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W. Rosenstock

## TWENTY YEARS AFTER German Jews in England

When, twenty years ago, we heard over the air that Britain was at war with Germany we, like all people on this island, knew that the way ahead would be difficult but that, ultimately, it would lead to victory. Yet, like the rest of the population, we also expected that the downfall of the Nazi régime would solve the problems of our troublesome age. The twentieth anniversary of the beginning of World War II will, we hope, serve as an additional stimulus to all statesmen in their efforts to forge the foundations for a peaceful world.

For us, the Jews from Central Europe who found refuge in this country, this anniversary provokes further thoughts. But for the generosity of Great Britain, many of us would have shared the fate of the six million Jews. The letters we received in those late summer days from those we left behind were, apart from scanty and desperate Red Cross messages in the following two years, the last we heard from them. All of us here are the remnants of exterminated families.

There is, however, also another aspect which has to be considered on this anniversary. Two decades are a substantial span in a human life, and residence in this country for such a long period has left its impression on all of us. Though our different approach to many things and our accent will always remind us—and our environment—of our origin, we have all undergone fundamental changes, which we become particularly aware of if we pay a visit to our country of origin. We now live in a country where, in the course of several generations, democracy has struck roots. We have learned that differences of political opinions need not lose their weight if they are debated in an urbane manner and without personal invectives. In everyday life, the respect of the queue symbolises the knowledge that discipline may also be achieved by voluntary subordination instead of by order from above.

### Degree of Integration

The degree of integration differs amongst the members of our community. Many professionals, especially as far as they are attached to universities, are culturally and socially fully absorbed into their environment. It is all the more reassuring that many who hold leading positions in the academic field wish to be associated with the AJR, not only because they realise the importance of the Association's practical tasks but, in the first place, to express their solidarity with the community, whose fate they had to share.

The extent to which former refugees have been integrated also depends on the place where they have taken up residence. If they live in the provinces as small minorities, they mix more easily with their Jewish and non-

Jewish neighbours, and the same applies to those in London districts with a sparse German-Jewish population. Others—and their proportion is very high—tend to live among people with the same background. It is often claimed that this concentration in the North-Western districts and at Stamford Hill reflects a "Ghetto" mentality. But is this reproach justified? Do not indigenous Jews too tend to live together, both in this country and abroad, and was not the position similar in German cities before 1933? Are not other groups, especially if they are minorities, also inclined to settle in the same neighbourhood? Is it not understandable that the unique, inexpressible tragic common experience, forged a particularly strong link between all those who lived through it.

### Age Groups' Problems

A further factor on which a former refugee's position in this country depends, is the age group to which he belongs. Of course, generalisations are not possible, and the date of birth is often less decisive than personal circumstances. With this reservation, it may perhaps be stated that the most contented age group consists of those persons who are now between 45 and 60 years old. They were not too young to benefit from the positive values of a German education and to participate in various activities in German or German-Jewish life before 1933. Neither were they too old to adapt themselves to a new way of life after their emigration. Those who are now over 60 have certainly also succeeded in building up their lives anew in this country, but they are bound to be more deeply rooted in the past, and the knowledge that they were deprived of the fruits of their labours during the best years of their lives may be a source of discontentment for some of them.

At the other end of the scale, we have those who came over with the children's transports. For them, the memories of their childhood in Germany are haunted by the deprivations and degradations they and their parents had to suffer between 1933 and 1939. They are now in their early thirties and the English language, which they speak without a trace of an accent, is their mother tongue. However, to the surprise of many observers and possibly even themselves, some of them feel that their integration has not been achieved unreservedly. There is no reason for them to feel ashamed of this. On the contrary, it might be derogatory to them if they tried to suppress the background which has shaped them. The lesson to be drawn from their position is that complete integration is a much longer and more complicated process than

most of us realised when we were granted British nationality.

On such an occasion it would be tempting to list the achievements of many of those amongst us who have added lustre to the name of our community. There have been Nobel Prize awards, knighthoods, and fellowships with the Royal Society. This has been recorded in a booklet published by the AJR some years ago entitled "Britain's New Citizens". Yet the rank and file is at least as important as the outstanding personalities.

From the material point of view, the "success stories" may not be as glamorous as those among immigrants to the American or African Continents. Judging from reports on the lack of cultural opportunities in some of these countries we may, perhaps, not be inclined to envy them. But within the limitations of a country like England which, as a welfare state, has a comparatively level society, without extreme poverty and extreme wealth, those amongst us who were still able to work when they arrived have not fared too badly. The bed-sitters with their gas rings, where trunks served as wardrobes, orange boxes as cupboards and mantelpieces as bookshelves, have been replaced by flats. The house with a garden—an exceptional type of accommodation in the cities from which we hail—has also proved its attraction. Some may also enjoy a drive to Sandwich to recall the first stage of their lives in this country, when they were penniless inmates of the Kitchener Camp. Honesty also demands that we record that many who started their careers as domestic servants in this country, now run their own households with help from post-war immigrants from Germany and other Continental countries. Perhaps these examples, taken at random, serve as a better illustration of the changes than could any abstract treatise.

### European Traditions

Yet the balance of the past twenty years is by no means less satisfactory outside the economic sphere. We have had the good fortune to have been spared destruction, without ceasing to be Europeans. We take this for granted, but whenever we meet friends from overseas visiting London, we are struck by the fact that a visit to Europe means a "home-coming" to them, making them aware how much they are rooted in the traditions of European civilisation. We were fortunate, in this respect, to have found a new home-land on these shores.

The experiences of our times must be recorded whilst they are still fresh in our memories. This involves a duty for each one of us. If the few remarks to which this article has had to be limited would encourage readers to amplify on them in the light of their own experiences, this would not only be a most valuable service to fellow-readers, but would also contribute to a History of the Resettlement of the Jews from Germany, which will one day have to be written.

## INDEMNIFICATION NEWS

### ENTSCHAEDIGUNGSANSPRUECHE IN BERLIN

#### Ein Rundbrief von Senator Lipschitz

In einem Brief, den der Senator fuer Inneres, Joachim Lipschitz, in juengster Zeit an Entschaedigungsberechtigte gelangen liess, wird unter anderem darauf hingewiesen, dass das Berliner Entschaedigungsamt durch die uebergrosse Anzahl von Rueckfragen ueber den Bearbeitungsstand in seiner Arbeit erheblich gehindert werde; diese Rueckfragen machten etwa 90% der sich auf etwa 50.000 belaufenden monatlichen Posteingaenge aus. Im Einvernehmen mit der Arbeitsgemeinschaft der Vertretungen politisch, rassisch und religioes Verfolgter sei das Entschaedigungsamt daher angewiesen worden, Rueckfragen kuenftig dann nicht mehr zu beantworten, wenn der Antragsteller bereits einmal ueber den Stand des Verfahrens und die Abhaengigkeit der abschliessenden Bearbeitung von den einschlaegigen Bearbeitungsrichtlinien eindeutig unterrichtet worden ist. Darueber hinaus sei angeordnet worden, dass Antragsteller und Bevollmaechtigte in der Regel von den zustaeundigen Sachbearbeitern und ihren Vorgesetzten nur dann zu einer persoenlichen Ruecksprache empfangen werden sollen, wenn der Antrag bereits bearbeitet wird. Der Senator spricht in seinem Briefe abschliessend die Bitte aus, fuer diese Massnahme Verstaendnis zu zeigen, da sie letzten Endes im Interesse einer verstaerkten Erledigung der Antraege ergriffen worden sei.

### SAARLAENDISCHE ANSPRUECHE

#### Fristablauf 31 Dezember 1959

Nach Bekanntmachung im Amtsblatt des Saarlandes ist das Bundesentschaedigungsgesetz (BEG) am 6.5.1959 auch im Saarland in vollem Umfange in Kraft getreten. Soweit bereits Entschaedigungsansprueche nach dem fruerehen Gesetz ueber die Wiedergutmachung der den Opfern des Nationalsozialismus zugefuegte Schaeden vom 31.7.1948 geltend gemacht worden sind, ist die Frist auch fuer die erweiterten Ansprueche nach dem BEG gewahrt.

Das Landesentschaedigungsamt des Saarlandes weist in einem Rundschreiben darauf hin, dass ihm bisher mehr als 4.000 Entschaedigungsantraege mit durchschnittlich je 3 bis 4 Anspruchsanmeldungen zugegangen seien. Trotz aller der Beschleunigung der Verfahren dienenden Massnahmen sei daher eine entsprechende Wartezeit insbesondere fuer die juengeren, erwerbsfaehigen Antragsteller nicht zu vermeiden. Entsprechend den Bestimmungen des BEG (Par. 179 Abs. 2) erhielten den Vorrang die ueber 60 Jahre alten, beduerftigen oder durch Krankheit oder Gebrechen um mindestens 50 v.H. in ihrer Erwerbsfaehigkeit geminderten Antragsteller. Vorrangig behandelt wuerden ferner Ansprueche, die ihrer Natur nach eine sofortige Bearbeitung erfordern (z.B. Ansprueche auf Heilbehandlungen, deren Unaufschiebbarkeit nachgewiesen ist, auf Ausbildungsbeihilfen und Soforthilfe fuer Ruickwanderer). Das Landesentschaedigungsamt bittet eindringlich, durch das Vermeiden von Rueckfragen zur reibungslosen Abwicklung der Verfahren beizutragen.

### ATTACK ON RESTITUTION

Under the pretence of exposing abuses and at the same time attempting to minimise the extent of the Nazi crimes, the *Deutsche Soldaten-Zeitung* published an article in July claiming that the "regrettable events" had been overstated and exaggerated into gigantic proportions by the "extravagances of Allied atrocity propaganda.... The Germans never had power over six million Jews, consequently six million Jews could not lose their lives". The paper also mentions that the "exaggerations" merely serve to jeopardise the problem of restitution.

### COMPENSATION IN AUSTRALIA NOT TO BE TAXED

Mr. Harold Holt, the Australian Federal Treasurer, has announced in his Budget speech in Canberra that compensation payments to victims of Nazism now living in Australia will in future not be subject to income tax. This comes into force with effect as from July 1st, 1959.

## FROM THE GERMAN SCENE

### OLLENHAUER ON ANTI-SEMITISM

In a letter to Adolph Held, Chairman of the Jewish Labour Committee in New York, Erich Ollenhauer, Chairman of the German Social Democratic Party, stated that some recent anti-Semitic occurrences in the Federal Republic were no reason for undue alarm. His Party by no means wanted to minimise such incidents. On the other hand, they should not be over-estimated. At the same time, Herr Ollenhauer pointed out that a just treatment of culprits could only be secured if the judges had clear political records. For this reason his party had, for many years, pressed for the removal of former Nazis from their positions as judges or high civil servants.

