

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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

Office and Consulting Hours:  
Monday to Thursday 10 a.m.—1 p.m. 3—6 p.m.  
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## BALANCE OF A YEAR

### AJR General Meeting

The need to support and strengthen the work of the AJR was reaffirmed at the Annual General Meeting, which took place on April 14th at 51 Belsize Square, N.W.3.

Dr. H. Reichmann, Chairman of the Association, presided. In his introductory address he paid tribute to the memory of the late Mr. J. L. Feuchtwanger, who had been a member of the Board for many years, and whose work as a member of the Otto Schiff House Committee and as a Trustee of the Leo Baeck Charitable Trust had always been distinguished by a strong sense of justice and an outstanding devotion to the needs of his fellow-refugees.

The General Secretary, Dr. W. Rosenstock, in his survey of the Association's activities during the past business year, referred to the recent visit of Ministerialrat Dr. G. Blessin (Bonn). Both Dr. Blessin's public address and personal discussions with him had reaffirmed that an adequate settlement of the restitution and compensation claims depended on the solution of many legislative and administrative questions and that the AJR, together with its corresponding organisations in other countries, had to safeguard the interests of the community in this field.

One aspect of the AJR's work, indirectly connected with the compensation problem, was the administration of the "Revolving Fund", which granted loans to persons whose claims were not yet due, and who required money immediately for specific reasons, such as the purchase or furnishing of homes, restoration of health, preparation of a career, etc. So far loans totalling £20,000 had been made, of which about £12,000 had been repaid. The average loans amounted to about £100 each. There was still a steady influx of new applications.

#### Old Age Homes

The three Old Age Homes (Otto Schiff House, Hampstead; Leo Baeck House, Hampstead Garden Suburb; Otto Hirsch House, Kew) were now in full operation, with a total accommodation of 140 residents. The administration of the three Homes had considerably increased the AJR's work, and new applications were constantly being attended to. As, in the course of time, a number of the residents had deteriorated in health due to their age, and as many applicants were ineligible due to their physical condition, it had been decided to establish a Home for the infirm on the site of the Leo Baeck House, and plans were being prepared. Efforts to establish a Flat Home had also been intensified but, so far, no suitable property had been found.

There was also a steadily growing need to care for old or uprooted fellow-refugees outside the Homes. This included care for the sick, questions of accommodation and assistance in a variety of personal problems. The Social Services Department also maintained a lending library on the AJR premises. The work of the AJR Club at Zion House, Eton Avenue, had proved extremely beneficial in giving people the possibility of meeting others of their own background. The regular functions held on Sunday afternoons had been most successful.

AJR Information had expanded its services. As a monthly, it was bound to have limitations as far as the publication of news items was concerned. Therefore, apart from compensation

matters and personalia, stress had to be laid on summarising articles dealing with problems directly or indirectly connected with the special position of the German Jews. As regards events in Germany, the journal aimed at giving an unbiased picture by recording both encouraging and discouraging features. Judging by readers' comments, AJR Information had solidly established its reputation, both as an indispensable link between headquarters and members, and also as a widely recognised publication outside the community. At the same time, the paper also served as an inducement for the enrolment of new members.

Turning to the financial aspect, the speaker reported that expenditure in 1958 had amounted to approximately £9,900. This was about the same as in 1957. There had, however, been changes as regards the objects of expenditure: the cost for social services had risen due to the administration of the three Homes; on the other hand, the net cost for AJR Information had decreased as more advertisements had been obtained through the help of several Executive members. It was most essential that a further increase of revenue from advertisements should be obtained, in order to keep the journal at its present level.

As far as income from subscriptions and donations was concerned, there had been only a very slight increase. The Executive felt most strongly that the position of the AJR as an independent organisation should be retained, whose work should be financed in the first place by the members themselves. It had transpired that a large proportion of the members did not pay the standard fee of £2 per year, and only a comparative few paid more than this amount. While some members might be unable to adjust their contributions to the standard fee, there were certainly many others whose position had improved in the course of the past few years, and who therefore could easily increase their present contributions. The Executive had felt that a general rise in the standard contribution might be inadvisable, but the budget could only be balanced if those who were able to do so increased their subscriptions voluntarily.

The establishment of an AJR Charitable Trust was in its last stages of preparation. This Trust would be able to accept payments from members under covenants. As soon as the matter was finalised, an announcement would be published in AJR Information.

#### Need for New Members

The speaker stressed the need for enrolling new members, and called for the active co-operation of all friends of the AJR. There were still many who stood aloof but who could well afford to support an organisation from whose efforts they benefited, and which also helped many needy members of the community. It had been one of the lessons of the past years that naturalisation did not solve a great number of legal and social problems, and the work of the AJR would have to continue for a long time to come. Dr. Rosenstock appealed to the audience to strengthen the AJR, either by enrolling members amongst their friends, or by giving the names of non-members to the office.

A report on the taxability of Renten under the Federal Indemnification Law was given by Dr. F. E. Falk of the Executive who, together with Dr. F. Koch, had been most active in this field on behalf of the AJR. At present Renten, with the exception of those for damage to health, were liable to British taxation. The Renten for damage to life and for loss of career in cases of previous self-employment were treated as unearned income; those for damage to career in cases of former employees as earned income. Efforts to have the Renten exempted by the Finance Acts 1957 and 1958 had been unsuccessful. Negotiations on the Anglo-German Double Taxation Agreement, which had taken place in Bonn a few months ago, had not resulted in an alteration to the present position. The matter might, however, be followed up on the diplomatic level in the course of the next few months.

The speaker also drew attention to the currency regulations, according to which all payments from Germany had to be brought into the sterling area. In concluding, he stressed that the AJR would continue its efforts to achieve exemption of the Renten from taxability, thus bringing the position in this country into line with that in most other countries where victims of Nazi persecution had taken up residence. The payments had been exempted from taxation in Germany in order to give the persecutees the full benefit of the compensation, and the amounts payable had been fixed with a view to no deductions being made.

The reports were followed by the election of the honorary officers. The present members of the Executive and of the Board were re-elected. Mr. B. Woyda was elected as a new member of the Executive, and Mrs. R. Berlak, Mrs. R. Berlin, Mrs. Elisabeth Goldschmidt and Mr. F. Schonbeck were co-opted as members of the Board.

#### Talk on Germany

The second part of the meeting was taken up by a stimulating talk given by Dr. Alfred Wiener on personal observations he had made during his visits to Germany. He stressed that there were various divergent trends, and that generalisations in either direction would not, therefore, be in accordance with the real situation. As examples of the desire of various quarters to atone for the crimes of the past, he mentioned the many conferences held under the auspices of religious or secular organisations, dedicated to general questions of tolerance and, in particular, to the Jewish question. He also referred to the establishment of the Cologne Germania Judaica Library, consisting of publications on Jewish subjects, as well as to articles and essays on the extermination policy of the Nazis published in popular magazines.

There was, especially amongst many young people, an aversion to any shallow nationalism, and the contrast between the protagonists of a humanitarian and those of a nationalist attitude was even greater than that between followers of the Eastern and Western ideologies. Most young people had never met Jews and had distorted ideas of them. They were, however, eager for information, and as an example Dr. Wiener cited a letter from a 14-year-old schoolboy who had attended a week-end conference on the Jewish question.

The talk, based on a thorough knowledge of the problems involved, was of great interest to those present and the audience also appreciated the opportunity to obtain knowledge of the work of the AJR during the past year.

# COMPENSATION AND INDEMNIFICATION

## ADDRESS BY MINISTERIALRAT BLESSIN

On April 8th, a large audience at the Hampstead Town Hall listened to a talk on compensation, given under the auspices of the Association of Democratic Lawyers from Germany, and delivered by Ministerialrat Dr. Georg Blessin, the departmental head of the compensation and restitution section of the Federal Ministry of Finance. Dr. J. Auerbach presided.

The speaker first gave a survey of the development of legislation in the field of restitution and compensation. The first group of laws—the restitution laws—had been promulgated by the three occupying Powers, after it had been found to be impossible to reach agreement on a uniform legislation covering all the three Western Zones and Western Berlin.

As far as restitution claims against the former German Reich were concerned, they were covered by the Bundesrueckerstattungsgesetz, the preparation of which had, for various reasons, taken considerable time. The Law had provided that claims up to DM 20,000 (Class 1) should be settled during the financial year April 1st, 1958, to March 31st, 1959, and 50% of the sums exceeding that amount (Class 2) by March 31st, 1961. Dr. Blessin announced that, according to a new administrative regulation issued on April 1st, 1959, the settlement of the claims under Class 2 was to be completed one year earlier—by March 31st, 1960.

The speaker then dealt in detail with the developments in the field of compensation, from the enactment of laws for the Laender to the first comprehensive law for the whole Federal Republic in 1953, and its revised version, reflected in the Federal Indemnification Law of 1956 now in force.

The 1956 Law had considerably improved the position of the claimants, both in substance and as regards the amounts of payments provided for. The classification of claimants according to the corresponding groups of civil servants had been ridiculed at the beginning. However, it had been of help in the speeding up of the assessing of individual cases, and it had also resulted in the increase of payments to civil servants, leading to the increase of Renten.

The question of amending the Law had been the subject of a recent conference of the Compensation Committee of the Bundestag, the competent Ministries, and the representatives of the persecutees' organisation. Various proposals had been submitted. It was, however, felt that a change by the enactment of an amendment law would have considerable disadvantages. It would, *inter alia*, necessitate the reconsideration of cases already settled, and would thus cause a delay in the cases not yet settled. However, various alterations in the administrative sphere had been agreed to, which would improve the position of the claimants under certain aspects.

### Speed of Settlements

Dr. Blessin stressed that the Federal Government was unanimous in its rejection of any attempts at reducing or slowing down the payment of compensation. He stated that altogether 2,542,233 claims had been submitted, of which 1,880,660 had come from claimants outside Germany. In this connection it should be kept in mind that a number of claims were made shortly before the expiration of the time limit by persons where it was doubtful whether their damages were covered by the Law. Taking this into account, it should be considered an achievement that, up to December 31st, 1958, 927,840 applications had been decided.

Dr. Blessin then gave several reasons why the speed of settlements was bound to be limited. One was that the Law was rather complicated. Another was the difficulty of finding suitable officials for the indemnification offices. Many qualified persons were reluctant to accept this kind of work because of its temporary nature, and because there was no future in it. Therefore inducements, such as better pay and preferential promotion had to be given. Altogether, there were at present about 3,800 officials working with the

indemnification offices, and the number would shortly be increased by 4,000. Claimants could themselves assist by preparing their claims diligently, and by refraining from reminding the authorities unless there were cogent reasons.

In concluding, Dr. Blessin expressed the hope that, by mutual understanding and co-operation from all quarters concerned, the indemnification question would be settled according to schedule.

During the discussion which followed, Dr. F. Goldschmidt expressed the appreciation of the Council of Jews from Germany and of the United Restitution Organisation for the understanding displayed both by the authorities in Germany and by the German Consulate in London. At the same time, he expressed regret that of the DM 2,600 million allocated for the settlement of indemnification claims during the financial year 1958 to 1959, only DM 1,600 million had been paid out. He also drew attention to the danger which might arise from an unqualified adherence of the indemnification offices to findings of the Federal High Court. These findings were sometimes due to the special circumstances of the particular case, and did not necessarily apply to other claims of the same type.

Professor Dr. E. J. Cohn dealt with some aspects of the restitution laws enacted by the Western Allies. Dr. H. Tauber spoke on behalf of the Austrian victims of Nazism, for whom no indemnification was provided in the Indemnification Law.

Dr. F. Koch dealt with the taxability in the United Kingdom of "Renten" under the Indemnification Law, and expressed the hope that, like several other countries, the position would be remedied.

Dr. V. Lehmann considered it essential to counter any criticism by the Germans against compensation payments, by making the German public aware of the inhuman crimes of the Third Reich, which could in any event never be indemnified by monetary means.

## CAMPAIGN AGAINST RESTITUTION DELAYS

The German League for Human Rights in Cologne proclaimed a "sharp campaign against the resistance front of the indemnification authorities". The organisations of victims and persecutees under the Nazi régime are being requested to publish obvious cases of delay and miscarriages of justice in matters of restitution and indemnification. The League speaks of "a large number of delayed cases".

## APPLICATIONS TO CLAIMS CONFERENCE

Deadline June 30th, 1959

The deadline for the filing of applications to the Conference on Jewish Material Claims Against Germany by organisations, institutions and communities seeking the allocation of funds for the year 1960, is June 30th, 1959.

Applications should be submitted in twenty copies to the Conference on Jewish Material Claims Against Germany, 3 East 54th Street, New York 22, New York, and should contain a detailed description of the activities for which funds are requested. Organisations submitting applications should also include precise budgetary data and information on other sources of income which may be available to the applicants for the projects in question.

The Claims Conference, by the terms of the agreement it concluded with the Federal Republic of Germany, is able to allocate funds only for those activities which contribute to the relief, rehabilitation and resettlement of Jewish victims of Nazi persecution, in accordance with the urgency of need.

## OESTERREICHISCHE SACHSCHAEDEN

Das im Juni 1958 vom oesterreichischen Parlament beschlossene Kriegs- und Verfolgungssachschaedengesetz (KVSG) hat in Kreisen der aus Oesterreich stammenden Opfer des Naziregimes Unzufriedenheit hervorgerufen, insbesondere auch weil §4 des Gesetzes verfuert hatte, dass alle Zuwendungen des Hilfsfonds auf EntschaeDIGUNGSzahlungen auf Grund des KVSG voll anzurechnen waeren. Das Committee for Jewish Claims on Austria und die ihm angeschlossenen Organisationen haben gegen das Gesetz Vorstellungen erhoben und ueber ihr Ersuchen haben auch die alliierten Regierungen diese Frage in Besprechungen mit der oesterreichischen Regierung aufgenommen. Das oesterreichische Parlament hat nunmehr eine Novelle zum KVSG beschlossen, auf Grund deren Zahlungen in den Gruppen "A" und "B" des Hilfsfonds auf EntschaeDIGUNGSzahlungen nach dem KVSG ueberhaupt nicht, sonstige Zuwendungen und Leistungen des Hilfsfonds nur mit 10% auf EntschaeDIGUNGSzahlungen fuer Hausratschaeden und mit 25% auf EntschaeDIGUNGSzahlungen fuer Schaeden an zur Berufsausuebung erforderlichen Gegenstaenden angerechnet werden.

Dies stellt eine bedeutsame Verbesserung der urspruenglichen Bestimmungen des Gesetzes dar. Ueberdies wurde die Anmeldefrist bis zum Ende des Jahres 1959 verlaengert.

In diesem Zusammenhange verweisen wir Interessenten auf Dr. C. L. Brassloffs Artikel ueber das KVSG in *AJR Information*, September 1958.

C.K.

