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INFORMATION

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8 FAIRFAX MANSIONS,
FINCHLEY ROAD (Corner Fairfax Road),
LONDON, N.W.3
Telephone: MAIda Vale 9096/7 (General Office)
MAIda Vale 4449 (Employment Agency and Social Services Dept.)

Office and Consulting Hours:
Monday to Thursday 10 a.m.—1 p.m. 3—6 p.m.
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Leon Zeitlin

THE CHALLENGE TO THE DIASPORA

The issues confronting Jewry everywhere—whether centred in a world-wide Diaspora or restricted within the narrow boundaries of the State of Israel—are indeed formidable. This applies today perhaps more than before the catastrophe of the second world war. But the "great debate" on these issues, which should have taken place on the highest spiritual and intellectual level, and of which the thoughtful and thought-provoking article by Dr. R. Weltsch which appeared in a previous issue is a timely reminder, has never occurred. It is true the word "Israel" has changed its meaning, but so has that of the word "Zionism". The Ben-Gurion-Goldmann controversy is, therefore, likely to be misinterpreted.

In the last analysis, the essence of this controversy, even if Dr. Goldmann has bluntly stated that the Jewish Agency and the Jewish people (meaning the State of Israel) have for years lived beyond their means, is neither economic, social, nor political. What really separates the Diaspora from Israel and the Israelis is the attempt to establish secular Judaism in Israel which, indeed, is a contradiction in terms. Secular Judaism is an illusionary conception. It is inconceivable as long as the perennial claim of Judaism as the senior of the world's great monotheistic religions is upheld, recognised and respected. Judaism could not be replaced by a national or racial ideology, which would imply a complete change of Jewish life, with emigration to the original Jewish homeland as its ultimate goal. Spiritual Judaism must prevail as a common denominator for both Diaspora Jews and Israelis.

Our Approach to the Problem

It might be asked whether the mouthpiece of Jewish refugees from Germany is called upon to initiate this urgently needed though, doubtless, highly controversial discussion since German Jewry has now been reduced to an apparently negligible minority of world Jewry. It could be argued that the five million American Jews, whose generous political and financial support for Israel is beyond query, are in an infinitely stronger position to emphasise that Israel—even in its widest context—could hardly pretend to represent the religious spiritualism of Judaism, be it orthodox, reformist or liberal. American Jewry, however, though in the process of emerging from the melting-pot, has unfortunately not yet regained full awareness of Jewish identity with its unique ideo-realistic approach to man and mankind's destiny. The temptations of the palpable fallacy of the "American way of life", that man in his pursuit of happiness could ever be satisfied with the enjoyment of consumer goods only might be too strong.

Surely, however, from whatever corners of the earth they may have come, they share with former European Jews the painful fate of being refugees or descendants of refugees. But the memory of German Jews should not be so short as to have already forgotten that there are no final solutions and, in their heart searchings, they should slowly arrive at the fundamental truth that man cannot escape history. History's constant changes have proved that, despite the birth of a secular Jewish State in Israel, the uncompromising and vigorous monotheism of Jewry not only continues to remain our most treasured heritage, but that it was not given to be kept to ourselves because of its basic and accepted tenets which carry a message to all nations.

Neither theological casuistry nor psychological research are needed to show the relevance of

these reflections to Judaism and the responsibilities they imply for the Diaspora. It would therefore be a fatal mistake if we—the immediate contemporaries of and sufferers from the first rumblings of a tremendous spiritual, ideological and scientific upheaval—should shrink from these responsibilities and try to settle down as mere spectators of an exciting drama. Hence the significance of the sincere and untiring efforts of the Christian Churches to restore the bond linking Christianity and Judaism—that bond which dogmatic self-righteousness has time and again for almost two thousand years tried to sever.

Church and Synagogue

There exists, although it seems to be gradually disappearing, a form of anti-Jewish feeling which is neither racial nor national. It is rooted in the fierce antagonism between Church and Synagogue and resulted, in the First Century, from rival claims of each to be the true Israel of God. It is this spiritual conflict which produced the Christian caricature of the Jew, with all its vilifying implications. It also led to a distorted picture of Christianity and Christians in the Jewish mind.

But this Christian-Jewish polarity has always been completely inconsistent with the long-established and generally recognised concept that the three firm pillars on which Western civilisation rests are Christian-Jewish ethics, Greek philosophy and Roman law. How much more does it become obsolete and paradoxical when we are confronted by the nightmarish vision of an atomic age with guided missiles. With the dread of the atom bomb, the belief that freedom from fear can be secured is absurd. Nor are people likely to be easily convinced that the world-wide contest between one system defending the primacy of the individual's freedom and the other defending the primacy of social necessities will ever come to a happy end, as long as it is fought on technical and industrial grounds between the Western and Eastern giants, supported by materialist arguments only.

There is the strongest case for changing the relationship between the two monotheistic creeds from a sterile polarity into a courageous spiritual *entente cordiale*, embodying the two most vital moral forces of Judaism and Christianity. Every day brings new confirmation that neither the technocrats nor the scientists, the philosophers of rationalist nor those of historical materialism, neither the psychologists nor the existentialists, have succeeded in replacing these moral forces by anything adequately appealing to man. Though it is understandable that, from a somewhat secular Jewish point of view, there may be a slightly lukewarm attitude towards the idea of a Christian-Jewish spiritual *entente cordiale*, commonsense could hardly fail to grasp that its combined forces should prove most helpful. A bi-partisan spiritual Christian-Jewish approach to the burning issues at stake should be a match for the entirely materialistic ideologies of totalitarianism.

It is true that we Diaspora Jews are numerically insignificant. But nobody can possibly deny that world history has established in Judaism and the Jewish people a link between the biblical age and our time. There is no need to emphasise that the allegiances between Diaspora and Israeli Jews are lasting and indestructible. As the Deputy Mayor of Tel Aviv stated a few weeks ago: "It is a well-known fact that Diaspora Jewry is Israel's only honest and trustworthy ally." Surely our

(Concluded on page 2, foot of column 1)

A NEW VENTURE

Friends of the Leo Baeck Institute

About two years ago the Leo Baeck Institute started its work. The results of the Institute's labours in Israel, the United States and Great Britain during this period are manifold: documents relating to the history of German Jewry have been collected; a comprehensive library is being built up in New York; scholars have been entrusted to write monographs on special subjects; a great many personal memoirs and autobiographies have been deposited with the Institute. Above all, the Institute's Yearbooks, published in London under the editorship of Dr. Robert Weltsch, forge a link between the promoters and those Jews from German-speaking countries for whom the preservation of our spiritual heritage is a deep concern. These publications offer an opportunity to English-speaking Jews, of whatever origin, to acquaint themselves with the achievements of German Jewry. They are also of great importance to historians and others interested in the subject. The First Yearbook (1956) was published one year ago; the Yearbook 1957 will be available shortly. It will be reviewed in detail in the next issue of this journal.

However, the tasks of the Leo Baeck Institute cannot be accomplished without the endorsement of the rank and file of our community. It would be a mistake if such an organisation worked in isolation. It has to be a living organism. This is one of the main reasons for which an organisation to be known as the Friends of the Leo Baeck Institute is now in the process of formation. Its objects and activities are explained in the pamphlet included in this issue. Apart from offering to its members advantages with regard to the terms under which they may receive the Institute's publications, the organisation will also provide a platform for common activities in the interest of the preservation of our cultural heritage.

Only recently some of our friends originating from Frankfurt-am-Main started, under the auspices of the AJR, to consider ways and means of keeping on record the history and the achievements of the Jews of that city during the last two or three generations. It could well be imagined that Jews from other cities or regions embarked on similar schemes, and that others recorded recollections of their professions or trades, or dealt with special aspects of our German-Jewish past, such as spiritual trends, communal work, family research, etc. All these activities, whose centre would be the Leo Baeck Institute, would have to be carried out during the lifetime of the last generation of German Jews, who can speak from their own experience. This makes the establishment of the Friends of the Leo Baeck Institute particularly urgent. Knowing that Jews from Germany are always ready to join hands when vital common issues are at stake, we feel sure that they will also wholeheartedly support this new venture.

RESTITUTION NEWS

OESTERREICHISCHER HILFSFONDS

Mitteilung fuer Angehoerige der "Gruppe C"

Nach der im Statut des Hilfsfonds vorgesehenen Reihenfolge sind unter Gruppe C diejenigen Verfolgten zu befriedigen, die ueber 60 Jahre alt sind und sich in Not befinden. Ein Aufruf dieser Gruppe ist noch nicht erfolgt. Im Zusammenwirken zwischen dem Central British Fund und der AJR ist jedoch eine Moeglichkeit geschaffen worden, in Ausnahmefaelen ganz besonderer Dringlichkeit vor dem Zeitpunkt des Aufrufs in begrenztem Umfange eine Hilfe zu gewaehren. Angehoerigen der Gruppe C, die glauben, dass bei ihnen eine besondere Dringlichkeit vorliegt, wird geraten, sich unter Darstellung ihrer augenblicklichen Verhaelt-nisse und der besonderen Dringlichkeitsgruende schriftlich an die Association of Jewish Refugees, 8 Fairfax Mansions, London, N.W.3, zu wenden. Mit Ruecksicht auf die vorhandenen Moeglichkeiten kann eine vorzeitige Hilfe aber nur in ganz wenigen Faellen gewahrt werden. Da die Einstufung in Gruppe C ohnehin das Vorhandensein einer Notlage zur Voraussetzung hat, so wird gebeten, nur dann einen Antrag (der mit dem Kennwort "Oesterreichischer Hilfsfonds" zu versehen ist) einzureichen, wenn akute Gruende vorliegen, die ueber das Vorhandensein einer allgemeinen Notlage hinausgehen.

ANSPRUECHE GEGEN I.G. FARBEN

Fristablauf 31. Dezember 1957

Es wird nochmals darauf hingewiesen, dass Ansprueche fruherer K. Z. Haeflinge, die in I.G.-Betriebsstaetten im Bereich Auschwitz Zwangsarbeit leisten mussten, bis zum 31. Dezember 1957 bei der folgenden Stelle angemeldet werden muessen: Glaebigermeldestelle der I.G.-Farbenindustrie A.G.i.A., Frankfurt a.M., Bockenheimer Landstrasse 53.

Antragsteller, die bereits bei der Glaebigermeldestelle der I.G.-Farbenindustrie registriert sind, inzwischen aber ihre Adresse geaendert haben, werden dringend ersucht, dieser Stelle ihre neue Adresse umgehend mitzuteilen.

Antragsteller, die nach ihrer Registrierung bei der Glaebigermeldestelle der I.G.-Farbenindustrie —die Fragebogen der "Compensation Treuhand G.m.b.H." erhalten, aber noch nicht zurueckgeschickt haben, werden gebeten, dies sobald wie moeglich zu tun.

CONFISCATED STAMP COLLECTIONS

A number of stamp collections which were confiscated by the Gestapo are now in the care of the Hamburg Finance Authorities. The list of people to whom the collections belonged may be viewed at the AJR offices, 8 Fairfax Mansions, London, N.W.3, or at the United Restitution Organisation, 183/189 Finchley Road, London, N.W.3.

The Challenge to the Diaspora

(Concluded from page 1)

Israeli brethren would be only too happy if Diaspora Jewry could be instrumental in finding ways and means to reconcile them with their neighbours, so that Israel can devote herself to advance towards a prosperity more in harmony with the grandeur of Jesajah's vision.

But our allegiances engender universal responsibilities as well, from which Judaism—conceived as a spiritual democracy—cannot shrink. The spiritual values which its message conveys to the world are based on faith and humility rather than on Promethean arrogance. Together with genuine Christianity this message may well contribute to making man at least a little less imperfect than hitherto. Here then is the basis for a high level ideological conference which, imbued on the Jewish side with the spirit of the late Leo Baeck's wisdom, humanity and courage, might produce the new ideas Dr. Weltsch was hoping for.

FROM THE GERMAN SCENE

PRESS ATTACKS ON INDEMNIFICATION

Several German papers, including "Die Welt" and the "Hannoversche Allgemeine Zeitung", have published estimates of the expenditure involved in the implementation of the Federal Indemnification Law. These publications imply that the figures are substantially higher than originally visualised, and that it will therefore not be possible to complete the payment of indemnification by March 1963, as stipulated in the Law. The "Allgemeine Wochenzeitung der Juden in Deutschland", in a leading article by Dr. H. G. van Dam, General Secretary of the Zentralrat of the Jews in Germany, refuted the estimates on which these contentions have been based. Dr. van Dam also protested against singling out the alleged high expenditure of this indemnification when other payments, such as those to reinstated former Nazi civil servants, are seldom queried in public.

The line adopted in the press campaign is to some extent similar to that taken by the previous Federal Minister of Finance, Dr. F. Schaeffer. It would be a regrettable and even a dangerous symptom if the indemnification of the victims of Nazi persecution, most of whom are old people, were to be delayed beyond the time limit laid down in the Law. It may therefore be of some reassurance that, in an interview with representatives of the Claims Conference, the new Minister of Finance, Dr. F. Etzel, stressed that no delay was visualised by him or by his Ministry.

"GERMAN-ARAB COUNCIL"

Fifty delegates from various organisations decided to establish a "German-Arab Council", during a conference at Weinheim. This Council would be dedicated to the strengthening of relations between Arabs and Germans.

Among the speakers was an Egyptian Embassy Attaché, and Erwin Schoenborn of Heidelberg, one of the most violent anti-Semites in post-war Germany.

EAST GERMANY ACCUSES WEST GERMAN JUDGES

The Ausschuss fuer deutsche Einheit in East Germany has published documents concerning two hundred more Juristen in the Federal Republic who are reproached with having been either prosecutors or judges in the Third Reich. The Communist paper, "Neues Deutschland", which appears in East Berlin, has published extracts from these documents under the title "374 Blutrichter dienen Bonn". The documents on the past history of 174 judges were published in May.

SENATOR LIPSCHITZ IN ISRAEL

The Berlin Senator of the Interior, Joachim Lipschitz, visited Israel for about three weeks, at the invitation of the Israeli Government. During his stay he discussed problems of indemnification with members of the Government and at public meetings.

OFFENBACH PLATZ IN COLOGNE

The road in front of the new Opera House in Cologne has been named Offenbach Platz, in honour of the composer, who was born in that city.