### SEPP DIETRICH ADDRESSES S.S. MEETING

The tenth anniversary meeting marking the foundation of HIAG, a mutual aid society of former members of the Waffen S.S., could not be held at its original venue in Augsburg, owned by the Municipality, because of a protest by the local trade unions. The meeting, which was held in another locality in Augsburg, was addressed by Sepp Dietrich, former Commandant of the Waffen S.S.

The main speaker, Kurt Meyer, formerly Major-General of the Waffen S.S., attacked the organisation's adversaries, and threatened to reveal their pasts. He conceded that the former members of the S.S. had reason to be ashamed of the "crime of Oradour" but that, apart from this, there was nothing against them.

### RIBBENTROP'S PUBLIC RELATIONS OFFICER

Dr. Paul Robert Schmidt, one-time public relations officer for von Ribbentrop, has been appointed political editor of the illustrated monthly, *Kristall*, published by the Springer Press Syndicate of Hamburg. Four of the eight editors of the paper have resigned as a protest against the appointment. Documents relating to Schmidt's activities during the Nazi régime reveal that, amongst other things, he suggested levelling unfounded sabotage accusations against the Jews of Budapest, so that they could be exterminated.

### CHANGED SENSE OF VALUES

Under the caption "Humiliating Figures", *Die Welt* reproduces figures from the Austrian magazine, *Die Furchen*, revealing the treatment accorded the recent past in two different editions of a widely used German history book, the one of 1949 and the other of 1958. For example, the history of the Hitler régime, to which 41 pages was allocated in 1949, has been reduced to 13 pages; the persecution of the Jews was reduced from 3 pages to 14 lines; where the 1949 edition carried 24, 8 and 5 pages respectively of references to the Reichstag fire, the resistance movement, and the concentration camps, the 1958 edition carries nothing at all.

### SKORZENY IN EIRE

Dr. Noel Browne raised the question in the Dublin Dail of the presence in Eire of the former Nazi S.S. Colonel Otto Skorzeny, who recently took up residence on a farm purchased by him outside Dublin. The Minister of Justice stated that a residence permit was necessary for Skorzeny, but that no such application had been received.

### JEWISH COMMUNAL LEADER DISCUSSES ANTI-SEMITISM

In an interview with press representatives in Munich, Professor Graubard, Vice-President of the Federation of Jewish Communities in Bavaria, said that the number of anti-Semitic incidents in Bavaria was decreasing. He also described it as a healthy symptom that non-Jewish Germans had repeatedly expressed to the Jewish congregation their disgust at certain anti-Semitic incidents.

### "COMPENSATION IS NOT CHARITY"

The July issue of the trade union journal, *Gewerkschaftliche Monatshefte*, carries an article by Friedrich Schubert in which he says: "We have to make good for our own sake. The real beneficiary of compensation is the German people, and whoever tries to interfere endangers our mental equilibrium." Schubert states that the amounts paid to individual victims of Nazism are considerably less than those paid to disabled civil servants.

### FORMER S.S. LEADER SUSPENDED

Dr. Georg Heuser, head of the Criminal Investigation Department for Rhineland-Pfalz, was recently arrested and suspended from office. He is accused of the mass murder of Jews in Minsk in 1941, when he was S.S.-Hauptsturmfuehrer.

### CATHOLIC STUDENTS' CONFERENCE

At the 13th Conference of Roman-Catholic students recently held in Bamberg, the attitude of Catholic students towards anti-Semitism was one of the subjects on the agenda. One of the speakers, Father Eckert, declared that the extent of the persecution of the Jews could have decreased if the German and Catholic ecclesiastical authorities had taken stronger measures under the Nazi régime.

### FORMER KREISLEITER NOW SCHOOL TEACHER

A member of the Social Democratic Party of the Baden-Wuerttemberg Diet has reproached the Land Minister of Justice for helping former Kreisleiter Oppenlaender to be reinstated in the civil service and to become a school teacher. He pointed out that, shortly before the end of the war, Oppenlaender shot two citizens of Schwaebisch-Gmuend without trial for alleged defeatist utterances. Oppenlaender was sentenced to twelve years' penal servitude but was discharged on probation in 1951.



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## THE INDIVISIBLE REFUGEE

Sitting through the North Atlantic Congress in London in the first weeks of June, one could not escape the feeling that a wide discrepancy between words and reality affects Western thinking on political and moral issues. This should not, of course, be interpreted as minimising the importance of meetings of this kind, nor should it be taken as a generalisation. It is certain that many of the delegates and speakers themselves preserve a critical attitude and are aware of Western shortcomings. They feel that the constant use of terms like "free world", the quotation of the Four Freedoms and so on, are apt to obscure the real position. Yet this has become a kind of routine which almost evokes cynicism in some quarters.

All who believe that Western civilisation is, in the long run, the only hope for freedom-loving mankind, would enthusiastically welcome a new and more vigorous approach of the West to the problems that irritate the world. Many human tragedies, remnants of war or of revolutions, still linger or were not tackled at all. In many cases the trouble arises out of the confusion of political and humanitarian concepts; it is difficult to avoid the impression that humanitarian motives and slogans are often unscrupulously exploited for political objects. It is a temptation that few seem capable of resisting. The misgivings caused by these experiences sometimes darken the fact that human considerations are actually of great influence also for the policy of nations. Who could be more conscious of this than a community composed of people who were refugees a short time ago and had the good fortune to be absorbed into one of the great Western nations.

We were reminded of this beneficial achievement when the World Refugee Year was proclaimed in June. Seen objectively, the absorption of refugees, deemed quite unfeasible at the end of the war, went surprisingly well, but it is far from being accomplished. The rescue of people threatened by persecution and of accepting them as immigrants went through various stages during the 'thirties. The recent death of Myron Taylor, who as President Roosevelt's personal representative organised the Emigration Conference at Evian in July 1938, brought back the memory of one of the most spectacular failures caused by the clash of moralising comments with political considerations. It was at Evian that almost all the distinguished representatives of governments spoke in high terms of their willingness to help and of the moral urgency, but the practical result was nil.

Twenty years later, new refugee problems have arisen, when new hostilities—though only "local" ones—broke out after the war, in Korea, in Indo-China, in Palestine, in China. There is a residue of refugee camps in Europe. It is gratifying that national committees have been set up in many countries, first of all in Britain, as already reported, and that Jewish

organisations are taking an active part in these endeavours. Not only governments, but the public at large, has to become conscious of the commitments of free nations.

It is a terrible thing to be a refugee, an innocent victim of events over which one has no control. Nobody is as helplessly exposed to suffering and despair as the unwanted stranger in foreign surroundings to which he has been expelled or had to flee. Only the brotherly help of his fellow-men can save him. That this has been forthcoming in so many cases is the one thing that may restore faith in humanity. There can certainly be no greater source of demoralisation than the prolonged keeping of human beings in refugee camps without proper work, without free initiative, without the dignity of Man. Not to acquiesce in the existence of these places of horror is one of the most evident obligations of humanity.

Jews have often been refugees in their long history. It is one of the paradoxes of the present situation that one of the most appalling and most untractable refugee problems of our time is ascribed to Jewish responsibility. While usually it was the Jew whose plight was caused by others, the Arab refugee problem in Palestine has resulted from events in which Jews were the protagonists. Politics apart, this is a moral burden on the Jewish conscience, whatever the special circumstances of the Arab flight from their homes might have been. A tragic lot has befallen these people, and we cannot console ourselves with the thought that at other times Jews were in a similar position. True, Jews were quicker to adapt themselves to changing conditions and to look for new homes in other lands. But Jews who never forgot Jerusalem must also understand the feeling of people who, in the paradoxical words of Professor Arnold Toynbee, are "the Jews of our time". Although admittedly the problem is mainly a political one and has become the main weapon of the Arab world in the cold war against Israel, its humanitarian side should not be overlooked. Jews should do all in their power to alleviate the situation and to find ways for its gradual abolition.

For the first time in history Jews are placed at the other side of the fence in an entanglement concerning hundreds of thousands of refugees. It is impossible to be indifferent to that. There seems little prospect of freeing the matter of its political implications. Politically, as it has now developed, it affects the very existence of the State of Israel. In connection with the Refugee Year, we do not want to be involved in politics. But as Jews—and as former "refugees"—we should at least be aware of the conflict and of the moral issue. It is one of the cases where words and reality get easily out of step. Emotionally, though perhaps not politically, the case of the Refugee is indivisible.

SPECTATOR.

## ANGLO-JUDAICA

### Aliya from Britain

Under the auspices of the Zionist Federation, a conference on aliya from Britain is taking place in London this month. This step follows on a recent meeting between Mr. Ben-Gurion and British Zionist leaders, when the Israeli Premier expressed the opinion that British Jewry should treat aliya as seriously as financial assistance to Israel. British emigrants to Israel last year totalled nearly 600.

### World Refugee Year

Under a scheme put forward by the United Kingdom Committee of World Refugee Year, the Government has approved the admission of 200 refugees from European refugee camps this year. They are to be selected by a commission due to go out in October, and it is likely that some of them will be Jewish, although the Committee has stressed that racial and religious considerations will play no part in the selection. If enough money can be raised during the next few months, the Refugee Year Committee will propose that more refugees be admitted in 1960.

### Memorial Service for Nazi Victims

On Sunday, August 9th, a memorial service for the victims of Nazi oppression took place before the memorial stone in the Willesden Liberal Jewish Cemetery. The service, which is now an annual event of the Chevra Kadisha of the New Liberal Congregation, was attended by well over 100 people. It was conducted by Rev. J. Dollinger, and an address was delivered by Mr. M. Abraham, Chairman of the Chevra Kadisha.

The ceremony made a solemn impression, and Rev. Dollinger's emotional singing stirred all those present.

### Jewish School Attendance Drops

Presenting his report at the Stepney Jewish School's annual prize distribution the headmaster, Mr. S. Rosslyn, stated that the number of children attending the school had decreased and was now below 300. Mr. Rosslyn said that this could be attributed to two causes: the "bulge" in population had passed to the secondary schools and, in Stepney, the clearance of slum dwellings had resulted in the removal of children to other parts of London. He hoped that this trend would be reversed with the building of new blocks of flats near the school, and regretted that no parents had applied for their children to be admitted to the new J.F.S. Secondary School in Camden Town. He promised that every child from a Jewish day school, including Stepney, for whom application was made for admission to the new J.F.S., would receive first consideration.

### Aid for Backward Children

Mr. S. David, Chairman of the Jewish Association to Aid Backward Children, when he presented his report to the annual meeting of the Association recently, announced that plans are in hand for the development of a Clinical Centre at the Ravenswood Home for Backward Children near Crowthorne, Berkshire. Such a centre, he said, would give remedial treatment to mentally handicapped children with additional physical disabilities. A number of members of the medical profession had already offered their help.