Anmeldeformulare (Preis 1/4d) sind beim Austrian Desk, United Restitution Office, 183/189 Finchley Road, London, N.W.3, erhaeltlich. Der Austrian Desk steht auch zur Auskunftserteilung und Beratung zur Verfuegung.

## FUNDS FOR SYNAGOGUE FROM INDEMNIFICATION OFFICE

In Bremen, the local government office for indemnification of victims of Nazism announced that it had appropriated funds for construction of a synagogue. This would replace the synagogue destroyed there by the Nazis during the infamous "Crystal Night" in November 1938. When the Nazi régime came into power, there were 1,600 Jews in Bremen. There are now approximately 150.

## INDEMNIFICATION OF FORMER KREISLEITER

The town council of Bad Wildungen has decided to pay the sum of DM 3,600 to the former Nazi Mayor and Kreisleiter, Rudolf Sempf, as indemnification for the loss of clothing and furniture incurred when American troops occupied the town in 1945.

## NAZI POLICE CHIEF'S ASSETS CONFISCATED

The West Berlin Denazification Board has ordered the confiscation of the assets of the late General Kurt Daluge, Nazi chief of police for all of Germany and commander-in-chief of the SS. The assets are valued at about 39,000 marks.

After World War II General Daluge was arrested by the Allies as a war criminal and convicted and executed by the Czechoslovakians. He was charged with ordering the expulsion of many German Jews to Russia, where they were exterminated by the Nazi forces.

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## FROM THE GERMAN SCENE

### CONGRESS OF UNION OF EUROPEAN RESISTANCE FIGHTERS

About sixty members of the Union of Resistance Fighters for a United Europe (URPE) from Germany and eleven other European countries, who had met for their congress in Munich in the former Dachau concentration camp, recalled the memory of the victims of National Socialism.

At the main session the President of the International Co-ordinating Commission of the movement, Lieutenant-General Gerard from Brussels, stated his confidence in the intention of the Federal Republic to solve the problem of restitution. The former French Prime Minister George Bidault, the Bavarian Minister of Agriculture Dr. Hundhammer, the SPD Deputy in the Federal Parliament Frenzel, and Professor Franz Boehm were among those who addressed the members of the congress.

The Secretary-General of URPE Halin proposed the creation of an international office of information to watch Nazi activities in the world. Father Pire announced that the foundation-stone of the sixth European Children's Village, to be named "Anne Frank", near Dusseldorf, would be laid on May 31st.

### APPEAL TO STUDENTS

The Vice-Chancellor of the Freiburg University, Dr. Gerd Tellenbach, made an appeal to students to help in creating a "political civilisation" which would form a bulwark against the rise of new anti-Semitism. The signs of this new outbreak in Germany must be taken very seriously, he said, and it was necessary for young people to be systematically enlightened at school about the dangers of Nazism.

### "A FEW INCORRIGIBLES"

The lawyer Dr. Ludwig Weissauer, in a speech to the Society for Christian-Jewish Co-operation in Munich, in assessing the results of the "Week of Brotherliness", stated that anti-Semitism in Germany was not growing. According to him it is only a few incorrigibles who believe their hour has come again. The German people, as a whole, were willing to do away with a new growth of anti-Semitism. The speaker stressed the necessity of schools, homes and youth organisations making the rising generation fit for a "clear internal decision" regarding the question of race, which belonged to the great world problems. The sources of anti-Semitism could be revealed only by systematic research.

### SPEECH BY SECRETARY OF STATE THEDEICK

The Secretary of State in the Federal Ministry for All-German Affairs, Franz Thedieck, made a radio speech on the meaning of the "Week of Brotherliness". He referred to the anti-Semitic incidents and, after condemning the perpetrators, stated that to speak of a wave of anti-Semitism would be a lie in the face of the watchfulness of public opinion in West Germany. He also remarked that all parties represented in the Federal Parliament would regard the attitude to the Jews as a criterion of the reliability of Germany as a democracy.

### WOMEN AGAINST ANTI-SEMITISM

The information service of the Union of Women, representing eighty regional organisations, in an appeal to the Ministers of Culture of the German Laender, has expressed regret at the repeated actions of anti-Semitic and anti-democratic elements. The Ministers are asked to effect a greater awareness of the political events in Germany's recent past in the schools. Parents and teachers, the appeal continues, should endeavour to educate young people in the spirit of respect for people of different races and of different religious convictions.

### "DISQUIETING SIGNS"?

In an article in *Die Welt*, the Hamburg daily, the journalist Heinz Liepmann, who recently re-emigrated from America, posed the question "Must We Emigrate Again?" in view of the "disquieting signs" of a reawakening anti-Semitism. *Die Welt* received a large number of letters, the tenor of which is reflected in the newspaper's own comment bearing the title "They Shall Not Emigrate". It stated that the question of the Jews' future was bound up with Germany's future, and after emphasising the benefits bestowed upon Germans by Jews—from Spinoza to Einstein—the paper points out that any outbreak of anti-Semitism would constitute a defeat for Germany and would eventually hit the Germans harder than the Jews.

### NO PROOF OF STRONG ANTI-SEMITISM

The Union of Victims of Fascism (O.D.F.) in Munich has issued a circular letter, stating that the anti-Semitic utterances of unteachable fanatics and the impotence of the courts of justice in the face of this evil has caused considerable disquiet in Germany and abroad. There is no reason to interpret these phenomena as proof of the existence of a strong anti-Semitic movement, the letter continues, even if the danger of the nation being poisoned by scattered remains of the Nazi era is real enough. The Union holds the view, however, that it would be a mistake to start a witch hunt and to see evil spectres everywhere. What is lacking is a well-organised concentration of all positive forces to meet the corrupting designs against a society which is not yet firmly established on a democratic basis.

### MEMORIAL CHURCH TO RESISTANCE FIGHTERS

The diocesan office of the Roman Catholic Bishop of Berlin has commissioned an architect to build a church next to the place in Berlin-Ploetzensee where the executions of Christian resistance fighters against Hitler were carried out. In memory of the martyrs the church will bear the name "Regina Martyrum". This church will be the first of its kind in Germany.

### STATEMENT BY GERMAN JUDGES' ASSOCIATION

The executive of the German Judges' Association has issued a statement that indiscriminate attacks on German judges and the judicial system, as well as public criticism anticipating the results of proceedings still *sub judice*, must be deprecated. Such attacks, it stated, were calculated to undermine public confidence in the administration of justice.

### NAZI JURISTS

The Director of Public Prosecution in Baden-Wuerttemberg has ordered an investigation into the activities of jurists charged with responsibility for death sentences passed by the Special Courts established under the Nazi régime. The list includes the names of a judge and a prosecutor of the Special Court in Prague, and that of a notary public attached to the former Court of Appeal at Poznan.

### STATISTICS ON JEWS

The Education Office of the Central Council of Jews has made available statistical data concerning the Jews now in West Germany. According to a publication in a German newspaper the number of approximately 500,000 Jews before the war was reduced to 15,000 in 1945. Since then, the figure has increased to 30,000, residing in sixty to seventy places. The Jewish congregations have an organised membership of 21,000. Only five of the congregations have over 1,000 members each, the largest being Berlin with 6,000.

### HUNGARIAN REFUGEE GROUPS PROPAGATE FASCISM

"Bavaria is the world centre of fascist and anti-Semitic groups consisting of Hungarian emigrants." This statement, accompanied by material evidence, was made by the Munich Social Democratic Party and the International Working Committee of Social Democrats at a special press conference.

The newspapers and publications of these Hungarian groups, mainly *Cel* and *Hid-veroek*, contain violent nationalist and anti-Semitic propaganda. Written in Hungarian, they are circulated among Hungarian emigrants throughout the world, but mainly in South America. Their articles claim that it is the "biggest lie in world history" to say that millions of Jews have been killed by the Nazis. The papers also describe the Nazi leaders sentenced to death by the court in Nuremberg as "the best men in Europe".

Evidence of this propaganda campaign has been submitted to the Bavarian Government and to members of the Federal Parliament in Bonn.

Professor Graubard, Vice-President of the Union of Jewish Congregations in Bavaria, has stated that it is not permissible to let these enemies of democracy exploit gaps in the legislature for their renewed attempts.

### REVEALING REPORT BY TRADE UNION

According to a report by the I.G. Metall, Western Germany's largest union, one in ten of all Jewish cemeteries in West Germany—176 out of a total of 1,700—have been desecrated since 1948. The union rejected the view that these and other occurrences were isolated causes and said they were dangerous symptoms. Political conditions had stabilised themselves in the form of a previously inconceivable restoration. Anti-Semitism was being strengthened to the extent that the standard bearers of National Socialist ideology were being reinstated in office, standing and influence.

### YOUTH ORGANISATION RESTORES JEWISH CEMETERY

Boys and girls of the "Pathfinder" organisation from Offenbach and Seligenstadt have started to clear up the derelict old Jewish cemetery in Seligenstadt. Old tombstones smashed by the Nazis twenty years ago are to be used for the erection of a memorial monument to the victims of Nazism.

### BERGEN-BELSEN MEMORIAL MEETING

Under the auspices of the Zentralrat of the Jews in Germany, a memorial meeting was held at the site of the former Bergen-Belsen concentration camp, where many thousands of victims of Nazi terror are buried in mass graves.

Dr. H. G. van Dam, General Secretary of the Zentralrat, declared that it was a duty to remind the world at large of the terrible crimes committed by the Nazis, and stated that "the longer that time elapses, the stronger is the attempt to wipe out all memory and to falsify history".

Tribute was paid to those who had given their lives in the struggle against Nazi tyranny by Hinrich Kopf, Deputy Minister President for Lower Saxony. An address was also delivered by Mr. H. Galinski.

### STUDENTS HELP SYNAGOGUE

Members of the Students' Choir of the Muenster University, who had previously toured the United States of America and received a friendly reception from many Jewish immigrants, decided to start a fund-raising campaign for the rebuilding of the local synagogue. The choir will devote the proceeds of their concert tour of the Federal Republic to this purpose. The students expressed their intention of demonstrating the good will of the young German generation towards the Jews.

### PROGRESSIVE YOUTH ACTIVITIES

Activities, especially among German youth, are being organised by responsible West Germans to fight the resurgence of anti-Semitism in the country. A group of youths will show an exhibition in major cities throughout the Federal Republic on anti-Semitism and its disastrous consequences during the Hitler régime. The project is receiving the support of the Berlin State Institution for Public Education, under the sponsorship of West Berlin's Mayor Willy Brandt.

## MEETING FRIENDS

### Notes on New Books by Max Brod and Richard Friedenthal

There is an old saying that books are friends. In these days when reading is becoming less and less of a habit, I wonder whether it still holds good. Perhaps "acquaintances" would be a more appropriate word, and it is quite possible that, at the pace we live today, a work of fiction without any artistic value becomes such an acquaintance because the mere subject matter appeals to the reader. Yet I doubt whether books like that are ever read for a second time.

The authors of the two books I am reviewing here happen to be personal friends of mine. This may weaken the case I intend stating, though this fact does not colour my judgment, especially as the books had become my friends before I met their writers.

Readers' tastes vary, of course, but to become a friend a book must possess a certain quality, the word being used in its two meanings: high level (niveau) and characteristic. Quality can be likened to a blend of colours or a manner of composition which strikes us in a painting and which makes us recognise the particular works of the master. Quality can be likened to a piece of music where some chord or some sequence impresses us and makes us wait for its reoccurrence. In the same way, we expect of a writer whose books have become our friends that he will give us certain features we are familiar with, not because authors repeat themselves but because all their books have a family likeness.

#### Brod's Prolific Writings

Max Brod must have written about ninety books by now; in 1949 the bibliography that was published on the occasion of his sixty-fifth birthday included eighty-two then. Considering that these books were written whilst he was employed as a civil servant, as a critic and editor and a "dramaturg" and, more recently, whilst conducting extensive lecture tours abroad, his achievement is admirable. He is a prolific writer and seems to produce with ease, at least after the preliminary research has been completed. But he could never be accused of carelessness and his easy manner of writing is the outcome of a complete mastery of his craft.

Brod wrote a few poems and several plays, but his main works are novels, particularly philosophical novels. His philosophy essentially elaborates two themes, that of what he called the "Diesseitswunder der Liebe" (love conceived as one and, in the widest sense, the most important aspect of this world's miracles) and that of "Edles und unedles Unglueck" (the former tragic and unavoidable, of a divine order, the latter of a base and vile nature, the result of man's weakness). In his philosophy, our lives are lived at the intersection of the two.

In common with some baroque masters who obscured the message they wished to convey because their artistic sensuality got the better of their spiritual zeal, the philosopher Brod was occasionally almost obscured by the story teller. In his novel "Rebellische Herzen", so mature in its wisdom and related in such a masterly fashion, he described characters modelled by his imagination, as if he had borrowed their features from some original eccentrics of his native city of Prague, so that the book seemed not a far cry

from a roman à clef. After reading my review in this journal (Vol. xiii, No. 3), Max Brod emphasised that his creative inventiveness played an even greater part than I assumed.

#### "Roman um Hofmannsthal"

His latest book "Mira" (Kindler Verlag, Munich, pp. 299), is sub-titled "Roman um Hofmannsthal". The Austrian poet appears in an episode at Salzburg when the hero, a musician, introduces his mistress to Hofmannsthal and asks him to get her an audition with Max Reinhardt. The sketches of both Hofmannsthal and Reinhardt are vividly drawn with only a few lines, but it is Hofmannsthal's philosophy rather than his "Gestalt" that has inspired Brod's novel. The nearest parallel to it, within Brod's own works, is "Zauberreich der Liebe". The theme of "Mira" is Hofmannsthal's words: "Das Geld, die Krankheit, die Zukunft: Verkleidungen des Nichts. Jeder Mensch nimmt, wenn er stirbt, ein Geheimnis mit sich ins Grab: wie es ihm, im geistigen Sinn, zu leben moeglich gewesen sei." This knowledge serves as a guide to the community of penitents the hero has founded after experiencing a dual love—to his wife, who gives him peace and security without taking him to the heights of fulfilment, and to his mistress who stirs up his passions and deepest emotions, but becomes a destructive force in his life, making him guilty towards both women. Within the framework of this notorious triangle, Brod displays the mysteries of life, with its happiness and its despairs, with its divine bliss and its human jealousies.

Richard Friedenthal, twelve years Max Brod's junior, has achieved about one-tenth of the older man's output. Reserved, leisurely, absorbing what interests him and what adds to his knowledge of a wide range of subjects—and that whilst engaged in the activities of a publishing firm—he composed his books at comparatively long intervals. None of his works resembles the other, and yet they betray an unmistakable identity: he has an entirely objective point of view and a perfect technique to make this point of view appear at its best. There is also a certain coolness in his make-up, but both his objectivity and his coolness produce a subtle humour in his two latest books, and a stronger human touch is conspicuous. In his novel about the refugees in England, "Die Welt in der Nusschale" (reviewed in Vol. xii, No. 5), he still concealed his real self somewhat shyly behind the shield of three different characters. In "Die Party bei Herrn Tokaido" (Piper & Co., Munich, p. 263), he tells of his "Begegnungen im heutigen Japan" in the first person.