THE NEW FEDERAL GOVERNMENT

Federal Chancellor Dr. Adenauer has formed his third government with two coalition parties only, the C.D.U./C.S.U. and the Deutsche Partei. The latter, at the time of its inception, was considered as very much to the right, but participation in the Federal Government for so long has mellowed it considerably—some can hardly distinguish it from the C.D.U. now. As for the individual members of the new Cabinet, some of the important Ministries retain their chiefs: Dr. von Brentano is again Foreign Minister, Schroeder, Minister of the Interior, Professor Erhard, Minister of Economy, but he has been promoted as Dr. Adenauer's lieutenant. Lemmer, Postmaster-General in the former Cabinet, is now Minister for All-German matters in place of Jakob Kaiser. Lemmer has just represented the Federal Government at the laying of the foundation-stone for the new Jewish community centre in West Berlin. A new Ministry has been created, the Schatzministerium, headed by Lindrath. The previous Minister of Finance, Schaeffer, was appointed Minister of Justice, and his successor at the Minister of Finance is Franz Etzel.

NAZIS IN POLITICS

A speaker of the DP/FVP (the wing of the Free Democrats which remained in the Bonn Government) maintained that organised groups of former members of the banned Sozialistische Reichspartei and of the extreme right-wing Deutsche Reichspartei have infiltrated into the FDP (the wing of the Free Democrats which left the Government).

The organ of the Deutsche Reichspartei, "Reichsruf", reported that a cover organisation of former members of the Sozialistische Reichspartei, calling itself "Die Ehemaligen", has, in confidential letters, urged former Nazis to join the FDP. The head of the organisation is the former Nazi member of the Reichstag, Wetzel.

The election manager of the BHE is the member of the Bundestag, Artur Stegner. Whilst he was Chairman of the FDP in Lower Saxony, he was responsible for the infiltration of Nazi officials into his party.

Another prominent member of the B.H.E., the Deputy in the Bavarian Diet, Walter Becher, attacked the Bavarian Radio because of its anti-Nazi broadcasts. Becher denied having been a member of the NSDAP. It has however, been revealed, according to the American documentation centre, that he joined the party in 1931 and that in 1935 he became the editor of the organ of the Nazis in the Sudeten.

NEW LORD MAYOR OF WEST BERLIN

Willy Brandt, the Socialist, was elected Lord Mayor of West Berlin, to succeed the late Otto Suhr. In the Abgeordnetenhaus he made a declaration about the policy of his Government and said: "The Senate feels a special obligation towards the victims of Nazism. Besides material restitution, the Senate is particularly anxious to spiritually overcome the inheritance of an evil past." He said that the new Jewish Centre at the site of the Fasanenstrasse Synagogue would be a visible expression of this endeavour.

During the Nazi régime, Willy Brandt was a refugee outside Germany.

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COMMENTS EVOKED BY

Cecil B. DeMille's

PRODUCTION OF

The Ten Commandments

"I want especially to pay tribute to Mr. Cecil B. De Mille and all associated with the making of the film for the reverence and obvious sincerity which was apparent throughout its showing

I have no doubt that the film will make a profound impression upon all sections of the community. Of one thing I am sure is that many people who see the picture will be stimulated to return to the Sacred Scriptures"

—THE CHIEF RABBI
Israel Brodie

"It is a most amazing film, which none can view without sharing in a rare spiritual experience. There is nothing like it to enable one to picture so vividly the story of the Exodus and the Giving of the Law.

Of extreme significance and importance is the age-old message which this picture carries, and in forcing it upon the attention of a heedless world, Mr. De Mille and all responsible have rendered a unique service to Mankind.

JEWS COLLEGE
LONDON

Dr. I. Epstein (Principal).

"This film will give the public an opportunity to visualise clearly a unique historic scene. We believe that it is bound to leave a deep spiritual impression on all who see it.

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RABBINOWITZ
Chairman of Executive of
the League of Jewish Women

"I was most impressed with this film which I am sure will do a great deal of good and give pleasure to many people."

MR. P. H. COOK
Managing Director
Hercules Engineering Co.

"God's giving of The Ten Commandments is vividly portrayed with reverence and imagination. The influence of the film should be wholesome and uplifting"

—THE ARCHBISHOP OF WESTMINSTER
William Godfrey

"In a day and generation of intolerance and bondage of which the film is a parable, it is good to know that a message of freedom and liberty, based upon a living faith is to influence thousands."

Mrs. ELIZABETH MOFFETT
President of the National Council of Women.

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HEINRICH HEINE AN EDUARD GANS: "QUAND MÊME..."

Das Entgegenkommen von Mezhdunarodnaja Kniga, Moskau, versetzt uns in die Lage, unsere Leser mit dem Wortlaut eines Heinebriefes bekannt zu machen, dessen Original in der Saltykov-Schedrin Staatsbibliothek, Leningrad ruht und infolgedessen bisher in der westlichen Welt unerhaeltlich war. Der Text fehlt in den ersten fuenf Baenden der "endgueltigen" Ausgabe von Heine's Briefen von Friedrich Hirth, Mainz, 1951 ff. Er ist vor kurzem auch im 6. Band als Nachtrag, leider nicht ohne Druckfehler erschienen und duerfte daher vielleicht nicht von selbst die Beachtung finden, die er als Zeugnis fuer Heine's Begriffs- und Empfindungswelt verdient. Der Brief lautet wie folgt:

Hamburg, May, 1826.

Lieber Gans! theurer College!

Das Wort College bezieht sich auf die Jurisprudenz und nicht auf die Theologie. Das Wort "lieber" bezieht sich aber auf mein Herz, das Dich noch immer sehr liebt, und recht herzlich liebt—quand même.—Vielleicht schreibe ich Dir gar nicht, wenn es kein quand même gaebe. Du verstehst mich nicht, ich will nemlich andeuten dass es mich im Grunde meiner Seele aergert, dass unsere Buecher keine Quellen mehr sind, dass ich Dir und mir deshalb grolle, und es mir, eben solchen Grolls wegen, zum Beduerfniss wird Dir zu sagen, dass ich Dich dennoch liebe, dass ich Dich liebe quand même.—Die Uebersendung des Buches ist bloss eine Ausrede um eine Gelegenheit zu haben Dir zu schreiben. Das Buch selbst ist wahrhaftig nicht viel werth—ich habe in diesem Momente mehr Liebe in der Brust als in diesem ganzen Buche enthalten ist—es ist so muede, farblos, zahm, und das Beste dran ist der vorgesetzte Name der Varnhagen. Ich habe diesen Namen, der mir so lieb ist, an den Eingangsposten meines Buches angeschlagen, und es ist mir dadurch woehnlicher und gesicherter geworden. Auch Buecher muessen ihre Mesusse haben.—Leb wohl, behalte mich lieb, mich,

Deinen Freund
H. Heine.

Ein Buch mit "Mesusse"

Die aeuessere Veranlassung zu Heine's Brief war das Erscheinen des ersten Bandes der "Reisebilder", dessen erste Abteilung, die Gedichte der "Heimkehr", Rahel Varnhagen gewidmet war. Ein originales Wort- und Gedankenbild findet sich in diesem Zusammenhange: "Auch Buecher muessen ihre Mesusse haben". Dies aeussert ein getaufter Jude gegenueber einem zweiten zur Erklaerung, warum er sein Werk einer dritten ebensolchen dedizierte. . . .

Auch in seiner Wortwahl ist der Brief nicht ohne Reiz. Das Wort "woehnlich" kehrt in Heine's Pariser Zeit, im Mai 1837, wieder, um die Gemuetsverfassung des Emigranten zu erklaren: "... dass uns nie so ganz woehnlich zumute wird in der Atmosphaere der Fremde".

Aber, wie Heine selber betont, war die Uebersendung des Buches nur ein Vorwand, um wieder einmal mit Gans direkt in Verbindung zu treten. Heine hatte den etwa gleichaltrigen Eduard Gans im Winter 1821/2 im Salon des Berliner Bankiers Veit kennen gelernt. Gans war seit zwei Jahren Praesident des von ihm zusammen mit Leopold Zunz, Moses Moser und anderen begruendeten Vereins fuer Cultur und Wissenschaft der Juden. Gans verstand es, Heine's Enthusiasmus fuer die Sache des Vereins, die geistige und soziale Wiedergeburt der juedischen Gemeinschaft, anzufachen. Von Gans befuertwortet, war Heine im August 1822 dem Verein beigetreten. Zu dieser Zeit hatte sich bereits herausgestellt, dass die erhoffte Unterstuetzung der Vereinsziele durch die Preussische Regierung nicht erhaeltlich sein wuerde, Taufe blieb die Voraussetzung fuer die Zulassung von geeigneten Individuen zu akademischen Positionen oder Berufsbeamtenstellungen.

Als Ausweg aus dieser moralischen Sackgasse hatte der Verein seine Aufmerksamkeit auf eine

andere denkbare Loesung, die der Auswanderung, zu richten begonnen. Ein Vereinsmitglied, der Medizinstudent E. S. Kirschbaum, hatte eine hebraeisch geschriebene These eingereicht, dass man sich mit dem amerikanischen Juden Mordecai Manuel Noah zusammentun und gemeinsam an der Erschliessung eines nordamerikanischen Territoriums als Staette kuenftiger juedischer Siedlung arbeiten solle.

Siedlungsplaene in U.S.A.

Heine machte sich die Idee der Uebersiedlung mit Begeisterung zueigen. In der Privatschule des Vereins, an der er Geschichtsunterricht erteilte, predigte er seinen Schuelern Auswanderung. Ihm schwebte bereits der Name des ueberseeischen neuen Zentrums—"Ganstown", zu Ehren des Vereinspraesidenten—vor. Ein Heineforscher, Erich Loewenthal, hat die Hypothese aufgestellt, dass der nie geschriebene dritte Teil des "Rabbi von Bacherach", an dem Heine damals zu arbeiten begann, die Apotheose der juedischen Renaissance auf dem freien Boden Amerikas haette verkunden sollen.

Diese Traeume gediehen, wie bekannt, nicht zur Verwirklichung. In der Rueckschau 22 Jahre spaeter (in "Ludwig Marcus. Denkworte") hat Heine sie als "Illusionen" bezeichnet. Den kollektiven Rauschzustand jener jugendbewegten Tage hat er jedoch nicht vergessen, sondern ihn in der gleichen Schrift in die Worte gefasst: "Ihm selber (d.h. Ludwig Marcus) mag ebenfalls (d.h. gleichwie Heine und den anderen Freunden) die Zeit, wo er sich den Bestrebungen und Illusionen jenes Vereins hingab, als die sonnigste Blutenstunde seines kuemmerlichen Lebens erscheinen sein".

Absturz und jaehes Erwachen erfolgten, als die Studenten sich ihres Abschlusses naeherten und vor der Notwendigkeit der Berufswahl standen. Heine liess sich im Juni 1825 taufen, in der irrigen Hoffnung, dass ihm dies die Gewaehr einer Laufbahn in oeffentlichen Diensten erbringen wuerde. Gans folgte im Dezember desselben Jahres (—daher der Hinweis auf die "Theologie" im ersten Satz obigen Briefes—), nachdem er sich mehrere Monate vergeblich bemueht hatte, auf Reisen in westeuropaeischen Laendern eine akademische Anstellung zu finden.

Heine hatte Berlin im Mai 1823 verlassen und Gans nur noch einmal, auf dessen Durchreise in Goettingen im Sommer 1825 wiedergesehen. Jedoch muessen beide noch laengere Zeit in gelegentlichem, vertraulichen Briefwechsel gestanden haben; denn Gans's Ableben im Jahre 1839 gab Heine Veranlassung, sich bei Varnhagen von Ense nach dem Verbleib der Korrespondenz zu erkundigen und Varnhagen zu bitten, ihn diesbezuellig vor "Indiskretionen" zu schuetzen. Keiner von Heine's Briefen an Gans ist zum Vorschein gekommen, bis die russischen Besitzer nunmehr das erste und vielleicht einzig erhaltene Dokument vom Mai 1826 der Oeffentlichkeit zugaenglich gemacht haben.

Heine hat die Vergeblichkeit der Taufe zur Foerderung seiner Berufsplaene bald eingesehen. Schon im Herbst 1825 trug er sich zeitweilig mit Selbstmordgedanken. Fuer eine Weile versuchte er, sich an die alten Freunde wie an Strohhalme anzuklammern. Noch einmal passierten die gemeinsamen Erlebnisse der letzten Jahre an seinem geistigen Auge Revue, und die Abgrenzungen zwischen einzelnen Personen und ehemaligen kollektiven Bestrebungen verloren zeitweilig an Kontour. Heine schrieb an Moser einen Brief, den er "Hamburg, den 23. des Monats Gans, 1826" datierte, wobei es dem Leser ueberlassen blieb, ob er Gans als ebenso wetterwendisch wie den Monat April, oder umgekehrt, bezeichnen wollte. Obwohl der Brief augenscheinlich von Gans handelt, urteilte Heine im tieferen Sinne ueber sich selbst, "Ich denke an ihn", schrieb Heine, "weil ich nicht an mich selbst denken will". Dann verglich er Gans, den Doktor der Jurisprudenz, mit Moses, dem Gesetzgeber. Schliesslich konfrontierte er Gans mit Noah, dem Amerikaner. Die Szene ist ein "Traum", der Ort Stralau an der Oberspree, wo die Freunde sich oft versammelt hatten, und wo moeglicherweise gelegentlich des alljaehrlichen

Fischzuges, am 24. August 1822, zwanzig Tage nach Heine's Eintritt in den Verein, die Idee von "Ganstown" formuliert worden war: "... wenn erst Ganstown erbaut sein wird, und ein gluecklicheres Geschlecht am Mississippi Lulef bentscht und Mazzes kaut ...". Nun, im April 1826, "traeumte" Heine, "Gans und Mordecai Noah traefen sich in Stralau, und Gans war—oh Wunder—stumm wie ein Fisch". Was anders kann diese erdachte Begegnung bedeuten, als ein verlegenes Eingestaendnis des Versagens in bezug auf Gans und, in uebertragenem Sinne, auf Heine selbst?

Es traf sich, dass einige Tage nach diesem Brief an Moser Heine's Verleger, Hoffmann & Campe, den ersten Band der "Reisebriefe" herausbrachte. Dies gab Heine weiteren willkommenen Vorwand, Briefe zu schreiben und Widmungsexemplare zu versenden. Ein solcher Brief ging an Leopold Zunz. Er ist ebenso vage datiert wie der darauf folgende, oben zitierte an Gans, naemlich "Hamburg, im heiligen Maimond 1826". Heine redete Zunz mit seinen—inzwischen ueberholten—Titeln als "von Noah ernannten Richter ueber Israel" und "Vicepraesident des Culturvereins" etc. an. Das beigelegte Exemplar der "Reisebilder" sei an die Bibliothek des (schon 1824 aufgelooesten) Vereins zu uebergeben (wie es statutenmaessig fuer alle Veroeffentlichungen von Vereinsmitgliedern vorgesehen gewesen war), mit der ironisch gemeinten Nachbemerkung, falls die Bibliothek nicht inzwischen bereits nach "Ararat", d.h. der von Noah geplanten juedischen Kolonie im Niagarafluss, verlegt worden sei.