### Action on Holy Day Leave

In a reserved judgment at Gateshead County Court, the Judge awarded Mr. Arthur Gordon, a former lecturer at the Gateshead Technical College, the sum he claimed from the Gateshead Corporation for alleged stoppage of pay, plus costs, for salary withheld from him after he had been given leave of absence for the Jewish Holy Days. During the hearing Mr. Lyall Wilkes, for Mr. Gordon, said that although the amounts claimed were small, the important principle behind the case was that a local authority could not behave in a way unjustified by contract.

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## TWO BIOGRAPHIES

### HEINRICH EDUARD JACOB ON FELIX MENDELSSOHN

Heinrich Eduard Jacob will celebrate his 70th birthday on October 7th. In publishing the following review of his latest book we wish, at the same time, to pay tribute to this German-Jewish author, who, by his outstanding and diverse work, has added lustre to the name of our community.

Heinrich Eduard Jacob has written his fourth book about a great composer, and after having dealt with Johann Strauss, father and son, Haydn and Mozart, he avoids the pitfall of repeating himself. He again surpasses himself in his skill of expressing the language of tunes in words, and of building up a cultural and sociological background. He presents us with 400 pages, well illustrated and documented by hitherto unpublished facsimiles.\*

The author does Felix Mendelssohn full justice as a musician, from the earliest inspiration to the "Midsummer Night's Dream" Overture and his last oratorio "Elija", ranking him between Schumann and Brahms in the development of German music. He restores the composer's claim to greatness, denied to him not only when his music was banished from Germany during the Hitler years, but already by Richard Wagner's infamous invective "Das Judentum in der Musik", published in 1850 under the shield of a pseudonym. Wagner's well-known thesis dealt with the incompatibility of the German and of the Jewish mind in music, exemplified by Mendelssohn and Meyerbeer. Four years after the latter's death, Wagner came into the open with his authorship, having been wise enough to wait so long, for Meyerbeer could have easily confounded him by quoting what Wagner had himself written about the genuine German and religious character of "Die Hugenotten". Meyerbeer had supported the struggling Wagner in Paris, but as he was his competitor in the field of opera, Wagner's feelings are, if not excusable, at least understandable. There was, however, no rivalry with Mendelssohn, unless Wagner sensed in Mendelssohn's "Hebrides" that here was a forerunner anticipating his own discoveries.

Jacob does not beat about the bush as to the effect of anti-Semitism on the appreciation of Mendelssohn's work, but he finds no real explanation of Wagner's motives, except envy and the irrationalism of anti-Semitism.

As there can be no proof Jacob does not mention that Wagner was, perhaps, the son of an actor, Geyer, who may have been of Jewish descent. Might it not be that Wagner was aware of his paternal origin and developed his "furor teutonicus" in order to cover it up, whereas Felix Mendelssohn, Moses Mendelssohn's grandson, who was baptised at the age of seven, took roots in German soil? Neither his religion nor his nationality were a problem to Mendelssohn: he wrote an oratorio "Paulus" before his "Elijah", and in spite of his patriotic feelings he kept aloof from the nationalistic feeling against France in the '40s. But Wagner's poisoned arrow, shot three years after his death, would have inflicted a mortal wound on Mendelssohn.

Retelling the story of Felix's grandfather, Jacob draws on Otto Zarek's book on Moses Mendelssohn; perhaps this reference might attract enough attention for it to be published in Germany almost a quarter of a century after its publication in Amsterdam.

H. E. Jacob is as great a master at analysing the composer's music as in creating the atmosphere of the different places where he lived. Your reviewer, and probably also many readers of this journal, will have a weak spot for the picture of Berlin's German-Jewish society during the Enlightenment, the Romanticism and the "Biedermeier".

LUTZ WELTMANN.

\* Felix Mendelssohn und seine Zeit—Bildnis und Schicksal eines Musikers. S. Fischer Verlag, Frankfurt. DM 22.50.

### "SIR WALTHER"

"The murder of Gustav Landauer has hurt Germany more deeply than the Treaty of Versailles." Thus said Hans Blueher, who otherwise indulged in a cerebral anti-Semitism which was difficult to excuse. Of course, he was right in a way. The mentality of the murderers of the Jewish anarchist lived on, and eventually led to the downfall of the Reich.

In Rathenau's case\* it would be possible to argue that, from a certain point of view, the most important aspect of his career was his violent death. His career tended in that direction. For reasons which will probably never be entirely known he attracted the most virulent hatred any famous personality in Germany has ever endured. No doubt the fact that he was a Jew was decisive. But it seems to me that this is not the whole story. He plunged himself into what must be baffling even to the most sympathetic observer.

To be a Jew in the Kaiserreich and to be at the same time immensely rich, unusually intelligent, one of the most formidable leaders of German industry, possessed of great political ambition, and, to complicate things still further, passionately attached to everything German—this is an almost inextricable position. Who, I ask, could have been the Hercules to weave all these strands into a harmonious skein? How did Rathenau react to his Judaism? We all know that he not only wrote but also published that notorious essay where he describes the Berlin Jews as "eine asiatische Horde auf maerkischem Sand" (1902). Whatever arguments Rathenau himself used in order to justify this hatred against his own kin, the psychological truth is that he could not forgive the Jews their not being blond and blue-eyed. Yet either he was too proud to have himself baptised or his intellect, his good taste, were too keen not to make him see the absurdity, the falseness, of such a step. Other contradictions in his character: he was the "President" (he invented this style for himself, his father was content to be the "director") of the A.E.G., which employed over 60,000 persons; he belonged to the board of directors of about 100 firms; he not only owned a villa in the Grunewald, he was the proud owner of a "Royal" shooting lodge in Freienwalde. He was very efficient as a "tycoon," but at the same time he felt that capitalism was doomed and said so in public. He wrote about the dawn of a new age when the position of the workers would be fundamentally changed, and later hailed the Bolshevik revolution as a step in the right direction. But before that he had denounced Marxism as a soulless theory which could only bring misery to man. No wonder people called him "Christ in tails".

He felt himself to be an aristocrat and a leader, but he admired English democracy and would have liked a similar constitution for Germany. He deplored the First World War and his letters prove that he never indulged in chauvinism. But when all was lost, in October, 1918, he published his appeal for a *levée en masse*. And what is more, during the war he organised the provision of raw materials so efficiently that it is no exaggeration to say that without him Germany could never have waged the war as long as she did.

Another puzzle: he was widely read in many languages, he knew many countries, he had thought deeply—and yet, in his letters he would seriously discuss racial theories on the superior Aryans.

The year 1918 arrived, and with it the revolution. The forerunners of the Nazis concentrated their abuse and hatred on that one man. We now know that he knew that the bullet was ready for him. He was offered the post of Foreign Minister, which at that time, for him, was more dangerous than for any other in Germany, yet he accepted.

Boettcher describes the scene on the morning after his appointment. Rathenau customarily went to his beloved mother every day to have breakfast with her. She had read the news in a paper. For a long time they ate in oppressive silence.

\* Helmuth M. Boettcher, *Walther Rathenau, Persönlichkeit und Werk*. Athenäum-Verlag, Bonn 1958. DM. 16.80.

Eventually the mother asked the anxious question: "Walther, why have you done this to me?" The son answered: "Mother, it had to be, they could not find anybody else."

This short dialogue contains not only Rathenau's tragedy but Germany's also. The fundamental problem lies in the question: why had it to be a tragedy? Any biographer of the great man has to try to solve this terrible problem. But first he must be able to see it. Boettcher does not. For him the Jews had a much too prominent position in Germany. He completely misunderstands the motives of Rathenau's accusations against his co-religionists. He quotes them approvingly and is sorry that the Jews in Imperial Germany did not act accordingly.

Boettcher is a cultivated man of the world, in his middle sixties, a not unimportant industrialist with a Ph.D. degree. Yet he advocates Nazism without, so one must believe, knowing or wanting it. It appears to be, in his view, that only by creating their own ghetto would the Jews have taken the wind out of the sails of the anti-Semites. The physicist would no more have to fear Einstein's competition, the painters would not lose any sleep over Max Liebermann, and no Rathenau would have provoked the murderers' bullets.

Dr. Boettcher has a boundless admiration for the hero of his book. He can find no fault with him. Despite his complete lack of criticism the book contains valuable summaries of Rathenau's numerous writings.

### Beyond the Grave

The most interesting part is a kind of appendix about happenings after Rathenau's death. The President of the AEG was, of course, buried in the stately family vault at the cemetery of Oberschoeneweide. The Nazis wanted to pull down the imposing structure. But Rathenau's sister insisted that the chapel of the cemetery, a gift of the Rathenaus, be destroyed as well. And thus neither of the two buildings was touched.

Another even more astonishing story! In an American periodical somebody reported on his experiences in the French Foreign Legion. He joined in 1940 and soon met an officer called Tessier. The latter was particularly friendly towards his Jewish soldiers and displayed an amazing knowledge of Jewish religion and history. One of the soldiers happened to be a former Professor of Oriental Languages. Tessier took Hebrew lessons with him, but the Professor soon noticed that his pupil knew the language all but perfectly. One evening a legionnaire introduced himself to Tessier: "My name is Rathenau." "Anything to do with the German statesman?" asked the officer, and turned pale. "Yes, he was my uncle." Tessier: "I am one of the three men who killed your uncle. My real name is Werner Techow. I have always hoped for an opportunity to make amends for my crime."

In 1941 Techow was in Marseilles, where, dressed like any navy, he helped hundreds of Jews flee the country.

Gerhart Hauptmann sometimes called his friend Rathenau jokingly "Sir Walther". It is not without interest to imagine what would have become of this great Jew had he lived in Britain.

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## P.E.N. CONGRESS IN FRANKFURT

This year's annual Congress of the International P.E.N. took place in Frankfurt in July. The P.E.N. ("Poets, Editors, Novelists") Club is an international organisation of writers, founded by Mrs. Dawson-Scott in 1921. Its first President was John Galsworthy, and as far as we are concerned, its good angels were Hermon Ould and Rudolf Olden, who between them saved the lives of a hundred writers by bringing them from Prague to London after the Nazi occupation. The American centre of P.E.N. rescued writers who had been trapped in France by getting them to the United States via Lisbon in 1940.

