

ISSUED BY THE
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DANGEROUS MANŒUVRES

Further Attacks on Compensation

Hardly has the unfortunate and ill-founded criticism by the Federal Minister, Dr. Schaeffer, subsided than a new campaign has been started in Germany with the deliberate intention, or at least the inevitable consequence, of casting a slur on compensation. Herr Jakob Diel, a member of the Bundestag and of the Christian Democratic Party, and an opponent of the Israeli Agreement, has attacked Dr. Greve, Chairman of the Compensation Committee of the Bundestag, for accepting thousands of claimants under the Federal Compensation Law. The Social Democratic Party backed Dr. Greve, not principally because he is a member of the party but because they clearly recognise the real target of the criticism, namely, the compensation programme. Nevertheless, Dr. Greve resigned from his position as Chairman of the Compensation Committee, stating that although the personal attacks were unjustified, he did not want a personal matter to be used to disguise their real object.

The German press has dealt all too extensively with the Greve case, which could easily have been cleared up by discussions among the party leaders, or by reference to the German Bar Association. The sensational press, the leader of the attack and his backers, seem to have little regard for the political consequences of their manœuvres. The Federal Chancellor and the Federal Minister of Finance

had issued unambiguous statements that the compensation programme would be fulfilled *in toto*. The attackers did not allow themselves to be dismayed by the statements of the highest authorities, and one may expect the campaign to continue since people of this kind are usually impervious to appeals either to their better judgment or to their humanity. Their memory is short and they are apt to forget the deeds for which the Law is trying, only too imperfectly, to make compensation.

These manœuvres are closely watched, not only by German politicians for whom compensation is a moral issue and one affecting Germany's name in the world. The *Manchester Guardian* of February 14th puts the issue succinctly:

"It is difficult to avoid the conclusion that plenty of people are interested in casting a slur over the whole process of compensation. Herr Schaeffer will be rubbing his hands. He has succeeded in creating an impression that securing compensation for terrible sufferings is a fraudulent affair and a source of interest for the taxpayer".

The *London Jewish Chronicle* of February 21st rightly says:

"A public campaign of this kind, based on slender evidence, must inevitably frustrate a humanitarian project courageous in its conception and beneficent in its operation".

AJR Board Meeting

It is usually our object to report on problems affecting our community in a wider context, without laying undue stress on the part played by the AJR in contributing to the solution of such problems. At times, however, it appears incumbent upon us to give members an account of the day-to-day work of the AJR, with its achievements and its shortcomings.

The recent meeting of the AJR Board, to which a brief reference was made in our previous issue, provides a fitting opportunity for such a report. The fact alone that about seventy Board members attended the meeting, and that only those who were unavoidably prevented from attending were not present, reflects the healthy status of the organisation. The fact that most groups from the provinces sent delegates was an additional and very important asset. However, it was not only the number of members who were present which was so encouraging, but even more the spirit in which the members received the reports and contributed to the debate. It reaffirmed the *raison d'être* of an organisation which was founded over sixteen years ago under very different circumstances and which, after having achieved much, is now faced with ever-growing new tasks.

In his introductory report, Mr. W. Rosenstock, General Secretary of the AJR, referred to the services of AJR Information, which in the past year had increased in size and had also published three comprehensive supplements on legislation in the field of restitution and compensation. The work of the Revolving Fund Committee for loans to be repaid from compensation payments had proved most beneficial. Up to December, 1957, loans amounting to about £13,000 were granted to 96 applicants, of which £3,900 had been repaid by 31 applicants. There is still a steady influx of new applications. Under the auspices of the Revolving Fund Committee, and in conjunction with the Central British Fund, a similar scheme had been launched for claimants under Group C of the Austrian Hilfsfonds, i.e., for needy persons over 60, provided that due to special circumstances they are in urgent need of immediate help and cannot wait until their claims are settled. The speaker also referred to the Council of Jews from Germany with which the AJR is linked up, being the British constituent; only recently it again became evident how vital it was that, due to the Council's activities, the Jews from Germany all over the world had a dependable organisation which could safeguard their interests, especially as regards compensation questions.

A detailed report on the implementation of the Old Age Homes schemes was given by Mr. M. Pottlitzer, Executive member of the AJR. These schemes were financed out of the proceeds from the heirless property in the British Zone of Germany which, as far as they were made available for the rehabilitation of Nazi victims in this country, were administered under the auspices of the Central British Fund by an Allocations Committee on which the AJR is represented. The Otto Schiff House, the first Home established under the scheme, had been functioning since 1955, and two further Homes, one at Bishops Avenue, Hampstead Garden Suburb, and the other at Kew, would be ready in a few months' time. Each of these two new Homes would accommodate about forty-five residents, but there were about 300 applications, of which at least 180 were to be regarded as urgent. The Committee in charge of the selection was therefore faced with a very difficult task. The speaker stressed that any attempts to interfere in the interests of individual

Continued on back page

FRISTABLAUF

nach dem Bundesentschaedigungsgesetz

Antroegae nach dem Bundesentschaedigungsgesetz (BEG) koennen lediglich noch

BIS ZUM 1. APRIL 1958

gestellt werden!

Nach dem BEG koennen Anspreeche geltend machen:

- I. Auswanderer aus Gebieten, die am 31. Dezember 1937 zum Deutschen Reich gehoert haben, d.h. aus der jetzigen Bundesrepublik (einschl. West-Berlin), der jetzigen Deutschen Demokratischen Republik (einschl. Ost-Berlin) und den ehemals deutschen Vertriebungsgebieten oestlich der Oder-Neisse-Linie:**
- (a) Schaden an Leben
 - (b) Schaden an Koerper oder Gesundheit
 - (c) Schaden an Freiheit
 - (d) Schaden an Eigentum und Vermoegen (einschl. Sonderabgaben)
 - (e) Schaden im beruflichen Fortkommen (einschl. Schaden wegen Unterbrechung der Ausbildung)

- (f) Schaden im wirtschaftlichen Fortkommen

II. Auswanderer aus den ehemals nicht-deutschen Vertriebungsgebieten:

- (a). Die zu (a)-(c) genannten Anspreeche und zu (d) auch Schaden fuer geleistete Sonderabgaben
- (b) Existenzverlust-Schaden

III. Staatenlose und Fluechtlinge

- (a) Schaden an Leben
- (b) Schaden an Koerper oder Gesundheit
- (c) Schaden an Freiheit

Die nach dem neuen Bundesrueckerstattungsgesetz am 1. April 1958 ablaufende Anmeldefrist wird voraussichtlich bis zum 31. Dezember 1958 verlaengert werden.

ZUM ABLAUF DER ANMELDEFRIST

NOCHMALS SOZIALVERSICHERUNG

Wir haben in der letzten Nummer ausgeführt, dass unserer Ansicht nach eine Frist fuer die Stellung eines Antrages auf Anrechnung der Ersatzzeiten nicht laeuft, dass es aber, da auch andere Auffassungen vertreten werden, empfehlenswert ist, bei der zustaeendigen Entschaeidungsbehoerde einen Antrag auf Wiedergutmachung in der Sozialversicherung im Rahmen des laufenden Entschaeidungsverfahrens zu stellen, wenn Beitraege zur Angestelltenversicherung oder Invalidenversicherung in Deutschland vor der Auswanderung geleistet worden sind. Die Frage ist vom United Restitution Office der Bundesversicherungsanstalt fuer Angestellte vorgetragen worden. Die Bundesversicherungsanstalt hat sich in einem Schreiben vom 22. Januar 1958 (Aktzeichen I 660-00/58) an das United Restitution Office auf den Standpunkt gestellt, dass die in § 138 BEG vorgesehene Frist fuer Antraege auf Anrechnung der Ersatzzeiten gilt, dass diese Frist aber als gewahrt angesehen wird, wenn bei den Entschaeidungsbehoerden ein Antrag auf Wiedergutmachung in der Sozialversicherung auf Grund des § 138 BEG gestellt ist. Unsere Empfehlung, einen solchen Antrag zu stellen, wird daher wiederholt.

Aus vielen Anfragen haben wir ersehen, dass unser Artikel in der Aprilnummer 1957 von "AJR Information" ueber den Inhalt des Arbeitsrentenversicherung-Neuregelungsgesetzes und des Angestelltenversicherung-Neuregelungsgesetzes vom 23.2.1957 (BGBI Nr. 4 vom 26.2.1957) in Vergessenheit geraten ist. Wir drucken diesen Artikel daher nachstehend nochmals ab:

Durch die im Bundesgesetzblatt Nr. 4 vom 26.2.1957 veroeffentlichten beiden Gesetze vom 23.2.1957 (Arbeiterrentenversicherung-Neuregelungsgesetz und Angestelltenversicherung-Neuregelungsgesetz) ist die Deutsche Sozialrentenversicherung auf eine vollkommen neue Grundlage gestellt worden.

Die Rente wird in Zukunft so gestaltet, dass sie nicht wie bisher lediglich einen Zuschuss zum Lebensunterhalt darstellt, sondern ein Ruhegeld ist, das in Beziehung zu dem allgemeinen Lohnniveau gesetzt wird. Ein Versicherter, der sein Leben lang versicherungspflichtig taetig war, kann eine Rente bis 60% seines Arbeitslohnes oder Gehalts erreichen.

Um dies zu erreichen, sind die Beitraege, auch fuer die freiwillige Weiterversicherung, stark erhoehrt worden.

Es sei im folgenden auf die wichtigsten Bestimmungen hingewiesen, die eine abweichende Regelung von dem bisherigen Rechtszustand treffen und fuer im Ausland Lebende von Interesse sind.

1. Bisher war Voraussetzung einer Rente, dass die Anwartschaft erhalten und die Wartezeit erfuellt ist. Die Bestimmungen ueber die Erhaltung der Anwartschaft hat das neue Gesetz nicht uebernommen. Die einzige Voraussetzung fuer eine Rente ist jetzt, dass die Wartezeit erfuellt ist. Es kann also nicht mehr vorkommen, dass dadurch, dass eine Zeitlang keine Beitraege geleistet sind, die Rechte aus den frueher gezahlten Beitraegen erloschen sind.

2. Die Ersatzzeiten, d.h. Zeiten, die auf die Wartezeit angerechnet werden, trotzdem keine Beitraege gezahlt sind, sind erheblich ausgedehnt worden.

3. Bisher gab es zwei Renten: Die Rente vom 65. Lebensjahr ab (Altersrente) und die Rente wegen Arbeitsunfaehigkeit (Invalidenrente). Jetzt sind drei Arten von Ruhegeld eingefuehrt:

(a) Altersrenten

Das Altersruhegeld erhaelt der Versicherte, der das 65. Lebensjahr vollendet hat und die Wartezeit von 180 Kalendermonaten zurueckgelegt hat.

Das Altersruhegeld erhaelt auf Antrag auch der Versicherte, der das 60. Lebensjahr vollendet, die Wartezeit von 180 Kalendermonaten erfuellt hat und seit mindestens einem Jahr ununterbrochen arbeitslos ist, fuer die weitere Dauer der Arbeitslosigkeit.

Fuer Frauen ist bedeutsam, dass sie ihr Altersruhegeld auf Antrag erhalten koennen, wenn sie das 60. Lebensjahr vollendet haben, wenn die Wartezeit von 180 Beitragsmonaten erfuellt ist, und sie in den letzten 20 Jahren ueberwiegend eine rentenversicherungspflichtige Beschaeftigung

oder Taetigkeit ausgeuebt haben und eine solche Beschaeftigung oder Taetigkeit nicht mehr ausueben.

(b) Renten wegen Erwerbsunfaehigkeit

Hier sind zwei verschiedene Arten von Renten vorgesehen:

Die Rente wegen Erwerbsunfaehigkeit und die Rente wegen Berufsunfaehigkeit.

Bei beiden Rentenarten ist eine Versicherungszeit von 60 Kalendermonaten Voraussetzung.

Erwerbsunfaehig ist ein Versicherter, der infolge Krankheit oder Gebrechen auf nicht absehbare Zeit eine Erwerbstaetigkeit nicht mehr ausueben kann.

Als berufsunfaehig gilt ein Versicherter, der mehr als 50% in seiner Erwerbstaetigkeit beschaenkt ist. Die Rente wegen Berufsunfaehigkeit ist niedriger als die Rente wegen Erwerbsunfaehigkeit.

Zu beiden Renten treten Kinderzuschlaege.

(c) Hinterbliebenenrenten

Hinterbliebenenrenten werden gewahrt, wenn fuer den Verstorbenen zur Zeit seines Todes eine Versicherungszeit von 60 Beitragsmonaten zurueckgelegt ist, oder die Wartezeit deshalb erfuellt ist, weil der Versicherte infolge eines Arbeitsunfalls, infolge von Kriegseinwirkungen oder als Folge nationalsozialistischer Verfolgung gestorben ist.

Die Rente der Witwe betraegt 60%.

Die Gesetze treten mit Wirkung vom 1.1.1957 ab in Kraft.

AUSBILDUNGSSCHADEN

Ausprueche bei im Ausland geborenen Kindern

Nach § 119 BEG haben Kinder, die wegen der Verfolgung ihrer Eltern ihre erstrebte Berufsausbildung oder ihre vorbereitende Ausbildung nicht haben aufnehmen oder beenden koennen, solange fuer sie nach Beamtenrecht Kinderzuschlaege gewahrt werden koennen, Anspruch auf eine Beihilfe zu den notwendigen Aufwendungen, die bei der Nachholung ihrer Ausbildung erwachsen. Bisher ist vielfach die Meinung vertreten worden, dass solche Ansprueche fuer ausserhalb Deutschlands geborene Kinder nicht bestehen, da fuer sie die Zustaendigkeitvoraussetzungen des § 4 nicht erfuellt seien.

Nach einer — freilich noch nicht rechtskraeftigen — Entscheidung des Kammergerichts vom 31. Oktober 1957 (RzW 1958, S. 32) genuegt es aber, wenn die Voraussetzungen eines frueheren Wohnsitzes oder dauernden Aufenthalts in Gebieten, die am 31. Dezember 1937 zum Deutschen Reich gehoert haben, entweder in der Person des Kindes oder in der Person des verfolgten Elternteils erfuellt sind.