Loslösung vom Judentum

Heine's Brief an Gans schliesst die Reihe. Es kehrt die Erinnerung an die Vereinsbibliothek wieder: "dass es mich im Grunde meiner Seele aergert, dass unsere Buecher keine Quellen mehr sind", d.h. dass beide Verfasser sich durch ihre Taufe aus dem Strom juedischer Literatur und Poesie herausgeloest hatten. Und doch ... Trotz moralischer Bezeichnung und Selbstanklage waren die alten Bande der Freundschaft lebendig wie je: "... dass ich Dich dennoch liebe, dass ich Dich liebe quand même—".

Das "quand même" Motiv in Heine's Brief erklart die scheinbare Zweideutigkeit von Heine's verschiedenen Aeusserungen ueber Gans (wie auch den Wechsel des Tons in bezug auf andere Themata, wie z.B. Hamburg oder Amerika). War, darf man fragen, seine fruehe "Heldenverehrung" fuer Gans ehrlich empfunden gewesen, oder hatte er in Gans schon immer den "armen Schelmen" gesehen, als welchen er ihn spaeter in den Versen "An Eduard G." apostrophierte? Wie ist der Ausdruck persoenerlicher Zuneigung des Jahres 1826 vereinbar mit Heine's 1844 gedruckter posthumer Kritik an dem Kapitaen, der das Schiff, das unter der Flagge der juedischen Erneuerung segelte, erst als letzter haette verlassen duerfen?

Schillernder Doppelsinn wurde im Laufe der Jahre fuer Heine mehr und mehr zur bewussten literarischen Technik, einer Art intellektueller Aggressivitaet, durch die eine vom Leben wund gestossene Seele sich zu schuetzen suchte. In oeffentlichen Aeusserungen strafte Heine sich oft selbst fuer sein geheimes Verlangen nach menschlicher Waerme und Unmittelbarkeit. Es scheint daher erlaubt, Heine's briefliches Bekenntnis zu Gans so woertlich hinzunehmen, wie es urspruenglich niedergeschrieben worden war, als den intimen Ausdruck persoenerlicher Zuneigung—"quand même".

Es waere menschlich aufschlussreich zu wissen, wie Gans auf den Empfang von Heine's Brief reagierte. Leider ist von Gans's Briefen an Heine nur ein einziger, sieben Jahre spaeter erhalten, worin Gans sich, offenbar mit grosser Anstrengung, bemueht, die freundschaftliche Grundeinstellung des Dichters zu erwidern. Bekannt ist, dass die anderen Vertrauten aus Berliner Studententagen, vor allem Moses Moser und Leopold Zunz, dem Apostaten die Treue hielten. Auch in ihrem Falle wird man urteilen duerfen, dass sie ihn liebten "quand même". Dieselbe geistige und gefuehlsmaessige Einstellung ist der Nachwelt Heine gegenueber die Regel geblieben. Man kann sich dem Zauber seiner Wortkunst und der vieldeutigen Tiefe seiner Erlebens- und Erleidenskraft nicht entziehen. Er haelt seinen Rang als Dichter und als Mensch, wie er sich selber gab—"quand même".

THE FASANENSTRASSE SYNAGOGUE

Consecration of Cultural Centre

The site of the former Fasanenstrasse Synagogue, which was burnt out during the pogroms of November, 1938, is to have a cultural centre for the Berlin Jewish community constructed on it, at the expense of the Berlin Municipality.

The foundation-stone was consecrated on the anniversary of the pogroms. The Mayor of West Berlin, Willy Brandt, conveyed a message from Federal President Heuss, who said that he considered the erection of the Centre an indication of the fact that the Jews in Germany had regained confidence in their environment. Mayor Brandt also announced that the Federal Cross of Merit had been awarded to the Chairman of the Jewish community, Mr. H. Galinski.

In expressing the community's thanks, Mr. Galinski described the occasion as the beginning of a new chapter in the relationship between Jews and non-Jews in Berlin.

Addresses were also given by Federal Minister Ernst Lemmer, by Mr. Charles Jordan of the Joint and by Dr. H. G. van Dam on behalf of the Zentralrat of the Jews in Germany.

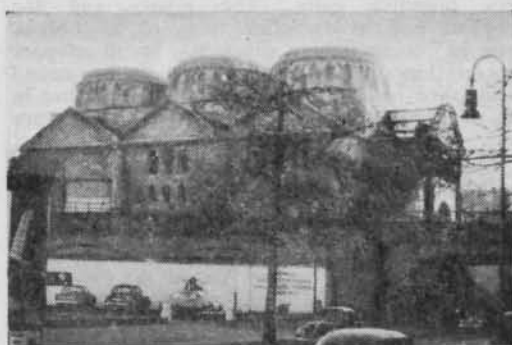
The ceremony was deeply impressive, and the action of the Berlin Municipality was widely recognised as a genuine expression of the desire to try and make amends for the horrors of the past, and to work towards better understanding between non-Jews and Jews in Germany.

It is intended to consecrate the new building next year, on the 20th anniversary of the pogroms.

Dr. T. Zondek, a member of the AJR who recently visited Berlin, describes the present condi-

tion of the site of the Fasanenstrasse Synagogue as follows:

"As in the case of so many burnt-out buildings in Berlin, the foundations of the synagogue are still in good condition. However, the interior gives the impression of desolation. Everything is destroyed—the ante-rooms and the main hall of the synagogue with its altar. One gets the feeling of standing before the ruins of an ancient temple. But, in spite of the destruction, the shell of the building is still impressive, with its granite slabs and its festooned columns. The main entrance, with its Hebrew inscriptions, is also easily recognisable and, on some of the side entrances, the remnants of the artistic decorations are still visible.



Photographed by Dr. T. Zondek

"I observed that many a passer-by paused, read the inscriptions, looked at the destroyed building, and even stood in silence for a few seconds before thoughtfully moving on. The Jewish tragedy is certainly still not yet fully realised by many Germans, and often the personal misfortune of the war years is taken as an excuse to put into the background the crimes committed against the Jews. However, especially in Berlin, there are people who see the past in its proper perspective, and for whom this burnt-out shell of a synagogue is a stark reminder.

"Some of the stones of the destroyed synagogue have been used for a monument in memory of the Jewish victims, erected on the near-by Stejnplatz."

ARNOLD ZWEIG 70

For the international reading public Zweig will always remain the author of "Der Streit um den Sergeanten Grischa" (1927). For Jews, and in particular for German Jews, he is besides the author of a number of works which describe many facets of Jewish life and thought. "Caliban" (1921) was a profound study of anti-Semitism. "Das Ostjuedische Antlitz" (1920), illustrated by Hermann Struck, showed his deep affinity to Jews where they were "most Jewish" and, as early as 1922, he wrote a novel about Jewish and Arab Palestine, "De Vriendt kehrt heim", which was republished last year.

It is all the more remarkable that the writer, who lived on Mount Carmel from 1933 to 1948, now prefers Eastern Germany. Many honours have been bestowed on him there: 1950-53 President of the German Academy of Arts and Member of the Volkskammer; since 1957 President of the so-called "Deutsche PEN-Zentrum Ost und West".

Zweig does not retract anything he has ever done or written. Even from his present domicile he has sometimes had the courage of his convictions. Yet it will remain a puzzle, especially to his admirers, how his generous humanitarianism, his fight for the elementary rights of the underdog, can be reconciled with a régime where the individual counts for nothing and the "apparatchik" for all, where the human and spiritual values he, we suppose, sincerely believes in, are twisted and distorted to the greater glory of the doctrine and the State. Is he an example of "Sputnik-thinking", which floats freely in space but has lost all touch with earthly realities?

A.R.

ANGLO-JUDAICA

Prospects of Education

It was held by prominent members of the community that the lack of interest among young people to enter the Ministry—a problem not confined to Jews—is due not only to the rising scale of wages which often enables an unskilled labourer to earn more than his spiritual leaders but, above all, to the unattractive intellectual and spiritual climate in Anglo-Jewry.

Jewish parents were urged by Mr. M. Orbach, the Jewish Labour M.P., not to consider only three occupations for their boys—medicine, law and accountancy—but to appreciate the tremendous scope in the future for technological education.

Orthodoxy in Action

A suggestion by the Bishop of Chichester that the reformed House of Lords should include a representative of the Jewish ecclesiastic authorities was welcomed by the President of the Anglo-Jewish Association.

Two years after its centenary, Jews' College has been established in a building of its own, where it now houses the whole of its 60,000 books—Europe's largest Jewish library.

As a result of their secession from the West London Synagogue of British Jews, the New London Jewish Congregation has been founded under the leadership of Rabbi Reinhart and Mr. Justice Karminski.

Relief Work

The Board of Guardians, which will shortly celebrate its centenary, has moved to 74a Charlotte Street, W.1. A census had shown that less than 25 per cent of the Board's clients now live in the East End. Announcing a £500,000 centenary appeal the Board's President, Mr. Justice Karminski, said that they had an annual deficit of between £30,000 and £40,000.

There are now about 1,300 Jewish refugees from Hungary in Britain and 1,200 from Egypt. Supporting the £200,000 Central British Fund appeal for their relief, Sir Louis Gluckstein said: "Whether we or our ancestors came here 300 years ago, 30 years ago, or three years ago, initially we were all refugees, for few of us came to these shores with William the Conqueror."

Friends of Israel

The cause of Israel was upheld by several M.P.s, including Mr. R. H. Crossman (Labour), Mr. Clement Davies (the former Liberal leader), and Mr. Eric Johnson (Conservative), who "profoundly regretted that we appear to be reluctant to accept the friendship of a country which has proved itself to be the only nation in that part of the world which one can really call a democracy."

The 40th anniversary of the Balfour Declaration passed largely unnoticed in the press, except for the Conservative "Daily Telegraph", which hopefully suggested a "Colombo Plan" for the Middle East.

Speaking as a guest of honour of the B'nai B'rith, Mr. E. Shinwell, the Jewish Labour chief, reaffirmed his defence of the Suez action last year when he said Israel had been compelled to act as she did.

The number of British settlers in Israel is now about 6,000.

Distinctions

Mr. Isaac H. Jacob was appointed a Master of the Queen's Bench Division of the High Court. Mr. Lewis Chapman, C.B.E., is to be the new President of the British Iron and Steel Federation.

Anti-Semitism

Action as part of the Jewish defence campaign must be taken to thwart the Arab economic boycott of Israel. At a time like this, it was said by Mr. M. Orbach, General Secretary of the Trades Advisory Council, advantage can be taken of the goodwill within the British trading community in order to create further bastions against possible anti-Semitism.



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BOOK REVIEWS

THE PORTRAITIST OF LONDON'S GHETTO

Mr. Leftwich has rendered a valuable service to the Anglo-Jewish community and to literature, by writing the *Life of the most eminent Anglo-Jewish writer*.^{*} It is more than thirty years since Israel Zangwill died, and most of his books and plays are forgotten by the present generation. Yet his "Children of the Ghetto" remains the most moving account of life in the London Ghetto as it was at the end of the last century, and his "Dreamers of the Ghetto" contains a permanently valuable study of Jewish thinkers of the ages and of modern times. Zangwill was opposed to his *Life* being written because of a feeling that biographies are never true. In this age, however, a biography of any famous man or woman is inevitable. Mr. Leftwich is well equipped for his task. He knows the East End of London; he knows Jewish literature. He knew and loved Zangwill when he was young and his hero was old; and he has carried out his purpose with affection and devotion. He has collected every article about the man and his writings from the press of many countries. He sets them out in full, and if the result is not a well-ordered *Life*, and many things are said twice and thrice, he does make Israel Zangwill and his family and his environment come to life. The same cannot be said of the account of the plays and of many of the novels. They were written for the day, and cannot be resurrected.

A long chapter is devoted to the Jewish Territorial Organisation which Zangwill created in 1904, after the Zionist Congress in that year decided to decline the British Government's offer of an autonomous territory in East Africa. For twenty years he kept it alive by brilliant speeches, but the territory always eluded him. The principal service which the J.T.O. rendered was in diverting part of the Jewish emigration from Eastern Europe to the United States, to Galveston in Texas. When all is said and done, Zangwill's fame is not as man of affairs or statesman, or religious thinker, but as a writer, and depends on his interpretation of the Ghetto, and particularly on the "Children of the Ghetto", which is the epic of the Jewish immigrant in modern Jewish life. Mr. Leftwich follows many excursions from the main subject wherever they may lead. So we have an account of Whitechapel during the last fifty years, and at the end an analysis of the criticisms and appreciations of Zangwill as a writer. The book is illustrated with three striking pictures, a straight photo, the portrait of Zangwill by Sickert, and the cartoon of Zangwill in "Punch" as Lord Zion in a reformed House of Lords.

PROF. NORMAN BENTWICH

^{*} "Israel Zangwill", by Joseph Leftwich, pp. 306. James Clarke & Co. 21/-.

"JEFTA UND SEINE TOCHTER"

What would you do if God asked you, here and now, to sacrifice your only child on his altar? To bind him, to put him on the sacred stone and eventually to offer him up as a burnt offering? Only if we ask this question in all its frightfulness and brutality can we hope to understand the biblical story of Abraham's willingness to kill his only son, or the still more painful and agonising story of Jephta, the mighty Judge in Gilead, who actually with his own hands offered up his only child, his daughter, to fulfil a vow he had made to God. What for? For military victory . . .

I have always found that the deepest experience in reading modern novels with a biblical theme is the reliving of ancient conditions. Whatever may be said, the modern writer, his modern language and, after all, his contemporary outlook, do bring the biblical happenings much more vividly to the minds of those who have an average imagination and are not mentally nimble enough to be captured, heart and soul, by the "Good Book" itself. The essence of what I have just

said is that a deep impression was made on me by Lion Feuchtwanger's tale.^{*} For days my thoughts turned round the torturing question: how could Jews ever believe in the genuineness of God's pleasure in human sacrifice? We must not forget that the Judges lived, of course, much later than Abraham and the Patriarchs. By then the children of Israel had received the Ten Commandments; Moses and Joshua had revealed to them the idea of One God and Father.