This novel was, in a way, a *tour de force*. Friedenthal spent only a couple of weeks in Japan as a delegate of the German P.E.N. Club (whose Vice-President he is) and extended the visit to South Korea. But there is nothing slipshod in his account and it has all the freshness of a diary. He was well equipped for his task. When he compiled the first edition of Knaur's "Little Encyclopedia" in 1931, he already had a tender spot for Japan. With him on this visit to Japan, we circle round the Fuji mountain before the 'plane lands, and proceed from the outskirts of Tokio to the city itself, from talks with the inter-

national members of the P.E.N. Club to talks with Japanese intellectuals, business men, millionaires, villagers and Geishas. Friedenthal studies the theatres, artistic monuments, temples and tea houses with the same relish as he studies the people's social life and their living conditions, curious to ascertain what is hidden behind the Americanised façade and the outworn clichés of the sightseers' industry. Historically minded, he draws comparisons between present-day Japan and past periods of European history. He succeeds in discovering the soul of Japan and its religion which, in his view, also manifests itself in the smiles and the courtesies of the Japanese. When we finish the book, we are left with the desire to explore the Eastern way of life.

L. WELTMANN.

### A BOOK ON FLOWERS

Everyone can love flowers, but not so many people know how to grow them and through the ages they have been wooed by poets and painters. Looking at "Die Veilchen" by Albrecht Dürer and "Sunflowers" by Van Gogh, we understand why flowers will not yield their secret to the pedestrian artist. Legion are the writers who have attempted to write books on flowers and gardens, but only a few have proved to have that delicate, seemingly unlaboured approach which will do justice to their subject.

In her recently published "Kleine Kulturgeschichte der Blumen",\* Gabriele Tergit shows that she possesses this touch. Her book is alive, full of fragrance. We have to admire this lightness all the more as she does not use it as an excuse for dispensing with the more serious duties of the historian. The author does not forget for a moment that her "story" is a Kulturgeschichte. Conscientiously she takes us through the ages and countries of Asia and Europe, and as in an impressionist picture the gardens and flowers emerge and come to the forefront. Like an experienced photographer, Gabriele Tergit has populated her scenery with human beings: the botanists, landscape gardeners, collectors of plants and medicinal herbs as well as men in the flower business. Little anecdotes enliven the quiet scene. The author gives more than a simple account of facts. True to her set task she has linked the facets of this great joy of man with the history of man, and put it against the social background of the times.

It is not for its contents alone that Gabriel Tergit's book scores highly. It is the tone and the mood of it which she sustains throughout the 300-odd pages. This is more than what we usually call style—it is character: pleasant, factual, witty, "liebenswert". At times she explodes into unexpected statements with which we cannot always agree, and which perhaps do not always stand the test of close scrutiny. But there is nothing dogmatic in her statements, in fact they might well serve to start an intelligent argument. "Kaiserkrone und Pionien rot" is a book one would like to have in one's home for many reasons, and not least for reference to at leisure.

There is one last aside. One feels sure that many of our English garden lovers would greatly enjoy this book provided somebody can be found who will not lose the author's special touch when translating.

LUCIE SCHACHNE.

\* Kaiserkrone und Pionien rot. Kleine Kulturgeschichte der Blumen. Klepenheuer & Witsch. DM 14.80.

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## BERTHA PAPPENHEIM UND IHR WERK

### Ein Erinnerungsblatt zum 100 Geburtstag

Die Gründung des Jüdischen Frauenbundes (J.F.B.) war ganz Gedanke, Wille und Tat einer einzigen Frau, die, tief im Jüdischen wurzelnd, aufgeschlossen für die Welt, erfüllt von Liebe und Sorge für jüdisches Frauenschicksal, diesen Bund im Jahr 1904 ins Leben rief.

Bertha Pappenheim war diese Frau, und der Gedanke fand Form auf einer internationalen Frauentagung in Wien, wo es ihr besonders deutlich zu Bewusstsein kam, wieviele starke jüdische Frauenpersönlichkeiten aus allen Ländern zusammenkamen, um soziale, politische, kulturelle Arbeiten zu leisten für die Frauen ihrer Länder — aber keine arbeitete als Jüdin für die jüdische Frau! Das aber war's, was Bertha Pappenheim wollte. Denn durch ihre soziale Arbeit in Frankfurt a/Main — sie leitete 12 Jahre lang das Mädchenwaisenhaus — hatte sie tief in die Not jüdischer junger Mädchen hineingesehen und sah auf der anderen Seite, wie das wohlhabende, wohlbesetzte jüdische junge Mädchen aufwuchs: oberflächlich, in äusserlichem, spielerischen Tun ihre Tage verbringend, ohne Ahnung von der Not neben ihr.

Der einen zu helfen, die andere zu dieser Hilfeleistung umzuwerfen — das schien ihr die Aufgabe des Jüdischen Frauenbundes, der als "eine Mission gedacht war für die jüdische Frauenwelt, in der jede Jüdin zum Bewusstsein ihres Pflichtenkreises und zur Vergeistigung desselben kommen sollte".

20 Jahre hat Bertha Pappenheim den Frauenbund geführt und hat ihm immer neue Aufgaben gestellt, neue Arbeitsgebiete erobert, so dass aus dem kleinen Anfang ein Bund wurde, der mehr als 50.000 Frauen umfasste, der in allen Städten und Städtchen seine Ortsgruppen hatte, die wieder regional zusammengeschlossen waren, und die ihre Leitung fanden in der Hauptvorstandschaft.

Bertha Pappenheim hatte das Glück richtige Mitarbeiterinnen zu finden, gleich bei ihrem ersten Ruf: Sidonie Werner (Hamburg), B. Frankl, Beate Guttmann und Paula Ollendorff (Breslau), Henriette May und Ernestine Eschelbacher (Berlin), bildeten den ersten Hauptvorstand — und viele, viele andere schlossen sich später an und halfen ihr in treuer Mitarbeit.

#### Mädchenfürsorge

An der Spitze aller sozialer Arbeit des J.F.B. stand der Schutz für Frauen und Kinder. Bertha Pappenheim hatte als erste jüdische Frau gewagt, von dem jungen jüdischen Mädchen zu sprechen, das nicht mehr wie einst geborgen im Heim aufwuchs, bis sie ihrem Manne in sein Haus folgte! Sie wusste von den vielen einsamen, verlassenen, die in Not und Elend kamen, die nirgends Hilfe fanden, wenn sie ein uneheliches Kind erwarteten, und so tiefer und tiefer sanken.

Hier setzte der J.F.B. ein: Er begann mit der *Bahnstufenhilfe* für alleinstehende Mädchen, verschaffte ihnen Möglichkeit zu übernachten, klärte sie auf über die Gefahren, die ihnen drohten, suchte ihnen mit Rat und Tat beizustehen, und ihnen Arbeit zu verschaffen.

Die Notwendigkeit eines eigenen Heimes erwies sich als so dringend, dass schon nach 3 Jahren der Bund sein Heim gründete: *Isenburg*. Hier wurden junge unverehelichte Schwangere aufgenommen, bis zum Tag, da ihr Kind geboren wurde. Hier konnte die junge Mutter mit dem Kind so lange bleiben, bis sie wieder ins Leben, in die Arbeit hinaus konnte.

Von *Isenburg* aus entwickelten sich die ersten weiteren Arbeitsgebiete: für die Kinder mussten Pflegestellen verschafft werden; die Pflegelinge mussten unter der schützenden Aufsicht bleiben; Vormundschaften mussten eingeführt werden. Der Gedanke einer "Weltvormundschaft", der Bertha Pappenheim für alle verlassenen, schutzbedürftigen jüdischen Kinder und Jugendliche vorschwebte, ist nicht verwirklicht worden. Eine *Adoptionszentrale* sorgte für Adoption der kleinen Schützlinge nach sorgfältiger Prüfung.

Für die jungen Mädchen erwies sich *Berufsbereitung* als dringend nötig, die durch gegenseitigen Erfahrungsaustausch gerade für die Unterbringung

jüdischer junger Mädchen besonders fruchtbar und wertvoll war. Aus der Beratung ergab sich die Notwendigkeit der *Berufsausbildung*. *Städtische und ländliche Haushaltsschulen* wurden geschaffen.

*Arbeitsnachweis* und *Arbeitsvermittlung* war der nächste logische Schritt. Auch hier wieder war der J.F.B. durch seine vielen Ortsgruppen besonders geeignet — er schuf das Kartell fürs ganze Reich. Und er kümmerte sich in nachgehender Fürsorge um die Mädchen auch weiterhin. Da galt es "*Wohnheime*" zu schaffen, die billig und gut waren und den Mädchen zur wirklichen Heimat wurden. Für ihre kurzen Ferientage wurden *Ferienheime* geschaffen.

Auch für die Kinder, nicht nur für die des Heimes, zeigte sich eine dauernde Fürsorge als besonders wichtig: *Kinderkrippen*, *Kindergärten* und *horten* wurden aufgemacht; zur Stärkung der Zartesten wurden *Ferienkinderheime* an der See und im Gebirge geschaffen, besondere Jahresheime für tuberkulöse Kinder: *Segeberg*, *Wyck*, *Wolf-Ratshausen*, *Kranz*, etc., entstanden so.

Alle diese Sorgen für Kinder und Jugendliche brachten immer wieder neue, schwierige Fragen und Probleme der Erziehung: Der J.F.B. suchte durch *Erziehungskonferenzen*, interkonfessionelle und rein jüdische, seine Mitarbeiterinnen zu schulen und ihnen tieferes Verständnis beizubringen für ihre Arbeit. Die "*Blätter des Jüdischen Frauen-Bundes*" hielten alle Gruppen zusammen und halfen zum lebhaftesten Gedankenaustausch.

#### Interkonfessionelle Zusammenarbeit

Der J.F.B. war dem Allgemeinen Deutschen Frauenbund als Zweigverein angeschlossen, wie der Katholische und Evangelische Frauenbund. Auf allen Tagungen hatten führende Persönlichkeiten des J.F.B., mitgearbeitet und oft die wichtigsten Referate übertragen bekommen. Als der National-Sozialismus anging, die deutsche Jugend immer mehr zu erfassen, als der Antisemitismus in nie geahnter Heftigkeit sich in Schule und Strasse offenbarte, da war es der J.F.B., der versuchte mit Hilfe der Deutschen Frauenbünde einen Schutzwall gegen diese Gefahr zu schaffen. In mehreren Kommissionssitzungen kam es zu ehrlichen Aussprachen, zum ehrlichen Verständnis und Helfenwillen auf der deutschen Seite; doch es war längst zu spät und zur Erfolglosigkeit verurteilt.

Aber gerade in den furchtbaren Zeiten, die mit dem Jahr 1933 begannen, hat der J.F.B. sich ganz besonders bewährt. Er war Tausenden von Frauen Rat und Hilfe und Stütze, die sich ganz selbstverständlich in ihrer Not an ihn wandten. Er half denen, die ihre Stellungen verloren hatten, indem er sie im jüdischen Kreise beschäftigte. Er bereitete Auswanderung vor und sorgte für *Berufsumschulung*. Er kämpfte um jeden Einzelnen und für jeden Einzelnen. Er konnte das tragische Schicksal nicht ändern, aber helfen konnte er — und er half bis zur letzten Minute.

Bertha Pappenheim, die schon lange krank und müde war und trotzdem unermüdlich in der Arbeit stand, durfte noch in Ruhe im Jahr 1936 ihre Augen zum ewigen Schläfe schliessen — sie hat den Untergang *Isenburgs* nicht mehr erlebt. Ihre treue Sekretärin, ihre Tochter im Geiste, Hannah Karminski, hat ihre Treue zum J.F.B. mit dem Tode besiegelt. Sie wusste, was ihrer wartete — aber sie verliess ihren Posten nicht, helfend, rettend bis zuletzt! Der Geist Bertha Pappenheims, der Geist des J.F.B. lebte in ihr.

Nicht viel mehr als 30 Jahre bestand der J.F.B. Und doch hat er in dieser kurzen Zeit viel helfende, wertvolle, soziale Arbeit geleistet, hat jüdisches Bewusstsein und jüdisches Verantwortungsgefühl in Tausenden von Frauen erweckt. Er hat die Kraft erweckt, von der Bertha Pappenheim einst sagte:

"Die Kraft, das Ethos der Person mit dem Ethos des Dienstes an einer Idee in Wahrhaftigkeit zu verschmelzen, liess einst Priester und Propheten erstehen — sie vibriert heute in der sozialen Arbeit, die jüdischer Gottesdienst ist."

## ANGLO-JUDAICA

### Board of Guardians' Centenary

A magnificent banquet was held at London's Guildhall, to mark the centenary of the Jewish Board of Guardians. The Minister of Health, Mr. Derek Walker-Smith, Q.C., paid a high tribute to the Board and to the Jewish community. Lord Cohen, in proposing the toast to the Social Services, spoke of the considerable field of activity in the National Health Service in which the Board participated.

### Nazi Flags in Finchley Road

Two large Nazi flags were draped from the windows of a house at 525 Finchley Road, West Hampstead, causing a small riot in the street outside. About thirty Jewish and non-Jewish residents gathered outside the house, demanding that the flags be taken down. The AJR also intervened. The owner of the house, a Mr. C. Richards, refused, stating he had put up the flags as a protest as "the vested interests" would not allow him to build a petrol station there. He said he was not anti-Semitic. The large crowd which had gathered watched a Jewish ex-army captain rip down one of the flags. Eventually Mr. Richards, evidently at the request of the police who arrived, took down the other flag.

### Problems of Scottish Communities

The special problems affecting small communities and religious and educational questions were discussed at a conference of Jewish communities in Scotland, convened by the Glasgow Association of Rabbis and Ministers. The Rev. Dr. I. K. Cosgrove, President of the Association, said that while it was all-important that there should be fund-raising activities for Israel and other causes, it would be an error to think that those things were a substitute for Judaism. They had to try and get young men and women to attend synagogues, and they must also try to find out how they could help the small communities to live a fuller life.

### Young Writers Declare Anglo-Jewish Society "Bankrupt"

Four young Jewish writers were invited by the British Section of the World Jewish Congress to contribute their views on the question "Is Jewish Society Bankrupt?" They all agreed that it was. Members of the audience strongly dissented from this view and criticised the speakers in forthright terms. Although the writers were unanimous in condemning Anglo-Jewish society as "bankrupt", two of the four members of the panel emphasised that their Jewishness (as distinct from any adherence to Jewish society) was a vital element in their writing, and one which it would be both impossible and foolish to shrug off. The evening ended on a note of mutual vituperation, sparked off when a member of the audience criticised the panel for having provided so little substance or inspiration. The panellists rejoined that they were just as fallible as the audience and — like them — were groping after the truth in their own way.