Since 1921 P.E.N. has greatly expanded. Centres were founded all over the globe. At each Congress we find more and more brown and yellow and black visitors. The new centre in Thailand was even represented by two most attractive women, who made brilliant speeches. Heartwarming if we remember the status of women in Asia in the past. There is a Polish centre, whose delegates speak at congresses as they please; there is a centre in Prague and one in Sofia and now, after some discussion, the suspended Hungarian centre has been readmitted. Thirteen members came from the East German centre as guests of the Federal German P.E.N. centre. A strong centre was formed for "Writers in Exile" some years ago. It includes not only the writer refugees from behind the so-called Iron Curtain, but also the Basques, the Catalans, and the Spaniards.

P.E.N. is often blamed for not being what it is not meant to be. It is not a debating society, it is not a trade union. It is a typically English foundation by a typically English woman—an organisation with a charter but no fixed rules and no fixed aims other than that of furthering good will among men. It grows vigorously with the vigour of a living plant. The same applies to its Congresses. You can hold congresses for the discussion of new inventions, or of progress in medicine, but you cannot hold congresses to discuss art problems. The official discussions tend to be either boring or woolly coffee-house conversations. But that does not imply that P.E.N. and its Congresses are not important—on the contrary. Here, and here alone, East and West may meet on equal non-political terms; here, and here alone, West German and East German writers, former members of the same editorial staff in Berlin's newspapers of the 'twenties, may shout in sheer joy: "Rawatzko, du hier, wie nett!" Here, and here alone, a Pole from Poland and a Pole from London or Munich may sit together, discussing their problems. It is a meeting of kindred spirits. The most lonely man at the most lonely occupation, the writer sitting at his typewriter in his room shall meet his twin; the important man, the intellectual, the thinker, who is without any official status, who has neither the backing of a university nor of a ministry shall be honoured for five crowded days by officialdom as if he were an export trader or an agent of interests in cutting machinery.

### Session in Paulskirche

The authorities in charge of the Frankfurt Congress cannot be praised highly enough for their arrangements: President Heuss himself (Papa Heuss, as he is called in Germany) was the leading representative. The inaugural session in the Paulskirche was very moving. It was opened and concluded with performances by string quartettes. The welcoming address was given by the Lord Mayor of the City of Frankfurt, Werner Bockelmann, a Social Democrat and every inch an anti-Nazi. Erich Kaestner, the second speaker, and a very modest man, was in his best form. A "Praeceptor Germaniae"—a teacher with a raised forefinger. The last Congress on German soil, he recalled, was in 1926—"thousands of years ago". Kasimir Edschmid spoke in French, with deep emotion, and moved by overwhelming memories. He regretted that the Hebrew and Yiddish P.E.N. centres had declined the invitation, for "the civic civilisation (buergerliche Kultur) of Frankfurt was a Jewish civilisation", he said. An overstatement, no doubt, valid only for some decades before

1933. Anyhow, Edschmid's emotions left us all with nostalgia for the "Grüneburg" and the "Baronin", for Bockenheimer and Friedberger Landstrassen houses and the flats around Beethovenstrasse, where the inhabitants have been killed and the houses razed to the ground. This mood was changed by Richard Friedenthal's matter-of-fact speech in matter-of-fact English. André Chamson, President of the International P.E.N., sailed forth in splendid French oratory. He mentioned that a German had asked him: "Didn't we meet before?" They had met—the meeting had taken place on different sides of Fort Duamont at Verdun. This, too, an endless theme. But then came the Bundespraesident, Professor Dr. Theodor Heuss, the only writer who ever held high office in Germany, it seems to me, since the days of Wilhelm von Humboldt. He spoke of the "Schwebzustand, in dem ich mich befinde", but here he was, writer among writers, intellectual among intellectuals; he went back to the times of fifty years ago and spoke, no he did not speak, he told a tale, about the foundation of the "Schutzverband Deutscher Schriftsteller" in the Café Austria at the Potsdamer Brücke in Berlin. He was pondering about the essence of P.E.N. In the end he was rather sure Goethe would have declined to join P.E.N. but Borne would definitely have become the first secretary. It was a brilliant speech, and more than this, it was the speech of a humorous, of a witty, of a wise Swabian, of a man who is the incarnation of the forgotten, the despised, the ridiculed tradition of German humanism and "Weltbürgertum". The death knell of these ideals sounded in 1848 in this same Paulskirche, where we were meeting on this very hot day in July.

### Speech by Vice-President of India

Sir Sarvapalli Radhakrishnan, Vice-President of India, closed the meeting on a note of seriousness. He is not only the second highest dignitary of India, but he was a professor in Oxford, in Madras and in Calcutta, and Indian Ambassador to Moscow. He is a writer in his own right, whose ideas on world religion, on a spiritual renewal and a union of all men, are well worth reading. His "Recovery of Faith", known in German as "Erneuerung des Glaubens aus dem Geist", has been published by Ullstein (1959).

I may be permitted to add a very personal word. I think that the Hebrew and the Yiddish centres of P.E.N. who boycotted the Congress, boycotted the wrong people. The Federal German P.E.N. comprises, at the moment, the eternal German minority group of men of good will in a sea of unrepentant half-Nazis. To boycott just this minority group seems rather senseless and even morally wrong.

The Congress, like all congresses, had begun with an informal reception on the first evening. Professor Heuss was there, mixed with the guests and met and spoke to many of the German-speaking refugee writers from abroad. Other events were the election of a new President, Alberto Moravia from Rome, a reception by the Prime Minister of Hesse at Wiesbaden Kurhaus, a buffet lunch in the courtyard of the Börsen-Verein of the German Book Trade, the centre of the Congress. S. Fischer, the publishers, gave a cocktail party; the Federal German P.E.N. threw a rather higgledy-piggledy party in Darmstadt; wine was tasted in Eberbach; and on a warm, summer night we had a wonderful concert in the court of the Carmelite monastery.

The ceremony of presenting the Goethe Medals was the only flaw in the almost perfect organisation of this Congress, as the speeches could not be heard (no loudspeakers). Recipients were Miss Veronica Wedgewood, Sir Sarvapalli Radhakrishnan, Jean Schlumberger, Thornton Wilder, and a Japanese writer Serisawa.

It was a very pleasant, homely Congress, and strangely enough, a modest congress in the fat Germany of the Wirtschaftswunder, much more modest than the too elaborate, too expensive Congresses in Nice and Venice.

## Old Acquaintances

**Home News:**—Marianne Deeming-Kupfer has returned after two years in the States. She has appeared 1,104 times in Ustinov's "Romanoff and Juliet", first in London and then on Broadway and on tour.—Felix Jackson-Joachimsohn, author of "Fuenf von der Jazzband" and many other plays of the 'twenties in Berlin, is producing the TV series of "The Third Man" with Michael Rennie.—Martin Miller has received rave notices for his brilliant performance in "Once More, With Feeling" at the New Theatre, with John Neville and Dorothy Tutin.—Otto Preminger passed through London on his way to Israel, where he is to produce his next film, "Exodus", based on the best-selling novel.—Ken (Klaus) Adam will do the decors for "The Long Ships".—Elisabeth Bergner is to tour Germany in "Dear Liar", a stage adaptation of Shaw's letters. She is to star with O. E. Hasse.—Bergner's husband, Paul Czinner, is to screen the Oberammergau Festival.—Alfred H. Unger is adapting "West Side Story" for Radio Basle.—Karlheinz Boehm, another German actor in British films, is now Jayne Mansfield's partner in "Too Hot to Handle". He will be appearing in Michael Powell's "Peeping Tom".

**Milestones:**—Eric Pommer, the famous Ufa producer of "Blauer Engel" and "Kongress tanz", to name only two of his many films, has celebrated his 70th birthday in Hollywood. Pommer, one of the founders of the German film industry, made stars like Jannings, Lilian Harvey, Willy Fritsch, and gave Vivian Leigh her first chance when he came to London before the war. Together with Charles Laughton, he helped put British pictures on the world market. After the war he returned to Germany to supervise the rebuilding of the industry, and successfully produced several films with Albers and Hildegard Knef.—Mia May, the screen darling of the early 'twenties, turned seventy-five years in Hollywood.—Richard Dyck, who has just resigned from the staff of New York's *Aufbau*, celebrated his 70th birthday.—Rolf Gerard, stage designer in London and New York, and the son of the unforgettable Mafalda Salvatini, has become fifty, as has Edward Rothe who during the war worked for the B.B.C. German section and is now a successful stage producer in Hamburg and Basle.

**Austria:**—Robert Stolz scored the music to Michael Curtis's "Olympia" based on Molnar with Sophia Loren and Maurice Chevalier in the cast.—Fritz Hochwaelder's new play "Donnerstag", a kind of present-day "Jedermann", was produced by O. F. Schuh in Salzburg with success.—Rudolf Forster was awarded a medal by the City of Vienna.—Ernst Hausermann who is taking over the directorship of the Burg is trying to get Heinz Rühmann for the next season.—Oskar Werner hoped to become the "Reinhardt of Innsbruck" by staging theatre festivals there; however, his short season ended with a deficit.

**Obituary:**—The comedian Max Brod has died in Vienna at the age of 79.—Clemens Hasse, 51-year-old actor of Barlog's ensemble in Berlin, died whilst on a visit to New York.—Dora Klausner, co-owner of Leiser's shoe shop, has died in Berlin at the age of 78; she returned to Berlin from Buenos Aires in 1950.—Wilhelm Krueger, 75-year-old actor of Berlin's Schiller-Theater, has died in Sylt.—The mother of the three Palmer sisters, Lilli, Irene (Prador) and Hilde, has died in London.

**News from Everywhere:**—Lilli Palmer will appear in Rank's "Conspiracy of the Heart" in London and in "Mrs. Warren's Profession" in Germany.—Robert Siodmak is directing "Katia", with Romy Schneider and Curd Juergens in Paris.—Pola Negri will appear in William Dieterle's first German film, "Herrin der Welt", starring Anita Ekberg.—Gerd Oswald, son of Richard Oswald, has gone to Berlin to direct a film.—Sigmund Breslauer, of Buenos Aires Deutsche Buehne, received the German Cross of Merit; he had a successful tour of Uruguay and Brazil with "Twelve Angry Men" and "Maria Stuart".—David Hurst, the Berlin-born actor who settled in New York two years ago, received the Clarence Derwent Prize for his part in "Look after Lulu" on Broadway.—Marlene Dietrich has signed a contract with Revlon to compère a New York TV show.

PEM

## IN MEMORIAM

### SALMAN SCHOCKEN

Salman Schocken, who died in Pontresina last month at the age of 82 and was buried in Jerusalem, was unique as a personality of ingenuity and charm. He was a great man of public life, a collector, mæcenas, lover and supporter of literature; but he was also a very characteristic incarnation of what was best in German Jewry at a decisive time of its development shortly before the collapse.