Nach der Entscheidung des Kammergerichts koennen auch im Ausland geborene Kinder Ansprueche auf Zubilligung einer Ausbildungsbeihilfe geltend machen. Es ist aber hervorzuheben, dass die Voraussetzungen eines solchen Anspruchs nach § 119 BEG viel enger sind als bei anderen Ausbildungsschaeden:

- Es gibt keinen Anspruch auf Ersatz fuer fehlende Ausbildung, sondern nur einen Anspruch auf eine Beihilfe zu den notwendigen Aufwendungen, die bei der Nachholung der Ausbildung erwachsen. Voraussetzung ist also, dass eine Nachholung der Ausbildung erstrebt wird und begonnen worden ist. "Die Beihilfe wird in Teilbeträgen gezahlt, die dem Bedarf waehrend der Dauer der Ausbildung entsprechen." (Abs. 3 Satz 1.)
- Der Anspruch besteht nur, soweit die Eltern wegen der gegen sie gerichteten Verfolgung nicht in der Lage sind, die Kosten der Ausbildung aus eigenen Mitteln zu bestreiten (Abs. 1 Satz 2).
- Der Anspruchsteller muss die erstrebte Berufsausbildung oder vorbereitende Ausbildung nicht haben aufnehmen oder beenden koennen.
- Der Anspruch ist nur so lange gegeben, als fuer die Kinder nach Beamtenrecht Kinderzuschlaege gewahrt werden koennen.

Es muss ferner darauf hingewiesen werden, dass die Rechtslage nicht unzuwiefelhaft ist, da eine Entscheidung des Bundesgerichtshofs bisher nicht ergangen ist.

U.K. TAXATION OF "RENTEN" PAID UNDER THE BEG

We reported on this matter in our issue of August, 1957 (Debate in House of Commons). Further representations have been made to the Treasury with a view to securing that the "renten" are treated as earned income, and the Treasury and the Board of Inland Revenue have now agreed that the following payments of "renten" constitute earned income:

1. Payments in Respect of Dismissal from Employment.

"Employment" means a position held with an employer including, e.g., that of a managing director of a limited company. (The definition of "unselbstaendige Berufe" in the BEG does not entirely correspond to the term "employment".)

The ruling refers to the payments made to former employees or to their widows and dependants.

It would appear that payments for loss of life to the widows or dependants of persons formerly in employment are similarly treated.

2. Payments for Loss of Pension Rights.

This refers to indemnification payments for "Versorgungsschaeden" (§ 134 BEG) made to former employees in private employment or their dependants whose pension rights or prospects have been impaired as the result of Nazi persecution.

Payments of "renten" in these two categories qualify for the earned income allowance of two-ninths; as earned income they are liable to U.K. tax only to the extent that they are remitted to this country.

The Treasury has not agreed that other taxable "renten" paid under the BEG rank as earned income. The principal categories affected by this negative decision are "renten" paid for damage to professional career to the formerly self-employed, and "renten" paid to their widows and dependants. These payments, in the opinion of the Treasury, are not earned income as defined in the Income Tax Acts, and the Treasury is unwilling to accord earned income treatment by way of concession.

It will be remembered that "renten" paid for damage to body and health (Koeper- und Gesundheitsschaeden) are entirely exempt from taxation.

The Treasury has also ruled that legal costs incurred in the pursuance of indemnification claims are not allowable as a deduction. This will normally affect only such payments which, as unearned income, are liable to tax on an income arising basis. Where "renten" are assessed to tax as earned income on the basis of remittance, any legal costs paid out of such "renten" in Germany will not be included in the taxable income as they have not been remitted to this country.

Mr. John Foster, Q.C., M.P., was again helpful in presenting our case to the Financial Secretary to the Treasury.

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KIBBUTZ AT THE CROSSROADS

The kibbutzim are no doubt Israel's show window to foreign visitors—parliamentarians, trades unionists, left-wing journalists—but behind the attractive façade of their "experiment in Socialism" there are ugly cracks. In recent months conventions and council meetings of the leading kibbutz movements, though devoted to internal matters and day-to-day affairs, lifted the curtain off a crisis which has been lingering on for quite some years.

The other day delegates of the Kibbutz Meuhad movement, which is identified with the Ahdut Ha'avoda Party, came out with a clarion call for a return to the old values and principles and for the imposition of a ban on private possessions, such as furniture, radio, etc. "We want to start anew an era of equality, making everyone who owns a refrigerator ashamed". Rigid rules were adopted which lay down the exact pattern of consumption for every member, starting from the distribution of clothes down to the amount of pocket money, according to a point system based on seniority.

The meeting was far from being unanimous. Some delegates criticised the "conservatism" that had not changed since the early days of the romantic youth movement; others called it "anachronistic", in our days, to brand the possession of a radio as a "luxury". However, the leadership won the day, reiterating that only by strengthening the old framework could the kibbutz ideal survive. There were, of course, other disturbing factors—for instance, the personal restitution monies from Germany. 1,750 Members had received payments ranging from £500 to £20,000. Eighty-five per cent had handed the funds over to their settlements; twenty-four people refused and were expelled, and twelve left of their own accord.

The representatives of Givat Brenner complained that in a community such as theirs, of over 1,000 people, it was difficult to check each new piece of furniture or clandestine banking account. They failed to drive home their point. Since its jam factory "Rimon" was involved in black market transactions of sugar, Givat Brenner's moral standing is somewhat impaired.

Inadequate Immigrant Absorption

The national conference of "Ihud", the kibbutzim affiliated to Mapai, and of the "Kibbutz Artzi", the movement of Mapam, spot-lighted similar problems and, beyond that, pointed to the failure of the collective settlements to play an adequate part in immigrant absorption. In 1948, at the time of the rise of the State, out of 293 villages in Israel, 138 or 47 per cent were kibbutzim. By 1957 this percentage had fallen to 31 (743:228). Even more striking is the decline in the ratio of the population. Nine years ago 49,000 people out of a rural population of 100,000 were living in kibbutzim (49 per cent). Last year the percentage was down to 29 (380,000:80,000).

There are cogent reasons for this unproportionally small share in the "Ingathering of the Exiles". It is by no means the case that the kibbutzim tried and did not succeed—on the contrary. From the very beginning they pursued a "closed shop" policy, anxiously guarding their social and cultural homogeneity and unlocking their gates to only a selected few. Had they done otherwise their very existence as an ideological entity would have been swept away.

Not all the new members in the past nine years have been new immigrants, for their is still a strong pull among some sections of Israel's young "sabras" to join collective settlements. On the other hand, not a few members left. Although exact figures are not available, they may range from 15 to 20 per cent. The attraction of the towns has grown in proportion to the rising standard of urban living. Before the State, the same pattern of society applied to town and country, moulded by a spirit of *halutzit*. Since then many of the "old guard" in the cities have made careers, bought comfortable apartments, smart clothes, big cars, leaving the kibbutznicks and their ideals of simple living far behind.

There are many temptations for the young generation of the collective settlements—to study

at the Technion, or the Hebrew University, or abroad, to become engineers or airmen or professional soldiers; and for the "middle-aged", there is the lure of a career as civil servants, supported by the fact that many settlers are veteran members of their respective parties and feel somehow entitled to a political appointment.

Employment of Hired Labour

The record of the kibbutz movement is better in the field of production than in that of immigrant absorption. As much as 60 per cent of all the lands under cultivation by Jewish farmers are being worked by kibbutzim. In the past year kibbutz production reached £128,000,000, while the moshavim (smallholders' settlements), with a larger population, produced to the amount of £100,000,000. Here the superior organisation, the more up-to-date methods, the greater mechanisation of kibbutz farming made themselves felt. But it would be erroneous to think that the collectives achieved these results exclusively with the help of their own manpower. Much against their ideals and ideas, many kibbutzim have in a growing measure employed hired labour. Although from time to time pious resolutions are passed not to be parties to the "exploitation of hired workers", the shortage of hands has over-ridden this principle. And it is not the only principle that has fallen by the wayside. The "founder generation" of the kibbutzim has grown older. Many women have become weary of living in a scantily furnished room and want things of their own; others are tired of common washrooms and want a private shower. All this has led to a sharp distinction between the veterans who are entitled to comfortable *shikunim* and to other privileges, and the greenhorns who have to be content with the old "romantic" way of life. Even once "sacrosanct" institutions, such as the common dining hall, are being debunked, and some couples prefer to have their supper at least in the quiet of their own room.

There remains, of course, the collective upbringing of the children, certainly a blessing to working mothers. But here again parents demand more of their children's time and a greater influence on their education. While in former years only the late afternoon hours were reserved for the meeting of the families, in some kibbutzim children are now allowed to sleep outside the children's house in the room of their parents.

Some people say that basically all these phenomena stem from one fact—that there cannot be two modes of living in one small country, nor two sets of economic values: in other words, that there is no chance for socialist islands in a capitalist society. This seems rather dogmatic. With the passage of time the kibbutzim, like other "revolutionary" movements, have spent much of their élan and youthfulness and, helped by prosperity, have become more sedentary and "bourgeois". Perhaps Kadish Lutz, Minister of Agriculture, came nearest the diagnosis when he said: "Our main problem lies in our general falling away from basic values. Our focus has moved from pioneering to trade unionism; Socialism has become purely academic, and there is a feeling that physical labour can be left to the new immigrants. We are no longer a labour movement, but a political party".

ANGLO-JUDAICA

Closer Ties With Israel

As a prelude to the celebrations of Israel's tenth anniversary, two schemes were put forward by British Zionists to achieve a closer co-operation between Anglo-Jewry and the Jewish State. One is an expansion of British tourism to Israel, which would in fact be one of the Zionist Federation's main tasks in 1958; the other scheme is the establishment in Britain of an Israeli Produce Consumers' Association to encourage the export of products of Israel's light industries.

It is also proposed to step up aliyah. At the 8th annual conference of Young Poale Zion, mention was made of the large number of members who had left for Israel and of the many now preparing to depart. During the past year, 130 British members of Patwa have gone.

Schools' Progress

In the educational sphere, the Zionist Federation is hoping to expand the number of its schools. Those now existing are attended by 500 children.

Considerable progress has been made by the general Jewish Day Schools. They are at present attended by some 4,000 children in London and approximately 2,200 in the provinces. These figures are an increase, since 1954, of 43 per cent for London and 26 per cent for the country. The percentage of Jewish children enrolled in Jewish day schools is about 12 in London and considerably higher in places like Manchester, Liverpool, Birmingham and Gateshead. In London, the attendance is proportionately nearly twice as high as in New York, and particularly high is the percentage of children of former refugees.

Claims Conference and Anglo-Jewry

Jewish primary and secondary schools in Britain will receive no further assistance from the Claims Conference, on the ground that the Jewish community is "able to conduct their schools, and in many instances to expand their programmes, without Conference support". The schools had previously received £15,642 in 1954, £20,000 in 1955 and again in 1956, but nothing in 1957. *The Jewish Chronicle* took the opportunity of criticising "the unseemly action of many Anglo-Jewish organisations in scrambling for German reparations grants".

The Claims Conference recommendations for relief in Britain during 1958 amount to £12,000.

Author's Protest

Mr. Wolf Mankowitz, the author, who was recently elected Hon. President of the London School of Economics Student Union, resigned in protest when the Union invited Sir Oswald Mosley, the Fascist chief, to address them. He returned when the invitation was cancelled.

A National Council against Racial Discrimination was formed under the auspices of Mr. Fenner Brockway, M.P., who some time ago introduced a Bill to outlaw racial discrimination.

Professor Hyman Levy, the Jewish Communist, who recently criticised the Soviets, returned to the Russian charge by accusing Israel of having "become too dependent on America".

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Lutz Weltmann

THREE JEWS FROM PRAGUE

The "ideale Judenstadt" is an attribute given to the city of Prague, and this is not meant in any racial sense of the word. There is a certain spirituality of outlook in the work of some German-Jewish writers who were born or spent their formative years in that city, and what they have in common is shared even by Rilke whose mother had, perhaps, some Jewish blood—as the usually reliable Elosser stated in his scholarly "History of German Literature". Not too much ought to be made of this possibility, but it is not by chance that Prague is the city both of the Golem and of Rilke.

Three books recently published show how the creative personality of their authors has been shaped by the atmosphere and background of their native city. One of them, Willy Haas's reminiscences "Die literarische Welt" (Paul List Verlag, München), has already been mentioned in Pem's column "Old Acquaintances". Thus it concerns us here only as far as it has some bearing on my theme. The two others are Max Brod's novel "Rebellische Herzen" (F. A. Herbig Verlagsbuchhandlung, Berlin-Grünwald) which is at the same time, a book of recollections, and Paul Kornfeld's posthumous and only novel "Blanche oder das Atelier im Garten" (Rowohlt Verlag, Hamburg) which has miraculously survived its author—killed in 1941 at the age of fifty-three in the extermination camp of Lodz—and which reached the publishers via London a short while ago.

Brod and Kornfeld were poets, even in the narrower sense of the word as writers of verse. Willy Haas never wrote a line of poetry nor even a short story, however tempting his opportunities as the founder and editor of the first and only German weekly paper devoted entirely to literature might have been. Was he too good a critic of himself? Was his narrative talent not by chance directed into the channels of film script-writing? Was he, perhaps, a "Rafael without arms"? There might be something in all three of these explanations but, as it seems, Haas did not even feel the desire to write poetry. This is the more remarkable as his coevals, Werfel and Kafka, were his most intimate friends, and among the contemporaries he knew well and admired most were Hofmannsthal and Claudel. The true answer is: he lived up to an essential saying of Rilke's that the purpose of a great work of art is not to inspire imitation but to tell us: "I am already there!" Therefore, Willy Haas chose literature as a "Lebensform" and, untiringly, he tried to make others share his experience that literature had a value in the modern world as an indispensable factor of humanity. He is neither a bookworm, nor are his memoirs a "Vanity Fair". He is full of *joie de vivre* and is a mystic at the same time, musing upon the comings and goings of chances and encounters, and on the sense in his destiny that drove him to India.

A Past Era

Willy Haas does not admit defeat when he says that there will never be anything like the *Literarische Welt*. A whole period has gone. So has ancient Prague, the swan song of which is sung by Max Brod in his latest novel. To a certain extent, his "Rebellische Herzen" is a *roman à clef* portraying members of the editorial staff of the *Prager Tagblatt*. But these eccentrics are modelled by the poet's imagination rather than by his borrowing features from the originals. They come to life as much as those appearing under their real names, such as Egon Erwin Kisch, Franz Werfel, Kafka and the author himself. Much of his thought and sentiment has gone into the hero and story-teller, a "Querkopf" like the "Stefan Rott" in one of his chief works not yet re-published. He falls back on motives he has touched upon before. He likes giving a historical background to the events such as in "Stefan Rott oder das Jahr der Entscheidung", or in "Die Frau, die nicht enttäuscht", the story of a Jewish writer and his love, a Gentile girl, after Hitler's rise to power. In his latest book, the events between 1933 and 1939 make up part of the story. And the love theme—this time between a young widower and a fallen girl—repeats experiences he dealt with in "Die Frau, nach der

man sich sehnt", "Leben mit einer Göttin" and "Franzi oder eine Liebe zweiten Ranges". But it is, of course, no mere repetition. New, for instance, is the spiritual relationship the intellectual lover had with his beloved wife, and the girl's jealousy of this hidden side in her lover's character. Sensual beauty is, in this book, the Beast that drags the hero down, whereas absolute goodness is represented by an ugly colleague of his, and although he learns to appreciate the beauty in this man's soul, he fails to emulate his example. Brod has not always succeeded in blending the philosophical and the narrative elements in his novels, but he did in his best books, and in the one under review he excels in the story-teller's craft and in the maturity of his wisdom.