### New Sephardi Community

A new community has emerged in the densely populated Jewish area of Hendon-Golders Green. The newcomers are Sephardim, mainly from Egypt, who have settled here within the past two years. Organised in their own society named after Maimonides, they will henceforth form part and parcel of the Spanish and Portuguese Jews' Congregation in London.

### Plea for Christian-Jewish Understanding

The Rev. George Appleton, Rector of St. Botolph's Church, Aldgate, made a plea for Christian-Jewish understanding in a sermon preached in Westminster Abbey. Mr. Appleton, who is the Secretary of the London Diocesan Council for Christian-Jewish Understanding, concluded by saying that Christians and Jews should come together in a new way to study the purpose of God for mankind and the part which Church and Synagogue must play respectively and together. "We cannot, after the centuries that have separated us, expect it to be anything but a relationship of tension, but it can be a creative tension, from which can come light and blessing, not only for ourselves but for the world."

## GERMAN RESISTANCE

Hans Rothfels's book on the German opposition to Hitler\* already has its history. It is based on a lecture which was given as early as 1947 at the Chicago University, in memory of July 20th, 1944. In 1948 it appeared in English: "The German Opposition to Hitler" (Henry Regnery, Hinsdale, Illinois), and in 1949 the first German edition (Scherpe-Verlag, Krefeld) was published. The present edition is a revision, adapted to the knowledge of the subject, which has been extended and deepened. In various cases additions have been made, as in the case of "Rote Kapelle", which had been controversial, and in the relations between forces aiming at restoration and those aiming at revolution. Furthermore, without, however, changing the basis of the book, the author took into consideration that in the course of events the object of the publication had changed. Ten years ago it appeared essential to prove to the Anglo-Saxon public, in particular to the Americans, that there was a resistance movement; today the necessity for this proof seems to be, to a large extent, though not completely, redundant. The discussion has shifted, and it is all the more necessary to defend the resistance movement against "prejudices of a narrow nationalism and of dogmatic obstinacy" (which is an understatement as, actually, we now have to face a campaign of hatred and a new stab in the back legend).

Rothfels fought a double fight against those who considered only the émigrés' part of the opposition, without realising the obstacles to resistance in a totalitarian state, and also against those who judged on conflicts of conscience. He does not give a history of the German resistance. His intention is to bring order into the groups, circles and events and to present them in a certain context. This is what makes this book of special value, in spite of the fact that the number of books on the resistance is now so enormous that even a bibliography of them could fill a book. The author is well aware of the "inflation" of the concept of resistance which prevailed for some time—not only as an easy self-deception, as he is inclined to believe, but, worse still, as a way of deceiving others! On the other hand, it has to be admitted that it is difficult to know where to draw the line, as resistance was not only restricted to political action but could also be found in quiet endurance, in insisting courageously on beliefs or on decent conduct, quite apart from helping individual persecutees. It is true that just the latter point has been neglected in previous books, which have placed the emphasis on political action.

The author makes an almost superhuman effort to be objective. He tries to reconcile divergent ideas and to force them together, in order to ascertain what they have in common. For instance, he tries to understand Margaret Boveri, author of "Treason in the 20th Century", and her concept of a "civil war on a global scale", and to bring it into harmony with the crisis of the National State and the conflict of loyalties. But he disagrees with the differentiation which rejects one section of the resistance movement, quoting Golo Mann to bear him out. From this point of view he also does justice to Gerhard Ritter's biography of Goerdeler, though he has to admit that Ritter attributes too much to Goerdeler at the expense of historical truth, that he could not fully appreciate the Kreisau Circle and that he did not grasp the ideas the men of the resistance had in mind for the future.

One has to bear in mind that an historian, not a militant politician, has written this book. This somehow explains the cautious approach, the readiness to do justice also to those who "collaborated in order to resist", who tried to reconcile patriotism and opposition on a higher level, who differentiated when warnings were permissible and, when permissible, had religious objections to violence or to the breach of an oath. The mildness of judgment which sometimes sounds like an excuse, an attempt at justification, must be understood in its right perspective and against its background, in view of the political atmosphere and of the public to which it is directed. Bearing this in mind, we find that the assessment of "Rote Kapelle" is unbiased and courageous; here in

\* Hans Rothfels, *Die deutsche Opposition gegen Hitler*. Fischer-Buecherei, Frankfurt a. Main and Hamburg. 216 pp.

particular one has the impression that every single word is in balance.

It is very good to remind the world that since 1933 thousands of Germans too were in concentration camps for political reasons (it is a pity that we still have to rely on estimates for that), and it is worth noticing that there was a camp in Neuwied during the war for youngsters under 20. It is also right to mention, though it has nothing directly to do with the subject, that concentration camp guards included Croats and Ukrainians, Lithuanians, Latvians, Estonians, Dutchmen and Frenchmen. We know about the "Fascist International", which is still alive.

But the sense of proportion has to be maintained and as this book was not meant to be an attempt at justification it was not necessary to repeat the old story that the strength of the Nazis only amounted to 37% in July, 1932, that the figure dropped to 32% in November, 1932 (we know the reason: big industry stopped funds for some time!), and even in March, 1933, was "only" 44%. That does not prove anything. Together with the German National Party, which was in coalition with the Nazis and was therefore an "accessory," they had 50%, and, together with those other parties which were then eager to achieve Gleichschaltung (like the German People's Party, German Economic Party, Farmers' League), it was even higher than 50%. And though nobody will believe the figure of 99% of later "elections" at the time of success, it was certainly much higher in 1932/33. All those who uselessly juggle these figures would have had a surprise if a free plebiscite had taken place after the Munich crisis, when everything went well against all expectations or, let us say, after the fall of Paris. We have to find the happy medium between all over- and under-estimations of the opposition. Had the author enumerated the obstacles to the truth, one more could have been added: exaggerations about the strength of the opposition, which had the effect that, eventually, even the truth was no longer believed. On the other hand, the denial of any kind of resistance would be equally misleading. Generally, the author resists both temptations.

The book reveals many details which are not generally known. For instance, it is asserted that 5,000 Jews were hidden by German citizens in Berlin during the war.

### Attitude of the Generals

Two points deserve special reference. One of them is the attitude of the generals. Rothfels mentions the "cunctatores" and the chain of missed occasions. He quotes Hermann Kaiser, a captain on the staff of Colonel-General Fromm, who said that some of the generals only wanted to act if they got orders, and others wanted to order after action had been taken. He quotes General Halder's statement, according to which the dilemma was this: from the point of view of foreign policy a rebellion would only be successful after a military victory, but the German view was just the opposite.

The author deals especially and at great length with the attempt of the German resistance movement to make contact with the Allies. Here he is slightly reproachful. He makes an effort to find explanations for the Allies' point of view, but he leaves the question open. He mentions several reasons for the failure, but does not consider any of them as decisive. Several diplomats and generals wanted—as a kind of reward?—to keep part of the conquests, not only Austria and the Sudeten territories, but also the territory up to the German-Russian frontier of 1914. Another important point was the Allies' distrust and the fear of a separate peace by the Russians.

Whatever the shortcomings of the opponents to the régime may have been, they do not devalue the idealism, the sacrifices and the courage of those who accomplished something. And the author rightly concludes with the words of Countess Doenhoff that it was the ultimate goal of the rebels to liberate man from becoming a tool, an instrument of abstract ideas, a servant of economic laws, and to re-establish him in dignity and pride.

## VIENNA TRIES WAR CRIMINAL

### THE CASE OF JOSEF GABRIEL

At the "Graue Haus", the criminal law court of Vienna, a jury of ten citizens of this "gemuetliche" city, tried one of their fellow citizens, who committed unspeakable crimes under the Third Reich.

Josef Gabriel was the "Judenreferent" for the Drohobycz district in Galicia, then under German occupation. He has the death of hundreds of defenceless human beings on his conscience, if he has a conscience at all. The most terrible feature of the trial was that the defendant, who is not a primitive criminal type but is quite intelligent, up to the end lacked any insight into the abominable nature of his deeds. He was the instigator of mass murders "on higher orders", and he himself also took an active part in the executions. No orders from above were, however, necessary for this uninhibited butcher.

His unlimited cynicism was evident when, in denying the murder of fifty small children, he stated that he would not have touched Jews as all of them were "lousy".

The President of the law court, who capably conducted the trial, assisted the jury in arriving at a unanimous verdict of "guilty". Gabriel received the maximum sentence of penal servitude for life.

There is, in Austria, very limited readiness to place criminals of the Third Reich on trial. The trial against this mass murderer was therefore important, and the Vienna press dealt with it accordingly. One wonders, however, whether the Austrian public has really grasped that this was only one of the many examples of the crimes until then unknown in history.

One of Gabriel's henchmen in Drohobycz, Hildebrand, was tried in Bremen years ago. He has, in the meanwhile, probably served his sentence. Another, Captain Wuepper, committed suicide in the Hamburg prison a few months ago. However, two witnesses who appeared in the Gabriel trial turned out to be well fed and well clad: Josef Poell, who was sentenced to twenty years' imprisonment because of his brutalities, and Leopold Mitas, a "specialist" in the killing of Jewish children, who was sentenced to life-long imprisonment. Such murderers have, as it now transpires, been reprieved by the Austrian Federal President.

The accounts of the surviving victims, who either appeared at the trial or whose statements, made in Israel or Poland, were read out in the court, made a horrific impression. They confirmed that Gabriel was one of the most despicable instruments of the Nazi machinery. Even the witnesses who were supposed to speak in his defence failed in this object.

One question, however, unavoidably presents itself: is there also in the Gabriel case the danger that the sentence will be made ineffective by the showing of "mercy"? Will Austria ever realise that she cannot shirk the duty of moral indemnification?

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# SHADOWS OF THE PAST

## DEFEAT OF EX-GENERAL RAMCKE

The journalist Erich Kuby has been acquitted of the libel charge by the former commander of the Parachute Corps, ex-General Ramcke. The Public Prosecutor described Ramcke as "a typical representative of out and out militarism, a fanatical adherent of Nazism, and the prototype of a Hitlerian fight-to-the-finish general". In the course of the proceedings the notorious speech by Ramcke in Verden in 1952 was recalled, when the general described the Allies as "the real war criminals". His violent anti-Semitism was revealed by passages from his autobiography read in court.

Kuby said in a statement: "I have tried to smash an idol. In 1945 it seemed that the idols had been done away with. I never wrote a word about Ramcke in the following years. Only when the idol was revived in 1952 was I forced to counter the danger by using my typewriter, the only weapon I have."

## EAST AND WEST GERMANY CO-OPERATE AGAINST ANTI-SEMITE

West and East Germany are, for the first time since the division of Germany, co-operating in the acquisition of evidence relating to an alleged war criminal, Dr. Otto Schweinsberger. Photostatic copies of testimony have been received, allegedly proving that Dr. Schweinsberger halted legal proceedings in 1942 against an army official accused of participation in the murder of 75 Jews.

## MACEDONIAN COMMANDANT MERTEN SENTENCED

A military tribunal in Athens has sentenced Max Merten, the Berlin barrister, to 25 years' imprisonment for crimes committed during the war—five years more than demanded by the Public Prosecutor. Merten was in charge of the military administration in Salonica from 1942 to 1944. The Greek Prosecutor, whilst appreciating the defendant's plea of "superior orders", described Merten as "a plague on Salonica and one of those chiefly responsible for the persecution of Jews and Christians". A witness stated that of about 46,000 Jews deported to Auschwitz only about 1,800 returned.

## NAZI PHYSICIAN'S SUICIDE

The former Nazi concentration camp physician, Eric Wagner, committed suicide in a Bonn prison after having been held for six months on suspicion of having murdered camp inmates by lethal injections. Dr. Wagner was arrested last August, after witnesses in a trial of concentration camp guards named him as having killed prisoners at the notorious Buchenwald camp.

## ZIND'S FLIGHT

The Minister of Justice, Dr. Haussmann, stated before the Parliament of the Land Baden-Wuerttemberg that, following investigations of his department, no blame could be settled on any official of the police and administration concerned with the case of the schoolmaster Zind, who had succeeded in fleeing to Egypt in November, 1958, before sentence of imprisonment for anti-Semitic remarks could be carried out. Zind was helped by relatives, who have in the meantime been fined.

## RETRIAL OF CONCENTRATION CAMP GUARD

Willi Blume, who was in 1949 sentenced for crimes against humanity, has been charged again. From February 1934 to August 1936, Blume was in the Esterwegen camp, from August 1936 to December 1940, in the Gross-Rosen camp, and from November 1942 to April 1943, in the Dachau camp. Information concerning criminal acts committed by him in these concentration camps is requested under Gesch.—Nr.2 Ks 6/49, and should be addressed to Oberstaatsanwalt bei dem Landgericht Aurich.

## WITNESSES REQUIRED

The Bavarian Police in Deggendorf are carrying out an investigation against Karl Hauner, born on May 16th, 1920, suspected of having murdered Polish Jews. Hauner came with his military unit, the S.S.-Standarte "Deutschland," from Tharau, in East Prussia, to the Polish fortress of Mlava during the Polish campaign. Witnesses are required to testify whether during the campaign or immediately after the cessation of fighting mass executions of Jews occurred in those districts.

## ARREST OF FORMER CONCENTRATION CAMP DOCTOR

Dr. Emil Schmitz, a former doctor in the Sachsenhausen concentration camp who was seriously incriminated in the trial of the two camp guards Schubert and Sorge, has been arrested on suspicion of murder.

## CHARGE OF MURDER

After investigations lasting five years the Public Prosecutor in Hanover has charged the former Dutch S.S. member Wilhelm Polak with murder and complicity in murder. He is alleged to have shot Dutch resistance fighters. After having been sentenced by a court in Holland to life imprisonment Polak escaped from the prison in Breda in 1952 and went to Hanover. The Supreme Court of the Federal Republic decided against the demand from Holland to extradite the accused, and has prepared his trial before a German court.

# Old Acquaintances

**Home News:**—Mischa Spolianski will score the new Lauren Bacall-Kenneth More picture, "North-West Frontier", produced by Marcel Hellman.—Hilde Spiel is writing a biography of Franziska von Arnstein for S. Fischer.—Otto Heller is cameraman for "Ferry to Hong Kong" and "The Rough and the Smooth".—Egon Jameson is working on "Weisheit in der Tasche" for Rowohlt, and also on a new "Grieben" guide about London.—Heinrich Fraenkel has published "Delights of Chess" and a translation of an Emanuel Lasker biography. He is now working on a new Goebbels biography.—Frederic Gottfert is adapting the English play "The Long and the Short and the Tall" for the German stage.—Hardy Krueger has started his third British film, "Blind Date", here.—Miss Eva Dworetzki, who was for many years in charge of the German section of Bumpus, is now at Dillon's bookshop.—Peter Illing will appear in "Jet Stream" and "Friends and Neighbours".—Helene Weigel's Berliner Ensemble is to visit London again to present "Dreigroschenoper" in German.

