, he was drafted and sent to the Phil-

said. "They have visited us here, and their kids have stayed with us."

Although Rothschild would look Kraemer up if he ever went to Germany again, he does not have the same feeling of closeness with him.

"We were neighborhood kids, not bosom buddies," he said. "We played soccer and cards. We were not that close. That's why I felt kind of funny. I would have no reason not to look him up, but we haven't established a relationship like I have with the Jews in Switzerland. We live in different worlds, and don't really have anything in common. But I have nothing against him." They hugged and shook hands at the end of their time together in New York.

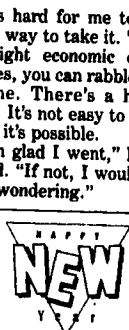
Rothschild admits that he felt "a little uncomfortable" because he didn't know what to expect, and was "a little suspicious about his motives." Asked if he thought Kraemer might have looked him up as a way of dealing with his sense of guilt, Rothschild replied, "That may be why he wanted to find me. It's hard to speculate. I pressed him on it."

"He just said to me, 'We weren't a part of it.' I didn't detect any anti-Jewish feeling in him, not the slightest hint. He had some Jewish friends after the war. He doesn't know any Jews now, but he wants to visit Israel."

"We also talked about German reunification. He thinks it's a good thing, and says the Germans are a different people now, that what happened was in the past. We didn't talk about the fact that the Nazi era was not mentioned in the German reunification treaty. As for the Nazi leader of the Republican Party, or the neo-Nazis there, he feels they're a minority and they're meaningless. He doesn't think Germany will have any desire to conquer land it once had. 'We've lost that, we don't think that way,' he says," Rothschild related.

"It's hard for me to know which way to take it. 'Under the right economic circumstances, you can rabble-rouse anyone. There's a history there. It's not easy to change it but it's possible.'"

"I'm glad I went," he concluded. "If not, I would have been wondering."



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