If you read "Jefta und seine Tochter" you will be made familiar with a religious life among the Jews in Canaan which is much more "pagan" than in the preceding century. You will get a very good idea of how almost superhuman the task must have been for the "men of God" in those early periods of human history to single out one small tribe, living in a sea of peoples who had very primitive cults. The priests and the prophets had to discipline them or to "break them in" to something which was far in advance of everything they were seeing and hearing round them. We have, obviously, read about it, but in this novel it is enacted once more before our very eyes.

This does not mean that Feuchtwanger has written a great book. It is descriptive—the landscape, the people, the wars, the deep dissensions and hatreds between the tribes of Israel, the rites of pagan creeds, the Jewish priest at Mizpeh as guardian of the Ark of the Covenant, the rough life of the desert nomads, are limned by a scholar and a master of the German language. But the material in the Book of Judges is very scanty indeed. Feuchtwanger has spun out his story and it is thus unavoidable that situations recur, descriptions are repetitive and that the action flags in places. Yet those interested in biblical history, in the dawn of the religious conscience of man, will be richly rewarded.

A. ROSENBERG

^{*} Lion Feuchtwanger, "Jefta und seine Tochter", pp. 383. Rowohlt Verlag Hamburg, 1957. DM. 14.50.

THE SCRIPTURES OF THE DEAD SEA
SECT

While the battle of the Scrolls is still raging unabated Professor Gaster, well known as a scholar of distinction with views of his own in the field of Semitic philology and religion, has patiently and carefully laboured to produce a translation of the Dead Sea Scrolls^{*} which is both accurate, complete, and a joy to read. With commendable caution in a comprehensive introduction, he reviews the religious significance of these texts and eschews the temptation to identify the principal personalities of "Teacher of Righteousness" and "Wicked Priest". He not only warns against "historicising" but also against "Christianising", and he is of course absolutely right.

It is good to have such a balanced view by one who is not as a rule slow in taking sides in scholarly controversy. To every reader of these texts it must be clear that allusions which were at once unmistakable and intelligible to the generation to which these texts were a treasured body of "Scriptures" and a spiritual armoury, must seem vague and expendable to the modern student and critic. Professor Gaster translates "right-teacher", i.e. "correct expositor of the Torah" instead of the usual "teacher of righteousness" and maintains that the term designates an office rather than a particular person. While he holds that the Scrolls throw light on the mission of John the Baptist and the constitution of the early Church and that their atmosphere reflects the religious world in which John and Jesus moved, he emphatically denies that any specific Christian teaching is contained in the Scrolls. The introduction gives an excellent, succinct summary of the beliefs and teachings of the Qumran Sect.

Professor Gaster points out the many parallels with New Testament texts, but also with the extracanonical Jewish Apocrypha and Pseudepigrapha and with Mandeian and Manichean notions. Hence his caution not to identify the Brotherhood with

THE ARTS

ANNIVERSARY OF STERNHEIM'S DEATH

One of the most disturbing characteristics of Imperial Germany before 1914 was the abyss which separated the Emperor and his Government from all vital literary and artistic forces in the country. Carl Sternheim is a case in point. He ruthlessly satirised the upper classes and the petty bourgeoisie and was in permanent conflict with the censorship and the police. He hated everything which was sham, in particular any nationalism of the stupid and arrogant kind and any "Gemuetlichkeit", whose reverse could be utter cruelty. Thus he did not find it difficult to prophesy catastrophe for Germany, under the Emperor as well as during the Weimar Republic. Many of us probably just laughed when we saw his plays, without being aware of the deeper implications: "Die Hose", "Die Kassetee", "Buerger Schippel", "Der Snob", "Tabula rasa" and many others.

His son Carlhans was sentenced to death by the Nazis and hanged in 1944. Carl Sternheim himself, a half-Jew, left Germany shortly before Hitler came to power and died in Brussels in 1942 at the age of 64.

EXHIBITIONS IN GERMANY

The Kunstmuseum in Düsseldorf held an exhibition of Jakob Steinhardt's woodcuts, in honour of the painter's 70th birthday. Steinhardt, who lived in Berlin for many years, together with Ludwig Meidner founded the expressionist group "Die Pathetiker".

Marc Chagall's illustrations of the Old Testament will be on view at a special exhibition of the Kestner Museum in Hanover, which will be open until January 31, 1958.

The Nestor of German-Jewish painters, Eugen Spiro, who is 83, was honoured by an exhibition of more than 20 of his pictures in the Kunstverein fuer die Rheinlande und Westfalen in Düsseldorf. One of his latest works is a portrait of Federal President Heuss for the German Embassy in Washington. Spiro lives in the U.S.A.

any definite group. He believes them to be nearest to the Essenes. But he is interested in letting the texts speak for themselves so that the reader, especially the non-professional student, can find out what the religious beliefs and convictions, the customs and habits, of these pious men were "who gave up the world and were able to find God in a wilderness", in consciously modelling themselves on the generation of Moses in the wilderness of Sinai. For Gaster these texts "represent the experience of the typical non-conformist who, by a strange and wonderful alchemy, combines an inner quietude with an outer fanaticism, and whose sense of God is a sense of burning fire as well as of radiant light."

The texts are divided into four groups: the service of God; the praise of God; the word of God; and the triumph of God. The translation of every group is preceded by a brief, helpful introduction and followed by short explanatory notes. An appendix brings in fragments which became available when the book was being printed.

This authentic translation enables all interested in a surprisingly rich and large find of religious documents to obtain a real understanding of and insight into the mind of Jews living precariously amid danger to body and mind, but living intensely a life of service and praise of God under strict, self-imposed discipline. Professor Gaster, by his fine, reliable, and understanding translation has placed us all, scholars and laymen, under a heavy debt of obligation. Our thanks go out to him and also to the publishers who produced this invaluable book so cheaply.

ERWIN I. J. ROSENTHAL

^{*} "The Scriptures of the Dead Sea Scrolls," in English Translation. Translation, Introduction and Notes by Theodor H. Gaster. Secker and Warburg, London, 1957. 10s. 6d.

Lutz Weltmann

THE HUMAN ELEMENT IN LITERATURE

Notes on the Correspondence between George Brandes and Arthur Schnitzler

On May 26th, 1894, the Danish critic George Brandes thanked Arthur Schnitzler for two books which the Austrian writer had sent to him—his plays "Anatol" and "Das Märchen". He added a special word of appreciation for the latter.

Schnitzler, by two decades Brandes's junior, when acknowledging this letter, referred to himself as a "fairly unknown writer" which, though a modest understatement, was roughly the position, at least outside the German-speaking countries.

From this exchange of letters developed a friendship which lasted until Brandes's death in 1927—Schnitzler died four years later. It is a great experience to read "Briefwechsel George Brandes—Arthur Schnitzler" (Francke Verlag, Bern).

A number of Schnitzler's works are now being rediscovered, and interest is especially centred on those of which screen versions have been successfully made. But the Schnitzler renaissance has still to come. On the other hand, the fame of George Brandes, who in his lifetime wielded the mightiest pen in Europe, is in an almost total eclipse. There are hardly any reprints of his epoch-making "Shakespeare", which broke new ground in discovering Shakespeare the man. There is not even a demand among second-hand booksellers for his chief work, "Main Currents in 19th-Century Literature". Few people read his books, including, among many others, "Michelangelo", which unfolds the whole age of that genius, and "Voltaire", probably the most perfect of his works.

Evidence of Greatness

But even had none of Schnitzler's and Brandes's works survived, their correspondence gives ample evidence of their greatness. The letters, published for the first time, are only a fragment of those they wrote. They exchanged their views on literary and other contemporary events, but they not only talked "shop". Among the earlier letters there is a remark to the effect that Brandes, on one of his visits to Vienna, gave the impression of liking Schnitzler and his friends Beer-Hofmann and Wassermann as "nice people" and not as literary figures.

The two men relied on their consciences and their judgment of quality. When Brandes discovered Nietzsche at a time when the philosopher-poet was scarcely recognised and was derided by many, he was disappointed in democracy, but it was just that subjective mood which enabled him to appreciate a genius of aristocratic radicalism.

Schnitzler devoted much thought to the problem of the writer and his tasks and responsibilities. This is particularly evident in his little-known but most important treatises and aphorisms "Der Geist im Wort und der Geist in der Tat" and "Buch der Sprüche und Bedenken". But he would have been the first to laugh at the idea of these problems being publicly discussed at conferences, and of writers arriving at a solution, let alone a resolution.

Both Schnitzler and Brandes were representatives of liberalism at its best. If some of their views may appear dated or even reactionary to some readers today (the latter word, of course, is not used in a political sense), the fault is not theirs. If they, or liberalism as a concept of

life, have been found wanting, it is due to the declining respect for the individual, which has led, in turn, to a falling off of standards in the human quality of many writers.

Brandes and Schnitzler looked neither to the Left nor to the Right. Literature was to them an interplay of persons and of currents. Both men were extremely modern—products of their time but yet in advance of their time. Schnitzler dealt with the eternal themes—Life, Death, and Love. Brandes was one of the last spokesmen of the age of reason—that was his greatness and his limitation at the same time. His lucid intellect analysed the sequence of cause and effect admirably, but he had not discovered the forces of the subconscious and this limited his work. That is why some of it appears dated now. Schnitzler, however, wrote on the lines undertaken by Freud, and opened new vistas of the mind. "Leutnant Gustl", technically the forerunner of "Fräulein Else", caused a stir as a criticism of society, and Schnitzler was forced to resign his commission as a medical officer in the Austrian army.

Attacked as Jews

Schnitzler and Brandes were both attacked as Jews, but both might have escaped anti-Semitism had it not been for their outspoken modern views, which offered a broader front for their race to be attacked on. They saw anti-Semitism as a sociological problem and not one of race or religion, and they were indifferent and almost hostile to Zionism. However, towards the end of his life Brandes realised that a renaissance in the Holy Land would play a most essential part in destroying the prejudice that Jews lived as parasites among other people. His last work, "Jesus—a Myth", may have been written with a subconscious desire to do away with the accusation of the crucifixion by trying to prove that Jesus had never lived.

Schnitzler was a completely assimilated Austrian. Not only did the Jewish problem strike him merely as a problem of society, but he might not even have been interested in it had he not occasionally been the victim of anti-Semitism. It is not by chance that his Tendencyroman, "Der Weg ins Freie", is one of his weaker works, and that his play "Professor Bernhadi" puts the problem in a wider frame. He makes Bernhadi, on the one hand, reveal certain overbearing mannerisms which provoke anti-Semitism and, on the other hand, he has him refuse to admit the Roman Catholic priest to the dying girl lest she become aware of her approaching death. This play, however, might have been of no real consequence had not Schnitzler depicted Bernhadi, the head of the hospital, as a Jew. Even a racial nationalist such as Josef Nadler wrote that it was almost impossible to distinguish between the Jew and the Austrian in Schnitzler's work, because he was perfect in both.

Jews were among the common friends of Schnitzler and Brandes. In their correspondence they observe a certain laziness in Beer-Hofmann, whose bend towards Judaism they find, wrongly, somewhat artificial. But, basically, neither Brandes nor Schnitzler were concerned with Jews, Danes, Austrians, or other nationalities. Above all and in the first instance they were concerned with human beings. And being so truly human themselves, their true portraits emerge from their letters, a study of which is indispensable for any new approach to their work.

"ANNE FRANK DIARY"

The proceeds from a special performance of "The Diary of Anne Frank" at the Hamburg Thalia Theater are to go to the Youth Aliyah. The manager of the theatre said that he expected 100 performances in all, and that 35,000 young people had already seen the play.

Fifty students protested against the performance of "The Diary of Anne Frank" at a theatre in Linz. Three of the students were expelled from the theatre when police were compelled to intervene.

Old Acquaintances

Willy Haas's Reminiscences:—Imagine Franz Werfel singing operatic arias in Prague's night clubs. Think of listening to Hofmannsthal reading from his works, with Grete Wiesenthal dancing in the intervals! Or imagine going to school with Max Brod, Franz Kafka, Werfel and Ernst Deutsch. That is what happened to Willy Haas, who paved the way for an entire generation of writers, and, in his memoirs published by Paul List in Munich under the title of that unforgettable literary weekly he edited, "Die literarische Welt", he tells the story of his life with the famous. He started with Kurt Wolff in Leipzig together with Walter Hasenclever and Kurt Pinthus, came to Berlin after the first war and became the critic of "Filmkurier", wrote scripts for many classic films, including "Freudlose Gasse" with Greta Garbo, and founded "Die literarische Welt" with Rowohlt. The mentor of the literary generation of the 'twenties, now the star contributor of Hamburg's "Welt", survived the Hitler years in India, and his lovable book is not meant for future historians but as an amusing chat over a cocktail.

Home News:—Anton Walbrook will be going to Düsseldorf next year to star in Shaw's "Kaiser von Amerika" in German.—Former Viennese ballerina Margarete Wallmann has produced "Aida" at "Covent Garden".—Charles Frank, who started as an assistant with Ufa in Berlin, successfully adapted and directed Marceau's "The Egg", with Nigel Patrick in the lead, at the Saville here.—Robert Siodmak showed his third German post-war film "Nachts, wenn der Teufel kam" in London; it is a brilliant picture and by far the best out of Germany since Erich Engel's "Affaire Blum".—Violinist Max Rostal accepted a professorship in Cologne. He will retain his domicile in England and regularly go over for teaching.

News from Everywhere:—Leon Askin, formerly Askenasy, of Vienna, came to Hamburg from Hollywood to play Othello in "Kammerspiele".—Ernst Hausermann, director of Vienna's "Josefstadt", has become a professor.—Leonhard Steckel has produced "Separate Tables" in Berlin, with Marianne Hoppe and Ernst Schroeder.—Dancer Cilli Wang, who lives in Holland, makes successful appearances in New York.—David Hurst, son of Johanna Thal and Dr. J. Hirsch of Berlin, emigrated to the States from London.—Margarete Schoen, Fritz Lang's Kriemhild in "Nibelungen", is writing a history of the German theatre in Berlin.—Erika Mann is working on a biography of her late father.—Lotte Lenya arrived in Hamburg from New York to make some recordings.—Christiane Grautoff, Toller's widow, has married again in Mexico.—A Max Reinhardt stamp has been issued in Berlin.—Robert Jungk, now living in Vienna, is working on a book on the reconstruction of Hiroshima.—Rudolf Forster celebrated his 70th birthday in Austria.