**Switzerland:**—Kurt Hirschfeld, who has returned from Israel where he directed "Nora", will produce "Maria Stuart" in Zürich next.—Leopold Lindtberg is directing Brecht's "Mother Courage" with Therese Giehse at the Schauspielhaus.—Robert Freitag has produced "Strassenmusik" on tour here with Paul Hoerbiger and Fritz Schulz in the lead.—Lazar Wechsler, of "Last Chance" fame, has successfully produced "S.O.S. Gletscherpilot", directed by Victor Vicas, with Annemarie Dueringer in the lead.—Ellen Schwannecke and Rainer Litten will appear in "Charley's Tante" at Zürich's Bernhardt-Theater.

**This and that:**—Rolf Gerard, the painter son of former opera singer Mafalda Salvantini, who has designed decors for New York's "Met" and London's West End, has received the Knighthood of the French Legion of Honour.—Wilhelm Thiele, the film director, has returned from Hollywood to settle in Germany.—Susan Kohner, daughter of the Hollywood agent Paul Kohner, who produced for Universal in Berlin before 1933, visited London for the first night of "Imitation of Life", in which she stars together with Lana Turner.

**U.S.A.:**—Walter Gropius has been awarded the Gold Medal of the American Institute of Architects.—Lilli Palmer has signed a Hollywood contract for three more films. She will co-star with Fred Astaire in "The Pleasure of His Company".—Dolly Haas received excellent reviews for her performance in "Lute Song" at New York's City Center.—Leo Lania has written a Joseph Schildkraut biography, published by Vikings.—Gustav Regler arrived here for talks with his publishers.—Curt Juergens will take the Jannings part in the remake of "The Blue Angel", with Mai Britt taking the rôle made famous by Marlene Dietrich.

**Obituary:**—Betty Stern, who was the friend and hostess of actors and artists in Berlin before 1933, and became a well-known agent after the war in France, has died in Paris at the age of 72. She survived the war in the Gurs concentration camp.—Peter Suhrkamp, who took over the S. Fischer firm in 1936, died in Frankfurt, aged 68. In 1944, he was put on trial for high treason and incarcerated in a concentration camp. He was the first publisher to receive a licence after the war.

**Germany:**—Carl Ebert has prolonged his contract with Berlin's opera house. The former building of the Stadtische Oper, which was destroyed, will be in use again next year.—Leon Askin, who returned from the States, made a successful appearance in Fritz Hochwaelder's "Herberge" at Berlin's Tribuene.—Thomas Mann's "Buddenbrooks" is to be filmed in two parts.—Erika Mann disclosed that Gottfried Reinhardt would produce "Zauberberg" if he could find a suitable actor to take the part of Franz Castrop.—Berlin's Sportpalast has become a temporary cinema, and is showing "The Windjammers".—The autobiography of the late Max Ophuels, by Henry Goverts, has been published under the title of "Spiel im Dasein; eine Rueckblende".—Bertha Drews has edited a book for Rowohlt on her late husband, Heinrich George.—Gustaf Gruendgens is directing Brecht's "Heilige Johanna der Schlachthoefe" in Hamburg.

PEM

The ASSOCIATION OF JEWISH REFUGEES needs YOUR help! If each member would get just one friend to fill in the form hereunder, our work would be tremendously advanced. Now, more than ever, we need the support of all members of the community, young and old. Our work in the sphere of social services is rapidly increasing. We are actively engaged in the management of three Old Age Homes, and are preparing plans for further Homes, apart from many other activities such as the constant care for the interests of the community in matters of restitution and indemnification and questions of taxation.

Approach one or more of your friends NOW to become a member of the AJR.

Date.....

The Secretary,  
Association of Jewish Refugees in Great Britain,  
8, Fairfax Mns.,  
LONDON, N.W.3.

I herewith join the Association of Jewish Refugees in Great Britain at a monthly/yearly contribution of £..... (the usual minimum contribution is £2 per year). I enclose:

Contribution from ..... to ..... £.....

Voluntary additional donation of  
(delete if not applicable) £.....

NAME.....  
(in block letters)

ADDRESS.....

Ernst Kahn

## ASSIMILATION AND INTEGRATION

André Gorz's philosophical autobiography\*, unusual in form and important in content, shows how, after various vain attempts to assimilate himself to his surroundings, an individual learns how to change his life and to become an integrated personality. "Nous naissons plusieurs et nous mourons un seul." After many failures which lead him to the verge of despair, he finally discovers his identity through self-effacement, action and a new beginning. In his introduction to the book, Jean-Paul Sartre explains how Gorz comes to say "I" through analysing his complicated development, and arrives at the recognition of a condition common to all men. As long as we do not accept and live our own life, we are "traitors" to ourselves and to our contemporaries. Most of us begin by being betrayed because we rarely engage ourselves as we originally are. Only a radical realisation of our own evolution leads to a genuine existence.

The autobiography of this half-Jew, who starts his life without parental guidance and without roots in a native soil, is typical in so far as modern man is very often an exile in this conflicting world and finds it difficult, if not impossible, to accept his situation. The hero's father, a Jew, is married to a Christian wife whose driving power and practical advice he needs because he is a weak character, unable to take decisions. His wife has married him for utilitarian reasons. The education which the boy receives from his domineering mother, who thinks that "language is her own property", makes him reluctant to express himself and imposes upon him a wrong self, conventional and trivial; it throws him into a long and painful "diaspora" which he begins to resent after having left his home for a snobbish Swiss boarding school owing to the occupation of Vienna by the Nazis. His later emigration to Paris and his meeting with Sorel-Sartre brings about the turning point of his life, the awakening to his individual self and to his mission as a writer and philosopher. He learns again how to speak and how to act towards a unifying principle given to him by existentialist philosophy.

### Between Two Worlds

How does he try to assimilate himself until he settles down to become an integrated personality? When he was six years old he already fell into a condition of nullity, as he was aware that he could never be a full Jew, a whole "Aryan" or a complete Austrian. He was an outcast in the world around him. When the Nazis entered Vienna the schoolboy was, for a short time, attracted by the show of elementary living which the new masters of Austria seemed to represent. As he was not accepted by them he tried to emulate their prowess through exaggerated physical exercise, which did not suit him but which he pursued, not without doubts about the authenticity of his actions. Wanting to conform in every respect he prayed in secret, being an ardent Catholic at the same time. Following his quest for primitive living he tried to do agricultural work, but the peasants laughed at the town dweller and false proletarian.

All these activities confirmed his sense of inferiority, and he felt poignantly that he could not be like "the others". His Jewishness paralysed his transgression towards a different way of living. On the other hand he realised that hardly any of the "Aryans" around him embodied the vitality he had aimed at. "Le goût de la différence" became a dominant theme of his life. He "chose to deserve the wrong done to him". He became the man who did not exist. A new stain on his individuality was added when he decided to become French after having been rejected by the Germans; a new source of self-torture for him as he could never dream of becoming an absolute Frenchman. After having emigrated to France and when he was in the process of adapting himself to French civilisation, the defeat of this nation made him hate the Germans whom he had previously admired, and he felt that man in general had been defeated.

\* André Gorz: *Le Traître: Avant: Propos de Jean-Paul Sartre*. Editions du Seuil, Paris, 1958.

His escape from all these conflicts and his conversion into a self-sufficient personality was brought about by self-reflection and his study of Sartre's philosophy. The psychoanalytic investigation into his juvenile life provided him with a method of liquidating his guilt and inferiority complexes without, however, accounting for the fact that we begin living before we are born, and that an infant cannot act. He had to neutralise himself before he could hope to begin his real life.

Existentialism taught him that man must reduce himself to his original state first and then acquire the faculty to see in a new way. He started to take an interest in the world outside and to feel at one with mankind as a whole. He became aware of the falsity of his situation which lacked "the audacity, the roundness, the calm assurance, the confidence in the solidity of his rôle, i.e., in himself". He saw that the difficulties of his youth had to be converted into action and self-liberation, that the past had to find its confirmation in the present. His reflections, which he put down in writing, took an ontological course and the "cogito" (self-consciousness) led to the realisation of Being. He noticed that language is strength and helps to overcome the diaspora of limited individualism. As soon as he started working he discovered the effect of his action upon others, and of his own creative force. Making one's life a success also meant helping one's fellow-beings. Action returned more than was originally given to it. We have betrayed and are betrayed, but these failures lead to final wholeness.

### Study of Personal Development

"Le Traître" is a book of great value to a thinking and critical reader. The reviewer of one of the outstanding British Sunday papers thinks that the author falls just short of being a genius. I agree that Gorz has given us a deep study of a problematical personal development, in admirable French, and that he is full of promise. The book contains a considerable amount of thoughtful comments on modern phenomena. He rejects Marxism because this doctrine seeks to solve our problems through social and political action and thinks that the world in which we live is impossible and therefore the world must be changed, whereas we must accept our condition and try to improve it. He explains Nazism as a period of madness in history which refused reality, basing its power on the schizophrenic masses of the population.

Gorz owes much to Sartre, whose method and terminology he follows religiously, although the course of his development makes his book original. It is not easy to read because the author begins with the turning point of his life and then goes back to the roots of his difficulties, which he elaborates step by step until he again arrives at their solution, putting the cart before the horse on purpose. He is also in agreement with Sartre's denial of metaphysics, which makes us stop at the "wall"—one of the philosopher's books is called "Le Mur"—without showing us how to pierce it.

Gorz attributes much of his troubles to his half-Jewish origin, which he thoroughly considers. He may, however, have pointed out that the roots of his humanist ideals lie not only in his master's philosophical argumentation but also in the Jewish heritage. The powers of self-analysis and contemplation leading to charitable action and to the sense of belonging to a wider community of men, are some of the most valid forces of the Jewish mind. The French thinker, Gabriel Marcel, in his "Mystère de L'Être", speaks about the idea of participation as "one of the most intimate modes of being". It appears first as a uniting principle between people who suffered the same fate, but it is extended upon a wider perimeter later on. The contemplative and active attitude as mentioned before should help us, in a deeper sense, to participate in a troubled world in order to improve it and to make human values universal.

### WHAT'S IN A NAME?

"I am perfect happy with name I choiced!" replied a Jewish refugee from Central Europe, when a research worker carried out an investigation in the United States on name changing. The result of this investigation was recently published.\* Unfortunately, it is already out of print, but copies may be obtained from some libraries in this country. As far as can be seen, it is the first systematic analysis of this kind, and though the study refers to refugees who took residence in the United States, some of the conclusions also apply to refugees in the United Kingdom.

According to Ernest Maas, the author, the trend to change names seems to be more pronounced among professionals. Whilst 14% of the members of the American Jewish K.C. Fraternity changed their names, this applied to only 6% of the Congregation Habonim members, which comprises immigrants from all sections of the community. The figures, however accidental they may be, also reveal that, as a whole, only a comparatively small minority have changed their names.

As to the names which were changed most frequently, those of Levy and Cohn figure prominently. This may be partly explained by the fact that they were the commonest names in Central Europe. On the other hand, one feels bound to ask why—with the possible exception of active war service—was this change really necessary since these names are as easily pronounceable in English as in German? According to the author, this may be partly explained by the fact that some people think that a Jewish-sounding name may be a handicap. However, some who changed their names were anxious to retain their Jewish identity by also choosing a Jewish-sounding new name. Others shied away from adopting pronouncedly English names, in order not to be asked for their previous names. The discrepancy between a changed name and an unchanged accent appears to have been a source of embarrassment for many.

The author classifies cases of name changing. Often these consist only of adjustments in spelling and of translations, e.g., Newman from Neumann. He deals with the various motives, e.g., a trend to break with the past. Those who regretted the change were in the minority.

It seems that, as a whole, the trend for name changing is more marked in Great Britain than in the United States, where a multi-national society allows for more latitude.

This greater degree of name changing also applies to the preceding waves of Eastern European Jews to Great Britain. A glance at the family announcements of *The Jewish Chronicle* confirms a high degree of anglicisation of names though, as far as can be judged without statistical material, this does not occur as often among the first generation of immigrants as among their children who were born, or at least brought up, in this country. On the other hand, the long-established Sephardi community have in the main retained their Spanish or Portuguese names, as did many German-Jewish families who arrived here as the beginning of the century.

The effect is, then, that German-Jewish names are preserved by British-born descendants of these immigrants, but are discarded by those who arrived only comparatively recently. There are various reasons for this paradox. One of them is the memory of the circumstances under which Jews had to leave Germany after 1933; another is the high proportion of German Jews who served in H.M. Forces while they were still enemy aliens. There were, however, also reasons for many deliberately retaining their names. Some thought that their name had become part of their personality once and for all; others were afraid a change might be interpreted as an attempt to disguise their origin; others again considered it their obligation to preserve the continuity of their family name. Much depends on the merits of each case, and it would be presumptuous to assess any general judgment on personal decisions of this kind.

W. ROSENSTOCK.

\* Ernest Maas: *Integration and Name Changing among Jewish Refugees from Central Europe in the United States*, Published in "Names" Magazine, Sept., 1958, University of California, Berkeley 4, Cal.



## MASARYK AND THE "RITUAL MURDER" OF POLNA

### 60 Years Ago: The Hilsner Trial

One day, in the spring of 1899, the body of a girl was found in a wood near the small town of Polna, in the south-eastern corner of Bohemia. Cuts in her neck showed that poor Anezka, a seamstress, had been murdered. Yet there was no blood on the ground and her clothes were quite dry, although it had been raining heavily the night before she was found. The police, therefore, assumed that she had been killed somewhere else and brought to the wood afterwards.

This would have been a case for the police only, a difficult one, but not insoluble, had the people of Polna not been influenced by that extraordinary kind of superstition which was still stubbornly alive among uneducated people in many parts of Europe: the notion that the Jews need human blood for their religious rites, and that they will murder Christians, especially children, to get it.

Before long most of the five thousand people of Polna were "convinced," without a shred of evidence, that their Jewish fellow-citizens had murdered the girl, taken her blood away, and stored it up for some ghastly ritual ceremony. The police may not have believed that story, but in their anxiety to find a suspect quickly they concentrated on the Jewish population of the town, some fifty families, and eventually picked out a man who had made himself suspicious anyway. He was Leopold Hilsner, a 22-year-old Jew without a fixed job or home, who had been tramping around the district. The mob of Polna clamoured for his arrest, and the local magistrate issued a warrant—endorsing it, however, with the remark that he had done so "under public pressure".