Schocken came from modest environments in the Provinz Posen, where something still prevailed of the tradition of learning of this formerly Polish-Jewish community; yet the Prussian régime had brought an influx of new ideas and energies and opened new opportunities for the emerging generation. He was born in a place called Margonin and several members of his family emigrated to the United States in the nineteenth century. By the way, it may interest some readers that Salman Schocken discovered, as he explained to me with ample documentation shortly before his death, that the district of his origin in Posen, which had been visited by Goethe in the first stage of Prussian colonisation, provided a model for the famous colonising scene in the concluding part of "Faust". Schocken admired Goethe and studied him continuously. He knew almost every word, not only of the poetical works but of the diaries and letters as well.

From his home Schocken carried not much more than his personal abilities and his urge for systematic economic and cultural activity. Jewish tradition was still alive in his family. He told me once how his interest in the Hebrew book was first aroused in the 1890s, when as a young boy he found out that a book on Gabirol, which he discovered in his grandfather's house, was printed at the place where he lived. He also had Hebrew lessons at the age of 12 to 14. Otherwise he was a completely self-made man.

I do not want to speak here of his economic achievements as the head of a famous chain of 19 department stores in Germany which grew out of the original house founded in Zwickau in 1901, except to say that to him business was never merely a way of becoming rich—it was a social and even scientific function. His new methods, based on statistical research, were the key to his success. This enabled him to become not only a philanthropist but a mæcenas and a patron of the arts. With incomparable energy and will-power, he acquired knowledge and even erudition in many fields of thought. In the early morning he took a spiritual bath by reading great literature. His memory was stupefying. He could recite whole passages from all kinds of books; in any case it was never difficult for him to find the sources of what he wanted to prove. It must be left to a future biographer to describe all the stages in Schocken's career as a collector and publisher.

His life, as I said, is a reflection of the creative forces apparent in German Jewry in its encounter with European civilisation. When in 1932 he finally conceived the idea of a publishing house which would give German-speaking Jews a cross-section of the Jewish literary treasures of the past and the present, he set himself a novel aim: the beautiful Jewish book. Jewish books should overcome the rather old-fashioned unæsthetic appearance. They should be equal to the best of German productions of the time. The output of the Schocken Verlag, and especially the Schocken Bücherei of approximately 100 volumes, is well known to all who lived in Germany until the outbreak of the last war. Perhaps less known to our readers may be the production of the Hebrew section, now the main body of the Schocken Publishing House. This section has published some of the major works of modern Hebrew literature, e.g., the complete writings of the novelist S. L. Agnon and of the poet Saul Tchernichovsky.

Probably the most magnificent of all of Schocken's legacies are his invaluable collections of books, precious handwritings, incunabula, first editions, and of other rare objects and works of art, such as antique coins (his last passion). These treasures are kept primarily in the great Schocken Library in Jerusalem (built by Erich Mendelssohn), a cultural centre without parallel, which bears the characteristics of its creator. It combines what is best in European tradition with a choice collection of Hebrew and Jewish books.

Parts of the collection are stored in the United States and in Switzerland.

Salman Schocken left four sons, of whom three live in Israel. The eldest son is the editor of the leading Hebrew newspaper, *Haaretz*, which Schocken bought in 1935 and preserved as a mouthpiece of Liberalism. Another son is a general in the Israeli army and the third is prominent in industry. One son and a daughter live in the United States. The Schocken Publishing House continues to exist in Israel and in America; Schocken intended to open a new branch in Switzerland.

I have not mentioned here the positions which Schocken attained in pre-Hitler German economic life (e.g., President of the *Verband der Warenhäuser*), or in the Zionist Organisation, Hebrew University, etc. In spite of all this, he was not a man of political temperament. He preferred to rely on himself and to carry out his own plans after thorough examination and consultation of experts, but on his own responsibility rather than through organisations and committees. German Jewry has lost an extraordinary man who has contributed on a large scale to the enrichment of Jewish life.

ROBERT WELTSCH.

### PROFESSOR DR. OSCAR FEHR

Am 1. August verstarb in London der berühmte Berliner Augenarzt Professor Dr. Oscar Fehr im Alter von 87 Jahren.

Geboren in Braunschweig im Jahre 1871, studierte Fehr an den Universitäten Heidelberg, Berlin und Kiel Medizin. 1897 bestand er das medizinische Staatsexamen und wurde im nächsten Jahre zum Dr. med. promoviert. Er beschloss dann, sich zum Augenarzt auszubilden und trat im Jahre 1898 in die Klinik des Altmeisters der deutschen Augenheilkunde Professor Julius Hirschberg in Berlin ein. Sehr bald wurde er Hirschbergs Lieblingsschüler und sein weitaus bedeutendster Assistent. Als im Jahre 1907 das Rudolf Virchow Krankenhaus, damals Berlins grösstes und modernstes Krankenhaus und der Stolz der Berliner Stadtverwaltung, erstand, wurde Fehr zum dirigierenden Arzt der Augenabteilung gewählt. Diese Abteilung wurde dank der hervorragenden ärztlichen Leitung ihres Chefarztes ständig vergrössert, bis sie schliesslich 120 Betten umfasste und somit die grösste Augenklinik Berlins wurde. Oscar Fehrs überragende Tätigkeit trug zu keinem kleinen Teil zu dem grossen Ansehen bei, das das Virchow Krankenhaus sehr bald gewann, aber auch sein eigener Ruf wurde immer grösser, und sehr bald wurde er mit Recht als Berlins hervorragendster und geschicktester Augenoperateur angesehen. Sein Name war weit über die Hauptstadt hinaus bekannt und er rechnete zu den angesehensten Augenärzten des gesamten europäischen Kontinents. Gleichzeitig entwickelte sich in raschem Tempo Fehrs ungeheure Privatpraxis, die alle möglichen Schichten einschliesslich höchster Kreise umfasste. Für alle seine Patienten war er der selbe gütige Arzt, voll menschlichen Verständnisses und unermüdlich in dem Bestreben, seinen Kranken zu helfen.

Im Jahre 1934 wurde Oscar Fehr nach 27 jähriger Tätigkeit von den Nazis gezwungen, seine Krankenhausabteilung aufzugeben, die ihm durch seine Hingabe alles zu verdanken hatte. Die zur Genüge bekannten nationalsozialistischen Einschränkungen und Demütigungen veranlassten schliesslich Fehr, im Jahre 1939 kurz vor Ausbruch des zweiten Weltkrieges mit seiner Familie nach England auszuwandern. Es verging dann eine gewisse Zeit, bis er das damals verlangte einjährige Medizinstudium in Schottland absolvierte, dann bestand er im Jahre 1943 als 71 jähriger die medizinischen Schlussexamina, die ihm die Qualifikation zur Ausübung der ärztlichen Praxis brachten. Noch im selben Jahre liess er sich dann in Harley Street als Augenarzt nieder und konnte zu seiner grossen Befriedigung erneut erleben, dass sich seine Praxis sofort sehr rasch entwickelte. Von allen Seiten strömten seine Patienten zu ihm, die durchaus nicht nur aus den Kreisen der Emigration stammten. So war es Fehr wenigstens vergönnt, auch nach der Auswanderung sein überragendes Können seinen Kranken zu Gute kommen zu lassen und sich auch in London des allerbesten Rufes zu erfreuen.

Seine Jugendlichkeit und Gesundheit ermöglichten es ihm, bis zum 80. Lebensjahre zu operieren.

Nur in den letzten Jahren machte sich auch bei Oscar Fehr das Alter bemerkbar. Krankheit zwang ihn, seine Tätigkeit aufzugeben, und schliesslich traf ihn, der so vielen seiner Patienten das Augenlicht hatte retten können, der tragische Schlag, dass er selbst erblindete. Seine geistige Frische und sein Interesse an allem blieb jedoch bis zum letzten Tage erhalten.

Um Oscar Fehrs Wesen aber gerecht zu werden, genügt es keinesfalls, nur über ihn als Arzt zu sprechen. Als Mensch gehörte er zu den seltenen Persönlichkeiten, bei denen überragende Leistungen im Beruf verknüpft waren mit äusserster Kultur, Vornehmheit des Charakters, vielseitigen Interessen neben der beruflichen Tätigkeit und einer geradezu sprichwörtlichen Bescheidenheit. Ihm, der ein volles und höchst befriedigendes Leben führen durfte, waren jedoch schwere Schicksalsschläge in seinem Privatleben auch nicht erspart geblieben, aber nie hat man von ihm Klagen gehört oder Bitterkeit merken können. Wer ihn auch nur oberflächlich kannte, musste seine liebenswerte Persönlichkeit bewundern und schätzen, wer, wie es dem Verfasser dieser Zeilen für viele Jahrzehnte vergönnt war, ihm sehr nahe stand, wusste, seine Güte und wahre Herzensbildung voll zu ermassen. Mit Oscar Fehr ist ein seltener Mensch dahingegangen, er wird in unser aller Erinnerung fortleben.

PROFESSOR H. H. LANDAU.

### DR. BERNHARD KAMNITZER

Am 15. Juli verstarb in New York Dr. Bernhard Kamnitzer, früherer in Danzig. Er gehörte zu der Elite der Danziger Juden, denen ein guter Teil seiner Taetigkeit gewidmet war. Von Hause aus Jurist und Landgerichtsrat am Danziger Gericht, wandte er sich bald politischer Taetigkeit zu. Er war Abgeordneter der sozialdemokratischen Partei im Danziger Volkstag, wo er bald eine führende Rolle spielte, wurde als Senator Regierungsmitglied und war fuer einige Jahre hauptamtlicher Finanzsenator, bis seine Partei aus der Regierung ausschied. Danach war er als Rechtsanwalt in Danzig taetig und hierin ebenso erfolgreich wie in seiner politischen Arbeit, bis die Naziherrschaft auch dieser Taetigkeit ein Ziel setzte. Als Mitglied der Repraesentantenversammlung der Danziger Synagogengemeinde wie in anderen juedischen Gremien war er sehr aktiv, und sein kluger Rat fand immer Beachtung.

Nach seiner Auswanderung nach den U.S.A. widmete er sich der Wahrung der Interessen seiner Landsleute und hat auch hierin wertvolle Erfolge erzielt. Er setzte dort seine wissenschaftliche Arbeit fort, fuer die er auch in Danzig noch Zeit gefunden hatte, und bearbeitete weit verbreitete Ausgaben des Buergerlichen und des Handelsgesetzbuches. Ein Herzleiden machte seinem Leben vorzeitig ein Ende.

Ein grosser Freundeskreis, der ihm und seiner hinterbliebenen Gattin nahe stand, wird dieser bemerkenswerten Persoenlichkeit ein treues Andenken bewahren. E.B.