Milestones:—Curt Bois celebrated his 50th stage anniversary in Munich, where he is playing Malvolio in Fritz Kortner's production of "Was ihr wollt". The 56-year-old Berlin-born comedian started his career as Heinerle in Leo Fall's "Der fidele Bauer" in 1906; his performances in "Leinen von Irland", Unruh's "Phaea", and in "Charley's Aunt" are unforgettable. After his return from exile in the States he acted in "Der Revisor" and Brecht's "Puntilla" on stage and screen in East Germany.—Alfred Braun, who started as an actor in Berlin's "Schiller-Theater" and became Germany's first radio reporter, also celebrated his 50th stage anniversary. After some time in a concentration camp, he left Germany but returned during the war to become Veit Harlan's assistant on the notorious "Jud Süss" film. He is now on the staff of radio station "Freies Berlin".

Obituaries:—Dr. Ralph Benatzky died in Zurich aged 70, and was buried in St. Wolfgang, which he helped to make famous by composing "White Horse Inn". Born in Czechoslovakia, he wrote many songs and several operettas; for Max Hansen "Ein bezauberndes Fräulein" and for Zarah Leander "Axel an der Himmelstuer"; his musical comedy, "Meine Schwester und ich", is already a classic.

PEM

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TWO BIRTHDAYS

RABBI DR. G. SALZBERGER 75

We are happy to publish the following tribute on the occasion of Rabbi Dr. Georg Salzberger's 75th birthday, written by the son of the late Rabbi Dr. Caesar Seligmann, Frankfurt. The AJR would like to associate itself with the good wishes expressed by Dr. E. Seligmann. Dr. Salzberger has been a Board member of the Association since its inception, and we take this opportunity of thanking him sincerely for the assistance he has rendered to our cause on many occasions.

To me it seems incredible to speak of Dr. Salzberger's 75th birthday. In my mind's eye I see him as Cydher—the eternal youth of the German poem—once my father's junior colleague in the community of Frankfurt a.M., with the eager searching mind, the lively and fresh countenance, brightened by an amiable and endearing smile.

There have been so many sincere and deep-felt appreciations of his life's work on the occasion of his retirement from the office of Rabbi to the New Liberal Congregation just one year ago, that it would be presumptuous to write another eulogy. I feel, however, that as the son of my father and in memory of the tradition of which he was such an important representative, I should pay tribute to Rabbi Salzberger on his birthday on December 23rd with a few personal words. Alas, all the outstanding leaders of German-Jewish religious liberalism, such as Dr. Baeck, Dr. Italiener, Dr. Schreiber and many others who were his friends, have passed away. They would have been more qualified than I to express the high esteem which Dr. Salzberger commands.

There are three points which contain for me the clue to his personality, and which I should like to stress: Georg Salzberger is the incarnation of peace and goodwill, free from extremes in thought and deed and this, together with an innate modesty, accounts for his exceptionally good relations with all with whom he was in contact, be it colleagues, fellow teachers, principals, committee members, military authorities (when he was chaplain in the Forces), members of the communities or his pupils. His tact ensured against any friction. He was always a man of the middle with regard to the reform movement, striving for a new and lively form of the religious service as well as trying to keep the essence of the old tradition.

Georg Salzberger is an upright man, far removed from anything mean or petty. If there is anything he hates it is untruthfulness. His life is an open book to everybody and his ways are straightforward.

And, finally, Georg Salzberger is endowed with a sensitivity such as that of a poet. His mind perceived daily occurrences in a symbolic and meaningful context, and this gift enabled him to cast his peculiar spell over listeners to his speeches and sermons. His is not a passionate temperament, but the depths of his thoughts, the sincerity of his feelings and the poetical rhythm of his words touched the very hearts of his hearers.

Now he is reaping the fruits of a well-earned rest in his retirement. But we all hope that one day he will present us with a written account of his life's work and experiences.

SALMAN SCHOCKEN 80

German Jewry is deeply indebted to Mr. Salman Schocken, who celebrated his 80th birthday last month in New York, for the output of Jewish books that his publishing house in Berlin produced at a time when it was most urgently needed. True, Schocken was interested in Jewish books and in Jewish cultural work long before the emergency. As early as 1915 he was Chairman of the Cultural Committee of German Zionist Organisations, which tried to revive cultural treasures in the Hebrew language. From this modest beginning emerged the Schocken Verlag, and when the Nazis took power Schocken started the series of memorable publications which provided instruction and encouragement to the many German Jews who had been alienated from Judaism and wanted to regain their Jewish

heritage. It is impossible to enumerate all these books which gave so much comfort to the Jews in their ordeal—writings by Buber and Franz Rosenzweig, by Leo Baeck, and others and, above all, the unforgettable *Schocken-Buecherei* and the *Schocken Almanachs*.

Salman Schocken, born in a small place in Posen, became a successful merchant in Germany and the wealthy owner of a chain of department stores. He was a leading personality in German commercial life until 1933, and his maxim was to provide quality goods at cheap prices to the masses. His economic philosophy was always inspired by scientific as well as human considerations. This approach he also brought to the Zionist movement, where he occupied some leading posts during the inter-war period. He also became Chairman of the Administrative Board of the Hebrew University in Jerusalem. He has been a collector of beautiful books, rare and early

prints, and manuscripts all his life, and later specialised in the collection of Jewish items.

His library, now in Jerusalem, is one of the most important collections of Jewish books in the world. It may interest our readers that Salman Schocken only recently acquired the two famous 15th century *Nürnberg Hagadoth*, which were in the Germanische Museum in Nuremberg. His interest in these unique handwritten models was aroused in 1907, and it took 50 years before they came into his possession. They were exchanged for rare German objects from Schocken's collection.

In a few words we would mention here the Institute for Research in Hebrew Poetry—a unique institution, formerly in Berlin, since 1934 in Jerusalem. And there is much more that cannot be referred to in a short note, the purpose of which it is to express gratitude and respect to a man of great merits and to congratulate him upon his 80th birthday. He is one of the rare characters and personalities German Jewry produced in the fateful last period of its existence.

DR. E. SELIGMANN.

IN MEMORIAM

ELSE URY

Am 1. November 1957 wäre die Jugendschriftstellerin Else Ury 80 Jahre geworden. Klar, lebendig steht ihr Bild vor mir, das gute kluge Gesicht, die Augen, in denen ein Schelm steckte, die so gern zum Lächeln bereit waren. Ein lieber Mensch, unermüdlich zum Geben, zum Helfen bereit war sie. Und im Stillen musste es geschehen, ihre ganze äusserlich kleine Persönlichkeit duldet kein "an die grosse Glocke hängen." An diesem bescheidenen Wesen hat auch der enorme schnelle Erfolg ihrer Bücher nichts ändern können.

Von der untersten Klasse der Berliner Luisenschule an haben wir auf der Schulbank zusammen gesessen, machten wir gemeinschaftlich unsere Kinderstreich. Bis zu ihrem gewaltsamen Ende—sie wurde im Jahre 1943 deportiert—hielt uns eine innige treue Freundschaft miteinander verbunden. So ist es mir ein Herzensbedürfnis, Dir, meine Else, zu Deinem 80. Geburtstag einige Worte treuen Angedenkens zu widmen.

Else Ury, allgemein von Kindern nur "Die Ury" genannt, hat in ihren Jugendbüchern "Nesthäkchen", "Professors Zwillinge" und vielen anderen, ganzen Generationen von jungen Lesern alles verkörpert, was ihnen in ihrem Leben von Wert und Bedeutung gewesen ist. Sie war im Herzen selbst ein Kind geblieben—ein Sonntagskind—verstand es so gut, dem Alltag Glanzlichte aufzusetzen. Die Kinderwelt, das war ihre Welt. Und darum sah sich jedes Mädel selbst in ihren Erzählungen, gerade ihre Freundinnen, ihre Elternhaus. Oft entlockte diese Lektüre ihrer Sprösslinge auch den Müttern, sogar auch Vätern ein schmunzelndes Behagen. Es war ja Else Ury's eigene Umgebung, die alte jüdische Patrizierfamilie, in der sie aufgewachsen war, der sie ihre Vorbilder, grosse und kleine, entnommen hatte.

Viele ihrer Erzählungen kamen im Union-Verlag, Stuttgart, heraus, nachdem sie in deren Mädchenzeitschrift "Das Kränzchen" in laufenden Kapiteln veröffentlicht worden waren. Sie sind für die reifere Jugend geschrieben: "Das graue Haus", "Wie einst im Mai", "Vierzehn Jahre und sieben Wochen", und andere, sie alle fanden grossen Beifall. Die Nesthäkchen-Serie blieb jedoch Else Ury's populärstes Werk. Nach jedem Erscheinen eines neuen Bandes liefen dringende Kinderbriefe bei ihr ein und bei der Redaktion (damals Globus-Verlag): "Sie müssen uns mehr von 'Nesthäkchen' schreiben!"

In einer veränderten, härteren Welt haben gerade diese Nesthäkchenbücher ihre frühere Anziehungskraft noch nicht verloren. Nach dem 2. Weltkrieg erschienen sie in einer Neuauflage im Hoch-Verlag Düsseldorf mit grossem Erfolg.

Ja, auch Kinder von heute lieben und verehren Dich noch, meine Else. "Die Ury" bleibt unvergessen.

MARGARET LEVY.

SIDDY WRONSKY

Ten years ago, on December 8th, 1947, which was then the first day of Chanukah, Sidy Wronsky died in Palestine. Many remember her with great admiration, for through her work an invaluable blessing was brought to innumerable people who were in need or in distress. Sidy Wronsky established a system of social welfare work in Germany and later in Palestine, which greatly contributed to the modernisation and intensification of help that can be rendered through proper institutions. She had hundreds, perhaps thousands, of pupils who translated her teaching into practical work.

Mrs. Wronsky was an authority on these subjects in pre-Hitler Germany and held many posts of distinction. She served on the Committee of *Zentrale für private Fürsorge*; she was the director of *Archiv für Wohlfahrtspflege*, she was a lecturer to four academies for women, and was the author of many publications in the field of welfare work. She realised early the special position of the Jews, and in addition to her activities of a general character she developed a system of Jewish welfare appropriate to the conditions in which the lower strata of the Jewish community lived. She was a leading member of *Jüdische Arbeits- und Wanderfürsorge*, and later of the *Zentralwohlfahrtsstelle*, and she took an active part in the work of the Jewish communities and of the *Preussischer Landesverband*, of which she was a deputy elected by the Zionist Party. She also devoted many essays to the problems of Jewish social welfare organisations.

Having been a Zionist of long standing, she emigrated to Palestine in 1934, where she immediately recognised the urgent need for educating modern social workers to cope with the problems of new immigrants, and with the more backward sections of the Jewish community. In spite of the language difficulties—she had to learn Hebrew at an advanced age—she founded a School for Social Services, where girls were trained in a two-year course. When Mrs. Wronsky started, literally nothing was there and she had to do everything herself, supported only by her enthusiasm and by her judgment of the necessity for this work. Only Henrietta Szold and a small circle of understanding friends, mostly from Germany, stood at her side. Later the *Waad Leumi* (National Council for Palestine Jews) provided a budget. When Sidy Wronsky died, her work was established. She herself erected an invisible monument in the hearts of the people who owe her so much. Her spirit is alive in those who learned from her. The German Jewish communities everywhere, too, will not forget this noble lady.

ROBERT WELTSCH.

Robert Spira

BENNO ELKAN**On the Occasion of his 80th Birthday—December 2nd, 1957**

Stepping over the threshold of Benno Elkan's London home you are immediately struck by the diversity of cultures that are all around you. The walls are hung with pictures by Chagall, Kokoschka—expressionist and cubist paintings from many countries—Japanese woodcuts, Italian Renaissance and Gothic sculpture, chests, furniture and carpets from long-ago centuries and far-off lands are scattered in bewildering profusion. In Benno Elkan himself many ages and many peoples join hands; their influence has moulded him into what he is today—one of the most important sculptors of our time.

He was born in Dortmund, Westphalia, and from the outset his parents decided that he should go into business. On the face of it, this decision would seem utterly inappropriate for a man of his temperament yet, as was often to happen in his life, it was a blessing in disguise. In order to learn foreign languages he had to spend a year in French-speaking Switzerland and then a year in Antwerp. He became familiar not only with foreign languages and culture, but with the art of the old masters in the Belgian churches and monasteries. In Antwerp he began to paint, and the firm resolve to become an artist took shape. The next three years were spent studying painting at the Munich Academy. It was then too that he made his first attempts at sculpture. The following three years, this time at the Karlsruhe Academy, were still devoted to painting and, above all, to the restless, agitated drawings which laid the foundations for his later work as a sculptor. Then about 1904 he received a commission from the Dortmund newspaper publisher, Karl Richter, to create a memorial for his late mother. This

venture was a success and determined the ultimate choice of sculpture as his medium.

Feeling that he had to learn his art abroad, he decided on Paris and stayed there from 1905 to 1908. It was at this period that the fiercest conflicts were raging in the Paris art world, in which he was on friendly terms with Pascin and the group of young artists who met in the Café du Dome. He could not fail to be deeply shaken by such a world, and his individuality might have been wholly submerged had he not been sufficiently strong to hold fast to his own vision in the face of alien departures. Montparnasse contributed to his development, but it was not his world. It was in Rome and Florence that he first found himself, having easily won the Michael Beer German Rome Prize, which enabled him to spend a year there. His first portrait medallions enjoyed such success that they were at once bought by the greatest German museums—an honour usually bestowed only on mature, established artists. So Italy became his chosen soil and proved decidedly fruitful. The single year became three. Italian Renaissance was more important to him than antiquity; Donatello, more than anyone, became his idol and later he was also influenced by Baroque art. In 1910 he returned home.

Testament Candelabra

His student years may have been over, but his wanderings were not. He built a house in Alsbach (on the Bergstrasse) for himself and his young family and lived there till 1928 and then in Frankfurt-am-Main till 1933. Commissions rained upon him from private and public patrons. Of these one of the most striking was the great Old

Testament candelabrum which took 10 years to make and was not completed till 1930. In this work he devoted himself to the expression of a deeply spiritual religious feeling. Here too lay a foreboding of the tragic fate that awaited the Jewish race and was also to overtake Elkan himself. In 1933 he was forced to leave Germany. In December of that year he arrived in London, and here the struggle for recognition—indeed, for his very existence—began once more. Here, too, after years of toil, success smiled upon him. In 1939 Lord Lee of Fareham acquired his candelabrum and donated it to Westminster Abbey. It met with such acclaim that the Abbey ordered a second, this time on the theme of the New Testament. And so one of the greatest honours England could confer fell to the lot of this alien, Jewish artist. But, appropriately enough, the crowning of his life's achievement came to him when he had attained a biblical age. This was the creation of the great Menorah, the symbol of the State of Israel; a gift from the English to the Israeli Parliament. In the artist's own words, it is "an expression of the spiritual history of the Jewish people and their struggle for liberation from slavery".