Authors' Difficulties

Both the number and the standard of Brod's works are the more admirable, since he wrestled with them whilst making his living as a civil servant in the Postmaster-General's Office; as an editor and a critic, and as the "Dramaturg" of Habimah. Paul Kornfeld's output was small. He never held literary office except for a short time as Karl Ebert's "Dramaturg" in Darmstadt. He was unable to produce anything creative when he was not inspired and, not relying on inspiration alone, he was also a most conscientious and responsible worker. "Beware of everything that you find too easy", was the maxim he imparted to me when he observed the young beginner's writings. And "routine" he considered a writer's greatest danger. "Routine", as exemplified in human relations, was the main theme of his plays as well as of his outstanding novel, on which his fame will rest. Yet this novel may also kindle some interest in his other works: the expressionistic dramas "Verführung" and "Himmel und Hölle" with their lyrical emotionalism, the comedy "Der ewige Traum", a work of transition in Grabbe's and Büchner's vein, his "Palme oder der Gekränkte" with the characteristic opening "Nichts mehr von Krieg und Revolution und Welterlösung! Lasst uns bescheiden sein und uns anderen, kleineren Dingen zuwenden: einen Menschen betrachten, eine Seele, einen Narren, lasst uns ein wenig spielen, ein wenig schauen, und wenn wir können, ein wenig lachen oder lächeln!" This comedy was succeeded by "Kilian oder die gelbe Rose" with the interplay of love and mysticism in their true and their false aspects. And although a revival of his "Jud Süß" is, perhaps, not yet desirable, as already in 1930 its topicality made most people overlook its intrinsic poetry, the hero's "tragic guilt" is a typical conception of Kornfeld's: Jud Süß enjoying how women flock to the upstart and successful courtier and minister, has lost the faculty of becoming aware of true love when he meets it at last.

A true intellectual, with the gift of clear thinking, and a genuine poet not only in his verse but also in his lucid prose, Kornfeld never complied with the coteries of cliques. He was often forgotten when he emerged with a new drama, and he would not have been able to complete his *magnum opus* had it not been for Ernst Rowohlt's firm belief in him and his unstinted support, which was still generously given after 1933 when Kornfeld returned to his native city of Prague and could not be persuaded to emigrate to London in time.

In the novel "Blanche oder das Atelier im Garten" we have the whole Kornfeld: it conveys the range and the orbit of his gifts and the essence of his themes and thoughts at the same time. The setting is Berlin though the name is never mentioned. The time is between 1920 and 1930—though the inflation and its effects on some of the characters are the only indication of the period when the events take place. Kornfeld skilfully avoids all the pitfalls of a *roman à clef*, but we imagine that we have encountered the characters in life. They are types drawn rich in individual features and represent a doomed society of bourgeoisie and bohemians who meet socially and have the same mental outlook. They are not doomed on account of their class or of the subsequent historical events, but because they live without a real purpose in life, because they are

HOCHWAELDER AND HIS PLAYS

The first performance in German of Hochwaelder's play "Die Herberge" took place in the Kammerspiele in Cologne. The play was written in 1956/57 and is based on a simple Slavonic legend about human and divine justice in this world.

Fritz Hochwaelder is the only contemporary Jewish playwright in the German language who attained international fame after the war. His tragedy, "The Strong Are Lonely", had a long run at the Haymarket Theatre in London, with Donald Wolfitt in the leading part. The B.B.C. television broadcast three of his works. In Vienna his name has become a household word. That is as should be for he was born there in 1911.

He was not a success at school and his father decided that he should be apprenticed to an upholsterer. In a lecture he recently gave at the Austrian Institute he told his large audience that he will always be grateful to his father for this decision. If it had not been for the Nazis, he would have never left his home town. The day of his emigration to Zurich was August 18, 1938, the birthday of Emperor Franz Joseph, he added significantly in his lecture.

Hochwaelder is an Austrian through and through and is not ashamed of saying so in public. His roots lie in the Viennese Volkstheater and Volkskomödie, which is catholic in the most comprehensive meaning of the word.

In Germany, according to Hochwaelder, the Reformation, Protestantism and Puritanism lead the theatre the wrong way. The Puritans are distrustful of it and they have separated the people from the stage. In his isolation the playwright becomes artificial, bloodless. Lessing, he thinks, wrote with an admonitory forefinger. The comedy is no longer witty, and even serious plays lack comic elements. Schiller remains the professor of history. A real theatre existed in Germany only in the 'twenties in Berlin. The confused, abstract, symbolical plays are characteristic of the Protestant dilemma. "The theatre is nearer to the circus than to the university", said Hochwaelder.

Yet it would be wrong to assume that Hochwaelder writes just for the sake of entertainment. The problem which tortures him, it seems, is the conflict between the spiritual and the temporal; how man can strive for the ideally good and yet remain a citizen of this corrupted world. In some of his plays the impact of the Nazi years is felt. One of the characters he depicts is Fouquier Tinville, the public prosecutor of the French revolution, and how retribution is meted out to him (Hochwaelder uses a most ingenious device). In another play, a fugitive from a dictatorship raises all the questions of right and wrong which most refugees had to solve or left unsolved.

The sympathy for the oppressed, the deep understanding of the eternal conflicts and those of our time, and a warm humanity, are apparent in everything Hochwaelder writes. We hope that London will stage more of his works.

A. ROSENBERG.

busybodies running idle, gossipers lost in fashionable slogans and empty phrases—always after the sensational and the so-called "interesting". Their sense of values has become stunted, their attitudes towards love and towards death are equally playful.

Some tablets of veronal change hands three times—the fourth time with a lethal result. Comedy and tragedy are, as always in Kornfeld's work, closely interwoven. The victim is the most valuable character of the story: a tender plant, a romantic "fool" and a lonely heart who cannot communicate even to the fatherly and unselfish friend who fails to rescue her at the right time because the inertia in our hearts overcomes even the good and the wise again and again. She writes love letters to an imaginary lover, the one who understands her best—besides the fatherly friend—being deformed and satisfying his urge for sex with a street-walker. Kornfeld bestowed on those two characters some of the tenderness which was in himself.

Willy Haas called him "ugly" in his memoirs. This never occurred to me. Exceedingly short as he was, his head reminded me always of Rodin's Gustav Mahler. He was pure in heart—and Brod could have modelled his hero's ugly colleague after him. He lives in the symbols of his great novel.

COMPENSATION NEWS

IMPLEMENTATION OF CLAIMS

Report on a Visit to Germany

Kurt R. Grossman, a member of a delegation of Jewish organisations, was invited by the Federal Government to gather information on the state of compensation in the different Laender, and he published his impressions in the *Sueddeutsche Zeitung*. He criticised the increase of bureaucracy and the decrease in the zeal of the officials. "Thousands of claims", he stated, "are not dealt with because cases of precedence are given over to the judiciary. The administrative machinery has taken over work for compensation, and its bureaucratic brakes have slowed down the impetus." Nevertheless, because of the frank discussions he had with Ministers and civil servants, Grossman is optimistic "as long as there are responsible men in the Federal Republic who do not want compensation to sink into a humdrum routine."

INDEMNIFICATION IN BERLIN

According to a statement by Senator Lipschitz, it is to be expected that the Berlin indemnification claims will be settled by March 31st, 1963. The total cost is estimated at DM 5,400,000,000. The Senator hopes that payments for loss of relatives will be settled by the middle of 1959 and that damage to health, loss of life and freedom will be settled by Spring, 1960.



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AID TO RETURNEES FROM AUSCHWITZ

According to § 141 of the B.E.G., Nazi persecutees who return to Germany are entitled to "Soforthilfe". The Land Rheinland-Pfalz refused payment of "Soforthilfe" to a returnee from Auschwitz, arguing that Auschwitz was during the war part of the province of Silesia and was, therefore, not outside Germany. The Coblenz court revoked this decision, stating that returnees from Auschwitz qualified for "Soforthilfe".

ANONYMOUS LETTERS

In connection with Schaeffer's speech on the dangers of restitution and with similar or worse utterances, the Central Council of the Jews in Germany, Jewish communities and prominent Jewish personalities have been flooded with threatening and insulting anonymous letters.

CLAIMS CONFERENCE

Allocations

At its annual meeting in Rome the Board of Directors of the Claims Conference allocated altogether \$10,200,000 to Jewish communities, institutions and organisations in 30 countries. For the first time allocations were included for the benefit of Nazi victims in East European countries, including Poland, Czechoslovakia and Hungary. The senior Vice-President of the Board, Jacob Blaustein, announced that a growing percentage of Conference cultural allocations was being used for Jewish education.

Scholarships

The fifth Annual Programme of International Scholarship and Fellowship Grants for the academic year 1958-59 will be offered by the Conference on Jewish Material Claims Against Germany. The grants will be awarded to Jewish victims of Nazi persecution who will qualify for Jewish teacher training scholarships, graduate scholarships in Jewish studies and research fellowships for independent projects in Jewish arts, letters and social sciences.

Last year 191 successful candidates in Austria, Denmark, France, Germany, Great Britain, Holland, Italy, Sweden, Switzerland, Yugoslavia, Canada, The United States, Argentina, Chile and Australia received scholarship and fellowship grants totalling \$135,000. An equal amount is earmarked for this programme in 1958.

Applications for grants must be prepared on special forms which may be obtained from the offices of the Claims Conference at 3 East 54th Street, New York City. Candidates in Great Britain may obtain the necessary forms from the Central British Fund, Woburn House, London, W.C.1.

All applications must be submitted to the Claims Conference not later than March 31st, 1958.

THOMAS HARLAN'S DRAMA ON WARSAW GHETTO

Thomas Harlan, son of Veit Harlan and Hilde Koerber, recently completed a drama on the Warsaw Ghetto, and gave readings from it to a Berlin audience. In order to collect material for the play Harlan, who is 28 years old, paid visits to Israel and Poland in 1954 and 1957. The *Hamburger Echo*, which reviewed the play favourably, expressed the view that, to some extent, young Harlan's work might have been motivated by a desire to make amends for his father—the producer of the film "Jud Suss".

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Old Acquaintances

Home News:—At 51 Princes Gate in London, the German Ambassador, Herr von Herwarth, opened the German Institute (Deutsches Kulturinstitut) last month. Its director is Baron Donald von Hirsch of the well-known South German banking family, who started in the diplomatic service and lived in England during the Hitler years. The beautiful and modern furnished building houses a German library which everybody can use without payment or membership; and if you have forgotten your German you can take lessons there. In the place of Sybille Binder and Hans Hotter, who could not reach London because of fog, W. Hertner of the B.B.C. German section and singer Bruce Low helped to make the opening an occasion.—Martin Miller appears in the West End production of "A Touch of the Sun," with Michael Redgrave.

Miscellanea:—Seven years ago Erich Lueth protested against Veit Harlan's first post-war film "Unsterbliche Geliebte" and asked that it be boycotted, but a German court stopped his action. Lueth, who is a fervent friend of the Jews and recently visited Israel, appealed to the High Court in Karlsruhe, which revised the decision, stating that every citizen had the right to express an opinion even if it clashed with private interests.—New York's Weekly "Variety", the bible of show business, confirmed rumours that the authors of "My Fair Lady", the Broadway hit based on Shaw's "Pygmalion", will not permit the production of their musical in Germany. Like George Kaufmann, who never gave permission to show his comedy "The Man Who Came to Dinner" in Germany, Alan J. Lerner and Austrian-born Frederick Loewe refuse to sell the German stage rights of the most successful show they have written. They do not want royalties from a country where their brethren were murdered.—To prove that German audiences can take Shakespeare's "Merchant of Venice", seldom shown in the post-war years, Ernst Deutsch went on tour as Shylock; but the critics expressed the opinion that it was still too early and that it could be misunderstood. Anti-Semitism is not as dead in Germany as Deutsch thinks it is.

Obituaries:—In Berlin 64-year-old actress Carola Toelle has died. She started in Reinhardt's production of "Fruehlings Erwachen", and appeared for the last time in "Bell, Book and Candle" at the Renaissance-Theater.—Hedwig Bleibtreu, the oldest member of Vienna's Burg, died aged 90; she appeared for the first time in 1893 on that famous stage.—Dr. Carl Ludwig Duisberg-Achaz, who was a Reinhardt pupil and used to run Berlin's Deutsches Theater in the 'thirties, died in Vornbach (Bavaria) at the age of 68.—Dr. Paul Fechter, playwright, novelist and dramatic critic, died aged 78 in Berlin.—Emmi Leisner, the 72-year-old former opera singer, died in Flensburg.

Vienna:—Paula Wessely celebrated her 50th birthday.—Annie Mewis, who has not appeared on an Austrian stage since 1932, will take part in Rattigan's "Separate Tables" at Josefstadt.—Carl Zuckmayer's daughter Winnetou, appeared here under the name of Win Kristin in Miller's "View from the Bridge".

In Search of the Past:—Ernst Schnabel, who resigned as Intendant of Hamburg's radio station, some time ago wanted to know more about Anne Frank, whose diary became so well known all over the world, so he contacted all the people who knew her. Hamburg's *Welt am Sonntag*, whose editor B. Menne lived in England during the war, is serialising Schnabel's reportage. The publisher S. Fischer, and the author have no intention of earning any money on the book and all profits will go to charity.—Willi Frischauer, who lost his parents in Auschwitz, wrote an open letter to the *Manchester Guardian* asking for the release of the three remaining Nazi war criminals still in Spandau. In his opinion Hess, since 1941 in captivity, Speer and von Schirach are the "least guilty" of the 21 major criminals who received life sentences and have now been released.

PEM

B. Reichenbach

LOOKING BACK IN ANGER

Margarete Buber-Neumann, the ex-Communist, who is already well known here through her book "Als Gefangene von Hitler und Stalin," and through the addresses she has given, has now written another autobiographical book, which she calls "Von Potsdam nach Moskau."* This is a "first part" following on to its sequel; it starts with her childhood in a well-to-do bourgeois home at Potsdam, and ends with the beginning of her Odyssey through the prisons of Russia and Germany.

This book of confessions is sub-titled "Stationen eines Irrwegs". It maps out the same "Irrweg", the same wrong road already described by Koestler, Silone, Susanne Leonhard, and many others, the road first chosen and then relinquished by many hundreds of thousands of unknown men and women. It is a road that has led the peoples of Europe into the political wilderness. Margarete Buber-Neumann's accounts and confessions give us a very clear picture of that, too. It was not so much a "God that Failed"; those who failed were the generations of young people, a self-styled élite who started out to build a new society. They who now "look back in anger" sit in judgment upon themselves most of all.