### DR. FRITZ MANGOLD

It is learned with regret that Dr. Fritz Mangold suddenly passed away in Hanover at the age of 69. Prior to his emigration to England, he was a lawyer in Altona. During the last two years of his life, Dr. Mangold was associated with the work of the United Restitution Organisation, for which he acted as a legal adviser first in London and later on in Hanover. His devotion to his work will be gratefully remembered by his colleagues and clients, and we extend our sincerest sympathy to his family in their bereavement.

### HEINRICH MENDELSSOHN

Mr. Heinrich Mendelssohn (Berlin) has died in his 80th year. Between the two world wars, he was well-known through his development of new suburbs on the outskirts of Berlin, and also because of his initiative in the erection of buildings in Berlin such as the Café Schottenhaml, the Deutschland-Haus and the Capitol am Zoo. The lay-out of several squares such as the Bayerischen Platz and the Olivaer Platz was also based on his ideas. Mr. Mendelssohn emigrated to London, but returned to his home city after the war, where he was again active in his particular sphere.

Herbert Freedman (Jerusalem)

ANNA ESSINGER 80

## WHAT PRICE WAR?

In 1934, just a few days before the 20th anniversary of the outbreak of the First World War, the Austrian Chancellor Dollfus was assassinated in Vienna. The *coup* was the culmination of Nazi pressure on the Austrian Government, and would have led to a German intervention but for the fact that Mussolini mobilised his forces on the Brenner Pass and so frustrated further Nazi action. The danger of another world war was, for the time being, averted.

Now another anniversary has come round—twenty years have passed since the beginning of the Second World War on September 3rd, 1939, and again the world trembles at the thought of a third gigantic conflict.

Twice within a generation did the visitation of a universal war descend upon mankind, and at what a price! In the two world wars 170 million (60 million and 110 million) combatants were at arms, of whom 36 million (9,200,000 and 26,800,000 respectively) were killed. At the same time the casualties of the civilian population amounted to over 25 million dead (500,000 in the First and nearly 25 million in the Second World War). In other words—approximately 64½ million people were killed in the two world wars. This figure does not include the maimed, many of whom died in later years from their wounds and injuries. Over 21 million were disabled by war action in the years 1914-1918, and 35 million from 1939-1945—over 56 million altogether.

### Catastrophe for Jewish People

Of the 24,800,000 civilians who perished in the Second World War, six million were Jews—almost 20 per cent—while the total number of Jews formed only 0.78 per cent of the world's population. Judging from the disproportion, the Jews were the hardest hit people.

In his book "Contemporary Jewry" (London, 1950), Israel Cohen compares these losses, which amount to over one-third of the Jewish total world population, to the losses sustained by other peoples, of which the highest were those suffered by the Russians (11.4 per cent), followed by the Yugoslavs (11 per cent), the Germans, including Austrians and Sudeten Germans (9 per cent), and the Poles (8.3 per cent). The Americans lost .12 of their population, and the British .7 per cent.

According to Jacob Lestschinsky in "Crisis, Catastrophe, and Survival" (New York, 1948), 2,900,000 Jews perished in Poland, 1,500,000 in the occupied area of the Soviet Union, 425,000

in Rumania, 200,000 in Hungary, 260,000 in Czechoslovakia, 90,000 in France, 170,000 in Germany, 40,000 in Austria, 135,000 in Lithuania, 105,000 in Holland, 85,000 in Latvia, 40,000 in Belgium, 55,000 in Yugoslavia, 60,000 in Greece, 15,000 in Italy, 7,000 in Bulgaria, and 6,000 in Denmark, Norway, Estonia, Danzig, and Luxembourg. The total of 6,093,000 was confirmed independently by a German Secret Police estimate, prepared by the "liquidation chief" Adolf Eichmann, at the behest of Heinrich Himmler, and was submitted to the Nuremberg War Crimes Tribunal on December 14th, 1945, as a key document of the prosecution. The authenticity of this estimate was sworn to by Dr. Wilhelm Hoettl, right-hand man of Ernst Kaltenbrunner, one of the twenty-four leading Nazis indicted at Nuremberg. It summarised the total loss of Jewish lives as four million murdered in the various extermination camps and two million put to death in other ways, mainly shooting by operational squads of Security Police during the Russian campaign.

There are no compilations of the Jewish victims among the civilians killed in Britain or other countries as the result of bombing raids and other war-like actions. However, we have more information about the Jewish casualties among the Allied Forces.

Israel Cohen has come to the conclusion that a total of 1,410,000 Jews served with the Allied Forces, many of whom distinguished themselves by acts of bravery and heroism. Together with the other members of the forces, Jewish airmen, soldiers, and sailors made the supreme sacrifice. The total number of Jewish casualties in the American forces was 38,338, of whom 11,000 were listed dead. One thousand one hundred and seventy-five British Jews were killed in action, and Jewish casualties in the Commonwealth forces included 1,176 dead (Canada, 776; South Africa, 283; and Australia, 117). Over 500 Palestinian Jews lost their lives fighting in the Jewish Brigade or in other Allied units. Thirty-two thousand two hundred and sixteen Jews fell in defence of Poland in 1939. There are no statistics of the losses sustained by Jewish soldiers in the Red Army, but they must have been high. Over 500,000 Jews fought in the Russian army, navy, and air force, including 100 generals; among the 150 nationalities of the Soviet Union the Jews occupy fourth place in the list of "Red Army Heroes". Many Jews also made the supreme sacrifice in the French Free Forces, the French Resistance, and the Underground and Partisan movements in the Balkans and in other countries.

It is tragic that the Jewish people, chief sufferers in the war, had to shed more blood in Israel's war of independence and lose over 5,000 dead—the flower of its youth. Since then this sombre number has swollen in the Sinai campaign and as the result of many clashes along the country's unquiet borders.

### "We Seek Peace—"

In the last address by Franklin D. Roosevelt, which he prepared for April 15th, 1945 (Jefferson Day), and did not live to deliver, he stated:

"... Within the lives of our children and our children's children, there will not be a third world war.

"We seek peace—enduring peace. More than an end to war, we want an end to the beginnings of all wars—yes, an end to this brutal, inhuman, and thoroughly impractical method of settling the differences between governments. . . .

"Today science has brought all the different quarters of the globe so close together that it is impossible to isolate them from another.

"Today, we are faced with the pre-eminent fact that, if civilisation is to survive, we must cultivate the science of human relationships—the ability of all peoples of all kinds to live together and work together in the same world at peace". (Congressional Record, Vol. 91, No. 74.)

It makes melancholy reading to recall this voice from the grave in a world torn asunder by strife and conflicts whose roots stem from the one-time alliance in the Second World War. Yet on an anniversary such as September 3rd, 1939, it is apt to count the monstrous harvest of the past decades.

In the fateful year of 1933 there came to these shores from Ulm and Donau, Anna Essinger, with five teachers and five children to start the "New Herrlingen School". From this tiny beginning there grew, over the years, a rescue work for hundreds of Jewish children. People of Anna Essinger's indomitable spirit react to catastrophe as a challenge, and the task of safeguarding the future of young people became the purpose of her life for the following years. She had laid the groundwork by forming a committee and by enlisting help among individual Jews and Quakers during her exploratory visit to this country, three months after Hitler's advent to power.

Among those who helped were Lord Samuel and Professor Norman Bentwich, who had been impressed by her personality. They could not have failed to recognise that here was someone with the gift of leadership at a time when many others were still stunned by the magnitude of the upheaval.

And so it came about that Bunce Court, that red-bricked, creeper-grown, English manor house, with its friendly porch and spacious grounds on the road between Maidstone and Canterbury, turned into not just an ordinary boarding school but a home for over 900 children from as far as Munich and Danzig, Berlin and Prague, Vienna and Warsaw. Who was this remarkable woman?

Born in Ulm, on September 15th, 1879, Anna Essinger belongs to the generation who were the pioneers of women's independence. Before the First World War she studied in the United States and in 1913 took her arts degree at the University of Wisconsin. It was here, too, that she became a lecturer in German and the head of the German House, a social centre for all the activities of this department. But though a born teacher, Anna Essinger has always been essentially a "doer", sensing and searching for the vital tasks that lie at hand. After the First World War she returned to Germany to share the day-to-day work of a defeated country. She was asked by the Quakers, with whom she had kept in touch, to take charge of their food distribution for women and children. They knew her qualities as an organiser, coupled with a rare sense of "know-how". But as soon as this project turned into "paper-work" organisation only, Anna Essinger looked for new pastures. As the headmistress of "Landschulheim Herrlingen" which she built, she found ample scope for her capabilities. Here boys and girls were brought up freely; problem children shed their difficulties in the happy atmosphere of learning and working in garden and workshop. Every year a new class was added, but when the oldest form was ready to take "Abitur", the Nazis had come to power. Anna Essinger decided to emigrate with her school. She saw no future for Jewish children in Germany.

Bunce Court grew rapidly, and its expansion brought forth the inexhaustible fund of Anna Essinger's resourcefulness. After a few years it was clear that Bunce Court was to be much more than a school: with the outbreak of war, for many, if not for most children, it had become their only home and its population their family. Fully aware of all that this implied, Anna Essinger accepted her new responsibilities with that matter-of-factness peculiar to those who educate by their own example. Though emotionally closely linked to each child, she never showed any outward signs of stress or strain. She remained quietly, if not slightly aloofly, at the helm of the little community, which was subject to many changes. If events like the internment of the male staff and an all-too-short notice of evacuation came to her as a shock, she certainly did not show it. In a flash she would adapt herself to a new situation and grasp the essentials without letting any organisational details go by default. In fact, it is in emergencies where she excelled.

English schools have achieved fame through their traditions developed over centuries. Bunce Court created traditions which, compressed within the compass of fifteen years, gave results nonetheless real. Dispersed over five continents, pupils of the school have all found their place in life; some of them have become prominent. The home of their childhood remains Bunce Court. As a token of their gratitude the former pupils are planting a grove of trees in Israel, which will bear the name of Anna Essinger. They could not have found a more fitting symbol for the achievement of a lifetime.

L. SCHACHNE.

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## FRITZ KORTNER

## The Last of the Lions

You cannot work anywhere in the German theatre for more than a few days before somebody tells you a "Kortner Story". Rather like a "Beecham Story" in England.

Of course I had heard of Kortner—as an actor with Jessner and Reinhardt—from my parents. But it had not sunk in. I think my generation has a strong tendency to put on mental ear plugs when its refugee parents start talking about "the old days". And names such as Reinhardt, Massary and, yes, Kortner had become a bore.

Then I went back to Germany a short time ago, for the first time since '33, to direct in the theatre—and to my surprise everybody, including the younger generation, was talking about Kortner. What the actors had to say about him really made me prick up my ears.