Spiritual Fulfilment

Now we have reached the closing link in the chain of his artistic development. Beginning with the miniature art of the plaques, we pass on to the innumerable portraits of great men of our day: poets, scholars, artists, politicians and industrialists. In these he is fully objective; only the personality of his subject has significance for him. Then came the memorials, expressing both personal and national mourning. This artist, whose work is a marriage of reason and passion, now climbs from the personal and public sphere and moves ultimately to the great religious subjects. He has risen above private destiny into the realm where past, present and future coalesce, where his own artistic goal symbolises that of all men—the goal of spiritual fulfilment.

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ANNIVERSARY OF LEO BAECK'S DEATH

Zentralrat Award

For the first time, one year after Leo Baeck's death, the Zentralrat der Juden in Deutschland awarded the Leo Baeck Prize amounting to 2,000 DM. The two winners are Dr. Peter Adler, Stuttgart, and Dr. Hermann Levin Goldschmidt, director of the Juedisches Lehrhaus in Zürich.

Adler, a non-Jew, is a writer. In 1954 he wrote the radio feature "Die Totenmauern", which is dedicated to the memory of the Jews in the Warsaw Ghetto. Two years later German radio stations and television broadcast "Die Vergessenen", where he draws attention to the miserable fate of Jewish refugees in Paris. In 1957 he wrote a radio documentary about Israel "Das Land der Verheissung". He is now writing a book about the State of Israel, which will be published by the Insel-Verlag. Peter Adler has shown an unusual sympathy with and understanding of Jewish fate in our time.

Dr. H. Levin Goldschmidt, born in Berlin in 1914, lives in Zürich, where, in 1951, he founded the Juedische Lehrhaus. In Switzerland, in Germany, and in England he has lectured on Jewish subjects. His publications include "Hermann Cohen und Martin Buber", "Goethes Ringen um Moses", "Die Reich-Gottes-Botschaft des Judentums" and the book which has just come out "Das Vermaechtnis des deutschen Judentums".

Introductory Note to New Stamp

As already reported, a special stamp was issued by the German Federal Republic on the occasion of the anniversary of Dr. Baeck's death. The Postmaster-General introduced this issue of 20 million stamps with the following introductory note:

"Dr. Leo Baeck . . . a creative writer on the philosophy of religion and a spiritual leader of statesmanlike qualities, was moulded by his devoutness, fate and convictions into a spokesman for humanity, justice and public spiritedness. . . . Because his life was lived in the service of humanity he must be counted among the ranks of the great but unarmed heroes of our time. This peerless and best of all representatives of German Jewry retained to the end a personality unique in its strength and dignity. His sense of responsibility was merely heightened by years of persecution fraught with the utmost danger and by several years of humiliating captivity in the concentration camp at Theresienstadt. Dr. Baeck's influence was not directed to the immediate present only; his working and thinking were concerned with longer periods of time. He drew his inspiration from the history of the Jews and from that of humanity; he served the present with an eye to the future. . . ."

LEO BAECK INSTITUTE YEARBOOKS I & II

(Editor: ROBERT WELTSCH)

Contributions by experts on many aspects of German-Jewish life. (A full description appears in the pamphlet included in this issue.)

Published by East and West Library,
27/6 per copy.

Members of the Society of Friends of the Leo Baeck Institute receive Yearbook II free of charge and Yearbook I at half-price.

SHADOWS OF THE PAST

NAZI PUBLISHER NOT TO BE PROSECUTED

The Oberlandesgericht in Munich has confirmed a previous verdict that the Druffel-Verlag will not be prosecuted. The "Gruenwalder Kreis", an organisation of democratic publishers and journalists, brought a case against the Druffel-Verlag and its reader, the former Reichspressechef Suendermann, on account of the publication of pro-Nazi books. Five of these books—two volumes of letters by Rudolf Hess, the memoirs of Ribbentrop and of the former Nazi Lord Mayor of Berlin, Lippert, and a book by Suendermann himself—were provisionally banned, but the ban has now been lifted.

"NATION EUROPA"

The Public Prosecutor in Bamberg has started proceedings against the publisher of the monthly "Nation Europa", which is published in Coburg. He is accused of slander and of the distribution of anti-State publications.

FIELD-MARSHAL SCHOERNER

A Munich court sentenced former Field-Marshal Ferdinand Schoerner to 54 months' imprisonment. He was accused of manslaughter and attempted manslaughter. Schoerner has appealed. Schoerner was nicknamed the "Terror of the Eastern Front" because he sent so many soldiers to face firing squads. He was alleged to have ordered more than 80 illegal executions.

The military witnesses at his trial treated the defendant with all the respect due to his former rank.

Among the witnesses was the former Obersterichter in der Rechtsabteilung des Oberkommandos der Wehrmacht, today Oberlandesgerichtspraesident in Oldenburg, Werner Huelle. He was not allowed to take the oath as he is suspected of having taken part in Schoerner's crimes. The same applied to three other witnesses who are now judges in the Federal Republic.

ANTI-SEMITIC OFFICER FINED

Heinrich Niemann, a captain in the Bundeswehr, was fined DM 400 by a Munich court because of Formalbeleidigung. A soldier, Eugen von Empt, had declared that the captain had called him a "schmieriger Judenluemmel". Although the incident took place in the presence of a number of soldiers, none of the witnesses could remember the insult. The Prosecutor asked for a sentence of five months' imprisonment, but the court did not accept this, as "Niemann was not Empt's direct superior".

It is reported that disciplinary measures will be taken against the captain.

BACK TO SCHOOL

The former Ministerialdirigent in the Nazi Reichserziehungsministerium, Adolf Schmidt-Bodenstedt, has again to take up teaching in a primary school. This is the verdict of the Federal Administrative Court. Schmidt-Bodenstedt had claimed a position similar to Ministerialdirigent, but the court ruled that all his promotions since his teaching days were solely due to his close connection with the N.S.D.A.P.

HUNGARIAN FASCISTS

In Salzburg a neo-fascist Hungarian paper "UT és Cél" is published. The periodical is controlled by Emil Fazekas, a Hungarian refugee who for many years has lived in a camp at Kufstein and is, at the same time, an employee of the Government of the Tyrol.

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MONUMENT FOR KZ GUARDS

In the presence of representatives of local and State authorities, a monument for five guards of the Mauthausen concentration camp was unveiled at Perg in Upper Austria. The five guards had been shot by the Americans.

A Heldenfriedhof for members of the Ukrainian S.S. Division "Galizien", was opened near Graz. Many official guests, among them the President of the Steiermaerkische Landtag attended the ceremony. The Division consisted of volunteers who were mainly engaged in guarding concentration camps.

NEO-NAZI PRESS SERVICE

The Austrian anti-Semitic periodical "Die Plattform" announces the publication of their own press service "Sued-Ost". The service aims at "making room for truth and justice" and furthermore at "forming a defensive front against our old enemies in the 'Grenzmark Oesterreich'".

MURDERER SENTENCED

In Heidelberg the former S.S.-Unterscharfuehrer, Hugo Stahl, was sentenced to 12 years' hard labour and the loss of civic rights for 10 years for participating in murder. During the war Stahl was a Blockwart in Gusen concentration camp and feared by the inmates for his brutality. The judge described Stahl's crimes as inhuman.

OTTO BRAEUTIGAM

Otto Braeutigam, on whom an investigation about his alleged participation in the murder of Jews is being held, is rumoured to be a possible candidate for the post of adviser on Eastern questions to the Foreign Minister, von Brentano. The Chairman of the Committee of the Foreign Ministry carrying out the investigation has declared that Braeutigam did everything in his power to help the Jews.

Against this declaration the weekly, "Die Zeit" recalls Braeutigam's diary, which proves that not only did he not hesitate to carry out the criminal order to deport Jews, but that he showed some undue zeal in doing so. The weekly concludes that even if the facts are not sufficient for a condemnation legally—politically Dr. Braeutigam has no claim to a job with the Foreign Ministry.

GENERALS SANS DECORATIONS

At one of the greatest events of the Bonn season, the Bundespresseball at Bad Neuenahr, all the senior officers at the Federal Ministry of Defence appeared without any war decorations.

ADVANCE OF AUSTRIAN EXTREMISTS

Nearly a quarter of the population of Salzburg voted for the extreme right-wing party Freiheitliche Partei Oesterreichs in the municipal elections. The Socialists received 38.6 per cent and the Oesterreichische Volkspartei (Chancellor Raab) 33.6 per cent of the votes registered.

The weekly journal of the Freien Demokraten in Northrhine-Westphalia "Der Fortschritt" welcomes the brilliant victory of the FPÖ. This was partly due to the fact that the candidates had a "nationale Gesinnung und Vergangenheit". The Landesobmann receives high praise; he is the former Obersturmfuehrer der Waffen S.S., Friedrich Peter. One of his assistants is the "ehemalige Jugendfuehrer" Karl Kowarik.

AUSTRIAN JEWS PROTEST AGAINST RESTITUTION DELAY

A conference of the World Council of Jews from Austria and of the Federation of Jewish Communities in Austria, which was held in Paris recently, drew attention to the fact that the Austrian Republic has not fulfilled its obligations on restitution claims by Nazi victims, as outlined in the Austrian State Treaty.

Herbert Freedman (Jerusalem)

FROM THE ISRAELI SCENE

"TERRA INCOGNITA"

It is strange that in a country as small as Israel there is such a thing as "terra incognita"—areas "off the beaten track" in the literal meaning of the phrase; areas that have not yet been surveyed. Such an area is the Adullam region. It is first mentioned in the Bible as a Canaanite city but it is best known for its cave in which David hid from the wrath of Saul. Rehoboam, King of Judah, turned it into a stronghold.

The Adullam area, about an hour's car ride from Jerusalem, halfway to Lakhish, covers over 100,000 dunams. One day last spring I saw it for the first time. It was not easy to get there—no car nor bus could negotiate the wild paths winding through the virgin territory.

With the help of a map, Mr. M. Kahanowitz, of the Jewish Agency, explained the settlement plan, a joint venture of the National Institutions. "The 'silent' partner", he added with a smile, "is the border police who keep a twenty-four hour watch in this frontier area." The project foresees the setting up of 15 to 17 villages within the next two or three years. For economic, social, and security reasons, each five to six villages will be connected by internal roads and be grouped together round a rural centre. Such a centre will have a synagogue, school, club, clinic, storehouse and other public amenities. The settlers will mainly live from sheep raising and beef-cattle herds. Each village will receive 5,000 to 6,000 dunams. Land which cannot be turned into farming soil will be used for pasture and forests.

The other day we were back again. By now, as everywhere in the country, the sun had parched the hills; the colours of the slopes had faded and a layer of grey dust covered whatever vegetation had survived the summer. We were travelling comfortably on a road—the very same road whose beginnings we had seen some months ago. In its wake, the landscape had changed—sites for villages were levelled, slopes cleared of stones and weed; there were the ditches for the pipeline, and the waterpipes piled up, ready to be installed; even the markings for the houses-to-be had their proper place. The first village will be Kfar Eliezer, named in memory of Sigmund Gestetner, the late friend of Weizmann.

Is this a worth-while investment? We looked around in what was, till yesterday, to all practical purposes, a "no-man's-land", and we saw men

and machines at work and the pleased faces of the police officers and border guards. Then we knew that developing the Adullam area did not mean only more meat for empty "fleshpots", but added security for the whole of Judea.

WORMS ARCHIVES IN JERUSALEM

The oldest Jewish archives in Germany, which belonged to the Jewish community at Worms, were officially handed over to the Jewish Historical Archives in Jerusalem. They contain 18 Imperial Charters, the first one by Emperor Charles V in 1552; letters of safe conduct and legal documents about taxes and war contributions. At the same time the Israeli Ministry for Religious Affairs received the remnants of Torah Scrolls which were burned in Worms during the Kristallnacht. The University library was given the famous Worms Prayer Books of 1272.

The Archives were saved during the Nazi régime by the director of the Worms Museum, Dr. Illert.

The Jewish Historical Archives in Jerusalem now contain all Jewish archives which could be rescued from the Nazis in Western Germany with the exception of the Hamburg ones.

GERMAN-ISRAELI CULTURAL EXCHANGE?

In a speech in the Federal Republic the writer Max Brod urged a cultural exchange between Israel and Western Germany. He suggested that a start should be made with music.

MAX ADENAUER VISITS ISRAEL

The Oberstadtdirektor of Cologne, Dr. Max Adenauer, son of the Federal Chancellor, paid a ten-day visit to Israel.

ISRAELI ACTOR IN BERLIN

The Israeli actor and stage director, Simon Finkel, who is associated with the Habimah Theatre, gave a recital in Hebrew, Yiddish and several other languages, under the auspices of the Berlin Jewish community. He has given similar performances before Jewish audiences in Western Germany, together with his wife, operatic soprano Josepha Schocken.

GERMAN STUDENT IN ISRAEL

A non-Jewish German student of Semitics, Felix Klein-Franke, has enrolled with the Hebrew University at Jerusalem, for the forthcoming term.

NEWS IN BRIEF

YOUNG CHRISTIANS AND JEWS

In the Evangelical Academy Haus Ortlahn, sixth-form boys and girls met for a three-day Christian-Jewish conference. During the discussion the sixth formers complained that their history teachers, without exception, evaded Jewish problems "because the recent happenings were still too near". A final resolution makes the following proposals: the discussion of Jewish questions at schools, serious attempts to meet Jews personally and voluntary help of young people in restoring desecrated Jewish cemeteries.

INTERNATIONAL HEINE SOCIETY

At a meeting in Düsseldorf, the International Heine Society decided on their future programme. Lectures and readings are to be held with the collaboration of the former French Ambassador, François Poncet, Member of the French Academy; the Hamburg expert on Heine, Professor Wolfheim; the actor Mathias Wiemann, and the writer Professor Kantorowicz who recently left Eastern Germany.

The writer and critic, Kurt Schuemann, who lives in Düsseldorf, succeeds the late Hans Mueller-Schloesser as Deputy Chairman.