Let it be said first, however, that this is a fine book. Mrs. Neumann tells us of many deeply moving experiences in simple words and without self-dramatisation. The way she tells her story is proof of a great gift of dispassionate viewing; it increases the historical value of the book and will convince those who did not share in her experiences that "this is how it happened". That it is a true account will doubtless have to be confirmed by those of the older generation who took part in the struggle for a new society in this or that group, movement, or party. For them this book is a tragic and ironical analysis. The precarious question of how far the end can justify the means is here reduced to absurdity. For these means have not even served the proclaimed aim, they have led to its exact opposite. "Einst aber, wenn Freiheit den Menschen erstand und all euer Sehnen Erfüllung fand—dann werden wir künden, wie einst ihr gelebt, zum Höchsten der Menschheit empor nur gestrebt". ("One day when freedom on earth has been built and all your yearnings have been fulfilled, to mankind—we shall tell—you devoted your life, for its loftiest aims was ever your strife.") That is what the fighters sang of their heroes. But what they did was to prepare a way to bondage, to brutality, in the Fascist as well as the Communist variant. They acted as the grave-diggers of German democracy by destroying the Weimar Republic, its only existing instrument, imperfect though it was.

What motivated these people—their dissatisfaction with the prevailing social set-up—was fully justified; that is part of the tragedy. In the years before the First World War, when the author was a child, the evil was seen merely as a rift between two generations, and the young rebels flocked to "Wandervogel" and "Jugendbewegung". Youth stood up for "Innere Wahrhaftigkeit und Reinheit." That in itself was a first move in the wrong direction. In their categorical attitude, their all-or-nothing approach, so alien to the time-mellowed and tolerant British social temperament, and so popular on the Continent—in Germany more than anywhere else—they sought refuge in romanticism and landed in empty posturing. How much of this found its way into the National Socialist ideology Mrs. Neumann shows us clearly; and aggressive Communism misused their youthful idealism for its own ends.

Mrs. Neumann here poses the question of why the intelligentsia were so fatally attracted to Communism; the reason was two-fold, she explains, both negative and positive: the Weimar Republic never had a vigorous centre that could have served as a rallying point; the SPD turned into a party of mediocrity instead of a constructive middle party. In her opinion the socially conscious members of the intelligentsia could, therefore, see no other way to transform society but to commit themselves to the extreme Left—while their

nationalist counterparts went over to the extreme Right.

Mrs. Neumann here quotes Richard Crossman's preface to the symposium "The God that Failed": "That Communism, as a way of life, should, even for a few years, have captured the profoundly Christian personality of Silone and attracted individualists such as Gide and Koestler, reveals a dreadful deficiency in European democracy". But European democracy was no mechanical construction, it was the outcome of contending social forces. Mrs. Neumann rightly points out that the deficiency of the institution as such was but one of the factors responsible for the ultimate catastrophe, and she admits significantly that most of the intellectuals who rejected the Republic, were content to condemn it for its negative features. But if she is right here—if, indeed, the intelligentsia flocked to the radical parties, the active opponents of parliamentary democracy—then it was they who failed the German Republic. It was through their intolerance that the Republic was deprived of so many valuable forces and thereby robbed of any chances it might have had; in the end many of their own number had to pay the price in Hitler's and Stalin's prisons. They, too, are judged in the historian Erich Eyck's pungent sentence on the Weimar Republic: "The German people's attempt at self-rule had ended in failure".

All the more hopeless was the struggle of that little band of intellectuals who, like Ossietzky and Tucholsky, tried not to destroy the Republic but to save it, by exposing the mistakes of its leaders and by pointing out the dangers on the political horizon. For that they were sharply attacked by

GERMAN STAMPS OF JEWISH INTEREST

The recent appearance of a 20-pfennig postage stamp in memory of Dr. Leo Baeck must have set many people wondering about the number of Jews who have been honoured in this way. If one were to take the stamps of the world into consideration, the number certainly runs into dozens and possibly exceeds one hundred.

A collection of stamps with Jewish interest would, of course, consist predominantly of the issues of Israel, but Germany would come a good second. The first German stamps with Jewish connections appeared in the nineteenth century, and were not government postal issues. In those days many German towns and cities had their own private postal services which operated locally, chiefly collecting and delivering circulars and printed matter, and nearly all these posts had their own stamps, which were quite distinct from the issues of the Reichspost.

In Berlin there were several services of this kind, such as the Berliner Packetfahrt Gesellschaft, the Hansa Berliner Verkehers Anstalt, Deutsche Privatpost Lloyd, and others. In Breslau there was the Privat-Stadtbriefbeförderung Hansa, which was run by two gentlemen named Panitz and Lehmann. Whether or not they were Jewish we do not know but they found, with Breslau's considerable Jewish population, that early in the autumn of each year a large part of the mail handled by the Hansa consisted of *Rosh Hashanah* cards. So in 1897, as a compliment to their Jewish customers, Panitz and Lehmann issued a New Year stamp for use on the cards.

The stamp, which was printed in green and red, was sold at 1½ pfennig and at the top of the design, in Hebrew characters, was the greeting *Leshona tovo*. In the centre, enclosed in a circle, was the year 5658, surrounding which was the name of the post, and the value appeared in a tablet at the foot. The stamp was in use for only a few days, and owing to its word-wide Jewish appeal specimens are rarely found on the market nowadays. This was the only stamp of its kind issued by the German private posts, but several of those services were Jewish undertakings.

Coming to much more recent times, we find that both the German Federal Republic and the German Democratic Republic have issued stamps depicting Jewish notabilities. In the first group Paul Ehrlich, the chemist and bacteriologist, who

the "Rote Fahne", as Mrs. Neumann reminds us.

Mrs. Neumann also contributes a great deal to the analysis of Russian and West European Communism and its leaders by providing us with a wealth of background material. As the wife and comrade of Heinz Neumann, then a leading member of the Politbureau, she had plenty of opportunities for looking behind the scenes, especially during the years when Neumann and Muenzenberg began to doubt the wisdom of the top men in the Kremlin, and tried to influence them towards changing their political course. For his pains Neumann was eventually liquidated, his wife was thrown into prison, and Muenzenberg murdered.

There is always the danger that a political chronicle written from a changed viewpoint suffers from "hindsight"; Mrs. Neumann successfully avoids this pitfall. Not only does she give us a wealth of unadorned facts, leaving the interpretation to her readers, but she also poses the crucial question: how was it possible for so many who knew so much to keep faith for so long? Why was it that the delusion persisted for so many years? Her answer is that, in one way or another, they had all become involved, imperceptibly at first, but more and more deeply as time went on, by what they had done and had suffered to be done in the name of their maxim: "The End Justifies the Means". Against their own better feelings they held out against the awful truth. Mrs. Neumann illustrates it with one poignant incident: when one old comrade just returned from Russia (as early as 1929) suddenly cried out in an intimate conversation that the Soviet régime was rotten to the core and that only misery, cowardice, and bondage could come of it, "something very strange," she says, "happened to me: part of me knew that this was the whole truth, but my instinct of self-preservation as a political believer compelled me to 'expose him' as a liar".

is best known for his discovery of Salvarsan, a cure for syphilis, can be seen on a green 10-pfennig stamp issued in 1954 on the centenary of his birth; this stamp bears two portraits, the other being that of Ehrlich's fellow bacteriologist, Emil von Behring.

That great humanitarian, Bertha Pappenheim, figures on the 40-pfennig stamp of a charity series issued in 1954. This series was one of seven (each consisting of four stamps) appearing each year since 1951 under the title "Helfer der Menschheit".

The realm of science is represented on the 10-pfennig stamp issued last year to commemorate the hundredth anniversary of the birth of Heinrich Hertz, who first produced wireless waves and without whom radio and television would almost certainly have been delayed by many years. Albert Ballin, who built up the Hamburg-Amerika Packetfahrt Aktien Gesellschaft to its pre-eminent position, was last year honoured on a 20-pfennig stamp. The First World War brought Ballin's empire tumbling about his ears and in a fit of depression he took his own life, but the gold-funnelled boats continued their journeys across the world and his work lived after him.

Heinrich Heine is distinguished by having had stamps in his honour issued by both Western and Eastern Germany. The occasion was the centenary of his death, which was commemorated in 1956. The Federal Republic was satisfied with a single 10-pfennig value, but the East produced 10 and 20-pfennig stamps, the lower value of which was the subject of speculation.

Not surprisingly, Karl Marx has figured on several East German issues, beginning with the 8- and 50-pfennig of the permanent series of the Russian Zone in 1948, and Rosa Luxemburg, one of the early German Communists who was foully murdered soon after the end of the First World War, can be seen on a 24-pfennig stamp of 1949 and a 60-pfennig of 1955.

The special issues of stamps for Berlin also recently pictured a famous Jewish personality in Max Reinhardt, who is portrayed on a 25-pfennig, brown, in the series "Männer aus der Geschichte Berlins". The 15-pfennig of the same issue bears the portrait of the Nobel Prize Winner, Fritz Haber.

M. WILLIAMS

* Margarete Buber-Neumann: "Von Potsdam nach Moskau". Deutsche Verlagsanstalt, Stuttgart.

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SHADOWS OF THE PAST

RIGHT WING EXTREMISTS IN AUSTRIA

This was the subject of a talk on the Bavarian Radio by the well-known author Friedrich Torberg (originally Kantor-Berg). He said that there were inherent anti-Semitic tendencies in many Austrians, but it would be wrong to equate these tendencies with a conscious political will and still less with endeavours to set up Nazi organisations. As far as we could speak of National Socialism, he said, its aims were the "Volksgemeinschaft" and the formation of one Reich. Its anti-Semitic component could not be part of a programme, as it had no concrete targets. The great mass of little Nazis had been absorbed, long ago, in equal numbers, by the great political parties. Thus any neo-Nazi group had lost its political basis. Torberg said that not even the Freiheitliche Partei Oesterreichs was a purely neo-Nazi party, because it contained genuinely liberal and conservative elements. The former Nazis, however, who were represented in the E.P.O.E. parliamentary party by Stendebach, dominated the regional organisations, particularly in Steiermark and Salzburg.

Torberg also mentioned the Nationale Liga, which, he said, was a Communist organisation in conservative disguise, with the S.S. officer Slavik as its head. And then there are the monarchists, who have only one thing in common: Otto of Habsburg.

The noisy extreme right wing publications are a misleading contradiction to the real state of affairs. Torberg mentioned the Viennese Monday paper, *Der Montag*, and its counterpart, *Der Samstag*, which exploit anti-Semitic and other resentments of former Nazis; they had a considerable circulation.

Torberg named three publishing firms which specialise in Nazi literature: the Welsermuehl-Verlag in Steyr, the Stocker-Verlag in Graz and the Pilgrim-Verlag in Salzburg. Other Nazi literature was imported from Germany.

ORGANISATIONS OF FORMER NAZIS

The *Frankfurter Allgemeine* recently published a series of articles on extreme right-wing organisations. The largest neo-Nazi organisations are those pretending to care solely for Nazis in need. The most important one is the Bundesverband der ehemaligen Internierten und Entnazifizierungsgeschädigten, with 20,000 members. Its head is the former Gaupropagandarechner, Otto Schnell. The Interessengemeinschaft zur Wahrung der gesetzlichen Versorgungsansprüche der ehemaligen Arbeitnehmer der NSDAP has 2,100 members. The *Allgemeine* is of the opinion that these organisations are not a danger to the State because they are bound to lack new recruits. The paper, however, takes the view that the influence of certain cultural organisations is more dangerous, working as they do in a less conspicuous way.

THE THIRD REICH IN RETROSPECT

"Macht und Moral", by Raimund Schnabel, is a documentary book on the SS. It gives the naked truth about all the horrors which were perpetrated by that organisation.

In the Soviet Union the first of six volumes containing documents of the Nuernberg trials against the Nazi leaders has just been published. The editor is General Rudenko, the Russian chief prosecutor in the trials.

Dr. Martin Broszat, member of the Institut fuer Zeitgeschichte at Munich, published an article "Die voelkische Idee und der Nationalsozialismus" (*Deutsche Rundschau*, January 1958), giving a survey of anti-Semitic tendencies in the press and literature during the Weimar Republic. Broszat took his degree in Munich in 1951 with a thesis on the "Antisemitische Bewegung im wilhelminischen Deutschland".

TRIAL OF SACHSENHAUSEN GUARDS

Three Sachsenhausen guards, who returned from the Soviet Union two years ago, Gustave Sorge, Wilhelm Schubert and Martin Knittler, are to be tried. It is expected that some 150 former concentration camp inmates will be called as witnesses.

PROCEEDINGS AGAINST ANTI-SEMITIC TEACHER

In our last issue we reported that after considerable delay the Offenbach schoolteacher, Ludwig Zind, had been suspended because of his violent attacks against the Jews. Among other things, he had expressed the view that too few Jews had been gassed. Zind, who is charged with libel, condonation of crimes and defamation of the memory of the dead, was arrested because the Law Court took the view that he might try to escape. However, he appealed to the Higher Court and has been released.

FRENCH CONCENTRATION CAMP CEMETERIES

As will be remembered, many Jews were deported from Baden to France in October 1940, and were detained in Gurs and other concentration camps. The Baden Jewish Community Council visited the cemeteries of these former camps, and stated that the graves were not in good condition. The Council, in conjunction with the city of Karlsruhe, is seeking ways and means of renovating the graves and for providing for the reinternment of some of them.

LANDSBERG PRISON TO BE CLOSED

The Landsberg prison for war criminals will shortly be closed, as only five prisoners are left. Originally 1,544 German war criminals were in Landsberg; 252 were executed.

BIBLIOGRAPHICA JUDAICA

A few days ago I was talking to Mr. Ludwig Michael, formerly of Hamburg and now of Hampstead, when the conversation veered to the Bodleian Library in Oxford. It was hardly surprising that we should have engaged in this topic, since Mr. Michael has a close family connection with that treasure house of literature through his illustrious ancestor, Heimann Joseph Michael, of Hamburg.

This set me thinking of the tremendous wealth of Jewish books and manuscripts stored in the great British libraries and, in particular, how much these libraries are indebted to German Jewry both for amassing and for cataloguing their priceless rarities.

Heimann Joseph Michael (1792-1846) was an indefatigable bibliophile and student. He was born with a love of books and started his collection when he was still a young lad. Unlike many bibliophiles, however, he read everything he collected and, because of his vast erudition, was consulted by the leading Jewish savants of the time, Zunz, Rapoport, Luzatto, and others. He started but failed to complete a catalogue of his collection and this was finally published in 1848 by Steinschneider, as "Ozerot Hayyim", *Katalog der Michael'schen Bibliothek*. After Michael's death the Hebrew manuscripts in his library were bought by the Bodleian Library to enrich their already famous collection, while the British Museum bought the printed books.