Now actors are not very reliable on the subject of directors, especially of self-willed, imaginative ones; so naturally I took all this with a pinch of salt. Especially when I heard that the same actors, some of them stars, who complained so bitterly about Kortner kept on going back to work with him again. There must be something that made them go back.

I was more than pleased—if a little apprehensive—when I was asked to make an English television film about Kortner.\* This meant I would first of all have to meet him and talk to him. I don't think I have ever been so curious to meet anyone in my life. I went to Berlin and made my way as soon as I could to the Schillertheater.

I am not quite sure now what I expected when I went into that rehearsal of "Die Räuber". In fact, he was sitting in the auditorium with his wife on one side and his assistant on the other, drinking soup and being practical, efficient and workmanlike. It would not be fair to describe what he looked like because my first impression—for the first hour or so of the rehearsal—was a

\* The film has been shown meanwhile in the "Monitor" programme of June 7th.—The Ed.

voice and a silhouette. The voice, with its nasal twang, its hard edge, was familiar to me from dozens of imitations. It is not a theatrical voice, but all the more impressive for that. The sort of voice you listen to—listen, not just hear. As I arrived and sat down in the darkened stalls he was sorting out a problem with the stage management. Apparently Kortner wanted to hear the sound of a door being broken open off-stage. Again and again it was tried, but Kortner was not satisfied. Small men tried breaking small bits of wood, then large men tried it, then large men tried large bits, and so on and so forth. This went on for at least three-quarters of an hour and the only time he lost his temper was when someone suggested they leave it till tomorrow when the stage management would have procured the right piece of wood and the right-sized man to jump on it.

"Dann wird es doch morgen wieder falsch sein", he snapped. When at last he was satisfied, the rehearsal began again: the scene with the breaking door off-stage, but this time with music. The music (composed for this production by Kortner's very talented son-in-law, Herbert Brünn) needed to be loud in this scene—very loud indeed. So loud that it drowned that door being broken open off-stage. The stage manager was summoned. The effect was cut out. Waste of time, you say? Not at all. Until the effect was right no one could have told how or whether it would fit in with the music. Only very few directors would have taken the pains—as Kortner does over every detail of his production—to make quite sure, and to risk antagonising his technicians, especially when that sort of thing happens frequently, which with Kortner it does. In fact—and this I realised right away from the way he dealt with people and problems—to him only his conception of the play mattered. Anything that got in the way had to be removed.

Later, when I met Kortner alone, I realised that for him there was even more at stake than an artist's conception. What he hates more than anything in the world is the empty phrase, the pretentious gesture, the carbon copy, the cliché. He humanises even the great heroic tragedies and, even more, the great heroic characters. I suppose the mistrust of heroes is a very Jewish trait—and a trait which I have often thought the outcome of an inferiority complex. But I must admit that when Kortner spoke of the corruption of the German language under the Nazis, the way it had become pompous and hollow, full of sound and fury and empty of meaning, I could see what he had against heroes. After all "jugendlicher Held" is still the label a certain type of German actor goes under. (It is quite significant that there is a division in the German theatre between "jugendlicher Held" and "jugendlicher Liebhaber"—in England they're just lumped together as "juveniles"!)

His own function as far as the German language was concerned, Kortner described as "ein Zersetzungsprozess"—a necessary and deliberate process of decomposition, undoing what nearly twenty years of false values had stultified.

That evening Kortner read me some of his autobiography, which will be appearing in Germany in the autumn. It is fascinating, because it is not the usual dull reminiscences spiced with anecdotes we have come to expect from theatre memoirs. Just as in his productions he has the gift of making great issues clear through small effects—a gesture, a look—so, too, in his book, what I found most interesting was the connection between a very private reminiscence—a meal, a visit to the dentist—and the larger event or situation—the Anschluss, the first time Kortner saw Kainz at the Burgtheater—with which it was associated in his mind. Again, not altogether a pleasant book, a book which will offend many people (and all Austrians), but then Kortner does not pretend to be a pleasant man; only an honest, fighting man. "Leute sagen dass ich Schauspieler anbruelle," he said, "In Wirklichkeit bruelle ich nur weil mir der Schauspieler wehgetan hat."

Continued on page 9

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**Fritz Kortner**

*Continued from page 8*

Kortner had said that he would play "den Alten Moor" in his own production at the Schillertheater, but had rehearsed another actor in the part, just in case. In fact he decided not to play after all and—he has a reputation for this too—postponed the opening for a week. But it was worth it, for without ever being "modern" in the sense that the style overwhelmed the play (he hates producers who play with style and ignore human beings), Kortner had transformed "Die Räuber" into a sharp, hard, gripping, often bitterly funny play—sometimes bursting into sound and light and violence—sometimes so quiet and intimate, as in the scenes between Franz and Amalia, that he might have been playing in a tiny room instead of in the huge Schillertheater.

Big and full, but without pomposity, without pretentiousness, that is Kortner's work. Propelled by an irresistible vitality which is communicated like an electric current to the audience, utterly modern, of today, without being "modernistic" or mannered. And yet it has the fullness, the "size" that one associates with the pre-1933 German theatre. I believe it is the fact that Kortner is the only man in the German theatre who, although he was away from Germany for so long, has managed to link the pre-Hitler era with the theatre today. The audiences that are drawn to his productions—they are always sold out—perhaps do not realise it, but Kortner's work is for them a bridge to the past, to an older tradition that has refused to get lost.

PETER ZADEK.

**TRIBUTES AND AWARDS**

**DR. WALTER GORDON 75**

The physician, Dr. Walter Gordon (20 High-bury Road, Bury St. Edmunds, Suffolk), will celebrate his 75th birthday on September 26th. Dr. Gordon who, before taking up medicine studied for one-and-a-half years at the Breslau Jewish Theological Seminary was, until 1938, a well-known medical practitioner in Hildesheim. In this country he was attached to the West Suffolk Hospital until 1948, when he was appointed Geriatric Physician at St. Mary's Hospital, Bury St. Edmunds. His services, from which he will now retire, have been widely recognised by his colleagues and patients. Dr. Gordon has been an interested member of the AJR since its inception, and we have also had the benefit of his experience in our work for the aged. We extend our sincerest congratulations to Dr. Gordon and wish him many happy returns of the day in happiness and unimpaired health.

**RABBI ADOLF ALTMANN  
MEMORIAL PRIZE**

To mark the 80th birthday of their late father, the former Chief Rabbi of Trier, Dr. Adolf Altmann, a Memorial Prize has been established by his sons, Prof. Dr. Alexander Altmann, of Brandeis University (formerly Communal Rabbi of Manchester), Dr. Erwin Altmann, of Los Angeles, and Dr. Manfred Altmann, of London. It will be awarded for outstanding work in the field of history.

**OTTO HIRSCH MEMORIAL HALL IN ISRAEL**

The Otto Hirsch Memorial Hall in Shaveh Zion, to which several of our friends have contributed, was recently opened. As readers will remember, the Memorial Hall was built with funds donated by Jews from Wuerttemberg who, because of their origin, felt a special attachment to the memory of Otto Hirsch.

At the opening ceremony, addresses were delivered by Mr. Leopold Marx, Dr. Scheuer and Dr. Franz Meyer. The gathering was also addressed by two guest speakers from New York, Professor Karl Adler (formerly Stuttgart), the well-known musicologist, and Mr. Loewengart, a friend of the late Otto Hirsch.

The Stuttgart municipality was one of the contributors, with a donation of 10,000 DM.

**APPRAISAL OF ANGLO-JEWRY**

Professor Sir Cyril Hinshelwood, President of the Royal Society and a Nobel prize-winner, paid tribute to the Jewish community when he and four other leading scientists of this country addressed the Maccabees at a dinner held in London recently. Sir Cyril said: "No one who has had Jewish friends will fail to realise the great loyalty you have for your own faith. But no one can fail to realise that you have another loyalty—to this country—which has expressed itself in the enormous service in every walk of life which Jews have rendered to the country."

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# CHASSIDISM

Chassidism is the most recent movement of Judaism. Though it was alive until about 1850 it would be half forgotten in the Western world today but for the efforts of Martin Buber.

The founder of Chassidism was Rabbi Israel ben Elieser (1700-1760), called Baal Shem Tov, the "Master of the Holy Name". Other prominent leaders were Rabbi Baer of Mesritch, Rabbi Nachman of Bratslaw and Moshe Laib of Sassowar. Around these spiritual leaders, also called Zaddikim, their disciples and followers gathered, listening devotedly to their words. Some Chassidim founded real dynasties; some, like Jakob Frank, ruled over their followers in a rather despotic way.

## Tradition of Jewish Mysticism

Chassidism is part of a long tradition of Jewish mysticism. G. G. Scholem, who was born in Berlin and is now a Professor of the Hebrew University, in "Major Trends of Jewish Mysticism" (New York, 1941), has followed that development from the writings of Philo Judaeus, the later parts of the Talmud, the medieval German Chassidism, the Kabbalah with Moses de Leon's Zohar (Splendour) and the teachings of Isaak Luria as its apex up to the newer Chassidism. This movement was often at variance with the principles of orthodox Judaism. It was frequently a secret doctrine; to the mysteries of the Merkabah (Chariot of the Lord), for instance, the uninitiated were not admitted and a man could not prepare himself for them before the age of forty or fifty; furthermore, the master was not permitted to teach more than two disciples simultaneously, and these had to be scholars themselves. Chassidism was not a secret doctrine of this sort. Rabbi Israel ben Elieser, it is true, in a letter to his brother-in-law, Rabbi Gerschon, described his ascent to the Hall of the Messiah and the mysterious tenets he was taught. Generally speaking, however, the

Chassidim addressed a large body of adherents and their teachings were easy to follow, dealing, as they did, with the questions of daily life, not with abstract problems understandable only to the initiated. The need for such teaching was urgent owing to the troubles of the Jews in Eastern Europe. From the Chmielniecki terror (about 1650) up to the outrages of the Russian Haidamaks (about 1750) the sufferings of the Jews were indescribable, and the entire population yearned for spiritual comfort.

According to Professor Scholem, Chassidism is characterised by the following trends: Awakening of a new religious enthusiasm; rise of popular leaders with charismatic qualities as centres of larger or smaller groups; revival of doctrines of former mystic periods which were popularised and released from their theoretical accuracy; recession of general religious tenets in favour of personal moral postulates.

Frequently the Chassidim were opposed to the teachings of the orthodox rabbis; they called them "Mithnageddimm" (adversaries), and are even said to have been denounced by the latter, led by Rabbi Elijah of Vilna, to the authorities.

Chassidism is not a code of rules and doctrines, but a casuistic multitude of sentences. One example showing the moral approach by Chassidism may suffice.