When the trial of Hilsner began six months later, in the autumn of 1899, pressure on the judges and the jury increased enormously. The Czechs had become restless again and were straining against the Imperial leash, and for the Viennese rulers anti-Semitism was a convenient means of diverting Czech discontent to an easy and defenceless victim. As so often before, anti-Jewish feeling was carefully stimulated by the Austrian bureaucracy, with the result that Leopold Hilsner was convicted of murder and condemned to death on the flimsiest evidence, consisting mostly of gossip and hearsay. The anti-Semitic and reactionary press was in full cry: they would not have accepted any other verdict.

Hilsner's counsel lodged an appeal, and succeeded in getting a sensible medical report about the ridiculous assumption that Anezka's blood had

been drawn off to be kept for ritual purposes. A retrial was ordered at the assizes of Pisek, in Southern Bohemia. When it opened in October, 1900, the hapless Hilsner found himself charged not with one murder, but with two!

Before Anezka's body was found another girl, a servant named Marie, had disappeared on her way to attend mass in Polna. Her remains were discovered several months later. There was no evidence at all that this case was connected with that of Anezka, or even that Marie had met with a violent death. Yet Hilsner was charged with her murder.

The new trial was no less a travesty of justice than the first. Witnesses for the prosecution responded to suggestive questions by suddenly remembering things which they had completely forgotten at the first trial. Hilsner's defending counsel was treated with open hostility by the judges. The guilt of the accused seemed to be a foregone conclusion, for no other reason than that he was a Jew. His image was shown in travelling wax museums, crude ballads describing his misdeeds were sung at country fairs, and the nationalistic German-language newspapers revelled in expounding the sins of the Jews: they ruined the health of the women by setting the fashion of tight-fitting dresses, they poisoned the population with the recipes in their cookery books, and they were responsible for the spreading of foot-and-mouth disease—to quote only some of the absurd accusations. The Hilsner case was used to start a general hue and cry against the Jews, and against this background of prejudice and viciousness, hate and ignorance, Leopold Hilsner did not seem to have much of a chance of escaping the gallows.

#### One Man's Voice

At last one man's voice made itself heard above the chorus of insanity and animosity—a calm yet passionate voice. It belonged to a professor of philosophy at the University of Prague, Thomas Garrigue Masaryk, and he raised it simply because he could not keep silent while injustice was being done, and superstition getting the better of reason.

It all began with a private letter which Professor Masaryk wrote to a former student of his, and in which he analysed the phenomenon of anti-Semitism and the myth of "ritual murder". Like the conspiracy against Dreyfus, the death sentence against Hilsner seemed to Masaryk a symptom of what he called a European disease. The recipient of the letter thought it so important that he obtained from Masaryk permission to publish it in a leading Viennese newspaper.

That landed Masaryk "in the thick of the fray", as he put it. He was attacked from many sides, and, of course, he had to defend himself. Being a methodical man, he began to study criminology and physiology. He travelled to Polna to inspect the scene of the alleged crime. As soon as this became known he was accused of being "in the pay of the Jews". Students and non-students shouted him down during his lectures. To show that he was not afraid of them he went the rounds of the lecture hall, challenging each of his opponents to argument, but none dared to defend his accusations face to face with the Professor.

The University, instead of restoring order, suspended Masaryk's lectures for a fortnight. When he resumed them his enemies among the students renewed their attacks on an even larger scale. Twelve hundred young people, including rowdies who had never before been near a university, howled him down, stamped their feet, and shouted threats. Masaryk courageously went to the blackboard, took a piece of chalk, and wrote:

"I was not afraid to come here, and I ask you to hear what I have to say." The uproar went on, and he wrote: "I came forward in the Polna case because I regard anti-Semitism as a national evil . . . I tried to defend freedom of thought, and shall always do so. Have you any objection against that?"

The noise continued. At last a student went up to the blackboard and wrote: "Our objection

to Masaryk is that in times of unrest he wants to split and weaken the Czech nation for the sake of a Jew. He is thus playing into the hands of German aggression!"

"We are always living in times of unrest," was Masaryk's reply, "mainly because a corrupt press misleads the people."

"Masaryk supports the Jews rather than his own nation," retorted the student.

"If you say that, you have not read my arguments. How can I discuss anything with you?" wrote the Professor, picked up his things and made for the door. His wife, American-born Charlotte Garrigue, took his arm. The mob nearly crushed them on their way out. A few loyal students got them safely down to a cab.

Again his lectures were suspended; again there was a noisy demonstration when he returned, and he himself decided not to resume his work at the University until order was restored. This permitted him to use his whole time for the fight he had begun. He wrote articles and pamphlets on the Hilsner case. He devoted his energy and a good deal of money to the task of saving an unknown Jew from a grave miscarriage of justice. It often took him two hours a day to reply to all the letters he received in this matter. He spoke at meetings, interviewed innumerable people, travelled much, and on top of all this he was pestered by a great many Christians as well as Jews who had lost their jobs, or suffered in some other way as a result of the Hilsner controversy and who held him responsible because he was "making a mountain of a molehill".

Masaryk's intervention certainly saved Hilsner's neck. The jury, although upholding the first conviction, cleared the accused of the second charge, Marie's murder, and the death sentence was commuted to life imprisonment. Hilsner remained in prison until 1918, when he received a free pardon by Austria's last Emperor, Karl. He lived for another ten years, tramping the countryside, leading the same shiftless life as in his youth, completely unaware of the fact that he had been used by history as one of her unwilling tools.

It was his case which turned the career of fifty-year-old Masaryk, the son of a Slovak serf, in a direction that was destined to lead to the Hradschin, the castle of Prague.

EGON LARSEN.

#### EXHIBITION AT BEN URI GALLERY

In April the Ben Uri Art Gallery in London held a one-man show, where all the 24 pictures were signed "Tutt".

In our day it has become fashionable to paint as a sideline. Famous statesmen and generals have taken to the brush and paintpot to relax, to rededicate a world which only recently was almost laid in ashes and ruins. The essence of the physician's calling is, however, to preserve and even to restore life. Should he, perhaps, when taking to brush and canvas, seek his outlet in a world of death and devastation? This is a psychological question. But reality and psychology are often miles apart. Dr. Phoebus Tuttnauer is a skin specialist. Four years ago, at the age of 65, he felt he wanted to paint. In his own words:

"In 1955 I paid 30/- and enrolled as an art student at the London Polytechnic. After they saw what I could do they told me that further art instruction would only confuse me and advised me to go on painting in my own natural style."

Of course they could not teach him more than basic techniques. His painter's world is not that of the academies. He looks at the world afresh, with the eye of a dreaming child, and house and tree, moon and flower, are transformed into a charmed fairyland. It is a land without problems, without a technical civilisation to endanger man's creative activities.

And yet, behind this innocent air of simplicity, we discover intellect and sophistication. After all, primitivism has had a very respectable ancestry in our century. It would be easy to say: "Ah, in his 'Boats at Rest' he is a pointillist; his 'Vase with Flowers' looks like a tamer van Gogh!" But this is not the point. A new world has been created for us. And we leave the exhibition smiling, elated and refreshed.

A. ROSENBERG.

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## OBITUARY

### DR. SIEGMUND KAZNELSON

German Jews are indebted to the late Dr. Siegmund Kaznelson, who died in Jerusalem on March 20th, for his work as a publisher. The descendant of a famous Russian-Jewish family and born in Warsaw, he came to German-speaking Central Europe at the age of two. During the First World War he was the editor of the Zionist weekly *Selbstwehr* in Prague, and at the end of the war was one of the promoters of the political Jewish national movement in the successor States of the Austro-Hungarian monarchy. After the war he settled in Berlin and became editor of *Der Jude* and finally director of the publishing house Jüdischer Verlag. Under his guidance, this publishing house flourished in an unprecedented way and enriched German-language Jewish literature with some most important works. Among the books produced by him need only be mentioned the ten-volume German edition of Dubnow's "Weltgeschichte des Jüdischen Volkes", the important, still indispensable Jewish reference book "Jüdisches Lexikon" (five volumes), the complete German translation of the Talmud by Lazarus Goldschmidt, Theodor Herzl's Diaries and other writings, German translations of the books of Ahad Haam, Klausner (Jesus and Paulus), Mendele, Dubnow's "History of Chassidism" and others.

Before Kaznelson went to Jerusalem, in 1937, he had in Berlin compiled a book called "Die Juden im deutschen Kulturbereich", which was, however, confiscated by the Gestapo. Nevertheless, the idea continued to occupy him and he prepared an extended and revised edition for a suitable moment. This book of about 1,000 pages was ready for print at the time of his death. The research connected therewith had a curious by-product, when Kaznelson believed to have established the fact that Rahel Levin had been Beethoven's long-sought "Ferne Geliebte". For many years during the Second World War he pursued this subject from Jerusalem in difficult circumstances, and made some surprising discoveries

which became the thesis of a book of over 500 pages, "Beethovens Ferne unter Unsterbliche Geliebte", and which caused a great sensation in the world of musicology. In the week before his sudden death, Kaznelson had the satisfaction of seeing the publication of another product of his prolonged endeavours, "Jüdisches Schicksal in deutschen Gedichten" (524 pages Dünndruck), compiled by himself and published by the re-established Jüdischer Verlag in Berlin. He considered this work as an epitaph to the epoch of German-Jewish symbiosis. He did not live to see the appearance of the last volume of his new edition of the Bible in Hebrew text with a new German translation by Professor Tur-Sinai of the Hebrew University, which was completed but will appear only during the next few months.

Kaznelson was a man of great vitality and with a strange predilection for formal right, which sometimes brought him into conflict with others. But all who came into contact with him greatly esteemed him. R.W.

### PROFESSOR LEOPOLD CASPER

Professor Dr. Leopold Casper has died in New York, shortly before his 100th birthday. He was one of the pioneers in urology, and invented several instruments in that field. In Berlin he was a lecturer at the Berlin University and was, at the same time, head of the department of urology at the St. Franziskus Hospital. Professor Casper was also chief editor of the periodical, *Zeitschrift fuer Urologie*, and the author of several standard works. He emigrated to New York in 1941, where he was held in great esteem by his colleagues, and was made an honorary member of the Rudolf Virchow Society. As late as 1949, when he was already 90 years old, he gave a lecture to that society.

### DR. OTTO HARPNER

Dr. Otto Harpner, Secretary of the Anglo-Austrian Society and of the Anglo-Austrian Music Society, has died in London at the age of 58. He was born in Vienna, the son of a lawyer, who

for some time was President of the Association of Austrian Lawyers. Dr. Harpner himself also practised law, until he was compelled to leave Austria after the Anschluss.

During the war he took an active part in the fight for a free and independent Austria. After the end of hostilities, he organised a cultural exchange between Austria and England, under the auspices of the two societies mentioned. Guest performances by the Vienna State Opera, the Vienna Philharmonic Orchestra and the Vienna Saengerknaben, were some of the results of his efforts. He also gave many Austrian refugees the possibility of appearing at functions.

His untimely death is mourned by the many people who knew him.

### DR. MAX GERSON

Dr. Max Gerson died in New York at the age of 77. He was well known for the diet promoted by him to combat cancer and wrote several books on the subject.

### SIEGFRIED KATZMANN

Kammergerichtsrat a.D. Siegfried Katzmann has died in Düsseldorf at the age of 69. He was a member of the Düsseldorf Jewish community, and also took an active part in the international education centre, "Die Brücke".

### E. G. FRIEDLAENDER

Mr. Elieser Gotthelf Friedlaender, passed away on April 18th, on the eve of his 81st birthday, at 32 St. James's Avenue, Beckenham, Kent. He came to this country in April 1939 from Stade (near Hamburg), where he was a well-known banker. There was a very small Jewish community in the town, which also included Jews from the surrounding villages and, as there was no synagogue in Stade, Mr. Friedlaender, who had been brought up as a religious Jew, made himself responsible for all the services which he himself conducted. He was the unofficial head of the Jewish community and was held in high esteem.

Mr. Friedlaender, who lost his only son in Mauthausen, is survived by his wife, daughter, son-in-law and grandchildren.

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## MIRROR OF AN EPOCH

### Leopold Zunz in Letters

The well-known Jewish scholar, N. Glatzer, now Professor of Jewish History at the Brandeis University, has published a book entitled: "Leopold and Adelheid Zunz. An Account in Letters, 1815-1885",\* for the Leo Baeck Institute.

Letters exchanged between Leopold Zunz and his wife Adelheid, Samuel Meyer Ehrenberg (1773-1853) and his family, constitute the larger part of this bulky volume. The main reason for which this collection may be described as essentially one of "family letters", lies in the strange fate which befell these manuscripts. N. Glatzer speaks of this in his preface: "The letters were preserved by the Ehrenberg family and were handed over in the 1920s to Mrs. Adele Rosenzweig, mother of Franz Rosenzweig, who was a great-grandson of Samuel Meyer Ehrenberg. They now form a part of the Franz Rosenzweig archives in Boston. . . . In 1951 Mrs. Edith Rosenzweig-Scheinman, Tel Aviv, decided to transfer to the United States the entire collection, which for several years lay impounded in Tunisia on its way from Germany to Palestine."

Those especially who are wont to regard Zunz as a great Jewish scholar and the patriarch of Jewish learning, will gratefully read these family letters, which offer us a magnificent opportunity of getting to know Leopold Zunz in his most intimate personal relationships. From this point of view it might almost be said that the letters of his partner are more important than his own.

Zunz is seen here through the affectionate eyes of old Samuel Meyer Ehrenberg, the Wolfenbuettel teacher who was shortly to act as the father of the young orphan. We see him through the eyes of the younger generation of the Ehrenbergs, to whom Leopold and Adelheid Zunz were bound by the closest ties of friendship throughout their lives, and with whom they were always ready to share their joys and sorrows. We see Leopold Zunz through the eyes of his wife, who, herself a strong personality, loves and respects him, ever at pains to follow his guidance and help him with indefatigable spirit and courage to bear life's burdens. But we see him, too, through the eyes of his opponents and of those who did not wish him well.

#### Personal Difficulties

In the letters we learn a good deal of the many difficulties which beset Zunz in his professional life—difficulties arising mainly because Zunz, in spite of his sense of humour, did not find contact with human beings easy and was even trying in his intercourse with his friends. No one realised this better from the beginning than did Samuel Meyer Ehrenberg, who, as early as 1815, when Zunz was just about to move from Wolfenbuettel to Berlin, wrote to Markus Jost: "Er ist oft unausstehlich lakonisch in seinen Antworten. Das, was man im gemeinen Leben 'kurz angebunden sein' nennt. Nun denke Dir einmal der Praes. (gemeint ist Israel Jacobson) fragte ihn nach etwas, und bekaeme dann eine Antwort so schlecht weg; Aus ist es mit ihm!" (Letter No. 1.)