Incidentally, the British Museum's vast collection of Hebraica contains a Soncino Bible of 1485 which was originally in the possession of R. Nathan Adler, of Frankfurt, an ancestor of the British Chief Rabbi, Nathan Marcus Adler.

One of the greatest acquisitions of the Bodleian was, however, the library of R. David Oppenheimer (1664-1736), who was born at Worms and was the nephew of the famous Samuel Oppenheimer who was the court factor of Emperor Leopold I. David Oppenheimer was left both his uncle's fortune and his collection of rare manuscripts which the latter had acquired from Prince Eugene of Savoy, who had brought them back from his campaign in Turkey. David Oppenheimer spared neither time nor money in enriching this collection by adding rare and sumptuous editions, some of which he had specially printed for him. After his death the library was

NEW PREACHER IN BERLIN

On January 31st Dr. Max Warse was introduced into his new office as chazan, preacher and head of religious instruction in the Jewish community of Berlin. Dr. Warse was born in Upper Silesia; he studied at Breslau University and the Yeshiva in Cracow. He then worked in Berlin, from where he emigrated to Shanghai in 1939 and later to Tasmania. For a time he was a chazan at the Sydney Temple Emanuel.

EGYPT AND EASTERN GERMANY

The Government of Eastern Germany has again tried to obtain the Egyptian Government's recognition. But Egypt has refused, as there was no agreement among the Arab States about this question and she does not intend taking such a step without them.

NO GERMAN ARMS FOR ISRAEL

According to Federal Republic newspapers, the Federal Government is not prepared to supply arms to Israel, should she ask for them. German diplomatic representatives in Arab countries are reported to have given similar assurances to Arab Governments. The Federal Government, it is said, has no reason to endanger its relations with the Arab world as long as the Arabs could bring pressure to bear with the threat of recognising the East German Government. Besides, the Federal Government does not want to contribute to instability in the Near East.

The East German Government has already protested against any plans by Bonn to send arms to Israel.

pawned for 50,000 marks to a Hamburg senator, with whom it remained stored in chests for nearly a century. In 1784 the then owner, Isaac Seligmann Cohen, got Moses Mendelssohn to examine the library and the latter valued it at between 50,000 and 60,000 thalers, and urged that some Jewish Maecenas should acquire it, but none came forward. Eventually the library was sold to the Bodleian in 1829 for 9,000 thalers.

Even part of Zunz's library has found its home in England, since his important collection of pamphlets was purchased in 1891 for the Judith Montefiore College in Ramsgate.

Steinschneider, Neubauer, Zedner, Schiller-Szinessy—what a galaxy of stars in the constellation of Jewish scholarship! All of continental origin and of German education, they further enriched the libraries of England by the devoted labour they gave to preparing catalogues of their great Jewish treasures. Steinschneider, with his famous *Catalogus Librorum Hebraeorum* in *Bibliotheca Bodleiana*; Neubauer with his similar catalogue of the Hebrew manuscripts; Schiller-Szinessy who did the same in Cambridge; and Zedner with his many years of devoted work at the British Museum.

The days of the great private collectors are, however, now drawing to a close and it is unlikely that collections like Michael's or Oppenheimer's will ever be assembled again in private hands, although in our own time Cambridge University has received a notable music library from a foreign collector. Yet many valuable books of the highest interest and rarity escaped with their owners from the Nazi holocaust and are preserved in private ownership in this and other countries. Sometimes such treasures appear in the salesrooms, but there is a tendency for others to be gradually forgotten and irretrievably lost.

The Anglo-Jewish heritage was recently demonstrated at a great exhibition in the Victoria and Albert Museum, but what of the German-Jewish heritage? Spiritually it is being preserved and recorded, but is it not also worth preserving, recording, and publicly exhibiting the material things—the books, manuscripts, documents, and literary objects? This facet of one of the glories of German Jewry is worth the serious consideration of those who have the German-Jewish heritage at heart.

WALTER M. SCHWAB

C. C. Aronsfeld

JOSEPH JOACHIM IN ENGLAND

Hosts of Hebrew stars have risen (and are rising) in the sky of music, but none has shone more brightly, or more steadily, than that of Joseph Joachim, who died 50 years ago. His name stands secure wherever the noblest music is enjoyed or worthily performed, and English people will be pleased to remember that no country was more highly esteemed by the Master than their own. Joachim came to England once a year in over 40 years, giving his concerts not only in London but in all parts of the provinces—in Manchester (with Hallé), in Liverpool and Leeds, in Bath, Clifton, Exeter, Torquay; even in Edinburgh and Dublin. His appearance in London, wrote his biographer Andreas Moser in 1899, was "the crowning point of the winter concert season, and the music lovers of England have become so accustomed to the yearly visit of Herr Joachim that it would be difficult to imagine a season without him". It was he who taught a generation how to play Mozart and Beethoven; in fact it became an English habit to say that nobody could play Bach but Joachim, and no one did more than he for the fame of Brahms in this country.

Actually it was in London, whither he went with an introduction from Felix Mendelssohn, that Joachim gave his first public concert. He was then, in 1844, barely thirteen, and Ignaz Moscheles, the German-Jewish conductor and composer who leased the Drury Lane Theatre for the purpose, boldly advertised—much to Joseph's annoyance—"the celebrated Hungarian boy". Two more London concerts in the same year (one under Mendelssohn) scored successes which the press described as "the most complete and triumphant that little Joachim's warmest friends could have desired".

This triumph was repeated at each of his annual six weeks' seasons in England, which were crowded with activity. In a "never-ending rush from one concert to the other", chiefly at the Philharmonic and the "always packed" Popular Monday Concerts (the forerunners, launched by Arthur Chappell in 1859, of Henry Wood's "Proms"), Joachim found his audiences invariably "very kind, very faithful", and as early as 1862 he felt he was being treated "as though I were an old friend".

Dickens's Admiration

He delighted Dickens, whose daughter later described how "wrapt and absorbed" the old man was in hearing Joachim play. "The wonderful simplicity and unselfconsciousness of this genius went straight to my father's heart and made a fast bond of sympathy between these two great men".

Tennyson, too, loved to listen to Joachim's "splendid music". Sometimes the two would retire to the top of the host's house, where, by way of thanks, the poet would recite from his works—for example, from the "The Revenge"—inviting Joachim to render on his violin the peace of nature after the thunder of battle as expressed in the line "And the sun went down, and the stars came out far over the summer sea".

The magic dispensed by the "big fiddler JoJo" (as he liked to call himself) especially enchanted some of the Victorian young ladies, who faithfully committed their rage to the indiscretions of their diaries. "At last Joachim came with his beauty and his charm," wrote Lady Battersea (née Constance de Rothschild) in 1866. "He has entirely and completely fascinated me. . . . Oh, our feelings! I thought of him all day. I returned with quite a palpitation. . . . He interests me. . . . I was so VERY, VERY sorry to see him depart." Another, Lady Monkswell, exclaims: "My eyes, it was nice!" as she records "dear Joachim's sleepy eyes blazed open and his face quite changed while he played".

In 1901 the celebrated Joachim Quartet performed in England for the first time. The occasion was marked by one of the foremost promoters of London music, Edward Speyer, a Jewish immigrant from Frankfurt, who launched the Joachim Quartet Concert Society. The programmes of all the 59 concerts given during the six years of its existence were drawn up by Joachim himself, who played all the posthumous quartets of Beethoven, then practically unknown in this country.

Gratified by his striking success, Joachim felt that on the whole the English were better judges of his art than the Germans, and at one time he seriously considered settling in England. But then he was, notwithstanding his Hungarian birth, too much of a German patriot. He revered Bismarck, who inspired in him a "faith in the mission of the German people to spread its learning abroad", and when in London he heard the news of France's defeat in 1871 he showed himself possessed of a nationalism that bears an unpleasantly familiar hue. "Admirers of Bismarck have a good deal to put up with here", he wrote to his wife. "People will have to get used in time to his greatness and to Germany's. It is really nothing but jealousy because we have dared to attain to an important position by our own efforts without the permission of the Allies!"

But it was not only his nationalism that kept Joachim from settling in England. He did not think much of the state of English music. "One here sees mediocrity honoured above all bounds and is seldom elevated above the deplorable level of everyday music by any really good performance," he wrote to his friend Liszt in 1852. A few years later he declared: "I like the English better than their compositions", and if people applauded him, he felt they were "so unyielding and uncritical towards any intellectual authority, and therefore easily led".

Shaw's Criticisms

Still, he also had the benefit of competent criticism. It is true he did not care for the strictures of the *Times* critic, Hueffer, who happened to prefer Wagner to Beethoven. Joachim was furious at the "impertinence of the fellow trying to teach ME how to play the violin". But another, younger critic, passed unchallenged. George Bernard Shaw made no bones about any "empty haste" he thought he had noticed and did not mind telling the Maestro he had played "badly—outrageously in fact". Yet, on the whole, Shaw admired the man. "Even if Joachim played every note out of tune" (he wrote in 1893), "the quality of his tone and the thoroughness of his interpretation would compel us to listen, though we groaned with anguish at every stroke of the bow", and a little later Shaw confesses: "The older I grow the more I appreciate Joachim's excellencies as an artist."

Inasmuch as this verdict sums up the opinion of a whole generation, it was honoured by the Universities of Oxford and Cambridge, both conferring a doctorate of music on Joachim, and most conspicuously it was demonstrated at the famous Queen's Hall concert in 1904 to celebrate, in the Master's presence, the Diamond Jubilee of his first appearance in England. The brilliant gathering was presided over by the Prime Minister, Arthur James Balfour, who expressed the universal conviction that to Joachim was due, more than to any other individual, the change which had come over British musical taste, "opening to every class in every part of the country new avenues of artistic joy". Joachim's annual visit to England, Balfour said, was looked forward to not merely as an occasion of great aesthetic pleasure but as the coming of a friend. Robert Bridges, later Poet Laureate, contributed a sonnet beginning with the words:

"Thou that hast been in England many a year
The interpreter who left us naught to seek,
Making Beethoven's inmost passion speak,
Bringing the soul of great Sebastian near."

Joachim, in a speech in faultless English, spoke of these and all the classical composers he had been able to interpret, especially of Felix Mendelssohn, who, he said, was not only an artistic father to him but also the means of bringing him to this country, which for many years, he avowed, had been his second home.

Like Mendelssohn, Joachim was baptised, but unlike his teacher he was not indifferent to the Jewish cause. He vigorously protested when the King of Hanover, his then employer, chose to discriminate against a colleague because he was a Jew. Joachim promptly offered his own resignation, as he refused to enjoy a privilege "while

JEWISH ARTISTS

MARC CHAGALL PAINTING FOR FRANKFURT

A representative of the city of Frankfurt went to see Marc Chagall at his home near Nice to persuade him to execute a large painting for the vestibule of the Grosses Haus theatre. The artist is very busy as he is working on the décor for a ballet to be performed at the Metropolitan Opera, New York, and has been commissioned for the stained-glass windows at Metz Cathedral. Yet Chagall accepted, because "Frankfurt interests me."

MARTIN BLOCH EXHIBITION

The South London Art Gallery held a large exhibition of works by the late Martin Bloch, who died in London three years ago at the age of 71. The painter left Nazi Germany in 1934 and spent the rest of his life in England. He ran an art school, together with Roy de Maistre, and many young artists speak with deep affection of Bloch as a great teacher. The *Manchester Guardian* describes him as "a painter of sensitive intelligence and great sincerity."

ARNOLD ZWEIG HONOURED

In recognition of his extraordinary services to humanistic literature, the plenum of the East Berlin Academy of Arts appointed Arnold Zweig as its honorary President.

NEW NOVEL BY ROBERT NEUMANN

"Die Freiheit und der General", a new novel by Robert Neumann, will be published in Spring by Kurt Desch (Muenchen, Wien, Basel).

THE CONDUCTOR WILHELM STEINBERG

Frankfurt was delighted to welcome back its former Generalmusikdirektor Wilhelm Steinberg as a guest, and all seats were sold out days before he conducted a concert with the orchestra of the Frankfurter Museums Gesellschaft. Many of our readers will remember Steinberg as the conductor of the Berlin Juedischer Kulturbund in 1936/7. He went to Palestine, where he worked with the Palestine Symphony Orchestra, and in 1952 he was in charge of the Pittsburgh Orchestra. He has now been appointed music director of the London Philharmonic Orchestra for the 1958/9 season.

FRITZ STIEDRY COMPOSES OPERA

The conductor, Dr. Fritz Stiedry, now at the Metropolitan Opera in New York, has taken leave of absence for the next season in order to finish the composition of an opera based on a play by Georg Kaiser.

others of my race are being forced into humiliating situations".

Similarly, he brought comfort to German Jews at the time of the Judenhetze in 1879, when he agreed to give a concert in a synagogue. He would not heed the counsel of a friend, who wrote: "You are among those of the Jewish race who have become so German that Germany claims you as her own and has a right to be proud of you as one of her noblest and greatest sons. You CANNOT make common cause with a Jewish coterie who want to boast of you", etc. Joachim simply replied: "Remember that I am assisting my own race against immoderate attacks and endeavouring to relieve boundless misery".

In thus acting he asserted what was, behind a great deal of joviality, the essential quality of the man and the artist—that dignity which sets the stamp on greatness. For this dignity which caused him to throw in his lot with the people from whom he sprang, he deserves to be remembered as much as for his artistic achievement, unmatched in its magnificence, which, especially in England, is not likely to be soon forgotten.

JEWES IN ICELAND

The Nato base of Keflavik is only one hour away from Reykjavik, capital of Iceland. It was a grey morning when we landed at the airport, administered jointly by Icelandic and American authorities. Our first impression was that of a ghetto. While desiring to retain membership of Nato, Iceland wants to get rid of the Americans, although their presence is tolerated more willingly since the Hungarian tragedy. After a 60-minute drive we reached Reykjavik with its night clubs, its national theatre, cinemas and strikingly beautiful women. For the Allies at Keflavik, however, this remains almost like a mirage. Only once in six months are they given leave for Reykjavik, with a curfew of 10 p.m., or 11 p.m. at weekends. This applies to all, regardless of rank or denomination and the morale is obviously affected by this ruling. These precautionary measures, amounting almost to a news blackout, made it very difficult to obtain any information about the small Jewish community inside the base. It was said to comprise about 60 members, with one officiating chaplain, and to be visited by field rabbis from New York on the High Festivals.

Later, in the course of a six-weeks' stay in Reykjavik, I learned more about the currents of Jewish life which had had its origin in Keflavik. Iceland had virtually no Jews during her thousand-year old history. The tradesmen sent over by the Danish Crown monopoly included a few Jews. This monopoly, revoked in 1854, was most unpopular for good reasons, and the resulting resentment was extended to the traders as well. This is the root of an irrational feeling of anti-Semitism which is occasionally found in Iceland.