JEWISH RECONSTRUCTION IN GERMANY

In Minden a new synagogue and community centre is being built.

In Neustadt an der Weinstrasse the second biggest post-war building in the town will be the Old Age Home of the Jewish community Rheinpfalz. It will stand on the site of the former Home, which was burnt down by the Nazis in 1938, when many inmates perished in the flames. The Home will contain 24 double and 24 single rooms.

SYNAGOGUE IN ALTENA (WESTFALEN)

As already mentioned in our October issue, information is urgently needed concerning the destruction of the Synagogue in Altena (Westfalen) in November, 1938. Any persons who can be of assistance, are asked to get in touch with the Jewish Trust Corporation, Woburn House, Upper Woburn Place, London, W.C.1.

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ANCESTRAL PORTRAITS

My grandmother on my father's side had a brother, Moritz Landsberg, who was Rabbi in Liegnitz, and who was held in high regard by his fellow citizens, Christian as well as Jewish. He possessed a Hebrew family history, which his grandfather, Salomon Kaliphari, known as Posner, had written. This he translated and, calling it "Portrait of my Life and Seven Ancestral Portraits", he had copies made which he gave to his brothers and sisters, nephews and nieces, among them my father, who passed one on to me.

My family history can be traced back to Salomon haropie (the doctor) Sephardi Kaliphari, a Spanish doctor. It appears that he was physician to a Spanish or Portuguese king and thus had the title "Don", but, like many others, he was forced to leave his country in the sixteenth century. All we know of his subsequent wanderings is that he turned up in Cracow in 1580 and was extremely popular there. He was not only a doctor but his son, Israel Kaliphari, from early youth, immersed advice on matters of religion was often sought. His himself in the study of religion and soon as a writer as well. Amongst other books, he was the author of a commentary to the Proverbs, which he called "Salomon's Vineyard", and also of alphabetical glossary to the four parts of the Schulchan Aruch, which was held in the highest regard and was reprinted in Vienna as recently as 1865. As Rabbi in Lentschuetz, he experienced a terrible persecution of the Jews there in 1624. His son Salomo, who became his successor, wrote a dirge about this persecution, whose date he gives as the 7th Adar.

Pogroms in the 17th Century

Salomo's son, Joseph, known also as Hadarschan (the Preacher), was also involved in persecutions. When he was studying the Talmud with his friend Sabbatai Cohn (1621-1662), known as Schach, in a Moravian town, in 1648, terrible pogroms broke out (known, after their leader, as the "Chmelnick'schen"). Innumerable Jewish communities in Eastern Europe suffered under these and, like Salomo, Sabbatai Cohn wrote a dirge in which he describes his and Joseph's experiences. According to this, the two friends fled to the Jewish cemetery in order to die on consecrated ground. For two days they remained hidden among the graves, feeding on herbs. On the third day, as they climbed on to a high gravestone, they saw their teacher, the Rabbi of their community, being beaten to death with sticks. They said prayers for the dead man and later, when the persecutors had left the town, they buried him. Then Joseph continued his studies in Cracow as a pupil of Lipmann Heller (1579-1654) and, in 1659, he became preacher in Posen. He retired in 1696 and devoted himself to study. Of his many books, four are especially noteworthy: "Grundlage Josephs", "Traenengefilde", "Und Joseph Verpflegte", "Und Joseph Sammelte". The first two were published in 1679 in Frankfurt-an-der-Oder; the last two refer to Genesis 47: 7 and 12. He was greatly honoured when he was sent as representative by the community of Posen, taking the place of the Rabbi, to a big conference with delegates from many countries, and when he was elected Chairman of the conference.

If Israel, Salomo and Joseph were eye-witnesses of the pogroms, which were frequent in those days, Joseph's son, Arie Loeb, was to become one of their victims. When he was only thirteen years old, Arie already preached in public. As a young man he became Rabbi in Samter and, after his father's death, Preacher in Posen. He carried out his duties in this office for twenty-two years and, in the last years, he also represented the Chief Rabbi of Posen. During the New Year celebrations of the year 5496 (1736) a Christian boy was found dead. The Chief Rabbi was away, so Arie was arrested. He could have saved his life—his wife had arranged for a coach to take him away to relatives in Meseritz—but he refused to go on the grounds that other, perhaps more valuable men, might suffer in his stead. During his imprisonment, tortures alternated with attempts to convert him: all his hair was cut off, as it was supposed to have magic properties. The night of the 7th

Cheschwan the last and most brutal tortures took place. The next morning he was brought back home, battered and torn and, soon after, on the 18th Kislew, 5497, he died. The trial continued for another three years, eventually in Warsaw. The bloody garment of the martyr was kept by his son, Eliah and his children. Moritz Landsberg (mentioned at the beginning of this article) was shown it by his Uncle Moses Landsberg in Posen. Arie Loeb became known as Darschan Hakadosch, "The Holy Teacher". Only one of his books has survived, called "Tagesordnung". He wrote this at the request of his son Eliah, when he visited the latter two years before his death in Schwerin-an-der-Warthe. In a condensed form, it lays down the rules by which a man should live.

This son, Eliah, was out of the country during the time of the terror. But he had already witnessed an earlier pogrom in Posen at the age of six. With many others, he took refuge in the synagogue where he hid behind the curtain of the Holy of Holies. But the pursuers shot through the windows and Eliah was struck by a splinter of glass, which scar he kept till the end of his life. When he was still very young he was sent as pupil to Rabbi Hirsch in Schwerin-an-der-Warthe, and later married his daughter Michle. Through a friend, Eliah Norden, who had a position of great importance in Amsterdam, he went there to teach, but, after two years, when he heard of his father's death, he returned to Posen. Soon he was given a living as Rabbi of Wreschen and then of Landsberg-an-der-Warthe, where he is said to have officiated for 50 years. He died in 1803 at the age of 93. The surname of Landsberg, which a branch of his family has, stems from him.

His son, Joseph, was born in 1749 or 1750 in Wreschen and devoted himself to study of the Talmud in Gross Glogau and elsewhere. He married a distant relative, Gitel Kaliphari, who must have been tremendously capable, for she freed him of all the worries of daily life, of business and of their children's education and thus allowed him to devote himself completely to study and teaching which, with an ever-growing stream of pupils, took up all his energies. His reputation was so great that the Posen community put him in charge of their school for Rabbis. For some time he also studied at the Klausssynagogue in Berlin which had been founded by Lipmann Tausk, Meyerbeer's grandfather. He died in 1825 and his wife survived him by only a short time. His last will, which is quoted in the family history, show, a wreath of profound faith and wisdom. It opens with the words: "I warn you against lassitude and dejection. Do not be disappointed if God does not fulfil all your wishes".

Father of Rabbis

Joseph Landsberg's son, Salomon, called himself Kaliphari again, and at times Posner. We do not know exactly when he was born (1778?), but we do know that he married young. His wife was Hinde, the daughter of Isaak Lasker of Libranitz, who could trace his genealogy back to Salomon Lurja (1510-1572) and even to Raschi (1040-1105). Although Salomon also devoted himself to religion as a young man, he eventually became a business man and travelled a great deal in Poland, Silesia and Posen. But he carried on with his studies, found disciples and fellow-believers everywhere and wrote a number of books of which we may mention a few: "Gesang der Hochmuetigen" (Isaiah 26, 5); "Der Steinhaufer sei Zeuge" (Genesis 31, 48). The latter was intended for his elder sons on the occasion of their departure to visit schools abroad. The book tells them how to strengthen their faith, morals and learning. He wrote a similar treatise for his younger sons, "Tau der Jugend", and another for his daughter—he had 10 children in all—called "Blaetter der Heilung". He spoke proudly of the fact that he had married them all to good Jews, strong in their religious faith and coming from families who cultivated study and learning. Three of his sons became Rabbis, in Posen, Loslau and Nikolai; the second, Eliah Landsberg, was my grandmother's father and it was in his house, in 1863, that Salomon died. According to some notes of my father, he still saw him as a boy when, about

SELIGMANN BAER BAMBERGER

The Wuerzburg Rav

Seligman Baer Bamberger, who was born in the village of Wiesenbronn in Bavaria 150 years ago on March 6, had the distinction of being known by the name of the town in which he gained eminence.

At the age of 15 he was sent to the Yeshivah in Fuerth where, after a period of five years, he was granted the Rabbinical Diploma. He returned to his native village, married and became the owner of a grocery shop. There are no records of his qualifications as a grocer—it was his wife who mostly attended to the customers. However, records exist which prove that his name soon became known throughout Bavaria and his house became the nucleus of a Yeshivah. His formative years came to an end at the age of 29 when Abraham Bing, the Rabbi of Wuerzburg, bestowed upon him a second Rabbinical Diploma and asked the members of his country congregations (about fifty) to turn to Bamberger in matters of religious instruction. After the death of Rabbi Bing, Bamberger found himself among the candidates for the vacant position of Rabbi of Wuerzburg. There was a fight between town and country, between Reform and Traditional Judaism. The Land-gemeinde secured Bamberger's election.

A review of his achievements as Rabbi of Wuerzburg from the year 1840 shows Bamberger foremost as an educationist. He transplanted his Yeshivah from Wiesenbronn to Wuerzburg. It was more difficult to convince the leaders of his congregation that all his endeavours would be in vain without the systematic education of the new generation. In the end he succeeded in establishing a Jewish school. Very soon, however, the scarcity of teachers was badly felt and a seminary for teachers seemed to him the only remedy. It was by his ceaseless efforts that the Jewish Teachers' Seminary was opened in 1864. It provided schooling for three generations of Jewish teachers, mainly in the rural communities—until it disappeared in the flood of German barbarism.

The same spirit of enlightenment imbued Bamberger's writing. Between 1855 and 1867 he wrote six books. He started with "Melechet Shamayim", the laws regarding the writing of Torah Scrolls, Tefillin and Mezuzat. This was followed by an appeal to the Jewish wife in "Amirah le Beth Jacob". In "More le Zochim" the laws of Shechita were laid down. The Levirate Marriage, Chaliza, was dealt with in "Nachale de Wash". His last works were of a more scientific nature. In "Kore be Emet" Bamberger explained the deeper motives for the use of Al Tikri in Talmud and Midrash. "Jitzhak Yeranen" was an explanation of the works of the Spanish Bible commentator, Isaac Ibn Ghyyat (1038-1089).

Bamberger's contemporaries have testified to the harmony of his intellectual achievements and human virtues. They tell of his modesty, his kindness, and his devotion to charity.

He died suddenly in his synagogue on the second day of Succoth 1878, and was buried in the Bet Olam of the town of Hoechberg on the first day of Chol ha-Moed. Although Hespeditim may not be delivered on Yom Tov it was decided to make use of the ruling concerning the death of a Talmid Chacham and the voice of mourning was heard till the time of Minchah.

HERMANN SCHWAB

1860, Salomon visited grandfather in Loslau. On this occasion the old man said: "The day on which it is given to me to see one of my great-grandsons, is a holy day on which I shall not lay a Tefellim".

Eliah Landsberg had nine children, of whom two again became Rabbis: Moritz, Rabbi of Liegnitz, and Wilhelm Landsberg, Rabbi for the district of Kaiserslautern. Eliah was married to Charlotte, née Eger, a granddaughter of Rabbi Akiba Eger (1761-1837) from his marriage with Glueckchen, née Margulies (d. 1796). Akiba Eger was married three times and had a very large number of children and grandchildren. They formed an association of the descendants of Akiba Eger—an association which still had annual meetings in the 'twenties in Berlin.

More details about Israel Kaliphari, Joseph Kaliphari, Salomo Posner, Sabbatai Cohn and Lipmann Heller can be found in the Jewish Encyclopædia.

H. Sulzbach

A REUNION OF GERMAN P.O.W.s

From 1946 to 1948 the author of this article was Intelligence Officer to the only Prisoner of War Camp for German officers in this country. Among the P.O.W.s were Generals and high-ranking S.S. officers.

Mr. Sulzbach is now assistant to the Cultural Attaché of the German Embassy in London.

In June, 1948, when the last German prisoners of war were repatriated (with the exception of some 20,000 who stayed for good as farm hands in this country), I was invited by the B.B.C. to talk on my experiences with some 10,000 German P.O.W. officers. I ended this talk with the words: "I believe that most of the German P.O.W.s return to Germany as envoys of peace and understanding."

I think I was right, if I mention that I received more than 3,000 letters of thanks after their return to Germany, and recently I was invited to be guest of honour at a reunion some thirty of these former German officers had arranged in Duesseldorf. They arrived from all parts of Germany, just for this one evening, and it was a most moving and inspiring event. The former officer in charge of the meeting, in his address, mentioned the everlasting gratitude of 10,000 officers of the former Camp 18. Most of them had not met each other during the last ten years. There was Peter Hehn, who, during his captivity, was the manager of one of the camp theatres, now a well-to-do business man. His speech—and I believe he spoke for all—gave proof of lasting gratitude for what we were able to do for the P.O.W.s. There was the former Major W. D. Heimann, now a manager of a bank in Frankfurt; there was Carl Herm, a

manufacturer in the Ruhr district; there was the former Colonel G. Kalberlah, from Braunschweig, now retired; there was P. Marhofer, from Wiesbaden, now a manager of an institution similar to Littlewoods Football Pools; there was G. Fiegel, a captain of the new German Army, who answered my question on how he was: "I remain an Anglophile!" and many, many others. A very interesting guest was Professor Dr. Brundert, who, as a Socialist, had returned to Halle after his repatriation, was tried for "Wirtschaftsspionage" by the Russians, lived through seven terrible years of hard labour, and only two months ago had fled, after being released from prison, to Western Germany.

It is very difficult to describe the atmosphere of this unforgettable evening, but my optimism of ten years ago was proved right. I already then realised that Nazism did not penetrate into the hearts of most Germans and all I saw during my frequent visits to Germany confirmed my views.

I should like to finish this description by quoting a passage from a letter I received from a very well-known P.O.W., who, because of Asian 'flu, could not take part in the reunion—the former Colonel von Lindeiner-Wildau, known to thousands of British R.A.F. officers as the German Commandant of Stalag-Luft-III, who was accused by Hitler of being too lenient to his P.O.W.s: "Wer wollte, der konnte in Kriegsgefangenschaft viel lernen, und das seit 12 Jahren erschütterte Vertrauen in die Menschheit wieder festigen. Dazu trug in höchstem Masse die Bekanntheit mit Persönlichkeiten der Gewahrsamsmacht bei."

It is gratifying to notice such encouraging signs in the building up of democracy in post-war Germany.