The movement towards Christian baptism amongst German Jews in the first half of the 18th century takes up quite a considerable space in the letters. No less a person than Jost shows sympathy for men of learning, who "have simply no career open to them", "whom baptism alone can preserve for mankind". . . . "I am no friend of deserters, but desertion is made inevitable and is justified by the history of our times." However, he then adds, characteristically for his period: "If the Jews were a nation and owned territory, if they had a contribution to place on the scales of the nations and were welded into a community by patriotism, a constitution and possessions, as, e.g., the Greeks of the present day, that would be a different matter." (No. 51.) And it is this very Jost who, in the same year, 1822, angrily tells Samuel Meyer Ehrenberg that even Zunz toyed with the idea of Christian baptism; a fact which we hear of for the first time in this collection of letters, as N. Glatzer correctly stresses: "He (Zunz) first confided to all and sundry his

\* East and West Library, 35s. (For members of the Leo Baeck Institute, 26s., plus 2s. 3d. postage.)

plan to go over to the Christian religion, then he tried to scotch the rumour by accepting the office of preacher (in the Jacobson Temple in Berlin); and finally he posed as a zealot, thinking to get rid of the truth by brazen and shameless invective." (No. 54.)

Although this information "greatly grieved" Samuel Ehrenberg, and he would have liked to think that Jost was exaggerating slightly, he nevertheless admits that, as far as his own children were concerned, this question "gives me some concern regarding the future. But I am comforted by the thought that I have done my best to have the assurance that they will be free from want, and to make good people of them. Let the coming generation be what they like, provided they have a clear conscience as to what they are." (No. 52.)

Well, Zunz did not take the step of becoming a Christian, and he finally took refuge in the "Wissenschaft des Judentums".

#### Attitude Towards Reform

It must be a matter of speculation whether Zunz's turn to the movement for reform and his acceptance of the preaching office in the Jacobson Temple was not more sincere than Jost maintains in his letter. We know that Zunz joined the reform movement while he was a young man. We also know from the letters that his attitude towards the principal members of the reform movement, both religious and political, was originally one of approval. We also learn a good deal from them of his efforts to find his place as a rabbi within the movement and as an intellectual leader in the "Verein fuer Kultur und Wissenschaft der Juden". At the same time we note that many voices were raised against reform, and in particular against its leaders. We learn of the inner disillusionment which caused Zunz and some of the younger generation to refuse to co-operate with the new movement, while old Samuel Ehrenberg, frankly admitting abuses, remains loyal to it, because he sees in it a promise of the renewal of Jewry: "There are abuses in every church. . . . Your complaints of the board members of the new synagogue were certainly justified. However, the new synagogue, with all its faults, is better than the old one, and the last thing in the world I should wish is that the new synagogue (with all its failings) should be dissolved. As long as it lasts there is hope that it will be reformed. But if it ceases to exist one day, that will be the end of Jewish reform! The old men will triumph and who in Prussia will dare to re-establish the overthrown synagogue?" (No. 59.)

And so this book fulfils the promise made to the reader on its dust-cover: "This is a collection of letters covering a period of seventy years. Between the lines of intimate communications between friends, there emerges the background for important trends and events of the past century: the formation of the Kulturverein, the rise of religious reform, the revolution of 1848, the struggle for emancipation, the development of Jewish historical scholarship, the active participation in general cultural life. The Jew becomes a citizen of Europe."

To this must be added that the book is scholarly and thorough. Apart from the preface mentioned above, there is a brief introduction, which gives an excellent idea of Zunz's intellectual milieu, his many-sided culture and the versatility of his scholarship, as seen in his work, considered from the material alone provided by the present volume of letters. To each chapter N. Glatzer has added some very apt remarks, which facilitate the reader's understanding of the problems of the 19th century and their effect on Zunz and his work. The genealogical trees of the Ehrenberg and Zunz families are also supplied. Above all, the book has an exhaustive list of all the biographical details of Zunz's life and an index which is very easy to consult. Special thanks are due to N. Glatzer for the notes, in which he takes the trouble to identify all the important events, names, titles of books, etc., and which moreover offer the serious student a quantity of source material on the history of the Jews in the Germany of the 19th century.

## SCIENCE AIDS AGRICULTURE

Two discoveries of far-reaching importance were recently made by Israeli scientists. According to Dr. Hugo Boyko, a leading ecologist, and his horticulturist wife, Dr. Elisabeth Boyko—both hail from Vienna—it is possible to irrigate large desert areas, hitherto sterile, with seawater and thus considerably enlarge the land under cultivation.

Many experiments with salt water have been made previously, but they have always been conducted on normal field soil and have therefore met with failure. The Boykos proved that frequent irrigation with water of high salinity, and even with water of higher than oceanic content, does not lead to any salt accumulation in the root layer of the plants if they are grown on high dunes or on soil with similar percolation. If one takes into account that the dune area of the world is twice as large as the U.S.A. and seven times as large as its present acreage, the experiments of Dr. Hugo and Elisabeth Boyko gain in importance far beyond the borders of Israel.

Concerning the further application of their experiments which were carried out under extreme conditions—with the highest concentration of seawater, on high sand dunes and in the most barren places—Dr. Hugo Boyko believes that regional studies must be conducted to determine which plant species can give the highest yields under varying local climatic conditions. In his opinion, coastal dunes of the North Sea, the Baltic Sea and those in the Middle East, can be made productive with these methods. Salt-tolerant plants, such as certain cereals, cotton, sugarbeets and date palms, should be given priority.

To expect "forests and luscious fields in the Sahara or the Negev tomorrow is somewhat premature", he states. "But we have made a beginning, and who knows where it may lead?"

Another Israeli scientist, Dr. Y. Gindel of the Agricultural Research Station in Rehovoth, succeeded in breaking down the "climate barrier" for coffee growing. His experiments, conducted over the past ten years, have expanded the limits of coffee growing in the world which, for the past hundred years, has been confined to 22 degrees North and South of the Equator: Dr. Gindel has grown the plant at a latitude of 32 degrees North and more. Turkey, California and South Africa, which have similar climates as Israel, have already asked for information.

The success in Rehovoth is ascribed to gradual acclimatisation by which the plants change their morphological, histological and anatomical structure. Of sixty varieties of coffee transplanted to Israel, twenty-two have been acclimatised, including Mocca from Aden, Cattura from Brazil, Bourbon and other most valuable varieties. The yield per dunam is 50 kg. of coffee beans, approximating the average yield in Brazil. Several more years will be required before conclusions can be drawn as to the economic aspects of coffee growing in Israel. The State is now spending 2 million dollars annually on the import of coffee. It appears that the cultivation of the coffee plants is about 30 per cent more expensive than that of citrus, but Dr. Gindel believes that the costs can be cut down and the yield increased by further research.

HERBERT FREEDEN (Jerusalem).

#### ANNE FRANK

##### Sale of "The Diary"

The "Diary of Anne Frank" still tops the list of the seventeen German books which achieved total editions of over 500,000 copies between 1950 and 1958. The "Diary" is the only pocket-sized book to have attained the sale of a half-million copies in Western Germany.

#### American Committee Founded

Mrs. Franklin D. Roosevelt has accepted the post of chairman of the committee recently founded in New York for the purpose of raising funds for the restoration of the house in Prinsengracht in Amsterdam. The aim of the committee is to make the house a real centre for the youth of all nations.

## BIRTHDAYS

### ERNST SIMON AT 60

Professor Ernst Simon recently celebrated his 60th birthday in Jerusalem. He may, without exaggeration, be described as one of the most characteristic figures of the younger generation of German Jews who had their formative years between the two world wars. It is significant that the "younger generation" is now in its sixties, but this is the tragic result of German Jewry's decline.

Coming from a well-to-do assimilated middle-class family, and educated practically without Jewish knowledge, Ernst Simon became a Zionist during the First World War and later—mainly under the influence of Rabbi Nobel in Frankfurt and of Franz Rosenzweig—became a religious and learned Jew, well versed in the Scriptures, including Talmud and philosophy. His unusual intelligence and vitality, which by the way contributed to his being one of the most fascinating orators German Jewry has ever produced, and the comprehensiveness of his Jewish and general knowledge, made him one of the true representatives of what Leo Baeck used to call the Jewish renaissance in Germany.

Ernst Simon's first important book was his thesis, "Ranke und Hegel", and his latest work is a Hebrew book on Pestalozzi. His Jewish activities and achievements were manifold. For several years from 1923 he was editor of *Der Jude*, the monthly journal founded by Martin Buber, and ten years later he returned from Palestine to Germany again to co-operate with Buber in directing Jewish adult education in Hitler Germany. One of his most notable works was the edition, together with Edith Rosenzweig, of Franz Rosenzweig's Letters.

Today Ernst Simon is Professor of Pædagogics at the Hebrew University of Jerusalem, but his literary, scientific and political activities are manifold. He is one of the few true humanists for

whom the fight for human rights does not confine itself solely to the defence of actual or supposed rights of his own people, but who is aware of the general meaning of such ideals as justice and truth. He is also an advocate of human rights where these are violated by Jews. In Israel he is one of the leaders of a small minority of people opposing *sacro egoismo* nationalism. After the political idea of a bi-national Palestine failed, he and his friends indefatigably called for equality and justice for the Arabs in Israel and for a policy of reconciliation with the Arab world. Deeply rooted in the best traditions of German Judaism, Ernst Simon is also a member of the Council for Jews from Germany and a member of the Board of the Leo Baeck Institute. Apart from his important works published in German, Hebrew and English, his contributions to the history and analysis of German Judaism are numerous (*vide f.i.*, his essays in the Yearbooks of the Leo Baeck Institute). Only last year he went as an ambassador of German Judaism on behalf of the Council to the scattered German-Jewish communities in South America, where his speeches evoked the greatest enthusiasm.

Jews from Germany in all lands congratulate Ernst Simon on this occasion, and wish him many more years of productive life. It should perhaps be noted that the Hebrew University took the unusual step of celebrating Ernst Simon's birthday in a great public symposium, where Professor Buber and other professors of the University delivered lectures.

ROBERT WELTSCH.

### DR. FRITZ WARBURG 80

It is regretted that the appreciation on the occasion of the 80th birthday of Dr. Fritz Moritz Warburg (formerly Hamburg), was wrongly placed in the last issue.

### PROFESSOR HERBERT LEWIN 60

Professor Dr. Herbert Lewin, head of the Offenbach Clinic for Women, recently celebrated his 60th birthday. Professor Lewin worked for the Jewish Poliklinik in Berlin and for the Jewish Hospital in Cologne until his deportation. He survived internment in a concentration camp and, since his return, has taken a leading part in Jewish activities in Germany as a member of the directorate of the Zentralrat of the Jews in Germany and of the presidium of the Federation of Jewish Communities in Hesse.

### MRS. CLARA FREYHAN 80

Mrs. Clara Freyhan recently celebrated her 80th birthday in London. She was associated with many causes in Berlin, where she originates, and especially with the work of the Democratic Party and the Central-Verein in the North-Western part of that city. Since coming to this country, she has always followed the efforts of the AJR and other organisations of Jews from Germany with active interest. We extend our sincerest congratulations to her, and wish her many years to come of undiminished health.

### GREETINGS TO A COLLEAGUE

Miss Lydia Freund will celebrate her 65th birthday on May 6th. She has been associated with the work of the AJR office almost since its inception and, through her untiring work, she has helped to develop the organisation from its humble beginnings. Her work also brings her into constant touch with many members of the AJR, in whom she takes a great personal interest.

Miss Freund's colleagues at the AJR and the honorary officers take this opportunity of expressing their gratitude to her for her years of devoted service. Her many friends will also wish to join in wishing her the best for the future.



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## NEWS FROM AUSTRIA

### SOLDIERS' ORGANISATION BANNED

The Circle of Friends of Austrian National Youth, consisting of former Nazis, intended organising a branch of the military, to be known as the "Bund heimattreuer Soldaten". The Austrian Ministry of the Interior has, however, prohibited the foundation of such a group.

### NEO-NAZI YOUTH

A monument to the victims of the Austrian Gestapo, standing on the site of the Metropol Hotel in Vienna, the headquarters of the Gestapo during the war, has been damaged. The hotel was destroyed by bombing in the last year of the war. It is thought likely that members of the "H.J.", a neo-Nazi youth organisation, were responsible for the misdeed.

Another youth organisation, the "Anjo", has been dissolved by the Austrian Ministry of the Interior for suspected neo-Nazi activities.

### "H.J." EXCLUDED FROM YOUTH HOSTELS

The organisation of Austrian Youth Hostels has decided that members of the Heimattreue Jugend (who use the notorious initials "H.J.") should, because of their "anti-Austrian attitude", not be permitted to benefit from the facilities of the Austrian youth hostel movement.

### AUSTRIAN GOVERNMENT AWARDS

Officials of the American Joint Distribution Committee and of the World Orf Union received decorations awarded by the Austrian President at a special ceremony in Vienna. They were Mr. Theodore D. Feder, Director of the "Joint", and Mr. Albert Goldmann, the Director of Orf. Both received the Gold Medal of Merit. Mr. Egon Fink, Deputy Director of "Joint", was awarded the Golden Medal of Service.

### SENTENCE FOR AUSTRIAN "FUEHRER"

A Vienna court has sentenced Konrad Windisch, self-styled "Fuehrer" of the Austrian National Youth organisation, to six months' imprisonment for publishing an article "full of neo-Nazi propaganda". Windisch is the publisher of *Der Trommler*, the organ of the neo-Nazi youth organisation, some of whom tried to stage a demonstration after he was sentenced, but were broken up by the police.

### MARTYRS REMEMBERED

In memory of nine Jews who were in hiding and were killed by the S.S. a few hours before the liberation of Vienna on April 12th, 1945, an impressive memorial meeting was held under the auspices of the Vienna Jewish Community. Addresses were given by the Vice-Chairman, Dr. Ernst Feldsberg, Regierungsrat Wilhelm Krell, and representatives of Austrian resistance movements.

## IN COMMEMORATION

### MEMORIAL MEETING FOR RABBI KOBER

A meeting in memory of the late Rabbi Dr. Adolf Kober was held in Cologne, under the auspices of the Society for the History of Cologne. Professor Dr. Hans Vogt, in his address, stressed Dr. Kober's outstanding work in research of the history of the Rhineland. Dr. Otto Doppelfeld dealt with the Cologne Ghetto and, in this connection, also referred to the interest taken by Dr. Kober in the excavations during 1953 and 1956.

### LUDWIG BOERNE MONUMENT

The town council of Frankfurt/Main has decided to repair the monument to Ludwig Boerne, which had suffered at the hands of the Nazis, and to re-erect the writer's effigy at its former place in Frankfurt.

### IN MEMORY OF LION FEUCHTWANGER

The Jewish community of Berlin arranged a memorial meeting for Lion Feuchtwanger, who died in December last year in New York. After the introductory speech by the President of the Jewish community, Heinz Galinski, an outline of the author's life and an interpretation of his works was given by H. G. Sellenthin.