First Yom Kippur Service

There were additional factors, like the strong Germanic consciousness, the geographic isolation of this Atlantic island, and not least the fact that many intellectuals studied in Germany, which secured more sympathies for Hitler in Iceland than existed in Denmark or Norway between 1933 and 1940. They never amounted to a serious political threat, but are nevertheless symptomatic. This, however, did not bar Jews and half-Jews from finding refuge and opportunities for work on the island, though their number was limited. For the time being, there could be no question of an organised Jewish life in Iceland. Yom Kippur 1943 saw the first Jewish service ever held on the island. It was attended by some 50 persons, refugees and soldiers of the British forces who then occupied Keflavik.

The prelude to this service is interesting inasmuch as the initiative came from a non-Jew, the humanist writer and radio reporter Hendrik Ottoson. Interested in many fields of knowledge, he was familiar with Jewish history and religion and spoke Hebrew fluently. Ottoson married a Jewish girl from Berlin, Henny Rosenthal, a dressmaker, who is today one of the leading authorities on women's fashions. Her mother, who adhered to Orthodox Judaism, missed one thing in Iceland: religious activity. Out of fondness for the old lady, coupled with real interest, Ottoson made contact with the other Jewish refugees as well as those residing in Keflavik.

It was agreed to hold a Yom Kippur service, but one difficult problem had yet to be solved: the question of venue. The only place offered to the newly constituted community was a mortuary. In the end the Jews were able to obtain the hall of the Templars for their service. The Christian symbols and the Maltese cross were covered with white crepe paper, and the words "Shema Yisrael" were inscribed above in golden letters. An antiquarian was found who lent a Hebrew Bible.

The guest speakers included the Christian chief chaplain of Keflavik, Major Hood. Ottoson acted as the "Shammes", while a soldier originating

from Lithuania chanted the traditional prayers and another from Leeds (a tailor in civilian life) sang the Kol Nidre. What he lacked in talent was made up by feeling and religious fervour.

After the fast everybody took part in a festive meal, served in two rooms of a Reykjavik hotel. This led to the formation of a regular congregation, headed by Mr. Zeisel (a native of Vienna), Ottoson and a soldier. Services were held every other Sabbath. At first the Templars permitted the use of their hall free of charge; later they asked for a small contribution. Every member had to pay sixpence, which in view of the low British Army pay meant a personal sacrifice for many.

When the better-paid American soldiers arrived, they undertook to pay the expenses. At times there were some 70,000 Allied troops in Iceland, among them no less than 2,000 Jews with their own field rabbi from the United States. To everybody's joy he brought a Torah along.

The Rosh Hashana service in 1944 assembled 500 Jews in one big hall. In time they branched out into two congregations—one strictly Orthodox and the other somewhat more liberal in its outlook.

After the war the Allied troops left, and when the Americans returned to Keflavik as a result of the Korean episode, they used much smaller formations and consequently fewer Jews came to Iceland. Some of the refugees emigrated to other countries and some were repatriated. The hospitable home of the Ottosons displays two small flags: that of Iceland and that of Israel. The former Israeli Minister to Scandinavia, Dr. Abraham Nissan, whose untimely death was widely mourned, was a frequent guest in this house. It may have been on one of these visits that he made the following remark: "In Iceland with her 155,000 inhabitants who yet succeeded in shaping all the attributes of a sovereign State, I was able for the first time to say with pride: 'I am the representative of a people of one-and-a-half million'."

Mrs. Ottoson's brother, Haraldur Magnusson—formerly Henry Rosenthal (for some time every person naturalised in Iceland has been required to adopt an Icelandic name)—established his residence in Akureyri, the second largest town, where he occupies a leading position in industry. Mrs. Ottoson's son works as a radio engineer with the fishing fleet.

I met also some half-Jews and others of Jewish descent who play a prominent part in public life, among them the conductor of the symphony orchestra Mr. Ottoson, formerly Abraham; the wife of the well-known Viennese musician Urbancic, and the Akureyri dentist Dr. Kurt Sonnenfeld, who also acts as a Vice-Consul of the German Federal Republic.

German-Jewish Musician

The pedagogic experiment initiated by Dr. Heinz Edelstein has met with considerable success. A cellist and composer from Freiburg-im-Breisgau, Edelstein participated in the nation-wide tours of the "Jewish Kulturbund" orchestra until he emigrated, in the nick of time. He preserved his strong Jewish consciousness despite the isolation which again enveloped the Jews of Iceland after the war. He founded a new kind of musical academy for children, and the enrolment has already surpassed that of the old-established conservatory.

A friendly relationship exists between Iceland and Israel. Dr. Chaim Yachiel, the Israeli Minister in Stockholm, represents his country in Oslo, Copenhagen and Helsinki as well as Reykjavik. Fritz Narshitz serves as Icelandic honorary Consul in Tel Aviv and comes back for a visit every year. Despite the great geographical distance, trade between the two countries is on the increase. A remarkable number of Icelanders have toured Israel and returned as ardent admirers. One of these is Bishop Asmundur Gudmundson who described his observations and experiences in the Jewish State in a series of lectures given in various places all over Iceland.

PERSONALIA

JULIE BRAUN-VOGELSTEIN 75

Julie Braun-Vogelstein, the bearer of two famous names, is the daughter of Rabbi Heinemann Vogelstein of Stettin and the sister of Rabbi Hermann Vogelstein of Breslau. Early in her life she made a reputation for herself as an art historian. The turning point came when, before the First World War, she met Heinrich and Lily Braun in Berlin. Lily Braun was, of course, the authoress of two books which became household words in German literature, "Memoiren einer Sozialistin" and "Im Schatten der Titanen". Lily's husband, Dr. Heinrich Braun, was one of the leading German socialists. After his wife's death Julie married Dr. Braun.

At the same time she came into a great spiritual inheritance. Lily's and Heinrich's only son, Otto, fell in the First World War. His literary remains showed an astonishing talent, bordering on genius. After the war they were published by her. In 1924 Julie Braun edited the collected works of Lily Braun. Later she became her husband's biographer.

She now lives in New York, where she continues her studies in the history of art. In recent years her publications have dealt mainly with the art of ancient Greece.

OTTO ZAREK 60

Otto Zarek, the author, recently celebrated his 60th birthday. To mark the event, the Organisation of Berlin Writers and the Berlin Stage Club arranged a reception, at which Mr. Zarek gave an address entitled "Four Years Back in Berlin".

Otto Zarek is well known to many of our readers, not only through his writing and his association with Berlin's theatre life before 1933, but also through his activities as publicity officer for the Youth Aliyah (London). He returned to Berlin four years ago, and was appointed Public Relations Officer to the Municipal Schiller Theatre. At the same time, he is closely associated with the cultural work of the Berlin Jewish community and with the *Allgemeine Wochenzeitung der Juden in Deutschland*, whose Berlin correspondent he is.

Mr. Zarek also gives frequent broadcasts and talks on Jewish subjects, and these contribute to the understanding between Jews and non-Jews.

We extend our heartiest congratulations and best wishes to him for the future.

DR. OTTO SIMON 85

Dr. Otto Simon, of 67 Chesterton Road, Cambridge, will celebrate his 85th birthday on March 26th. Prior to his immigration, Dr. Simon was a well-known ophthalmologist in Magdeburg. He hails from an old-established family of that district, and has recorded its history. Together with several of his colleagues, he founded the Jewish Doctors' Club in 1904, and was its Chairman until its dissolution in 1938. He was also a leading member of the Regional Board of the Jewish Central-Verein. His kind and understanding nature has endeared him to his fellow-refugees in Cambridge. The AJR, in whose local branch Dr. Simon has always taken a keen interest, extends its heartiest congratulations to him.

APPOINTMENT FOR PROFESSOR E. J. COHN

Professor E. J. Cohn, who practises as a barrister in London and who was also legal adviser to the Foreign Office, has been appointed Honorary Professor of English Law at the Johann Wolfgang Goethe University in Frankfurt.

REINHOLD RUEDENBERG HONOURED

Dr. Ing. h.c., Reinhold Ruedenberg, who has just celebrated his 75th birthday, has been awarded the Great Cross of the Federal Order of Merit. Dr. Ruedenberg is an honorary senator at the Technical University of Berlin, and is a professor emeritus of Harvard University. Before his emigration to the U.S.A., he was the chief electrical engineer of the Siemens-Schuckert-Werke in Berlin.

FROM MY DIARY

Care for the Aged

Some of our experiences in the running of Homes for the aged are confirmed in a booklet recently published in German under the auspices of the Joint Distribution Committee, "Betreuung Aelterer Menschen", which deals with the problems involved in a systematic manner. The publication stresses the need for the erection of Homes in neighbourhoods with which the prospective residents are familiar, in order to alleviate the problems arising out of transplantation. It also recommends that Homes should only accommodate a comparatively small number of residents, in order to secure an intimate and homely atmosphere.

Revival Opera Company

The Revival Opera Company performed Halevy's "La Juive" at the Rudolf Steiner Theatre. It was certainly a daring enterprise, for this French opera actually calls for a huge stage and a large chorus. It is therefore particularly gratifying that the members of the group, most of whom are amateurs, succeeded in giving a fine example of team work. Peter Foster, a German Jew, was the producer and the designer, and he was also responsible for the translation of the libretto into English. The function took place under the patronage of the Ambassadors of France and Israel. It was an encouraging overture for future activities of the group.

"Hitler Changed Our Lives"

In these days our thoughts go back to the events of 25 years ago which affected the lives of every one of us and which, as we now know, were the prelude to the world catastrophe. It was therefore a good idea that, on the eve of the 25th anniversary of Hitler's accession to power, the BBC brought home to the British public the impact of the events on their immediate victims.

Of course such an enterprise, well-intended as it may have been, could not but have its drawbacks. The programme did not always succeed in making an organic entity of the stories related by the various participants. Furthermore, though the problem is certainly too wide to lay overmuch stress on the Jewish aspect, a little more on this particular subject could perhaps have been said. Lastly, listeners might have wished to learn how the speakers had managed to build up their lives anew in this country. And yet, notwithstanding these shortcomings, this documentary record, which included several personalities well known to our community, was of great interest.

The "Non-Jewish" Jew

The talk by Isaac Deutscher on the "Non-Jewish" Jew in Modern Thought, given on the occasion of the Jewish Book Week under the auspices of the World Jewish Congress, was a unique experience in the hum-drum spate of lectures, especially because of its controversial nature. A full assessment will only be possible when the lecture is available in its printed form.

The linking up of all the personalities whom the speaker chose as examples—Spinoza, Marx, Heine, Freud, Rosa Luxemburg and Trotsky—was perhaps a little artificial. Deutscher dealt with the

paradox that Jews were denied nationhood at a time when other people had obtained their self-determination, and that when they were able to build up their lives on a territory of their own, the events of history had outlived the limitations of nationhood and the necessity for larger and more supra-national units had developed. On the other hand, he fully realised that even those Jews who were active in the political and other spheres of their country and who unreservedly identified themselves with their environment, were regarded as outsiders by the non-Jewish majority. Contrary to the doctrines of Marxist ideology, which in the late 'twenties led to the "Red Assimilation" of many young German Jews, Deutscher did not ignore the existence of a specific Jewish problem. Yet he arrived at the conclusion that the tensions arising out of the position of the Jews were decisive for the development of their creative forces.

NARRATOR.

"THE DIARY OF ANNE FRANK"

Staging in East Berlin

The Kammerspiele in East Berlin has now staged the "Diary of Anne Frank". The performance was highly praised by critics in the East and in the West. The parts of Otto Frank and Dussel are played by Jewish actors: Wolfgang Heinz and Friedrich Richter respectively. Kati Székely, a 16-year-old Hungarian Jewess, took the title rôle and moved the audience deeply. The producer was Emil Stoehr. Between the acts a Magen David was projected onto the curtain.

American Film

The American film director George Stevens has chosen 18-year-old Millie Perkins, of New York, out of over 10,000 girls from all over the world for the title part in the film "The Diary of Anne Frank".

LETTER TO THE EDITOR

"Anglo-Judaica"

Sir,—One of the many reasons for the high appreciation all readers have for your excellent paper is its absolute impartiality in all contentious internal Jewish questions. A feature whose author has sometimes some difficulty in keeping to the line of the paper in this respect is "Anglo Judaica". In the last issue it is reported:

"What he described as 'the insidious religious apathy in the community' was scored by the Chairman of the Orthodox Zionist Torah Va'Avodah organisation in a warning against 'the increasing power of the Liberal and Reform youth clubs'."

It would certainly not have been a breach of neutrality to report on the growth and power of these religious organisations as indicating the vigour of Jewish life. Whether it was necessary, however, to report that an intolerant mind considers such signs of religious life as "insidious religious apathy" seems to me highly questionable.

Yours, etc.,

W. BRESLAUER

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JUEDISCHE BEZIEHUNGEN ZU NICHTJUDEN

(II)

Ich war bei meiner beruflichen Tätigkeit so von fachlichem Interesse erfüllt, dass die Judenfrage nie mitgesprochen hat. Jahrelang war ich im Vorstand der Berufsorganisation der Kindergärtnerinnen, machte regelmässig Sitzungen mit und sah einzelne der Mitarbeiter auch privatim. Erst hier in England, als ich von manchen von ihnen als "Refugee" hörte, glaube ich annehmen zu können, dass sie wahrscheinlich getarnte Jüdinnen waren.

Als Schriftstellerin arbeitete ich für Zeitungen und Zeitschriften verschiedenster Richtungen, auch solchen wo Verlag und Lesepublikum vorherrschend als nichtjüdisch angenommen werden musste. Da es sich bei mir aber nicht um politische Beiträge handelte, tat ich dies ganz bewusst, war es mir doch erwünscht, meine weltanschauliche und kinderpsychologische Orientierung fernstehenden Kreisen zuführen zu können. So habe ich jahrelang in biederem Hausfrauenblättern, deren pädagogischer Briefkasten mir unterstand, psychoanalytische Erziehungsgrundsätze eingeschmuggelt, natürlich ohne je ein Fachwort benutzt zu haben. Ausser im Internationalen Psychoanalytischen Verlag in Wien, wo mein letztes Buch vor der Auswanderung publiziert wurde, sind meine Bücher alle bei nichtjüdischen Verlegern erschienen.

Ein Erlebnis hatte ich, als ich als Presseberichterstatterin auf einer Frauentagung in Budapest war. Ausser mir war nur eine Reichsdeutsche dort, die Leiterin einer grossen sozialen Wohlfahrtsstelle, die als Repräsentantin Deutschlands eingeladen war. Diese Frau sollte in der Friedensgesellschaft einen Vortrag halten, war aber im letzten Augenblick verhindert und bat mich, sie zu vertreten. Selbstverständlich sprang ich für sie ein und sprach über "Die Erziehung zur Friedensliebe". Mitten in meinem Vortrag überfiel mich der Gedanke wie ich dazu käme, als Jüdin Deutschland zu repräsentieren, zumal die von mir vertretene Richtung der allgemeinen deutschen Anschauung durchaus nicht entsprach. Ich fühlte mich nicht am Platze und peinlich berührt. So wachte ich auch hier wieder einmal aus meiner Gleichgültigkeit zur jüdischen Problematik auf.