Moshe Laib told a disciple of his: "What real charity is I learnt from a conversation of two peasants:

"First peasant: Tell me, Ivan, do you love me?"

"Second: I love you very much indeed.

"First: Do you know what is hurting me?"

"Second: How can I know that?"

"First: Unless you know what hurts me, you cannot love me."

The moral being: to love means to know what the other is suffering."

As Chassidism is a branch of mysticism the question arises, what has it in common with the mysticism of the non-Jewish world? How does the one differ from the other?

## Jewish and Christian Approach

Mysticism is the belief that there is a union between God and man, the "Unio Mystica". So far Jewish and Christian mysticism agree with each other. Both differ, for instance, from Calvinism, which considers God as strictly separated from man, a Deus absconditus; they also differ from Eastern orthodoxy, which forbids meditation on God. We come upon the immanence of God in man in the writings of Meister Eckhart (1260-1327) and, three centuries later, in "Der Cherubische Wandersmann," by Angelus Silesius (Johann Scheffler, 1627-1677), where we find many sentences similar to those of the Chassidic teachings. But there is a difference. Both Meister Eckhart and Angelus Silesius regard God and man as mutually dependent upon one another. Eckhart says: Man is nothing without God, but God also is nothing without man. So, too, but in poetical language, says Angelus Silesius. This view is alien to Judaism, and to Chassidism. The conviction that God is far above man is essential to the Jewish faith. To say that God depends on man is blasphemy to the Jew. To accomplish their union the gulf between God and man has to be bridged in a different way. If we are faithful to the rules of our faith, God descends to us, inhabiting our souls. That is the meaning of the Shechinah which the Rabbi of Kozk had in mind when, asked where God was living, he answered: "God is where we let Him in."

Why Chassidism, though still existent in Eastern Europe and Israel, has lost its momentum as a flourishing and genuine movement with the passing of its great leaders it is hard to say. Perhaps the reason is that a heterodox faith, vigorous as it is, can only survive in its old strength when borne and supported by a religious genius. The wisdom of the Chassidim, however, lives on.

## FAMILY EVENTS

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

### Birthdays

**Nussbaum.**—Mr. Julius Nussbaum, of New York (formerly Berlin), celebrated his 80th birthday on August 28th at 36 Manor Court Rd., London, W.7.

### Deaths

**Krotos.**—Anneliese Krotos (née Muller), formerly Berlin, passed away in her 56th year.—13 Edgeworth Ave., London, N.W.4.

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### Personal Enquiries

Will **Albert Goschewski**, **Betty Goschewski** or their son please contact Mrs. Ruth Peter, 75 Alexandra Road, N.W.8.

Will emigrants from Germany who lived in **Ecuador** (Guayaquil) in 1936/1937 please contact Mrs. Ruth Peter, 75 Alexandra Road, N.W.8.

### Enquiries by AJR

**Erich Dienstfertig**, left Berlin in January, 1950, destination unknown.

**Guenter G. Salinger**, born 18.2.1914, son of the banker Ernst Salinger. Last address in Berlin W.15, Kurfuerstendamm 66. Believed to have arrived in London 1934 or 1935.

**Hans Anders**, born 11.9.1895 in Berlin. Believed to have left Germany in 1934 but no further information available.

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## ABOUT BOOKS

### A POET IN EXILE

"You know how it all happened: you will be my witness!" Thus said Karl Wolfskehl, the blind poet of New Zealand, to his faithful friend and Secretary, Margot Ruben, some time before his death in 1948 when he asked her to publish a selection of his letters from those last painful years.\* Every reader of this unusual book will be grateful to its painstaking and conscientious editor. This is not only a selection of letters, but the man himself, with all his wide interests, his warm heart and his poetical insight. Like Shakespeare's Prince, Wolfskehl knows how to talk to every tinker in his own language. He collects his friends from the four corners of the globe and discusses with them basic principles and common interests. Like every poet, he is "many-souled": With his companions from Southern Germany he is quite at ease, especially when they share his own Jewish and antiquarian interests. This applies especially to his friend Siegfried Guggenheim, the editor of the "Offenbach Haggadah". He is also enthusiastic about the German-Yiddish epics of the fourteenth century and he discusses them with his learned friend Dr. Sonne in Florence, whom he is delighted to trace in Cincinnati.

The lonely man in New Zealand feels strongly tempted to join his numerous friends in the Holy Land, who keep on trying to draw him into their circle; it remains somewhat of a mystery why they did not succeed. Margot Ruben, who was usually kept well informed by the poet himself, may be right in suggesting some financial setbacks which kept him to his lonely room in New Zealand.

The hardest decision is put to the almost blind man when a former friend and disciple urges him to return to Germany, the beloved and never quite forgotten homeland of his youth. . . . Then the "poet in exile" becomes like Job. He lives,

\* Zehn Jahre Exil. Briefe von Karl Wolfskehl aus Neuseeland 1938-1948. Hg. von Margot Ruben. Akademie fuer dtisch. Sprache u. Dichtung, Darmstadt.

writes, feels like Job, the eternal seeker and wanderer. "Job or the Four Mirrors" is the title of his last and most significant poem. Job, he seems to feel, has been re-created in himself.

The present writer will always be proud and grateful that the lonely man in New Zealand chose to entrust her with the difficult task of helping him and the heirs of his wisdom to find a publisher for his "Job"; this most important last will and testament of Karl Wolfskehl, the German-Jewish poet in Exile—"Exul Poeta", as the epitaph on the unpretentious tombstone in Auckland calls him.

BERTHA BADT-STRAUSS.

### CHESS CHAMPION

The biography of a chess master is an agreeable novelty. The book under review\* is, however, not so much a "life" but an annotated survey of Dr. Lasker's most important games, with an outline of his life built around his tournaments. Only the opening chapters reveal enough of this remarkable man's personality to put him across to the reader as a human being. They show him as the son of a Jewish cantor at Berlinchen, a small town in the province of Brandenburg, the offspring of a family who had come there from further east near the Russian border, and who counted the Wonder Rabbi of Lessen among its forebears. His father barely earned enough to feed his family, and certainly not enough to send both his sons, Berthold the elder (later to become a famous surgeon and the husband of Else Lasker-Schüler) and Emanuel to college. They both had to support themselves and pay for their studies by outside work, mainly the teaching of chess and playing for chess prizes, for which game Emanuel showed an uncanny aptitude very early on in life. Even so Emanuel did not earn enough to keep on at the university. It is rather pathetic to imagine this shabbily dressed, down-at-heel, undernourished

\* Emanuel Lasker: The Life of a Chess Master, by Dr. J. Hannak. Translated by Heinrich Fraenkel (André Deutsch, 25/- net).

Jewish youth playing for a miserable stake at a chess tournament in the Café Kaiserhof simply to keep himself alive. But that was the time when he realised how good he was at chess, and so he decided to make it his career. Germany's reputation as a country of great chess players owed everything to this young Jew from the outer provinces.

All this is brought out clearly enough in the early chapters. Afterwards his personality disappears in a whirl of tournaments, and the outline of his personal development is lost, in spite of the fact that we continue to be informed about the important events of his life. We learn that with money earned as a chess champion he went back to Erlangen University and obtained his doctorate at the age of 34, married the widow of a friend, lived in Germany, England, and the U.S.A., accumulated a fortune and was deprived of it and driven into exile by the Nazis. He was world champion from 1894 till 1921, and died in the U.S.A. in 1941.

But, we are told, Dr. Lasker was much more than a chess master, and his heart was really in problems of mathematics and philosophy. Yet only very few pages are devoted to these studies of his, and it is revealing to note that Dr. Lasker's most important thesis "Zur Theorie der Moduln und Ideale" is discussed not in the body of the book but in the translator's postscript, incidentally providing the only clue to Lasker's real mettle. Since the book also contains, as between Introduction and Postscript, a flagrant contradiction in its assessment of his philosophic standing, the reader is left with no guidance about Lasker's real stature. As a biography, therefore, the book is only of ephemeral value, and the style does nothing to mitigate the impression. Its cosy inadequacy shines even through the translation.

Where the book does score is in its collection of the master's games—a fascinating and beautifully annotated lot—and their arrangement is all that a chess fiend could possibly desire, even allowing for the colossal number of misprints in the text.

ARNOLD BENDER.

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## FROM THE ANGLO-JEWISH SCENE

### "ISRAEL COMES TO BAKER STREET"

In February this year a new project was launched by Children and Youth Aliyah on the ground floor of their offices at 233 Baker Street. This took the form of a Boutique selling only goods made in Israel. For the shopper looking for something different, there is an interesting selection of gifts for use in the home and for presents. The gift thus not only gives pleasure to the recipient, but also helps the children under Youth Aliyah's care in Israel. The Boutique has proved a boon to visitors coming back from Israel who have been unable to carry all the gifts they needed by air. The saleswomen are a voluntary band of ladies from various committees who serve on a rota. The hours are: Monday-Thursday: 10 a.m. to 5 p.m. Friday: 10 a.m. to 3 p.m. Enquiries are welcomed at WELbeck 8355.

### RABBIS IN THE NUCLEAR AGE

The rôle of rabbis in the nuclear age was debated both at the Edgware Synagogue by an A.J.A. brains trust and by the Finchley Synagogue Literary Society. At the brains trust two members of the panel demanded that rabbis concern themselves more with the human and moral issues of the day. "That this house considers Jewish spiritual leadership is not sufficiently outspoken" was the motion debated by the Literary Society.

### KEEPING YIDDISH ALIVE

A reception was given in honour of Dr. Shlomo Bickel, President of the Yiddish P.E.N. Centre in New York, on his recent visit to London. Dr. Bickel stated that the Yiddish poets, essayists and story-writers now in America would do credit to any of the world's greatest literatures. He himself is the author of several books of essays, and was praised for his literary style by speakers at the reception.

### DISCRIMINATION IN CONSERVATIVE PARTY?

In an article appearing in a recent issue of the *Political Quarterly* dealing with the subject of selecting Parliamentary candidates for the Conservative Party Mr. William Rees-Mogg, a prospective Conservative candidate, states that as a Roman Catholic he has encountered some prejudice against his religion. To be a woman, he adds, is probably a rather greater handicap in seeking selection. He goes on to say: "A much more worrying position is that of the Jews, who do undoubtedly find it more difficult to become Conservative Members of Parliament." To the questions: "Is the system fair and does it work?" he states that it is probably as fair a system as could be devised "but the attractive Old Etonian from a well-to-do local family does start with too big an advantage over the brilliant Jewish scientist from a grammar school and a red-brick university."

The Conservative Central Office has denied this allegation, and Sir Keith Joseph, a Jewish Conservative M.P., states that he did not come across any opposition at the time of his candidacy.

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