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## Letters to the Editor

### DR. BLESSIN'S LECTURE

Sir,—I was pleased, when attending the lecture by Ministerialrat Dr. Blessin, advertised in your previous issue and held on April 8th under the auspices of the Association of Democratic German Lawyers from Germany, to find a packed house. Many AJR members were in the audience.

I was, however, shocked by the lack of discipline and good manners shown by certain members of the audience. When the chairman opened the discussion, one of the speakers was a distinguished lawyer and scholar of the highest standing. It may well be that his speech went into academic details which were not of much topical interest for the non-legal section of the audience, and that it was lengthy, considering the late hour. Even so, it is to be deplored that impatient members of the audience behaved in a rude and unmannerly way and even shouted the speaker down. Quite apart from the fact that Dr. Blessin's lecture had been arranged by a legal body and that it dealt with a legal subject, so that the discussion was bound to concern legal points, too, the reaction of those lay-members of the audience violated the standard of good manners prevailing at public meetings in this country, and this in the presence of an emi-

nent guest speaker. The lay-members of the audience were admitted as guests and should have behaved as such.

Yours, etc.

E. SCHAEFER.

3/6 Northwood Hall,  
London, N.6.

### CHILDREN FROM CONCENTRATION CAMPS

Sir,—The periodical Praxis der Kinderpsychologie und Kinderpsychiatrie (Goettingen) is, at present, publishing a series of articles by me on children from the concentration camps, dealing with the after-effects of internment on children and adolescents.

It is intended that the series should also be published in England, and any of your readers' observations or experiences would be of the greatest interest to me. I should be grateful if interested parties would get in touch with me in writing.

Yours, etc.

(Miss) NELLY WOLFFHEIM.

c/o Otto Schiff House,  
14 Netherhall Gardens, London, N.W.3.

### MEETING HALL AT ZION HOUSE

Zion House, at 57 Eton Avenue, Hampstead, has created a new meeting place by joining two large ground-floor rooms. The seating capacity will be about 120 to 150. The hall was formally opened on April 5th by the Chairman of the Zion House Committee, Mr. Herbert M. Hirsch.

### DEBATE ON ZIONISM

To answer the question "Is Zionism Really Necessary?", which was the subject of a talk by Mr. H. A. Goodman when he addressed the Willesden Branch of the Association of Jewish Ex-Service Men and Women, Mr. Goodman said that it depended on what was meant by Zionism. If they understood it to mean that love of Zion and Jerusalem which had existed in the hearts of Orthodox Jewry for 3,000 years, he said, then of course it was necessary. Eretz Yisrael, however, did not begin with the Balfour Declaration. He described the Zionist Federation as "redundant" and referred to the "appalling bankruptcy" of the Zionist Movement in Britain, which was indicated by the complete failure of any appreciable aliya from this country. He also condemned the leaders of the Zionist Movement for their "irresponsible statements" about the position of Rumanian Jewry, which, he asserted, were calculated to harm the interests of intending migrants from that country.

### FAMILY EVENTS

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

#### Birthdays

**Dr. Alex Singer**, 69 Greencroft Gardens, N.W.6, will celebrate his 75th birthday on May 5th. Congratulations and best wishes from his children and grandchildren.

#### Engagements

**Weiler/Smithson**.—The engagement is announced of Hannah Bertha Weiler, only daughter of Mr. and Mrs. Ernest Weiler (formerly Berlin), 84 Forset Court, Edgware Road, London, W.2, to Laurence Ian Smithson, L.D.S., R.C.S.(Eng.), only son of Dr. and Mrs. Samuel Smithson, 212 Denmark Hill, London, S.E.5.

#### Deaths

**Aron**.—Mr. Moritz Aron, formerly of Hamburg, passed away on March 28th in his 76th year. Deeply mourned by his wife Ella and daughters Henriette and Gisela, son-in-law Brian Tosh, grandchildren, relatives and friends. 39 Cheyne Walk, London, N.W.4.

**Boehm**.—The family of the late Mrs. Selma Boehm sincerely thank Ministers, relatives and friends for their kind visits, letters and expressions of sympathy, received on the occasion of their recent sad bereavement.

**Corté**.—Dr. H. Corté, 823 Finchley Road, London, N.W.11, died on April 3rd. Survived by his widow, Anna Corté, daughter and granddaughter.

**Lianda**.—Mrs. Caecilie Lianda (née Aschheim), died on March 23rd. Deeply mourned by her children, Regina Lianda, 25 Corringham Road, N.W.11; Martin and Lucie Morley (née Lianda), 26 Corringham Court, N.W.11; Martin Lianda, Sao Paulo; Alfred Marx, 30 Corringham Road, N.W.11; and all relatives and friends.

**Ronsheim**.—Margaret Ronsheim passed away suddenly on April 2nd at the New End Hospital. Deeply mourned by her sister Bertha, relatives and friends. 51 Canfield Gardens, London, N.W.6.

**Wolff**.—Mrs. Olga Wolff (née Streit), wife of the late Justizrat Dr. Max Wolff (formerly Breslau), died February 28th at her home, Boyton House, N.W.8.

**Tarrasch**.—Mrs. Thesi Tarrasch (née David), deeply mourned by her children Eva Frankel (née Tarrasch) and W. M. Tarrasch, who wish to express their sincere thanks for the sympathy shown to them in their loss.

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**GENTLEMAN**, 42, wide exp. stock exchange, investments, arbitrator, fluent French, seeks position with stockbrokers or merchants, banks. Good refs. Box 538.

**BUSINESS MAN**, 50, good refs., seeks suitable position with prospects in production or administration, pref. in smaller firm. Box 539.

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**BUSINESS MAN** (textiles) 38, Egyptian refugee, best refs., seeks post as manager, assist. manager or salesman import/export. Box 541.

**CONSCIENTIOUS GENTLEMAN**, 70, "retired" for age reasons, exp. as audit clerk, bookkeeper, wages clerk, shipping manager and clerk, seeks part-time post in administration or organisation. Box 542.

**PORTER / HANDYMAN**, reliable and strong, wants daily work. Box 543.

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**ENG./GER. SHORTHAND TYPIST**, exp., seeks part-time or home work. Box 545.

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##### Enquiries by AJR

**Josef Papirnik**, born 29.10.1872 in Berditschow/Russia. Believed to have emigrated from Mannheim to England in 1939.

**Dr. Heller and Dr. Frankenstein**, former medical officers at Kitchener Camp.

**Nessanel Samuel Gewuerzmann**, left Leipzig in 1938 or 1939, sought by his brother in the Argentine.

#### Relatives of:

**Theodore Mayer**, born 11.2.1899 in Lacken, son of Simon Mayer and Regine Eisenmann; **Gerard Schaeffer**, born 25.2.1885 in Schiffirveiler, son of Philippe Schaeffer and Anne-Marie Reinert; **Miss Lore Elisabeth Lehmann**, born 15.3.1911 in Karlsruhe, daughter of Hermann Lehmann and Blanca Hirschler; are requested to get in touch with the AJR office.

#### MISSING PERSONS

##### Personal Enquiries

**Dr. Alexander-Katz**, (frueher Patent-Anwalt) married to **Kaethe Speyer** (Kuenstler-Name), wanted by Dr. Walter Hene, Hawkshhead House, Old Glossop, Derbyshire.

**Rudolf Nussbaum**, last-known address in Wrexham, England, sought by Dr. R. S. Engel, 7 Regents Court, Park Road, London, N.W.1.

**Kurt Katzenstein**, formerly of Eschwege, Hessen/Nassau, Germany, sought by an old friend, Gustav Wertheimer, 610 W. 141st St., New York, N.Y., U.S.A.

**Kronthal**, (frueher Auktionsfirma in Berlin W., Kurfuerstenstr. 33) wanted by L. Benjamin, Berlin W., Hotel Roxy, Kurfuerstendamm.

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# JEWISH AND ISRAELI EVENTS

## RABBI DR. ALTMANN ACCEPTS U.S.A. "CHAIR"

Dr. Alexander Altmann, the Communal Rabbi of Manchester and Honorary Director of the Institute of Jewish Studies has accepted an invitation to occupy the Chair of Jewish Philosophy at Brandeis University, Massachusetts, U.S.A.

Before he took office in Manchester, Dr. Altmann was a Rabbi in Berlin. He has been a member of the AJR Board since the organisation was founded, and has also taken an active part in the work of the Leo Baeck Institute.

While all his friends will regret the loss of his signal services to this country, they will at the same time wish to congratulate him on his appointment and to wish him the best of success and happiness in his new work.

## AWARD FOR DR. A. GALLINER

Dr. Arthur Galliner, the artist and lecturer, has been awarded honorary life membership of the National Society for Art Education, the officially recognised professional body for art teachers and lecturers in art schools and colleges of art. We offer our sincerest congratulations to Dr. Galliner on this achievement.

## EVANGELICAL ACADEMY LECTURE

Dr. Kurt Wilhelm, Chief Rabbi of Stockholm, spoke at a session of the Evangelical Academy in Berlin. His theme was: "Israel and the Hope of the World". Dr. H. Lamm gave a report on the present situation of the Jews in the Federal Republic. During the discussion the Christian point of view was presented by Professor Dr. Franz Scholz, of the Frankfurt University, Dr. Henrik van Oyen, of the Basle University, and Dr. Karl Thieme, Germersheim.

## TRIBUTE TO HUGO HIRSCH

The Lord Mayor of Berlin, Willy Brandt, has sent his good wishes to the composer Hugo Hirsch, who has celebrated his 75th birthday. At a reception at the German Stage Club in honour of the composer, Senator Professor Tiburtius made the laudatory speech and made a presentation to Hugo Hirsch.

## AWARD FOR DR. HUGO GOLDBERG (WIESBADEN)

The lawyer and notary Dr. Hugo Goldberg, of Wiesbaden, who celebrated his 80th birthday last year, has received the Great Cross of the Federal Order of Merit. Dr. Goldberg is honorary President of the Jewish Congregation. It was due to his initiative that an institution for cancer sufferers was founded, bearing the name "Bertha-Goldberg-Stiftung fuer Krebskranke", in memory of his wife.

## INDUCTION AT NEW YORK SYNAGOGUE

Rabbi Dr. Immanuel Jakobovits, former Chief Rabbi of Ireland, who was born in Germany and educated in England, has been inducted as spiritual leader of the new Fifth Avenue Synagogue in New York. The Vice-President of the congregation is Herman Wouk, author of "The Caine Mutiny". The President is Hermann Merkin, formerly of Leipzig.

## JEWISH DEPUTY

Dr. Josef Neuberger, of Dusseldorf, has been elected as a Social Democratic Deputy to the Diet of the Land North-Rhine Westphalia. Prior to his appointment he was a councillor in the Dusseldorf municipality. Dr. Neuberger is also a member of the Repraesentanz of the Dusseldorf Jewish Community.

## POSSIBILITY OF GERMAN INVESTMENTS IN ISRAEL

The Israeli Finance Minister, Levi Eshkol, and the Director of the Frankfurt Deutsche Bank, Herr Herman Abs, have discussed the possibility of West German investments in Israel's industries. Herr Abs, who was on a ten-day study tour of Israel, visited the phosphate mine and Haifa's Chemical and Fertilisers, Israel's largest chemical concern, apart from other Israeli industrial projects.

## CHILDREN'S VILLAGE IN ISRAEL

The Protestant Association's Aid Fund for Victims of Racial Persecution in Stuttgart has so far collected the sum of DM 50,000 for the Children's Village Kiriath Yearim in Israel. A letter from the head office of Youth Aliyah in Jerusalem has expressed thanks to the generous donors.

## ISRAELI OFFICIAL'S TOUR OF GERMANY

Dr. David Landor, Director of the Israeli Government Press Office, is visiting West Germany at the invitation of the German Federal Government.

## PICTURE EXHIBITIONS

A 45-picture exhibition of paintings by Israeli artists has been opened in Cologne under the patronage of the German merchant, Walter Roggendorf who, on his recent visit to Israel, was most impressed by the country's artistic achievements.

An exhibition of modern Israeli paintings, under the auspices of the Vienna Kultusgemeinde, was opened in Vienna by the Austrian Minister of Education, Dr. Heinrich Drimmel.

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## GERMAN JEWS IN THE U.S.A. AND BRAZIL

### General Meeting of American Federation

The American Federation of Jews from Central Europe, the constituent of the Council of Jews from Germany in the United States, recently held its general meeting.

Owing to the illness of the Executive Vice-President, Dr. Herman Muller, the report was given by the Vice-President, Dr. Kurt Alexander, who dealt with the social schemes on behalf of the Jews from Central Europe carried out under the auspices of the Federation and the United Help. He also reported, *inter alia*, that the Federation had established a Revolving Fund and dealt with the activities of the Federation in the field of compensation.

A report on the work of the Leo Baeck Institute was given by the President of the Federation, Rabbi Dr. Max Gruenewald, who especially referred to the library established in New York by the Institute's Director, Dr. Max Kreutzberger. The audience was also addressed by Mr. Jacob

Altmaier, a member of the German Federal Parliament, who was visiting New York, by Mr. Manfred George, Editor of the *Aufbau*, and by regional representatives of the Federation.

The honorary officers were re-elected: Rabbi Dr. Max Gruenewald as President, Dr. Rudolf Callmann as Chairman of the Board, Dr. Kurt Alexander and Mr. Hermann E. Simon as Vice-Presidents, and Dr. Herman Muller as Executive Vice-President.

### Report by Dr. Alfred Hirschberg

Dr. Alfred Hirschberg, formerly Syndicus of the Central-Verein and editor of the *C.V.-Zeitung*, who now lives in Sao Paulo, was a recent visitor to London. At an informal private gathering convened by his friends, he gave a vivid picture of the position of the Jews in general and the German Jews in particular in Brazil.

Whilst the economic situation was, broadly speaking, satisfactory, the development of Jewish

cultural life was hampered by various difficulties. There was a lack of teachers and also of literature, due to the linguistic isolation of Brazil as the only Portuguese-speaking country in South America. On the other hand, Brazilian Jews were most generous in their support for Israel and for their home needs, such as synagogue buildings, Old Age Homes, etc.

Until recently there had been comparatively little interest in general politics. This had been due to the particular set-up of political life in Brazil, and had also applied to the majority of the population. Now the atmosphere in the political field had changed for the better and the whole population, including the Jews, took a more active part in it. There was, generally, no manifestation of anti-Semitism, but the growing number of Jewish doctors and other professionals might give rise to a certain antagonism.

As to the congregation built up by the German Jews, with which Dr. Hirschberg is closely associated and whose fortnightly bulletin is edited by him, there was a genuine urge among the members to become acquainted with the values of Judaism.

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