OBITUARY

Antonina Vallentin

The authoress, Antonina Vallentin, died in Paris at the age of 64. She was born in Lemberg, from where she first went to Florence and later to Berlin. For several years she was Berlin correspondent of the "Manchester Guardian". During that time she wrote a biography of Stresemann. She also wrote biographies on Heine, Leonardo da Vinci, Francisco Goya and Albert Einstein.

Dr. Hans R. Heldt

On November 18th, Dr. Hans R. Heldt died suddenly in London at the age of 53, as the result of a heart attack. He practised in Gleiwitz, emigrated to India and saw war service there for many years. In 1948 he came to London and established himself as an ophthalmic surgeon. In a comparatively short time he built a reputation for himself, not only as a skilful eye specialist, but also as a warm-hearted man, sincerely interested in the well-being of his patients. He is mourned by his widow and by many friends.

Dr. Carlos Adler

Dr. Carlos Adler, who was senior partner of the leather manufacturers Adler and Oppenheimer, died on a visit to Baden Baden, at the age of 86. He had emigrated to the Argentine.

Professor Felix Mandl

The well-known Jewish physician, Professor Felix Mandl, died in Vienna at the age of 65. He was also a member of the Vienna Diet and was on the Board of the Jewish Community.

Dr. Erich Auerbach

Dr. Erich Auerbach, Professor of Philology at Yale University, recently died at the age of 64. He was born in Berlin and, prior to his emigration, lectured at the Marburg University.

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ANGLO-JEWISH NEWS

WELWYN GARDEN CITY REMEMBERS NAZI VICTIMS

Consecration of Stained-Glass Windows

The consecration of several stained-glass windows, dedicated to the memory of victims of Nazi persecution by their relatives, was marked by a most impressive function on Sunday, November 17th.

The foundation of the Congregation, which now comprises eighty families, was due mainly to the initiative of Jews from Germany who settled in this pleasant garden city.

Representatives of municipal and voluntary non-Jewish organisations attended the ceremony, and they stressed the contributions made by their Jewish fellow citizens to the well-being of Welwyn Garden City.

The service was conducted by Dayan M. Steinberg and the reader of the Congregation, Rev. J. Kaufmann, himself a Jew from Germany. A memorial meeting was held after the service, under the Chairmanship of the President of the Congregation, Mr. W. M. Lash.

A particularly moving address was delivered by the Rt. Hon. Lord Strabolgi, who had recently come to live in the suburb. He stressed that the refugees who had come to Britain had contributed to the well-being of the country in all fields—cultural, scientific and economic. Referring to Reitlinger's book "The Final Solution", he called on the conscience of the world to prevent a reoccurrence of such horrors.

Mr. W. Rosenstock conveyed greetings from the AJR, and recalled that almost half the persecuted Jews who managed to emigrate from Germany between the November pogrom and the outbreak of war had found refuge in this country.

Other speakers were Mr. B. B. Lieberman, M.A., Vice-President of the Board of Deputies of British Jews; Councillor S. R. Collingwood, J.P., Chairman of the Welwyn Garden City Urban District

Council; Mr. R. Gosling, Chairman of the Welwyn Garden City Development Corporation and Dr. K. S. Richard, Founder-Chairman of the Welwyn Garden City Jewish Community.

JEWISH SOCIAL WORKERS' CONFERENCE

A Biennial Conference of Jewish Social Workers at Brady Girls' Club began on Saturday evening, November 2, and continued through Sunday, November 3. It was presided over by Mr. Victor Mishcon, former Chairman of the London County Council. Present, among others, were Sir Seymour and Lady Karminski, Miss Miriam Moses, O.B.E., and the Chairman of the Committee, Miss H. M. Schlesinger, M.B.E. Sir Frederick Messer, C.B.E., addressed the well-attended Conference on Saturday evening, his subject being "Care and Welfare of the Handicapped".

On Sunday morning Dr. L. Guttman, O.B.E., spoke about his work and achievements at the National Spinal Injuries Centre at Stoke Mandeville. Dr. Guttman's inspiring address was enthusiastically received by the audience, which acknowledged his speech with great applause.

A forum in the afternoon consisted of four members: Mr. L. Alfred, Chairman of the Jewish Blind Society; Mr. L. J. Benham, Headmaster of the Residential School for Jewish Deaf Children; Mr. E. Heimler, Psychiatric Social Worker of the Middlesex County Council; and Dr. H. Stoll, Vice-Chairman of the Jewish Association for the Physically Handicapped. Questions were asked and a lively discussion followed. Mr. Mishcon concluded the proceedings with an address in which he emphasised the motto of the Conference, "love thy neighbour as thyself"—an apt motto for the Jewish Social Worker.

AJR SOCIAL SERVICES

Employment Agency

We reported last month that, for some weeks, we have been receiving many more applications for work but not enough suitable offers for placing all the applicants. The position is still the same.

We wish to thank all those employers who assisted us and answered the advertisements in our "Situations Wanted" column. We are sure, however, that more members and friends could assist in this respect. We would be glad, too, if people would inform us of any vacancies at the places where they work.

The importance of this aspect of our work cannot be over-stressed. One member who got a job through us exclaimed: "I start living again!"

Please send us particulars of vacancies for men and women, full- or part-time work or home work (not for residential domestics). Write to us at 8 Fairfax Mansions, N.W.3, or 'phone MAI. 4449.

AJR CLUB

On November 24th Mr. E. P. Friedmann delivered an interesting talk on "Stilwandlungen der Innenarchitektur in England". The programme for December includes a talk by Gabriele Tergit on Sunday 15th, at 5 p.m. Miss Tergit will give her observations on her visit to the United States, especially on her meetings with Jews from Germany. On December 22nd, at 5 p.m., a Chanukah concert will be held, with the cellist Regina Shein, accompanied by Helen Fowler, and vocal recitals.

The Club premises at Zion House, 57 Eton Avenue, Swiss Cottage, are open from Sunday to Thursday, 4 to 7 p.m., and in the evening on Tuesday, Thursday and Sunday, 7 to 10 p.m.

THE HYPHEN

The December programme includes a theatre visit, an "At Home" and a conducted tour through the Law Courts. Details may be obtained from Mr. O. Winter, 8 Priory Mansions, Priory Park Road, N.W.6, 'phone MAI. 9024.

FAMILY EVENTS

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

Marriage

Nathan : Harris.—The marriage of Ruth, younger daughter of Mr. and Mrs. Nathan, of 253 Woodcock Hill, Harrow, to Peter Anthony Harris, took place on November 9th in Montreal, Canada. The couple reside at 32/1461 Mountain Street, Montreal, P.Q.

Deaths

Mr. Erwin Bendix, of 78 Canfield Gardens, London, N.W.6, formerly Barrister-at-Law in Berlin, died on November 7th, after a long illness. Deeply mourned and sadly missed by his wife, Grete, all the family and many friends.

Lily Collinge, Ph.D. (Berlin)—Principal of Sherriff Day Nursery—passed away November 8th. Deeply mourned by her family.

CLASSIFIED

Situations Vacant

ACCOUNTS OFFICE MNFRS., E.3 district, require lady, exp. in ledger work, P.A.Y.E. and general accounts work. 'Phone: ADVance 2671, Mr. Berg.

SALES ASSISTANT, man or woman, required for delicatessen and cooked foods dept. of high-class Kensington food store. Excellent salary, half-day Saturday. Apply Box 276.

Situations Wanted

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PROFESSIONAL ACCOUNTANT/BOOKKEEPER, good refs., seeks permanent position. Box 303.
HOMEWORK of any kind, incl. typing, wanted by elderly man. Box 304.

HUNGARIAN REFUGEE, exp. commercial knowledge, seed import., German, some English, wants any light physical or clerical routine work. Box 312.

ENERGETIC MAN, 41, good commercial background, seeks position with exporters or as representative. Box 313.

Women

COUNTER HAND/ORDER CLERK, elderly, also suitable for checking and filing, wants suitable work. Box 305.

QUALIFIED ARTIST can teach painting, also for therapeutic purposes, to adults/children. Box 306.

FINISHER for knitted garments, dresses, blouses seeks suitable position, pref. part-time. Box 307.

COOKING or job as **COMPANION** wanted, pref. part-time, by elderly, reliable woman, good refs. 'Phone MAI. 4449.

ATTENDANCE on sick people or invalids, care of children, by reliable, elderly woman. 'Phone MAI. 4449.

NEEDLEWOMAN available for any kind of needlework, esp. dressmaking, alterations, mending, finishing, embroidery, etc. 'Phone MAI. 4449.

TYPING, part-time or at home, by exp. worker, formerly bank clerk in England. Box 308.

YUGOSLAV REFUGEE, Bijouterie factory worker, seeks suitable employment. Box 309.

EXP. HOUSEKEEPER available to care for household during illness or absence of housewife. Refs. Box 311.

AU PAIR: in Orthodox family wanted, with part-time work, to facilitate learning of English. Box 310.

Accommodation

VACANCY FOR PERMANENT GUEST, lady or gentleman, in beautifully situated, well-heated country house: continental cooking, every diet. Mrs. K. Schwarz, "Furzedown", Wood Road, Hindhead, Surrey.

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Personal

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MISSING PERSONS

Enquiries by AJR

Mueller & Kaufmann, Goerlitz. The daughter of the former owner of this firm of weavers is believed to be living in this country as the wife of an officer of the British Army. Her address is sought.

Sister Hildegard Lehmann, nurse, formerly worked at Lobetal Children's Home. Believed to have worked in a children's hospital in Essex.

Dipl. Ing. Rolf Hermes, born 31.10.1905 in Berlin and emigrated to South Africa in 1933. Came to London with his wife before the last war. Was teacher of mathematics and German language at technical evening school in Three Bridges, Crawley, Sussex, in 1953. Last-known address: 545 Finchley Road, London, N.W.3.

Ing. Erich Mandel, last-known address: 113 Broadway Road, Leicester.

Abraham Fischer. Believed to have been of Russian origin and have first settled in Warsaw after his marriage. His last residence was in Hamburg before emigrating to London, where he died 8.1.1939. Information is required for settling his estate.

Martin Friedlaender (formerly Tawrogowski), who is believed to have been in Berlin until 1927 and then came to London.

PERSONALIA

ERNST BERENT 70

Senatsrat a.D. Ernst Berent will celebrate his 70th birthday on December 31st. He held a responsible position in the administration of the Free State of Danzig and, at the same time, took a leading part in the work of the Jewish community as its Chairman in the fateful years before the outbreak of the war. He organized the emigration of several thousand Jews from Danzig before the city was occupied by the Nazis. Since Mr. Berent came to this country he has taken a great interest in the work of the AJR, and now regularly renders his services to the Council of Jews from Germany, acting as its honorary Secretary. His main work is in the various relief schemes endorsed by the Council in this country and abroad. His strong sense of justice and his administrative abilities make his work for the cause of German Jewry particularly valuable.

The occasion of Mr. Berent's birthday gives his colleagues and friends a welcome opportunity of expressing their gratitude to him and their hope of many further years of co-operation for the cause of the remnants of German Jewry.

AWARD TO PROFESSOR E. P. PICK

The Deutsche Pharmakologische Gesellschaft has awarded the well-known pharmacologist, Professor Ernst Peter Pick, its highest honour, the Schmiedeberg Plakette. Pick, who is 85, is the director of the Merck-Scharp and Dohme laboratories in Rahway (New Jersey), where he received the medal.

SIEGFRIED CAHN 70

Mr. Siegfried Cahn, who took an active part in the work of the Jewish community of Cologne, recently celebrated his 70th birthday. He now lives in Detroit.

PROFESSOR JULIUS HIRSCH 75

Julius Hirsch made a name for himself as an economist. But he never was only a scholar. From 1919 to 1923 he was Secretary of State in the Reichswirtschaftsministerium, he was an adviser to the League of Nations and, last but not least, he took a leading part in the Centralverein and in the Preussischer Landesverband juedischer Gemeinden. All this, of course, came to an end when in 1933 he lost his professorship at the Berlin Handelshochschule and University and went to Copenhagen, where he taught at the University up to 1940. Then he fled to the U.S.A., where he now lives. He published a great number of books, among them "Das amerikanische Wirtschaftswunder" (1926), "Standard Figures for Business Research" (1934), "Price Control in War Economy" (1943) and "Price Controls" (1951).

MARTIN GUMPERT 60

A well-known physician, a distinguished writer and a great humanitarian—that is the essence of Dr. Gumpert's personality. On his sixtieth birthday he can look back not only on a very successful career as a dermatologist but also on a considerable literary achievement: poems, political articles and biographies. In 1952 he published "Die Kunst gluecklich zu sein". We wish him many years to carry on his complicated art.

APPOINTMENT OF PROFESSOR BAUMGARDT

Professor David Baumgardt has been appointed an honorary member of the International Mark Twain Society, and a member of the International Academy of Human Rights.

JEWISH EVENTS

JEWISH SCIENTISTS AND THE SPUTNIKS

The Soviet Academy of Science published a list of 30 scientists responsible for the development of the first earth satellites, the Sputniks. Among them are five Jews: L. D. Landau, L. Kapitza, V. L. Veksler, L. I. Mendelstamm and A. I. Joffe.

ATOMIC SCIENTISTS AT YOM KIPPUR SERVICE

Famous atomic scientists attended the Kol Nidre service in the Wiener Stadttempel, among them the leader of the American delegation at the Conference on atomic energy in Vienna, Counter-Admiral Lewis L. Strauss, and the leader of the Israeli delegation and President of the Atomic Energy Commission in Israel, Professor A. D. Bergmann.

ORTHODOX RABBIS MEET

In Amsterdam, Orthodox rabbis from Federal Germany, Holland, the Scandinavian countries, Britain, Ireland, Switzerland and Belgium met to discuss the future of Orthodox Jewish life and of the Jewish religion. It was deeply regretted that rabbis from the Soviet Union and other Communist countries were unable to be present.

UNION OF RABBIS

One of the many monuments, *aere perennius*, which Leo Baeck left to posterity is the Union of European Rabbis, which held its conference in Paris, for the first time without its founder-Chairman. The conference, part of which was dedicated to Baeck's memory, elected Dr. Lothar Rothschildt (St. Gallen) as Chairman. Rabbi Dr. Kahlberg (Goeteborg) spoke on the position of the rabbi, and Rabbi Zaoui (Paris) reported on his Institut International d'Etudes Hébraïques and its work—the training of Liberal rabbis. At the invitation of Dr. Azarja (Cologne), the next conference will be held in Western Germany.

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