"Gleichschaltung" der Psychoanalytischen Gesellschaft

Während meiner Studien und späteren Mitgliedschaft in der Berliner Gruppe der Internationalen Psychoanalytischen Gesellschaft waren die meisten Analytiker Juden. Als ich für meine Lehranalyse, die zur Ausbildung gehörte, eine nichtjüdische Analytikerin wählte, tat ich dies, weil sie mir für mich geeignet erschien, ohne an diesen Unterschied zwischen uns zu denken. In unserer Zusammenarbeit störte mich dies öfters, und ich sagte ihr ganz offen, dass ich sie nicht gewählt hätte, wenn mir eingefallen wäre, dass sie Christin sei. Die Berliner Gruppe war der wissenschaftliche Verein, der wohl am längsten zögerte, unter Nazidruck die Juden auszuschliessen, so dass die gemeinsame Arbeit länger fortgeführt wurde als woanders. Als keine Möglichkeit hierfür mehr bestand, liess der derzeitige "arische" Vorsitzende, Dr. B., uns einzeln zu sich kommen, um mit uns die Sachlage zu besprechen. Die Entlassungsunterredung mit Dr. B. war ein für mich unvergesslicher, erster Augenblick, so erfüllt von seiner würdevollen, tief mitempfindenden Haltung, dass es aus jener so niederdrückenden Nazizeit wie etwas Erhebendes in meiner Erinnerung steht.

Der Gedanke, meine Beziehungen zu Nichtjuden zu durchdenken, kam mir durch Unterhaltungen mit einigen englischen Juden, bei denen ich auf eine mir bis dahin fremde Einstellung stiess. Ihre Angst vor der Assimilation und die Ablehnung jeder näheren Beziehung zu Nichtjuden hatte ich in Deutschland nicht kennen gelernt. Die bewusste Tendenz, unter sich zu bleiben, war mir,

wie aus diesen Aufzeichnungen hervorgeht, durchaus fremd.

Nachdem meine vor mir ausgewanderten Freunde vergeblich versucht hatten, mir die Einwanderung nach England zu ermöglichen, kamen sie auf die erstaunliche Idee, mir durch ein Inserat in der "Church Times" eine Garantie zu verschaffen. Das Experiment glückte. Mrs. A., meine Garantin, lebte in London; sie war eine sehr fromme High Church-Dame, die brieflich mit mir in Verbindung trat und alles bis ins Kleinste vorher regelte: Einladung, bei ihr 6 Wochen zu wohnen (es wurden Monate daraus), Zimmer mit eigenem Bad, Hauptmahlzeiten gemeinsam, Frühstück im Bett, Nachmittagsstee in meinem Zimmer mit Gästen, wann es mir beliebte, keinerlei Arbeitsverpflichtung. Ich erwähne diese Einzelheiten, weil sie bezeichnend für meine Garantin sind: alles war überlegt, alles, auch die grosse mir zu Teil werdende Fürsorge. Ich war aus einem sehr selbständigen Menschen in gewissem Sinn zu einem Objekt geworden. Ich lernte mancherlei Menschen aus dem Kreise von Mrs. A. kennen, meist Geistliche, jedenfalls alle auf ausgesprochen christlichem Boden stehend. Ehe ich kam, hatte meine Garantin sich erkundigt, wo die nächste Synagoge sei. Wir hatten viele Unterhaltungen über religiöse Fragen, nie hat sie versucht, mich zu bekehren, doch war sie eifrig bemüht, mein jüdisches Wissen zu erweitern und mich zur Religiosität hinzuleiten. Eine Tochter von Mrs. A. unternahm hingegen einen Bekehrungsversuch: "Wo Sie doch jetzt in unserem christlichen Kreise leben, sollten Sie doch zu uns übertreten".

Kriegsjahre in Oxford

Während des Krieges evakuierte ich nach Oxford, wo ich dann zwölf Jahre blieb. Als erste nichtjüdische Beziehung dort ist die Geschäftsführerin des dortigen Refugee Comitees, Miss C. zu erwähnen. Ihr Interesse für uns Refugees ging weit über das rein Geschäftliche hinaus, und sie bewies soviel Verständnis und Takt, dass es die unangenehme Situation, als Unterstützung empfangende in ihr Büro zu kommen, mir fast zu einem angenehmen Besuch verwandelte. Es kann hier nicht dargestellt werden, wie weitgehend sie ihre Fürsorge für mich bewies, die ich als wohlmeinende Haltung nicht nur für mich sondern der allgemeinen Judenfrage gegenüber aufzufassen geneigt war.

Ein Glanzpunkt in meiner Erinnerung an die Oxforder Zeit, sind die Sonntag-Nachmittage bei den beiden Miss S. Die eine dieser Damen vertritt als Stadtverordnete liberale Gesichtspunkte, die andere ist Pianistin und stellt ihre Kunst vorherrschend sozialen Einrichtungen zur Verfügung. Die Sonntage aber waren neben dem regelmässigen Kirchgang nur ihren Gästen gewidmet. Wer einmal eingeführt worden war, konnte zu den At-Home-Nachmittagen immer wieder kommen, und all die vielen Refugees, die sich Jahre hindurch in dem gastfreien Hause trafen, sprachen dafür, dass von der Erlaubnis reichlich Gebrauch gemacht wurde. Es herrschte hier nicht die von uns Kontinentlern anfangs so—mit Recht oder Unrecht?—gefürchtete englische Steifheit, sondern alles hatte einen durchaus gemüthlichen Anstrich. Und wie wohl tat es vielen von uns, die im Alltagskampf standen und gezwungen waren, in der Oede möblierter Zimmer zu wohnen, am Sonntag in einer schönen Umgebung in warmer Atmosphäre sich aufhalten zu können, bei anregender Unterhaltung einen guten Tee zu bekommen. Hier fühlte man sich nicht als fremdwirkender Ausländer, man hatte das Gefühl, sich ganz geben zu können wie man es gewohnt war. Rassenunterschiede traten zwar deutlich in Erscheinung, zumal häufig auch Inder, Neger und andere Fremdvölker vertreten waren. Wo weltanschauliche Gegensätze bestanden, wurden sie durch gute Form und Liebesswürdigkeit der Wirtinnen überbrückt.

JOURNEY INTO SPAIN

PAINTINGS BY LOTTIE REIZENSTEIN

Exhibition at John Barnes, N.W.3, February 6th to March 6th

Each epoch has the art it deserves. We live in turbulent times, and van Gogh was the first who dared paint his own time and his own mind. Fauvism, expressionism—they thunder, they shout at the spectator the bestiality, the deadly tensions, the clamour and din of our present world in riotous colours and distorted forms.

But for all of us there come weeks when we are away from it all. When mountains greet us serenely, when shining white sands beckon us, when sky and sun are nothing but expressions of our boundless joy and contentment. When we are even no longer afraid of complete stillness.

Lottie Reizenstein's water-colours and paintings seem to say to such weeks of happiness: "stay and linger in our memories". Her wanderlust lead her to Spain, Malaga, Majorca and Tetuan. There she immersed herself in the slow and dignified rhythm of Mediterranean life and made it live again on her canvases. Her colouring is refined, she succeeds in transmitting the brooding calm of a hot African day as well as the intense and glowing blueness of the Mediterranean.

I am sure many will be transposed back to unforgettable holidays when seeing these pictures, which are so visibly informed by the sensitiveness and *joie de vivre* of a competent artist.

A.R.

Ich bin sicher, dass auch von jüdischen Persönlichkeiten ähnliche Versuche unternommen wurden, uns heimatlos gewordenen und durch ihr Schicksal bedrückten Menschen in so feiner Form Freude zu verschaffen. Mich hat mein Schicksal wieder durch Zufall zu den erwähnten christlichen Menschen geführt.

Rein beruflich kam ich als Lehrerin der Kinder in das Haus eines englischen Geistlichen und denke noch gern mit besonderer Anerkennung daran zurück, wie sehr man bemüht war, mir alles so angenehm wie möglich zu machen.

Als ich einmal vorübergehend in einem christlichen sehr religiös geführten Heim für berufstätige Mädchen wohnte, lernte ich die Haltung der Engländer Andersgläubigen gegenüber kennen, von der ich annehme, da es sich hier um ein recht gemischtes Publikum handelte, dass es keine absolute Ausnahme war. Trotzdem ich mein Judentum dadurch dokumentierte, dass ich nicht zu den täglichen Gottesdiensten ging, wurde ich in keiner Weise gefragt, noch wurde es mir dem Anschein nach verargt. Offener Antisemitismus begegnete mir überhaupt nicht hier im Lande, ob er sich im geheimen verbarg hinter oft gehörten ablehnenden Worten, wenn ich auf Zimmersuche war, weiss ich nicht. Die unfreundlichen Zurückweisungen: "An Ausländer vermieten wir nicht", oder "Deutsche nehmen wir nicht auf", können zwar die Juden meinen, in jedem Fall wurde mir klar dabei, dass die einfacheren Vermieterinnen Refugees während des Krieges fast immer als "feindliche Ausländer" ansahen und uns den Deutschen gleichsetzten. Dass ich selbst unter einer "Verwirrung der Gefühle" litt, kann das kleine Erlebnis zeigen, das ich hier zum Schluss meiner Erinnerungen noch erzählen will.

Als im Radio die Beendigung des Krieges mitgeteilt wurde, war ich in einem Erholungsheim. Es wurde für den Nachmittag ein grosses Fest angesagt, um das Ereignis zu feiern. Ich meldete mich krank, um nicht daran teilnehmen zu müssen, ich konnte mich nicht entschliessen, mit Engländern die doch auch von mir so erhoffte Niederlage Deutschlands zu bejubeln. Es war mir peinlich, als eine der ihren dabei zu sein. Ein merkwürdiges Gefühl für eine Jüdin, die bei der Siegesverkündung sicherlich erfreuter und erregter war als die meisten der überraschend passiven Engländer meiner Umgebung. So liegt ein ewiger Zwiespalt verborgen in der jüdischen Seele.

TRIBUTE MARGARETE FRIED

Mrs. Margarete Fried, formerly of Berlin, passed away suddenly in Israel at the age of 73. Prior to her emigration, she was closely associated with the work of the Central-Verein, whose women's groups she built up. She was a school teacher by profession and, to the end, taught at the Kibbutz Meshek Yagur school. In spite of her advanced age when she came to Israel, she learned Hebrew and taught in that language. Only a few months ago, Mrs. Fried visited this country, and impressed all her friends by her undiminished vigour.

She is survived by a large family, with whom her many friends in various countries join in their sense of bereavement.

ERICH MARX

It is with the deepest regret that we have to announce the sudden death, at the age of 69, of Erich Marx, of 23 Midholm, Wembley Park, Middlesex. Mr. Marx was the founder and owner of a well-known engineering firm. He took an active interest in the AJR for many years, and was a member of its Board. He was always understanding and helpful to his fellow refugees, and will be gratefully remembered by all who knew him.

FRANZ SCHUCK

The neurologist, Dr. Franz Schuck, has died in New York. Until 1933 he was chief surgeon and director of the Berlin Stadtkrankenhaus. In 1936 he was appointed head of the department for neurosurgery at the Queens General Hospital in New York.

MAX HIRSCHFELD

Max Hirschfeld, for many years Chairman of the Jewish community at Bielefeld, has died at the age of 80. In 1945 he returned to his home town from Theresienstadt, where he immediately gathered together the remnants of the community. 388 Bielefeld Jews were victims of the Nazi régime; for them Hirschfeld had a memorial erected in the Jewish cemetery. In June, 1957, he received the Federal Order of Merit first class.

HERMANN MEYER

Mr. Hermann Meyer recently died in London at the age of 83. He was an active Social Democrat in Germany and, for many years, served as a Deputy of the Prussian Diet. At the same time he always closely identified himself with the cause of his fellow Jews. He was a member of the Association of German Social Democrats in this country.

LEO B. EICHHORN

The well-known Austrian painter Leo B. Eichhorn died in Buenos Aires at the age of 85. He was a painter of the traditional realistic school and made a name for himself through drawings and pictures of popular subjects. Shortly before the First World War, Archduke Franz Ferdinand commissioned him to paint a large triptych on the history of the Hapsburgs for the new Imperial Palace in Vienna. This painting, "Sturmdeputation", was purchased after the war by the Archiepiscopal authorities and is now in the Episcopal Palace in Vienna.

HISTORY OF JEWS IN C.S.R.

The Central Institute for ecclesiastical publications in Prague is this year to publish an essay on the post-war history of the Jewish communities in Czechoslovakia. The book, which will have many illustrations, will be in German. Its author is Dr. Rudolf Iltis, Secretary of the Federation of Jewish Communities in Bohemia and Moravia, and Director of their office of information.

SCIENTISTS WANT TO RETURN

According to reports from Bonn, there is a strong tendency among German scientists who emigrated under the Nazis to return to the Federal Republic. The Federal Ministry for atomic questions is prepared to support this trend. It is learned that the working group of the German commission for atomic energy has discussed this problem.

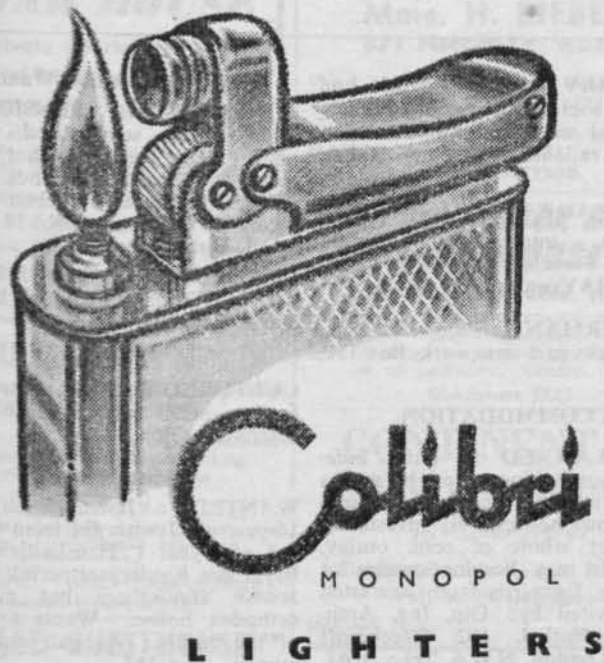
JEWISH HOLIDAY CAMP IN GERMANY

Youth Leaders Wanted

The Zentralwohlfahrtsstelle der Juden in Deutschland intends organising Jewish holiday camps in the summer, and requires suitable youth leaders to take charge of the camps. A training course for the youth leaders will be held in Sobernheim from April 7th to 15th. The travelling expenses from England to Germany would be defrayed. Particulars, both for the training course and for the camps, may be obtained from the Zentralwohlfahrtsstelle, Frankfurt/Main, Hebelstrasse 17, III.

COURTESY VISIT OF GERMAN COLONEL

The commander of the new garrison at Bremen paid a courtesy visit to the Jewish community there.



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NEWS FROM ABROAD

25th ANNIVERSARY OF BRAZIL REFUGEE SETTLEMENT

The Rolandia settlement in Brazil recently celebrated the 25th anniversary of its establishment. One of its founders was the well-known democratic politician, the late Erich Koch-Weser, whose efforts were instrumental in the immigration of victims of Nazi persecution between 1933 and 1939.

Many settlers are conscious Jews, and are anxious to develop and pass on their Jewish heritage.

JEWIS IN GERMANY

The number of Jews residing in the Federal Republic has now reached 30,000, 20,000 of whom are members of Jewish communities.

In several instances German courts have sentenced active anti-Semites. In Oberhausen a woman was sentenced to three months' imprisonment for saying that "Hitler forgot to gas those dirty Jews".

A Darmstadt court sentenced one defendant to two weeks' imprisonment and fined another DM100. They had insulted the Jewish owner of a restaurant in the vilest form.

INFORMATION WANTED OF KARLSBAD JEWS

The Heimatverband der Karlsbader in Geislingen/Steige has decided to publish news of Jews from Karlsbad in its paper *Karlsbader Bodeblatt*. The organisation appeals to all people born in Karlsbad to provide information about the lives of Karlsbad Jews after 1938.

NEW PUBLISHING HOUSE IN VIENNA

An Internationaler Verlag fuer juedische Literatur was founded in Vienna. The firm intends publishing the works of Jewish, in particular Hebrew, writers in the main European languages. Furthermore, it will also republish books which were burned under the Nazi regime.

AJR AT WORK JOURNEY INTO SPAIN

AJR SOCIAL SERVICES

Housing Position

Press reports state that the Rent Act will not be abolished. The search for alternative accommodation, furnished and unfurnished, therefore still goes on. Not only the financial question is involved—it is a matter of just not being able to obtain any accommodation at all, in many cases.

One newspaper reports a "flat sharers' register", to introduce would-be flat sharers to others. This is one way out of the calamity, as we suggested in our last issue. We have received some offers in this respect, and we believe that we can at least help some people in this way. Please let us have offers for accommodation, especially for single persons and for elderly people. This problem cannot be solved by our Social Services Department alone. We need the help of as many people as possible. Please phone MAI. 4449, or write to 8 Fairfax Mansions, London, N.W.3.

ORDER OF MERIT FOR COMMUNITY CHAIRMAN

The Lord Mayor of Düsseldorf bestowed the Insignia of the Federal Order of Merit First Class upon the Chairman of the Jewish community of Düsseldorf, Alfred Sieradz. The *Rheinische Post* stated that Sieradz rendered great services to the social and cultural life of the city.

HEINZ FREUDENTHAL IN HAMBURG

The chief conductor of the Israeli radio orchestra, Heinz Freudenthal, conducted the Kammerorchester in Hamburg. It was his first public concert in the Federal Republic during his European tour.

Paid Attendance Work on Sick People or Invalids

Lately we have had difficulty in finding people willing to work part or full day for attending on sick people or invalids. We are sure that women who do not have permanent jobs would be willing to assist, and we would be very grateful if they would contact us—phone MAI. 4449 or write to 8, Fairfax Mansions, N.W.3.

Social Services Department Telephone Number

Enquirers are reminded that the telephone number of the AJR Social Services Department and the AJR Employment Agency is MAI. 4449.

AJR CLUB

The AJR Club will hold a Purim celebration on Sunday, March 9th, at 5 p.m., at Zion House, 57 Eton Avenue, N.W.3. The programme will include a recital of chansons by Rudi Offenbach, and folk-songs by Alice Schaeffer.

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

THE HYPHEN

The March programme includes the Annual General Meeting, to be held on Sunday, March 16, at 6.30 p.m., at Zion House, 57 Eton Avenue, N.W.3, and a talk "The Yiddish Language" on Sunday, March 30th, at 7.30 p.m. at Zion House. 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.

Birth

Gilbert.—On December 5th, 1957, to Eva (née Lindemeyer-Lindsey) and Sydney Gilbert, a son (Simon Adrian). Brother for Carolyn and David.—93 Forest Approach, Woodford Green, Essex.

Birthday

Mr. Armin Breuer, 4 Belsize Park, London, N.W.3 (formerly of Berlin), will celebrate his 70th birthday on April 2nd.

Marriage

Loew ; Chotzen.—The marriage of Susanne Loew, S.R.N., H.V., 80 Dartmouth Road, N.W.2, to Hans Chotzen, 92 Iverson Road, N.W.6, will take place at the end of March.

Death

Mr. Martin Cassirer of 1 Kent Ave., London, W.13, passed away peacefully on January 26. Deeply missed by his wife and his family.

CLASSIFIED

Situations Vacant

GERMAN SHORTHAND-TYPIST wanted for legal office. Dr. F. Karsten, MUS. 7036.

BOARDING HOUSE, accommodating 9 persons, requires temporary deputy for owner for two weeks after Easter, to take charge of cooking, shopping and care of guests. Telephone GLA. 2107.

COOK, residential or non-residential, wanted for Old Age Home, Hampstead Garden Suburb. Box 355.

Situations Wanted

Men

EXP. BOOKKEEPER-ACCOUNTANT seeks position in bookkeeping, costing, statistics, etc. Speaks English, Polish, German, Russian. Box 343.

GEN./DESPATCH CLERK wants position pref. with languages (English, French, Italian, Polish, Russian, Hebrew). Box 344.

REPRESENTATIVE, 8 yrs. exp. pharmaceutical products; own car, reliable and conscientious, seeks position as representative London or provinces in any line, or suitable office position. Box 345.

HOMEWORK, unskilled or where training is given, wanted by elderly men. Box 347.

Women

General CLERK/TYPIST/CORRESPONDENT (English, German), good knowl. French, seeks position. Box 346.

HOMEWORK, unskilled or where training is given, wanted by elderly woman. Box 347.

HOME TYPIST available for English and German. Box 348.

AJR ATTENDANCE SERVICE. Women available for care of sick and invalids—also as companions or sitters-in, full- or part-time. MAI. 4449.

AJR NEEDLEWOMAN SERVICE. Women available for dressmaking, alterations, finishing, mending, darning and handicrafts. MAI. 4449.

EXP. COOK, good ref., seeks part-time work in pr. household. Box 349.

ARTIST gives lessons in painting to children and adults. Box 350.

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ENG./GERMAN shorthand - typ., elderly, seeks part-time work. Box 351.

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Personal

CULTURED WIDOW, petite, in early forties, seeks companionship, view marriage. Box 342.

Miscellaneous

WANTED, a Jewish family for a 16-year-old Jewish girl from Germany for one year ("Haushaltjahr" zum Beruf der Kindergaertnerin). Definite Jewish atmosphere but not strict orthodox house. Wants to be one of the family. Au pair and pocket money. Box 354.

EVENING SUIT AND CONTINENTAL TAIL COAT for sale. First-class workmanship and material. Almost unused. Private persons only. Box 352.

MISSING PERSONS

Personal Enquiries

Dr. Max Goldberg, formerly of Düsseldorf, wanted by Dr. Peter Lobigs, Düsseldorf, Brüderstr. 6.

Enquiries by AJR

Mr. Gottlieb (probably P.) from Berlin, who went to Poland with his wife, mother and 3-year-old daughter. Was theatrical decorator in Llow and worked there with Ida Kaminska in the Jewish Theatre.

TRIBUTES AND HONOURS

IN MEMORY OF EGON FRIEDEL

Why do so many people still remember Egon Friedell, who would have been eighty in January, in love and gratitude? Exactly 20 years ago this great actor put an end to his life when he saw Hitler's henchmen approaching his home. Berliners have not forgotten the actor who, under Reinhardt's guidance, took the part of Kalb in "Kabale und Liebe". He acted the god Mercury in Offenbach's "Schoene Helena" and in Vienna he delighted the Kabarett audiences, often with little plays written by himself or together with his friend, Peter Altenberg.

This Bohemian took his doctor's degree in Heidelberg with a thesis on Novalis as a philosopher. His admirers thought he had done with all this serious business, but he surprised them by having a tragedy, the "Judastragoedie" (1923), performed at the Burgtheater.

When he thought he knew sufficient of man and his behaviour, he set himself the gigantic task of writing a cultural history of mankind, which he all but finished. He left behind his "Kulturgeschichte Aegyptens und des alten Orients", "Kulturgeschichte Griechenlands" and "Kulturgeschichte der Neuzeit". These books are lively, enjoyable and wise, because a human being wrote in them of his fellow-beings and their real lives.

A friend of his once said to him: "I imagine that your History contains everything which does not interest me." Modestly its author replied: "After all, it is not all that comprehensive!"

A.R.

A GENERATION'S COMEDIAN

"The incomparable Max"—that's how Bernard Shaw referred to Beerbohm. But a whole generation of German-speaking theatre-goers will undoubtedly bestow this honorary title upon the late Max Pallenberg, the clown from Moravia whose mere appearance on the stage convulsed his audiences with laughter. Eighty years ago Max Pallenberg was born; in 1934 he was the victim of an air crash. Shortly before he had acted his last part as Mephisto.

THE LATE DR. JOHANNES PULFER

Plaque Unveiled in Colindale Hospital

A plaque was unveiled in the recreation hall of the Colindale Hospital, in memory of the late Dr. Johannes Pulfer who was murdered in his surgery by a paranoiac.

At the ceremony, in which the Mayor of Hendon took part, tribute was paid to Dr. Pulfer's devoted services and to his human understanding. More than 700 subscribers in Hendon, where Dr. Pulfer had practised, raised £340, the interest on which is to be used to provide prizes for nurses in training at the Colindale Hospital. A smaller plaque inscribed "The Johannes Pulfer Memorial Bed" was also unveiled over a bed in the hospital.

MARTIN BUBER HONOURED IN GERMANY

Radio and television services in Western Germany arranged special programmes on the occasion of Martin Buber's 80th birthday. In the North German Radio the voice of Buber could be heard reading some of his translations of the Psalms. A letter from Federal President Heuss was read, extolling the great achievements of the Jewish writer and philosopher, and paying a very personal tribute to Buber's friend, Franz Rosenzweig. The programme ended with Lambert Schneider reminiscing on his 30 years' friendship with Martin Buber.

The Central Council of the Jews in Germany held a celebration in the Johann-Wolfgang-Goethe-Universitaet at Frankfurt. The Rector of the University, Professor Geissendoerfer, the Dean of the Philosophical Faculty, Professor Horkheimer, and the member of the executive of the Central Council, Professor Herbert Lewin, welcomed those present. The official address "Bubers Bedeutung fuer das juedische Bewusstsein des 20. Jahrhunderts", was delivered by Dr. Robert Weltsch (London). The writer, Albrecht Goes (Stuttgart), chose "Lebendige Legende" as his subject.

CALL TO COLOGNE UNIVERSITY

The well-known music critic and sociologist, Dr. Alfons Silbermann, who lives in Sydney, has accepted an appointment in Cologne University. As the successor of the late Walther Friedlaender he has taken over the direction of the seminary for the critique of music at the Musikhochschule.

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AJR BOARD MEETING

Continued from front page

applicants, however well-meant, would have to be ignored, and that the Committee was anxious to arrive at just decisions on the merits of each individual case. A Management Committee consisting of Mr. M. Stephany and Dr. C. Kapralik of the C.B.F. and Mr. A. Dresel, Mr. W. Rosenstock and himself of the A.J.R., had been set up for questions of general policy. The day-to-day work was carried out by House Committees under the chairmanship of Mr. H. Blumenau for the Otto Schiff House and of Mr. F. Ury and Dr. W. Dux for the Homes at Bishops Avenue and Kew respectively. The establishment of a Home for the chronically sick was under active consideration.

The efforts of the AJR in the field of taxability of pensions and compensation payments were described by Mr. F. E. Falk, Executive member of the AJR. One of the results, achieved a few years ago, was the treatment of arrears of pensions: these were not taxable in the year in which they were received in the U.K., but could be spread over the years to which they referred. At present current payments under the Federal Indemnification Law, with the exception of payments for damage to body or health, were con-

sidered taxable. An attempt made by the AJR to obtain exemption from taxability of all current payments under the Federal Indemnification Law by the incorporation of a clause in the Finance Act 1957, had failed, when a parliamentary motion submitted by Mr. John Foster, Q.C., M.P., was defeated. Efforts aiming at having the payments treated as earned income were going on. (Shortly after the meeting had taken place the ruling of the tax authorities, as described on p. 2 of this issue, became known.)

Dr. F. Goldschmidt, Chief Legal Adviser of URO, dealt with the latest developments in the field of restitution and compensation, especially in the light of the statement made by Minister Dr. Schaeffer.

Describing the work of the AJR Social Services Department, Miss A. Levy pointed out that the accommodation question was the most pressing problem. The position had become even more serious owing to the Rent Act. Some people could be placed on an "au pair" basis. Another aspect of the Department's work was the care of sick persons and the provision of help for them.

A report on the AJR Club at 57 Eton Avenue, Swiss Cottage, was given by Mrs. G. Schachne, the Club's hostess. The fact that about 100 people visited the Club premises every week confirmed the

need for facilities of this kind. The visitors enjoyed the homely atmosphere and, by the personal contact which had developed between them and those in charge, they were also able to obtain advice on their personal affairs, and could be directed to the proper channels.

The following Board members took part in the lively discussion which followed the reports: Mr. H. H. Kuttner, Mr. M. Levy (Leicester), Mr. B. Woyda, Mr. M. Deutschkron (Birmingham), Mr. Alfred Straus (Edgware), Mrs. Erna Goldschmidt, Mrs. E. Rosenberg (Glasgow), Mr. A. Horwell, and Mr. K. Krotos. Whilst giving constructive criticism, all of them expressed their appreciation of the AJR's activities and of the spirit in which the tasks were carried out. One point was particularly stressed, not only by them but also by the Chairman, Mr. H. Reichmann: It stands to the credit of the Jews from Germany and Austria that they built up a representative organisation by their own efforts. Now, although on the one hand the position of many in our midst has changed for the better, on the other hand the tasks of the AJR are steadily increasing and it is, for practical and moral reasons, decisive that the AJR continues its work as an independent organisation, relying first and foremost on the support and solidarity of all sections of the community.

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